

Sri Caitanya-bhagavata

Adi-khanda

Chapter One

Lilā-sūtra-varṇana

A Summary of the Lord's Pastimes

1. *ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau*

I offer my respectful obeisances to the two fathers of the saṅkīrtana movement, whose long arms reach to Their knees, who are splendid like gold, whose large eyes are lotus flowers, who are the maintainers of the worlds, the best of the brāhmaṇas, and the protectors of the yuga-dharma (the religion of the age), who bring happiness to the people of the world, and who have come to this place because They are very merciful.

2. *namas tri-kāla-satyāya
jagannātha-sutāya ca
sa-bhṛtyāya sa-putrāya
sa-kalatrāya te namaḥ*

O Lord who exists eternally in the three phases of time, O son of Jagannātha Miśra, O Lord accompanied by Your servants, sons, and wives, I offer my respectful obeisance's unto You.

3. *avatīrṇau sa-kāruṇyau
paricchannau sad-īśvarau
śrī-kṛṣṇa-caitanya-nityā-
nandau dvau bhrātarau bhaje*

(In Murāri Gupta's Kaḍacā it is said:) I worship the two brothers, Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, the two masters of the spiritual world who, concealing Their true identities, have mercifully descended to this world.

4. *sa jayati viśuddha-vikramaḥ
kanakābhaḥ kamalāyatekṣanaḥ
vara-jānu-vilambi-śaḍ-bhujau
bahudhā bhakti-rasābhinartakaḥ*

Glory to the Supreme Lord who is all-powerful and pure, who is splendid like gold, whose eyes are blossoming lotus flowers, whose six arms reach to His knees, and who, flooded by the nectar of devotional service, dances in many ways.

5. *jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā
jayati jayati bhṛtyas tasya viśveśa-mūrter
jayati jayati nṛtyaṁ tasya sarva-priyāṇām*

Glory, glory to the Supreme Personality of Godhead, Lord Kṛṣṇa Caitanyacandra! Glory, glory to His eternal pure fame! Glory, glory to the servant of Him, the master of the worlds! Glory, glory to the dancing of His dear devotees!

6. First I offer daṇḍavat obeisances to the dear devotees of Lord Caitanya.

7. Then I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead. He incarnated the town of Navadvīpa, and He is named "Viśvambhara".

8. In the Vedas and Purāṇas the Lord has firmly declared, "Worship of My devotees is better than worship of Me."

9. In Śrīmad-Bhāgavatam (11.19.21) the Lord Himself declares:

*mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ*

“Worshipping My devotees is better than worshipping Me directly.* That is My opinion.”

10. Therefore I will begin by offering respectful obeisances to the devotees. That act will bring success to my efforts.

11. I offer respectful obeisances to my worshipable Deity, Lord Nityānanda Rāya, by whose mercy the glory of Lord Caitanya is manifest in this world.

12. With a thousand mouths I offer respectful obeisances to Lord Balarāma, whose thousand mouths are the home of Lord Kṛṣṇa's glories.

13. As a great jewel is kept in a favorite place, so the jewel of Lord Kṛṣṇa's glories is kept in the jewelry case of Lord Ananta's mouth.

14. A person that offers prayers to Lord Balarāma will find the glories of Lord Caitanya appear in his mouth.

15. Lord Balarāma is thousand-headed Lord Ananta. There may be many masters in this world, but He is independent of all of them.

16. Lord Balarāma Mahāprabhu is very tall. He is a great saint intoxicated by hearing the glories of Lord Caitanyacandra.

17. In His form of Nityānanda He enjoys pastimes with Lord Caitanya eternally. No one is more dear to Lord Caitanya.

18. Lord Caitanya becomes a friend and a help to one who hears or sings Lord Nityānanda's glories.

19. Śiva and Pārvatī find great bliss in Lord Nityānanda. On their tongues are pure and eloquent words glorifying Lord Nityānanda.

20. Accompanied by Goddess Pārvatī and nine hundreds million goddesses, Śiva worships Lord Saṅkarṣaṇa.

21. This is described in Śrīmad-Bhāgavatam's Fifth Canto. All Vaiṣṇavas offer obeisances to Lord Balarāma and praise Him with songs.

22. Words describing Lord Balarāma's rāsa-dance pastimes are supremely glorious. He enjoyed many pastimes with the gopīs in Vṛndāvana.

23. During Mādhava and Madhu, the two months of springtime, Lord Balarāma enjoyed the rāsa-dance pastime. This is described in the Purāṇas.

24. Please hear these words Śrī Śukadeva spoke to Mahārāja Parīkṣit. Please hear these verses of Śrīmad-Bhāgavatam (10.65.17-18 and 21-22):

*25. dvau māsau tatra cāvatsin
madhum mādham eva ca
rāmaḥ kṣapāsu bhagavān
gopīnām ratim āvahan*

“In order to keep the gopīs in Vṛndāvana satisfied, Lord Balarāma stayed there continuously for two months, namely the months of Caitra (March-April) and Vaiśākha (April-May). For those two months He kept Himself among the gopīs, and He passed every night with them in the forest of Vṛndāvana in order to satisfy their desire for conjugal love. Thus Balarāma also enjoyed the rāsa dance with the gopīs during those two months.*

*26. pūrṇa-candra-kalā-mṛṣṭe
kaumudī-gandha-vāyunā
yāmunopavane reme
sevite strī-ganair vṛtaḥ*

“Since the season was springtime, the breeze on the bank of the Yamunā was blowing very mildly, carrying the aroma of different flowers, especially of the flower known as kaumudī. Moonlight filled the sky and spread everywhere, and thus the banks of the Yamunā appeared to be very bright and pleasing, and Lord Balarāma enjoyed the company of the gopīs there.*

*27. upagīyamāno gandharvair
vanitā-śobhi-maṇḍale
reme kareṇu-yūtheśo
māhendra iva vāraṇaḥ*

“As the gandharvas sang His glories, Lord Balarāma enjoyed with gopīs in the same way Indra's elephant Airāvata enjoys with many she-elephants.

*28. nedur dundubhayo vyomni
vavṛṣuḥ kusumair mudā
gandharvā munayo rāmaṁ
tad-vīryair īdīre tadā*

“Then dundubhi drums sounded in the sky, The gandharvas joyfully showed flowers, and the sages praised Lord Balarāma and His heroic deeds.”

29. Although they rebuke ordinary souls for associating with women, the sages praise Lord Balarāma’s rāsa dance with the gopīs.

30. Fully aware that Balarāma and Kṛṣṇa are not different persons, the demigods showered flowers on Lord Balarāma’s rāsa dance.

31. Although they are hidden from the four Vedas, Lord Balarāma’s pastimes are openly described in the Purāṇas. What more need I say?

32. Some fools may say, “I do not that in the Purāṇas. There is no evidence that Lord Balarāma ever enjoyed a rāsa dance.”

33. To them I reply: The two brothers, Kṛṣṇa and Balarāma, did certainly enjoy a rāsa dance with the gopīs in Vṛndāvana forest.

34. This is described in the following words of Śrīmad-Bhāgavatam (10.34.20-23):

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratuṣ vane rātryāṁ
madhya-gau vraja-yoṣitām*

“After this incident, on a very pleasant night, both Kṛṣṇa and His elder brother, Balarāma, who are inconceivably powerful, went into the forest of Vṛndāvana. They were accompanied by the damsels of Vrajabhūmi, and they began to enjoy each other’s company.*

*35. upagīyamānau lalitām
strī-janair baddha-sauhṛdaiḥ
sv-alāṅkṛtānuliṭtāṅgau
sragvinau virajo-ṁbarau*

“The young damsels of Vraja were very nicely dressed and anointed with pulp of sandalwood and decorated with flowers.*

*36. niśā-mukhaṁ mānayaṁtāv
uditodupa-tāraḥ
mallikā-gandha-mattāli-
juṣṭam kumuda-vāyunā*

“The moon was shining in the sky, surrounded by glittering stars, and the breeze was blowing, bearing the aroma of mallikā flowers, and the bumblebees were mad after the aroma.*

*37. jagatuḥ sarva-bhūtānām
manaḥ-śravaṇa-maṅgalam
tau kalpayantau yugapat
svara-maṇḍala-mūrchitam*

“Taking advantage of the pleasing atmosphere, both Kṛṣṇa and Balarāma began to sing very melodiously.”*

38. Anyone who has no love for Lord Balarāma, even after hearing these words of Śrīmad-Bhāgavatam, does not walk on the path of the Vaiṣṇavas, the path that leads to Lord Viṣṇu.

39. Anyone who does not honor Śrīmad-Bhāgavatam is a yavana. Birth after birth he is punished by Lord Yama.

40. Nowadays some eunuchs may dance around and say, “In what scripture is Balarāma’s rāsa dance?”

41. To them I reply: Who is so sinful that he will not honor the scriptures? A sinner will find another meaning in the scriptures’ clear words.

42. Lord Balarāma is very dear to Lord Caitanyacandra. By offending Him one destroys his own future.

43. In all His incarnations the Supreme Lord manifests in two forms: one as master and the other as servant.

44. As a servant the Lord appears as His own friend, brother, bed, fan, invitation, house, parasol, garments, ornaments, and sitting place.

45. Manifesting Himself in all these forms, the Lord serves Himself. One who has received the Lord’s mercy can understand all this.

46. This is described in the following words (of Śrī Ananta-saṁhitā):

*nivāsa-śayyāsana-pādukāṁsuko-
padāna-varṣātapa-vāraṇādibhiḥ
śarīra-bhedais tava śeṣatām gatair*

yathocitaṁ śeṣa itīryate janaiḥ

“O Lord, to serve You Ananta assumes many shapes to become Your residence, bed, throne, sandals, garments, pillow, umbrella, parasol, and many other objects. In this way the people know Him as Your ‘śeṣa’ (paraphernalia).”

47. Powerful Garuḍa, who delights in carrying Lord Kṛṣṇa in His pastimes, is an aṁśa incarnation of Lord Ananta.

48. Lord Brahma, Lord Siva, the four Kumaras (Sanaka, Sanatana, Sanandana, and Sanat-kumāra), Vyasadeva, Sukadeva Gosvami, and Narada are all pure devotees, eternal servants of the Lord.*

49. Lord Śrī Ananta is worshipped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.*

50. Lord Ananta is the original person and the great mystic controller. At the same time He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.*

51. I have already spoken to you of His service to the Lord. Now hear how the self-sufficient Anantadeva exists in the lower planetary system of Pātāla.*

52. Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Narada Muni always glorifies Lord Ananta. Narada Muni has composed many transcendental verses in praise of the Lord.*

53. Lord Ananta is described in the following words of Śrīmad-Bhāgavatam (5.25.9-13):

*utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyā-prakṛti-guṇā yad-ikṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma*

“By His glance the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance, and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, he has manifested Himself in many forms. How can human society understand the ways of the Supreme?*

*mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādāde 'navadyam
ādātum svajana-manāṁsy udāra-vīryaḥ*

“The manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic powers. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.*

*yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty aṁhaḥ sapadi nṛṇāṁ aśeṣam anyam
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ*

“Even if He be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona-fide spiritual master, is immediately purified. Even if he chants the Lord’s name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?*

*mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sa-giri-sarīṭ-samudra-sattvaṁ
ānanyād animita-vikramasya bhūmnaḥ
ko vīryāny adhi gaṇayet sahasra-jihvaḥ*

“Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees, and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?*

*evam prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ
mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṁ sthitaye bibharti*

“There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though He is self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.*

58. Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance, and annihilation. These modes of nature appear again and again.*
59. The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva (unlimited). Who can understand Him?*
60. His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted only in His form.*
61. He is very powerful and always prepared to please His personal associates and devotees.*
- 62-63. If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never loses an opportunity to glorify Anantadeva.*
64. Lord Anantadeva is known as Śeṣa (the unlimited end) because He ends our passage through this material world. Simply by chanting His glories, everyone can be liberated.*
65. On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.*
66. He is so large and powerful that this universe rests on one of His hoods just like a drop of water. He does not know where it is.*
67. While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.*
68. Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has not come to their end.*
69. To this very day Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them.*
70. In this way Lord Kṛṣṇa and Lord Balarāma are described. When they see this, Brahmā, Śiva, the demigods, the siddhas, and the great sages become filled with bliss.
71. Although again and again He tries to reach the farther shore of the ocean that is Lord Kṛṣṇa's glories, Lord Ananta can never reach it.
72. This is also described in these words of Śrīmad-Bhāgavatam (2.7.41):

*nāntaṁ vidāmy aham amī munayo 'grajās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇan daśa-satānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram*

“Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although he is describing the qualities of the Lord with ten hundred faces.”*

73. To sustain all the material worlds, very powerful Lord Ananta stays in the rasātala planets.
74. In Brahmā's royal assembly, Nārada Muni plays his vīṇā tumburu and sings songs describing these qualities of the Supreme Lord.
75. Brahmā and his associates become overwhelmed with emotion when they hear the glories of the Supreme Lord. The demigods all worship Nārada because he sings these songs.
76. Thus I have told a little something of Lord Ananta's glories. Therefore please place your love in Lord Nityānanda, who is Lord Ananta Himself.
77. Anyone who desires to cross to the farther shore of the ocean of birth and death, and then dive into the ocean of devotional service, should worship Lord Nityānanda Candra.
78. Before the feet of the Vaiṣṇavas I place my heart's desire: May I worship Lord Balarāma birth after birth.
79. As “dvija”, “vipra”, and “brāhmaṇa” are different names for the same kind of person, so the names “Nityānanda”, “Ananta”, and “Baladeva” all refer to the same Supreme Person.
80. Lord Nityānanda appeared in my heart and cheerfully ordered me to write a book of Lord Caitanya's pastimes.
81. Lord Śeṣa's tongue is the resting place of Lord Caitanya's glories. It is only by Lord Śeṣa's mercy that Lord Caitanya's pastimes are revealed to us.
82. For this reason Lord Ananta Śeṣa has a glorious form. For this reason I have sung some few of the glories of His lotus feet.
83. The heart is purified by hearing Lord Caitanya's pastimes, which are revealed to us only by the devotees' mercy. Please know this for certain.
84. Who can understand Lord Caitanya's pastimes, which are hidden even from the Vedas? I have written in this book the pastimes I have heard from the devotees.
85. I see no beginning or end of Lord Caitanya's pastimes. I will write about them as far as I am able.
86. I am a wooden puppet. Lord Caitanya makes me dance and speak.
87. I offer obeisances to the feet of all the Vaiṣṇavas. In this way all my offenses will cease to exist.
88. O my brother, please give Your attentive thoughts to me. Now please hear the pastimes Lord Caitanya enjoyed with His devotees.
89. Lord Caitanya's pastimes are the abode of transcendental bliss. They are divided into three parts: Adi-khaṇḍa (first part), Madhya-khaṇḍa (middle part), and Antya-khaṇḍa (last part).
90. The Adi-khaṇḍa is mainly the Lord's pastimes of learning. The Madhya-khaṇḍa is Lord Caitanya's revelation of the

sankīrtana movement.

91. The Antya-khaṇḍa is the Lord's pastimes as a sannyāsī in Jagannātha Purī. At that time He gave to Lord Nityānanda the duty of preaching in the land of West Bengal.

92. In Navadvīpa lived Jagannātha Miśra. Like Mahārāja Vasudeva, he devotedly performed his prescribed duties.

93. His wife was named Śacī. She was very chaste and devoted. She was a second Devakī. She was like the mother of the world.

94. In her womb Lord Nārāyaṇa, who bears the name Śrī Kṛṣṇa Caitanya, and who is the ornament of the worlds, appeared.

95. In the Adi-khaṇḍa the Lord descended to this world on the auspicious full-moon evening of the month of Phālguna.

96. As the auspicious sounds of Lord Hari's holy names filled the four directions, the Supreme Lord was born.

97. In the Adi-khaṇḍa are also the many childhood pastimes the concealed Lord revealed to His mother and father.

98. In the Adi-khaṇḍa it is also said that in their home His mother and father saw the auspicious signs of the flag, thunderbolt, elephant-goad, and pennant.

99. In the Adi-khaṇḍa it is also said that thieves kidnapped the Lord, but the Lord tricked them and they brought Him back home.

100. In the Adi-khaṇḍa it is also said that on Ekādaśī the Lord ate the prasādam offered by Jagadīśa and Hiranya.

101. In the Adi-khaṇḍa it is also said that as a child the Lord would pretend to cry. In this way He made the holy names of Lord Hari appear in every mouth.

102. In the Adi-khaṇḍa it is also said that the Lord sat on rejected cooking pots and explained philosophy to His mother.

103. In the Adi-khaṇḍa it is also said that Lord Caitanya's childhood restlessness was an ocean that had no shore. Playing with the other boys, He manifested the pastimes of Gokula.

104. In the Adi-khaṇḍa is the beginning of the Lord's studies. After very little study, He mastered all the scriptures.

105. In the Adi-khaṇḍa are Jagannātha Miśra's departure for the spiritual world and Viśvarūpa's acceptance of sannyāsa. These two events made Śacī unhappy.

106. In the Adi-khaṇḍa is the great beginning of the Lord's pastimes of scholarship. When He saw the atheists and offenders, the Lord became arrogance personified.

107. In the Adi-khaṇḍa it is also said that the Lord would meet with all the other students and fearlessly play in the Gaṅgā's waves.

108. In the Adi-khaṇḍa it is also said that Lord Caitanya conquered all the scriptures. No rival scholar in all the three worlds could stand before Him.

109. In the Adi-khaṇḍa it is also said that Lord Caitanya traveled to the country of East Bengal and sanctified it with the touch of His feet.

110. In the Adi-khaṇḍa it is also said that Lord Caitanya married. When His wife returned to the spiritual world, He again married the daughter of a rāja-pañḍita.

111. In the Adi-khaṇḍa it is also said that, pretending to be sick with a malady of the vital air, the Lord displayed all the symptoms of pure spiritual love (prema-bhakti).

112. In the Adi-khaṇḍa it is also said that, as a great pañḍita, the Lord traveled from place to place. He gave special powers to His devotees.

113. In the Adi-khaṇḍa are also described Lord Caitanya's transcendental bliss and splendid garments. When she gazed at the moon of His face, Śacī became filled with bliss.

114. In the Adi-khaṇḍa it is also said that the Lord defeated a dig-vijayī pañḍita and then cut all that pañḍita's material bonds.

115. In the Adi-khaṇḍa it is also said that the Lord bewildered all the devotees. Wherever He went, everyone was bewildered about His true identity.

116. In the Adi-khaṇḍa it is also said that Lord Caitanya went to Gayā and gave His mercy to Īśvara Purī.

117. In the Adi-khaṇḍa the Lord enjoyed unlimited pastimes. In the future the great sage Vyāsa will describe some more of these pastimes.

118. The pastimes that begin with childhood and end with the journey to Gayā are the Lord's Adi-khaṇḍa pastimes.

119. In the Madhya-khaṇḍa the Lord became known as Gaura-simha (He who is like a golden lion). Now knowing His true identity, everyone became like bumblebees at His feet.

120. In the Madhya-khaṇḍa in the homes of Advaita and Śrīvāsa the Lord sat on the throne of Lord Viṣṇu and revealed His true identity.

121. In the Madhya-khaṇḍa Lord Caitanya meets Lord Nityānanda. The two brothers then perform kīrtana together.

122. In the Madhya-khaṇḍa Lord Nityānanda sees Lord Caitanya's six-armed form. In the Madhya-khaṇḍa Lord Advaita sees Lord Caitanya's universal form.

123. In the Madhya-khaṇḍa are Lord Nityānanda's vyāsa-puja ceremony and the blasphemies some sinful atheists directed to the Lord.

124. In the Madhya-khaṇḍa is Lord Caitanya's assumption, when Lord Nityānanda placed a club and plow in His hand, of Lord Balarāma's form.

125. In the Madhya-khaṇḍa is the liberation of the two great sinners named Jagāi and Mādhāi, who were famous in all the world.

126. In the Madhya-khaṇḍa Śacī sees Lord Caitanya as dark Kṛṣṇa and Lord Nityānanda as fair Balarāma.

127. In the Madhya-khaṇḍa Lord Caitanya reveals His pastimes of great opulence, pastimes called "the ecstasies of 21

hours”.

128. On that day the Lord described the true identity of His servants who had taken birth then.

129. In the Madhya-khaṇḍa, in village after village He who is Lord Nārāyaṇa of Vaiṣṇava danced and performed kīrtana of chanting His own holy names.

130. In the Madhya-khaṇḍa the Lord breaks the Kāzī's pride. Manifesting His spiritual potency, the Lord performs endless kīrtana.

131. In the Madhya-khaṇḍa Lord Caitanya's mercy enabled the Kāzī to accept the path of devotional service. In this way the Lord was able to perform kīrtana whenever He wished in village after village.

132. In the Madhya-khaṇḍa Lord Caitanya roared and revealed His form of Lord Varāha to Murāri Gupta.

133. In the Madhya-khaṇḍa the Lord manifested a four-armed form and, riding on Murāri Gupta's shoulders, wandered here and there in the courtyard.

134. In the Madhya-khaṇḍa the Lord ate some rice collected by Śuklāmbāra. In the Madhya-khaṇḍa He who is Lord Nārāyaṇa enjoyed many pastimes.

135. In the Madhya-khaṇḍa, in the performance of a play He who is Lord Nārāyaṇa assumed the form of Rukmiṇī. All the devotees then drank the milk of Rukmiṇī's breast.

136. In the Madhya-khaṇḍa the Lord punished Mukunda for keeping bad association. Later the Lord became merciful to him and was very pleased with him.

137. In the Madhya-khaṇḍa the Lord performed kīrtana every night in Navadvīpa for one year.

138. In the Madhya-khaṇḍa are the wonderful joking pastimes of Lord Nityānanda and Lord Advaita. Only a fool thinks these pastimes were actual quarrels.

139. In the Madhya-khaṇḍa the Supreme Lord warned His mother to carefully avoid offending Vaiṣṇavas.

140. In the Madhya-khaṇḍa the devotees offered prayers to the Lord and received specific benedictions.

141. In the Madhya-khaṇḍa Haridāsa attained the Lord's mercy. There also are the merciful pastimes of drinking water from Śrīdhara's pot.

142. In the Madhya-khaṇḍa the Lord daily enjoyed water-pastimes in the Gaṅgā with all His devotees.

143. In the Madhya-khaṇḍa Lord Caitanya and Lord Nityānanda go to Lord Advaita's home to enjoy certain specific pastimes.

144. In the Madhya-khaṇḍa Lord Caitanya harshly punished Lord Advaita, but in the end gave Him great mercy.

145. In the Madhya-khaṇḍa very fortunate Murāri Gupta learned that Lord Caitanya and Lord Nityānanda are in truth Lord Kṛṣṇa and Lord Balarāma.

146. In the Madhya-khaṇḍa the two Lords: Caitanya and Nityānanda, danced in Śrīvāsa's courtyard.

147. In the Madhya-khaṇḍa, using the mouth of Śrīvāsa's dead son, the Lord explained the truth about the individual souls and thus dispelled all grief.

148. In the Madhya-khaṇḍa, by Lord Caitanya's mercy, Śrīvāsa forgot his grief for his son. This was learned by all.

149. In the Madhya-khaṇḍa distraught Nityānanda and Haridāsa saved Lord Caitanya from drowning in the Gaṅgā.

150. In the Madhya-khaṇḍa Nārāyaṇī attained the remnants of Lord Caitanya's plate, remnants even the demigod Brahmā could not easily attain.

151. In the Madhya-khaṇḍa Lord Caitanya accepted sannyāsa in order to deliver all the conditioned souls.

152. The pastimes in the Madhya-khaṇḍa begin with the performance of kīrtana and end with the acceptance of sannyāsa.

153. In the Madhya-khaṇḍa are many millions of pastimes. Vedavyāsa will later describe them all.

154. In the Śeṣa-khaṇḍa (Antya-khaṇḍa) Viśvambhara has accepted sannyāsa. Now He manifests the name “Śrī Kṛṣṇa Caitanya.”

155. In the Śeṣa-khaṇḍa, hearing that Lord Caitanya's śikhā is now shaved, Lord Advaita wept.

156. In the Śeṣa-khaṇḍa Śacī's indescribable grief is a little described. It is only by Lord Caitanya's power that she was able to remain alive.

157. In the Śeṣa-khaṇḍa Lord Nityānanda, who is hot-tempered Lord Balarāma Himself, broke Lord Caitanya's sannyāsa-dāṇḍa.

158. In the Śeṣa-khaṇḍa Lord Caitanya went to Jagannātha Purī. Concealing His true identity, He enjoyed many pastimes there.

159. In the Śeṣa-khaṇḍa Lord Caitanya at first teased Sārvabhamua, but in the end showed His six-armed form to Sārvabhamua.

160. In the Śeṣa-khaṇḍa Lord Caitanya delivered King Pratāparudra. The Lord made His home in Kāśī Mīśra's house.

161. In the Śeṣa-khaṇḍa Svarupa Dāmodara and Paramānanda Purī, these two, were qualified to attain the Lord's personal association.

162. In the Śeṣa-khaṇḍa the Lord returned to West Bengal. He blissfully said, “I will see Mathurā”.

163. In the Śeṣa-khaṇḍa the Lord stayed in Vidyā Vācaspati's home. Then the Lord went to the village of Kuliyā.

164. In the Śeṣa-khaṇḍa limitless millions of people then came to see the Lord. All attained liberation.

165. In the Śeṣa-khaṇḍa the Lord went to see Mathurā. Still, after traveling for a certain distance, the Lord turned back.

166. In the Śeṣa-khaṇḍa, after He returned to Jagannātha Purī, the Lord always performed tumultuous kīrtanas with His devotees.

167. In the Śeṣa-khaṇḍa, after sending Lord Nityānanda to West Bengal, Lord Caitanya stayed in Jagannātha Purī with some close associates.

168. In the Śeṣa-khaṇḍa, accompanied by His devotees, Lord Caitanya happily danced before Lord Jagannātha's chariot.

169. In the Śeṣa-khaṇḍa Lord Caitanya traveled to Setubandha, Jhārikhaṇḍa, and Mathurā.

170. In the Śeṣa-khaṇḍa the Lord delivered Rāmānanda Rāya. In the Śeṣa-khaṇḍa the Lord enjoyed many pastimes with Rāmānanda Rāya.
171. In the Śeṣa-khaṇḍa the Lord met Dabir Khās.
172. Aware of their true identity, the Lord delivered these two brothers from bondage and gave them the names “Rūpa” and “Sanātana”.
173. In the Śeṣa-khaṇḍa Lord Caitanya traveled to Vārāṇasī. The sannyāsīs there, who were all blasphemers, could not see His true identity.
174. In the Śeṣa-khaṇḍa Lord Caitanya returned to Jagannātha Purī, where day and night He chanted the holy names of Lord Hari.
175. In the Śeṣa-khaṇḍa Lord Nityānanda enjoyed nectar pastimes as for some days He wandered over the earth.
176. No one can understand His limitless pastimes. Wearing tinkling anklets, He enjoyed pastimes in all the places of Mathurā.
177. In the Śeṣa-khaṇḍa Lord Nityānanda went to Pāṇihāṭi-grāma and, following Lord Caitanya’s order, distributed devotional service.
178. In the Śeṣa-khaṇḍa Lord Nityānanda, the great king of wrestlers, very mercifully delivered many merchants and others.
179. In the Śeṣa-khaṇḍa Lord Caitanya, the Supreme Personality of Godhead, enjoyed pastimes in Jagannātha Purī for eighteen years.
180. Lord Caitanya’s pastimes in the Śeṣa-khaṇḍa have no end. Vedavyāsa will later describe them in great detail.
181. As far as He is able, Lord Nityānanda describes the glories of Lord Caitanya. The great bliss that Lord Nityānanda finds there has no end.
182. Lord Nityānanda’s feet are the kings worshipped by Lord Ananta Śeṣa. O Lord Caitanya, please give to me the gift of service to Lord Nityānanda’s feet.
183. Thus in sūtras I have briefly described the contents of this book. Now I will begin to sing these three khaṇḍas.
184. O brother, with single-pointed attention please hear the descriptions in the Adi-khaṇḍa, descriptions of Lord Caitanya’s descent to this world.
185. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Two

Śrī Gauracandra-janma-varṇana Description of Lord Caitanya’s Birth

1. Glory, glory to Lord Gaurasundara Mahāprabhu! Glory to the great Supreme Personality of Godhead, the son of Jagannātha Miśra!
2. Glory to He who is the life and soul of Nityānanda and Gadādhara! Glory, glory to He who is the shelter of Advaita and the devotees!
3. Glory, glory to Lord Gaurāṅga and His personal associates! He attains devotional service who hears these topics of Lord Caitanya.
4. Again I bow down before the feet of the Lord and His devotees. In this way I hope that Lord Caitanya’s descent to this world may appear on my tongue.
5. Glory, glory to Lord Gauracandra, who is an ocean of mercy! Glory, glory to Lord Nityānanda, who is devotional service personified!
6. They are two brothers and They are devotees of the Lord. Still, Their real identities are unknown. Only by Their mercy is the truth about Them revealed.
7. Lord Kṛṣṇa mercifully appeared before Brahmā and other great devotees. This is described in Śrīmad-Bhāgavatam, the Vedas, and all the scriptures.
8. In Śrīmad-Bhāgavatam (2.4.22) it is said:

*pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtīm hṛdi
sva-lakṣaṇā prādurbhūt kilāsyataḥ
sa me ṛṣiṇām ṛṣabhahḥ prasīdatām*

“May the Lord, who is the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.”*

9. When in ancient times he was born from the Lord’s lotus navel, Brahmā did not have the power to see anything.
10. However, when Brahmā completely surrendered to Him, the Supreme Lord mercifully appeared before him.
11. Only by Lord Kṛṣṇa’s mercy was Brahmā able to understand the Supreme Lord, the origin of all incarnations.

12. Lord Kṛṣṇacandra's descent to this material world is very difficult to understand. Without first attaining the Lord's mercy, who has the power to understand it?

13. Lord Kṛṣṇa's descent to the material world and His pastimes are inconceivable and unapproachable. In Śrīmad-Bhāgavatam (10.14.21) Brahmā declared:

14. *ko vetti bhūman bhagavan parātman
yogeśvarotir bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how, and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.”*

15. Who has the power to know the reason why Lord Kṛṣṇacandra descends to this world?

16. Still, the reason for the Lord's descent is given in Śrī and Bhagavad-gītā.

17-18. In Bhagavad-gītā (4.7-8) Lord Kṛṣṇa declares:

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*

“Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise in irreligion at that time I descend Myself.”*

*paritrāṇāya sādhunām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

“In order to deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”*

19. When religious practice declines, then, day by day, irreligion becomes stronger and stronger.

20. When this occurs, Brahmā and the demigods approach the Supreme Lord and pray that the devotees be protected and the demons vanquished.

21. At that time, in order to firmly establish the yuga-dharma (religion of the age), the Supreme Lord, accompanied by His expansions and associates, descends to the earth.

22. The religion of Kali-yuga is Hari-saṁkīrtana (chanting the holy names of Lord Kṛṣṇa). To firmly establish this religion, the Lord descended as the son of Śacī.

23. Śrīmad-Bhāgavatam describes the best of all truths, the truth that in order to establish the saṁkīrtana movement, the Lord descended as Lord Caitanya.

24-25. In Śrīmad-Bhāgavatam (11.5.31-32) it is said:

*iti dvāpara urvīṣa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu*

“In the age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.”*

*kṛṣṇa-varṇam tviṣāṅkṛṣṇam
saṅgopāṅgāstra-pāṣadam
yajñair saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“In this age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshipping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions (such as Śrī Nityānanda Prabhu), and personal expansions (such as Gadādhara), as well as devotees and associates (such as Svarūpa Dāmodara).”*

26. Lord Caitanya-Nārāyaṇa has revealed that in Kali-yuga Hari-saṁkīrtana is the best of all religious activities.

27. Therefore, accompanied by all His personal associates, the Supreme Lord descended to this world in the Kali-yuga to establish the saṅkīrtana movement.
28. Following His order, the Lord's personal associates also took birth in the world of human beings.
29. Ananta, Śiva, Brahmā, and the great sages took birth as the Supreme Lord's personal associates.
30. They all took birth as great devotees of the Lord. Lord Kṛṣṇa was well aware of their true identities.
31. Some took birth in Navadvīpa, some in Cāṭi-grāma, some in Rādhā-deśa, some in Orissa, some in Śrīhaṭṭa, and some in the west.
32. Although they descended to the earth in these different places, these devotees assembled in Navadvīpa.
33. Although many of these Vaiṣṇavas took birth in Navadvīpa, some of the Vaiṣṇavas most dear to the Lord were born in other places.
- 34-35. Śrīvāsa Paṇḍita, Śrī Rāma Paṇḍita, and Śrī Candrasekhara-deva, who are worshipped in the three worlds, and the physician named Murāri Gupta, who cures the disease of repeated birth and death, descended to this world in Śrīhaṭṭa.
- 36-37. The great Vaiṣṇavas Puṇḍarīka Vidyānidhi, Caitanya Vallabha, and Vāsudeva Datta appeared in Cāṭi-grāma. Haridāsa descended to this world in Buḍhana.
38. In Rādhā-deśa is a village named Ekacakra. In that village the Supreme Personality of Godhead, Lord Nityānanda, descended to this world.
39. Although He is the father of everyone, Lord Nityānanda pretended that His father was a devotee named Hāḍai Paṇḍita, who was the king of the pure brāhmaṇas.
40. Thus Lord Nityānanda Rāma, who is an ocean of mercy, the giver of devotion, and the shelter of the devotees, descended to this world in Rādhā-deśa.
41. At that moment the demigods secretly showered flowers and secretly called out "Jaya! Jaya!"
42. From that day on the country of Rādhā-deśa grew more and more prosperous and auspicious.
43. Paramānanda Purī, who associated with the Lord in the pastimes at Jagannātha Purī, appeared in Trihut.
44. The places by the Gaṅgā's shores are all pure and sacred. Why, then, did these Vaiṣṇavas take birth in impious, lamentable places?
45. Lord Caitanya Himself descended to this world by the Gaṅgā's shore. Why, then, did His personal associates take birth in other, distant places?
46. The Pāṇḍavas never went to any place where the Gaṅgā or the holy names of Lord Hari were absent.
47. Because He loves all living entities as a father loves his children, the Supreme Lord ordered these great devotees to take birth in these different places.
48. To deliver the residents of the material world, Lord Caitanya descended to the world of matter.
49. Thinking them equal to holy places, these great Vaiṣṇavas took birth in lamentable impious countries and lamentable impious families. In this way they delivered everyone.
50. In whatever country and whatever family they descended to this world, with their great power these Vaiṣṇavas delivered everyone in an area of eight-hundred thousand miles.
51. Any place where the Vaiṣṇavas manifest their glories becomes very pure and sacred, a place of pilgrimage.
52. Therefore Lord Caitanya-Nārāyaṇa arranged that His devotees descend to the material world in all these different places.
53. Although they descended to this world in many different places, these great devotees assembled in Navadvīpa.
54. They assembled in Navadvīpa, for that is where the Lord descended to this world.
55. No city in the world is like Navadvīpa, for that is where Lord Caitanya descended to this world.
56. Aware that the Lord would appear there, the demigod Brahmā filled Navadvīpa with all that is auspicious.
57. Who can describe the opulences of Navadvīpa? On even one of its ghāṭas hundreds and thousands come to bathe in the Gaṅgā.
58. By Goddess Sarasvatī's grace many hundreds of thousands of learned scholars in all three ages of life stayed in Navadvīpa.
59. All the scholars there were arrogant. Even boys would aggressively debate their learned elders.
60. People from different provinces would come to Navadvīpa. There they would develop a taste for learning.
61. No one could count how many students or how many thousands and millions of teachers stayed there.
62. Favored by Goddess Lakṣmī's glance, everyone was happy. Still, interested only in the taste of material things, they wasted their lives.
63. No one was interested in devotional service to Lord Kṛṣṇa and Lord Rāma. From the beginning of Kali-yuga, this disinterest had grown more and more.
64. The only religion the people knew was keeping an all-night vigil and singing songs to Goddess Maṅgala Caṇḍī (Durgā).
65. Some proudly worshipped the snake-goddess Manasā. Others offered great wealth to the deities of demigods and demigoddesses.
66. Spending for the weddings of their sons and daughters, they lost great wealth. In this way they wasted their time in this world.
67. Even the Bhaṭṭācāryas, Cakravartīs, and Mīśras did not know the true meaning of the scriptures.
68. Although they taught the scriptures, they were materialistic. Yama's noose already rested around the necks of both them and their students.
69. No one would discuss Kṛṣṇa-kīrtana, which is the true yuga-dharma (religion of the age). If they could not mock the faults of others, no one was interested to speak. No one wanted to praise others.
70. The holy names of Lord Hari could not be found in the mouths of persons proud to be renounced and austere.

71. The most deeply pious persons would perhaps say the name “Govinda” or “Puṇḍarikākṣa” as they bathed.

72. Descriptions of devotional service did not appear on tongues explaining Bhagavad-gītā and Śrīmad-Bhāgavatam.

73. Seeing the whole world bewildered by Lord Viṣṇu’s māyā potency, the devotees felt a suffering that had no end.

74. They said, “How will these souls be delivered? They are all trapped in the spell of Māyā’s happiness.

75. “They do not chant the holy name of Lord Kṛṣṇa. Their discussion of material knowledge never ends.”

76. The true devotees of the Lord performed their devotional duties. They worshipped Lord Kṛṣṇa, bathed in the Gaṅgā, and discussed topics of Lord Kṛṣṇa.

77. The devotees would meet and bless everyone in the world. They would pray, “O Lord Kṛṣṇacandra, please quickly give Your mercy to everyone.”

78. The leader of the Navadvīpa Vaiṣṇavas was named Advaita Acārya. He was the most glorious person in the world.

79. He was the best teacher of jñāna (knowledge), bhakti (devotional service), and vairāgya (renunciation). His explanations of Kṛṣṇa-bhakti (devotion to Kṛṣṇa) were like those spoken by Lord Śiva Himself.

80. When discussing any passage in any one of the many scriptures in the three worlds, He always interpreted every verse to mean: “Devotion to Lord Kṛṣṇa’s feet is the best of all spiritual paths”.

81. Offering Tulasī-mañjarī and Gaṅgā water, again and again He happily worshipped Lord Kṛṣṇa.

82. Pushed by love for Lord Kṛṣṇa, He would loudly chant Lord Kṛṣṇa’s names. The names He called broke through the boundaries of the material world and entered the world of Vaikuṇṭha.

83. Hearing this loving call, Lord Kṛṣṇa, who is conquered by devotion, personally appeared.

84. Advaita was the first of the Vaiṣṇavas. He was the most glorious follower of bhakti-yoga in the entire world.

85. In this way Advaita stayed in Navadvīpa. Seeing that the people had no devotion to the Lord, He became very unhappy.

86. Everyone was mad after the taste of material happiness. No one was eager to worship and serve Lord Kṛṣṇa.

87. Some worshipped Goddess Vāṣuḍī (Durgā) with many offerings. Others worshipped the yaksas with offerings of flesh and wine.

88. Again and again they danced, sang, and played musical instruments, making a great noise. Still, they would not hear the supremely auspicious name of Lord Kṛṣṇa.

89. The demigods are not pleased by worship not directed to Lord Kṛṣṇa. Seeing that the people would not worship Lord Kṛṣṇa, Advaita became very unhappy at heart.

90. Advaita was naturally very merciful at heart. In His heart He tried to plan how to deliver the people.

91. He thought, “If My Lord descends to this world, then everyone will be delivered.

92. “If I can make Lord Kṛṣṇa, the beloved of Vaikuṇṭha, visible in this world, then I will become glorious, and I will be known as ‘Advaita-siṃha’ (Advaita the lion).

93. When I personally bring the Lord of Vaikuṇṭha to this world, and by doing that deliver every soul, I will sing and dance.”

94. Again and again thinking in this way, with great determination He served Lord Kṛṣṇa’s feet.

95. Again and again Lord Caitanya declared, “It is because of Advaita that Caitanya descended to this world.”

96. Śrīvāsa Paṇḍita, at whose home Lord Caitanya enjoyed many pastimes, resided in Navadvīpa.

97. The four brothers (Śrīvāsa, Śrīrāma, Śrīpati, and Śrīnidhi) always chanted Lord Kṛṣṇa’s holy names. Three times daily they bathed in the Gaṅgā and worshipped Lord Kṛṣṇa.

98. By the Supreme Lord’s order, many liberated souls took birth in this world and, their true identities concealed, resided in the district of Nadiyā.

99. These devotees were Śrī Candraśekhara, Jagadīśa, Gopīnātha, Śrīmān, Murāri, Śrī Garuḍa, and Gaṅgādāsa.

100. I have mentioned the names only of some of the great souls I personally knew. If I described all of the Lord’s associates, this book would become very large.

101. All these great souls were noble and generous. They were attentive to their proper duties. They did not know anything but devotional service to Lord Kṛṣṇa.

102. They thought of each other as friends. They did not know that they were liberated souls who had descended from the spiritual world.

103. When they saw that there was no devotion to Lord Viṣṇu in the entire world, their hearts burned with grief.

104. They did not hear anyone discuss topics of Lord Kṛṣṇa. Therefore amongst themselves they glorified Lord Kṛṣṇa.

105. They would meet in Advaita’s home and talk about Kṛṣṇa for an hour or two. In this way all their sufferings would go away.

106. Seeing everyone burning in the flames of materialism, they devotees could not speak. They could only weep.

107. Meeting with Advaita, the devotees tried to make the people understand all this, but the people could not understand.

108. Filled with grief, Advaita began to fast. The Vaiṣṇavas breathed with long and heavy sighs.

109. “Why dance for Kṛṣṇa? Why chant His names? What is this ‘saṅkīrtana’ the Vaiṣṇavas talk about?”

110. Speaking these words, the people in general could not understand anything. They desired only money and children. Gathering together, they would mock the Vaiṣṇavas.

111. At night the four brothers (Śrīvāsa, Śrīrāma, Śrīpati, and Śrīnidhi) would meet in Śrīvāsa’s house and loudly sing Lord Hari’s holy names.

112. Hearing this, the impious neighbors would declare, “That mad brāhmaṇa will ruin our village.

113. “When he hears this chanting, the ferocious Muslim king will become wildly angry at the people of Nadiyā.”

114. Someone said, “This brāhmaṇa should be driven out of our village. We should tear his house into pieces and send the pieces floating down the river.

115. "If this brāhmaṇa is chased away, then our village will be peaceful and prosperous. If he is not chased away, Muslim soldiers will occupy our village."
116. Hearing these words of the impious people, the devotees prayed to Lord Kṛṣṇa and wept.
117. Hearing these words, Advaita burned with anger. Wearing only the four directions for garments, He said to the Vaiṣṇavas:
118. "Śrīnivāsa, Gaṅgadāsa, Śuklāmbara, please hear Me. I will force Lord Kṛṣṇa to appear before everyone's eyes.
119. "Kṛṣṇa will come here and deliver everyone. He will accept you all as His associates. He will teach the people Kṛṣṇa-bhakti (devotional service).
120. "If I fail to bring Him, I will manifest a four-armed form. In my hand I will hold a cakra.
121. "I will cut apart the necks of millions of atheists. In this way I will prove that Lord Kṛṣṇa is My master, and I am His servant."
122. Again and again Advaita spoke in this way. Fixed in His decision, He began to worship Lord Kṛṣṇa's feet.
123. Weeping, and their determination fixed, all the devotees also worshipped Lord Kṛṣṇa's lotus feet.
124. Walking here and there in the town of Navadvīpa, the devotees never heard any talk of devotional service.
125. The devotees wished to leave their bodies. Calling out "Kṛṣṇa!", they sighed and wept.
126. Seeing that the whole world was interested only in material things, they became very unhappy. No longer did they like to place food in their mouths.
127. When the devotees had rejected all material happiness, the Supreme Lord decided to descend to the material world.
- 128-129. Ordered by the Supreme Lord, Nityānanda, who is the resting-place of Ananta Śeṣa, descended to this world, taking birth from the womb of Padmavati, in the land of Rādhā-deśa, in the village of Ekacakra, on an auspicious śukla-trayodaśī in the month of Māgha (January-February).
130. Although He is the father of everyone, Lord Nityānanda pretended that His father was a devotee named Hāḍai Paṇḍita, who was the king of the pure brāhmaṇas.
131. In this way Lord Balarāma, who is an ocean of mercy and the giver of devotional service, descended to this world and assumed the name 'Nityānanda'.
132. At that moment the demigods secretly showered flowers and secretly called out "Jaya! Jaya!"
133. From that day on the country of Rādhā-deśa grew more and more prosperous and auspicious.
134. Accepting the garments of an avadhūta, Lord Nityānanda wandered in this world to deliver the fallen souls.
135. That is how Lord Ananta descended to this world. Now please hear how Lord Kṛṣṇa descended.
136. In Navadvīpa lived a person named Jagannātha Miśra. He was devotedly to duty. He was like Mahārāja Vasudeva.
137. He was very generous. He stood in the highest pinnacle of brahminical virtue. No one was his equal.
138. He was exactly like Kaśyapa, Daśaratha, Vasudeva, and Nanda.
139. His wife was named Śacī. She was very chaste and devoted to her husband. She was Viṣṇu-bhakti (devotional service) personified. She was the mother of the entire world.
140. Her many daughters all passed away. Glorious Viśvarūpa was her only son.
141. Viśvarūpa's form was handsome like Kāmadeva. Gazing at Him, the brāhmaṇa parents became filled with joy.
142. From His birth Viśvarūpa was renounced. When He was only a boy all the scriptures spontaneously appeared within Him.
143. There would be no Viṣṇu-bhakti (devotional service) anywhere in the material world. That is the future of the Kali-yuga.
144. When true religion disappears, and when He knows that His devotees suffer, the Supreme Lord descends to this world.
145. Thus the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu, entered the bodies of Śacī and Jagannātha.
146. At that moment the words "Jaya! Jaya!" appeared in the mouths of Lord Ananta. As if in a dream, Śacī and Jagannātha Miśra heard those words.
147. Although at that moment their forms shone with great splendor, other persons could not see it.
148. Aware that the Supreme Personality of Godhead was about to descend to the material world, Brahmā, Śiva, and the other demigods came and recited many prayers.
149. All these descriptions are present, although concealed, in the statements of the Vedas. Of this there is not any doubt.
150. Now please hear the prayers Brahmā and the other demigods spoke with great devotion. By hearing these confidential prayers, one becomes attracted to Lord Kṛṣṇa.
151. The demigods said: "Glory, glory to Lord Mahāprabhu, the father of all! Glory, glory to the Lord who to start the sankīrtana movement has descended to this material world!"
152. "Glory, glory to the Lord who is the protector of the Vedas, religion, the devotees, and the brāhmaṇas! Glory, glory to the Lord who is time personified, the crusher of the nondevotees!"
153. "Glory, glory to the Lord whose form is transcendental and eternal. Glory, glory to the Lord who is the supreme controller of all controllers, and whose every desire is at once fulfilled!"
154. "You reside in countless millions of universes. Now You are manifest in Śacī's womb.
155. "Who can understand Your wishes? The creation, maintenance, and destruction of the material universes are only playing for You.
156. "If You wish, all the universes will be at once destroyed. Were You not be able to kill Kamsa and Rāvaṇa simply by speaking a single word?"
157. "Still, You descended to the homes of Daśaratha and Vasudeva, and You killed all the demons.
158. "O Lord, who can understand the reason why You act? Only have the power to understand Your heart.

159. “If You give the order, one of Your servants can deliver the souls in countless universes.
160. “Even so, You personally descend to this world, teach the true religion, and make everyone fortunate.
161. “O Lord, in the Satya-yuga You manifested a white form, performed austerities, and taught the path of austerities.
162. “Accepting the role of a brahmacārī, holding a daṇḍa and kamaṇḍalu, Your hair matted, and Your garments a deerskin, You descended to this world to establish the true religion.
163. “In the Tretā-yuga manifesting Your form as the handsome reddish Yajña-puruṣa, You taught the religion of yajñas.
164. “The srak and srava in Your hand, You became the yajñaika and personally performed yajñas.
165. “In Dvāpara-yuga manifesting a form dark like a splendid rain-cloud, You established the religion of Deity worship in home after home.
166. “Descending to this world, You became a great king. Wearing yellow garments, and marked with the Śrīvatsa and other signs of Your true identity, You personally performed Deity worship.
167. “In Kali-yuga You manifest the form of a brāhmaṇa with a yellow complexion and You teach the religion of sankīrtana, which is secretly taught by the Vedas.
168. “You descend to this world in limitless forms. Who can count them all?
169. “Manifesting the form of Matsya, You enjoyed pastimes on the waters of devastation. Manifesting the form of Kūrma, You became the resting-place of all the living entities.
170. “Manifesting the form of Hayagrīva, You rescued the Vedas and killed Madhu and Kaiṭabha, the first two demons.
171. “Manifesting the form of Śrī Varāha, You rescued the earth. Manifesting the form of Nṛsiṃha, You tore Hiranyaśaiṣṭu to shreds.
172. “Manifesting the wonderful form of Vāmana, You cheated Bali. Manifesting the form of Paraśurāma, You made the earth a place where kṣatriyas no longer lived.
173. “Manifesting the form of Rāmacandra, You killed Rāvaṇa. Manifesting the form of Balarāma, You enjoyed limitless pastimes.
174. “Manifesting the form of Buddha, You preached the religion of mercy. Manifesting the form of Kalki, You killed the mlecchas.
175. “Manifesting the form of Dhanvantari, You gave the gift of nectar. Manifesting the form of Haṁsa, You explained to truth to Brahmā and others.
176. “Manifesting the form of Nārada, You held the viṇā and sang. Manifesting the form of Vyāsa, You explained the truth about Yourself.
177. “Manifesting the best handsomeness, intelligence, and pastimes, You appeared in Your original form, the form of Kṛṣṇa, and enjoyed pastimes in Gokula.
178. “Now, in this incarnation, You will manifest the form of a devotee of the Lord. With all Your power You will preach the sankīrtana movement.
179. “The whole world will be filled with sankīrtana. In home after home prema-bhakti (loving devotional service) will be manifest.
180. “How can we describe the bliss that will fill the worlds when, meeting with Your servants, You will dance?
181. “By always meditating on Your lotus feet, Your devotees remove all inauspiciousness from this world.
182. “The soles of their feet break the inauspiciousness of this world. Their glances purify the ten directions.
183. “When they raise their arms and dance, the troubles present even in Svargaloka perish. Your servants are like that. Their glory is like that. Their dancing is like that.
184. “In the Padma Purāṇa and Hari-bhakti-sudhodaya (20.68) it is said:

*padbhyāṁ bhūmer diśo dṛgbhyāṁ
 dorbhyāṁ cāmaṅgalaṁ divaḥ
 bahudhotsādyate rājan
 kṛṣṇa-bhaktasya nṛtyataḥ*

“O king, when the devotees of Lord Kṛṣṇa dance, their steps crush the inauspiciousness of the earth, their glances destroy the inauspiciousness of the ten directions, and their raised arms push away the inauspiciousness of the demigods’ planets.”

185. “You are the Supreme Personality of Godhead. Bringing Your devotees with You, You have personally come to this world. You will preach the sankīrtana movement and distribute pure love of God (prema).

186. “O Lord, who has the power to describe Your glories? You will teach Viṣṇu-bhakti (devotional service to Lord Viṣṇu), which is the great secret hidden in the Vedas.

187. “Hiding devotional service, You freely give liberation. We desire the gift of devotional service.

188. “As the master of the universe, You give the greatest wealth as a gift to others. You do this because You possess all mercy.

189. “O Lord, Your holy name brings the results of performing all yajñas. Now You have descended to this world in Navadvīpa.

190. “O merciful Lord, please be merciful to us. Please make us fortunate and allow us to see the pastimes You will now enjoy.

191. “After some days You will fulfill Gaṅgā-devī’s long-cherished desire, for You will enjoy many pastimes in her waters.

192. “You, the Supreme Personality of Godhead, whom the kings of yoga see in the trance of meditation, are now manifested in the town of Navadvīpa.
193. “We offer our respectful obeisances to the town of Navadvīpa and the home of Śacī and Jagannātha, where You descended to this world.”
194. In this way Brahmā and the demigods, remaining invisible, daily offered prayers to the Lord.
195. The Supreme Personality of Godhead, who resides everywhere in all the worlds, remained in Śacī’s womb. Then, when the full moon rose in the month of Phālguna (February-March), He openly manifested Himself.
196. All auspiciousness that resides in all the limitless universes assembled together to be present on that full-moon night.
197. The Lord descended to this world amidst the sounds of saṅkīrtana. By a trick the Lord arranged this. In this way the Lord preached the glories of saṅkīrtana.
198. Who has the power to understand the Lord’s actions? By the Lord’s wish, Rāhu covered the moon on that night.
199. Seeing the eclipse, all of Navadvīpa began to chant the auspicious names of Lord Hari.
200. Limitless millions of people bathed in the Gaṅgā and called out “Haribol!” “Haribol!”
201. The sound of Lord Hari’s name filled Nadiyā. Then it filled the universe. Even then it could not be contained.
202. Hearing this great wonder, the devotees declared, “May this eclipse last forever.”
203. Everyone said, “Tonight everyone is filled with bliss. I think it must have been like this when Lord Kṛṣṇa Himself appeared in this world.”
204. As all the devotees went to bathe in the Gaṅgā, the four directions were filled with the saṅkīrtana of Lord Hari’s holy names.
205. Seeing the eclipse, children, adults, women, saints, sinners, everyone called out “Hari! Hari!”
206. “Haribol! Haribol!” were the only sounds anyone could hear. The sound of Lord Hari’s name was present everywhere in all the universes.
207. The demigods showered flowers from the four directions. Again and again they beat dundubhi drums and called out “Jaya!”
208. As all this occurred, the Supreme Personality of Godhead, who is the life of all the worlds, descended to the earth and became the son of Śacī.

A Song in Dhanaśrī-rāga

209. Rāhu swallowed the moon, there were great tidal waves in the ocean of the holy names, Kali was defeated, and the victory flag flew. The Supreme Personality of Godhead was manifest, and the fourteen worlds were filled with the sounds of “Jaya! Jaya!”
210. (Refrain:) Gazing on the moon of Lord Caitanya, everyone in Nadiyā is filled with bliss. Now all their sorrows have perished.
211. Dundubhi drums are struck. A hundred conchshell trumpets are blown. Flutes and buffalo-horn bugles are played. Vṛndāvana dāsa sings the glories of Śrī Caitanya Ṭhākura and Nityānanda Prabhu.

A Song in Dhanaśrī-rāga

212. (Refrain:) The handsomeness of His limbs defeats the sunshine. My eyes cannot bear to gaze on Him. I cannot speak any metaphors to describe His long, slightly curved eyes.
213. Today Lord Caitanya’s glories are manifest. Sounds of joy are heard in the four directions of the earth. Each vibration of Lord Hari’s names fills all the worlds up to Brahmāloka. Now the moon of Lord Caitanya is manifest.
214. He is splendid like sandal paste. His chest is broad. His forest-flower garland swings to and fro. His handsome face is like the cooling moon. His long arms reach to His knees.
215. Gazing at Lord Caitanya, the fortunate world calls out “Jaya! Jaya!” Some dance. Others sing. Kali is filled with despair.
216. Only pathetic fools cannot understand the truth of Lord Caitanya, who is the crown on the heads of the four Vedas. Vṛndāvana dāsa sings the glories of Śrī Caitanya Ṭhākura and Nityānanda Prabhu.

A Song in Paṭha-mañjarī-rāga (Ekapadī)

217. (Refrain:) The moon of Lord Caitanya has risen. Now the ten directions are filled with bliss.
218. His handsome form defeats millions of Kāmadevas. He smiles as He hears the chanting of His holy names.
219. I gaze on His charming eyes and face, marked with the signs of a great king.
220. Every heart in this world yearns to gaze on His limbs and on His feet graceful with the flag and thunderbolt.
221. His glories and opulences make all misfortunes flee far away.
222. Śrī Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing of Their glories.

A Song in Nāṭa-maṅgala-rāga

223. (Refrain:) Hearing that Lord Caitanya had descended to this world, the demigods felt the presence of great auspiciousness. Gazing at the moon of His face, a moon that cools the burning sufferings of material life, they became wild with bliss.

224. Ananta, Brahmā, Śiva, and the other demigods have now assumed human forms. On the pretext of the eclipse they also chant “Hari! Hari!” I have no power to describe the glories I have seen.

225. The four directions of Nadiyā are filled with loud sounds of “Hari! Hari!” Demigods and humans meet and enjoy pastimes. Now Navadvīpa is flooded with bliss.

226. In Śacī’s courtyard all the demigods offer respectful obeisances. In the blinding darkness of eclipse no one can see them. These pastimes of Lord Caitanya are very difficult to understand.

227. Some offered prayers. Others held a parasol. Others fanned with cāmaras. Others joyfully showered flowers. Others sang. Others danced.

228. Lord Caitanya has come with His devotees. The atheists and offenders do not understand Him in any way. Vṛndāvana dāsa sings the nectar glories of Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu.

A Song in Maṅgala-rāga (Pañcama-rāga)

229. (Refrain:) The dundubhi and diṇḍima drums are struck. There are auspicious sounds of “Jaya!” There is the nectar of sweet singing. “Today we will meet a very exalted person, a person even the Vedas do not understand. Please, don’t delay.”

230. In Indrapura there is a great tumult of auspicious sounds. Everyone calls out, “Hurry! Get ready! Get ready!” “Because of our great good fortune, we will now go to Lord Caitanya, who has appeared in Navadvīpa!”

231. They embrace and kiss each other. They have no shame. Wild with joy that the prince of Navadvīpa had now taken birth, they do not know who they are and who others are either.

232. In Navadvīpa they hear the blissful sounds of Lord Hari’s holy names coming from the four directions. Tasting the nectar of Lord Caitanya’s glories, they become intoxicated. They sing, “Caitanya!” “Jaya! Jaya!”

233. In Śacī’s home they gaze at handsome Lord Caitanya, who was glorious like ten million moons meeting together, who had accepted a humanlike form, and who, manifesting an eclipse, tricked the people into loudly chanting the holy names of Lord Hari.

234. Accompanied by all His potencies, the moon of Lord Caitanya has descended to this world. The atheists and blasphemers cannot understand Him. The two moons of Śrī Caitanya and Śrī Nityānanda are my Lords. They are my life and soul. I, Vṛndāvana dāsa, sing the nectar of Their glories.

Chapter Three Śrī Gauracandrasya Koṣṭhī-gaṇana Lord Caitanya’s Horoscope

A Song in Ekapadī

1. (Refrain:) Look! There is Lord Caitanya’s marketplace, where He sells the jewels of prema (love for Kṛṣṇa).
2. From the first moment of His descent into this world, the Lord preached the Hari-saṅkīrtana movement.
3. Seeing that an eclipse had darkened the four directions, the people, running to bathe in the Gaṅgā, chanted, “Hari!”

(The song ends.)

4. Persons who had never in their lives spoken the names of Lord Hari now chanted “Hari!” as they ran to bathe in the Gaṅgā.
5. When the ten directions were thus filled with the sounds of Lord Hari’s names, He who is the jewel of the brāhmaṇas smiled and descended to this world.
6. Gazing at their son’s beautiful face, Śacī and Jagannātha became filled with bliss.
7. “What rituals should we perform? We do not have anything.” Hurrying there, the ladies of the village exclaimed “Jaya! Jaya!”
8. All the relatives hurried there. Jagannātha’s home was filled with happiness.
9. Śacī’s father, the great brāhmaṇa Nīlāmbara Cakravartī, gazed at the infant boy’s wonderful horoscope.
10. Filled with wonder as he gazed at the infant’s handsome form, Nīlāmbara Cakravartī said, “This child has all the signs of a great king.”
11. “There is a prophecy that says, ‘One day a brāhmaṇa will be king of West Bengal’. Perhaps this boy will be that king. In time we will know if this boy is indeed that person.”
12. Then Nīlāmbara Cakravartī, who was a great brāhmaṇa astrologer, began to describe the infant boy’s horoscope.
13. “On the lagna of this horoscope I see this boy will be very glorious. He will be like a king. I do not have the power to describe the full extent of His glory.
14. “He will be so great a scholar that He will defeat even Brhaspati. He will be a treasure-house of all virtues.
15. Then a great brāhmaṇa saint began to predict the Lord’s future deeds.
16. The brāhmaṇa said, “This infant is Lord Nārāyaṇa Himself. He will establish the essence of all religion.
17. “This infant will become a wonderful preacher. He will deliver the entire world.

18. "To everyone He will freely give the treasure that Brahmā, Śiva, and Śukadeva at every moment yearn to attain.
19. "Simply by seeing Him, the whole world will become blissful, renounced, and merciful to all.
20. "What to speak of others, even the yavanas, who hate Lord Viṣṇu, will worship the feet of this boy.
21. "His glories will be sung in countless universes. Everyone, from brāhmaṇas to children, will bow down before Him.
22. "He will be bhāgavata-dharma (devotional service) personified. He will be a great saint. He will be devoted to the demigods, brāhmaṇas, and gurus, and also to His mother and father.
23. "As Lord Viṣṇu descends to this world to establish the true religion, so this infant will also teach the true religion.
24. "Who has the power to explain the auspicious signs on this boy's horoscope?
25. "O Jagannātha Miśra, You are very fortunate to have such a son. I bow down before you.
26. "I am fortunate to read this infant's horoscope. His name will be 'Viśvambhara'.
27. "The people will call this boy 'Navadvīpa-candra' (the moon of Navadvīpa). Please know that He will be spiritual bliss personified."
28. Because that rasa would have brought unhappiness to the Lord's parents, the brāhmaṇa said nothing about the Lord's acceptance of sannyāsa.
29. Hearing these descriptions, Jagannātha Miśra became wild with bliss. He wished to give a gift to the brāhmaṇa.
30. Jagannātha Miśra, who was very poor and had nothing to give, touched the brāhmaṇa's feet and wept tears of joy.
31. The brāhmaṇa touched Jagannātha Miśra's feet and also wept. Everyone happily exclaimed, "Hari! Hari!"
32. Hearing this auspicious transcendental horoscope, all the relatives exclaimed, "Jaya! Jaya!"
33. Then musicians played mṛdaṅgas, shanais, and flutes, making music without end.
34. Unnoticed, demigods and demigoddesses mingled with the human men and women.
35. Touching the Lord's head with auspicious durvā grass in her left hand, Goddess Aditi, the mother of the demigods, declared, "May You live long."
36. When she smiled and said, "May You live long", those words meant, "May You be manifest on the earth for a long time."
37. Śacī could see that these ladies were very wonderfully beautiful. Still, questions about their identity did not enter her mouth.
38. The demigoddesses touched the dust of Śacī's feet. She was overcome with happiness. No words came to her mouth.
39. Neither Lord Ananta nor the Vedas Personified had the power to describe the bliss that filled Jagannātha Miśra's home.
40. No one could describe the bliss the people of Nadiyā saw in Śacī's home.
41. Whether they were in the middle of town, in their homes, or by the Gaṅgā's shore, everyone always chanted the names of Lord Hari.
42. On the night of the eclipse everyone celebrated a joyful festival to honor the Lord's birth in this world. Still, no one understood what they had done.
43. Lord Caitanya's birthday is the full-moon night of Phālguna month. Brahmā and all the demigods worship that holy tithi.
44. The tithi when Lord Caitanya, the jewel of the brāhmaṇas, descended to this world is the most sanctifying of all holy tithis. It is devotional service personified.
45. Lord Nityānanda was born on the śukla-trayodaśī of Māgha month, and Lord Caitanya appeared in the full-moon night of Phālguna month.
46. These two holy tithis are the most auspicious and glorious of all holy days.
47. A person who observes these two holy days breaks the bonds of illusion and attains Kṛṣṇa-bhakti (devotional service to Kṛṣṇa).
48. As the Lord's appearance day is purifying so a Vaiṣṇava's appearance day is also purifying.
49. A person who hears the description of Lord Caitanya's appearance in this world never again suffers. Never again will he die. Never again will he be born in this world.
50. A person who hears the topics of Lord Caitanya attains devotional service. He comes with the Lord each time He descends to this world.
51. The Adi-khaṇḍa, which describes Lord Caitanya's descent into this world, is very beautiful to hear.
52. These pastimes are not manifested only once. The Vedas explain that the Supreme Lord appears and disappears again and again in this world.
53. I do not see any beginning or end to the descriptions of Lord Caitanya. What by His mercy I have understood, I will write about in this book.
54. I offer my respectful obeisances at the feet of Lord Caitanya and His devotees. I pray that my offenses will be forgiven.
55. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndavana dasa, sing the glories of Their feet.

Description of the Lord's Name-giving Ceremony, Childhood Pastimes, and the Abduction by Thieves

1. O lotus-eyed Lord Caitanyacandra, glory, glory unto You! Glory, glory to Your loving devotees!
2. Please place Your auspicious glance upon me so that, free from guile, my heart may worship You day and night.
3. Now that Lord Caitanya was present there, the bliss in Śacī's home increased day after day.
4. Again and again gazing at their son's handsome face, the brāhmaṇa and brāhmaṇī floated in an ocean of bliss.
5. Lord Viśvarūpa would look at His brother, the abode of bliss, smile and embrace Him.
6. Relatives would stay around the infant boy day and night.
7. Some chanted the Viṣṇu-rakṣā mantras, others chanted Devī-rakṣā mantras, and others circumambulated the house.
8. When he wept, shedding tears from His lotus eyes, the Lord would at once stop if He heard the holy name of Lord Hari.
9. Eventually everyone understood the Lord's hint. Whenever He wept, they would chant the names of Lord Hari.
10. The playful demigods would sometimes play practical jokes on the people always surrounding the Lord.
11. Invisible, a demigod would slip into the house. When the people saw his shadow, they would say, "There goes a thief".
12. Some called out, "Nṛsiṃha! Nṛsiṃha!" On the mouths of others the Aparājita-stotra was heard.
13. Many prayers were recited in the ten directions. Thus there was a great commotion in Śacī's home.
14. Seeing that the Lord was inside, the demigods would gather outside the house. The people would then say, "Someone should guard the house."
15. Others would cry out, "Stop! Stop! A thief runs away!" Others would call out, "Nṛsiṃha! Nṛsiṃha!"
16. An exorcist warned the demigods, "Today you may have escaped. But you do not know the great power of Lord Nṛsiṃha."
17. Invisible, the demigods laughed. In this way one month passed.
18. On the day celebrating bālaka-utthāna, Śacī went with the other women to bathe in the Gaṅgā.
19. Accompanied by tumultuous singing and instrumental music, Śacī bathed in the Gaṅgā. She worshipped Goddess Gaṅgā and then she went to the temple of Goddess Śaṣṭhī.
20. After properly worshipping the feet of all the demigods, she returned home with the other women.
21. Then Śacī respectfully offered them puffed rice, bananas, oil, red sindūra, betel nuts, and betel leaves.
22. After blessing the infant boy and offering obeisances to Mother Śacī, all the women returned to their homes.
23. In this way the Lord enjoyed pastimes. If the Lord does not give understanding, who has the power to understand them?
24. Again and again the infant Lord cried. In this way he made everyone chant the holy names of Lord Hari.
25. Whatever the women did to pacify Him, the Lord would only cry more and more.
26. However, when everyone said, "Hari! Hari!", a smile at once appeared on the Lord's moonlike face.
27. Discovering that this pleased the Lord's heart, everyone would gather together, clap their hands, and sing "Hari!"
28. In this way everyone happily performed Hari-saṅkīrtana, and Śacī's home became filled with the holy names of Lord Hari.
29. The Lord's pastimes in Jagannātha Miśra's home were secretly like the pastimes He enjoyed as Gopāla Kṛṣṇa.
30. When no one was home, He scattered things here and there.
31. On the four walls He threw oil, milk, whey, and ghee.
32. When He learned, "Mother is coming", the infant Lord fell to the ground and cry.
33. Saying "Hari! Hari!", Mother Śacī comforted her infant son. Then she saw all the things scattered about.
34. She asked, "Who threw the wheat, rice, and dāl everywhere in the house?" Then she saw the pots of milk and yogurt were broken.
35. In the house was only a four-month-old infant. "Who scattered everything?" No one knew.
36. Everyone in the family came. No one saw the sign of any culprit.
37. Someone said, "Perhaps a demon came here, but was unable to harm the child because of the protective mantras.
38. "Unable to harm the child, the demon became angry, threw everything here and there, and then fled to his own place."
39. Seeing all this, Jagannātha Miśra was bewildered. Thinking, "It is providence", He did not say anything.
40. the two parents saw the disturbance as the will of providence. However, when they gazed at their infant son, they could not remain unhappy.
41. Some days passed happily in this way, and then it was time for the name-giving ceremony.
42. Nīlāmbara Cakravartī, scholars, and relatives all came.
43. Many chaste ladies, decorated with red sindūra and splendid like Goddess Lakṣmī herself, also came.
44. Everyone gave thought to choosing the name. Some ladies suggested one name, and other ladies suggested another.
45. Someone said, "There will not be many older sons and daughters. He is the last one born. Therefore His name should be 'Nimāi'."
46. After consulting among themselves, the learned scholars decided on an appropriate name for the boy.
47. They said, "As soon as this boy was born, famine ended in the land and the farmers were blessed with rain.
48. "The earth again became happy and prosperous, as if Lord Nārāyaṇa Himself was protecting the earth.
49. "Therefore this boy should be given the name 'Śrī Viśvambhara' (the maintainer of the worlds). After all, in His horoscope it is written that He will be a brilliant lamp shining in His family.
50. "The name 'Nimāi' given by the chaste ladies will the second name the people call Him."

51. At the most auspicious moment of the name-giving ceremony, the brāhmaṇas chanted verses from the Bhagavad-gītā, Śrīmad-Bhāgavatam, and the Vedas.

52. At that auspicious moment the demigods and humans chanted the holy names of Lord Hari, sounded conchshells, and rang bells.

53. Rice, a book, puffed rice, coins, gold, silver, and other objects were brought and placed before the infant boy.

54. Jagannātha Miśra said, "O Viśvambhara my son, please listen. At once grasp whatever touches Your heart."

55. Ignoring everything else, infant Lord Caitanya picked up Śrīmad-Bhāgavatam and embraced it.

56. The chaste ladies filled the four walls with sounds of "Jaya!" Everyone said, "He will be a great paṇḍita."

57. Someone said, "This boy will become a great Vaiṣṇava. With slight study He will learn all the scriptures."

58. Whoever saw Lord Viśvambhara's smiling face became drenched in showers of bliss.

59. When they put Him on their laps, the ladies did not know how to put Him down. Even the demigoddesses cannot easily place the Lord on their laps.

60. Whenever the infant Lord cried, the ladies clapped their hands and sang the names of Lord Hari.

61. Hearing this, the infant Lord danced as He sat on their laps. This made all the ladies sing Lord Hari's holy names with more enthusiasm.

62. Thus by the Lord's tricks the holy names of Lord Hari were always in everyone's mouth. That was His desire.

63. "Without the Supreme Lord's desire, no action will be successful." This truth is declared in the Vedas, the Śrīmad-Bhāgavatam, and all the scriptures.

64. Thus arranging that His holy name would always be chanted, Lord Caitanya, Śacī's son, grew day by day.

65. Then the supremely handsome infant Lord began to crawl about on His knees, making the bells around His hips tinkle sweetly.

66. Then the supremely fearless infant Lord began to play in the courtyard. He would grasp snakes, fire, or anything else that He saw.

67. One day a snake slipped through the fence and entered the house. In His childhood pastimes the Lord at once grasped the snake.

68. The snake coiled around and around. The infant Lord reclined upon the coils.

69. Seeing this, everyone panicked and screamed, "Hāya! Hāya!" The infant Lord only smiled and continued to recline on the snake.

70. Everyone screamed, "Garuḍa! Garuḍa!" The frightened parents and other relatives wept.

71. Hearing everyone weep, the snake, who was Lord Ananta, slithered away, even though infant Lord Caitanya tried again to grasp Him.

72. The ladies at once grasped the infant Lord, placed Him on their laps, and blessed Him, saying, "May this boy live long."

73. Some chanted protective mantras. Others recited blessings. Others poured over the infant Lord's limbs the water of the Gaṅgā, water that had once washed Lord Viṣṇu's feet.

74. Some said, "It is as if this boy is born again." Others said, "The snake did not hurt Him."

75. Infant Lord Caitanya smiled and looked at all the ladies. Again and again He tried to go back to the snake, but everyone stopped Him.

76. Anyone who with devotion hears these pastimes, which are secretly described in the Vedas, will not be harmed by the snake of repeated birth and death.

77. After some days the infant Lord began to walk, wandering here and there in the courtyard.

78. The handsomeness of the Lord's limbs defeated ten million Kāmadevas. The moon yearned to gaze on His face.

79. His graceful head and forehead were covered with graceful curly hair. His eyes were lotus flowers. He looked like Gopāla Kṛṣṇa Himself.

80. His long arms reached to His knees. His lips were red. His chest was broad. All His features were handsome and auspicious.

81. His handsome fair form was splendid like the sun. His fingers, hands, and feet were very handsome.

82. The Lord walked here and there, as a child walks. Seeing the naturally red soles of His feet, and thinking He had cut Himself and was bleeding, Śacī became frightened.

83. Gazing at the Lord, Śacī and Jagannātha Miśra became filled with wonder. Although they were poverty-stricken, they became filled with bliss.

84. When they were alone they asked each other, "What exalted person has taken birth in our home?"

85. "I think a great saint has taken birth in our home and He will put an end to our sufferings in this world of birth and death."

86. "I have never heard of a child like ours. He smiles and dances whenever He hears the names of Lord Hari.

87. "When He cries, no one can console Him. But when someone says the name of Lord Hari, He stops crying. He listens carefully."

88. From early morning the ladies would surround the boy Lord and sing the holy names.

89. When the ladies clapped their hands and sang "Hari! Hari!", the handsome fair boy joyfully danced.

90. One time He playfully rolled in the dust and then, smiling, climbed onto His mother's lap.

91. Gracefully moving His limbs, Lord Caitanya would dance. Gazing at Him, everyone became filled with peerless bliss.

92. No one could understand how the boy Lord had induced them to always chant the names of Lord Hari.

93. The boy Lord was always running in and out of the house. No one could catch Him. He was very restless.

94. Wandering outside, the boy Lord wanted to taste whatever He saw, whether it was puffed rice, bananas, or

sandeśa.

95. When they saw His charming form even strangers who did not know Him at once gave whatever He wished.

96. In this way everyone would give Him bananas and sandeśa, and the Lord would happily return home.

97. Then He would give these gifts to the ladies who sang the holy names of Lord Hari.

98. Seeing the boy's intelligence, everyone smiled. At every moment they would clap their hands and sing "Hari!"

99. The Lord wandered freely in and out of the house, whether morning, noon, or night.

100. Every day He went to a neighbor friend's house and stole something.

101. In one house He drank milk. In another house He ate rice. If in a certain house He could not find anything to eat, He would break the pots.

102. If in someone's house there was a small child, He would make the child cry. If anyone saw Him, He would flee.

103. If by destiny someone caught Him, He would grasp that person's feet and plead,

104. "Please let Me go this one time. I will never return here again. I will never steal again. Please be merciful."

105. Seeing the boy's intelligence, everyone was filled with wonder. No one was angry with Him. Everyone loved Him.

106. Everyone loved Him more than their own children. When they saw Him, He stole their hearts.

107. In this way the king of Vaikuṇṭha enjoyed pastimes. He would not stay in one place. He was always wandering about.

108. One day two thieves saw the Lord. They thought, "Whose boy is this, wandering around the town?"

109. Seeing the glistening ornaments on the Lord's graceful limbs, they decided to rob them.

110. "Son! Son!", said one, placing the Lord on his lap. "Where have You been all this time?" said the other thief.

111. "Son, let us go home", said the two thieves. The Lord smiled and said, "Let us quickly go home."

112. The two thieves quickly took the Lord in their arms. The people nearby said, "Go home, my boy. Go home."

113. Who could count the thousands and thousands of people in Navadvīpa? Gazing at the ornaments, the two thieves became very happy.

114. The two thieves thought, "Nimāi's bangles will be mine."

115. As the two thieves hurried to their secret place, the smiling Lord rode on their shoulders.

116. One of the thieves put a sandeśa in the Lord's hand. The other thief said, "We have almost come home."

117. By the time the thieves had gone very far, The Lord's relatives began to search for Him.

118. Some called out "Viśvambhara, come home! Come home!" Others called out, "Nimāi!"

119. Everyone was frantic. They were like fish struggling to stay alive out of water.

120. Everyone completely took shelter of Lord Kṛṣṇa. Meanwhile the thieves were carrying the Lord toward His own home.

121. Bewildered by Lord Viṣṇu's Māyā, the thieves could not find the right path. Thinking they were at their own place, they arrived instead at Jagannātha Miśra's home.

122. Thinking they were at their own secluded home, the thieves were eager to take the Lord's ornaments.

123. One of the thieves said, "Son, get down. Now we are home." The Lord replied, "Yes, yes. Put Me down at once."

124. Inside Jagannātha Miśra's home everyone was filled with despair. Their heads rested in their hands.

125. Bewildered by Māyā, the thieves thought they were in their own home. They took the Lord from their shoulders and placed Him in His own home.

126. As soon as He was put down, the Lord ran to His father's lap. Filled with bliss, everyone called out, "Hari! Hari!"

127. Everyone was filled with a happiness that cannot be described. The life that had once gone, again entered their bodies.

128. The two thieves could see they were not in their own home. Whose home they were in they did not know.

129. Who noticed them in the great commotion? Frightened, the thieves fled, running in the four directions.

130. "How strange!", the thieves thought. One thief said, "Who knows the magic to have bewildered us like that?"

131. "Today Goddess Durgā rescued us", the two thieves agreed and happily embraced.

132. Those two thieves were very fortunate, for Lord Nārāyaṇa rode on their shoulders.

133. Everyone thought, "Who returned the boy? We should tie a turban around his head."

134. Someone said, "I saw two men. They brought the boy. I do not know where they went."

135. Why did those men not declare, "We have brought Him home."? Everyone said they were very surprised at that.

136. Everyone asked, "Child Nimāi, where did You go, and who brought You back?"

137. The Lord replied, "I went to the bank of the Gaṅgā, but then I lost the path and was wandering around town.

138. "Then two men picked me up, walked on the streets, and carried me here."

139. Everyone declared, "When they affirm that the Supreme Lord protects children, old persons, and the helpless, the scriptures do not lie."

140. Bewildered by Lord Viṣṇu's Māyā, and not understanding the truth of what just happened, everyone thought these thoughts.

141. In this way the king of Vaikuṇṭha enjoyed pastimes. If He does not give understanding, who has the power to understand them?

142. Whoever hears this narration, which is also secretly spoken in the Vedas, attains firm devotion to Lord Caitanya's feet. The two moons Sri Kṛṣṇa Caitanya and Sri Nityananda are my life and soul. I, Vrndaṇa dasa, sing the glories of Their feet.

Chapter Five
Tairthika-viprāṇṇa-bhojana
Eating the Food of the Pilgrim Brāhmaṇa

1. Glory, glory to Lord Viśvambhara, who is the supreme master of all masters, who is very dear to the devotees, and whose feet are marked with the flag, thunderbolt, and elephant-goad.
2. Staying in Jagannātha Miśra's home, and His true identity unknown to others, in many ways the boy Lord revealed the truth about Himself.
3. One day Jagannātha Miśra called out, "O Viśvambhara my son, bring me my book."
4. Hearing His father's words, the boy ran inside the house, bringing with Him the sound of tinkling anklets.
5. Jagannātha Miśra said, "Where are the tinkling anklets I hear?" The brāhmaṇa and brāhmaṇī parents searched the four directions.
6. He said, "My son does not wear anklets on His feet. Who makes that sweet sound of tinkling anklets?"
7. "How surprising!" they thought. But they did not say anything.
8. After bringing the book, the boy Lord went outside to play. Then the parents saw another wonder inside their home.
9. All over the floor they saw wonderful footprints, footprints marked with the flag, thunderbolt, elephant-goad, pennant, and other auspicious signs.
10. Gazing at the wonderful footprints, the parents became filled with bliss. Tears flowed from their eyes. The hairs of their bodies stood erect.
11. They gazed at the footprints and then they bowed down before them. They said, "We are delivered. We will not take birth again."
12. Jagannātha Miśra said, "O mother of Viśvarūpa, please listen. Please prepare sweet-rice mixed with ghee.
13. "In the morning with bathe with pañca-gavya the Dāmodara Śālagrāma-śilā that stays in our home.
14. "I think the Śālagrāma-śilā is secretly walking in our home. That is why we heard the tinkling of anklets.
15. As His parents joyfully worshiped the Śālagrāma-śilā, the boy Lord smiled within His heart.
16. Now please hear another wonderful pastime of Lord Caitanya, the son of Jagannātha Miśra.
17. To please Lord Kṛṣṇa a certain very pious brāhmaṇa went on pilgrimage to many holy places.
18. Chanting the six-syllable Gopāla-mantra, He worshiped the Lord. He did not eat anything that was not the remnants of food offered to Lord Gopāla.
19. After traveling and traveling to many holy places, by destiny the fortunate brāhmaṇa came to Lord Caitanya's home.
20. A Śālagrāma-śilā and a Deity of Lord Bāla-Gopāla were the ornaments he wore around his neck. He shone with a peerless brahminical luster.
21. The brāhmaṇa always chanted "Kṛṣṇa! Kṛṣṇa!" His eyes closed, in his heart he tasted the nectar of Lord Govinda.
22. Seeing this brāhmaṇa's effulgence, Jagannātha Miśra at once stood up and respectfully bowed before him.
23. Jagannātha Miśra honored his guest with respectful hospitality.
24. He washed his guest's feet and offered him an elevated sitting place.
25. When the guest was comfortably seated, Jagannātha Miśra asked him, "Where is your home?"
26. The brāhmaṇa replied, "I do not belong to any country or province. I travel wherever my heart takes me."
27. Jagannātha Miśra bowed down and said, "The world is fortunate that You travel in that way.
28. "Today I am very fortunate. If you give permission, I will arrange for you to cook."
29. The brāhmaṇa said, "O Jagannātha Miśra, You may do as you like." Then Jagannātha Miśra made splendid arrangements for cooking.
30. First he nicely cleaned the kitchen, and then he brought all the ingredients for cooking.
31. The brāhmaṇa guest personally did the cooking with great happiness, and then he also made the offering to Lord Kṛṣṇa.
32. Then Lord Caitanya, who is the Supersoul in all hearts, thought, "I will reveal Myself to this brāhmaṇa."
33. When the brāhmaṇa began his meditation, Lord Caitanya suddenly came before him.
34. Lord Caitanya's limbs were covered with dust and clothed only by the four directions. His hands and feet were very graceful. His eyes were reddish.
35. Smiling, He took some of the brāhmaṇa's food and placed it in His own graceful mouth. He ate one mouthful. Then He looked at the brāhmaṇa.
36. "Haya! Haya!" the fortunate brāhmaṇa called out. "This restless boy stole the food!"
37. Jagannātha Miśra at once came. He saw smiling Lord Caitanya eating the rice.
38. Angry Jagannātha Miśra wanted to chase after the boy and beat Him. The anxious brāhmaṇa guest stood up and grasped Jagannātha Miśra's hand.
39. The brāhmaṇa said, "O Jagannātha Miśra, look. You are a respectable and learned person. What knowledge does this little boy have? What will beating Him accomplish?"
40. "It is one thing to beat a person who can reason right from wrong. But if you beat this little boy, I will curse you."
41. Jagannātha Miśra unhappily placed his head in his hands. He did not lift his head. He did not speak.
42. The brāhmaṇa said, "O Jagannātha Miśra, do not be unhappy at heart. The Supreme Lord always knows everything that happens.
43. "Bring the fruits, roots, and other like things that are in your house and give them to me. That will be my meal for

today.”

44. Jagannātha Miśra said, “If you accept me as your servant, then please agree to cook again.
45. “In my home are the ingredients for cooking. When you cook again, then I will be happy.”
46. All the family members also requested, “It is our wish that you cook again.”
47. The brāhmaṇa said, “If it is your desire, then I will cook everything again.”
48. Everyone was pleased by the brāhmaṇa’s words. At once everyone cleaned the kitchen.
49. They quickly made the arrangements for cooking, and the brāhmaṇa cooked again.
50. Everyone said, “The boy is very restless. He may spoil the offering again.
51. “Take the child to another house and keep him there while the brāhmaṇa cooks and eats.”
52. Śacī-devī picked up her son and carried Him to another house.
53. All the ladies said, “O Nimāi, listen. Why do You eat that brāhmaṇa’s food like that?
54. With a smile on His moonlike face, the Lord replied, “How am I at fault? The brāhmaṇa called for Me.”
55. Everyone said, “Nimāi, You rascal! Now that Your caste is gone, what will You do?
56. “Who is this brāhmaṇa? From what family does he come? Who knows him? Now that You have eaten his food, how can You keep Your caste?”
57. The Lord smiled and said, “I belong to the gopa caste. I always eat food cooked by brāhmaṇas.
58. “How does a gopa lose his caste by eating food cooked by a brāhmaṇa?” Speaking these words, the Lord smiled and looked at everyone.
59. Speaking these tricky words, the Lord explained the truth about Himself. Still, no one understood Him. They were bewildered by Māyā.
60. Hearing the Lord’s words, everyone laughed. They did not try to conceal the thoughts within their hearts.
61. Smiling and laughing, the people held the Lord in their arms. Whoever held the Lord floated in an ocean of bliss.
62. The brāhmaṇa cooked again. Then he sat down to offer the food to his Deity.
63. Meditating, the brāhmaṇa made the offering to Lord Bāla-Gopāla. The boy Caitanya, who is the Supersoul in everyone’s heart, was fully aware of all this.
64. Bewildering everyone, Lord Caitanya slipped away unnoticed. Smiling and laughing, He approached the brāhmaṇa.
65. Unnoticed, the Lord took a handful of rice and ate it. Then the brāhmaṇa saw Him.
66. “Hāya! Hāya!” the brāhmaṇa screamed. The Supreme Lord ate the rice and ran away.
67. Jagannātha Miśra jumped up, grabbed a stick, and angrily chased the Supreme Personality of Godhead.
68. Terrified, the Lord ran into a room. Screaming in anger, Jagannātha Miśra followed Him.
69. Jagannātha Miśra said, “See what You have done today! I am learned and respectable. But to Your mind I am only a great fool!
70. “Who has such a big thief in his home?” Angrily speaking these words, Jagannātha Miśra chased after the Lord.
71. Everyone tried to grab Jagannātha Miśra and stop him. Jagannātha Miśra said to them, “Let go! Today I will beat Him.”
72. Everyone said, “O Jagannātha Miśra, you are noble and generous. If you beat Him, what will happen to Your saintly qualities?
73. “A child of His age is naturally very foolish. He cannot know right from wrong. Still you want to beat Him.
74. “How will you teach Him anything by beating Him? You will not teach Him anything in that way. Small children are restless by nature.”
75. Hurrying there, the pilgrim brāhmaṇa grasped Jagannātha Miśra hand and said,
76. “O king of the Miśras, this boy is not at fault. What is destined to happen on a certain day must happen.
77. “It is not written in my destiny that today I may eat food offered to Lord Kṛṣṇa. This secret truth I now tell to you.”
78. Unhappy, Jagannātha Miśra could not lift his face. Unhappy at heart, he placed his head in his hands.
79. At that moment effulgent Lord Viśvarūpa came there.
80. The highest limit of handsomeness rested on all His limbs. In the fourteen worlds no one was like Him.
81. A brāhmaṇa-thread rested on His shoulder. He was brahminical power personified. He was Lord Nityānanda, who had taken birth in a separate form.
82. The truths of all the scriptures were always on His tongue. He always explained the truth of devotional service to Lord Kṛṣṇa.
83. Seeing this wonderful form, the pilgrim brāhmaṇa became enchanted. He stared with fixed eyes.
84. The brāhmaṇa asked, “Whose son is He?” Everyone said, “He is Jagannātha Miśra’s son.”
85. Hearing this, the brāhmaṇa happily embraced Him and said, “Fortunate are the father and mother of such a son.”
86. Viśvarūpa offered obeisances to the brāhmaṇa, sat down, and spoke words that were a stream of nectar.
87. He said, “Anyone who has you for a guest in his home becomes very fortunate.
88. “Your heart filled with bliss, You travel here and there only to purify the world.
89. “I am very fortunate to have you as My guest. I am very unfortunate that I made you fast.
90. “A house where you are made to fast will attain the fruit of great inauspiciousness.
91. “Seeing you, I became very happy. But hearing of what happened, I became very sad.”
92. The brāhmaṇa said, “Please do not be sad at heart. Whatever fruits and roots You have I will eat.
93. “I live in the forest. I cannot always get rice. Mostly I eat only fruits and roots.
94. “Sometimes, if it naturally comes my way, I eat rice.
95. “When I gaze at You, I feel great happiness. It is as if I have eaten millions and millions of times.
96. “Please bring some fruits and roots that in this house have been offered to the Lord, and I will eat them now.”

97. Jagannātha Miśra gave no reply. Dejected, he sat with his head in his hands.

98. Viśvarūpa said, "O saintly one, you are an ocean of mercy. Still, I am afraid to speak before you.

99. "Saintly persons feel sad at others' sufferings and happy at others' joys.

100. "If you still have some strength left you can cook an offering for Lord Kṛṣṇa.

101. "In this way my family's unhappiness will perish, and we will all feel transcendental happiness."

102. The brāhmaṇa replied, "I already cooked twice. Still, Lord Kṛṣṇa would not allow me to eat.

103. "This much I understand: It is not written in my destiny that today I shall eat. Lord Kṛṣṇa does not desire it. Why should I struggle to do it?

104. "One may have at home many millions of things to eat, but if Lord Kṛṣṇa does not give the order, one will not be able to eat any of them.

105. "When Lord Kṛṣṇa writes in one's destiny that a certain thing shall not be, then one may struggle millions of times to make it so, but one will never succeed.

106. "Four and a half hours of the night have already passed. Soon six hours will have passed. Is it right to cook so late at night?

107. "Therefore I will not make a great endeavor to cook. I will simply eat some fruits and roots."

108. The Viśvarūpa said, "It is not wrong to cook now. Cook, and we will all be happy."

109. Speaking these words, Viśvarūpa grasped the brāhmaṇa's feet. Everyone requested the brāhmaṇa to cook.

110. Gazing at Viśvarūpa, the brāhmaṇa became charmed. "I will cook", he declared.

111. "Happily chanting "Hari!", everyone cleaned the kitchen.

112. Everyone hastily cleaned the kitchen and brought all the ingredients for cooking.

113. Then the brāhmaṇa began to cook. Everyone surrounded the boy Caitanya.

114. The Supreme Personality of Godhead, Lord Caitanya, was confined to His room. Jagannātha Miśra stood guard at the door.

115. Everyone said, "Bolt the doors from the outside. Then He will not be able to escape."

116. Jagannātha Miśra said, "Good. Good. That is a good plan." Everyone bolted the doors and stayed outside.

117. The ladies inside the room said, "Don't worry. Nīmāi has gone to sleep. He does not know anything but sleep."

118. In this way everyone guarded the boy. Meanwhile, after some time the brāhmaṇa finished cooking.

119. After the cooking was finished, the pious brāhmaṇa sat down and in meditation offered the food to Lord Kṛṣṇa.

120. Lord Caitanya, who is the Supersoul in all hearts, knew all that had happened. In His heart He thought, "I will reveal Myself to this brāhmaṇa."

121. Then, following the Supreme Lord's wish, Nidrā-devī, the goddess of sleep, bewildered everyone. Without a struggle everyone fell asleep.

122. Lord Caitanya came to the place where the brāhmaṇa was offering the food.

123. Seeing the boy, the brāhmaṇa called out, "Hāya! Hāya!" But everyone was deeply asleep. No one heard him.

124. The Lord said, "O brāhmaṇa, you are a kind and generous person. You called Me, so I came. How am I at fault?

125. "Chanting My mantra, You called for Me to come. I could not stay away. I have come to You.

126. "You always yearn to see Me, so now I am showing Myself to you."

127. At that moment the brāhmaṇa saw a very wonderful eight-armed form holding conchshell, cakṛa, club, and lotus.

128. He who manifested the form held fresh butter in one hand, ate it with the other hand, and played the flute with the remaining two hands.

129. A Kaustubha jewel, Śrīvatsa mark, and jewel necklace decorated His chest. Jewel ornaments could be seen on all His limbs.

130. He wore a necklace of new guṇjā. On His head was a peacock feather. His red lips were very glorious on His moonlike face.

131. His smiling lotus eyes were restless. He wore a vaijayanti garland and swaying shark-shaped earrings.

132. Jewel anklets decorated His lotus feet. The effulgence of His jewellike toenails dispelled the darkness for a great distance.

133. Then the brāhmaṇa saw a wonderful kadamba tree. He saw Vṛndāvana forest, filled with the chirping of birds.

134. In the four directions he saw gopas, gopis, and cows. What before he had seen only in meditation, now he saw directly.

135. Seeing this wonderful opulence, the pious brāhmaṇa fainted in ecstasy.

136. Then Lord Caitanya, who is an ocean of mercy, placed His graceful hand on the brāhmaṇa's body.

137. Touched by the Lord's hand, the brāhmaṇa regained consciousness. He was stunned with bliss. He did not speak a word.

138. Again and again the brāhmaṇa fainted, falling to the ground. Again he stood up, and again he fainted, overcome with bliss.

139. The hairs of his body stood erect. He trembled and perspired. He could not stay still. From his eyes tears flowed like the Gaṅgā river.

140. He grasped the Lord's feet and loudly wept.

141. Seeing the brāhmaṇa's distress, the Lord smiled and spoke.

142. The Lord said, "Listen. Please listen, O brāhmaṇa. For many births you have been My servant.

143. "Yearning to see Me, you always meditated on Me. For this reason I now show Myself to you.

144. "In a different birth I showed this same form to You in Nanda's home, but you do not remember it.

145. "When I descended to this world in Gokula, you also took birth. At that time You happily went on pilgrimage.

146. "By destiny you became a guest in Nanda's home. At that time you also offered food to Me.

147. "At that time I showed this same form to you and I also ate the food you offered.
148. "Birth after birth you are My servant. Persons who are not My servant cannot see My form.
149. "What I have told you is a secret. Do not tell anyone.
150. "If you reveal it while My present incarnation remains on the earth, I will destroy you.
151. "In this incarnation I will begin the saṅkīrtana movement. In every country I will preach saṅkīrtana.
152. "In every home I will place the pure loving devotional service (prema-bhakti-yoga) that Brahmā and the demigods yearn to attain.
153. "Stay for some days and you will see many things, but you must not tell any of them."
154. In this way giving both mercy and comfort to the brāhmaṇa, Lord Caitanya returned to His room.
155. Then the Lord again became a child and again lay down on His bed. Overpowered by the Yoga-nidrā potency, no one awakened.
156. Seeing these wonders, the brāhmaṇa found that his body was filled with bliss.
157. The brāhmaṇa smeared the food on all his limbs. Weeping and weeping, he ate it.
158. The brāhmaṇa danced, sang, and laughed. Again and again he called out, "Jaya Bāla-Gopāla!"
159. When the brāhmaṇa shouted everyone awakened. The brāhmaṇa immediately stopped and began to wash himself.
160. The brāhmaṇa peacefully ate. Seeing this, everyone became happy.
161. In his heart the brāhmaṇa considered telling everyone what had happened. He thought, "When they know He is the Supreme Personality of Godhead, they will all become liberated.
162. "The Supreme Personality of Godhead, whom Brahmā and Śiva yearn to meet, has descended to this world and taken birth in a brāhmaṇa's home.
163. "I will tell the whole world that the Supreme Personality of Godhead has now become a little boy. Then the Lord will deliver everyone.
164. "But the Lord forbade me to do that." Afraid to disobey the Lord, the brāhmaṇa did not speak.
165. Keeping the Lord's identity a secret, the brāhmaṇa stayed near the Him in Navadvīpa.
166. After begging alms in different places, every day the brāhmaṇa would return and see the Lord.
167. All these pastimes are secretly described in the Vedas. One who hears these pastimes will meet Lord Kṛṣṇa.
168. The narrations of the Adi-khaṇḍa, which describe the pastimes Lord Nārāyaṇa enjoyed as a small boy, are like a stream of nectar.
169. Lord Caitanya is the crest jewel of all the worlds. He is the king of Vaikuṇṭha. He is Lord Nārāyaṇa, the husband of Lakṣmī. He is Lord Rāmacandra, the husband of Sītā.
170. In the Tretā-yuga He appeared as Rāma and Lakṣmaṇa. Then He enjoyed many pastimes and He killed Rāvaṇa.
171. In the Dvāpara-yuga He appeared as Kṛṣṇa and Balarāma. Then He enjoyed many pastimes and He removed the earth's burden.
172. Those two persons whom the Vedas call "Mukunda" and "Ananta" are identical with Lord Caitanya and Lord Nityānanda. That is certain.
173. **The two moons Çré Kāñëa Caitanya and Çré Nityānanda are my life and soul. I, Vāṇḍāvana dāsa, sing the glories of Their feet.**

Chapter Six

Vidyārambha-bāla-cāpalya-varṇana

Deescription of the Beginning of Study and the Mischievous Childhood Pastimes

1. In this way the fair-limbed Lord Kṛṣṇa enjoyed many pastimes. Then came the day to begin His schooling with the ceremony of placing a writing-chalk in His hand for the first time.
2. On an auspicious day, at an auspicious time, the great brāhmaṇa Jagannātha Mīśra placed the writing-chalk in His son's hand.
3. After a few days, all the relatives assembled and the boy's karna-beda (ceremony of first hearing the Vedas) and cūḍā-karaṇa (hair-cutting ceremony) were performed.
4. When the boy-Lord wrote down all the letters on first seeing them, everyone was filled with wonder.
5. Within two or three days the Lord had learned all the combinations of letters. Again and again He wrote names of Kṛṣṇa, names strung together like garlands.
6. Day and night He wrote, "Rāma", "Kṛṣṇa", "Murāri", "Mukunda", and "Vanamālī". He eagerly studied.
7. The king of Vaikuṇṭha now went to school with a group of boys. The very pious people of Nadiyā were able to see Him.
8. Hearing Him sweetly recite, "ka, kha, ga, gha", as He repeated the Bengali alphabet, everyone became enchanted.
9. Lord Caitanya enjoyed wonderful pastimes. He yearned for things that were very difficult to get.
10. He yearned to catch the birds flying in the sky. When He could not catch them He wept bitterly and rolled in the dust.
11. He yearned after the moon and the stars. Unable to grasp them, He thrashed His hands and feet. Bitterly He wept.

12. The people would place Him in their laps and try to comfort Him. He would not be comforted. "Give! Give" He would demand.
13. There was only one remedy. Only when He heard the sound of Lord Hari's name did the boy stop crying.
14. Everyone would clap their hands and sing "Hari! Hari!" Only then would He forget His distress and become calm.
15. To please the boy, everyone chanted the names of Lord Hari. In this way Jagannātha Miśra's home became the world of Vaikuṇṭha.
16. One day everyone chanted "Hari!" again and again, but the boy-Lord continued to cry.
17. Everyone said, "Nimāi! Child! Listen. We are singing the names of Lord Hari. Now You should gracefully dance."
18. He would not hear their words. He continued to cry. Everyone said, "Child, tell us why You are crying."
19. Everyone said, "Child, what do You want? We will give it to You. Just stop crying."
20. The Lord said, "If you wish to save My life, then quickly go to the home of two brāhmaṇas.
21. "Jagadīśa Paṇḍita and Hiranya Paṇḍita are both great devotees of the Lord. There is something in their home that I wish to have.
22. "Today is ekādaśī. I wish to eat the foods that they have offered to Lord Viṣṇu on this day.
23. "If could eat the remnants of those offerings I would become peaceful."
24. Hearing this impossible request, Mother Śacī became unhappy. She declared, "What You ask is not permitted by the Vedas or social custom."
25. When they heard the boy's words, everyone laughed. They all said, "O child, we will give it to You. Just stop crying."
26. Jagadīśa and Hiranya were great Vaiṣṇavas. For Jagannātha Miśra they were as dear as life.
27. When they heard the boy Lord's words, these two brāhmaṇas found that their bodies were filled with joy.
28. The two brāhmaṇas declared: "What a surprising story! We have never heard of a boy so intelligent.
29. "How did He know that today is ekādaśī? How did He know that today's food-offering to the Deity was very large?
30. "This much we know: This boy is very handsome. Lord Kṛṣṇa Himself seems to live inside His body.
31. "Lord Nārāyaṇa enjoys pastimes in this boy's body. Staying in this boy's heart, Lord Nārāyaṇa speaks through Him."
32. Thinking in this way, the two brāhmaṇas brought all the prasādam remnants and with limitless happiness gave them all to the boy.
33. The two brāhmaṇas said, "Son, please eat this prasādam. In this way our desire to please Lord Kṛṣṇa will be fulfilled."
34. Only by Lord Kṛṣṇa's mercy does a person become intelligent in this way. Only a devotee, and no one else, is truly intelligent.
35. Without engaging in devotional service one cannot understand the truth about Lord Caitanya, from the pores of whose body limitless universes have come.
36. Hiranya and Jagadīśa, who had been the Lord's servants birth after birth, with their own eyes saw these pastimes the Lord enjoyed in His form as a brāhmaṇa boy.
37. The Lord happily accepted the offerings. He tasted a little from each preparation.
38. The Lord happily ate the prasādam. In this way His whim became pacified.
39. Everyone happily declared, "Hari! Hari!" After He ate, the Lord danced as everyone sang His holy names.
40. Some of the prasadam fell to the ground, and some was sprinkled on some people's limbs. In this way the king who rules of thirty million demigods enjoyed many pastimes.
41. Thus the Supreme Personality of Godhead, who is described in all the Vedas and Purāṇas, played in Śacī-devī's courtyard.
42. Lord Caitanya, who was known as Viśvambhara, dove into the nectar of restless and mischievous pastimes. He enjoyed many pastimes with the other brāhmaṇa boys.
43. Accompanied by His friends, He went from place to place. No one had the power to stop Him.
44. When He saw another boy they would play. Then He would mock the boy. Then He would start a quarrel.
45. Because the Lord was so powerful, He and His friends always won these quarrels. The other boys would go away defeated.
46. Covered with dust and sprinkled with drops of ink, Lord Caitanya was enchanting.
47. At midday, after finishing their hearing and writing, the boys happily went to bathe in the Gaṅgā.
48. Lord Caitanya entered the Gaṅgā and playfully splashed water on His friends
49. Who can describe the opulences of Nadiyā? At each ghāṭa numberless people would bathe.
50. I do not know how many saints, ascetics, sannyāsis, householders, and children met there.
51. Accompanied by His friends, the Lord would swim in the Gaṅgā. One moment He would dive. Another moment He would float. Another moment He would play games.
52. Lord Caitanya enjoyed many pastimes in the water. Kicking His feet, He would splash the others.
53. Everyone forbade Him to splash. He did not care for their prohibitions. No one could catch Him in one place.
54. The Lord forced everyone to bathe again and again. He spat on their bodies and He contaminated them in different ways.
55. Unable to catch the Lord, all the brāhmaṇas went to His father.
56. Someone said, "Hear. Please hear, O dear friend Jagannātha Miśra. I will describe the misdeeds of your son.
57. "Because of Him we cannot properly bathe in the Gaṅgā." Someone else said, "He splashes water and breaks my meditation."
58. Someone else said, "He tells me, 'On whom do you meditate? I am Lord Nārāyaṇa Himself, now present before

your eyes in the Kali-yuga.’ “

59. Someone else said, “He stole my Śiva-līṅga.” Someone else said, “He stole my outer clothes.”

60. Someone else said, “Preparing to worship Lord Viṣṇu, I brought flowers, durvā grass, food-offerings, sandal paste, and a throne for Lord Viṣṇu.

61. “Then, while I was bathing, your son came, sat on the throne, ate all the offerings, and then fled.

62. “Then He said to me, ‘Why are you sad at heart? The person you seek has eaten your offering.’ “

63. Someone else said, “As I was chanting Gāyatrī in the water He approached underwater and grabbed my feet.”

64. Someone else said, “Because of Him I cannot find my dhoti and my basket of flowers.” Someone else said, “He stole my Bhagavad-gītā.”

65. Someone else said, “He puts water in the ears of my small son and makes him cry.”

66. Someone else said, “From behind He jumps on my shoulders, says, ‘I am Śiva!’, and then jumps down.”

67. Someone else said, “He sits on my altar, eats all the food to be offered, and then worships Lord Viṣṇu.

68. “Also, accompanied by other mischievous boys, He throws sand on whoever finishes bathing.

69. “He exchanges the mens’ and womens’ clothing left on the riverbank during bathing. In this way He embarrasses everyone.

70. “O Jagannātha Mīśra, you are my dear friend. Still, I must tell you: Your son always acts in this way.

71. “For six hours He does not come out of the water. How will His body remain healthy?”

72. At that time many girls angrily approached Śacī-devī.

73. They said to Śacī, “O respected mother, please hear what your son has done.

74. “He steals our clothes. Then He insults us. When we reply to His insults, He splashes water on us. Then He picks a quarrel with us.

75. “Following our vows, we bring fruits and flowers. He forcibly takes them and throws them away.

76. “When we are finished bathing, He and the other mischievous boys throw sand on our bodies.

77. “He sneaks up on us and suddenly shouts in our ears.” Then another girl said, “He spat water in my face.

78. “He put itchy okaḍā seeds in my hair.” Another girl said, “He wants to marry me.

79. “Every day he acts like this. Is Nīmāi the king’s son?

80. “Your Nīmāi acts like Nanda’s son. We have heard about Nanda’s son.

81. “If we complain to our fathers and mothers, they will surely quarrel with you.

82. “You should stop Him at once. No one in Nadiyā likes the way He acts.”

83. Hearing these words, Lord Caitanya’s mother smiled, embraced, each girl, and spoke sweetly.

84. She said, “When Nīmāi comes home I will tie Him up and beat Him with a stick. Never again will He make trouble for others.”

85. The girls placed on their heads the dust from Śacī’s feet. Then they went to bathe again.

86. Whoever was thus harassed by the Lord’s pranks felt intense spiritual happiness in his heart.

87. When the brāhmaṇas complained to Jagannātha Mīśra, they did so in a playful spirit. However, when he heard their words, Jagannātha Mīśra roared with anger.

88. He said, “He always harasses everyone with these pranks! I will not allow Him to bathe in the Gaṅgā.

89. “I will beat Him with a stick.” Then everyone tried to intervene on the boy’s behalf. No one succeeded.

90. Because He is the Supersoul present in all hearts, Lord Caitanya knew that Jagannātha Mīśra was angrily hurrying toward Him.

91. Lord Caitanya continued to enjoy His pastimes. Of all the boys, He was the most charming.

92. All the little girls said, “O Viśvambhara, please listen. Jagannātha Mīśra is coming here. You should flee at once.”

93. The Lord ran away from where the boys were staying. Frightened, the little daughters of the brāhmaṇas also ran away.

94. Lord Caitanya instructed the boys to tell Jagannātha Mīśra, “Your son did not come here to bathe.

95. “After school He took the path back home. We ourselves are waiting for Him to come back here.”

96. After giving this instruction, the Lord returned home by another path. Then Jagannātha Mīśra came to the bathing place by the Gaṅgā.

97. Coming to the bathing place by the Gaṅgā, Jagannātha Mīśra looked in the four directions, but he could not see his son among the other boys.

98. Jagannātha Mīśra asked, “Where did Viśvambhara go?” The boys replied, “He did not come to bathe today.”

99. “After school He took the path back home. We ourselves are waiting for Him to come back here.”

100. Jagannātha Mīśra continued to search. Not finding his son, all He could do was angrily complain.

101. The same brāhmaṇa that had, in a playful spirit, previously spoken the complaints, came there and again spoke to Jagannātha Mīśra.

102. They said, “Viśvambhara ran home out of fear. You should go home. Have a little talk with Him.

103. “If he does mischief again, we will catch Him and bring Him to you.

104. “The words we said to you were spoken in jest. In the three worlds no one is fortunate like you.

105. “How can hunger, thirst, or grief enter the home where your son stays?

106. “In the past you must have served the feet of the Supreme Personality of Godhead that now you have such a glorious son. You are very fortunate.

107. “Even if He commits millions of offenses, we will always keep Viśvambhara in our hearts.”

108. Birth after birth, these brāhmaṇas had been devotees of Lord Kṛṣṇa. That is why they were all extremely intelligent.

109. The Supreme Lord thus enjoyed many pastimes with them, His servants. No one can understand these pastimes.

110. Jagannātha Miśra said, "This boy is like a son to you all. If He offends you, then I am cursed."

111. After embracing everyone, Jagannātha Miśra happily returned home.

112. By another path Lord Viśvambhara had already returned home. In His hands He carried beautiful books. He was splendid like the moon.

113. Ink-spots decorated His fair limbs. He was like a campaka flower attracting black bees from the four directions.

114. "Mother!" He called out, "Give Me oil, and I will go for My bath."

115. Hearing her son's words, Śacī became joyful. She did not see on His limbs any sign that He had bathed.

116. Śacī gave Him the oil. In her heart she thought, "Why did the young girls talk like that? Why did the brāhmaṇas say those things?"

117. "Ink-spots cover His every limb. These are the same clothes He wore to school. He carries His books."

118. That moment Jagannātha Miśra returned. Seeing Jagannātha Miśra, Lord Viśvambhara at once climbed on his lap.

119. With this embrace Jagannātha Miśra no longer knew anything of the outside world. Gazing at his son, he was flooded with bliss.

120. Jagannātha Miśra could see that each of his son's limbs was covered with dust. Not seeing any sign that his son had bathed, he was very surprised.

121. Jagannātha Miśra said, "Viśvambhara, what plan do You keep in Your heart? Why do You not allow the people to bathe in peace?"

122. "Why do You take away the articles for worshipping Lord Viṣṇu? Are You not afraid of Lord Viṣṇu?"

123. The Lord said, "Today I did not go for My bath. The boys all went before I could go."

124. "I did not trouble anyone. I did not even come near these people. Still they accuse Me."

125. "If, even though I do not go near these people, they continue to accuse Me, then I will really do some mischief. Then I will really trouble them."

126. After speaking these words, the Lord smiled and went to bathe in the Gaṅgā. There He met His friends again.

127. Seeing Viśvambhara, everyone embraced Him. When they heard how cleverly He had acted, they all laughed.

128. Everyone praised Him, "Nimāi, You are very smart. Today You escaped a big beating."

129. As the Lord played in the water with His friends, Śacī and Jagannātha Miśra thought about what had happened.

130. They said, "If the people did not lie to us, then why did His body not show the slightest sign of bathing?"

131. "Everything was just as it should be. His limbs were covered with dust. He looked as He should look. He carried His books. He wore the same clothes, and they were dry. His hair was dry."

132. "I think our Viśvambhara is not a human being. Perhaps, with the help of His Yogamāyā potency, Lord Kṛṣṇa Himself has taken birth in our home."

133. "Or perhaps he is a great saint. Who He is I do not know at all." In this way Jagannātha Miśra, the jewel of the brāhmaṇas, thought about the situation.

134. When the two parents saw their son, all these thoughts perished. Then they became filled with bliss. Then they did not know anything but their son.

135. The six hours that the Lord was at school passed like two yugas for His parents.

136. If the Vedas had ten million forms, each with ten million mouths, they still could not give a complete description of the good fortune attained by these parents.

137. Again and again I offer my respectful obeisances to the feet of Śacī and Jagannātha Miśra, before whom the master of the countless universes appeared as a son.

138. In this way the king of Vaikuṇṭha enjoyed pastimes. But, bewildered by Māyā, the people could not understand His true identity. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Seven

Śrī Viśvarūpa-sannyāsādi-varṇana

Description of Śrī Viśvarūpa's Sannyāsa and Other Pastimes

1. Glory, glory to Lord Caitanya, the master of all masters! Glory, glory to the devotees who dearly love Lord Viśvambhara!
2. Glory to the son of Śacī and Jagannātha Miśra, a son who is the life of everyone! O Lord, with a glance of mercy please rescue all the souls in this world.
3. In this way Lord Caitanya was manifest in Navadvīpa. Pretending to be a child, He enjoyed many pastimes.
4. The Lord was always mischievous to everyone. His mother tried to teach Him, but He would not pay attention.
5. When he was taught, He would do twice as much mischief. Whatever He could reach in the house, He would break.
6. Anxious, His parents would not tell Him anything. Completely independent, He happily played.
7. The words of Adi-khaṇḍa, which describe the pastimes Lord Nārāyaṇa enjoyed as a child, are like a stream of nectar.
8. The Lord was not afraid of His father, His mother, or anyone else. Still, when He saw His elder brother, Viśvarūpa, He became humble.
9. The Lord's elder brother, Viśvarūpa, was the Supreme Personality of Godhead Himself. From birth He was renounced. He was a treasure-house of all virtues.

10. Commenting on the scriptures, He taught that all scriptures describe Viṣṇu-bhakti (devotional service to Lord Viṣṇu). No one had the power to break His explanations.
11. He engaged His ears, voice, mind, and all His senses in Kṛṣṇa-bhakti (devotional service to Lord Kṛṣṇa). He did not hear or speak of anything else.
12. Seeing His younger brother's mischief, Viśvarūpa was filled with wonder in His heart.
13. He thought, "This boy is not like a resident of the material world. His form and deeds are like those of child Kṛṣṇa.
14. Again and again He does what human beings cannot. I think He is Lord Kṛṣṇa, manifest as a child, and enjoying pastimes."
15. Saintly Viśvarūpa thought in this way. Still, He did not reveal the truth. He remained engrossed in His own activities.
16. He always stayed among the Vaiṣṇavas. He spoke of Kṛṣṇa, was devoted to Kṛṣṇa, and happily worshiped Kṛṣṇa.
17. The whole material world is mad after money, children, and material education. Whenever they saw them, the materialists would mock the Vaiṣṇavas.
18. Seeing the Vaiṣṇavas, would recite these doggerel verses: "Sannyāsīs, yogīs, and faithful wives must all die in the end.
19. "I say that the word 'fortunate' means 'a person who rides on a horse', or 'a person who rides on a palanquin', or 'a person who has ten or twenty servants running ahead and behind'.
20. "You Vaiṣṇavas weep tears of love for your Lord. But the tears do not break your poverty and misery.
21. "Again and again you scream 'Hari! Hari!' Your Lord will become angry when He hears you screaming like that."
22. Hearing words like these from the non-devotees, the great devotees became very unhappy.
23. They did not here Kṛṣṇa-kīrtana anywhere. They saw that at every moment everyone was burning in the fire of repeated birth and death.
24. Not hearing the descriptions of Lord Kṛṣṇacandra that He yearned to hear, Lord Viśvarūpa became very unhappy.
25. If sometimes someone gave a lecture explaining Bhagavad-gītā or Śrīmad-Bhāgavatam, descriptions of Kṛṣṇa-bhakti (devotional service to Lord Kṛṣṇa) would never appear in his tongue.
26. Speaking illogically, all the teachers became like walking corpses. Materialists do not know the meaning of words like "bhakti" (devotional service).
27. When they saw the illogical ideas of the people in general, Advaita Acārya and the other devotees wept.
28. In His heart Viśvarūpa unhappily thought, "I will not look at the faces of these people. I will go to the forest."
29. Every morning Viśvarūpa would first bathe in the Gaṅgā and then visit Advaita's home.
30. When He heard Viśvarūpa explain that Kṛṣṇa-bhakti (devotional service to Lord Kṛṣṇa) is the true meaning of all the scriptures, Advaita would roar with pleasure.
31. When Viśvarūpa arrived, Advaita would stop His Deity-worship and at once embrace Him. All the Vaiṣṇavas would happily say, "Hari! Hari!"
32. Filled with the bliss of Kṛṣṇa consciousness, the devotees roared like lions. No longer was there any sadness in their hearts.
33. No one would leave Viśvarūpa and return home. Neither would Viśvarūpa return to His own home.
34. When she had finished cooking, Śacī said to Lord Viśvambhara, "Go to Your elder brother and bring Him home at once."
35. Thus, on the pretext of His mother's request, the Lord went to fetch His brother at Advaita's home.
36. When the Lord came He saw the Vaiṣṇavas were talking about the auspicious topics of Lord Kṛṣṇa.
37. Hearing that they were talking about Him, Lord Caitanya glanced at them with charming and auspicious eyes.
38. Each of His limbs rested on the peerless summit of all handsomeness and grace. Ten million moons could not equal the glory of even one of His toenails.
39. Clothed only by the four directions, and His every limb covered with dust, the Lord smiled and said to His elder brother,
40. "Brother, please come to eat. Mother calls." Clutching His elder brother's garment, the Lord departed.
41. Motionless, the devotees gazed at the Lord's charming form.
42. The devotees were entranced. Words about Kṛṣṇa no longer came to their mouths.
43. Gazing at the Lord, the devotees forgot their own identities. Without knowing how, the devotees found that their hearts had been stolen.
44. The non-devotees cannot understand how the Lord steals His devotees' hearts.
45. This secret truth was revealed in Śrīmad-Bhāgavatam, where King Parīkṣit heard it from Śukadeva Gosvāmī.
46. To learn this secret one should listen to the words of Śrīmad-Bhāgavatam, which is a conversation between Śukadeva Gosvāmī and King Parīkṣit, a conversation that has no equal.
47. When Lord Caitanya was born in Gokula, He wandered from home to home, enjoying pastimes with the other boys.
48. From the time of the Lord's birth, the gopīs loved the Lord more than their own sons.
49. Even though they did not understand that He was the Supreme Personality of Godhead Himself, they naturally loved Kṛṣṇa more than their own sons.
50. Filled with wonder when he heard this, and the hairs of his body standing up in ecstasy, King Parīkṣit asked Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.14.49):
51. "O Gosvāmī, the words you have spoken are most wonderful. I have never heard anything like them in all the three worlds.
52. "I see that they loved Kṛṣṇa, who was another's son, more than they loved their own sons. Why did they love

Kṛṣṇa more? Please tell me.”

53. Śrī Śukadeva Gosvāmī replied (Śrīmad-Bhāgavatam 10.14.50-58):

“O King Parīkṣit, please listen. The all-pervading Supersoul is most dear to everybody. That should be known.

54. “When the soul is no longer present in the body of a son or wife, in a moment the relatives take the body out of the house.

55. “It is the Supersoul who gives life to all and who is the most treasured possession of all. The Supersoul is Lord Kṛṣṇa, the son of Nanda.

56. “Therefore, because Kṛṣṇa is the origin of the Supersoul, the gopīs love Kṛṣṇa more than their own sons.”

57. This is true for the devotees, but not the non-devotees. The non-devotees in this world do not love Kṛṣṇa.

58. One may ask: Why do Kamsa and the other demons try to kill Kṛṣṇa? The answer is: Previous offenses are the cause of those actions.

59. Sugar is sweet. That everyone knows. If someone tastes it as bitter, the reason is that his tongue is at fault.

60. The tongue is at fault. The sugar is not at fault. The Supreme Personality of Godhead, Lord Caitanya, is the sweetest of all.

61. Although everyone in Navadvīpa saw Lord Caitanya, aside from the devotees, no one knew His real identity.

62. The Lord completely stole the devotees’ hearts. In this way the king of Vaikuṇṭha enjoyed pastimes in Navadvīpa.

63. After thus enchanting the hearts of all the Vaiṣṇavas, Lord Viśvambhara returned home with His elder brother.

64. In His heart saintly Advaita thought, “That boy is not a human being, a resident of the material world.”

65. Advaita told all the Vaiṣṇavas, “I do not understand for certain what is the true identity of that boy.”

66. All the devotees praised the handsomeness of that wonderful boy.

67. In name only did Viśvarūpa go home. He quickly returned to Advaita’s house.

68. Material happiness did not bring pleasure to Viśvarūpa’s heart, where the bliss of Kṛṣṇa-kīrtana always stayed.

69. When He was home, Viśvarūpa stayed always in the room that was a Viṣṇu temple. He hardly ever went to the other rooms.

70. When His parents began to make plans for His marriage, Viśvarūpa became very unhappy at heart.

71. “I must renounce the world”, Viśvarūpa decided in His heart. “I must go to the forest”, was the only thought in His heart. It kept Him awake at night.

72. Only the Supreme Personality of Godhead can truly understand the desires that stay in the Supreme Personality of Godhead’s heart. After a few day Viśvarūpa accepted sannyāsa.

73. In this world He was known by the name “Śaṅkarāraṇya”. The best of the Vaiṣṇavas, He walked on the path that leads to the limitless Supreme Person.

74. When saintly Viśvarūpa left, the hearts of Śacī and Jagannātha Mīśra burst into flames.

75. The Lord and His parents loudly wept. Tormented by separation from His brother, Lord Caitanya fell unconscious.

76. I do not have the power to place on my mouth words that describe that torment of separation. Jagannātha Mīśra’s home became filled with weeping.

77. Seeing that Viśvarūpa had accepted sannyāsa, Advaita and the other Vaiṣṇavas wept again and again.

78. When they heard this news, the upper-class and middle-class non-devotees did not respond in the same way. Hearing this news, they were not overcome with grief.

79. Their hearts broken, Śacī and Jagannātha Mīśra cried, “Viśvarūpa! Viśvarūpa!”

80. Jagannātha Mīśra was overcome with grief for his son. His relatives and friends tried to console him.

81. They said, “O Jagannātha Mīśra, please be peaceful. Don’t be unhappy at heart. Your son is a great soul who has brought liberation to His entire family.

82. “When a person accepts sannyāsa, then sixty-million of His family members go to live in Vaikuṇṭha.

83. “By acting in this way, your son has attained the perfection of knowledge.

84. “You should be very happy.” Speaking these words, everyone grasped the hands and feet of Śacī and Jagannātha Mīśra.

85. They said, “Your Viśvambhara is the ornament of the family. This son will continue your dynasty.

86. “He will destroy all your sufferings. How can ten millions sons in compare this this son?”

87. All the relatives and friends explained the truth in this way. Still Jagannātha Mīśra’s suffering did not break.

88. Thinking of these instructions, Jagannātha Mīśra became peaceful. Then, when he remembered Viśvarūpa’s virtues, he forgot all about being peaceful.

89. Jagannātha Mīśra said, “In my heart I do not know whether this son will stay home.

90. “Lord Kṛṣṇa gave me a son, and then Lord Kṛṣṇa took Him away. Whatever Lord Kṛṣṇacandra wishes will certainly be.

91. “Independent of You, the individual soul has not even a half mustard seed’s worth of power. O Lord Kṛṣṇa, I dedicate my body and senses to You. I take shelter of You.”

92. With this knowledge of jñāna-yoga, little by little saintly Jagannātha Mīśra became peaceful and steady in his thoughts.

93. In this way Viśvarūpa left home. His form is not different from the form of Lord Nityānanda.

94. Whoever hears this description of Lord Viśvarūpa’s sannyāsa attains Kṛṣṇa-bhakti (devotional service to Lord Kṛṣṇa). For him the noose of karma is cut.

95. When they heard of Viśvarūpa’s sannyāsa, the devotees felt both joy and sorrow at every moment.

96. They said, “Lord Kṛṣṇa has taken from us a person who always spoke Kṛṣṇa-kathā (topics of Kṛṣṇa).

97. “We should not stay here. We should go to the forest. Then we will not see the faces of these sinners.

98. “How many flames of the offender’s words must we tolerate? Everyone is addicted to the path of sin.

99. “We do not hear holy names like “Kṛṣṇa” on anyone’s mouth. Drowning in material pleasures, the whole world is on the verge of death.
100. “If someone preaches the path that leads to Lord Kṛṣṇa, no one accepts his words. The people misunderstand him, try to refute him, and mock him.
101. “They tell him, ‘How have you become happy by worshiping Kṛṣṇa? Only after begging do you eat. Your sufferings always increase.’ “
102. Deciding that it was not right to stay among such people, the devotees declared, “We must go to the forest”, and then sighed.
103. Sainly Advaita comforted everyone. He said, “You all will attain the highest bliss. That is certain.
104. “In My heart I feel great bliss. I think in this way: ‘Lord Kṛṣṇacandra is now manifest in this world.’
105. “Everyone happily chant, ‘Kṛṣṇa!’ In a few days we will see Lord Kṛṣṇa here.
106. “Then Lord Kṛṣṇa will enjoy pastimes with all of you. This ‘Advaita’ will become a pure servant of Lord Kṛṣṇa.
107. “Then all you servants of the Lord will attain a great mercy that even Śukadeva and Prahlaḍa could not attain.”
108. Hearing Advaita’s nectar words, all the devotees blissfully called out “Hari!”
109. All the devotees loudly called out “Hari!” Their hearts were filled with bliss.
110. As He was playing with the other boys, Lord Caitanya heard these calls of “Hari!” The Lord then went to Advaita’s home.
111. “Why have You come, child? the devotees asked. The Lord replied, “Why did you call for Me?”
112. After speaking these words, the Lord ran off with the other boys. Bewildered by the Lord’s Yogamāyā potency, no one could understand what had happened.
113. After Viśvarūpa left home, the Lord became a little more peaceful and serious.
114. Now He always stayed near His father and mother. In this way He made them forget their grief.
115. Renouncing playing, He diligently studied. He would not leave His books for even half a moment.
116. He memorized sūtras by reading them once. He defeated everyone in debate.
117. Seeing His wonderful intelligence, everyone praised Him. Everyone said, “His father and mother are fortunate to have someone like Him in their family.”
118. Everyone happily told Jagannātha Miśra, “O Jagannātha Miśra, you are fortunate to have such a son.
119. “There is not an intelligent boy like Him in the three worlds. In learning He will someday defeat even Bṛhaspati.
120. “He debate any point He hears. Once He presents His arguments, no one can defeat Him.”
121. Hearing of her son’s virtues, Mother Śacī became happy. Then a great anxiety entered Jagannātha Miśra’s heart.
122. Jagannātha Miśra told Śacī, “This son will not stay at home.
123. “By studying all the scriptures, Viśvarūpa learned, ‘The material world does not possess even a single sesame seed’s worth of reality’.
124. “Understanding the meaning of all the scriptures, Viśvarūpa became very grave and serious. Then He renounced the temporary material world.
125. “If He becomes learned in all the scriptures, Viśvambhara will renounce material happiness and leave us.
126. “This son is our entire life. If we cannot see Him, we will die.
127. “Therefore He should not study. Let Nimāi stay always at home. Let Him be an uneducated fool.”
128. Śacī said, “If He is uneducated, how will He earn His livelihood? No one will give their daughter in marriage to a fool.”
129. Jagannātha Miśra replied, “You are an unintelligent daughter of a brāhmaṇa. Lord Kṛṣṇa is creator, the maintainer, and the destroyer. He protects and maintains every living being.
130. “He is the master of the universe. He maintains the entire universe. Why, then, do you say our son will earn His livelihood by being learned?
131. “A man may be a paṇḍita or a fool. If Lord Kṛṣṇa writes in a man’s destiny that a certain girl will marry him, then that will happen.
132. “Honorable family, good education, and all other like things are less important. The important thing is that Lord Kṛṣṇa maintains everyone. Lord Kṛṣṇa has all power.
133. “Why don’t you look at me, standing before you? I am learned. Why is there no rice in my house?
134. “There are persons who cannot read a single letter of the alphabet. Still, if you go to their doorstep, you will see thousands of paṇḍitas loitering there.
135. “Therefore no one earns his livelihood by learning or in any other way. It is only Lord Kṛṣṇa who maintains and protects everyone.”
136. “Therefore in the scriptures it is said:

anāyāsenā maraṇam
vinā dainyaṇa jīvanam
anārādhita-govinda-
‘caraṇasya katham bhavet

“ ‘How can a person who does not worship Lord Kṛṣṇa’s feet obtain a trouble-free life and a happy death?’

137. Therefore a person who serves Lord Kṛṣṇa will have a life without troubles and a happy death. A person who has only wealth or learning will not attain these two boons.

138. “A person may have great learning, noble family, and wealth millions and millions of times over. But if he does

not have Lord Kṛṣṇa's mercy, he will not be free of sufferings.

139. "A person may have many material pleasures in his home. Still, Lord Kṛṣṇa may give him a terrible disease.

140. "that person cannot enjoy anything. He burns with pain and then he dies. I say that no one suffers more than he.

141. "Understand this: Lord Kṛṣṇa's will is important. Nothing else matters.

142. "Please don't worry about your son. I tell you: Lord Kṛṣṇa will maintain your son.

143. "For as long as there is breath in my body not a sesame seed's worth of suffering will touch our son.

144. "Lord Kṛṣṇa is our protector. Why do you worry? You are a good mother and a chaste wife.

145. "Therefore I tell you: Our son will not study. Let Him be uneducated. Then He will stay at home."

146. After speaking these words, Jagannātha Mīśra called for His son. Jagannātha Mīśra said, "Son, please listen to my words.

147. "From this day on You will not study. You may do other things. This I promise You.

148. "Son, I will give You whatever You wish. Happily stay at home."

149. After speaking these words, Jagannātha Mīśra left on some other business. Lord Viśvambhara no longer studied.

150. Lord Caitanya, who is eternal religious principle personified, did not disobey His father's words. He did not study.

151. Unhappy at heart that His studies were broken, the Lord again became an troublesome and mischievous boy in the company of the other boys.

152. Whether in his home or the homes of others, the Lord broke or harmed whatever He touched.

153. At night the Lord did not stay at home. The whole night He played with other boys.

154. Covering themselves with a blanket, the Lord and two other boys made themselves look like a bull. In this way they playfully wandered here and there.

155. One day they saw a banana garden at someone's house. When night came they put on the bull costume and then attacked the banana trees.

156. Thinking the boys were a bull, the owner of the house cried out, "Hāya! Hāya!" The owner of the house now awake, the boys fled.

157. Sometimes the Lord would fasten house doors from the outside. Thus the person inside could not leave, even to pass stool or urine.

158. When the person inside the house called out, "Hāya! Hāya!" or "Who locked the door?", the Lord fled.

159. In this way He who is the master of the thirty million demigods played with some boys day and night.

160. Although Lord Viśvambhara was always involved in this kind of mischief, Jagannātha Mīśra never spoke a word about it.

161. One day Jagannātha Mīśra went out on some business. The Lord was angry in His heart because He was not allowed to study.

162. The Lord then took His seat on some pots rejected after the offering of food to Lord Viṣṇu.

163. With a single heart please listen to this confidential story. By hearing this story one attains the perfection of devotional service to Lord Kṛṣṇa.

164. When He made His throne on these rejected pots, a smile came to Lord Caitanya's mouth.

165. His fair limbs anointed with black soot, the Lord looked like a golden Deity anointed with black fragrances.

166. Learning of this, the boys went to Śacī and said, "Nimāi has taken His seat on some pots."

167. When she saw Him, Mother Śacī said, "Hāya! Hāya!" She said, "Son, this is not the right place to sit.

168. "Anyone who touches rejected pots must bathe. Knowledge of this has not taken its birth in You today?"

169. The Lord replied, "You will not allow Me to study. How will an uneducated brāhmaṇa like Me know what is right and what is not?"

170. "I am uneducated. I do not know the difference between right and wrong. To Me everything is "One". I am perfect in knowledge of non-duality."

171. After speaking these words, the Lord smiled from His seat of rejected pots. The Lord was then in the mood of Dattātreya.

172. His mother said, "You are sitting in a very contaminated place. How will You be purified?"

173. The Lord replied, "Mother, you have the ideas of a tiny child. The place where I stay is never contaminated.

174. "Wherever I stay is most pure and sacred. The Gaṅgā and all holy places stay there.

175. " 'Pure' and 'impure' exist only in the imagination. How can the creator be at fault in any way? This I know in My heart.

176. "Let us assume that something is impure according to the Vedas and according to custom. If I touch it, how will it remain impure?"

177. "These pots are not contaminated at all. After all, you used them to cook for Lord Viṣṇu.

178. "Pots used to cook for Lord Viṣṇu are never contaminate. Indeed, the touch of these pots is very purifying.

179. "No place where I stay is ever contaminated. Indeed, everything is purified by My touch.

180. "In the mood of child, the Lord spoke these truths, and then laughed. Still, His mother could not understand any of it, for she was under the spell of Yogamāyā."

181. Hearing the boy's words, everyone laughed. Then Śacī said, "Come and take Your bath."

182. The Lord would not come. He stayed. Śacī said, "Come down at once, before Your father learns of this."

183. The Lord said, "If you do not allow me to study, I will not come down. I tell you that."

184. Then everyone rebuked Mother Śacī. They said, "Why do you not allow Him to study?"

185. "Others struggle to get their sons to study. How fortunate you are that your son likes to study.

186. "Who is the enemy that gave you the idea to force your son to stay home, an uneducated fool?"

187. "This boy does not possess even half a sesame seed of fault." Everyone said, "Child Nimāi,

188. "If from today You are not allowed to study, then You should do as much mischief as You wish.
189. The Lord would not come down. He stayed there and smiled. All the pious people floated in an ocean of bliss.
190. Mother Saci personally picked Him up and carried Him down. Lord Caitanya simply smiled. He was splendid like a sapphire.
191. Accepting the mood of Dattātreya, the Lord spoke a certain "truth". By the power of Yogamāyā, no one understood what He said.
192. Saintly Śacī bathed her son. Eventually saintly Jagannātha Miśra returned home.
193. Śacī described everything to Jagannātha Miśra. She said, "Our son is unhappy at heart that He cannot study."
194. Everyone said to him, O Jagannātha Miśra, you are a generous person. On whose advice did you forbid your son to study?
195. "What Lord Kṛṣṇacandra arranges will certainly come true. Don't worry. Let your son study.
196. "You are fortunate. Your son wishes to study. On an auspicious day give Him the sacred thread and resume His studies."
197. Jagannātha Miśra said, "You are my best friends. What you say, I must say also."
198. When they saw the boy Lord's extraordinary activities, everyone became filled with wonder. Still, no one could understand the real truth about them.
199. Sometimes great saints would visit. They would say to Jagannātha Miśra,
200. "This boy is not a resident of the material world. Carefully protect Him with all your heart."
201. Concealing His true identity, the king of Vaikuṇṭha enjoyed many pastimes in His own home.
202. Then, by His father's order, Lord Caitanya Mahāprabhu happily resumed His studies.
203. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eight

Miśra-paraloka-gamana

Jagannātha Miśra Returns to the Spiritual World

1. Glory, glory to Lord Caitanya, who is an ocean of mercy! Glory to the Lord who is a moon shining in the home of Śacī and Jagannātha Miśra!
2. Glory, glory to He who is the life-breath of Lord Nityānanda! Glory, glory to He who is the treasure-house of the sankīrtana movement!
3. Glory, glory to Lord Caitanya, who is surrounded by His devotees! By hearing these descriptions of Lord Caitanya one attains pure devotional service.
4. In this way the Supreme Personality of Godhead enjoyed pastimes in Jagannātha Miśra's home. He kept His true identity a secret. No one had the power to understand who He was.
5. As many games as there are for boys in this world, the Lord played them all. Who has the power to describe them all?
6. These pastimes will be revealed in the Vedas and Purāṇas. Then the fortunate people will hear of them.
7. In this way Lord Caitanya tasted the nectar of His childhood pastimes. Eventually the time for accepting the sacred thread came.
8. On the day when he gave the sacred thread, Jagannātha Miśra called the friends and relatives, and they came to his home.
9. Everyone assembled there in great happiness. They performed different duties in the ceremony.
10. The women called out "Jaya!" and sang songs glorifying Lord Kṛṣṇa. The musicians played mṛdaṅgas, sānāis, and flutes.
11. The brāhmaṇas chanted the Vedas, and the poets recited prayers. Great happiness descended into Śacī's home.
12. At an auspicious moment Lord Caitanya accepted the sacred thread in Śacī's home.
13. In an auspicious month, on an auspicious day, at an auspicious moment, the Supreme Personality of Godhead, Lord Caitanya, accepted the sacred thread.
14. The graceful sacred thread was very glorious on the Lord's body. Assuming the slender form of that thread, Lord Ananta Śeṣa Himself encircled the Lord's body.
15. Then Lord Caitanya manifested the form of Lord Vāmana. Gazing at Him, everyone became filled with bliss.
16. As they gazed at the Lord's wonderful brahminical splendor, no one could believe in his heart that he was looking at a mere human being.
17. A daṇḍa in His hand and a cloth bag on His shoulder, Lord Caitanya asked for alms at the homes of His devotees.
18. Giving alms as far as they were able, the men felt great happiness. Smiling, the women also placed alms in the Lord's cloth bag.
19. Assuming the forms of brāhmaṇas' wives, Sarasvatī, Pārvatī, and the chaste wives of the great sages all came there.
20. Gazing at Lord Caitanya's Vāmana form, they became very happy. They smiled. Again and again they placed alms in the Lord's cloth bag.
21. In this way Lord Caitanya manifested the form and pastimes of Vāmana. All these pastimes were meant to deliver the conditioned souls.
22. Glory to Lord Caitanya, who manifested the form of Vāmana! O Lord, please give charity to me. Please place in my

heart the gift of Your two feet.

23. Whoever hears this account of Lord Caitanya's accepting the sacred thread attains the shelter of Lord Caitanya's feet.

24. In this way the king of Vaikuṇṭha enjoyed many pastimes in Śacī's home, pastimes that are secretly described in the Vedas.

25. At home the Lord already knew all the scriptures. Still, His heart was set on studying in the company of others.

26. In Navadvīpa stayed Gaṅgādāsa Paṇḍita. He was the crest jewel of teachers. He was Sāṅdīpani Muni himself.

27. He was very learned in the books describing Sanskrit grammar. Lord Caitanya decided to study at his place.

28. Understanding his son's hints, Jagannātha Miśra took him to Gaṅgādāsa's home.

29. Seeing Jagannātha Miśra, Gaṅgādāsa respectfully stood up, embraced him, and gave him a sitting place.

30. Jagannātha Miśra said, "I would like to place my son in your care. Please explain everything to Him and allow Him to study under your guidance."

31. Gaṅgādāsa replied, "I am very fortunate. As far as I have the power, I will teach Him."

32. Looking at his student, Gaṅgādāsa became filled with happiness. Treating Him like a son, He always kept Him by his side.

33. By hearing Gaṅgādāsa's explanations only once, the Lord understood everything.

34. He would refute His teacher's explanations, and then prove them again.

35. There were thousands and thousands of students, but none could defeat the Lord.

36. Seeing the Lord's wonderful intelligence, the teacher was very pleased. Saying He was the best of all the students, he honored Him.

37. The Lord always defeated all the other students of Gaṅgādāsa.

38. Śrī Murāri Gupta, Śrī Kamalā-kānta, and Kṛṣṇānanda were the most prominent of those students.

39. The Lord would pose tricky logical questions, and then proceed to defeat everyone. Some, thinking the Lord only a small boy, smiled and did not say anything.

40. Every day, after hearing explanations and reading, the Lord went with friends His own age to bathe in the Gaṅgā.

41. There was no end to the number of students in Navadvīpa town. After completing their studies they would all go, at midday, to bathe in the Gaṅgā.

42. The thousands of students of different teachers would always argue amongst themselves.

43. The Lord, now in the beginning of adolescence, and very mischievous, would pick quarrels with the other students.

44. One boy would say, "What intelligence does your teacher have?" Another boy would say, "Look whose student I am!"

45. In this way, little by little, the arguments and insults would grow more heated. Then they splashed water. Then they threw sand.

46. Then fights would break out. Someone might throw mud on another and then beat him up also.

47. Someone would swear, grab another boy, beat him up, and then swim to the other shore of the Gaṅgā.

48. The students' shoving and fighting made the Gaṅgā's waters muddy and filled with sand.

49. Because of this the women could not fill their jars with water, and the saintly brāhmaṇas could not bathe.

50. Lord Caitanya was very restless and mischievous. He would go from bathing place to bathing place.

51. At each bathing place there was no end to the number of students. At each place the Lord would pick quarrels.

52. At each bathing place the Lord would swim in the Gaṅgā. At one bathing place He played a game with two and four sticks.

53. Some of the advanced students asked Him, "Why do You pick quarrels?"

54. They asked, "We want to know how intelligent You are. We want to see how much You know about Pañji's commentary."

55. The Lord replied, "Good. Good. Whoever has the desire in his heart may question Me."

56. Someone asked, "Why are You so arrogant?" The Lord replied, "You may ask any question that is in your mind."

57. One student asked, "Explain verbal roots." the Lord replied, "I will explain. Give Me your attention and listen."

58. Then Lord Caitanya, the all-powerful Supreme Personality of Godhead, explained the roots of verbs. His explanations were perfect.

59. Hearing these explanations, everyone spoke words of praise. The Lord then said, "Listen again. Now I will refute My own explanations."

60. The Lord then refuted everything He had said. Now He explained everything in a different way. The Lord said, "Who has the power to disprove My words and prove that something else is the truth?"

61. Wonder filled the minds of everyone. The Lord said, "Listen. I will prove that something else is the truth."

62. Then Lord Caitanya gave a different explanation of the truth. All His arguments were perfect and beautiful. They were flawless.

63. All the older students happily embraced the Lord.

64. The students said, "Now You may go home. Tomorrow we will have other questions You may like to answer."

65. In this way every day the king of Vaikuṇṭha enjoyed nectar pastimes of logic and learning.

66. Accompanied by his students, all-knowing Bṛhaspati came to Navadvīpa and participated in these pastimes.

67. Accompanied by the other boys, again and again Lord Caitanya played in the water and happily swam to the Gaṅgā's other shore.

68. Seeing Lord Kṛṣṇacandra's pastimes in the Yamunā, the Gaṅgā became filled with desire.

69. Again and again the Gaṅgā declared, "When will I become fortunate like the Yamunā?"

70. Although Brahmā, Śiva, and the demigods offer prayers to her, the Gaṅgā yearned to attain the elevated position of the Yamunā.

71. Lord Caitanya, who is a kalpa-vṛkṣa tree that fulfills all desires, again and again fulfilled the Gaṅgā's desire.

72. After enjoying many pastimes in the Gaṅgā's waters, Lord Caitanya would happily return home.

73. There, after properly worshiping Lord Viṣṇu and watering Tulasi-devī, Lord Caitanya would take His meal.

74. After His meal, the Lord would at once take His books and go to a secluded place.

75. There the Lord wrote His own commentary on the sūtras. He who is the jewel of the demigods became plunged in the nectar of study.

76. Seeing this, saintly Jagannātha Miśra floated in bliss day and night. But he never revealed his happiness to anyone.

77. Gazing and gazing at his son's face, Jagannātha Miśra again and again felt indescribable happiness.

78. By thus drinking the nectar sight of his son's handsome form, Jagannātha Miśra attained liberation from the material world.

79. The happiness of liberation is happiness in name only. In his heart Jagannātha Miśra decided that the happiness of liberation is very insignificant.

80. Again and again I offer my respectful obeisances to the feet of Jagannātha Miśra, who had the master of countless universes as his son.

81. Again and again gazing at his son, Jagannātha Miśra always floated in an ocean of bliss.

82. Handsome Lord Caitanya defeated even Kāmadeva. Peerless handsomeness rested in His every limb.

83. Gazing at Him, Jagannātha Miśra thought in his heart, "Perhaps some witch or demon will attack my son."

84. Fearful, Jagannātha Miśra prayed that Lord Kṛṣṇa would protect his son. Overhearing this, Lord Caitanya smiled.

85. Jagannātha Miśra said, "O Lord Kṛṣṇa, You are the protector of everyone. Please place Your auspicious glance on my son.

86. "Calamities will never enter the home of a person who remembers Your lotus feet.

87. "Homes where You are not remembered are filled with sins. Witches, ghosts, and demons stay in those places.

88. "This is described in the following words of Śrīmad-Bhāgavatam (10.6.3):

na yatra śravaṇādini

rakṣo-ghnāni sva-karmasu

kurvanti sātvatām bhartur

yānudhānyaś ca tatra hi

"My dear king, wherever people in any position perform their occupational duties of devotional service by chanting and hearing (śravaṇam kīrtanam viśnoḥ), there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present."*

89. "O Lord, I am Your servant. Please protect whatever is mine, for whatever is mine is really Yours.

90. "Therefore I pray that calamities or obstacles will never come near my son."

91. Raising his two hands, again and again Jagannātha Miśra prayed in this way with a single heart.

92. One night Jagannātha Miśra saw a dream that brought great happiness and great suffering to his heart.

93. After seeing this dream he fell down like a stick and prayed, "O Lord Kṛṣṇa, please make Nimāi continue to stay in my home.

94. "O Lord Kṛṣṇa, this is my only request: 'May Nimāi be householder and stay at home'.

95. Surprised, Śacī asked, "Why do you make this request all of a sudden?"

96. Jagannātha Miśra replied, "Last night I saw a dream. In the dream Nimāi shaved His śikhā. 97. "I cannot describe how wonderful He looked as a sannyāsī. Laughing, dancing, and weeping, He called out "Kṛṣṇa!" again and again.

98. "Advaita Acārya and the other devotees surrounded Nimāi and performed a great kīrtana.

99. "Nimāi sat on Ananta Śeṣa. He lifted His feet and placed them on everyone's head.

100. "Brahmā with his four mouths, Śiva with his five mouths, and Ananta Śeṣa with His thousand mouths all sang, 'Glory to Śacī's son!'

101. "From the four directions everyone blissfully recited many prayers. Seeing this, I became frightened and could not speak.

102. "The next moment I saw Nimāi, followed by millions and millions of others, dancing in town after town.

103. "Thousands and millions of people followed Nimāi. They all sang the names of Lord Hari. That sound touched the borders of the universe.

104. "From the four directions I heard many prayers glorifying Nimāi. Then Nimāi took the devotees to Jagannātha Purī.

105. "Seeing that dream makes me anxious. Our son will renounce everything and leave us."

106. Śacī said, "My lord, what you saw was only a dream. Don't worry. Nimāi won't leave home.

107. "Nimāi knows nothing but His books. To Him learning is everything."

108. These two noble souls spoke of this in many ways. In this way their love for their son increased.

109. A few days passed in this way. Then, in his eternal spiritual form, Jagannātha Miśra disappeared from this world.

110. As Lord Rāmacandra wept at King Daśaratha's departure from this world, so Lord Caitanya bitterly wept on Jagannātha Miśra's departure.

111. Lord Caitanya's irresistible attractiveness saved Mother Śacī's life.

112. These descriptions sadden me. Therefore I have spoken briefly.

113. Concealing His own grief, Lord Caitanya stayed near His mother.
 114. Seeing He was now fatherless, Mother Śacī took care of her son. She had no other work.
 115. If she could not see Lord Caitanya for half an hour, Mother Śacī fell unconscious and became blind in both eyes.
 116. Again and again the Lord showed His love for His mother. He consoled her with sweet words.
 117. He said to her, “O mother, please listen. Don’t let any worries come into your heart. If I am here, then everything will be yours.
 118. “Soon I will give you a rare gift even Brahmā and Śiva cannot get.”
 119. Gazing at Lord Caitanya’s face, Śacī forgot her own body. How could grief stay with her?
 120. The Supreme Personality of Godhead, the memory of whom fulfills all desires, had become her son.
 121. How could grief stay with Mother Śacī? Her nature was filled with bliss.
 122. In this way the blissful king of Vaikuṇṭha became a brāhmaṇa’s son in the town of Navadvīpa.
 123. The poverty in His house was only an external show. It was manifested by His will. It was a pastime of the supremely opulent Personality of Godhead.
 124. “Is this possible to get, or is it not possible?” That He did not consider. When He desired something, and He could not get it, there was no protection from His anger.
 125. At once He would smash and throw everything in the house. He did not think the loss was His own.
 126. Pushed by love for Him, Śacī always gave her son whatever He wished.
 127. One day, as He was about to go for His bath in the Gaṅgā, the Lord asked His mother for oil and āmalakī.
 128. “Give Me a splendid garland and fragrant sandal paste. After bathing in her waters, I will worship the Gaṅgā.”
 129. Mother Śacī said, “Son, please give me Your attention. Please listen. Wait for a moment, and then I will bring the garland.”
 130. When He heard the words “will bring”, Śacī’s son flew into a rage.
 131. “You will go and bring the garland!” He said. Angry, He entered the house.
 132. Overcome with anger, He broke all the pots of Gaṅgā water.
 133. A heavy stick in His hand, He broke the pots of oil, ghee, and salt.
 134. The Supreme Personality of Godhead, who does whatever He likes, broke every object, large or small, that could be called by the name “container”.
 135. Everywhere He scattered oil, ghee, milk, rice, cotton, paddy, salt, baḍī, and dāl.
 136. The Lord pulled down the bags hanging from the rafters, tore them open, and scattered their contents.
 137. Every garment and every cloth He ripped to pieces with His bare hands and then threw the pieces in all directions.
 138. When He had broken everything and nothing remained, He turned His anger on the house itself.
 139. Taking a heavy stick in both hands, He brought down the thatched roof. No one could stop Him.
 140. Then He broke the door. Seeing a tree outside, He beat it with the stick in His hands.
 141. Overcome with anger, He would not forgive. At the end He beat the ground with His stick.
 142. Terrified, Śacī hid in a corner.
 143. Lord Caitanya is the author of the eternal religion. He would never raise His hand against His mother.
 144. Although He was very angry, He did not attack His mother.
 145. Having broken everything, He rolled on the ground in the courtyard, His heart still filled with anger.
 146. Even when it was covered with dust, His golden body was indescribably splendid and handsome.
 147. Rolling about in the dust for some time, the Lord at last became still and then fell asleep.
 148. Glancing at His Yoga-nidrā potency, the king of Vaikuṇṭha fell asleep on the surface of the earth.
 149. The form of Ananta Śeṣa is His bed. At every moment Goddess Lakṣmī serves His lotus feet.
 150. The Supreme Personality of Godhead, whom the four Vedas seek, now slept in Śacī’s courtyard.
 151. Countless universes come from the pores of His body. His servants create, protect, and destroy the material worlds.
 152. Brahmā, Śiva, and the demigods stay rapt in meditation on His virtues. That same Lord now slept in Śacī’s courtyard.
 153. Tasting the nectar of understanding His true identity, Lord Caitanya fell asleep. Gazing at Him, the demigods wept and smiled.
 154. After a few moments Śacī-devī brought the garland for worshiping the Gaṅgā and placed it before the Lord.
 155. Placing her hands on His body, she slowly wiped the dust away. She tried to pick Him up.
 156. She said, “Wake up. Wake up, son. Look. Take Your garland. Go and worship the Gaṅgā as You wished.
 157. “Son, it is good that You broke and scattered everything. Now all dangers will flee far away.”
 158. Hearing His mother’s words, and now embarrassed at heart, Lord Caitanya went to His bath.
 159. Then Śacī cleaned the house and prepared to cook.
 160. Although the Lord had destroyed everything, Śacī was not unhappy at heart.
 161. In the village of Gokula, Yaśodā tolerated all of Kṛṣṇa’s mischief.
 162. In the same way Śacī, the mother of the universe, always tolerated Lord Caitanya’s mischief.
 163. I could describe many other mischievous pastimes of the Supreme Lord.
 164. With body, mind, and words, Mother Śacī tolerated everything, as if she were Mother Earth herself.
 165. After bathing in the Gaṅgā, the playful Supreme Personality of Godhead returned home.
 166. After worshipping Lord Viṣṇu and watering Tulasī, the Lord sat down to eat.
 167. After enjoying His meal, the Lord was happy at heart. He washed His mouth and then chewed betelnuts.
 168. After some time, Mother Śacī said, “Son, why did You destroy everything?
 169. “The door and all the other things are all Your property. You destroyed Your own property. What of it was my

property?

170. "You say You want to study now. But there is no food left in the house. Tomorrow what will You eat?"
171. Hearing His mother's words, the Lord smiled and said, "Lord Kṛṣṇa is the protector. He will protect us."
172. After speaking these words, He who is the master of Goddess Sarasvatī took His books and went to study.
173. For some time He happily tasted the nectar of study. At sunset He went to the bank of the Gaṅgā.
174. For some time the Lord stayed at the bank of the Gaṅgā. Then He returned home.
175. He called His mother to a private room. In her hand He placed two tolās of glistening gold.
176. He said, "See, mother. Lord Kṛṣṇa has given us money. Now you can replace all that was broken."
177. After speaking these words, the Lord went to bed. Her heart filled with wonder, Mother Śacī thought,
178. "Where does He get gold again and again? A calamity will take its birth because of this.
179. "Again and again, whenever there is a shortage of food, He brings some gold.
180. "Does He borrow the gold? Does He know some mystic power? How, or from whom, does He get gold?"
181. Mother Śacī was very righteous. She was not dishonest. Again and again she was afraid to exchange the gold.
182. "First show the gold in five or ten places," she instructed the people. "Then exchange it."
183. Concealing His true identity, Lord Caitanya, who is the master of all mystic powers, lived in Navadvīpa in this way.
184. Never without a book in His hand, and always studying with the other students, He looked like Kāmadeva himself.
185. Vaiṣṇava tilaka graced His forehead. The curly hair on His head enchanted everyone's heart.
186. On His shoulder was a sacred thread. He was brahminical power and glory personified. His cheerful face was graced with a smile. His teeth were white and splendid.
187. How wonderful were His two lotus eyes! How wonderful were His garments turned three times!
188. Whoever saw Him gazed at Him with unblinking eyes. No one walked by Him without exclaiming, "Wonderful! Wonderful!"
189. Hearing the Lord's wonderful explanations, His teacher became very pleased.
190. The teacher considered the Lord the first of all the students.
191. The teacher said, "Son, give Your mind to study. You will become a bhāṭṭācārya. You will lecture very eloquently."
192. The Lord replied, "If you bless someone, what will keep him from attaining the title 'bhāṭṭācārya'?"
193. None of the students could answer Lord Caitanya's questions.
194. He would begin by interpreting a sūtra in a certain way, but at the end He would refute His own explanation.
195. If someone could not explain a certain point, the Lord would explain it perfectly.
196. Whether bathing, eating, or walking about, the Lord did not do anything that was against the scriptures.
197. In this way the Lord tasted the nectar of study. But He did not reveal His true identity, for the people of the world were very poor in spiritual riches.
198. The whole world was devoid of Hari-bhakti (devotional service to Lord Hari). Everyone associated with materialists. Everyone was on the wrong path. No one was on the right path.
199. They celebrated great festivals for their children and relatives. They were interested only in their homes and bodies. The poor people were not interested in anything else.
200. Seeing that everyone was interested only in false material happiness, the Vaiṣṇavas felt very unhappy in their hearts.
201. The Vaiṣṇavas called out, "O Lord Kṛṣṇa!" and wept. They prayed, "O Lord Nārāyaṇa, please be merciful to these conditioned souls."
202. To the people they said, "Interested only in your own bodies, you have no love for Lord Kṛṣṇa. Eventually you will taste great unhappiness.
203. "Even the demigods desire to attain human bodies, the bodies you waste in false material pleasures.
204. "No one celebrates festivals and ceremonies to glorify Lord Kṛṣṇa. I stead they celebrate only marriages and other material festivals. Finding pleasure in these things, they run to their own destruction."
205. To the Lord the Vaiṣṇavas prayed, "O Lord, these conditioned souls all belong to You. You are their natural protector. What more can we say? You are the father of them all."
206. Praying in this way for the welfare of all the conditioned souls, the devotees sang auspicious songs glorifying Lord Kṛṣṇacandra..
207. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Nine
Śrī Nityānandasya Bālya-līlā-tīrtha-yātrā-kathana
Description of Lord Nityānanda's Childhood Pastimes and Pilgrimage Journey

1. Glory, glory to Śrī Kṛṣṇa Caitanya, who is an ocean of mercy! Glory, glory to Lord Nityānanda, the friend of the hopeless souls who have no shelter!
2. Glory to Lord Caitanya, the life and treasure of Advaitacandra! Glory to Lord Caitanya, the wealth of Śrīvāsa and Gadādhara!
3. Glory to Lord Viśvambhara, the son of Śacī and Jagannātha Miśra! Glory, glory to the dear devotees and followers of the Lord!

4. By Lord Caitanya's order, Ananta Śeṣa descended to this world in Rāḍha-deśa, where He enjoyed pastimes.
5. Lord Nityānanda, who is the supreme ruler of West Bengal, was born in the village of Ekacakra. His father was Hadāi Ojha, and His mother Padmavati.
6. From childhood He was peaceful, intelligent, and virtuous. The resting place of all handsomeness, He defeated millions of Kāmadevas.
7. Because of His presence, the land of Rāḍha-deśa became all auspicious. Famine and poverty were completely broken.
8. On the day when Lord Caitanya was born in Navadvīpa, Lord Nityānanda in Rāḍha-deśa roared with happiness.
9. That roar filled countless universes. It made the entire material world fall unconscious.
10. Someone said, "That was a thunderbolt." Someone else thought, "That was a great calamity."
11. Someone else said, "I know the reason for that sound. The Supreme Personality of Godhead, who is the ruler of Bengal, is now roaring with happiness."
12. Although they spoke these different explanations, no one could understand the truth about Lord Nityānanda, for they were all bewildered by the Lord's Māyā potency.
13. Concealing His true identity, Lord Nityānanda happily played with the other boys.
14. Playing games with the other boys, Lord Nityānanda imitated Lord Kṛṣṇa's pastimes. They never played games that were not imitations of the Lord's pastimes.
15. The boys pretended they were the council of the demigods. One boy, pretending he was the earth goddess, presented an appeal.
16. After hearing the earth's prayers, the boys would go to a riverbank, and there they would offer prayers to the Supreme Personality of Godhead.
17. One boy, pretending he was the Supreme Personality of Godhead, would say, "I will take birth in Mathurā-Gokula."
18. Some evenings, Lord Nityānanda and the boys would enact the marriage of Vasudeva and Devakī.
19. Making a prison room late at night, they enacted Lord Kṛṣṇa's birth when no one was awake.
20. They created a Gokula, took Kṛṣṇa there, and then tricked Kāṁsa by giving him Mahā-māyā.
21. One day Lord Nityānanda dressed one boy as Pūtana. Another boy climbed on his chest pretended to drink Pūtana's breast.
22. One day Lord Nityānanda and the boys made a cart out of reeds, and then tore it to pieces.
23. Accompanied by the boys, Lord Nityānanda entered unseen into a milkman's house and stole from him.
24. The boys never left Lord Nityānanda and returned to their homes. Day and night they played with Him.
25. The boys' parents never rebuked Lord Nityānanda. Rather, they affectionately embraced Him.
26. They all said, "We have never seen anything like these glorious games. How does a small boy know so much about Lord Kṛṣṇa's pastimes?"
27. One day, making a Kāliya serpent out of leaves, He went to the water with all the boys.
28. The boys jumped up and then fell down unconscious. Then Lord Nityānanda brought them back to life.
29. Another day Lord Nityānanda and the boys went to Tālavana, killed Dhenukāsura, and ate tāla fruits.
30. Accompanied by the boys, Lord Nityānanda played games where He killed Bakāsura, Aghāsura, and Vatsāsura.
31. In the late afternoon, as He and His friends returned home, He would play the buffalo-horn bugle again and again.
32. One day He played that He was lifting Govardhana Hill. Another day He created Vṛndāvana forest and played there.
33. Another day He stole the gopis' garments. Another day He revealed Himself to the yajña-patnīs.
34. A boy dressed up as Nārada, with long hair and a beard, and gave advice to Kāṁsa in a secluded place.
35. Another day a boy dressed up as Akrūra and brought Kṛṣṇa and Balarāma on Kāṁsa's order.
36. Lord Nityānanda personally took the part of a gopī and wept a river of tears as the boys looked on.
37. Bewildered by Lord Viṣṇu's Yogamāyā, no one understood Lord Nityānanda's true identity. All the boys happily played with Him.
38. Creating the city of Mathurā, Lord Nityānanda walked about with the boys. One boy became a garland-maker. Others became wrestlers in the wrestling arena.
39. Another boy dressed up as Kubjā and carried fragrances. Lord Nityānanda made a bow, broke it, and made a loud sound.
40. After killing Kuvalayāpīḍa and the wrestlers Cāṇūra and Muṣṭika, Lord Nityānanda threw Kāṁsa to the ground and grabbed his hair.
41. After killing Kāṁsa, Lord Nityānanda danced with the boys. Seeing the playing of the boys, all the people smiled and laughed.
42. Lord Nityānanda acted out the pastimes of the Supreme Lord's incarnations.
43. One day Lord Nityānanda became Vāmana and cheated Bali out of the worlds.
44. One boy dressed up as old Śukrācārya and forbade Bali to give charity. Bali gave the charity, and in the end Vāmana stepped on his head.
45. Another day all the boys became monkeys, and Lord Nityānanda built the bridge to Lāṅkā.
46. Cutting some castor trees and throwing them in the water, the boys exclaimed, "Glory to Rāmacandra!"
47. Playing the part of Lakṣmaṇa, Lord Nityānanda grabbed a bow and angrily went to meet Sugrīva.
48. He said, "O monkey, My Lord has become unhappy. If you wish to keep your life, then you must come with Me at once.
49. "My master unhappily stays on Mālyavān Mountain. My boy, what happiness will you find by staying with these women?"
50. Another day Lord Nityānanda angrily said to Paraśurāma, "O brāhmaṇa, I am not at fault. Now You must flee at

once.”

51. When Lord Nityānanda played the part of Lakṣmaṇa, the other boys did not understand what was really happening. They thought it was only a game.

52. Some boys played the parts of the five monkeys. Lord Nityānanda, playing the part of Lakṣmaṇa, asked them,

53. “Who are you monkeys wandering from forest to forest? I am a servant of Rāmacandra. Please tell Me who you are.”

54. The boys replied, “We wander out of fear of Bali. Please show us to Lord Rāmacandra. Then we can touch the dust of His feet.”

55. Lord Nityānanda embraced them and took them with Him. Then they offered daṇḍavat obeisances to Lord Rāmacandra's feet.

56. One day Lord Nityānanda played the pastime of killing Indrajit. Another day he was rapt in playing the part of Lakṣmaṇa.

57. He made one boy play the part of Vibhīṣaṇa. He took the boy to Lord Rāmacandra, who crowned him king of Lankā.

58. One boy declared, “I am Rāvaṇa. Now I will kill You with my śaktiśīla weapon. Protect Yourself, O Lakṣmaṇa.”

59. Saying this, the boy struck Lord Nityānanda with a lotus flower, and the Lord promptly fell to the ground.

60. Rapt in thinking of Himself as Lakṣmaṇa, the Lord fainted. Everyone tried to waken Him, but He would not be wakened.

61. There was no consciousness anywhere in His body. Placing their heads in their hands, the boys wept.

62. Hearing of this, the Lord's mother and father ran there. They saw that there was no consciousness in His body.

63. They fainted and fell to the ground. Seeing this, everyone was surprised.

64. When the boys described all that had happened, someone said, “I know the reason for this.

65. “Previously, when he heard the words, ‘Rāma went to the forest’, the boy-actor pretending to be Daśaratha acted as if the life had left his body.

66. “If someone dresses like Hanumān and gives Him medicine, then this boy will become cured.”

67. Previously the Lord instructed everyone, “When I fall to the ground, you all gather around Me and weep.

68. “After a moment's delay, send for Hanumān. When he holds the medicine to My nose, My life will return.”

69. Entering the mood of Lakṣmaṇa, Lord Nityānanda fell unconscious. Seeing this, the boys became very worried.

70. Everyone was bewildered. The Lord's instruction did not appear in their thoughts. Saying, “Rise, brother!”, they loudly wept.

71. Hearing these words from someone's mouth, the boys remembered. A boy dressed like Hanumān at once ran off.

72. Then another boy, dressed as an ascetic, met Hanumān on the path, praised him, and offered him fruits and roots.

73. He said, “Stay here, my son, and bless my āśrama. I am very fortunate to meet a person like yourself.”

74. Hanumān replied, “I must continue on my mission. I wish to go. I cannot stay.

75. “You must have heard that Rāvaṇa hit Rāmacandra's younger brother Lakṣmaṇa with a śaktiśīla weapon and made Him fall unconscious.

76. “That is why I am now going to the Gandhamādana Mountain. Getting medicine there, I will save His life.”

77. Then the ascetic said, “If you must go, then first bathe and eat. Then you will be victorious.”

78. Filled with wonder, everyone gazed at the boys as they spoke these lines Lord Nityānanda gave them.

79. After the ascetic spoke these words, Hanumān went to bathe in a lake. A boy who was waiting in the water, grabbed Hanumān's foot.

80. Dressed as a crocodile, the boy pulled Hanumān into the water. Then the boy Hanumān dragged the crocodile onto the shore.

81. After a few moments of battle, heroic Hanumān defeated the crocodile.

82. Then a boy dressed as a rākṣasa tried to eat Hanumān.

83. The rākṣasa said, “You defeated the crocodile. How will you defeat me? I will eat you. Then how will you save Lakṣmaṇa's life?”

84. Hanumān replied, “Your Rāvaṇa is a dog. He is pathetic. You should flee.”

85. First they hurled insults at each other. Then they pulled each other's hair. Then they fought with fists.

86. After a few moments Hanumān playfully defeated the rākṣasa and then went to Gandhamādana Mountain.

87. Then Hanumān battled with some boys dressed as Gandharvas.

88. After defeating the gandharvas, Hanumān carried Gandhamādana Mountain on his head.

89. Dressed as a physician, and placing the medicine to Lord Nityānanda's nose, a boy said, “Remember Śrī Rāma.”

90. Lord Nityānanda Mahāprabhu at once stood up. Seeing this, His mother, father, and everyone else smiled and laughed.

91. Hadāi Paṇḍita ran to the Lord and embraced Him. All the boys were happy.

92. Everyone said, “Son, where did You learn all this?” Smiling, the Lord replied, “These are My pastimes.”

93. In His early youth the Lord was very handsome. The people could not turn their hearts from embracing Him.

94. Everyone loved Him more than they loved their own sons. Still, overcome by Lord Viṣṇu's Yogamāyā, they could not understand His true identity.

95. In this way Lord Nityānanda spent His childhood. Lord Kṛṣṇa's pastimes alone, and nothing else, pleased Him.

96. Shunning the homes of their fathers and mothers, the boys spent every moment playing with Lord Nityānanda.

97. I offer my respectful obeisances to the feet of all those boys who played with Lord Nityānanda.

98. In this way Lord Nityānanda enjoyed pastimes. When He was a boy, Lord Kṛṣṇa's pastimes alone, and nothing else, were pleasing and splendid to Him.

99. Who can understand the pastimes of Lord Ananta Śeṣa? These pastimes are manifested before a person who has attained the Lord's mercy.

100. For twelve years Lord Nityānanda stayed at home in this way. After that He went on pilgrimage.

101. For twenty years He went on pilgrimage. Then at last He attained the sight of Lord Caitanya.

102. Please hear of Lord Nityānanda's pilgrimages in this Adī-khaṇḍa. Whoever criticizes Lord Nityānanda is wicked, sinful, and an offender.

103. Lord Nityānanda has delivered the entire world. He is an ocean of mercy. No one is like Him.

104. By His mercy I have understood the truth about Lord Caitanya. By His mercy Lord Caitanya's glory becomes revealed.

105. Please hear how Lord Caitanya's dearest associate, Lord Nityānanda, traveled to the holy places.

106. Lord Nityānanda first went to Vakreśvara-tīrtha. Then He went to Ekeśvara in Vaidyanātha forest.

107. Then He went to Gayā, and then to Vārāṇasī, the capital city of Lord Śiva. There the Gaṅgā flows from the north.

108. Seeing the Gaṅgā, Lord Nityānanda became very happy. He bathed in it and drank from it. Unhappiness could not approach Him.

109. Then He went to Prayāga, where He bathed at sunrise in the month of Māgha. Then He went to Mathurā, His home in His previous birth.

110. He enjoyed water pastimes at Viśrāma-ghāta in the Yamunā. Then He happily wandered on Govardhana Hill.

111. Then He went to the twelve forests that begin with Vṛndāvana forest. One by one, He wandered in them all.

112. Gazing at Nanda's home in Gokula, He sat down and wept many tears.

113. Then the Lord offered obeisances to the Madana-Gopāla Deity. Then He went to Hastināpura, the Pāṇḍavas' capital city.

114. Seeing the home of His devotees, the Lord again wept. Empty of true devotion, the residents of the holy place did not understand why He wept.

115. Seeing Lord Balarāma's glories in Hastināpura, Lord Nityānanda called out, "O Balarāma, please deliver Me!" and fell down to offer obeisances.

116. Then Lord Nityānanda went to Dvārakā. He bathed in the sea. He was very happy.

117. Then Lord Nityānanda went to Siddhapura, the home of Lord Kapila. At Matsya-tīrtha Lord Nityānanda distributed food in a great festival.

118. Then Lord Nityānanda went to Śiva-kāñcī and Viṣṇu-kāñcī. Seeing the great, great battles of the two opposing sides, Lord Nityānanda laughed.

119. Then the Lord went to Kurukṣetra, Pṛthūdaka, Bindu-sarovara, Prabhāsa, and Sudarśana-tīrtha.

120. Then He went to very holy Tritakūpa, Viśālā, Brahma-tīrtha, and Cakra-tīrtha.

121. Then the noble-hearted Lord went to Pratisrotā, Prācī-sarasvatī, and Naimiṣāranya.

122. Then Lord Nityānanda went to Ayodhyā City. Seeing Lord Rāmacandra's birthplace, He wept many tears.

123. Then He went to King Guhaka-caṇḍāla's kingdom. There Lord Nityānanda fell into a deep trance.

124. Simply by remembering King Guhaka-caṇḍāla, Lord Nityānanda remained in a blissful trance for three days.

125. Gazing at the forests where Lord Rāmacandra walked, Lord Nityānanda, overcome with feelings of separation, rolled about on the ground.

126. Then the Lord went to the Sarayū, bathed in the Kauśikī, and when to the holy āśrama of Pulasta Muni.

127. After bathing in the sacred Gomatī, Gaṇḍakī, and Soṇa, the Lord climbed the summit of Mount Mahendra.

128. There He offered obeisances to Lord Paraśurāma. Then Lord Nityānanda went to Hardwar, the birthplace of the Gaṅgā.

129. Then the Lord bathed in the Pampā, Bhīmarathī, Sapta-godāvarī, Venvā, and Vipāśā.

130. After seeing Mādurāi, noble-hearted Lord Nityānanda went to Śrī-parvata, where He saw Śiva and Pārvatī.

131. Disguised as a brāhmaṇa and brāhmaṇī, Śiva and Pārvatī live on Śrī-parvata.

132. Śiva and Pārvatī could understand that the object of their worship now stood before them in the form of an avadhūta.

133. Filled with happiness, Śiva and Pārvatī gazed at their guest. Pārvatī happily cooked.

134. She respectfully offered the meal to Lord Nityānanda. Lord Nityānanda smiled and offered respectful obeisances to them both.

135. Only Lord Kṛṣṇa knows the confidential topics they discussed. Then Lord Nityānanda went to the southern provinces.

136. After seeing Lord Vyenkaṭanātha, Lord Nityānanda went to Kāmakōṣṭhī-purī, Kāñcī, and the sacred Kaverī.

137. Then He went to Lord Raṅganātha's holy abode. Then He went to Hari-kṣetra.

138. Then He went to Rṣabha-parvata, Dakṣiṇa-Mathurā, Kṛtamālā, Tāmrapaṇī, and Uttara-Yamunā.

139. Then He went to Agastya Muni's āśrama in the Malaya Hills. The saintly sage was very happy to see Him.

140. After staying there for some time as a guest, Lord Nityānanda very happily went to Badarikāśrama.

141. Lord Nityānanda stayed for some days in Nara-Nārāyaṇa's secluded āśrama.

142. Then Lord Nityānanda went to Vyāsa's āśrama. Vyāsa understood that Nityānanda was Lord Balarāma Himself.

143. Vyāsa treated the Lord with great hospitality. The Lord offered daṇḍavat obeisances to Vyāsa.

144. Then Lord Nityānanda went to a Buddhist āśrama. The Lord saw the Buddhists sitting.

145. The Lord asked questions. No one answered. Angry, the Lord kicked them in the head.

146. The Buddhists fled. Laughing and laughing, fearless Lord Nityānanda wandered in the forest.

147. Then the Lord went to the town of Kanyā-kubja. After seeing the deity of Goddess Durgā, He went to the southern ocean.

148. Then Lord Nityānanda went to Śrī Ananta-pura. Then He went to Pañcāpsara-sarovara.
149. In Gokarna He visited the temple of Śiva. In Kerala and Trigarta He went from house to house.
150. After seeing Dvaipāyānī Aryā, Lord Nityānanda enjoyed pastimes of visiting Nirvindhya, Pāyosnī, and Tāptī.
151. Then He went to Revā, Mahiṣmatī-purī, Malla-tīrtha, and Surpāraka. Then the Lord turned west.
152. In this way fearless and blissful Lord Nityānanda wandered. He never feared.
153. His body was always overcome with love for Lord Kṛṣṇa. One moment He wept. The next moment He laughed. Who can understand the nectar He tasted?
154. In this way Lord Nityānanda wandered. By divine arrangement He saw Mādhavendra Purī.
155. Mādhavendra Purī's body was filled with love for Kṛṣṇa. His followers were also filled with love for Kṛṣṇa in the same way.
156. He tasted only the nectar of Lord Kṛṣṇa and nothing else. Lord Kṛṣṇa enjoyed pastimes in Mādhavendra Purī's body.
157. Lord Advaita Acārya Himself is a disciple of Mādhavendra Purī. How can I describe the great spiritual love Mādhavendra Purī felt?
158. Seeing Mādhavendra Purī, Lord Nityānanda at once fainted out of spiritual love and fell motionless.
159. Seeing Lord Nityānanda, Mādhavendra Purī also fainted. He forgot who he was.
160. Again and again Lord Caitanya declared, "Mādhavendra Purī is the root and trunk of the nectar kalpa-vṛkṣa tree of devotional service."
161. Seeing Lord Nityānanda and Mādhavendra Purī both unconscious because of seeing each other, Īśvara Purī and the other disciples wept.
162. When they regained external vision, Lord Nityānanda and Mādhavendra Purī held each other's necks and wept.
163. Tasting the nectar of love for Kṛṣṇa, the two of them rolled in the sand. They called out, overcome with love for Kṛṣṇa.
164. A stream of love flowed from their eyes. The earth thought herself fortunate to be bathed by that stream.
165. There was no end to their ecstatic symptoms of trembling, tears, and bodily hairs standing erect. Lord Caitanya enjoyed pastimes in their bodies.
166. Lord Nityānanda said, "I have visited many holy places. Today I have attained the fruit of all those visits.
167. "Today my eyes have seen the feet of Mādhavendra Purī. Now that I have seen the great spiritual love he bears, my life has become fortunate."
168. Embracing Lord Nityānanda, Mādhavendra Purī gave no answer. His throat was blocked with tears of love.
169. His spiritual love was such that Mādhavendra Purī did not let Lord Nityānanda leave his chest.
170. Īśvara Purī, Brahmānanda Purī, and the other disciples were also filled with love for Lord Nityānanda.
171. In the past Lord Nityānanda and Mādhavendra Purī had spoken with many saintly persons, but they had never seen this kind of love for Lord Kṛṣṇa manifested on those persons' bodies.
172. By speaking with wicked people they became unhappy. After wandering in the forest, now they could see each other.
173. Now all their unhappiness was destroyed. As they gazed at each other, pure love for Lord Kṛṣṇa became manifested within them.
174. Lord Nityānanda happily spent some days blissfully talking with Mādhavendra Purī about Lord Kṛṣṇa.
175. Mādhavendra Purī's descriptions of Lord Kṛṣṇa were very wonderful. When he saw a dark raincloud, Mādhavendra Purī would fall unconscious.
176. Day and night it was as if he were drunk on love for Kṛṣṇa. He would laugh, weep, and call out, "Hai! Hai! Hāya! Hāya!"
177. Lord Nityānanda was also drunk by tasting the nectar of Lord Kṛṣṇa. Again and again He would tremble, fall the ground, and laugh aloud.
178. Seeing the wonderful spiritual love of these two, the disciples chanted "Hari! Hari!" again and again.
179. Drinking the nectar of love for Lord Kṛṣṇa, they did not know whether it was day or night, what was the time, or in whose home they were staying.
180. Who knows the conversations Lord Nityānanda had with Mādhavendra Purī? Only Lord Kṛṣṇa knows?
181. Mādhavendra Purī could not leave Lord Nityānanda's company. Again and again he enjoyed pastimes with Lord Nityānanda.
182. Mādhavendra Purī said, "I have not seen this kind of spiritual love. Wherever this love is present all the holy places stay.
183. "Now I know that Lord Kṛṣṇa is merciful to me. Now I have a friend like Nityānanda.
184. "If Nityānanda is present, then any place becomes Vaiṣṇava and all holy places.
185. "Whoever hears from a devotee like Nityānanda will certainly attain Lord Kṛṣṇa.
186. "Whoever has even a single sesame seed of hatred for Nityānanda will not, even though he may be a devotee, be dear to Lord Kṛṣṇa."
187. Day and night Mādhavendra Purī spoke about Lord Nityānanda in this way. His heart was filled with love for Him.
188. Lord Nityānanda considered Mādhavendra Purī His spiritual master. He did not think of anyone else in this way.
189. Overcome with love for Lord Kṛṣṇa, these two great souls did not know whether it was day or night.
190. After staying with Mādhavendra Purī for some days, Lord Nityānanda at last left for Setubandha.
191. Mādhavendra Purī went to see the Sarayū. Overcome with love for Lord Kṛṣṇa, Lord Nityānanda and Mādhavendra Purī did not remember the existence of their own bodies.

192. This is how devotees protect their lives when they are separated from Kṛṣṇa. If they remain aware of external events, then how can they remain alive when they are separated from Him?
193. Persons who hear how Lord Nityānanda and Mādhavendra Purī saw each other will become wealthy with love for Lord Kṛṣṇa.
194. Tasting the nectar of Lord Kṛṣṇa, Lord Nityānanda traveled for some days and finally came to Setubandha.
195. The Lord bathed in Dhenu-tīrtha, and then went to Rāmeśvaram and Vijaya-nāgara.
196. After seeing Māyā Purī, Avantī, and the Godāvarī, the Lord went to Jiyāḍa-Nṛsimha Purī.
197. Then, after seeing Tirumala and Lord Kūrma's sacred place, Lord Nityānanda went to see Lord Jagannātha, the moon of Nilācala.
198. Thus He came to Jagannātha Purī. When He saw the flag there, unconsciousness suddenly entered Lord Nityānanda's body.
199. In a vision He saw four-handed blissful Lord Jagannātha surrounded by His devotees.
200. Seeing this vision, His bodily hairs stood erect, and again Lord Nityānanda fainted. Again He became aware of the external world, and then again He fell to the ground.
201. He trembled and perspired. The hairs of His body stood erect. He shed tears. He fell to the ground. He loudly called out. Who can understand Lord Nityānanda's symptoms of ecstatic love?
202. In this way Lord Nityānanda stayed in Jagannātha Purī. After seeing Jagannātha Purī, He went to Gaṅgā-sāgara.
203. Who can describe Lord Nityānanda's visits to the holy places? Only by the Lord's mercy I am able to write a little about them.
204. In this way Lord Nityānanda traveled to the holy places. At the end He returned to Mathurā.
205. From then on He stayed always in Vṛndāvana. Overcome with love for Lord Kṛṣṇa, He did not know whether it was day or night.
206. He did not eat. Sometimes He drank milk, if it was given without asking.
207. "Concealing His true identity, Lord Caitanya now stays in Navadvīpa." This thought entered Lord Nityānanda's mind.
208. He thought, "When He openly reveals His true opulences, then I will go and serve Him."
209. With this thought in His mind, Lord Nityānanda did not leave Vṛndāvana and go to Navadvīpa.
210. Again and again He enjoyed pastimes in the Yamunā's waters. He would play games with the boys in the forest of Vṛndāvana.
211. Although He is the all-powerful Supreme Personality of Godhead, Lord Nityānanda did not give to others Viṣṇu-bhakti (devotional service to Lord Viṣṇu).
212. Only when Lord Caitanya openly manifested Himself would Lord Nityānanda, on His order, enjoy the pastimes of giving to others devotional service.
213. The devotees of the Lord do not do anything without Lord Caitanya's order. Neither do they feel that they have become unimportant because they act in that way.
214. Ananta, Śiva, Brahmā, and all the demigods carefully follow Lord Caitanya's order in their duties of creation and destruction.
215. These thoughts make sinners become unhappy at heart. True Vaiṣṇavas always try to avoid seeing such sinners.
216. Still, Lord Nityānanda directly looks at every living being in all the worlds. He gives them a great wealth of love for Lord Kṛṣṇa.
217. Lord Nityānanda is the first devotee of Lord Caitanya. Lord Caitanya's glories always stay on Lord Nityānanda's tongue.
218. Day and night Lord Nityānanda speaks about Lord Caitanya. A person who worships Lord Nityānanda attains devotion to Lord Caitanya.
219. Glory, glory to Lord Nityānanda, the Supreme Personality of Godhead. By His mercy the glories of Lord Caitanya are openly manifested.
220. By Lord Caitanya's mercy a person will love Lord Nityānanda. One who knows the truth about Lord Nityānanda does not meet calamity.
221. A person who would cross to the farther shore of the ocean of repeated birth and death, and from that shore dive into the ocean of devotional service, should worship Lord Nityānanda.
222. Some say, "Nityānanda is like Lord Balarāma." Others say, "He is the abode of deep love for Lord Caitanya".
- 223-224. Why do they not say, according to their whims, that Lord Nityānanda is a sannyāsī, or a devotee, or a philosopher, or even that He has nothing to do with Lord Caitanya? They may as well say these things. Still, I always keep Lord Nityānanda's lotus feet carefully in my heart.
225. When the sinners blaspheme Lord Nityānanda, I kick their heads.
226. Sometimes Lord Caitanya's intimate associates seem to criticize Lord Nityānanda. These criticisms should be seen as praises only.
227. Pure and wise Vaiṣṇavas see these words, spoken in mock-quarrels, are only jests.
228. Persons who, understanding this in a different way, criticize Lord Nityānanda, will perish.
229. Persons who do not blaspheme Lord Nityānanda, and who stay on the path, will certainly attain Lord Caitanya.
230. Will the day come when I will see Lord Caitanya and Lord Nityānanda, the two of Them surrounded in the four directions by the great multitude of Their devotees?
231. Lord Nityānanda is my absolute master. Taking shelter of Him, I worship Lord Caitanya.
232. Birth after birth may I study Śrīmad-Bhāgavatam with Lord Nityānanda as my teacher. That is my desire.
233. Glory, glory to Lord Caitanya Mahāprabhu! You can give me Lord Nityānanda or You can take Him away from

me.

234. O Lord, please be merciful to me. I pray that You both will stay in my thoughts.

235. Lord Nityānanda is Your great devotee. Unless You give Him, no one can attain Him.

236. O Lord Caitanya, Lord Nityānanda traveled to Vṛndāvana and other places until the time when You openly manifested Yourself.

237. A person who hears these descriptions of Lord Nityānanda's travels to the holy places will attain a great wealth of pure love for Lord Kṛṣṇa.

238. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Ten Śrī Lakṣmīpriyā-pariṇaya-varṇana Description of the Marriage to Śrī Lakṣmīpriyā

1. Glory to Lord Caitanya, the Lord of lords! Glory to Lord Caitanya, whose form is eternal and who is dear to Lord Nityānanda!

2. Glory to Lord Caitanya, the master of the doorkeeper Śrī Govinda dāsa! O Lord, please place Your glance of mercy on the conditioned souls.

3. Glory, glory to Lord Caitanya, the king of the brāhmaṇas and the son of Jagannātha Miśra! O Lord, glory to Your devotees!

4. Glory, glory to lotus-eyed Lord Caitanya, who is an ocean of mercy! O Lord, please be merciful. Please place Your glories always in my thoughts.

5. O my brother, please hear in the Adi-khaṇḍa this description of the Lord's pastimes of scholarship.

6. In Navadvīpa Lord Caitanya tasted the nectar of study day and night. He never stopped.

7. After chanting the Gāyatrī-mantra at sunrise, He who is the master of the thirty-million demigods would go off to study with the other students.

8. Sitting in Gaṅgā-dāsa's assembly, again and again the Lord would engage in debate.

9. Again and again the Lord would defeat anyone who disagreed with his interpretation of the views in books.

10. The Lord would interpret each passage in many different ways.

11. When Murāri Gupta did not agree with these interpretations, the Lord would defeat him.

12. Assuming the virāsana posture, and His garments tied in the yoga-patā manner, the Lord sat in the middle of the assembly.

13. His glistening Vaiṣṇava tilaka was drawn with sandal paste. The splendor of His teeth rebuked pearls.

14. The Lord was sixteen years old and in the prime of youth. His fair body was handsome like Kāmadeva.

15. Very learned, He defeated even Brhaspati. He mocked anyone who disagreed with Him.

16. The Lord said, "Who is learned here? Who can break what I have proved?"

17. "Without even knowing the rules of sandhi, they try to explain the meanings of books.

18. "They are only proud fools. Whatever they think is the meaning is not the true meaning of the passages they explain."

19. Hearing these proud words like the twang of a bowstring, Murāri Gupta did not say anything, but only continued his work.

20. Still, the Lord always taunted him. Simply by seeing His servant, the king of brāhmaṇas became very happy.

21. The Lord said to him, "O physician, why do you study here? Go back to your leaves and vines. Go back and cure the sick.

22. "Books describing Sanskrit grammar stand at the highest pinnacle of difficulty. In them is no description of mucus, bile, or indigestion.

23. "In your heart think about this again and again. What will you learn here? Go home and cure the sick."

24. Murāri Gupta, who was an aṁśa-avatāra or Lord Śiva, was naturally aggressive. Still, he did not become angry when he saw Viśvambhara.

25. Murāri Gupta gave this reply: "O saintly brāhmaṇa, why do You think Yourself so important? I see how You mock everyone. You are very proud.

26. "Do I not always answer any questions on sūtras, interpretation of difficult passages, astronomy, or commentaries?"

27. "Without even testing me with questions, You say, 'What do you know?' You are a saintly brāhmaṇa. What will a lowly person like myself say to You?"

28. The Lord then said, "Explain what was studied today." Murāri Gupta explained, but the Lord broke the explanations into pieces.

29. When Murāri Gupta explained something one way, the Lord explained it in a different way. Neither the master nor the servant defeated each other.

30. By the Lord's power Murāri Gupta was very learned. Hearing Murāri Gupta's explanations, the Lord became pleased.

31. Pleased, the Lord placed His lotus hand on Murāri Gupta's body. Then Murāri Gupta's body became filled with bliss.

32. In his heart Murāri Gupta thought, “This person is not a human being, a resident of the material world.
33. “How can a human being possess such learning? The touch of His hand filled my body with bliss.
34. “I think I will not be shamed to become His student. In all of Navadvīpa no one is intelligent like Him.”
35. Very pleased, the best of physicians said, “O Viśvambhara, please listen. I will become Your student.”
36. The Lord and His servant were both happy at heart. Accompanied by the other boys, they went to bathe in the Gaṅgā.
37. After bathing in the Gaṅgā they went to the Lord's home. In this way the Lord enjoyed pastimes of tasting the nectar of learning.
38. The scholar Mukunda-saṅjaya was very fortunate, for at his home the Lord enjoyed pastimes of learning.
39. The Lord personally taught his son. Mukunda-saṅjaya was always devoted to the Lord.
40. In his home there was a very large caṇḍi-maṇḍapa where the four directions were filled with students.
41. There, surrounded by students, Lord Caitanya, the king of brāhmaṇas, lectured.
42. First He would prove something. Then He would refute what He had just proved. At every moment He criticized other teachers.
43. The Lord would say, “In Kali-yuga people who do not even understand sandhi accept the title of ‘bhaṭṭācārya’.
44. “I will see if they can defeat my arguments. Then I will know if they deserve the titles ‘bhaṭṭācārya’ and ‘mīśra’.”
45. In this way the king of Vaikuṇṭha enjoyed pastimes of tasting the nectar of learning. His servants could not recognize who He really was.
46. Seeing that her son was in the prime of youth, at every moment Mother Śacī thought of arranging His marriage.
47. A brāhmaṇa named Vallabha Acārya lived in Navadvīpa. He was like King Janaka himself.
48. He had a daughter who was like Goddess Lakṣmī personified. He was always thinking who would be a proper husband for her.
49. One day, by divine arrangement, Lord Caitanya met this girl, Goddess Lakṣmī herself, as she was going to bathe in the Gaṅgā.
50. Recognizing His own Goddess Lakṣmī, Lord Caitanya smiled. In her heart Lakṣmī offered obeisances to the Lord's feet.
51. Recognizing each other's true identity, the two of them returned to their homes. Who has the power to understand Lord Caitanya's pastimes?
52. By the Lord's wish a brāhmaṇa named Vanamālī came that day to Śacī-devī's home.
53. That noble brāhmaṇa offered obeisances to Mother Śacī, and she honored him and offered him a place to sit.
54. Vanamālī Acārya said to Mother Śacī, “Why do you not make arrangements for your son's marriage?
55. “A person named Vallabha Acārya lives in Navadvīpa. He is saintly, and faultless. He is noble-hearted and comes in a very respectable family.
56. “His daughter is like Goddess Lakṣmī herself in beauty, character, and glory. If the desire entered your heart, you could marry her to your son.”
57. Mother Śacī replied, “My son is still a boy. He has no father. Let Him grow and study a little longer. Then these other things can be done.”
58. Not finding any sweetness in these words, the unhappy brāhmaṇa left.
59. By divine arrangement he saw Lord Caitanya on the street. Seeing him, the Lord happily embraced him.
60. The Lord said, “Whose home did you visit? Please tell Me.” The brāhmaṇa replied, “I spoke with Your mother.
61. “I spoke with her about arranging Your marriage. I do not know why she was not pleased to hear of it.”
62. Hearing these words, the Lord became silent. Smiling, He chatted with the brāhmaṇa and then returned home.
63. Smiling, He at once said to His mother, “What was not good with the Acārya's words?”
64. Understanding her son's hint, Śacī became happy. The next day she invited the brāhmaṇa to return and she had a talk with him.
65. Śacī said to him, “This I say: Please quickly arrange what you yesterday you proposed.”
66. Touching the dust of Mother Śacī's feet, the brāhmaṇa at once went to Vallabha Acārya's home.
67. Seeing the brāhmaṇa, Vallabha Acārya honored him and gave him a place to sit.
68. Vanamālī Acārya said, “Please hear my words. Astrologically this is an auspicious time for your daughter's marriage.
69. “Jagannātha Mīśra has a son named Viśvambhara who is very learned and an ocean of good qualities.
70. “He is saintly and noble. He would be good for your daughter. If this idea pleases your heart, please tell me.”
71. Hearing these words, Vallabha Acārya happily said, “It is because of great good fortune that a husband like this has come to my daughter.
72-73. “If Lord Kṛṣṇa were pleased with me, or of Goddess Lakṣmī and Goddess Pārvatī were pleased with my daughter, then a son-in-law like this would come to me. Please make all arrangements without delay.
74. “Still, there is one thing I am embarrassed to say. I have no money. I cannot give a dowry.
75. “I will give five harataki fruits and I will give my daughter. Please bear this message.”
76. After hearing Vallabha Acārya's words, Vanamālī Acārya happily made all the arrangements.
77. Bringing this good news, he said to Mother Śacī, “The fruit has come. Now I will calculate the auspicious moment according to astrology.”
78. Hearing this, all the relatives became happy. They came and helped with the arrangements.
79. On an auspicious day, in the adhivāsa celebration before the wedding, many performers danced, sang, and played many kinds of musical instruments.
80. In the four directions the brāhmaṇas recited the Vedas. In the center, splendid like the moon, was the jewel of the brāhmaṇas.

81. At an auspicious moment a fragrant garland was given to the Lord. In this way the brāhmaṇa relatives concluded the adhivāsa ceremony.
82. Then splendid fragrances, sandal, betelnuts, and garlands were given to the brāhmaṇa, who became very pleased.
83. Vallabha Acārya also came, properly observed the adhivāsa ritual, and happily left.
84. Rising early in the morning, the Lord bathed, gave charity, and respectfully worshiped the pitās.
85. There were auspicious dancing, singing, and instrumental music. In the four directions could be heard tumultuous calls of "He is like the god of love in person!"
86. Many chaste ladies, dear friends, brāhmaṇas, and saintly devotees came.
87. Giving them gifts of puffed rice, bananas, sindūra, betelnuts, and oil, Mother Śacī delighted the ladies.
88. Assuming human forms, the demigods and demigoddesses also happily came to the Lord's wedding.
89. With a happy heart Vallabha Acārya properly worshiped the demigods and pitās.
90. Then, at auspicious moment at sunset, the Lord went with His mother to Vallabha Acārya's home.
91. When the Lord arrived, Vallabha Acārya and his kinsmen felt their hearts become plunged in an ocean of happiness.
92. Properly, respectfully, and happily Vallabha Acārya offered a seat to his son-in-law.
93. Finally He brought his daughter, Lakṣmī, who was decorated with many ornaments, and placed her before the Lord.
94. Everyone chanted the holy names of Lord Hari. Then they lifted Lakṣmī from the ground.
95. Then Lakṣmī circumambulated the Lord seven times. With folded hands she offered respectful obeisances to Him.
96. At the end the couple, who were in truth Śrī Śrī Lakṣmī-Nārāyaṇa, happily exchanged flower garlands.
97. Lakṣmī placed a splendid garland at the Lord's feet. Bowing down, she offered herself to Him.
98. In all directions were blissful sounds of "Jaya! Jaya Hari!" No one could hear anything else.
99. Placing Lakṣmī at His left, and relishing the nectar of the moon of Her beautiful face, the Lord sat down.
100. The youthful Lord defeated Kāmadeva. Lakṣmī sat down beside Him.
101. Who has the power to describe the joy and the graceful beauty present then in Vallabha Acārya's home?
102. At the end Vallabha Acārya gave his daughter to the Lord. Splendid like wise Bhīṣma, he sat down.
103. Vallabha Acārya then offered pādyā to the feet of the Lord, whose potency creates the world of Brahmā and Śiva.
104. After offering pādyā to the Lord's feet, Vallabha Acārya decorated the Lord's body with garments, flower garlands, and sandal paste.
105. After thus properly offering his daughter to the Lord, Vallabha Acārya became plunged in an ocean of happiness.
106. Then the chaste ladies devoted to their husbands made the necessary arrangements for the newlyweds.
107. That night the Lord stayed in Vallabha Acārya's home. The next day He took Lakṣmī to His own home.
108. Arriving, Lord Caitanya and Lakṣmī stepped down from the palanquin. Everyone ran to see Them.
109. The couple, who were in truth Lakṣmī and Nārāyaṇa, were splendid with fragrances, garlands, ornaments, crowns, sandal paste, and kajjala.
110. Seeing Them, everyone exclaimed, "Glorious! Glorious!" The women especially were filled with wonder.
111. Someone said, "For a long time she must have sincerely and devotedly served Śiva and Pārvatī.
112. "How can a girl possessing only a little good fortune attain a husband like Him? I think that are just like Śiva and Pārvatī."
113. Someone else said, "They must be Śacī and Indra, or else Rati and Kāmadeva." One lady said, "They must be Lakṣmī and Nārāyaṇa."
114. Some other ladies said, "They are like Sītā and Rāma. Riding on the palanquin, They are very beautiful. No one is Their equal."
115. In these ways the ladies spoke. With fortunate eyes they gazed at Lakṣmī and Nārāyaṇa.
116. In this way, accompanied by a great tumult of dancing, singing, and instrumental music, at sunset the Lord arrived in His own home.
117. Then Śacī-devī and the brāhmaṇa ladies happily brought the newlyweds into the house.
118. Speaking sweet words and giving them gifts of money and garments, Śacī pleased the brāhmaṇas, performers, and everyone else.
119. Any person who hears this sacred description of the Lord's marriage will no longer be bound by the ropes of birth and death.
120. Lakṣmī stayed at Lord Caitanya's side. The newlyweds were a holy abode of spiritual effulgence in Śacī's home.
121. Śacī could not understand the wonderful spiritual effulgence now always present inside and outside her home.
122. Sometimes she saw glistening flame next to her son. When she turned and looked again, she no longer saw it.
123. Moment after moment smelling the fragrance of lotus flowers, she was always filled with wonder.
124. Mother Śacī thought, "I think I know the reason. This girl is an incarnation of Goddess Lakṣmī.
125. "That is why I see this effulgence and smell the fragrance of lotus flowers. That is why the sadness of our former poverty is no more.
126. "I do not know why Goddess Lakṣmī has come to be my daughter-in-law and live in my house."
127. Mother Śacī considered different theories to explain what was happening. Although Lord Caitanya was present, His true identity was not openly revealed.
128. Who has the power to understand the Supreme Lord's desire? How and when would the Lord manifest His pastimes?
129. If the Lord does not reveal these truths, then even Goddess Lakṣmī has no power to understand them.
130. The Vedas, Purāṇas, and all other scriptures declare, "Only by attaining His mercy can a person understand the

Supreme Lord.”

131. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eleven Śrīmad Iśvara-purī-milana Meeting Śrīmān Iśvara Purī

1. Glory, glory to Lord Caitanya, the supreme master of all masters! Study was the center of His childhood pastimes.
2. In this way the Lord who is the jewel of the brāhmaṇas concealed His true identity. He did nothing but study.
3. His handsomeness defeated millions of Kāmadevas. On His every limb was handsomeness and grace that had no peer.
4. His arms reached to His knees. His eyes were lotus flowers. On His lips were betelnuts. He was dressed in splendid garments.
5. The Lord was always playful joking personified. When He walked about, the power of His learning made Him accompanied by a thousand students.
6. In this way the king of the three worlds walked in Navadvīpa. Appearing in the form of a book, Goddess Sarasvatī stayed in His hand.
7. No other paṇḍita in Navadvīpa could equal the Lord in debate.
8. The most fortunate of all the paṇḍitas was Gaṅgādāsa, for the Lord studied at his school.
9. When the materialists saw the Lord, they declared, “Glorious! Glorious! How can poverty and misfortune touch the parents who have this boy as their son?”
10. When the women say they Lord they thought He was like Kāmadeva himself. When the blasphemers and offenders saw the Lord, they thought He was Yamarāja personified.
11. When the paṇḍitas saw the Lord they thought He was like Bṛhaspati himself. In this way, following their hearts, everyone saw the Lord differently.
12. When the Vaiṣṇavas saw the Lord, joy and sadness entered their hearts.
13. They said, “His body is glorious, but He does not taste the nectar of Lord Kṛṣṇa. What will all His learning do? He is still in the grip of time.”
14. The Vaiṣṇavas were bewildered by the Lord's Yogamaya potency. They saw the Lord, but they did not see who in truth He was.
15. Seeing the Lord, some Vaiṣṇavas said to Him, “What will You gain by spending all Your time in study?”
16. Hearing His servants' words, the Lord smiled and said, “I am fortunate to be instructed by you.”
17. In this way the Lord was engrossed in tasting the nectar of learning. Even His servants did not recognize His true identity. How could others recognize Him?
18. From the four directions people came to Navadvīpa. In Navadvīpa were many scholars tasting the nectar of learning.
- From Caṭṭagrāma came many Vaiṣṇavas who assembled in a secluded place by the Gaṅgā's bank.
- All had taken birth in this world by the Lord's order. All were Kṛṣṇa devotees who had renounced the world.
21. They met, spoke, and listened. In that secluded place they talked about Lord Kṛṣṇa.
22. The great devotee Mukunda dāsa was dear to all the Vaiṣṇavas. When Mukunda sang, those great Vaiṣṇavas melted.
23. In the afternoons those great devotees would assemble in Advaita's home.
24. When Mukunda sang songs about Lord Kṛṣṇa, everyone there no longer knew about anything else.
25. Some wept. Some laughed. Some danced. Some rolled on the ground. Some could not keep all their clothing.
26. Some loudly called out. Some clapped their arms. Some grasped Mukunda's feet.
27. In this way there was great bliss. The Vaiṣṇavas did not know anything about sadness or suffering.
28. In His heart the Lord was very pleased with Mukunda. If by chance He saw him, the Lord would always stop Mukunda.
29. The Lord would question him about philosophy and logic. Mukunda would answer. The Lord would say, “No. It is not like that.” Then they would argue.
30. By the Lord's power, Mukunda was a great paṇḍita. He would debate the Lord.
31. The Lord recognized His servant. Using tricks of logic, the Lord always defeated him.
32. When He saw Śrīvāsa and the other devotees, the Lord would challenge them with tricks of logic. Fearing His word-jugglery, they would all flee.
33. The devotees were naturally renounced. They tasted the nectar of Lord Kṛṣṇa. They talked only of Lord Kṛṣṇa. They did not talk of any other topic.
34. Seeing them, the Lord would question them with tricks of logic. When they could not answer, He would mock them.
35. If one of them saw the Lord coming from afar, he would flee, afraid of the Lord's tricky questions.
36. The devotees liked only to hear of Lord Kṛṣṇa. But the Lord asked them only about logic. He did not ask them

about Kṛṣṇa.

37. One day the Lord, surrounded by students marked with the signs of pride and arrogance, walked on a main street.
38. Mukunda was going to bathe in the Gaṅgā. But when he saw the Lord, he at once hid and fled.
39. Seeing this, the Lord asked Govinda dāsa, "Why did that boy run away when he saw Me?"
40. Govinda replied, "O paṇḍita, I do not know. Perhaps he had some task to do."
41. Then the Lord said, "I know why he fled. He does not like to talk about material things.
42. "This boy always studies the Vaiṣṇava scriptures. I only talk of logic and astronomy.
43. "I never talk about Kṛṣṇa. That's why he runs away when he sees Me."
44. The Lord pretended to mock Mukunda, although in truth He was pleased with him.
45. The Lord said, "O little boy! How many days will pass like this? Where will you run? Will you always go this way and that to escape Me?"
46. The Lord laughed and said, "After some days you will see on Me the marks of a Vaiṣṇava.
47. "I will become such a Vaiṣṇava that Brahmā and Śiva will visit at My door.
48. "O My brothers, please hear My words. I will become the best of all Vaiṣṇavas.
49. "They who now run from Me will one day sing My glories."
50. After speaking these words, the Lord laughed. Accompanied by His students, He returned home.
51. In this way Lord Viśvambhara enjoyed pastimes. If He does not reveal the truth, who has the power to understand them?
52. In this way there were some devotees in Nadiyā. However, everyone else in Nadiyā was mad after tasting the nectar of wealth and sons.
53. When they heard the chanting of the holy names, these people made jokes. One of them said, "These people only want to fill their bellies."
54. Another one said, "These people turn away from philosophy and jñāna-yoga and spend their time dancing around. Why do they do that?"
55. Another one said, "I have read Śrīmad-Bhāgavatam many times. I did not see there any words, 'One must dance and weep'.
56. "O my brother, when the four brothers headed by Śrīvāsa Paṇḍita meet, I cannot sleep after my meal.
57. "Is there no pious merit in chanting 'Kṛṣṇa!' very, very softly? Why do these people sing and dance and scream?"
58. The sinners and offenders spoke these kinds of blasphemies when they saw the Vaiṣṇavas.
59. Hearing these mocking words, the Vaiṣṇavas became very unhappy. They called out "Kṛṣṇa!" and wept.
60. They prayed, "How many days must pass before this sadness is destroyed? O Lord Kṛṣṇa, please appear in this world."
61. Meeting at Advaita's home, the Vaiṣṇavas described the blasphemers' words.
62. Hearing these words, Advaita Acārya became like Lord Śiva himself. "I will kill them all!" He roared.
63. "Carrying His disc-weapon, My Lord will come here. Then you will see what happens to Nadiyā.
64. "I will place Lord Kṛṣṇa before everyone's eyes. Then this person named Advaita will be Lord Kṛṣṇa's servant.
65. "O My brothers, the day will come when you will all see Lord Kṛṣṇa with your own eyes."
66. Hearing Lord Advaita's words, the devotees forgot their sufferings and began to chant the holy names.
67. When the supremely auspicious name of Lord Kṛṣṇa arose among them, Lord Advaita and everyone else became overwhelmed.
68. The flames that were the offenders' words went far away. The hairs on the Navadvīpa devotees' bodies stood erect.
69. Lord Viśvambhara was rapt in study. He always brought greater and greater bliss to His mother.
70. At this time Śrī Iśvara Purī, dressed very humbly, entered Navadvīpa.
71. He was saintly, devoted, very merciful, dear to Lord Kṛṣṇa, and overcome by tasting the nectar of Lord Kṛṣṇa.
72. Because of his humble garments, no one could understand His exalted position. By divine arrangement, he came to Lord Advaita's home.
73. At that moment Lord Advaita was sitting down and absorbed in devotional service. Iśvara Purī very humbly sat down before Him.
74. A true Vaiṣṇava cannot conceal his spiritual glory from another true Vaiṣṇava. Again and again Lord Advaita stared at Iśvara Purī.
75. Lord Advaita asked, "Son, who are you? My heart thinks that you must be a Vaiṣṇava sannyāsī."
76. Iśvara Purī replied, "I am the lowest of śūdras. I have come to see Your feet."
77. Aware of what was happening, Mukunda began, with great love, to sing a song describing Lord Kṛṣṇa's pastimes.
78. Hearing Mukunda's son, Iśvara Purī at once fell to the ground.
79. There was no end to the tears flowing from his eyes. Again and again he was plunged in a flood of spiritual love.
80. Lord Advaita at once placed him in His lap. His limbs became splashed by the tears from Iśvara Purī's eyes.
81. The love did not stop. It grew more and more. Mukunda happily recited a verse from the scriptures.
82. When Mukunda saw the Vaiṣṇavas' ecstatic love, peerless bliss was born in his heart.
83. Everyone could understand the exalted position of Śrī Iśvara Purī. Gazing at the signs of his spiritual love, everyone called out, "Hari! Hari!"
84. In this way Iśvara Purī humbly walked in Navadvīpa. The materialists could not understand his true glory.
- 85-86. One day, after He had left His students and was returning home, by divine arrangement Lord Caitanya saw Iśvara Purī. Seeing His servant, the Lord bowed down before him.
87. Lord Caitanya's handsomeness was beyond description. He was the reservoir of all wonderful virtues.
88. Although no one knew what was in His heart, everyone offered Him respect whenever they saw Him.

89. Ísvara Purī gazed at the Lord's body, which was very deeply marked with the symptoms of a very exalted person.
90. He asked, "What is Your name, O best of brāhmaṇas? What is the book You carry? What do You teach? Where is Your home?"
91. The others said, "He is Nimāi Paṇḍita." Very happy, Ísvara Purī said, "You are He!"
92. Then Lord Caitanya invited him to accept alms. The two of them went to the Lord's home
93. Śacī gave Ísvara Purī the food that had been offered to Lord Kṛṣṇa. He honored the prasādam and then he sat down in the room that was a temple of Lord Viṣṇu.
94. Everyone suggested that he speak about Lord Kṛṣṇa. As he spoke about Kṛṣṇa, he was overcome with ecstatic love.
95. Seeing this flood of wonderful spiritual love, Lord Caitanya became very pleased. Ísvara Purī did not manifest these symptoms of love when materialists were present.
96. For many months Ísvara Purī stayed in Gopīnātha Acārya's home in Navadvīpa.
97. Everyone was very happy to see him. Lord Caitanya repeatedly came to see him.
98. When he saw Ísvara Purī, Gadādhara Paṇḍita shed tears of love. Gadādhara was deeply loved by all the Vaiṣṇavas.
99. From childhood Gadādhara was deeply renounced in his heart. Ísvara Purī sincerely loved him.
100. To Gadādhara Paṇḍita, Ísvara Purī read Kṛṣṇa-līlāmṛta, a book he had written.
101. Every evening Ísvara Purī would read and lecture from that book, and every evening Lord Caitanya would come and offer obeisances to Ísvara Purī's feet.
102. When he saw Lord Caitanya, Ísvara Purī would become happy. He loved Him dearly, but he did not know that he was seeing the Supreme Personality of Godhead Himself.
103. Smiling, Ísvara Purī said, "You are a great paṇḍita. I have written a book about Lord Kṛṣṇa's pastimes.
104. "Please tell me all the mistakes in it. That would make me very, very happy."
105. The Lord replied, "Only a sinner sees faults in a devotee's words describing Lord Kṛṣṇa.
106. "A devotee does not write poetry whimsically, according to his own personal opinion. Therefore, his poetry, presenting the conclusions of scripture, is always pleasing to Lord Kṛṣṇa.
107. "An uneducated person may say 'viṣṇāya', and a learned person may say 'viṣṇave'. But noble-hearted Lord Kṛṣṇa accepts both these prayers. This is described in the following verse:
108. mūrkhō vadati viṣṇāya
dhīro vadati viṣṇave
ubhayos tu samam puṇyam
bhāva-grāhi janārdanaḥ
- " 'An uneducated person may say 'viṣṇāya', and a learned person may say 'viṣṇave'. But Lord Kṛṣṇa, who is only interested in the love of His devotees, accepts both these prayers equally.'
109. "One who sees faults in a devotee's words is himself at fault. Simply by describing the Lord, a devotee pleases Lord Kṛṣṇa.
110. "Who is so daring that he will find fault with Your descriptions of spiritual love?"
111. As he heard the Lord's reply, Ísvara Purī felt that his entire body was being splashed with nectar.
112. Smiling, Ísvara Purī again said, "You will not find any faults. But there must be faults. Please describe them."
113. Every day the Lord visited Ísvara Purī. They would happily talk for one or two hours.
114. One day, as He heard Ísvara Purī's poetry, Lord Caitanya found a fault. He smiled and said, "The verb is not right."
115. The Lord declared, "That verb is not ātmanepada." After speaking these words, the Lord returned to His own home.
116. Ísvara Purī was learned in all kinds of books. He was very happy to taste the nectar of learning.
117. He thought of the Lord's statement about the verb. He considered it in every way.
118. He decided that the verb was indeed ātmanepada. When the Lord came the next day, Ísvara Purī explained this to Him.
119. He said, "What You said is wrong. That verb may be ātmanepada. I do not need to change it to parasmaipada."
120. Hearing this explanation, the Lord became very happy. Defeated by His servant, the Lord agreed that there was no error in those words.
121. All the Vedas declare, "The Lord always becomes more glorious when He is defeated by His servant."
122. In this way Ísvara Purī spent many days tasting the nectar of learning with Lord Caitanya.
123. Made restless by tasting the nectar of devotional service, Ísvara Purī did not stay long in any one place. He traveled, purifying every place he visited.
124. Anyone who hears this sacred description of Ísvara Purī will reside at the lotus feet of Lord Kṛṣṇa.
125. The spiritual love that was present in Mādhavendra Purī's body entered the body of Ísvara Purī.
126. By Lord Kṛṣṇa's mercy, Ísvara Purī obtained the love that was present in his spiritual master. Unhindered in any way, Ísvara Purī traveled from place to place.
127. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twelve
Śrī Gaurāṅgasya Nagara-bhramaṇādi-varṇana
Description of Lord Caitanya's Walking in the City and Other Pastimes

1. Glory, Glory to Lord Caitanya Mahāprabhu! Glory, glory to the Lord's followers!
2. In this way Lord Caitanya, always carrying a book, enjoyed pastimes in Navadvīpa.
3. The Lord challenged all the teachers and scholars. None had the power to defeat him in argument.
4. Although He had studied only Sanskrit grammar, the Lord thought all the learned bhāṭṭācāryas no more important than a blade of straw.
5. Accompanied by His fortunate students, the Lord happily wandered in the town.
6. By divine arrangement, the Lord saw Mukunda on the street. Grasping his hand, the Lord spoke these words:
7. "Why do you run away when you see Me? Today I will see if you run away without answering My questions."
8. In his heart Mukunda thought, "How will I defeat Him today? He only studies Sanskrit grammar."
9. "Today I will question Him on rhetoric. Never again will He be arrogant in my presence."
10. Lord Caitanya and Mukunda placed questions before each other. The Lord ripped Mukunda's explanations to pieces.
11. Mukunda said, "Grammar is for children. Only children argue points of grammar."
12. "I will debate rhetoric with You." The Lord replied, "You may ask whatever in your mind."
13. Mukunda recited very, very difficult verses and asked questions about various points of rhetoric.
14. Lord Caitanya, the all-powerful Supreme Personality of Godhead who had descended to the material world, found fault with Mukunda's explanations of rhetoric. Again and again He ripped everything to pieces.
15. After the Lord's refutations, Mukunda could not re-establish his argument. Laughing and laughing, the Lord spoke these words:
16. "For today go home and carefully study your books. Come tomorrow, and I will question you again."
17. Touching the dust of the Lord's feet, Mukunda left. Filled with wonder, Mukunda again and again thought in his heart,
18. "Where is a human being learned like He? No one knows books like He. No one is learned like He."
19. "If a such an intelligent person were also a devotee of Lord Kṛṣṇa, then I would not leave His company for even a moment."
20. In this way the king of Vaiṣṇava tasted the nectar of learning. The next day, as He was walking about, the Lord saw Gadādhara dāsa.
21. Laughing, the Lord grabbed him with both hands and said, "You study logic. You must answer My questions before you go."
22. Gadādhara replied, "Ask." The Lord said, "Describe what you see are the symptoms of liberation."
23. Following the descriptions of scripture, Gadādhara explained. The Lord said, "I don't agree with your explanation."
24. Gadādhara said, "Liberation is the complete destruction of all sufferings. The scriptures describe liberation in that way."
25. Then Lord Caitanya, the master of Goddess Sarasvatī, found many different errors in Gadādhara's explanations. No logician was like Him. No one could defeat Him in debate.
26. No one could say anything to defeat the Lord in a debate. Gadādhara thought, "Now I should flee."
27. The Lord said, "Gadādhara, now you may go. Return tomorrow and I will question you again."
28. Gadādhara offered obeisances and left. In this way the Lord wandered in town after town.
29. Everyone came to know that the Lord was a great paṇḍita. When they saw Him, everyone was respectful.
30. In the afternoon the Lord and His students would happily go to the Gaṅgā's bank.
31. The Lord's form, which was worshiped by Goddess Lakṣmī, and which had no rival in the three worlds, was more handsome than Kāmadeva.
32. In the four directions was a circle of students, and in the center was Lord Caitanya explaining the meanings of books.
33. At sunset the Vaiṣṇavas happily came to the Gaṅgā's bank.
34. As from a distance they overheard the Lord's lectures, the Vaiṣṇavas felt by joy and sadness in their hearts.
35. Someone said, "He is so handsome and so learned. Still, because He does not worship Lord Kṛṣṇa, His good qualities are not worth anything."
36. Everyone said, "O my brothers, whenever we see Him, we flee, afraid that He will ask many tricky questions."
37. Someone said, "When He sees you He will not let you escape. He holds on to you like a tax collector."
38. Someone else said, "He has great brahminical power. It is as if He is more than human. I think He must be some very exalted person."
39. "Although He always asks me very tricky questions, I always feel very happy whenever I see Him."
40. "I have never seen a human being as learned as He. But I am very unhappy that He does not worship Lord Kṛṣṇa."
41. All the devotees prayed on Lord Caitanya's behalf. They said, "May this person attain love for Lord Kṛṣṇa."
42. On the Gaṅgā's bank the devotees offered daṇḍavat obeisances. They prayed that Lord Kṛṣṇa would bless Jagannātha Miśra's son.
43. They prayed, "O Lord Kṛṣṇa, Please make Jagannātha Miśra's son intoxicated by tasting the nectar of love for You. Make Him give up everything else."
44. "Please grant that He will always worship You with pure love. O Lord Kṛṣṇa, then please allow us to associate with

Him.”

45. As the all-pervading Supersoul, Lord Caitanya knows all that happens in everyone's heart. Whenever He saw Śrīvāsa or any other devotee, the Lord would always bow down to offer respect.

46. Lord Caitanya accepted the devotees' blessings and placed them on His head, for the devotees' blessings bring devotional service.

47. When they saw Him, the devotees would say, “Why do You spend Your time engrossed in material learning?”

48. Someone said, “Look, Nīmāi Paṇḍita, what will You gain by material learning? You should worship Lord Kṛṣṇa at once.

49. “Why do people study? So they may understand devotional service to Lord Kṛṣṇa. If You don't try to understand that, then why do You study?”

50. Smiling, the Lord replied, “I am very fortunate that you have taught Me the supreme importance of devotional service to Lord Kṛṣṇa.

51. “In My heart I know that whoever attains your blessings becomes most fortunate.

52. “For a few days more I will study. That is the desire in My heart. Then I will approach a pure Vaiṣṇava.”

53. After speaking these words to His servant, the Lord smiled. Bewildered by the Lord's Yogamāyā potency, the devotee could not understand the Lord's true identity.

54. The Lord stole everyone's heart. There was not a single person who was not eager to see Him again.

55. Sometimes the Lord stayed by the Gaṅgā's bank, and other times He traveled from town to town.

56. Whenever they saw Him, the people of the towns respectfully bowed down before His feet.

57. When the women saw Him, they declared, “He is Kāmadēva himself. The women who are his relatives have attained after many births of pious deeds.”

58. The paṇḍitas saw Him as equal to Bṛhaspati. The elders and other respectable people bowed down before His lotus feet.

59. The yogīs saw Him as a person whose body contained all mystic perfections. The wicked persons saw Him as a very frightening being.

60. Whoever conversed with the Lord found him self like a prisoner, bound with ropes of love.

61. Although the Lord was a braggart, arrogantly tasting the nectar of learning, everyone like to hear Him. They all loved Him.

62. When the Muslims saw the Lord, they also loved Him dearly. It was the Lord's nature to be kind to all.

63. The king of Vaiṣṇava lectured at the entrance to fortunate Mukunda-Saṅjaya's home in Navadvīpa.

64. Presenting one argument, and then an opposing argument, proving one point, and then refuting another, Lord Caitanya lectured without stopping.

65. Mukunda-Saṅjaya and his associates were all very fortunate. They floated in bliss. Still, they did not know the heart of what was happening before them.

66. In their home the Supreme Personality of Godhead was victorious in scholarship. The king of Vaiṣṇava there enjoyed pastimes of tasting the nectar of learning.

67. One day, pretending to be sick with a disturbance of the body's vital airs, the Lord displayed all the ecstatic symptoms of pure spiritual love (prema-bhakti).

68. Suddenly the Lord became to speak words no one could understand. He rolled on the ground. He laughed. He broke everything in the house and threw it here and there.

69. He roared. He clapped His arms. Anyone He saw, He attacked.

70. After some moments His limbs became stunned and He fell unconscious. All who saw Him became afraid.

71. Hearing that the Lord's vital airs were now in disarray, His relatives and friends had a meeting to decide how to cure the Lord.

72. Buddhimanta Khān, Mukunda-Saṅjaya, and a host of others came to the Lord's home.

73. They tried to cure the Lord by placing Viṣṇu oil and Nārāyaṇa oil on His head.

74. The Lord was deliberately acting in that way. How could they cure Him with medicines?

75. All His limbs trembled. The Lord waved His hands. When they heard Him scream, everyone became afraid.

76. The Lord proclaimed, “I am the master of all the worlds. I am the Supreme Personality of Godhead. My name is Viśvambhara (the maintainer of the worlds).

77. “I am He. But not one of you knows My true identity.” After speaking these words, the Lord lunged to attack someone. Everyone grabbed Him.

78. Pretending to be sick in this way, the Lord revealed His true identity. Still, bewildered by Yogamāyā, no one understood.

79. One person said, “A demon must have possessed Him.” Another person said, “I think it is the work of a witch.”

80. Another person said, “He always talks. That talking made an escape route for His vital airs. That is how His vital airs became depleted. That is my opinion.”

81. The people speculated in different ways. Bewildered by Lord Viṣṇu's Yogamāyā potency, they did not understand the truth.

82. They anointed His head with various kinds of medicinal oil. They put His body in a vat of oil.

83. Floating in the vat of oil, the Lord happily laughed, as if His vital airs were indeed in disarray.

84. Deliberately pretending to be ill, the Lord enjoyed pastimes in this way. Eventually the Lord became normal again of His own accord.

85. The blissful sound of Lord Hari's name arose from everyone. The people gave gifts of cloth indiscriminately. They did not even know the persons to whom they gave.

86. Hearing that the Lord was well again, everyone was jubilant. Everyone said, “May He have a long life! May the paṇḍita have a long life!”

87. In this way the king of Vaikuṇṭha enjoyed pastimes. Who can understand the truth of these pastimes if the Lord does not reveal it?

88. When they saw Him, all the Vaiṣṇavas advised the Lord, “Son, You should worship Lord Kṛṣṇa’s feet.

89. “Don’t delay for even a moment. After all, this material body is not eternal. But how can we teach You? You are very wise and learned.”

90. Smiling, the Lord bowed down before the Vaiṣṇavas. Then He went to teach His students.

91. In the caṇḍi-maṇḍapa of fortunate Mukunda-Saṅjaya’s home, the Lord lectured.

92. His head still fragrant from the medicinal oils, the Lord lectured to His fortunate students.

93. The four directions were beautiful with a host of fortunate students. In their midst the Supreme Personality of Godhead, the life of the worlds, lectured.

94. I do not have the power to describe the glory and beauty of that scene. As I think about it, I do not see any metaphors I could give to describe it.

95. I think perhaps the Lord was like Nārāyaṇa Ṛṣi surrounded by the four Kumāras and a host of sages at Badarikāśrama.

96. I know that Lord Caitanya’s pastimes were like Nārāyaṇa Ṛṣi’s pastimes with His students.

97. I know for certain that Śacī’s son is Nārāyaṇa Ṛṣi who stays at Badarikāśrama.

98. In this way the Lord enjoyed pastimes with His students. He was the king of Vaikuṇṭha enjoying pastimes of tasting the nectar of learning.

99. After six hours of class, the Lord and His students would go to bathe in the Gaṅgā.

100. After some moments of playing the Gaṅgā’s waters, the Lord would return home and worship Lord Viṣṇu.

101. After watering and circumambulating Tulasī, the Lord would sit down to eat. Then he would say, “Hari! Hari!”

102. Then Lakṣmī would bring His lunch, and then He who is the king of Vaikuṇṭha would eat. Her eyes filling with tears, saintly mother Śacī would gaze at her son.

103. After lunch, the Lord would chew betelnuts and then take a nap. Lakṣmī would massage His feet.

104. After a few moments in yoga-nidrā sleep, the Lord would open His eyes, pick up His books, and again go out.

105. Walking in the town, the Lord enjoyed many pastimes. Smiling, He would talk with everyone.

106. Although they did not know the Lord’s true identity, everyone treated Him with respect.

107. In this way Śacī’s son wandered in the town. The people gazed on a person even the demigods could not see.

108. The Lord came to a weaver’s door. Seeing the Lord, the weaver respectfully bowed down.

“Give Me a good cloth,” the Lord said. The weaver brought a cloth at once.

110. The Lord asked, “What is the cost of this cloth?” The weaver replied, “Whatever You will give.”

111. Examining the cloth, the Lord said, “I have no coins.” The weaver replied, “My Lord, You may pay after ten or fourteen days.

112. “Take the cloth now, and if You are pleased with it, You may give me some coins later.”

113. After placing His merciful glance on the weaver, the Lord stood up and then went to a milkman’s home.

114. The Lord stood at the milkman’s door. Taking advantage of His status as a brāhmaṇa, the Lord spoke joking words.

115. He said, “Boy! Bring some milk and yogurt. Today I will accept charity at your house.”

116. Seeing that the Lord was like Kāmadeva himself, the milkmen gave Him the best sitting place.

117. Then the milkmen joked with the Lord. They all addressed Him with the words, “Uncle, uncle.”

118. One of them said, “Come, uncle. Come and eat some rice.” Then the milkman placed his hand on the Lord’s shoulder, gesturing that the Lord should accompany him home.

119. Another one said, “Come and eat rice in my home. In Your heart You do not remember how You ate there before?”

120. Here Goddess Sarasvatī forced him to speak the truth, although he did not know it. Lord Caitanya laughed at the milkmen’s joking words.

121. The milkmen brought milk, ghee, yogurt, sara, and beautiful cream. The Lord was pleased.

122. The Lord was pleased with the milkmen. Then the Lord stood up and went to a fragrant-oil merchant’s house.

123. The fragrant-oil merchant bowed down before the Lord’s feet. The Lord said, “My brother, bring Me some good fragrant oils.”

124. The merchant at once brought some splendid fragrant oils. “What is the price?” Śacī’s son asked.

125. The merchant replied, “Whatever You think, My Lord. How is right to quote a price?”

126-127. “My Lord, today You take this fragrant oil home. If tomorrow You anoint Your body with an abundance of this oil, and even after You have bathed, the fragrance has still not gone away, then You may return and pay me whatever in Your heart You think is right.”

128. After speaking these words, He anointed the Lord’s limbs with that fragrant oil. I do not know how much happiness the merchant felt after giving this oil to the Lord.

129. Lord Caitanya is present in everyone’s heart. He attracts the minds of everyone. Who is not enchanted by seeing His form?

130. After giving His mercy to the merchant, the Lord stood up and went to a garland-maker’s home.

131. Seeing the Lord’s very wonderful form, the garland-maker respectfully offered Him a seat and then bowed down before Him.

132. The Lord said, “O garland-maker, please give Me a good garland. However I do not have any coins with Me.”

133. Seeing that the Lord was a very exalted person, the garland-maker brought a garland and said, "You don't have to give me anything."

134. After speaking these words, he placed the garland on the Lord's graceful body. Accompanied by all His students, the Lord smiled.

135. The Lord placed a glance of mercy on the garland-maker. Standing up, the Supreme Personality of Godhead Lord Caitanya then went to betelnut-merchant's home.

136. Seeing the Lord, who was more charming and handsome than Kāmadeva himself, the betelnut-merchant touched the dust of His feet and offered Him a seat.

137. The betelnut-merchant said, "I am very fortunate. I am fortunate that You have come to my humble door."

138. After speaking these words, he very happily offered some betelnuts to the Lord. Glancing at him, the Lord smiled.

139. The Lord said, "Why do you offer Me this when I have not paid anything?" The betelnut-merchant replied, "I follow my heart."

140. Hearing the betelnut-merchant's words, the Lord smiled. He very happily chewed the betelnuts.

141. Making a packet of a splendid betel leaves, camphor and other pleasing ingredients, the merchant respectfully offered it to the Lord. He did not ask for any payment.

142. The Lord gave His mercy to the betelnut-merchant. Smiling and smiling, the Lord continued His stroll in the town.

143. Navadvīpa was exactly like Mathurā. I cannot say how many hundreds of thousands of people lived there.

144. By divine intervention everything in Navadvīpa was properly arranged even before the Lord manifested His pastimes there.

145. As before He had wandered in Mathurā, so Śacī's son playfully wandered in Navadvīpa.

146. Then Lord Caitanya went to a conchshell-merchant's home. Seeing the Lord, the conchshell merchant humbly bowed down.

147. The Lord said, "O My brother, please give Me a splendid conchshell, so I may look at it. I would like to take a conchshell, but I did not bring any money."

148. The conchshell merchant at once brought a splendid conchshell, placed it in the Lord's graceful hand, and bowed down.

149. He said, O my Lord, please take this conchshell home with You. Later You may pay. Or if You do not pay at all, it does not matter."

150. Pleased with the conchshell-merchant's words, the Lord smiled, gave him a glance of mercy, and left.

151. Thus wandering in Navadvīpa, the Lord visited every house.

152. Even today the residents of Navadvīpa are fortunate to have attained the feet of Lord Caitanya and Lord Nityānanda.

153. Then supremely independent Lord Caitanya entered the home of an all-knowing sage.

154. Seeing the Lord's splendid effulgence, the all-knowing sage humbly bowed down.

155. The Lord said, "I have heard that you know everything. Who was I in My previous births? Please look and tell Me."

156. Saying, "Very well", the saintly all-knowing sage began to meditate. He chanted the Gopāla-mantra. Suddenly he saw a vision.

157. He saw an effulgent dark person whose chest held the Kaustubha and Śrīvatsa and whose four hands held a conchshell, cakṛa, club, and lotus.

158. He saw this form of the Lord manifested at midnight in a prison cell. He saw a father and mother offering prayers to this form.

159. Then he saw a father holding his son to his chest and carrying Him at night to Gokula.

160. Then again he saw a charming two-armed child dressed only by the four directions, tinkling bells around His waist, and fresh butter in His two hands.

161. Meditating again and again, the all-knowing sage saw that this child had all the divine features of his worshipable Deity.

162. Again he saw a three-fold bending person playing a flute. In the four directions he saw many gopīs singing and playing musical instruments.

163. His eyes closed, the all-knowing sage saw all these wonders. As he continued to meditate, he saw Lord Caitanya again and again.

164. Then the all-knowing sage said, "O Śrī Bāla-Gopāla, please hear. Who is this brāhmaṇa? Now please show me."

165. Then the all-knowing sage saw the Lord sitting on a throne. The Lord's complexion was dark like dūrvā grass, and He held a bow.

166. Again the sage saw the Lord in the wonderful form of Varāha, holding the earth in His tusks in the middle of the ocean of devastation.

167. Again he saw the Lord's wonderful Nṛsiṃha incarnation, whose form was very ferocious, and who was a shoreless ocean of love for His devotees.

168. Again he saw the Lord manifest the form of Vāmana, cheat Mahārāja Bali in the yajña, and then manifest His māyā potency.

169. Again he saw the form of Matsya, who was happily playing in the waters of devastation.

170. Again the all-knowing saintly sage saw the Lord's form of Balarāma, who was very angry and who held a club in His hand.

171. Again the all-knowing sage saw the form of Lord Jagannātha. In the middle was Subhadrā. On the right was

Balarāma.

172. In this way the all-knowing sage saw the different forms of the Supreme Personality of Godhead. Still, the sage did not understand anything, for he was bewildered by the Yogamāyā potency.

173. Filled with wonder, the all-knowing sage thought in his heart, "I think this brāhmaṇa may be a magician expert in chanting mantras and casting spells. 174. "Or perhaps he is a demigod disguised as a brāhmaṇa, come here to play practical jokes by testing me and tricking me.

175. "I can see that this brāhmaṇa's body has a divine effulgence. Perhaps He is another all-knowing sage come to mock me."

176. As the sage was thinking all this, the Lord smiled and asked, "Who am I? What did you see? Why don't you tell Me?"

177. The all-knowing sage said, "Please come back later. I will meditate and chant mantras. This afternoon I will tell You."

178. Saying, "Very good. Very good", the Lord smiled and left. Then the Lord went to the home of His dear devotee Śrīdhara.

179. In His heart the Lord was very pleased with Śrīdhara. On various pretexts the Lord again and again visited his home.

180. Again and again the Lord spent an hour or two happily talking and joking with Śrīdhara.

181. When he saw the Lord, Śrīdhara would bow down and respectfully offer Him a seat.

182. Śrīdhara was naturally very peaceful. The Lord was naturally playful and arrogant.

183. The Lord said, "Śrīdhara, at every moment you chant, 'Hari! Hari!' Still, your life is very miserable. What is the reason for that?

184. "Although you serve Goddess Lakṣmī's husband, your food and clothing are very miserable. Please tell me why that is. All this I have heard, and I also see it directly."

185. Śrīdhara replied, "I am not starving. I may get a little or a lot. You can see that I do wear clothing."

186. Then the Lord said, "I can see that your clothing is knotted in ten places. Tell Me about your house. I do not see that your grass house is free of holes.

187. "Look. In this town, who among the worshipers of Goddess Durgā and the snake-goddess Manasā does not eat very well at home?"

188. Śrīdhara replied, "O brāhmaṇa, You have spoken very well. Still, everyone passes the time in the same way.

189. Look, a king may live in a house of jewels and enjoy many splendid pleasures, and birds may live in trees.

190. "Still, they pass the time in the same way. By the Lord's will, everyone must experience what his past karma destines."

191. Then the Lord said, "You possess a great treasure. You hide it and secretly enjoy it.

192. "One day I will find it. I will see it. How you cheat the people then?"

193. Śrīdhara replied, "O paṇḍita, you may come to my house, but it is not right that You fight with me."

194. The Lord said, "I won't leave you so easily. Tell Me what you are going to feed Me."

195. Śrīdhara replied, "I live by selling banana leaves. What can I give You? Tell me, my Lord."

196. The Lord said, "You hide your treasure underground. One day I will find where it is.

197. "Without asking for payment, give Me bananas, roots, and banana leaves, Then I won't fight with you.

198. In his heart Śrīdhara thought, "This brāhmaṇa is very aggressive. One day he may hit me with His fist.

199. "If this brāhmaṇa attacks me, what can I do? Every day I cannot give Him these things without asking for payment.

200. "Still, by trick or by force He always takes from Me. Well, that is my good fortune. Every day I will give Him whatever He wants."

201. Thinking in this way, Śrīdhara said, "My Lord, please listen. I will give You whatever You want. You need not pay for anything.

202. "I will give You bananas, roots, and banana leaves to Your heart's content. Please don't fight with me."

203. The Lord replied, "Good. Good. I will not fight. I will enjoy excellent good bananas, roots, and banana leaves."

204. The Lord regularly ate Śrīdhara's bananas, roots, and vegetables in Śrīdhara's banana-leaf cups.

205. When a squash grew on a vine on Śrīdhara's roof, it was cooked with milk and spices and the Lord enjoyed it.

206. The Lord said, "Śrīdhara, what do you think of Me. When you tell Me, I will go home.

207. Śrīdhara replied, "You are a brāhmaṇa. You are part-and-parcel of Lord Viṣṇu." You don't understand. I was born in a family of cowherd people.

208. "You see Me as a young brāhmaṇa. But I consider Myself a cowherd boy."

209. Hearing the Lord's words, Śrīdhara laughed. Bewildered by Yogamāyā, he did not recognize his Lord.

210. The Lord said, "Śrīdhara, what I tell you is the truth. The glory of the Gaṅgā comes from Me."

211. Śrīdhara said, "O Nīmāi Paṇḍita, are You not afraid to disrespect the Gaṅgā?"

212. "Generally people grow more peaceful and steady as they grow older. But you have only become twice as mischievous."

213. Lord Caitanya, who is in truth Lord Hari Himself, returned to His home after enjoying these pastimes with Śrīdhara.

214. When Lord Caitanya entered the room of His Viṣṇu temple, His students returned to their homes.

215. When He saw the full moon rise, Lord Caitanya felt the mood of Lord Kṛṣṇa, the moon of Vṛndāvana, enter His heart.

216. Then Lord Caitanya manifested the wonderful sound of His flute. Only Mother Śacī, and no one else, heard that

music.

217. Hearing that flute music, which charms the three worlds, Mother Śacī at once fainted, plunged in ecstasy.
218. In a moment she regained consciousness, steadied her mind, and carefully listened to the wonderful flute-music.
219. She thought the beautiful flute-music she heard came from where Lord Caitanya was.
220. Listening to the wonderful music, Mother Śacī gazed at Her son, who was sitting in the Viṣṇu-temple room.
221. Suddenly she no longer heard the music. She saw the moon and the sky on her son's chest.
222. Astonished to see the moon on her son's chest, Mother Śacī looked in the four directions.
223. Going to her room, Mother Śacī became rapt in thought, but she could not understand what was the cause of all this.
224. In this way Mother Śacī was very fortunate. There was no end to the wonders she saw.
225. Some evenings Mother Śacī heard hundreds of people singing and playing musical instruments.
226. She heard different kinds of singing, dancing, and hand-clapping. She heard something that was like a great rāsa-dance pastime.
227. Sometimes she saw the doorway and the entire house filled with light. She could not see anything else.
228. Sometimes she saw many splendid women, lotus-ornaments in their hands, and beautiful like Goddess Lakṣmī.
229. Sometimes she saw effulgent demigods. One moment she saw them, and the next she did not.
230. It is not surprising that Mother Śacī saw all these wonders. The Vedas declare that she is the personification of devotional service to Lord Viṣṇu.
231. If Mother Śacī once glances on a person, that person becomes eligible to see all these wonders.
232. In this way Lord Caitanya, who is forest-flower-garlanded Lord Kṛṣṇa Himself, concealed His true identity and happily enjoyed pastimes.
233. Sometimes the Lord revealed His true identity, but His servants could not recognize Him.
234. The Lord liked to enjoy pastimes of being arrogant. No one is Navadvīpa was arrogant like Him.
235. In whatever pastime He enjoys, the Lord is always the best. No one is His equal.
236. When the desire to enjoy fighting pastimes takes its birth in Him, no one can equal the Lord in heroism or skill in fighting with weapons.
237. When He desires to enjoy amorous pastimes, He conquers thousands and millions of beautiful girls.
238. When He desires to enjoy pastimes of opulence, His home holds many millions of treasure-houses filled with wealth.
239. In this way the Lord enjoyed pastimes of arrogance. Later He would enjoy pastimes of renunciation.
240. In the three worlds where is even a tiny particle of the devotion and renunciation the Lord possessed? Can anyone equal Him?
241. When the Lord acts, He is always the best. Still, He is defeated by His devotees, for that is His nature.
242. One day the Lord was walking on the street. Five or seven students were around Him in the four directions.
243. His garments were like those of a king. His limbs glorious with yellow garments, He looked like Lord Kṛṣṇa Himself.
244. Betelnuts were on His lips. His face was more glorious than millions of moons. The people said, "Is He Kāmadeva manifesting this form?"
245. Vaiṣṇava tilaka was on His forehead. A book was in His graceful hand. A single glance from His lotus eyes removed all sins.
246. His nature was restless. The Lord swung His arms as He happily walked with His students.
247. By divine arrangement, Śrīvāsa Paṇḍita was also walking on that street. Seeing the Lord, he smiled broadly.
248. Seeing him, the Lord at once offered obeisances. Noble Śrīvāsa said, "May You live long."
249. Smiling, Śrīvāsa said, "What do I see? What do I hear? Please tell me: Where are You going, O crest-jewel of arrogance?"
250. "What are You doing with Your time instead of worshiping Lord Kṛṣṇa. Why are You always lecturing, day and night?"
251. "Why should people study and hear lectures? So they can understand devotional service to Lord Kṛṣṇa. What is the use of scholarship if it does not teach that?"
252. "Don't waste Your time like that. You are learned. Worship Lord Kṛṣṇa."
253. Lord Caitanya smiled and said, "O Paṇḍita, please listen. By your mercy even this person will become converted."
254. After speaking these words, the Lord smiled and went away. Going to the Gaṅgā's bank, He met with His students.
255. Śacī's son sat by the Gaṅgā's bank. Sitting around Him, in the four directions, were His students.
256. Even if I had ten million mouths, I would not be able to describe the glory of that scene. I do not see anything in the three worlds to which it may be compared.
257. I cannot say that the Lord and His students were like the moon surrounded by the stars, for the moon has spots and it also waxes and wanes.
258. However, the Lord is always full and perfect. He never waxes or wanes, nor does He have any faults. Therefore the idea of comparing Him to the moon should be thrown far away.
259. The Lord should not be compared to Brhaspati either. Brhaspati is partisan. He is the helper of the demigods.
260. Lord Caitanya is not partisan, He is the friend and helper of all. Therefore Brhaspati cannot be compared to Him.
261. I cannot compare Lord Caitanya to Kāmadeva either. When Kāmadeva awakens in the heart, he brings agitation.
262. When Lord Caitanya awakens in the heart, He brings the destruction of all material bondage. In this way the heart becomes supremely pure and happy.

263. In this way no example is right. In my heart I see only one possible comparison.
264. Here is the comparison: Lord Caitanya was like Lord Kṛṣṇa sitting in the midst of the cowherd boys and enjoying pastimes by the Yamunā's bank.
265. I know that the same Lord Kṛṣṇa and the same cowherd boys became brāhmaṇas and enjoyed pastimes by the Gaṅgā's bank.
266. The people by the Gaṅgā's bank who saw the Lord's face felt indescribable happiness.
267. Seeing the Lord's very extraordinary effulgence and glory, the people by the Gaṅgā's bank would secretly discuss it among themselves.
268. Someone said, "This glory is not like that of a human being." Someone else said, "Perhaps this brāhmaṇa is a partial incarnation of Lord Viṣṇu."
269. Someone else said, "It is said that one day a brāhmaṇa will become king of West Bengal. I am convinced that He is that brāhmaṇa. I will not be shaken from my opinion."
270. "I can see that He has all the signs of being the ruler of many kings." In this way everyone expressed their opinion.
271. From the corner of His eye observing the other teachers, Lord Caitanya would lecture as He sat near the Gaṅgā.
272. First He would prove a point, declaring "It is true." Then He would refute that point and prove "It is not true." Then He would refute the refutation and prove "It is true." In this way He could refute and point, and, after completely refuting it, firmly prove it again at the end.
273. The Lord would declare, "I will call that person 'paṇḍita' who once will debate with Me."
274. "Who has the power to come and debate with Me?"
275. In this way the Lord manifested His pride. When they heard His words, all the other paṇḍitas felt their pride was being crushed into powder.
276. There was no end to the Lord's students. The circle of the Lord's students included many people in many places.
277. Every day ten or twenty brāhmaṇa boys would come and offer obeisances to the Lord's feet.
278. They would say, "O paṇḍita, I wish to study at Your place. Then I will learn something. Please be merciful and accept me."
279. The Lord would always smile and say, "Very well. Very well." In this way the number of His students increased day by day.
280. In this way He who is the crest jewel of the Vaikuṇṭha world would sit in the middle of a circle of students by the Gaṅgā's bank.
281. The four directions were filled with fortunate people gazing at the Lord. By the Lord's power everyone in Navadvīpa was freed from all sufferings.
282. Who can describe the good fortune of the fortunate people who thus saw the Lord's blissful pastimes?
283. The pious people who saw the Lord's blissful pastimes broke the bonds that tied them to this world of birth and death.
284. My birth is sinful. I did not live at that time. I was cheated of the chance to see those blissful pastimes.
285. O Lord Caitanya, please be merciful to me nevertheless. Please allow that birth after birth I may remember these pastimes.
286. Wherever You enjoy pastimes with Lord Nityānanda and Your other associates, please allow me to come and be Your servant.
287. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Thirteen Digvijayi-parājaya Defeating the All-conquering Paṇḍita

1. Glory, glory to Lord Caitanya, the lamp of the brāhmaṇa community! Glory, glory to Lord Caitanya, who fills the devotees' hearts with bliss!
2. Glory, glory to Lord Caitanya, the master of the doorkeeper Govinda dāsa! O Lord, please place Your auspicious glance of mercy on the souls in this world.
3. Glory, glory to He who is the king of brāhmaṇas and the crest jewel of teachers! Glory, glory to the devotees of Lord Caitanya!
4. In this way He who is the king of Vaikuṇṭha tasted the nectar of learning. He was splendidly proud and arrogant.
5. A great community of paṇḍitas, consisting of hundreds of millions of teachers who were like kings ruling over the various kinds of books and scriptures, resided in Navadvīpa
6. Not one of those teachers was bereft of an exalted title like "bhaṭṭācārya", "cakravartī", "miśra", and "ācārya".
7. Every paṇḍita had his own ideas. Eager to defeat each other, they engaged in debate. Even if the opponent was wise like Brahmā, they would not accept his opinion.
8. One by one the Lord would refute their arguments right in front of them as they all listened.
9. No one had the power to defeat the Lord and establish a second opinion.

10. When they saw the Lord, fear would take birth within them. Bowing their heads, they would flee.
11. Whoever spoke with the Lord would become His submissive servant.
12. From childhood the Lord was famous as a brilliant scholar who like to stay by the Gaṅgā.
13. No one had the power to defeat the Lord's arguments. This truth awoke in everyone's heart.
14. When they saw the Lord, everyone became humble. When they saw the Lord, everyone was submissive.
15. Bewildered by Yogamāyā, no one understood the Lord's true identity.
16. If the Lord does not reveal Himself, no one can understand Him in truth.
17. The Lord is always very merciful. Still, everyone was bewildered by Yogamāyā.
18. Thus everyone was bewildered about Lord Caitanya. In this situation in Navadvīpa, the Lord enjoyed pastimes of tasting the nectar of learning.
19. At that time a very arrogant dig-vijayī (all-conquering) paṇḍita came to Navadvīpa.
20. He was an unalloyed devotee of Goddess Sarasvatī. Chanting her mantra, he had earned her favor.
21. Goddess Sarasvatī is a form of Goddess Lakṣmī, who stays on Lord Viṣṇu's chest. She is devotional service personified. She is the mother of the world.
22. By his good fortune, Goddess Sarasvatī appeared before that brāhmaṇa's eyes. She gave him the benediction, "You will become victorious in all the three worlds."
23. With a single glance she can give Viṣṇu-bhakti (devotional service to Lord Viṣṇu). How, then, can she not have the power to make someone a dig-vijayī paṇḍita?
24. After attaining this benediction from Goddess Sarasvatī, the brāhmaṇa traveled from place to place, defeating everyone.
25. All books were always on his tongue. No one in the world could challenge him.
26. Some could not even understand his arguments. Traveling from place to place, he defeated everyone.
27. Then he heard that Navadvīpa was very glorious and its community of scholars had no end.
28. Then, after conquering in all other places, the dig-vijayī paṇḍita, accompanied by horses, elephants, and a great display of opulence, came to Navadvīpa.
29. Everywhere in Nadiyā, in every house and in every assembly of paṇḍitas, a great tumult was born.
30. The paṇḍitas of Navadvīpa said, "After conquering all other countries, a dig-vijayī paṇḍita bearing a jaya-patra (an admission of defeat for his opponents to sign) has come to Navadvīpa.
31. "He personally obtained a blessing from Goddess Sarasvatī, and she treats him like her son." Hearing these words, all the paṇḍitas felt anxious in their hearts.
32. "Navadvīpa has conquered all other centers of learning in Jambūdīpa. This is said by the entire world.
33. "If this dig-vijayī paṇḍita defeats Navadvīpa, If this dig-vijayī paṇḍita defeats Navadvīpa, then the whole world will hear and talk of how Navadvīpa is no longer glorious.
34. "Sarasvatī personally blessed him. Who has the power to battle with him?
35. "If Sarasvatī persons places words on his tongue, then what human being can debate with him?"
36. In this way thousands and thousands of very, very learned bhāṭṭācāryas felt great anxiety in their hearts. They stopped doing anything but worry.
37. In the four directions a great cry arose, "We must find a very powerful paṇḍita!"
38. Many students came and told all this to Lord Caitanya, their teacher.
39. They said, "A dig-vijayī paṇḍita who has attained the mercy of Goddess Sarasvatī, and who has defeated every other place, has now come here, bringing with him a jaya-patra.
40. "Accompanied by a host of elephants, horses, palanquins, and people, he has now come to Navadvīpa.
41. "Not seeing anyone in Navadvīpa qualified to debate with him, he is demanding that everyone sign his jaya-patra.
42. Hearing His students words, Lord Caitanya, splendid like a topaz, laughed and spoke these words describing the truth:
43. "O My brothers, please listen and I will tell you the truth. The Supreme Personality of Godhead never tolerates false pride.
44. "Whenever someone becomes mad with pride over some virtue, the Supreme Lord always takes that pride away.
45. "A tree heavy with fruit, and a person heavy with good qualities naturally bows down with humbleness at every moment.
46. "You have heard how Haihaya, Nahuṣa, Veṇa, Bāṇāsura, Narakāsura, and Rāvaṇa conquered all directions.
47. "Look at what happened to them and understand. Was their pride not crushed into powder? The Supreme Lord would not tolerate their pride.
48. "You will all see how this paṇḍita's pride in his learning is completely taken away."
49. After speaking these words, the Lord smiled. Then, at sunset, He happily went with His students to the Gaṅgā's bank.
50. After touching the Gaṅgā's water and offering obeisances to the Gaṅgā, Lord Caitanya, who is Lord Hari Himself, sat among His students.
51. The glorious Lord sat down. Around Him in the four directions was the great circle of His students.
52. Sitting by the Gaṅgā's bank, the Lord happily spoke of scriptures and religious principles.
53. Then, not openly speaking, the Lord thought in His heart, "How shall I defeat this dig-vijayī paṇḍita?
54. "This brāhmaṇa is very proud. He said, 'No one in the entire world can challenge me.'
55. "If I defeat him in front of many people, it will be for him like death in this world.
56. "Everyone will make light of that brāhmaṇa. His wealth be plundered. The brāhmaṇa will grieve and die.
57. "The brāhmaṇa should not suffer. Only his pride should be destroyed. Therefore in a secluded place I will defeat the

dig-vijayī paṇḍita.”

58. Thus the Lord thought. At that moment in the evening, the dig-vijayī paṇḍita came to that place by the Gaṅgā's bank.

59. The night was very clear. The moon was full. The Gaṅgā was splendid.

60. By the Gaṅgā's bank, in the company of His students was the Supreme Personality of Godhead, whose form was the most handsome and charming in countless universes.

61. A smile always stayed on His graceful face. His two eyes glistened with splendid glances.

62. His graceful teeth defeated pearls. His lips were red. His entire body was charming and soft. He was very merciful.

63. Curly hair graced His head. His neck was like a lion's. His shoulders were like an elephant's. His appearance was extraordinary.

64. He was very tall. His chest was handsome. Glorious Ananta Śeṣa took the form of His sacred thread.

65. Charming Vaiṣṇava tilaka graced His forehead. His handsome arms reached to His knees.

66. His garments were tied in the yoga-paṭṭa style. His right foot rested on His left thigh.

67. The Lord was lecturing on books and scriptures. He was proving, “It is”, then “It is not”, and then again “It is.”

68. Thus the handsome and glorious Lord sat, with the great circle of His students around Him in the four directions.

69. Gazing at the extraordinary Lord, the dig-vijayī paṇḍita became filled with wonder. In his heart he thought, “Should I know this is Nimāi Paṇḍita?”

70. Unnoticed, the dig-vijayī paṇḍita stood there, gazing with a single unbroken glance at the Lord's handsomeness.

71. He asked a student, “What is His name?” The student said, “He is the famous Nimāi Paṇḍita.”

72. Then, after first offering obeisances to the Gaṅgā, the brāhmaṇa entered the Lord's assembly.

73. Glancing at him, the Lord smiled ever so slightly. Very respectfully, the Lord asked him to sit down.

74. The dig-vijayī paṇḍita was always very confident in the presence of others. But when he saw the Lord, he became afraid.

75. The Lord's power is like that. Simply by seeing Him, one becomes afraid.

76. The Lord discussed five or seven topics with this brāhmaṇa. Then the Lord happily asked him a question.

77. The Lord said, “Your skill in poetry has no limit. No one is like you. No one can describe as you do.

78. “Please describe a little something of the Gaṅgā's glories. By hearing your words, we will become purified of our sins.”

79. When he heard the Lord's words, the dig-vijayī paṇḍita at once began his description.

80. The brāhmaṇa spoke his description very swiftly. Who could understand the exalted heights of the words he spoke?

81. In a deep voice he recited poetry. Hearing his words was like hearing thunder.

82. A person whose tongue is the home of Goddess Sarasvatī speaks words that are very convincing.

83. What human being had the power to find faults in his words? They were so learned no one could even understand them.

84. Hearing these descriptions, the Lord's thousands and thousands of students became stunned.

85. “Rāma! Rāma! How wonderful!”, the Lord's students thought. “Is it possible for a human being to speak like that?”

86. No one else in this world could speak such poetic descriptions filled with wonderful śabda-alāṅkāra rhetorical ornaments.

87. Even the great scholars learned in all books and scriptures found his words difficult to understand.

88. For three hours the dig-vijayī paṇḍita spoke in this wonderful way. He seemed never to end.

89. The dig-vijayī paṇḍita finally ended. Smiling, Lord Caitanya said,

90. “Unless you explain them, we cannot understand your words.

91. “Please give a little explanation of your words. When you explain them, they will be understood in the right way.”

92. Hearing the Lord's completely charming words, the great brāhmaṇa began an explanation.

93. As soon as the brāhmaṇa began his explanation, the Lord interrupted him to point out three mistakes: one in the beginning, one in the middle, and one at the end of the brāhmaṇa's description.

94. The Lord said, “These śabda-alāṅkāra ornaments are very difficult and unusual, different from the ordinary usage described in authorized books.

95. “What explanation will you give, so we may see that what you said is in truth correct?” Thus spoke Lord Caitanya, who is Lord Hari Himself.

96. The dig-vijayī paṇḍita, who was a dear son of Goddess Sarasvatī, could not say anything in his own defense. His intelligence had fled.

97. He made five or seven attempts at explanation, but in the end he could not explain. Then Lord Caitanya found mistakes in his explanations.

98. The brāhmaṇa's entire intelligence had fled. He did not know where he was, who he was, or what to say.

99. The Lord said, “Leave that description alone. Speak another.” But the brāhmaṇa did not have the power to speak as before.

100. Why should it be surprising that this brāhmaṇa was bewildered as he stood before the Lord? Even the Vedas become bewildered in His presence.

101-102. Even Ananta Śeṣa, Brahmā, and Śiva, who can create countless universes with a single glance, become bewildered in the Lord's presence. Why, then, should it be surprising that this brāhmaṇa became bewildered as he stood before the Lord?

103-104. Even Lakṣmī, Sarasvatī, Yogamāyā, and other goddesses, who with their shadows bewilder countless universes, become bewildered in the presence of the Lord. That is why they always humbly follow behind him.

105. Even Ananta Śeṣa, the author of the Vedas, becomes bewildered in the Lord's presence. Why, then, should it be surprising that this dig-vijayī paṇḍita became bewildered before the Lord?
106. Therefore I say: Whatever is impossible for a human being to do, the Supreme Lord can do with ease.
107. Whatever the Lord does is, at its root, always meant to rescue the suffering conditioned souls.
108. When the Lord thus defeated the dig-vijayī paṇḍita, all the students began to smile and laugh.
109. But the Lord stopped them. To the brāhmaṇa He spoke these sweet words:
110. "For now please go to the place where you are staying. Tomorrow I will talk with you.
111. "You must be tired from speaking so much. It is late at night. Go and take rest."
112. In this way the Lord was very gentle. The persons He defeated did not feel unhappy.
113. Although He defeated them, the Lord gave great pleasure to all the teachers in Navadvīpa.
114. The Lord said, "For now please go home. Sit down and look at your books. Tomorrow I will ask more questions. You must try to answer them."
115. When the Lord defeated an opponent, He did not break their honor. Therefore everyone loved the Lord. Everyone was pleased with Him.
116. In their hearts all the paṇḍitas of Navadvīpa deeply loved the Lord.
117. Accompanied by His students, the Lord returned to His home. In his heart the dig-vijayī paṇḍita was very embarrassed.
118. In his heart the unhappy brāhmaṇa thought, "Goddess Sarasvatī gave me a boon.
- 119-120. "She said that in this world I would never see any scholar learned in nyāya, sāṅkhya, pātāñjala, mīmāṃsā, vaiśeṣika, or Vedānta who would dare to challenge me.
121. "A brāhmaṇa who teaches grammar to children has defeated me. This has happened by divine arrangement.
122. "The boon Goddess Sarasvatī gave is now broken. A great doubt has entered my heart.
123. "Did I offend the goddess? Have my intelligence and talent all be taken away?
124. "I must find the reason at once." After speaking these words, the brāhmaṇa sat down to chant mantras.
125. After chanting the mantras, the unhappy brāhmaṇa lay down to sleep. Goddess Sarasvatī came before him in a dream.
126. Casting a merciful glance on the brāhmaṇa, Goddess Sarasvatī told him a great secret.
127. Goddess Sarasvatī said, "Listen, O best of brāhmaṇas. I will tell you something that is hidden even from the Vedas.
128. "If you tell this to anyone your life will suddenly become very short.
129. "The person who defeated you is the master of countless universes. That is certain.
130. "I am the eternal maidservant of His lotus feet. I am embarrassed to stand before Him.
131. "In Śrīmad-Bhāgavatam (2.5.13) it is said:

vilajjamānaya yasya
sthātum iṅṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

" 'The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of 'It is I' and 'It is mine'.' " *

132. "O brāhmaṇa, I said that I would stay on your tongue. But in the presence of that person I did not have the power to remain there.
- 133-134. "This I say: Lord Ananta Śeṣa, who recites the Vedas with His thousand mouths, as well as Brahmā, Śiva, and all the demigods who worship the Lord, are in the end completely bewildered when they stand before the Supreme Lord.
135. "The Supreme Lord is the greatest. He is eternal, pure, unbroken, unchanging, perfect, and complete. He stays in everyone's heart.
136. "I told you that you would have knowledge of karma, jñāna, and all sciences, whether auspicious or inauspicious, and whether visible or not.
137. "Please hear why all that knowledge became destroyed. The person you saw was the Supreme Personality of Godhead Himself, appearing in the form of a brāhmaṇa.
138. "O brāhmaṇa, please know that whatever happiness or distress you see come to any creature, from the demigod Brahmā on down, is all manifested by His order.
139. "Please listen. From Him come Matsya, Kūrma, and all the incarnations. O brāhmaṇa, nothing is separate from Him, for He is the Supreme Lord Himself.
140. "He appeared in the form of Varāha and rescued the earth. He appeared in the form of Nṛsiṃha and protected Prahlāda.
141. "He appeared in the form of Vāmana and became the life and soul of Bali Mahārāja. From His lotus feet the Gaṅgā was born.
142. "He descended to this world in Ayodhyā. He killed the demon Rāvaṇa and enjoyed many pastimes.
143. "I tell you: the same person whom Vasudeva carried to Nanda has now appeared as a brāhmaṇa's son. Now He happily tastes the nectar of scholarship.
144. "How will a person understand this incarnation of the Lord by reading the Vedas? Only if the Lord reveals Himself will one understand. Otherwise one will never have the power to understand Him.

145. "Becoming a dig-vijayī paṇḍita was not the true result obtained by chanting my mantras..
146. "The true result of those mantras you have just now attained, for just now You have directly seen the master of the countless universe.
147. "O brāhmaṇa, quickly go to His feet. Offer your body to Him.
148. "Do not think these are some words in a dream. Pushed by the power of the mantras you chanted, I have told you a secret hidden even from the Vedas."
149. After speaking these words, Goddess Sarasvatī disappeared. Then the very fortunate brāhmaṇa awakened.
150. Awakening at dawn, the brāhmaṇa went to the Lord.
151. The brāhmaṇa offered daṇḍavat obeisances to the Lord. The Lord picked him up and embraced him.
152. The Lord said, "Why, O brāhmaṇa, do you act in this way?" The brāhmaṇa replied, "To get Your glance of mercy."
153. The Lord said, "You are a great dig-vijayī paṇḍita. Why do you come to me like this?"
154. The dig-vijayī paṇḍita said, "O king of brāhmaṇas, please hear me. To worship You is the perfection of all activities.
155. "You are Lord Nārāyaṇa. In the form of a brāhmaṇa You have come to the Kali-yuga. How can the people in general have the power understand Your true identity?
156. "From the beginning a doubt was born in my heart. Then You asked me questions, and I could not answer them.
157. "You are the prideless Supreme Lord. All the Vedas describe You. I have seen the truth. It is not otherwise.
158. "Three times You defeated me. Still, You protected my honor.
159. "Who but the Supreme Personality of Godhead has the power to do that? Therefore You must be Lord Nārāyaṇa. Of that there is no doubt.
- 160-162. "With my words I defeated all the paṇḍitas of Gauḍa, Trihuta, Dillī, Kāśī, Gujarat, Vijaya-nagara, Kāñcī-purī, Aṅga, Vāṅga, Tailāṅga, Orissa, and all other places. I made them all flee far away. They did not even have the power to understand my words.
163. "However, when I approach You, I no longer have the power to speak so eloquently. Where did all my intelligence go?
164. "It is not the least surprising that You could do this, for You are the master of Goddess Sarasvatī. The goddess personally told me that.
- 165-166. "By my great good fortune I came to Navadvīpa and saw You. I am drowning in the well of repeated birth and death. Bewildered by foolish material desires, and forgetting the truth, I was cheated.
167. "By divine arrangement, by my good fortune, I was able to see You. Please place Your merciful glance upon me.
168. "It is Your nature to help others. Except for You, I have no shelter and no person to give me mercy.
169. "O Lord, please teach me how to act so that material desires will never again stay in my heart."
170. After speaking these plaintive words, the dig-vijayī paṇḍita spoke many prayers of glorification. Then he very humbly bowed down.
171. Hearing the brāhmaṇa's words, Lord Caitanya smiled and spoke this reply:
172. "O best of brāhmaṇas, please listen. You are very fortunate. Goddess Sarasvatī personally stays on your tongue.
173. "To think, 'I will become a dig-vijayī paṇḍita and conquer all directions', is not true knowledge. The wise say that true knowledge is to worship the Supreme Lord.
174. "Engage your mind in worshipping Him. When he leaves the body, the soul cannot take with him even a small portion of the wealth and power he has gained.
175. "Therefore the great souls renounce everything and resolutely engage their hearts and minds in serving the Supreme Lord.
176. "O brāhmaṇa, you should immediately renounce all worthless material things. Then you should always worship Lord Kṛṣṇa's feet.
177. "Until death comes you should always serve Lord Kṛṣṇa. Of this there is no doubt.
178. "Know that without doubt the fruit of true knowledge is contained in these words: 'The real wealth to be enjoyed by the heart and mind is found at Lord Kṛṣṇa's lotus feet.'
179. "This important teaching I give to you: 'In the countless material universes the only thing valuable or real is devotional service to Lord Viṣṇu.'
180. After speaking these words, Lord Caitanya happily embraced the brāhmaṇa.
181. Embraced by the king of Vaikuṇṭha, the brāhmaṇa became free of all material bondage.
182. Then the Lord said, "O brāhmaṇa, renounce all pride, worship Lord Kṛṣṇa, and be merciful to all living beings.
183. "Do not repeat to anyone anything of what Goddess Sarasvatī has told you.
184. "Know without doubt that to do so will greatly shorten your life and slow your progress to the spiritual world."
185. After receiving the Lord's instructions, the brāhmaṇa offered daṇḍavat obeisances.
186. Again and again he bowed down before the Lord's lotus feet. His life now a perfect success, the brāhmaṇa departed.
187. By the Lord's will, devotional service, renunciation, and true knowledge all made their home in the brāhmaṇa's body.
188. The brāhmaṇa's pride in being a great dig-vijayī paṇḍita went far away. Now he was more humble than a blade of grass.
189. He renounced his elephants, horses, palanquins, wealth, and everything else.
190. The dig-vijayī paṇḍita now traveled alone. Lord Caitanya was his only happiness.
191. By Lord Caitanya's mercy one can renounce a kingship and become a beggar.
192. In Kali-yuga the proof of this is Dabir Khas, who renounced a kingship and happily lived in the forest.

193. A servant of Lord Kṛṣṇa can very easily renounce the opulences all the world yearns to attain.
194. As long as in one's heart one thinks, "I will be very happy as a king or other exalted person in this world", one cannot know the true glory and happiness of devotional service.
195. In one's heart a servant of Lord Kṛṣṇa thinks, "Let the happiness of being a king or other so-called exalted person stay far away. Even the happiness of liberation is very small and unimportant."
196. If one does not have the merciful glance of the Supreme Lord, one does not have anything of any value. Therefore the Vedas say that one should worship the Supreme Lord.
197. In this way the dig-vijayī paṇḍita attained liberation. In this way the Lord's wonderful pastimes are described.
198. Soon all of Nadiyā heard the news that Lord Caitanya had defeated the dig-vijayī paṇḍita.
199. Filled with wonder, everyone declared, "Nimāi Paṇḍita is very learned.
200. "The dig-vijayī paṇḍita defeated everyone wherever he went. We did not hear of anyone who was more learned than he.
201. "Still, Nimāi Paṇḍita took away all his pride. Now Nimāi Paṇḍita will become very famous for His learning."
202. Someone said, "If this brāhmaṇa studies logic, He will become a great bhāṭṭācārya. No one will ever defeat Him."
203. Some other people said, "O my brothers, let us meet together and give this brāhmaṇa the title 'vādi-simha' (the lion of debaters)."
204. In this way the people were bewildered by Yogamāyā. Although they directly saw the Lord, they did not have the power to know His true identity.
205. In this way everyone in Navadvīpa chanted the glories of Lord Caitanya.
206. I offer my respectful obeisances to the residents of Navadvīpa, who had the power to see all these pastimes of the Lord.
207. Anyone who hears of Lord Caitanya's conquest of the dig-vijayī paṇḍita will never meet defeat.
208. Anyone who hears of Lord Caitanya's very charming pastimes of tasting the nectar of learning will become the Lord's servant.
209. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Fourteen Baṅga-deśa-vijaye Lakṣmī-devī-tirodhāna The Victorious Journey to East Bengal and the Disappearance of Lakṣmī-devī

1. Glory, glory to Lord Caitanya Mahāprabhu! Glory, glory to the Lord who is very dear to Nityānanda, and whose transcendental form is eternal!
2. Glory, glory to He who is the life of Pradyumna Miśra! Glory to He who is the life and wealth of Śrī Paramānanda Purī!
3. Glory, glory to He who is the life and wealth of all the Vaiṣṇavas! O Lord, please give Your merciful glance, and thus save all the conditioned souls.
4. O brother, with a single mind please hear the Adi-khaṇḍa, which describes how Lord Kṛṣṇa enjoyed pastimes as a brāhmaṇa.
5. Accompanied by His students, at every moment He who is the king of Vaikuṇṭha enjoyed pastimes of tasting the nectar of learning.
6. Accompanied by His students, in town after town in Navadvīpa the Lord enjoyed pastimes of tasting the nectar of learning.
7. Everyone in Navadvīpa said, "Nimāi Paṇḍita is the crest jewel of teachers."
8. Very, very rich men would at once descend from their palanquins and very respectfully bow down before Him.
9. Simply by seeing the Lord, everyone became filled with awe. In Navadvīpa there was not a single person who was not submissive to Him.
10. The pious people in Navadvīpa would always send foodstuffs to the Lord's home.
11. The supremely generous Lord would always give charity to the distressed.
12. When He saw a person in distress, Lord Caitanya would always very kindly give food, clothing, and money.
13. Guests would always visit the Lord's home. The Lord always received everyone with appropriate hospitality.
14. One day the Lord happily invited ten or twenty sannyāsīs.
15. He sent a messenger to tell His mother that twenty sannyāsīs would soon come to take their meal.
16. There was nothing in the house. In her heart Mother Śacī thought, "How will I feed twenty sannyāsīs?"
17. As she was worrying in this way, someone, I do not know who, suddenly brought all the needed foodstuffs.
18. Lakṣmī-devī then cooked a feast. Then the Lord came home.
19. After giving them their sitting places, the Lord happily fed the sannyāsīs.
20. In this way the merciful Lord received guests and asked how He could serve them.
21. Lord Caitanya gave this instruction about a householder's duty: "Hospitality to guests is at the root of a householder's duty.
22. "I say that a householder who is not hospitable to guests is lower than a bird or a beast.
23. "A householder who, because previous bad karma has nothing to give may give a straw sitting mat, water, and a

place to rest.

24. "In the Manu-saṁhitā (3.10) it is said:

trṇāni bhūmir udakaṁ
vāk caturthī ca sunṛtā
etasyāpi satām gehe
nocchidyante kadācana

" 'A grass (sitting mat), a place (to rest), water (to wash the feet), and, the fourth (in this sequence): sweet words, are never unavailable in the homes of pious persons."

25. "A person who, unable to give anything else, gives pleasant words, is not considered inhospitable.

26. "A person who with an honest heart offers hospitality as far as he is able is called a gracious host."

27. Thus the Supreme Lord showed hospitality to His guests, very respectfully asking how He could serve them.

28. Those guests were very fortunate, for Śrī Śrī Lakṣmī-Nārāyaṇa personally gave them food.

29. They ate the wonderful foods that Brahmā and the demigods at every moment yearn to taste.

30-31. Some people said, "The guests who ate then were not ordinary persons. They must have been Brahmā, Śiva, Śukadeva, Vyāsa, Nārada, and other exalted persons. They must have been demigods and perfect sages who can do whatever they like.

32. "Aware that Śrī Śrī Lakṣmī-Nārāyaṇa had descended to this world in Navadvīpa, these demigods and sage came here in the forms of sannyāsīs.

33. "Others would not have had the power to do as they did. Who but Brahmā and the demigods and sages could have taken that meal?"

34. Someone else said, "The Lord has descended to this world in order to relieve the sufferings of the conditioned souls. He always delivers the suffering souls.

35. Brahmā and all the demigods and sages are like the primary and secondary limbs of the Supreme Lord. They are His associates always.

36. "Still, in this incarnation the Lord has declared, 'To all living entities I will give what even Brahmā and the demigods cannot attain.'

37. "In His own home the Supreme Lord feeds the distressed conditioned souls. He does this to deliver them from the material world."

38. Devoted to her husband, with a happy heart Lakṣmī-devī cooked His meals.

39. Seeing Lakṣmī's virtues, fortunate Śacī found her joy increase hour by hour.

40. From dawn she was busy with household chores. She did everything. That was her nature.

41. In the auspicious circle of the temple-room she happily drew a conchshell and a cakra.

42. She prepared fragrances, flowers, incense, lamps and scented water for the worship of the Lord.

43. She always served Tulasī. With a respectful heart she served Śacī.

44. Seeing Lakṣmī's virtues, Lord Caitanya was very satisfied at heart, although with His mouth He never spoke any words about it.

45. Some days Lakṣmī would place the Lord's feet on her lap and massage His soles at every moment.

46. Sometimes Śacī would see a wonderful flame of light come from the soles of Her son's feet.

47. Some days Mother Śacī could smell the fragrance of lotus flowers everywhere in the house. The fragrance had no end.

48. In this way Śrī Śrī Lakṣmī-Nārāyaṇa stayed in Navadvīpa. Because They had concealed Their true identities, no one knew who They were.

49. One day the supremely independent Lord decided that He wished to see East Bengal.

50. The Lord spoke these words to His mother: "O mother, I will go on a journey for some days."

51. To Lakṣmī the Lord said, "Always serve My mother."

52. Taking with Him some of His kinsmen and students, the Lord happily went to East Bengal.

53. Whoever saw the Lord on His travels could not turn his eyes away from Him.

54. Seeing Him, the women said, "I offer my respectful obeisances to the fortunate woman who gave birth to such a son.

55. "The fortunate a glorious woman who has such a husband has certainly made her birth as a woman a great success."

56. Gazing at the Lord as He walked on the path, the men and women happily spoke in this way again and again.

57. The demigods yearn to see the Lord. By the Lord's mercy these people saw Him.

58. After some days of slow travel in this way, Lord Caitanya came to the banks of the Padmāvatī.

59. The Padmāvatī's waters were beautiful with many waves. Its banks were beautiful with gardens and forests.

60. After happily gazing at the Padmāvatī, the Lord and His companions bathed in her waters.

61. From that day the Padmāvatī became very fortunate and glorious. It became able to purify all the worlds.

62. The Padmāvatī River was very beautiful to see. Its current, waves, and banks were very beautiful and charming.

63. Gazing at the Padmāvatī, the Lord became very happy. Because of her good fortune, the Lord stayed there for some days.

64-65. It was her good fortune that every day the Lord played in the Padmāvatī's waters, as before He happily played with His students in the waters of the Gaṅgā.

66. Because Lord Caitanya traveled there, to this day East Bengal is very fortunate and glorious.

67. Hearing that Lord Caitanya was staying on the banks of the Padmāvatī, everyone there became filled with joy.

68. In every direction were the words, “Nimāi Paṇḍita, the crest jewel of teachers, has come here.”

69. With gifts in their hands, the fortunate brāhmaṇas at once came to meet Him.

70. They approached the Lord, bowed down, presented their gifts, and said,

71. “We are all very fortunate to have Your glorious presence in our country.

72. Here people work to collect money so they may go to Navadvīpa and study under Your guidance.

73. “Now, without any effort on our part, Your Lordship has come to our door.

74. “You must be an incarnation of Bṛhaspati. No other teacher is like You.

75. “Then again, it is not right to compare You to Bṛhaspati. You must be an incarnation of the Supreme Personality of Godhead Himself. That is what I think within my heart.

76. “No one but the Lord Himself can be as learned as You are. No has in their heart the wealth of knowledge that You have.

77. “We place this request before You: Please give a little learning to us all.

78. “O jewel of the brāhmaṇas, we read and teach and hear Your commentaries.

79. Please accept us all as Your students. Please place Your glory in our country.”

80. Smiling, the Lord assured them that He would stay. Thus for some days the Lord enjoyed pastimes in East Bengal.

81. Because of this fortunate event, even today all the men and women in East Bengal are followers of Lord Caitanya’s saṅkīrtana movement.

82. Gradually, some sinners came and destroyed everything.

83. Interested only in filling their bellies, these sinners claim, “I am Lord Rāmacandra.”

84. Some of these sinners gave up chanting the holy names of Lord Kṛṣṇa. Instead they chanted the name “Nārāyaṇa”, thinking that name refereed to themselves.

85. I can see the truth of these people. Why are they not ashamed to make these useless claims about themselves, claims that are like a heap of ashes?

86. In Rādhā-deśa lives a great brāhmaṇa-demon. In his heart he is a demon, but he has a glass-facade of being a brāhmaṇa.

87. This sinner claims that he is Kṛṣṇa and calls himself “Gopāla”. Everyone else called him “the jackal”.

88. Only Lord Caitanya is the Supreme Personality of Godhead, and no one else. Degraded persons who claim to be God are only a pathetic heaps of ashes.

89. Raising my arms, I proclaim the truth: “Lord Caitanya is the Supreme Personality of Godhead, Lord Hari, who is master of countless universes!

90. “By remembering His holy name one becomes free of all material bondage. By remembering His servants one is victorious everywhere.

91. “Look. His glories are sung in all the worlds. Leave the wrong path and worship Lord Caitanya’s feet.”

92. In this way Lord Caitanya, who is the king of Vaikuṇṭha, stayed in East Bengal and happily enjoyed pastimes of tasting the nectar of learning.

93. In this way the Lord enjoyed pastimes as a great scholar. Always looking at the Padmāvatī, He happily traveled.

94. In East Bengal the Lord had thousands and thousands of students. I do not know what it was like, who were the Lord’s students and where they stayed.

95. Hearing of His arrival, the people of East Bengal flocked to the Lord. They declared, “I will go and study under Nimāi Paṇḍita.”

96. Casting His merciful glance on the people, the Lord gave lectures. In two months all His students were learned scholars.

97. Hundreds and hundreds of students became learned and returned to their homes. Then many others came, also to hear from the Lord.

98. In this way the king of Vaikuṇṭha stayed in East Bengal and enjoyed pastimes of tasting the nectar of learning.

99. Meanwhile, in Navadvīpa, Lakṣmī was very unhappy at heart to be separated from her Lord. Still, the goddess did not say anything.

100. The goddess always served Mother Śacī. From the time of her Lord’s departure she did not eat anything.

101. In name only did she accept only a little food. In her heart she was very unhappy to be separated from her Lord.

102. The Lord was her only master. Every night she wept. Not for a moment was she happy at heart.

103. Lakṣmī could not bear separation from her Lord. She longed to be with Him.

104. Leaving behind, in this earthly world, a false image of her form, she went, unseen, to her master’s side.

105. By the Gaṅgā’s bank, in meditation holding her master’s lotus feet to her breast, she departed in glory.

106. I do not have the power to describe Śacī’s suffering. Hearing Mother Śacī weep, wood began to melt.

107. I do not have the power to describe all of her sufferings. Therefore I will describe them briefly, in the form of sūtras.

108. Hearing this news, all the pious people became very unhappy. They all came and acted appropriately.

109. After staying for some days in East Bengal, the Lord wished to return home.

110. Hearing, “The Lord will return home”, everyone came and gave gifts, as far as they were able.

111. They brought gold, silver, waterpots, splendid sitting mats, glorious rugs, and many kinds of clothing.

112. Everyone brought whatever was the best in his house and happily gave it to the Lord.

113. Casting His glance of mercy on everyone, Lord Caitanya, who is Lord Hari Himself, accepted the gifts.

114. Happily bidding farewell to everyone, Lord Caitanya returned to His own home.

115. Wishing to study under the Lord at His own place, many students accompanied Him.
 116. At that time there was a pious and intelligent (sāra-grāhi) brāhmaṇa named Tapaṇa Mīśra.
 117. He could not understand what was the goal of life and the way to attain it. He asked about it, but no one could answer his questions.
 118. Day and night he chanted the mantra to his worshipable Deity, but there was no peace in his heart, for he did not know how to attain the goal of life.
 119. One time, at the end of night, because of his great good fortune, this brāhmaṇa saw an auspicious dream.
 120. A divine form came before the brāhmaṇa and told him a secret.
 121. "Please listen. Listen, O saintly brāhmaṇa. Don't worry. Be peaceful at heart.
 122. "Go to Nīlāi Paṇḍita. He will explain to you the goal of life and the way to attain it.
 123. "He is not a human being. He is the Supreme Personality of Godhead, Lord Nara-Nārāyaṇa Ṛṣi, enjoying pastimes in a humanlike form. He is the origin of all the universes.
 124. "Do not tell this secret, which is hidden even from the Vedas. If you tell it, you will suffer birth after birth."
 125. Then the divine form disappeared. The brāhmaṇa woke up. After seeing that dream, the brāhmaṇa wept.
 126. Again and again he thought in his heart, "How fortunate I am!" Thinking in this way, he at once went to meet the Lord.
 127. Supremely handsome and charming Lord Caitanya was sitting, surrounded by His students.
 128. The brāhmaṇa approached, fell before the Lord's feet, and then stood in that assembly with folded hands.
 129. The brāhmaṇa said, "I am a very fallen and lowly person. With Your merciful glance please deliver me from this material world.
 130. "I do not have any knowledge of the goal of life or the way to attain it. Please be merciful and explain them to me.
 131. "Material sense pleasures do not please my heart. How will I make my heart peaceful. Please tell me, O merciful one."
 132. The Lord said, "O brāhmaṇa, how can I describe your good fortune? You desire to worship Lord Kṛṣṇa perfectly.
 133. "Devotional service to the Lord is very difficult to attain. It is like an ocean that has no shore. The Supreme Lord Himself explains how it should be done in each yuga (yuga-dharma).
 134. "In each of the four yugas the Supreme Lord personally establishes the appropriate one of the four yuga-dharmas. When He has established the yuga-dharma, He returns to His own abode.
 135. "The Lord Himself declares in Bhagavad-gītā (4.8):

paritrāṇāya sādḥūnām
 vināśāya ca duṣkṛtām
 dharma-saṁsthāpanārthāya
 sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium."*

136. "In Śrīmad-Bhāgavatam (10.8.13) it is said:

āsan varṇās trayo hy asya
 gr̥hṇato 'nuyugaṁ tanūḥ
 śuklo raktas tathā pīta
 idānīm kṛṣṇatām gataḥ

"Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors ; white, red, and yellow, now He has appeared in a blackish color."*

137. "In each of the four yugas one of the four yuga-dharmas is the cause of auspiciousness for the conditioned souls. In the Kali-yuga the yuga-dharma is nāma-saṅkīrtana (chanting the holy name of the Lord).

138. "In Śrīmad-Bhāgavatam (12.3.52) it is said:

kṛte yad dhyāyato viṣṇuṁ
 tretāyām yajato makhaiḥ
 dvāpare paricaryāyām
 kalau tad dhari-kīrtanāt

"Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."*

139. "Therefore in Kali-yuga the sacrifice of chanting the Lord's holy names (nāma-yajña) is the best spiritual activity. No other dharma is better than it.

140. "The Vedas do not have the power to describe the glories of a person who day and night tastes and hears the holy names of the Lord.

141. “Please listen, O Tapanā Miśra. neither austerities nor sacrifices are the dharma for Kali-yuga. Truly fortunate is the person who worships Lord Kṛṣṇa.

142. “Therefore, please go home and worship Lord Kṛṣṇa. Avoid duplicity, and keep Lord Kṛṣṇa as the only goal of your life.

143. “The goal of life and the way to attain it are this: Meet with others and together chant the holy names of Lord Hari.

144. “In the Bṛhan-Nāradiya Purāṇa it is said:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

“In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.”*

145. “Here are the holy names of the Lord:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

146. “These sixteen names and thirty-two syllables are called the mahā-mantra (great mantra).

147. “When you chant these names again and again, pure love of Kṛṣṇa will sprout within you. Then you will understand what is the goal of life and the way to attain it.”

148. Hearing this teaching from the Lord, the brāhmaṇa bowed down again and again.

149. Tapanā Miśra said, “Give the order, and I will join your company.” The Lord replied, “Go at once to Vārāṇasī.

150. “There you will meet Me again and have My association. There I will explain to you everything about the goal of life and the way to attain it.”

151. After speaking these words, the Lord embraced him. The brāhmaṇa was filled with spiritual love. The hairs on his body stood erect.

152. Embraced by the king of Vaiṣṇava, the brāhmaṇa was happy with spiritual bliss.

153. At the time of the Lord's departure, the brāhmaṇa grasped the Lord's feet. In a secluded place he described his dream.

154. Hearing it, the Lord replied, “It is true. But do not tell it to anyone.”

155. Again and again, and with great earnestness, the Lord forbade him to reveal the dream. Then the Lord smiled, stood up, and, at an auspicious moment, began His journey.

156. Thus, after blessing the land of East Bengal and making it fortunate, Lord Caitanya, who is Lord Hari Himself, returned to His own home.

157. Bringing with Him the many gifts, at sunset the Lord arrived at His home.

158. The Lord offered daṇḍavat obeisances at His mother's feet. All the gifts He gave to her.

159. Then, accompanied by His students, the Lord quickly went to dive into the Gaṅgā.

160. Then, unhappy at heart, and accompanied by her associates, Mother Śacī began to cook.

161. Accompanied by His associates, Lord Caitanya, the supreme śikṣā-guru, respectfully offered daṇḍavat obeisances to the Gaṅgā.

162. For some moments He played in the water. Then He bathed. Then, after seeing the Gaṅgā, He returned home.

163. Then, after performing His regular duties, Lord Caitanya, who is Lord Hari Himself, sat down to eat.

164. After enjoying His meal, He who is the king of Vaiṣṇava entered the room that was a Viṣṇu temple.

165. Then the Lord left the temple-room to talk with His kinsmen. Everyone gathered around Him in the house.

166. The Lord very happily talked and joked with everyone. He described His activities in East Bengal.

167. Laughing and laughing, the Lord imitated the East Bengali dialect.

168. Although they were all grieving, none of the kinsmen described Lakṣmī's glorious departure from this world.

169. After staying for some moments, the kinsmen took their leave and returned to their homes.

170. Sitting down, the Lord chewed betelnuts and spoke many joking words.

171. Unhappy at heart, Śacī-devī stayed hidden in the house. She did not come before her son.

172. The Lord came before His mother. He gazed at her unhappy face.

173. The Lord spoke sweet words to His mother. “Mother, I see that you are unhappy. What is the reason?”

174. “I have happily returned from a faraway country. You should be happy at heart.

175. “Instead, I see from your face that you are unhappy. Look. Tell Me the truth. Mother, what is the reason?”

176. Hearing her son's words, Mother Śacī lowered her face. She wept. Unhappy, she gave no answer.

177. The Lord said, “Mother, I know everything. I know that some inauspiciousness has come to your daughter-in-law.

178. Everyone said, “Listen, O paṇḍita. Your brāhmaṇi has gone to the Gaṅgā.”

179. Hearing of His wife's glorious departure from this world, Lord Caitanya, who is Lord Hari Himself, bowed His

head for a moment.

180. Voluntarily accepting the unhappiness of separation from His beloved, He who is the essence of all the Vedas stood silent.

181. For a moment He imitated the unhappiness of ordinary men. Then with a peaceful heart He began to speak.

182. The Lord said, “In Śrīmad-Bhāgavatam (8.16.19) it is said:

kasya ke pati-putrādya
moha eva hi kāraṇam

“ ‘Because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.’ “

183. The Lord said, “Mother, why are you unhappy? How can you break what is destined to be?

184. “No one can stop time. That is why the Vedas say, ‘The material world is not eternal.’

185. “The whole material world is subject to the Supreme Lord’s will. Who but He can bring people together and then separate them from each other?

186. “Therefore this was done by the wish of the Supreme Lord Himself. Why, then, should you be unhappy?

187. “Who but a very pious and fortunate woman would thus attain the Gaṅgā before her husband does?

188. Thus the Lord consoled His mother. Accompanied by His kinsmen, the Lord performed the proper rituals.

189. Hearing the Lord’s very sweet nectar words, everyone became free of all unhappiness.

190. In this way Lord Caitanya, who is the king of Vaiṣṇava, enjoyed pastimes of tasting the nectar of learning.

191. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Fifteen Śrī Viṣṇupriyā-pariṇaya-varṇana Description of the Marriage to Śrī Viṣṇupriyā

1. Glory, glory to Lord Caitanya! Glory to Lord Nityānanda! O my Lords, please place Your feet in my heart.
2. Glory, glory to Lord Caitanya and His associates! One who hears these narration’s of Lord Caitanya will attain true devotional service.
3. In this way the Lord passionately enjoyed pastimes of learning. He kept His true identity a secret. He did not reveal it.
4. At sunrise the Lord would chant the Gāyatrī mantra, perform other duties, offer obeisances to His mother, and then go to teach.
5. Mukunda-Saṅjaya had been the Lord’s servant for many births. Puruṣottama dasa was his son.
6. To teach His students, every day Lord Caitanya would gloriously walk to the home of this fortunate person.
7. First the Lord would sit in the caṇḍi-maṇḍapa. Then His students would enter.
8. Sometimes a student would forget to put tilaka on his forehead.
9. The Lord always establishes all the principles of religion. Never deviating from the principles of religion, the Lord protects the world.
10. The Lord would make him so embarrassed that the student would never again fail to wear tilaka.
11. The Lord would say, “O My brother, I do not see tilaka on your forehead. What is the reason for that?
12. “ ‘If a brāhmaṇa does not wear tilaka on his forehead, then that forehead becomes like a creation-ground.’ The Vedas say that.
13. “This I know: Today you have not chanted the Gāyatrī-mantra. O My brother, today your chanting of Gāyatrī is in vain.
14. “Go home and chant Gāyatrī again. When you have chanted Gāyatrī again you may return and study.”
15. That is how the Lord was with His students. Every one of them was very attentive to his religious duties.
16. The Lord was playful and arrogant. No one was like Him. He was active in many different ways.
17. Still, He would never joke with others’ wives. Seeing a woman from far away, He would move to one side.
18. Seeing a person from Śrīhaṭṭa, the Lord would make fun of his dialect.
19. Then the person from Śrīhaṭṭa would angrily say, “Ai! Ai! What country are You from, that You talk so confidently?
20. “Say from where Your father, mother, and other kinsmen came. I can see. Were they not born in Śrīhaṭṭa?
21. “You are a son of Śrīhaṭṭa. Why do You make such an uproar?”
22. No matter what they said, the Lord would not accept it. In different ways He would continue to mock that dialect.
23. When great anger was not the response, the Lord would still mock the Śrīhaṭṭa dialect.
24. Sometimes they would very angrily chase the Lord. Unable to catch Him, they could only shout and threaten.
25. Sometimes one of them would catch the Lord, grab His dhoti at the waist, and angrily drag Him to the Muslim governor.
26. At the end the Lord’s friends would come and somehow everything would be made right.
27. Some days the Lord would enter a storeroom belonging to a person from east Bengal, break everything, and flee.

28. In this way the Lord was mischievous to everyone. Still, He never cast a sidelong glance to any woman.
29. In this incarnation the Lord would not even hear the word “woman”. For that He was famous in the world.
30. Therefore the wise devotees never glorify Lord Caitanya as “Gaurāṅga-nāgara”.
31. Although it is possible to glorify the Lord in every way, the wise devotees glorify the Lord in a way proper for the nature He displays at the moment.
32. In this way the king of Vaikuṇṭha enjoyed pastimes of tasting the nectar of learning at Mukunda-Saṅjaya’s house.
33. The circle of His students splendid in the four directions, the happy Lord lectured in their midst.
34. Sometimes the Lord would stop, have a servant anoint His head with Viṣṇu oil, and then happily proceed with His lecture.
35. Beginning at sunrise, the Lord, who is a treasure house of virtues, would teach for six hours. Then He would go to bathe in the Gaṅgā.
36. Every evening He would again lecture for half the night.
37. After only one year of study, His students would become paṇḍitas learned in all truths.
38. In this way the Lord tasted the nectar of learning. Meanwhile, Śacī was always thinking of His re-marriage.
39. In all of Navadvīpa Śacī was always looking for a suitable bride for her son.
40. In Navadvīpa lived a very fortunate and generous person named Śrī Sanātana.
- 41-42. He was honest, generous, very devoted to Lord Viṣṇu, hospitable to guests, always eager to help others, truthful, in control of his senses, born in an illustrious family, and famous everywhere as a “rāja-paṇḍita” (regal scholar).
43. He was also very wealthy. He easily maintained many persons.
44. His daughter was very beautiful and well-behaved. She was like Goddess Lakṣmī, the mother of the worlds, personified.
45. The moment she saw her, Śacī-devī thought in her heart, “This is the right girl for my son.”
46. From childhood she bathed two or three times daily in the Ganga. She did not know anything but devotion to Lord Viṣṇu and to her father and mother.
47. Day after day, whenever she saw her at the bathing ghāṭa, she would humbly bow down to Mother Śacī’s feet.
48. Very pleased with her, Mother Śacī blessed her, saying, “May Lord Kṛṣṇa bless you with a suitable husband.”
49. As she bathed in the Gaṅgā, Mother Śacī thought in her heart, “This girl should be given to my son.”
50. In their hearts the rāja-paṇḍita and his kinsmen also desired to give the girl to the Lord.
51. By divine arrangement Śacī met Kāśīnātha Paṇḍita and said to him, “My boy, please hear my words.
52. “Please tell the rāja-paṇḍita that if he wishes he may give his daughter to my son.”
53. Chanting the names “Durgā!” and “Kṛṣṇa!”, Kāśīnātha Paṇḍita at once went to the rāja-paṇḍita’s home.
54. Seeing Kāśīnātha, the rāja-paṇḍita respectfully offered him a place to sit.
55. Offer him proper respect, the paṇḍita asked, “Why have you come, O my brother?”
56. Kāśīnātha replied, “I have something to tell you. If your heart is so inclined, you may act upon it.
57. “You should give your daughter to Viśvambhara Paṇḍita. In every way they are a good match.
58. “He will be a glorious husband suitable for your daughter, and your very chaste daughter will also be suitable for Him.
59. “As Lord Kṛṣṇa and Rukmini are right for each other, so your Viṣṇupriyā and Nimāi Paṇḍita are also right for each other.
60. Hearing these words, the paṇḍita met with his wife and kinsmen to consider what to do. He said, “Let us look at what he has said.”
61. They all replied, “What do we have to think about? You should agree and make all the arrangements at once.”
62. Happy, the rāja-paṇḍita then said to Kāśīnātha Paṇḍita,
63. “I will give my daughter to Viśvambhara Paṇḍita. I will arrange everything. There is not another brāhmaṇa like Viśvambhara.
64. “If my entire dynasty is fortunate, then the Lord will accept this union with my daughter.
65. “Go and tell them everything. I am firmly in favor of this marriage. I will make all the arrangements.”
66. Hearing this, Kāśīnātha Mīśra went to Śacī and happily told her everything.
67. Hearing that all was arranged, Mother Śacī became happy. She began to make all the arrangements.
68. Hearing of the Lord’s marriage, all His students became very happy at heart.
69. From the beginning a great soul named Buddhimanta insisted, “I will pay for this marriage.”
70. Then Mukunda-Saṅjaya said, “O my friend, O my brother, please listen. You will pay for everything and I will not pay for even a little?”
71. Then Buddhimanta Khāna said, “O my friend, O my brother, “This will not be anything like the marriage of a poor brāhmaṇa.
72. “When the people see this paṇḍita’s marriage, they will think a prince is getting married.”
73. Then, on an auspicious day, and at an auspicious time, with a happy heart everyone met and performed the adhvāsa ceremony.
74. A great, great canopy was arranged. Many banana trees were brought.
75. There were full waterpots, lamps, grain, yogurt, and mangoes. There were many auspicious things.
76. Everything was brought. The floor was decorated with colorful designs.
- 77-78. To all the Vaisnavas, brāhmaṇa, and respectable persons in Navadvīpa the following invitation was sent, “In the afternoon please come to the adhvāsa and you will enjoy a wonderful feast.”
79. As the afternoon began the musicians began to play their instruments.

80. Then there arose a great sound of mṛdaṅgas, shanais, jayaṭākas, karatālas, and many other instruments.

81-82. The poets recited prayers, the chaste ladies devoted to their husbands made auspicious sounds, and the brāhmaṇas recited the Vedas. In the midst of all this sat He who is the jewel of the regal brāhmaṇas.

83. In the four directions sat the circle of brāhmaṇas. Everyone was very happy at heart.

84. Then someone brought fragrances, sandal paste, betelnuts, and splendid garlands to give to the brāhmaṇas.

85. Someone placed the garlands around their heads, anointed their limbs with the sandal paste, and gave them each a cup of betelnuts.

86. Nadiyā was a community of brāhmaṇas. There was no end to the brāhmaṇas. Many brāhmaṇas came. Then more brāhmaṇas came. There was no end.

87. Among the guests were many greedy persons. After arriving once, they would dress like actors in a play and arrive again.

88. Coming again, they would again accept the garland, sandal paste, and betelnuts.

89. Everyone was intoxicated with bliss. Who can understand it? Smiling, the Lord gave this order:

90. "Three times give the garland, sandal paste, and betelnuts to everyone. Don't worry. Give as many times as the people wish."

91. In this way the Lord solved the problem of some guests accepting the gifts many times.

92-93. The Lord, who deeply loves the brāhmaṇas, thought in His heart, "It is not good that some foolish brāhmaṇas accept the gifts many times. It is cheating and it is an offense." That is why the Lord ordered, "Give everything three times. Then everyone will be completely satisfied."

94. Accepting the gifts three times, everyone became happy at heart. No one cheated.

95. The garlands, sandal paste, and betel nuts were all manifested from Lord Ananta Śeṣa. This secret truth no one knew.

96. When these gifts were given to the guests, some remnants of them fell to the ground.

97. Those remnants would be enough to supply five ordinary weddings.

98. Everyone was joyful at heart. Everyone said, "This is a glorious, glorious, glorious adhivāsa."

99. Even Navadvīpa's wealthy elite, who were the masters of hundreds and thousands of coins, did not celebrate for their sons an adhivāsa like that.

100. No one had ever given such lavish gifts of garlands, sandal paste, and betelnuts before in Navadvīpa.

101. The rāja-panḍita was very joyful at heart. It was he who had brought the ingredients for the adhivāsa.

102. When the relatives and brāhmaṇas arrived there was a great festival of singing, dancing, and instrumental music.

103. At an auspicious moment, with a very happy heart, and following the rules of the Vedas, the rāja-panḍita decorated the Lord with fragrant tilaka.

104. At that moment everyone recited prayers and called out, "Jaya! Jaya! Hari!"

105. The wives devoted to their husbands made glorious sounds. The singing and instrumental music brought great bliss.

106. In this way the auspicious adhivāsa ceremony was celebrated. At the end the regal brāhmaṇa Sanātana returned to his home.

107. At an auspicious moment the Lord's relatives also celebrated a similar adhivāsa ceremony for Viṣṇupriyā.

108. Whatever wedding rituals were customary the divine couple celebrated with great happiness.

109. On the day of the wedding, Lord Caitanya bathed at sunrise and then worshiped Lord Viṣṇu.

110. Then, accompanied by His kinsmen, the Lord sat down to perform the nāṇḍimukha ceremony.

111. There was a great tumult of singing, dancing, and instrumental music. Auspicious sounds of Jaya! Jaya!" rose in the four directions.

112. Shoreless oceans of full waterpots, rice, yogurt, lamps, and mangoes were placed at the door, in the house, and in the courtyard.

113. In the four directions were fluttering flags of many colors, banana trees, and mango branches.

114. Then, accompanied by the wives devoted to their husbands, Mother Śacī very happily performed the customary rituals.

115. First, with a very happy heart she bathed in the Gaṅgā. Then, accompanied by instrumental music, she went to the temple of Goddess Śaṣṭhī.

116. After worshiping Goddess Śaṣṭhī, Śacī visited the homes of her relatives. Thus performing the customary rituals, she returned to her own home.

117. Again and again giving them gifts of puffed rice, bananas, oil, betelnuts, and red sindūra, she completely satisfied all the ladies.

118. By the Lord's power these things all became limitless in quantity. Śacī gave these gifts five or seven times to each woman.

119. Then all the ladies bathed with oil. There was not one of them that was not perfectly happy at heart.

120. There was great bliss at Goddess Lakṣmī's home. Lakṣmī's mother was very joyful at heart.

121. The rāja-panḍita was also very joyful at heart. By giving away His great treasure, He was floating in bliss.

122. After performing all these rituals, Lord Caitanya sat down for a moment's rest.

123. Then the Lord pleased the brāhmaṇa by giving them food and garments. He humbly bowed before them.

124. He gave appropriate gifts to each person. In this way He honored everyone.

125. Very pleased, all the brāhmaṇas offered their blessings. Then everyone went home for lunch.

126. In the afternoon everyone came to dress and decorate the Lord.

127. Everyone placed sandal paste on the Lord's graceful limbs. Everywhere they anointed Him with fragrances.

128. They made a half-moon of sandal paste on His forehead. In the middle of that half-moon they placed splendid and fragrant tilaka.

129. A wonderful crown glistened on the Lord's graceful head. A fragrant garland covered His entire body.

130. He was dressed in splendid, fine, yellow dhoti that was folded three times. Black kajjala was placed around His eyes.

131. He held rice and dūrvā grass. A string was tied around His wrist. He was given a mirror and a banana shoot to hold.

132. Golden earrings swung from the root of His ears. A necklace of many different jewels hung from His shoulders.

133. In this way everyone happily decorated the Lord's limbs.

134. Gazing at the Lord's form, the men and women became enchanted. They forgot who they were.

135. Three hours passed in this way. Everyone said, "Now should begin the auspicious and glorious procession.

136. "For three hours the procession will walk through all of Navadvīpa. At sunset everyone will go to the bride's home."

137. Then Buddhimanta Khān happily brought a splendid palanquin.

138. Then a tumult of singing and instrumental music rose. The brāhmaṇas chanted the very auspicious sounds of the Vedas.

139. Poets recited many prayers. Bliss descended on the four directions.

140. Then the Lord circumambulated His mother and respectfully bowed down before the brāhmaṇas.

141. When the Lord sat on the palanquin, auspicious sounds of "Jaya! Jaya!" arose in the four directions.

142. Then the ladies made auspicious sounds. There was no other sound in any direction.

143. The procession first went to the Gaṅgā's bank. Everyone gazed at the half moon above their heads.

144. Thousands and thousands of lamps shone. The bearers played with the lamps in different ways.

145. In front of the palanquin Buddhimanta Khān's employees walked in two lines.

146. Behind them were men carrying flags of different colors, and behind them were jesters dressed in colorful clothing.

147. I do not know how many dancers were happily dancing.

148-149. The musicians played on jayaṭākas, vīraṭākas, mṛdaṅgas, kāhālas, paṭahas, dagaḍas, conchshells, flutes, karatālas, varāṅgas, śiṅgas, and others of the five kinds of instruments. I cannot write of all the instruments they played.

150. Hundreds of thousands of children happily danced as the musicians played. Seeing this, the Lord smiled.

151. Seeing the happy playing of the children, all the wise elders abandoned their natural reserve and also danced.

152. They first went to the Gaṅgā's bank, where for some moments they sang, danced, and happily played musical instruments.

153. Then, after showering flowers and bowing down before the Gaṅgā, they happily paraded in the town of Navadvīpa.

154. Seeing these wedding festivities, which were far beyond what a mere human being could manifest, everyone found their hearts filled with wonder.

155. "This is a great, great wedding!" the people said, "I have never seen such wealth."

156. The men and women all gazed at the Lord. Gazing at Him, all the pious people of Nadiyā floated in bliss.

157. All the brāhmaṇas with beautiful daughters at home thought,

158. "I did not have the power to give my daughter to a bridegroom like Him. I am not fortunate. What can I do?"

159. I offer my respectful obeisances to the feet of the residents of Navadvīpa, who were able to see all these blissful pastimes.

160. In this way the Lord happily paraded through neighborhood after neighborhood in the town of Navadvīpa.

161. When sunset came, the Lord went to the palace of the rāja-pañḍita.

162. There was a tumult of glorious sounds. The musicians played their instruments.

163. Very respectfully, the rāja-pañḍita helped the Lord down from the palanquin, embraced Him, and gave Him a place to sit.

164. He happily showered flowers on the Lord. Gazing at his son-in-law, he became so happy he no longer was aware of his own body.

165. Bringing many gifts of cloth, the brāhmaṇa welcomed his son-in-law and gave Him a place to sit.

166. Giving Him pādya, arghya, ācamaniya, garments, and ornaments, he properly welcomed the Lord.

167. Then, accompanied by many other ladies, his wife performed auspicious rituals.

168. She placed rice and dūrvā grass on the Lord's head. Then she offered āraṭi with seven ghee-lamps.

169. Showering Him with coins and puffed rice, she uttered sounds of victory. In this way she observed the customary rituals.

170. Then after decorating Her with all ornaments, she brought out Goddess Lakṣmī and gave her a seat.

171. Then the Lord's kinsmen happily picked up the Lord and placed Him in His seat.

172. Then, following custom, she held a curtain around the Lord and had Goddess Lakṣmī circumambulate Him seven times.

173. When she had completed the seventh circumambulation, Goddess Lakṣmī stood before the Lord and then bowed down before Him.

174. Then there was a great shower of flowers, and the two groups of musicians played their instruments.

175. From the four directions the men and women made sounds of victory. Bliss descended on everyone.

176. Goddess Lakṣmī, the mother of the worlds, placed a garland at the Lord's feet and then offered herself to Him.

177. Gently smiling, Lord Caitanya picked up the garland and placed it around Goddess Lakṣmī's neck.

178. Then a blissful shower of flowers fell on Śrī Śrī Lakṣmī-Nārāyaṇa.

179. Appearing in disguise, Brahmā and the demigods came there and happily showered flowers.

180. Goddess Lakṣmī's kinsmen and Lord Caitanya's kinsmen engaged in a loud contest of making blissful sounds. Their hearts joyful, they picked up the bride and groom.

181. One moment the Lord's kinsmen won the contest. The next moment Lakṣmī's kinsmen won it. laughing and laughing, the Lord encouraged them to shout louder and louder.

182. The Lord gently smiled. Gazing at His handsome face, everyone floated in transcendental bliss.

183. Thousands and thousands of brilliant lamps shone. No ear could hear anything but a great tumult of music

184. As Lord Caitanya and Goddess Lakṣmī gazed in each other's moonlike face there was tumult of instrumental music and many glorious sounds. Those tumultuous sounds filled all the universes. I hear it was like that.

185. In this way the Lord and the goddess happily gazed at each other's moonlike face. The Lord Caitanya and Goddess Lakṣmī sat down together.

186. Then with a happy heart the rāja-pañḍita sat down to offer his daughter to the Lord.

187. After properly offering pādya, arghya, and ācamaniya, he formally declared his intention.

188. Wishing to please Lord Viṣṇu, Goddess Lakṣmī's father placed His daughter in the hand of the Supreme Lord.

189. Then he happily gave a dowry of many splendid cows, land, beds, servants, and maidservants.,

190. Goddess Lakṣmī sat at the Lord's left. Then a yajña was performed.

191. When all the Vedic and traditional rituals were complete, the bride and groom again entered the house.

192. The rāja-pañḍita's home was actually the world of Vaiṣṇava. Then everyone sat down to a feast.

193. When the feasting was complete, Goddess Lakṣmī and Lord Kṛṣṇa happily spent that auspicious night together.

194. Who has the power to describe the happiness felt by Sanātana Pañḍita and his kinsmen?

195. He was fortunate in the same way Nagnajit, Janaka, Bhīṣmaka, and Jāmbavān had been in ancient times.

196. Sanātana Pañḍita and his kinsmen were fortunate in this way because in their previous births they had greatly served Lord Viṣṇu.

197. That night and the following morning the Lord and the goddess, who are the most exalted persons in all the worlds, observed all the traditional rituals.

198. Then, on the afternoon of the next day, They went, accompanied by singing, dancing, and instrumental music, to the Lord's home.

199. Auspicious sounds filled the four directions. The ladies made many glorious sounds.

200. The brāhmaṇas came to offer blessings and recite verses proper for the occasion.

201. Playing on dhākas, patahas, shanis, vadaṅgas, and karatālas, the musicians made a great sound.

202. Then, after offering respectful obeisances to all the honored elders, the Lord, accompanied by Goddess Lakṣmī, ascended the palanquin.

203. Calling out "Hari! Hari!" everyone made a tumult of glorious sounds. Then He who is the jewel of the brāhmaṇas began His journey.

204. Everyone who saw the Lord traveling on the streets would respectfully call out, "Glorious! Glorious!"

205. When they saw Him, the ladies said, "In how many past births did that girl serve Lakṣmī and Pārvatī that now she has become so fortunate?"

206. Someone said, "I think they are like Śiva and Gaurī." Someone else said, "I think they are like Goddess Lakṣmī and Lord Hari."

207. Someone else said, "They are like Kāmadeva and Rati." Someone else said, "To my mind They are like Indra and Śacī."

208. Someone else said, "I think They are like Rāmacandra and Sītā." In these ways the pious ladies spoke.

209. The men and women of Nadiyā were very fortunate, for they could see all these glorious pastimes.

210. Śrī Śrī Lakṣmī-Nārāyaṇa's auspicious glances delighted everyone in Nadiyā.

211. In whatever pathway the divine couple joyfully traveled there were singing, dancing, instrumental music, and showers of flowers.

212. Then, at an auspicious moment, Goddess Lakṣmī and Lord Kṛṣṇa happily arrived at the Lord's house.

213. Then, accompanied by many chaste ladies devoted to their husbands, Mother Śacī happily took Her son and daughter-in-law into the house.

214. Entering the house, Śrī Śrī Lakṣmī-Nārāyaṇa sat down. The entire house was filled with auspicious sounds.

215. The bliss of those pastimes cannot be described. Who will describe the glory of those pastimes?

216. Every person who with his or her own eyes saw the handsomeness of the Lord's transcendental form became free of all sin and went to the world of Vaiṣṇava.

217. Everyone directly saw the Lord's wedding. That is why the Lord is called "dayāmaya" (merciful) and "dina-nātha" (the Lord of the fallen).

218. With gifts of garments and money, and with sweet words, the Lord satisfied the dancers, poets, and beggars.

219. To each of His kinsmen and to each of the brāhmaṇas the Lord happily gave valuable garments.

220. To Buddhimanta Khān the Lord gave an embrace. The bliss Buddhimanta felt was beyond description.

221. The Vedas declare that the Lord's pastimes are not really divided into parts like "the Lord's appearance in the world" and "the Lord's disappearance from the world".

222. Who, speaking for a hundred years, will describe even one half hour of the Lord's pastimes?

223. Placing Lord Nityānanda's order on my head, by His mercy I have written this brief description, like sūtras, of the

Lord's pastimes.

224. Anyone who reads or hears these pastimes of the Lord will certainly enjoy pastimes with Lord Caitanya.

225. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Sixteen Śrī Haridāsa-mahima-varṇana Description of Śrī Haridāsa's Glories

1. Glory, glory to Lord Caitanya, the friend of the fallen! Glory, glory to Lord Caitanya, who is the beloved of Goddess Lakṣmī and the master of all!
2. Glory, glory to the Lord who descended to this world to rescue His devotees. Glory, glory to the Lord who is eternal, always existing all phases of time, and who enjoys pastimes of saṅkīrtana!
3. Glory, glory to Lord Caitanya, who stays with His devotees. Simply by hearing these descriptions of Lord Caitanya, one attains pure devotional service.
4. The words of this Adi-khaṇḍa, which describe Lord Caitanya's completely enchanting pastimes, are a stream of very sweet nectar.
5. In this way the king of Vaikuṇṭha, became a grhastha brāhmaṇa and enjoyed pastimes of study in Navadvīpa.
6. The Lord did not yet wish to preach pure devotional service, preaching that was the reason for His descent to this world.
7. No one was interested in spiritual life. Everyone thought the taste of petty material pleasures was most important.
8. Teachers who lectured on Bhagavad-gītā or Śrīmad-Bhāgavatam neither understood the glories of Lord Kṛṣṇa nor described His glories in their lectures.
9. The devotees would meet, clap their hands, and chant the holy names of Lord Kṛṣṇa.
10. Mocking them, the other people would ask, "Why do you howl so loudly?"
11. "I am Brahman. I am untouched by matter. Why make distinctions of master and servant?"
12. The materialists would say, "They howl 'Hari!' only so they can have a pretext to beg and eat. Everyone knows that."
13. The people of Nadiyā assembled and decided, "We will break the doors of these fools' houses and throw everything here and there."
14. Hearing this, the devotees became unhappy. They did not know to whom they could complain.
15. Seeing the entire material world is an empty desert, the devotees called out, "O Kṛṣṇa!" Their unhappiness had no end.
16. At that time Haridāsa, who was the personification of pure devotion to Lord Viṣṇu, came there.
17. Whoever hears the story of Haridāsa Ṭhākura will certainly attain Lord Kṛṣṇa.
18. Haridāsa descended to this world in the village of Buḍana. Because of Him the chanting of the Lord's holy names was manifested in that fortunate place.
19. For some days he stayed by the Gaṅgā's bank. Then he went to Phuliyā-grāma in Śāntipura.
20. Attaining his association, Advaita Acārya roared with happiness. His bliss had no end.
21. In Advaita Acārya's association, Haridāsa Ṭhākura floated on the waves of the nectar ocean of Lord Kṛṣṇa's glories.
22. Haridāsa would wander on the Gaṅgā's banks and happily chant "Kṛṣṇa!" in a loud voice.
23. He was the best of those who had renounced material pleasures. His glorious mouth was always filled with the sound of Lord Kṛṣṇa's name.
24. Not for a moment did he stop chanting Lord Kṛṣṇa's name. At every moment plunged in the nectar of devotional service, he seemed to show different forms.
25. One moment he would dance. Another moment he would roar like a wild lion.
26. Another moment he would scream. Another moment he would loudly laugh.
27. Another moment he would bellow. Another moment he would fall unconscious.
28. Another moment he would make unearthly sounds. Another moment he would explain the meaning of those sounds.
29. He wept. The hairs of his body stood erect. He laughed, fainted, and perspired. These symptoms of ecstatic devotional service to Lord Kṛṣṇa were manifested on him.
30. When Haridāsa began to dance, all these ecstatic symptoms met together in his body.
31. Then a flooding stream of bliss flowed in his every limb. Gazing at him, the offenders became very happy.
32. The hairs on his wonderful body would stand erect. Gazing at him, Brahmā and Śiva become filled with bliss.
33. Gazing at him, the brāhmaṇas of Phuliyā-grāma also became overwhelmed with bliss.
34. Faith in Haridāsa was born in everyone. In this way Haridāsa Ṭhākura lived in Phuliyā-grāma.
35. After bathing in the Gaṅgā, he would wander everywhere, always loudly chanting the holy names of Lord Hari.
36. Meanwhile the kazi (governor) went to the king of that country and described Haridāsa.
37. He said, "Although he is a Muslim, he acts like Hindu. You should bring him here and pass judgment on him.
38. Hearing the sinful kazi's words, the sinful king had Haridāsa brought at once.
39. By Lord Kṛṣṇa's mercy, saintly Haridāsa was not afraid of the Muslim king.
40. Saying "Kṛṣṇa! Kṛṣṇa!" as he walked, to the king of the country he gave the right to see him.
41. Hearing that Haridāsa Ṭhākura had come, the pious persons became both happy and sad.

42. Many very pious and saintly people were confined in the prison. Hearing that Haridāsa was coming, they became happy at heart.

43. They said, "Saintly Haridāsa is a great Vaiṣṇava. When we see him, all the sufferings of our prison life will be destroyed.

44. After begging the guards with sweet words, with a single pair of eyes the prisoners gazed on Haridāsa.

45. When he came there, with a glance of mercy Haridāsa looked at all the prisoners.

46. Seeing Haridāsa Ṭhākura's feet, everyone bowed down to offer respect.

47. Haridāsa's eyes were lotus flower. His face was a moon. His arms reached to his knees. His every feature was charming and handsome. No one was like him.

48. Devotedly bowing down before Haridāsa, the prisoners manifested all the symptoms of ecstatic love for Lord Kṛṣṇa (sāttvika-bhāva).

49. Seeing the advanced devotional service of the prisoners, Haridāsa mercifully smiled at them.

50. Smiling, he happily spoke this hidden benediction: "Stay. Stay as you are. May you always be as you are now."

51. Not understanding the hidden meaning of these words, the prisoners became a little unhappy at heart.

52. Then Haridāsa mercifully explained the true meaning of that hidden benediction.

53. He said, "I have given you a blessing. But, not understanding its meaning, you are now unhappy.

54. "I did not give you a bad benediction. Please give this some thought and try to understand it.

55. "Now your hearts are attached to Lord Kṛṣṇa. Please remain like that at every moment.

56. "Always gather together, chant Kṛṣṇa's names, and remember Kṛṣṇa. Remain like this at every moment.

57. "Never hurt anyone. Never trouble anyone. Instead, always think of Kṛṣṇa and always, in a plaintive voice, call out "Kṛṣṇa!"

58. "Forget about material pleasures. Flee the company of wicked men.

59. "If you stay with material pleasures you will not attain love for Lord Kṛṣṇa. Stay far away from materialists. Always think of Lord Kṛṣṇa.

60. "A heart attached to sense pleasures brings only trouble. Sense pleasures are a trap that catches men and women. Sense pleasures lead to destruction.

61. "By divine arrangement a fortunate person attains the association of sincere devotees. He turns from material senses pleasures and worships Lord Kṛṣṇa.

62. "However, if one commits offenses, he will return to materialistic life. Please hear about this.

63. "The benediction that I spoke did not mean, 'May you remain prisoners.' Rather, day and night I give the benediction, 'May you forget material sense pleasures'.

64. "Playing with words, I actually gave that benediction. Please do not feel even half a sesame-seed's worth of unhappiness.

65. "I place a glance of mercy on all spirit souls. "May you attain firm devotion to Lord Kṛṣṇa" is the real benediction I give to you.

66. "Please don't worry. In two or three days you will be released from prison. This I tell you.

67. "Stay in a situation of material happiness, or stay in any situation, but do not forget these truths.

68. After giving these auspicious teachings to the prisoners, Haridāsa went before the king.

69. Seeing his very charming splendor, the king very respectfully offered Haridāsa a seat.

70. The king asked him, "O my brother, what has happened to you? What is the change that I see has come to your mind?

71. "How fortunate you were! Look! You were a Muslim. Why, then, have you given your heart to act like a Hindu?

72. "If I see a Hindu's rice, I will not eat it. You were born in a great family. Now you reject it.

73. "How will a person who rejects the religion of his own people and accepts another religion attain salvation and go to paradise?

74. "Not considering all this, you have acted very badly. Now I will pronounce a judgment that will free you of your sin."

75. Hearing these words of a person bewildered by māyā, Haridāsa laughed loudly and said, "Aha! The māyā of Lord Viṣṇu!"

76. Then he sweetly replied, "O my son, please listen. There is only one God for everyone.

77. "The Hindus and Muslims are different in many ways. Still, the truth is that the Koran and the Purāṇas describe the same one God.

78. "The one God is pure, eternal, undivided, unchanging, perfect, and complete. He lives in everyone's heart.

79. "As God gives them the idea, so everyone in the world acts.

80. "Following their own scriptures, all the people of the world speak of God's names and qualities.

81. "God knows everyone's nature. Anyone who attacks others attacks God Himself.

82. "I follow whatever orders God has given in my heart.

83. "Among the Hindus a brāhmaṇa may, by God's desire, become a Muslim.

84. "The punishment the Hindus would give to that brāhmaṇa is the punishment you should give to me.

85. "O honorable one, please consider all this. Then, if I am at fault, punish me."

86. Hearing Haridāsa Ṭhākura's very truthful words, all the Muslims became pleased.

87. Then the sinful kazi said to the king, "Punish him.

88. "He is wicked. He will make many others wicked also. He will dishonor the Muslims.

89. "If he thinks it is not good that he be punished, then let him speak with his mouth the words of his own scripture."

90. Again the king said, "O my brother. Speak from your own scripture. Then you will have nothing to fear.

91. "If you act otherwise, then the kazis will punish you. Please tell me: Why do you take this all so lightly?"

92. Haridāsa said, "What God wills will certainly happen. No one has the power to make it otherwise.

93. "Everyone reaps the fruit of his offenses. It is God who is doing all this. Please know that.

94. "If my body is cut to pieces and my life-breath flees, I will never make the holy name of Lord Hari leave my mouth.

95. Hearing these words, the king asked, "What should I do with this animal?"

96. The kazi said, "Take him to twenty-two marketplaces and beat him. Then he will die. I give no other judgment.

97. "If after being beaten in twenty-two marketplaces he is still alive, then I will accept that he is a wise man and he has spoken the truth."

98. Calling for soldiers, he hatefully said, "Beat him till his life is no more.

99. "A Muslim who becomes a Hindu is freed from his sin only by death."

100. When the sinful kazi had spoken these words, the sinful king gave the order. Wicked men came and grabbed Haridāsa.

101. The wicked men took him to marketplace after marketplace. With great anger in their hearts, they beat him and make him lifeless.

102. "Kṛṣṇa! Kṛṣṇa!" Haridāsa thought. Because of the bliss brought by the holy name, the sufferings of his body were not manifested.

103. Seeing the great beating inflicted on Haridāsa's body, all the pious people felt limitless sorrow.

104. Someone said, "Because a saintly person is beaten like this, the whole country will be destroyed."

105. With anger in his heart, someone cursed the king and his prime minister. Someone else tried to fight the soldiers.

106. Someone approached the Muslims, grasped their feet, and begged, "I will give you anything. Please stop this beating."

107. In spite of all this, no mercy was born in those sinners. With great anger in their hearts, they beat Haridāsa again and again.

108. By Lord Kṛṣṇa's mercy not a single one of those blows gave birth to even the slightest pain in Haridāsa's body.

109. Prahāda did not feel the slightest pain when the demons beat him. This all the scriptures say.

110. In the same way, Haridāsa Ṭhākura did not feel the slightest pain when the Muslims beat him.

111. By remembering Haridāsa Ṭhākura, one cuts his sufferings into pieces. That is the story of Haridāsa Ṭhākura.

112. When the sinners beat him, Haridāsa felt only one pain within his heart.

113. He thought, "O Lord Kṛṣṇa, please be merciful to these souls. Let not their hatred of me be counted as an offense."

114. In this way the sinners beat Haridāsa Ṭhākura in town after town.

115. Although he was beaten very badly, Haridāsa's life-breath remained. Haridāsa was not aware of the beating.

116. The Muslims were astonished. One of them thought, "Will his life-breath leave? Will he die?"

117. "Anyone else would have died after beatings in two or three marketplaces. We have beaten him in twenty-two marketplaces.

118. "Still he does not die. From moment to moment he looks at us and smiles." Another one thought, "Is he a human being or a great saint?" This they thought within their hearts.

119. The Muslims said, "O Haridāsa, because of you we will all die.

120. "In spite of our beating you, your life breath did not leave. Now the kazi will take our life-breath from us."

121-122. Smiling, saintly Haridāsa said, "If my being alive brings you trouble, then I will die. You watch how I do it."

After speaking these words, he entered into a trance of meditation.

123. Haridāsa had all powers. He became motionless. He did not breathe at all.

124. Seeing this, the Muslims became astonished. They carried him and threw him at the king's doorstep.

125. "Place his body in the earth", the king said. The kazi said, "Then he will attain a good destination.

126. "He acted very badly. He is not fit for such an end.

127. "If he is placed in the earth he will go to paradise. Throw him in the Gaṅgā. Then he will suffer for eternity."

128. On the kazi's word they lifted Haridāsa, and carried him to throw him in the Gaṅgā.

129. They tried to throw him in the Gaṅgā, but he simply sat there, motionless and immovable.

130. As Haridāsa Ṭhākura was rapt in the bliss of meditation, Lord Kṛṣṇa, the maintainer of the worlds, appeared in his body.

131. Lord Kṛṣṇa now made His home in Haridāsa's body. Who had the power to move Haridāsa?

132. The strongest men in the four directions pushed Haridāsa, but he remained motionless like a great pillar.

133. Haridāsa was plunged in the blissful nectar ocean of Lord Kṛṣṇa. External things were not manifested to him.

134. Haridāsa was not aware of anything on the ground, in the sky, or in the Gaṅgā.

135. Like Prahāda, Haridāsa had the power to be completely rapt in meditating on Lord Kṛṣṇa with great devotion.

136. This is not surprising, for Lord Caitanya always stayed in Haridāsa's heart.

137-138. As Hanumān, out of respect for the demigod Brahmā, allowed himself to be bound by rākṣasas, so Haridāsa, to teach a great lesson to the world, allowed himself to be beaten by Muslims.

139. The lesson he taught was, "Even if one suffers all calamities, and even if one's life-breath is about to depart, one should never renounce keeping the holy name of Lord Hari in one's mouth."

140. Lord Kṛṣṇa became Haridāsa's protector. Who had the power to harm Haridāsa?

141. By remembering Haridāsa Ṭhākura, a person breaks all sufferings into pieces. How much more is this true if one hears this story of Haridāsa Ṭhākura.

142. The truth of truths is that Haridāsa is a very, very important associate of Lord Caitanya.

143. For some moments Haridāsa floated in the Gaṅgā. Then, in a moment, by the Supreme Lord's will, he became again aware of the external world.

144. Regaining consciousness, Saint Haridāsa happily climbed on the riverbank.

145. Then, again and again loudly chanting the holy names of Lord Kṛṣṇa, he went to the town of Phuliyā.

146. Seeing his wonderful power, all the Muslims tore apart the hatred they felt in their hearts.

147. Aware that he was a great saint, all the Muslims bowed down before him. Because of this they all attained salvation.

148. After some moments of being aware of the external world, Haridāsa gave a merciful smile to the king.

149. His hands respectfully folded, the king humbly said,

150. "Now I know the truth of truths. You are a great saint. You are steadfastly situated in knowledge of the one God.

151. "You have easily attained the perfection that yogis and jñānis can only describe with their mouths.

152. "I have come here specifically to see you. O saintly one, please forgive my crime.

153. "For you everyone is equal. For you there are neither enemies nor friends. No one in the three worlds is like you.

154. "You may go. Be happy. Stay where you wish, either by the Gaṅgā's bank or in a solitary cave.

155. "You may stay wherever you wish and do whatever you wish."

156. Gazing at Haridāsa Ṭhākura's feet, the Muslims forgot all the troubles of this world.

157. They who had angrily beaten him now touched his feet and considered him a great saint.

158. After casting his glance of mercy on the Muslims, Haridāsa Ṭhākura went to Phuliyā.

159. Again and again loudly chanting the holy names of Lord Hari, Haridāsa entered an assembly of brāhmaṇas.

160. Seeing Haridāsa, the brāhmaṇas of Phuliyā became very happy at heart.

161. While the brāhmaṇas chanted the holy names of Lord Hari, Haridāsa danced in ecstasy.

162. Haridāsa manifested limitless wonderful ecstatic symptoms. He wept, trembled, laughed, fainted, and cried out. The hairs of his body stood up.

163. Tasting the nectar of pure spiritual love, Haridāsa fell to the ground. Seeing this, the brāhmaṇas floated in transcendental bliss.

164. After a few moments Haridāsa became peaceful and sat down. The brāhmaṇas also sat down, surrounding him on four sides.

165. Haridāsa said, "O brāhmaṇas, Please don't feel sadness for my sake.

166. "I heard limitless blasphemies of the Supreme Lord. That is why the Lord punished me.

167. "A great good has happened. I am very happy. Giving me only a small punishment, the Lord has forgiven a great sin.

168. "By hearing blasphemy of Lord Viṣṇu one goes to the hell called Kumbhipāka. With these sinful ears I heard many blasphemies.

169. "The Lord gave me the right punishment, so that I will never again commit this sin."

170. Very happily, and without any fears, Haridāsa performed saṅkīrtana, chanting the holy names in the company of these brāhmaṇas.

171. After a few days the Muslims who tormented Haridāsa were all destroyed along with their families.

172. Then Haridāsa went to a cave by the Gaṅgā's bank. In that solitary place he remembered Lord Kṛṣṇa day and night.

173. He chanted the holy name three hundred thousand times each day. The cave became like the world of Vaikuṇṭha.

174. A great snake also lived in that cave. Ordinary living beings had no power to tolerate the flames of its poison.

175. Visitors would come to speak with Haridāsa Ṭhākura, but no one had the power to stay.

176. Haridāsa was not aware of the very poisonous flames.

177. Sitting together, the brāhmaṇas discussed this problem. They asked, "Why are there flames in Haridāsa's āśrama?"

178. In Phuliyā lived many expert physicians. Going to the cave, they could understand that a snake caused the flames.

179. One physician said, "A great snake lives in this cave. The flames come from it.

180. "No one has the power to live here. I say this for certain: Haridāsa should go at once to another āśrama.

181. "It is not good to live with a snake. Everyone should approach Haridāsa and ask him to go to another āśrama."

182. Everyone approached Haridāsa Ṭhākura, and told him all this to convince him to leave the cave.

183. They said, "A great snake lives in this cave. Because of its flames, no one can stay here.

184. "Therefore it is not good for you to stay in this place. You should go to another place and make your āśrama there."

185. Haridāsa replied, "I have lived here for many days. I am not aware of the poison-flames of any snake.

186. "All of you are unhappy. You have no power to stay here. Tomorrow I will leave this place.

187-188. "If there is a snake here, and if it does not leave by tomorrow, then tomorrow I will leave and go to another place. Do not worry. Now please sing songs about Lord Kṛṣṇa."

189. Everyone stayed and chanted the auspicious glories of Lord Kṛṣṇa. At that moment a great wonder occurred.

190. Hearing the words, "Haridāsa will depart", a great snake suddenly left that place.

191. Rising from its hole, the snake entered the twilight of evening. Everyone looked as it went to another place.

192. The snake was very wonderful and very frightening. White, black, and yellow, it was very beautiful.

193. On its head a great jewel glistened with flames of light. Seeing it, the frightened brāhmaṇas thought, "Kṛṣṇa! Kṛṣṇa!"

194. The snake left. Now there were no flames. The brāhmaṇas were happy without limit.

195. Seeing Haridāsa Ṭhākura's great power, the brāhmaṇas found that great devotion to him had taken birth within

them.

196. Haridāsa Thākura was so powerful that simply by speaking a few words he made the snake leave that place.

197. His glance brings release from the bonds of material illusion. Lord Kṛṣṇa Himself does not jump over Haridāsa's words.

198. Now please hear another wonderful and true story. A snake-bite physician tells this story of Haridāsa's glories.

199. One day, in the home of a prominent person, the snake-bite physician was dancing in many different ways.

200. Accompanied by a mṛdaṅga and cymbals, and surrounded by many people singing loudly, he chanted fearsome mantras.

201. By divine arrangement, Haridāsa came there and saw, on one side, the snake-bite physician dancing.

202. Then, called by the power of the mantra, Vāsuki, the king of snakes, entered that person's body and made it dance in many wonderful ways.

203. Loudly singing in karuṇa-rāga, the snake-bite physician dramatically danced Lord Kṛṣṇa's pastimes in Kāliya Lake.

204. Hearing of his Lord's glories, Haridāsa at once fell unconscious. He did not breathe at all.

205. Then, in a moment, he regained consciousness, loudly roared, and happily danced without limit.

206. Seeing Haridāsa's ecstatic symptoms, the snake-bite physician stopped dancing. He stayed by one of the walls.

207. Haridāsa Thākura rolled about on the ground. He manifested wonderful ecstatic symptoms of weeping, trembling, and standing up of his body's hairs.

208. Hearing of His master's glories, saintly Haridāsa roared in ecstasy.

209. Surrounding Haridāsa, everyone happily sang. Staying to one side, the snake-bite physician, his hand's folded, gazed at Haridāsa.

210. After some moments, Haridāsa stopped his ecstatic symptoms. Then the snake-bite physician returned and resumed his dance. 211. Everyone there felt great transcendental bliss.

212. Everyone happily anointed their limbs with the dust that had touched Haridāsa's feet.

213. A cunning and deceitful brāhmaṇa there thought in his heart, "Now I will dance.

214. "This barbarian fool dances, and all these little people become devoted to him."

215. Covering his true intent, the brāhmaṇa fell to the ground and pretended to be unconscious.

216. When he fell down before him, the snake-bite physician, his heart full of anger, beat him violently.

217. The snake-bite physician grabbed him by the neck and violently beat him with a stick. The man had no way to save himself.

218. Suffering great pain from the blows of the stick, the brāhmaṇa called out, "Father! Father!" and fled..

219. Then the snake-bite physician happily returned to his dancing. Astonishment was born in everyone's heart.

220. Folding their hands, everyone asked the snake-bite physician, "Look. Tell us: Why did you beat the brāhmaṇa?

221. "Why did you wait with folded hands while Haridāsa danced? Please tell us."

222. Appearing in the snake-bite physician's mouth, a snake who is a great devotee of Lord Viṣṇu then described the power and glory of Haridāsa.

223. He said, "The answer to your question is a great secret. Although it should not be told, I must tell it to you.

224. "When you saw Haridāsa Thākura display the symptoms of ecstasy, you felt great devotion to him.

225. "Seeing this, the envious brāhmaṇa threw himself on the ground.

226. "he broke the happiness of my dancing. What envious person has the power to do that?

227. "Thinking himself a rival of Haridāsa, he put on this false show. Therefore I punished him.

228. "Thinking, 'Everyone will think I am a great saint', he pretended to be in ecstasy.

229. "This kind of cheating does not please Lord Kṛṣṇa. Only a person who is honest can attain true devotion to Lord Kṛṣṇa.

230. "Whoever sees Haridāsa dance finds that all his material bondage becomes destroyed.

231. "Lord Kṛṣṇa personally dances in Haridāsa's dancing. By seeing his dancing the entire universe becomes purified.

232. "Lord Kṛṣṇacandra always stays in his heart. Therefore his name 'Haridāsa' is appropriate.

233. "Filled with love for all living beings and eager to help them, he takes birth every time the Supreme Lord descends to this world.

234. "He never commits an offense to Lord Viṣṇu or to the Vaiṣṇavas. Even in dream he never places his glance on the wrong path.

235. "Any soul who attains his association for even half a sesame-seed worth of time will inevitably attain shelter at Lord Kṛṣṇa's lotus feet.

236. "Brahmā and Śiva become very happy at heart to always have Haridāsa's association.

237. "Thinking, noble birth and respectable family are all worthless attainments', he took birth, on the Supreme Lord's order, in a very low family.

238. " 'Even if he is born in a low family, a devotee of Lord Viṣṇu should be worshiped.' This all the scriptures say.

239. "If a person born in a noble family does not worship Lord Kṛṣṇa, what will he attain in that noble birth? He will be thrown into hell.

240. "So he could be living proof of this declaration of the scriptures, Haridāsa took birth in a low family.

241. "Prahlaḍa took birth as a demon. Hanumān took birth as a monkey. In the same way, Haridāsa took birth in a low family.

242. "The demigods yearn for Haridāsa's touch. The Gaṅgā also yearns that Haridāsa may dive within her waters.

243. "What to speak of touching him, simply by seeing Haridāsa every soul cuts apart the beginningless ropes of karma.

244. "Anyone who takes shelter of Haridāsa finds that the bonds of repeated birth and death are cut apart.

245. “Even though for a hundred years He describes them with a hundred mouths, Lord Ananta Śeṣa cannot find the end of Haridāsa’s glories.

246. “You are all very fortunate, for a small part of Haridāsa’s glories has now entered my mouth.

247. “Anyone who once speaks the name of Haridāsa goes to Lord Kṛṣṇa’s abode. That is the truth of truths.”

248. After speaking these words the snake-bite physician fell silent. Hearing his words, the pious people became happy.

249. In this way the serpent Vāsuki, who is a great devotee of Lord Viṣṇu, described the glories of Haridāsa Ṭhākura.

250. Hearing these words from the serpent’s mouth, everyone became very happy. They all became very affectionate and devoted to Haridāsa.

251. Even though Lord Caitanya had not yet manifested the truths of devotional service, Haridāsa Ṭhākura was a devotee like that.

252. In every direction no one was devoted to Lord Viṣṇu. No one understood the truth of devotional service, and no one chanted the Lord’s holy names.

253. The persons who were not devotees of Lord Viṣṇu would mock the devotees.

254. The devotees would meet, play karatālas, and chant the holy names of Lord Kṛṣṇa.

255. The wicked people would become very angry. They would meet and mock the devotees.

256. They said, “These brāhmaṇas will destroy the whole country. Because of them there will be a famine.

257. “these brāhmaṇas beg alms only so they may eat. Their emotional chanting of the holy names is only a trick.

258. “Why do they chant so loudly, even during the four months of Cāturmāsya, when the Supreme Lord sleeps?

259. “They will break the Lord’s sleep, and He will be angry. Then He will make a famine in the country. In this there is no room for a second opinion.”

260. Someone said, “If the price of rice goes up, I will grab them by the neck and beat them with my fists.”

261-262. Someone else said, “Let them loudly chant the names of Lord Govinda in an all-night vigil on ekādaśī. But why must they chant so loudly every day?” In this way they spoke in the meeting.

263. Hearing all this, the devotees became unhappy. Still, they never stopped the chanting of Lord Hari’s holy names.

264. Seeing that the people had no respect for devotional service, Haridāsa felt very unhappy in his heart.

265. Still, Haridāsa chanted loudly. He kept the glories of the Lord on his mouth.

266. The wicked sinners could not bear to hear the loud chanting of Lord Hari’s holy names.

267. In the village of Harinadi, a wicked brāhmaṇa, seeing Haridāsa, angrily said,

268. “O Haridāsa! Why do you do one thing only? You loudly chant the holy names. What is the reason for that?

269. “You should chant in your mind. That is true religion. What scripture teaches loud chanting of the holy names?

270. “From whom did you learn about this loud chanting? Here is an assembly of paṇḍitas. Ask them about it.”

271. Haridāsa replied, “You certainly must know all the glories of Lord Hari’s holy name.

272. “I only repeat what I have heard from persons like yourself. That is all I know and say.

273. “Loud chanting is a hundred times more purifying. The scriptures do not find fault with it. Rather, they describe its glories.”

274. Therefore in the scriptures it is said:

uccaiḥ śata-guṇaṁ bhavet

“ ‘Loud chanting is a hundred times better.’ “

275. The brāhmaṇa said, “Why is loud chanting of the holy name a hundred times more purifying?”

276. Haridāsa replied, “Please hear, O saintly one. This truth is described in the Vedas and in the Śrīmad-Bhāgavatam.”

277. All the scriptures appeared in Haridāsa’s mouth. Happy with the bliss of Lord Kṛṣṇa, he explained the truth.

278. He said, “Please listen, O brāhmaṇa. If they once hear Lord Kṛṣṇa’s holy name, even birds, beasts, insects, and worms go to the world of Vaikuṇṭha.

279. “In Śrīmad-Bhāgavatam (10.34.17) Vidyādhara prays to the Supreme Lord:

yan-nāma grhṇann akhilān
 śroṭṛn ātmānam eva ca
 sadyaḥ punāti kiṁ bhūyas
 tasya sprṣṭaḥ padā hi te

“ ‘Persons who are constantly engaged in chanting Your holy name attain release from all sinful reactions, and certainly persons who are fortunate enough to be personally touched by Your lotus feet are freed.’ “*

280. “Animals, birds, insects, and worms have no power to speak. Still, simply by hearing Lord Hari’s holy name, they also become delivered.

281. “By softly chanting Lord Kṛṣṇa’s name in japa one delivers oneself. But by loud chanting in saṅkīrtana one does great good to others.

282. “Therefore the fruit brought by loud chanting in saṅkīrtana is a hundred times greater. This all the scriptures say.

283. “In the Nārada Purāṇa, Śrī Prahlāda explains:

japato hari-nāmāni
 sthāne śata-guṇādhikāḥ

ātmānaṁ ca punāty uccair
japaṁ śrotṛṇ punāti ca

“ ‘Loud chanting of Lord Hari’s holy names is a hundred times better than soft chanting. By soft chanting one purifies only himself, but by loud chanting one purifies all who may hear him.’

284. “Therefore loud chanting in saṅkīrtana is a hundred times better than soft chanting in japa. This is described in the Purāṇas.

285. “Please hear, O brāhmaṇa. Please give your attention and understand the reason. By softly chanting japa one benefits only oneself.

286. “But by loudly chanting Lord Govinda’s names in saṅkīrtana one brings liberation to all creatures that may hear him.

287. “Even though they may have tongues, the living entities who do not have human bodies have no power to speak the holy name of Lord Hari.

288. “Loud chanting thus delivers the living entities who have taken a very unfortunate birth. Please tell me, then: What is wrong with loud chanting?

289. “Some persons act only for their own welfare, and some persons act for the welfare of thousands of others.

290. “Considering all this, please understand that loud saṅkīrtana is better than soft japa.”

291. Hearing Haridāsa’s words, that brāhmaṇa angrily spoke many very bad words.

292. He said, “O Haridāsa, now you have become a philosopher. I can see that with the passing of time the path of the Vedas is now destroyed.

293. “At the end of Kali-yuga the śūdras will explain the Vedas. I see this is happening at this very moment. What more is needed for the Kali-yuga’s end?

294. “Presenting yourself in this way, you go from home to home and eat very well indeed.

295. “If your explanations are not supported by scripture, I will cut off your nose and your ears.”

296. Hearing this wretched brāhmaṇa’s words, Haridāsa gently smiled and said, “Hari!”

297. Not saying anything in reply, Haridāsa, loudly chanting the holy names of Lord Hari, walked away.

298. That assembly of sinful brāhmaṇas followed a sinful philosophy. They also did not give a proper reply to the brāhmaṇa’s words.

299. They were brāhmaṇas in name only. In truth they were rākṣasa demons. They were fit to be tortured by Yamarāja.

300. So they may attack and harm the pious devotees, rākṣasas take birth in brāhmaṇa families in Kali-yuga

301. In Varāha Purāṇa, Lord Śiva explains:

rākṣaśaḥ kalim āśritya
jāyante brahma-yoniṣu
utpanna brāhmaṇa-kule
bādhante śrotṛyān kṛśān

“Taking shelter of Kali-yuga, the rākṣasa demons take birth in brāhmaṇa families. Now born amongst the brāhmaṇas, they attack and harm the devotees who follow the scriptures, devotees who are not as strong as they.”

302. The dharma-sāstras forbid one to ever touch, speak with, or offer obeisances to such brāhmaṇas.

303. In the Padma Purāṇa, Lord Śiva explains:

kim atra bahunoktena
brāhmaṇā ye hy avaiṣṇavāḥ
teṣāṁ sambhāṣaṇaṁ sparśaṁ
pramādenāpi varjayet

“What is the need for many words? Even by accident one should avoid touching or speaking with brāhmaṇas who are not Vaiṣṇavas.”

304. In the Padma Purāṇa it is also said:

śvapākam iva nekṣeta
loke vipram avaiṣṇavam
vaiṣṇavo varṇa-bāhyo ‘pi
punāti bhuvana-trayam

“One should not even look at a brāhmaṇa who is not a Vaiṣṇava. Such a person is like a dogeater. On the other hand, a Vaiṣṇava who is born outside the system of varṇas purifies the three worlds.”

305. If one converses with a non-Vaiṣṇava brāhmaṇa, one loses his piety.

306. After some days that degraded brāhmaṇa contracted smallpox and his own nose fell off.

307. In this way Lord Kṛṣṇa punished that brāhmaṇa for speaking harshly to Haridāsa Ṭhākura.
 308. Seeing the whole world plunged in material sense pleasures, Haridāsa sadly sighed and said, “Kṛṣṇa! Kṛṣṇa!”
 309. After some days Haridāsa, wishing to see the Vaiṣṇavas, came to Navadvīpa.
 310. Seeing Haridāsa, all the devotees felt very happy at heart.
 311. Lord Advaita considered Haridāsa more dear than life itself.
 312. All the Vaiṣṇavas dearly loved Haridāsa, and Haridāsa was very devoted to them all.
 313. When the spoke among themselves, the materialists and offenders mocked the devotees with words that were like flames.
 314. On the other hand, the devotees would always talk about Bhagavad-gītā and Śrīmad-Bhāgavatam.
 315. Anyone who hears and repeats these narrations will personally meet Lord Caitanya.
 316. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Seventeen Gayā-gamana-varṇana Description of the Pilgrimage to Gayā

1. Glory, glory to Lord Caitanya, the Supreme Personality of Godhead! Glory to Lord Caitanya, whose form is eternal and who is dear to Lord Nityānanda!
2. Glory, glory to He who is the life treasure of all the Vaiṣṇavas! O Lord, casting Your glance of mercy on them, please deliver all the conditioned souls.
3. O my brother, please attentively hear this chapter of the Adi-khaṇḍa, a chapter that describes Lord Caitanya’s journey to Gayā.
4. He who is the king of Vaikuṇṭha manifested the form of the crest-jewel of teachers and lived in Navadvīpa.
5. The four directions were filled with great materialists and offenders. These wicked people never heard the word “bhakti-yoga” (devotional service).
6. Seeing that everyone was intent on tasting the sweetness of material illusion, the devotees became very happy at heart.
7. When they saw that Lord Caitanya had entered the role of a teacher of material subjects, all the devotees became unhappy.
8. The wicked people always mocked the Vaiṣṇavas. The Vaiṣṇavas always heard these insults.
9. In His heart desiring to reveal Himself, the Lord thought, “Now I will go to Gayā.”
10. The Supreme Personality of Godhead, Lord Caitanya, whose desires are always fulfilled, desired to see the land of Gayā.
11. After performing śraddhā and other rituals described in the scriptures, Lord Caitanya, accompanied by many students, began His journey.
12. After taking permission from His mother, Lord Caitanya began, with a very happy heart, His journey to see Gayā.
13. Making every village and country into a holy place with the touch of His feet, the Lord walked in His glorious journey to see Gayā.
14. Discussing religion and tasting the nectar of joking words as He went, after some days the Lord came to Mandāra Hill.
15. After seeing the Deity of Lord Madhusūdana on Mandāra Hill, the Lord, enjoying His pastimes, wandered on the hillside.
16. After some days of traveling on different paths, the Lord manifested a fever in His body.
17. He who is the king of Vaikuṇṭha manifested this fever, as if He were an ordinary human being, to show a lesson to the people of the world.
18. When the Lord manifested this fever in the middle of the path, His students became very worried at heart.
19. Stopping the journey on the path, the students tried many different remedies, but the fever did not go away, for that was the Lord’s desire.
20. Then the Lord prescribed His own medicine. He said, “All these troubles will be cut to pieces when I drink the water that has washed a brāhmaṇa’s feet.”
21. To teach the glories of drinking the water that has washed a brāhmaṇa’s feet. The Lord personally drank that water.
22. The Lord drank water that has washed a brāhmaṇa’s feet. At that moment He became at once cured. The fever was no more.
23. The Lord drank water that has washed a brāhmaṇa’s feet. The Vedas and Purāṇas give evidence to show that this act is part of the Lord’s nature.
24. In Bhagavad-gītā (4.11), the Lord declares:

ye yathā mām prapqadyante
 tāms tathaiva bhajāmy aham
 mama vartmānuvartante
 manuṣyaḥ pārtha sarvaśaḥ

“All of them as they surrender unto Me I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.”*

25. This means that the Supreme Personality of Godhead Himself becomes a servant of His servants.
26. That is why the Lord is called “bhakta-vatsala” (He who loves His devotees). He is conquered by His servants.
27. The Lord’s feet always give protection in every circumstance. Please consider all this and tell me: Why would the Lord ever abandon His devotee?
28. With His fever now destroyed in this way, the Lord continued traveling to various holy places.
29. After first bathing and then worshiping the pitās and demigods, Lord Caitanya entered Gayā.
30. As He entered, Lord Caitanya folded His hands and offered obeisances to Gayā, the king of holy places.
31. The Lord went to Brahma-kunḍa and bathed there. Then He properly worshiped the pitās and demigods.
32. Entering the cakṛa-decorated temple, He hurried to see the Lord’s lotus footprints.
33. The brāhmaṇas sat in a circle around the Lord’s footprints. A garland was placed around the footprints. The temple was a shrine to these footprints.
34. Fragrances, flowers, incense, lamps, garments, and ornaments were placed there. They cannot be counted.
35. Their forms splendid, brāhmaṇas in the four directions described the glories of the Lord’s lotus feet.
36. They said, “Lord Śiva, the master of Vārāṇasī, holds these feet close to his heart. These feet are the life and soul of Goddess Lakṣmī.
37. “The Lord placed these feet on Bali Mahārāja’s head. O fortunate people, please gaze on these feet.
38. “Yamarāja has no power over a person who for half a sesame-seed of time meditates on these feet.
39. “The masters of yoga find these feet very difficult to attain. O fortunate people, please gaze on these feet.
40. “From these feet the Gaṅgā was manifested. The servants of the Lord never renounce these feet. They keep them always in their hearts.
41. “These very dear feet rest on the bed of Ananta Śeṣa. O fortunate people, please gaze on these feet.”
42. From these brāhmaṇas’ mouths hearing the glories of the Lord’s feet, Lord Caitanya entered great transcendental bliss.
43. As Lord Caitanya gazed at the Lord’s feet, a stream of tears flowed from His two lotus eyes. He trembled. The hairs of His body stood erect.
44. For the welfare of all the worlds, Lord Caitanya now began to manifest His activities of prema-bhakti (loving devotional service).
45. An endless Ganga of tears flowed from the Lord’s eyes. The brāhmaṇas saw all these great wonders.
46. Then, by divine arrangement, by Lord Caitanya’s own wish, at that moment Śvara Purī came to that place.
47. Seeing Śvara Purī, Lord Caitanya at once bowed down with great respect.
48. Seeing each other, Śvara Purī and Lord Caitanya very happily embraced.
49. Filled with the happiness of spiritual love, they sprinkled each other’s bodies with tears of love.
50. The Lord said, “My pilgrimage to Gayā is now fruitful, for now I can see your feet.
51. “By offering piṇḍa at this holy place, a person delivers his ancestors. By offering that piṇḍa one delivers only certain specific persons.
52. “However, simply by seeing you one at once makes many millions of ancestor free from all material bondage.
53. “Therefore no holy place is equal to you. You bring the greatest auspiciousness to the holy places.
54. “Please lift Me from this world of birth and death. I offer My body to you.
55. “The only gift I wish from you is that you give me the nectar of Lord Kṛṣṇa’s lotus feet.”
56. Then Śvara Purī said, “Please listen, O paṇḍita. You are an incarnation of the Supreme Personality of Godhead. This I know for certain.
57. “Who but an incarnation of the Supreme Lord could have the great learning You do, or act as You act?
58. “Last night I saw an auspicious dream. Now I have directly attained the fruit of that dream.
59. “O paṇḍita, I tell You the truth: By seeing You I have attained transcendental bliss at every moment.
60. “Since the time I first saw You in Nadiyā, nothing else stays in my heart.
61. “I tell You the truth: Nothing else stays in my heart. By seeing You I attain the happiness of seeing Lord Kṛṣṇa Himself.”
62. Hearing Śvara Purī’s sweet words, the Lord smiled and said, “Now I am very fortunate.”
63. In this way they talked very happily. In the future Vedavyāsa will describe what they said.
64. Then, after taking permission from Śvara Purī, Lord Caitanya left to perform the śrāddha ceremony.
65. Going to Phalgu-tīrtha, He offered piṇḍa in the sand. Then He went to Preta-gayā, which was on a hilltop.
66. After offering śrāddha at Preta-gayā, Lord Caitanya satisfied the brāhmaṇas by offering them sweet words as dakṣiṇā.
67. After thus pleasing and delivering His ancestors, the Lord happily went to Dakṣiṇa-mānasa.
68. Then Lord Caitanya went to Rāma-gayā and offered śrāddha to the incarnation Rāmacandra.
69. After offering śrāddha there to the incarnation Rāmacandra, Lord Caitanya went to Yudhiṣṭhira-gayā.
70. There He offered piṇḍa to King Yudhiṣṭhira. In this way the Lord happily offered śrāddha.
71. In the four directions the brāhmaṇas would encircle the Lord, perform the śrāddha, and chant mantras.
72. After performing the śrāddha, and after offering piṇḍa into the water, the Gayā brāhmaṇas, greedy for dakṣiṇā, approached the Lord.
73. Seeing them, Lord Caitanya smiled. He cut the bonds that tied them to the material world.

74. Then the Lord offered piṇḍā at Uttara-mānasa. Then Lord Caitanya, who is Lord Hari Himself, went to Bhīma-gayā.

75. Then the Lord went to Śiva-gayā, Brahma-gayā, and many other places. Performing all the rituals, He went to the sixteen Gayās.

76. At each of the sixteen Gayās the Lord made the sixteen offerings. In this way He performed śrāddha and offered piṇḍā to all His ancestors.

77. Then, after bathing in Brahma-kuṇḍa, Lord Caitanya offered piṇḍā at Gayā-śira.

78. Then, offering splendid garlands and sandal paste with His own graceful hands, Lord Caitanya happily worshiped Lord Viṣṇu's footprints.

79. Then, after offering śrāddha at all these places, and after conversing with the brāhmaṇas, the Lord returned to His own home.

80. After resting for some moments, the Lord sat down to cook.

81. When the cooking was finished, Íśvara Purī suddenly arrived.

82. Overcome with love, again and again He chanted the holy name of Lord Kṛṣṇa. Walking as if he were intoxicated, he approached the Lord.

83. Leaving His cooking, the Lord very respectfully bowed down and offered him a seat.

84. Laughing, Íśvara Purī said, "O paṇḍita, please listen. I have come at the right time."

85. The Lord said, "Today I am fortunate. O saintly one, please accept this meal."

86. Laughing, Íśvara Purī said, "What will You eat?" The Lord replied, "I will cook again."

87. Íśvara Purī said, "Why should You cook again? Divide the food into two parts."

88. Laughing, the Lord said, "If you wish, then please eat everything."

89. "In a sesame-seed's worth of time I will cook more food. Please don't hesitate. Accept the alms I offer."

90. Then the Lord offered His meal to Íśvara Purī. Then the Lord happily went to cook another meal.

91. In this way Lord Caitanya was merciful to Íśvara Purī. Íśvara Purī never stopped thinking of Kṛṣṇa. He never thought of anything but Him.

92. With His own graceful hand the Lord served the meal to Íśvara Purī. Filled with transcendental bliss, Íśvara Purī ate.

93. At that moment, unobserved by anyone, Goddess Lakṣmī hurried there and cooked another meal for the Lord.

94. Then, after offering a meal to Íśvara Purī, Lord Caitanya happily ate His own meal.

95. Anyone who hears this account of the Lord's offering a meal to Íśvara Purī attains a great treasure of pure love for Lord Kṛṣṇa.

96. Then, with His own graceful hand, the Lord anointed Íśvara Purī's limbs with splendid fragrances.

97. The Lord was very pleased with Íśvara Purī. Who has the power to describe how the Lord was pleased?

98. Lord Caitanya, who is the Supreme Personality of Godhead Himself, personally saw Íśvara Purī's birthplace.

99. Lord Caitanya said, "I offer My respectful obeisances to Kumārahaṭṭa, the village where Śrī Íśvara Purī descended to this world."

100. When he visited that place Lord Caitanya shed many tears. There He said no word other than "Íśvara Purī".

101. At that place the Lord picked up some earth, placed it in a bag, and tied that bag to His outer garment.

102. The Lord said, "This earth is from the birthplace of Íśvara Purī. It is My wealth. It is My life-breath. It keeps Me alive."

103. In this way Lord Caitanya loved Íśvara Purī. The all-powerful Lord thus expands the glories of His devotee.

104. The Lord said, "What I came to Gayā to do is now done. I have seen Íśvara Purī."

105. On another day, in a secluded place, Lord Caitanya, speaking sweet words, told Íśvara Purī of His desire for mantra-dīkṣā (spiritual initiation).

106. Íśvara Purī said, "Why do You ask for mantra initiation? It is I who should surrender my life to You."

107. Then, in that place, the Supreme Personality of Godhead, Lord Nārāyaṇa, who is the śikṣā-guru (instructing spiritual master) of everyone, accepted initiation into chanting the ten-syllable mantra.

108. Then Lord Caitanya circumambulated Íśvara Purī. The Lord said, "Now I give My body to you."

109. "Please cast your glance of mercy upon Me, so I may be flooded by an ocean of pure love for Lord Kṛṣṇa."

110. Hearing these words, Íśvara Purī embraced the Lord, holding Him to his chest.

111. The tears of love flowing from their eyes drenched their bodies. Agitated with love, they could not remain peaceful.

112. In this way giving His mercy to Íśvara Purī, Lord Caitanya, who is Lord Hari with a fair complexion, remained in Gayā for some days.

113. Now was the time for the Lord to reveal His true self. Day by day the glory of His devotional love grew greater and greater.

114. One day Lord Caitanya sat down in a secluded place to meditate on the mantra for His worshipable Deity.

115. Emerging from the bliss of meditation, the Lord wept and cried out.

116. "O Kṛṣṇa! O My dear father! O My life! O Lord Hari! Robbing from Me My life, in what direction have You fled?"

117. "In what direction shall I go to find You?" Speaking these verses, Lord Caitanya wept.

118. Plunged in the nectar of loving devotion (prema-bhakti-rasa), He who is the Supreme Personality of Godhead Himself covered His every limb with dust.

119. The Lord screamed in agony, "Dear Father Kṛṣṇa, leaving Me, where have You gone?"

120. The same Lord who was once grave and peaceful was now very unsteady, agitated with spiritual love.

121. He rolled about on the ground. He wept. He floated in a nectar ocean of love-in-separation, separation from Himself.

122. After some moments His students came and tried to bring Him back to His natural state.
123. The Lord declared, “You all go home. I will not return to the material world.
124. “I will go to see Mathurā. I will meet Kṛṣṇacandra, the master of My life.”
125. The students tried in various ways to bring the Lord back to common sense. Gathering around, they tried to pacify Him.
126. He who is the king of Vaikuṇṭha was now plunged in the nectar of pure devotion. His heart was not peaceful and steady. He would be like that for some days.
127. Overcome with love, and not saying anything to anyone, at the end of night the Lord left for Mathurā.
128. “O Kṛṣṇa! O My father! Where will I find You?” Lord Caitanya called out.
129. After traveling a certain distance, He heard a divine voice. The voice said, “O jewel of the brāhmaṇas, at this time You should not go to Mathurā.
130. “When the time comes for You to go there, then You will go. For now You should return to Your home in Navadvīpa.
131. “You are the king of Vaikuṇṭha. Accompanied by Your associates, You have descended to the earth to deliver the people.
132. “You will fill the limitless universes with the chanting of the holy names. You will freely distribute the great treasure pure love of God to the people of the world.
- 133-134. “You have descended here to give to the entire world the same nectar of spiritual love that makes Brahmā, Śiva, Sanaka Kumāra and host of others wild with bliss. Please understand this.
135. “We, Your servants, desire to tell this to You. Therefore we speak this before Your feet.
136. “You are the creator. You are the Supreme Lord. What You desire no one can jump over.
137. “Therefore, O Supreme Lord, please return to Your home. After some delay, eventually You will go and see Mathurā.”
138. Hearing this voice from the sky, Lord Caitanya returned with a happy heart.
139. Accompanied by His students, the Lord returned home. To manifest pure devotional service there, the Lord entered His home.
140. In this way Lord Caitanya returned to Navadvīpa. Day by day His feelings of love (prema-bhakti) for Lord Kṛṣṇa grew stronger and stronger.
141. This concludes the narration of the Adi-khaṇḍa. Now please attentively hear the narration of the Madhya-khaṇḍa.
142. Anyone who hears of the Lord’s journey to Gayā will in his heart meet Lord Caitanya.
143. Anyone who hears about Lord Kṛṣṇa will attain Lord Kṛṣṇa’s association. Anyone who thus attains Lord Kṛṣṇa’s association will never leave it.
144. Residing in my heart, Lord Nityānanda happily dictated these pastimes of Lord Caitanya so they would be written in this book.
145. By Lord Nityānanda’s mercy I write these words about Lord Caitanya. By myself I do not have the power to write them.
146. As a puppet-master makes a wooden puppet dance, so Lord Caitanya makes me speak.
147. I do not know where is the beginning and where is the end of Lord Caitanya’s pastimes. I describe Lord Caitanya’s glories as far as I know them.
148. A bird does not reach the end of the sky. It flies as far as it has the power.
149. In the same way, Lord Caitanya’s glories have no end. I describe them as far as the Lord’s mercy gives me the power.
150. In Śrīmad-Bhāgavatam (1.18.23) it is said:

nabhaḥ patatnti ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

“As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.”*

151. I offer my respectful obeisances to the feet of all the Vaiṣṇavas. I pray that I may never offend them.
152. A person who wishes to cross beyond the material world and then dive into the ocean of pure devotional service should worship Lord Nityānanda-candra.
153. Śrī Caitanya is my Lord and master. In my heart I always keep great faith in Him.
154. Someone may say, “Lord Nityānanda is Balarāma.” Someone else may say, “He is very dear to Lord Caitanya.”
155. Someone else may say, “He is most powerful and glorious.” Someone else may say, “I do not have the power to know who He is.”
156. Lord Nityānanda may be a sannyāsī, or He may be a devotee, or He may be a philosopher. Why should the people not speak of Him in whatever way they wish?
157. Why should they not describe Lord Caitanya’s Nityānanda in these ways? I pray that the great treasure that is Lord Nityānanda’s feet may always stay in my heart.
158. I kick the head of any sinner or mocks or blasphemes Lord Nityānanda.
159. O Lord Nityānanda, O life of Lord Caitanya, glory, glory to You! I pray that Your feet may always be my shelter.
160. As I sing the glories of Lord Caitanya, so I also sing Your glories. I pray that I may have Your association birth after birth.

161. Anyone who hears the descriptions of Lord Caitanya in this Adi-khaṇḍa will meet Lord Caitanya.
162. After taking permission from Īśvara Purī, Lord Caitanya returned to His own home.
163. Hearing this news all of Navadvīpa became blissful. It was as if the life-breath that had left their bodies had now returned.
164. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Thus Ends the Adi-khaṇḍa

Appendix Bengali Text of Songs in Chapters Two and Three

A Song in Dhanaśrī-rāga (page 36)

209. *rāhu-kabale indu, parakāśa-nāma-sindhu, kali-mardana bāje bāṇā
pahuṁ bela parakāś, bhuvana caturdaśa, jaya jaya paḍila ghoṣaṇā*

Rāhu swallowed the moon, there were great tidal waves in the ocean of the holy names, Kali was defeated, and the victory flag flew. The Supreme Personality of Godhead was manifest, and the fourteen worlds were filled with the sounds of "Jaya! Jaya!"

210. (refrain) *dekhite gauracandra, nadiyā loka-, śoka saba nāśal
dine dine bāḍala ānanda,*

Gazing on the moon of Lord Caitanya, everyone in Nadiyā is filled with bliss. Now all their sorrows have perished.

211. *dundubhi bāje, śata śaṅkha gāje, bāje beṇu-biṣāṇ
śrī-caitanya-ṭhākura, nityānanda-prabhu, bṛndāvana-dāsa gān*

Dundubhi drumss are struck. A hundred conchshell trumpets are blown. Flutes and buffalo-horn bugles are played. Vṛndāvana dāsa sings the glories of Śrī Caitanya Ṭhākura and Nityānanda Prabhu.

A Song in Dhanaśrī-rāga (page 37)

212. (refrain) *jiniyā rabi-kar, śrī-aṅga-sundar, nayane hera-i na pāri
āyata-locan, īṣat baṅkim, upamā nāhika bicāri*

The handsomeness of His limbs defeats the sunshine. My eyes cannot bear to gaze on Him. I cannot speak any metaphors to describe His long, slightly curved eyes.

213. (āju) *bijaye gaurāṅga, abanī-maṇḍale, caudike śuniyā ullās
eka hari-dhvani, ā-brahma bhari' śuni, gaurāṅga-cānder parakāś*

Today Lord Caitanya's glories are manifest. Sounds of joy are heard in the four directions of the earth. Each vibration of Lord Hari's names fills all the worlds up to Brahmaloḥa. Now the moon of Lord Caitanya is manifest.

214. *candane ujjuwal, bakṣa parisar, dolaye tathi bana-mālā
canda-su-śital, śrī-mukha-maṇḍal, ā-j'anu bāhu biśāl*

He is splendid like sandal paste. His chest is broad. His forest-flower garland swings to and fro. His handsome face is like the cooling moon. His long arms reach to His knees.

215. *dekhiyā caitanya, bhubana dhanya-dhanya, uṭhaye jaya-jaya-nād
ko-i nācat, ko-i gāyat, keli haila hariṣe biśād*

Gazing at Lord Caitanya, the fortunate world calls out "Jaya! Jaya!" Some dance. Others sing. Kali is filled with despair.

216. *cāri-beda-śira, mukuṭa caitanya, pamara mūḍha nāhi jāne*

śrī-caitanya-candra, nitāi ṭhākura, bṛndābana-dāsa gāne

Only pathetic fools cannot understand the truth of Lord Caitanya, who is the crown on the heads of the four Vedas. Vṛndāvana dāsa sings the glories of Śrī Caitanya Ṭhākura and Nityānanda Prabhu.

A Song in Paṭha-mañjarī-rāga (Ekapadī) (page 37)

217. (refrain) *prakāśa haila gauracandra, daśa-dike uṭhila ānanda*

The moon of Lord Caitanya has risen. Now the ten directions are filled with bliss.

218. *rūpa koṭi-madana jiniyā, hāse nija-kīrtana śuniyā*

His handsome form defeats millions of Kāmadevas. He smiles as He hears the chanting of His holy names.

219. *ati-sumadhura mukha-āṅkhi, mahā-rāja-cihna saba dekhi*

I gaze on His charming eyes and face, marked with the signs of a great king.

220. *śrī-caraṇa-dhvaja-vajra śobhe, saba-aṅge jaga-māna lobhe*

Every heart in this world yearns to gaze on His limbs and on His feet graceful with the flag and thunderbolt.

221. *dūra gela sakala āpad, byakta haila sakala sampad*

His glories and opulences make all misfortunes flee far away

222. *śrī-caitanya nityānanda jan, bṛndābana-dāsa guṇa gān*

Śrī Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing of Their glories.

A Song in Naṭa-maṅgala-rāga (page 38)

223. (refrain) *caitanya-abatār, śuniyā deba-gaṇ, uṭhila parama-maṅgala re
sakala-tāpa-har, śrī-mukha-candra dekhi, ānande haila bihwala re*

Hearing that Lord Caitanya had descended to this world, the demigods felt the presence of great auspiciousness. Gazing at the moon of His face, a moon the cools the burning sufferings of material life, they became wild with bliss.

224. *ananta brahmā śiba, ādi kari' jata deba, sabe-i nara-rūpa dhari' re
gāyena hari hari, grahaṇa chala kari', lakhite keha nāhi pāri re*

Ananta, Brahmā, Śiva, and the other demigods have now assumed human forms. On the pretext of the eclipse they also chant "Hari! Hari!" I have no power to describe the glories I have seen.

225. *daśa-dike dāy, loka nadiyāy, boliyā ucca hari hari re
manuṣa deba meli', ekatra haya keli, ānande nabadwīpa pūri re*

The four directions of Nadiyā are filled with loud sounds of "Hari! Hari!" Demigods and humans meet and enjoy pastimes. Now Navadvīpa is flooded with bliss.

226. *śacīra aṅgane, sakala deba-gaṇe, praṇāma haiya paḍilā re
grahaṇa-andhakāre, lakhite keha nāre, durjñeya caitanyera khelā re*

In Śacī's courtyard all the demigods offer respectful obeisances. In the blinding darkness of eclipse no one can see them. These pastimes of Lord Caitanya are very difficult to understand.

227. *keha paḍe stuti, kāhāro hāte chāti, keha cāmara ḍhulāy re
parama-hariṣe, keha puṣpa bariṣe, keha nāce gāya bā'ya re*

Some offered prayers. Others held a parasol. Others fanned with cāmaras. Others joyfully showered flowers. Others sang. Others danced.

228. *saba bhakta saṅge kari', ā-ila gaura-hari, pāṣaṇḍi kichu-i na jāne re*
śrī-kṛṣṇa-caitanya, prabhu-nityānanda, bṛndābana-dāsa rasa gāna re

Lord Caitanya has come with His devotees. The atheists and offenders do not understand Him in any way. Vṛndāvana dāsa sings the nectar glories of Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu.

A Song in Maṅgala-rāga (Pañcama-rāga) (page 38)

229. (refrain) *dundubhi-dindima-, maṅgala-jaya-dhvani, gaya madhura rasāla re*
bedera agocar, āji beṭaba, bilamba nāhi āra kola re

The dundubhi and diṇḍima drums are struck. There are auspicious sounds of "Jaya!" There is the nectar of sweet singing. "Today we will meet a very exalted person, a person even the Vedas do not understand. Please, don't delay."

230. *ānande indrapur, maṅgala-kolāhal, sāja' sāja' boli sāja' re*
bahuta puṇya-bhāgye, caitanya-parakāś, paola nabadwīpa mājhe re

In Indrapura there is a great tumult of auspicious sounds. Everyone calls out, "Hurry! Get ready! Get ready!" "Because of our great good fortune, we will now go to Lord Caitanya, who has appeared in Navadvīpa!"

231. *anyonya āliṅgan, cumbana ghana-ghan, lāja keha nāhi māne re*
nadiyā-purandar-, janama-ullāse, āpana-para nāhi jāne re

They embrace and kiss each other. They have no shame. Wild with joy that the prince of Navadvīpa had now taken birth, they do not know who they are and who others are either.

232. *aichana kautuka, aila nabadwīpe, caudike śuni hari-nāma re*
pā-iyā gaura-rasa, bihwala para-bāśa, caitanya-jaya-jaya gāna re

In Navadvīpa they hear the blissful sounds of Lord Hari's holy names coming from the four directions. Tasting the nectar of Lord Caitanya's glories, they become intoxicated. They sing, "Caitanya!" "Jaya! Jaya!"

233. *dekhila śaci-grhe, gaurāṅga-sundare, ekatra jaiche koṭi-*
cānda re
manuṣa rūpa dhari', grahaṇa-chala kari', bolaye ucca hari-nāma re

In Śaci's home they gaze at handsome Lord Caitanya, who was glorious like ten million moons meeting together, who had accepted a humanlike form, and who, manifesting an eclipse, tricked the people into loudly chanting the holy names of Lord Hari.

234. *sakala-śakti-saṅge, aila gauracandra, pāṣaṇḍi kichu-i na jāne re*
śrī-caitanya-nityānanda-, cānda prabhu jāna, bṛndābana-dāsa rasa gāna re

Accompanied by all His potencies, the moon of Lord Caitanya has descended to this world. The atheists and blasphemers cannot understand Him. The two moons of Śrī Caitanya and Śrī Nityānanda are my Lords. They are my life and soul. I, Vṛndāvana dāsa, sing the nectar of Their glories.

A Song in Ekapadī (page 40)

1. (refrain) *prema-dhana ratana prasār, dekha gauracandera bājār*

Look! There is Lord Caitanya's marketplace, where He sells the jewels of prema (love for Kṛṣṇa).

2. *hena-mate prabhura haila abatār, āge hari-saṅkīrtana kariyā pracar*

From the first moment of His descent into this world, the Lord preached the Hari-saṅkīrtana movement.

3. *catur-dike dhāya loka grahaṇa dekhiyā, ganga-snāne hari boli' jāyena dhā-iyā*

Seeing that an eclipse had darkened the four directions, the people, running to bathe in the Gaṅgā, chanted, "Hari!"

Madhya-khanda

Chapter One

Sri Saṅkīrtanārambha-varṇana Description of the Saṅkīrtana Movement's Beginning

1. ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau

I offer my respectful obeisances to the two fathers of the saṅkīrtana movement, whose long arms reach to Their knees, who are splendid like gold, whose large eyes are lotus flowers, who are the maintainers of the worlds, the best of the brāhmaṇas, and the protectors of the yuga-dharma (the religion of the age), who bring happiness to the people of the world, and who have come to this place because They are very merciful.

2. namas tri-kāla-satyāya
jagannātha-sutāya ca
sa-bhṛtyāya sa-putrāya
sa-kalatrāya te namaḥ

O Lord who exists eternally in the three phases of time, O son of Jagannātha Mīśra, O Lord accompanied by Your servants, sons, and wives, I offer my respectful obeisances unto You.

3. Glory, glory, glory to Lord Caitanya, the king of the brāhmaṇas and the maintainer of the worlds! Glory to the Vaiṣṇavas, who are very dear to Lord Caitanya!
4. Glory to Lord Caitanya, the saintly protector of the true religion! Glory to Lord Caitanya, whose handsome form is rapt in the activities of saṅkīrtana!
5. Glory to He who is the friend, wealth, and life of Nityānanda! Glory to He who is the abode of spiritual love for Advaita and Gadādhara!
6. Glory to He who is very affectionate to Jagadānanda! Glory to He who is the heart of Vakreśvara and Kāśīśvara!
7. Glory to He who is the master of Śrīvāsa and other dear friends! O Lord, please place Your glance of mercy on the conditioned souls.
8. The words of this Madhya-khanda are like a stream of nectar. When one hears these words, the darkness in the heart dies.
9. O my brother, with a single heart please hear these words of the Madhya-khanda, words that describe the beginning of the saṅkīrtana movement.
10. The towns of Nadiyā were all filled with the news of Lord Caitanya's return from Gayā.
11. The Lord's kinsmen ran to accompany Him home. Some walked ahead, others alongside Him, and others behind.
12. The Lord spoke appropriately with everyone. Gazing at Lord Caitanya, everyone was joyful.
13. Walking ahead of Him, they brought Him home. To them all Lord Caitanya described His pilgrimage.
14. The Lord said, It is only by the blessings of you all that I, after seeing the land of Gayā, I returned here without any trouble.
15. The Lord was very humble as He spoke. Seeing the Lord's humbleness, everyone became pleased.
16. Some placed their hands on the Lord's head and declared, May You live long." Others, placing their hands on the Lord's different limbs, chanted mantras.
17. Others, placing their hands on the Lord's chest, gave the blessing, May Lord Kṛṣṇa, who delights Goddess Sītālā, be merciful to You."
18. Gazing at her son, joyful and fortunate Śacī was not aware of anything but Him.
19. Bliss arose in Goddess Lakṣmī's kinsmen. Gazing at her husband's face, Lakṣmī felt her sufferings run far away.
20. All the Vaiṣṇavas were very happy. At that moment they all came to see the Lord.
21. The Lord humbly spoke with everyone. Then, taking their permission, He retired to His own room.
22. Taking with Him two or four Vaiṣṇavas, there He sat down to talk confidentially.
23. The Lord said, O My friends, please listen to what I say. I saw many wonders of Lord Kṛṣṇa.
24. When I first entered Gayā I at once heard something auspicious.

25. Thousands and thousands of brāhmaṇas were chanting the Vedas. Then someone said to Me, 'Look. Look at this place made sacred by the water that washed Lord Viṣṇu's feet.'

26. In ancient times Lord Kṛṣṇa came to Gayā. Stopping in this place, He washed His feet.

27. Touching the water from the Lord's feet, the Gaṅgā has become glorious. Siva holds this water on his head. He knows the spiritual truth about the water from the Lord's feet.

28. This place is holy by the power of the water that washed the Lord's feet. That is why this place is known as 'Pāḍodaka-tīrtha' (the place made holy by the water that washed the Lord's feet) in this world."

29. When He spoke the name of the place sacred because of the Lord's lotus feet, Lord Caitanya shed incessant tears from His lotus eyes.

30. At the end the Lord became very restless. Repeating the word Kṛṣṇa!", He wept again and again.

31. The Lord sighed and said, Kṛṣṇa! Kṛṣṇa!" His tears of love could have filled a forest of flowers.

32. The hairs of His body stood erect. The Lord could not stay still. He trembled violently.

33. Śrīmān Paṇḍita and the other devotees gazed at the Lord as He shed wonderful tears of love for Lord Kṛṣṇa.

34. From His eyes the Lord shed a flood of tears that filled the four directions. It was as if the Gaṅgā had suddenly descended to that place.

35. Struck with wonder, everyone thought in his heart, I have never seen anything like this.

36. Lord Kṛṣṇa must be very merciful to me, that these ecstatic symptoms now walk on the pathway of my eyes."

37. After some moments the Lord returned to external consciousness. At the end He spoke to everyone.

38. The Lord said, My friends, now please return to your homes. I wish that tomorrow you will all return.

39. Then, in a secluded place, I will describe to you My unhappiness.

40. Tomorrow hurry to Suklāmbara Brahmācārī's house and bring Sadāśiva with you."

41. Speaking gracefully, everyone took their leave. Lord Caitanya stayed in His room.

42. Now Lord Caitanya always thought of Kṛṣṇa. Mostly He was in the mood of separation from Kṛṣṇa.

43. Mother Sacī had no power to understand her son's activities. Still, whenever she saw her son, she was very happy.

44. Mother Sacī looked at her son. He called out Kṛṣṇa! Kṛṣṇa!" and wept. The house was flooded with tears.

45. Where is Kṛṣṇa? Where is Kṛṣṇa?" Overcome with love, the Lord called out these words again and again.

46. Mother Sacī did not know why her son had changed. With folded hands she took shelter of Lord Kṛṣṇa.

47. Now Lord Caitanya was beginning to reveal His true nature. Now the limitless universes became joyful.

48-49. Hearing the words, Lord Caitanya has begun to shower the nectar of love for Kṛṣṇa", the Vaiṣṇavas came to see the Lord. The Lord said to them,

50. Tomorrow please gather at Suklāmbara's house. There I will sit down in a secluded room and tell you of My sufferings."

51. Seeing Lord Caitanya's wonderful love for Kṛṣṇa, Śrīmān Paṇḍita became filled with joy.

52. The next morning at dawn, the devotees got dressed and happily went to pick flowers.

53. At Śrīvāsa's home there was a jasmine vine that was actually a kalpa-latā vine descended to this world.

54. The Vaiṣṇavas had no power to empty it of flowers. It always had the same number of flowers at every moment.

55. At dawn the Vaiṣṇavas would meet there to pick flowers.

56. Thus Gadādhara, Gopīnātha, Rāmāi, and Śrīvāsa picked flowers and talked about Kṛṣṇa.

57. That morning Śrīmān Paṇḍita also came there. He was smiling and smiling.

58. They all said to him, We see that you have many smiles today." Śrīmān Paṇḍita replied, They do indeed have a cause."

59. Tell us", the devotees said. Śrīmān Paṇḍita said, Please hear what the cause is.

60. I wonderful, impossible news. Nīmāi Paṇḍita has become a great Vaiṣṇava.

61. Hearing that He had safely returned from gayā, I went in the evening to speak with Him.

62. All His words were about renunciation of the world. He did not display even half a sesame seed of pride or arrogance.

63. In a secluded place He talked about the wonders He had seen in that holy place, and He also talked about Lord Kṛṣṇa.

64. When He heard the name of the holy place of the Lord's lotus footprints, He filled that place with tears from His eyes.

65. When He said the words, O Kṛṣṇa!", His every limb trembled, the hairs on them stood erect, and He fell to the ground.

66. No sign of life was present in any limb. He was completely unconscious. Then, after some moments, he regained external vision. It was a great wonder.

67. At the end He called out, Kṛṣṇa!" and wept. I think His tears were like Goddess Gaṅgā flowing in that place.

68. The devotion that with my own eyes I saw His manifest was not like the devotion any human being has.

69. When He regained external consciousness, He told everyone, 'Tomorrow you should all come to Suklāmbara's house.

70. 'Bring Sadāśiva and Mūrāri Paṇḍita, and I will tell you of My sufferings.'

71. Thus I have told you the very auspicious news that is the cause of my happiness."

72. Hearing Śrīmān Paṇḍita's words, the devotees made a great sound of, Hari!"

73. Generous Śrīvāsa declared, May Lord Kṛṣṇa increase the numbers of our Vaiṣṇava family."

74. This is like the famous blessing,

gotraṁ no vardhatām

May our family increase."

75. The devotees happily talked about Lord Kṛṣṇa. There arose many charming and auspicious words.
76. The devotees said, So be it.", So be it.", and Everyone should worship Lord Kṛṣṇacandra's feet."
77. After they had finished picking flowers in this way, the devotees went to their homes to worship their Deities.
78. Sriman Pandita then went to the Ganga's bank, where Suklambara Brahmācārī had his home.
79. Having heard all this news, Gadādhara Prabhu also hurried to Suklambara's house.
80. Thinking, I will go and hear what He says about Lord Kṛṣṇa", Gadādhara went to Suklambara's house and hid.
81. Sadāśiva, Murāri, Sriman, and Suklambara, who were all followers of the path of prema (pure love for Lord Kṛṣṇa), met there.
82. Then Lord Caitanya, the jewel of the brāhmaṇas, came and met with these Vaiṣṇavas.
83. They all conversed very happily. The Lord did not manifest external vision.
84. The moment He saw the Vaiṣṇavas, Lord Caitanya recited this verse describing the nature of devotional service:
85. I found My Lord, but then He disappeared. In what direction did He go?" Speaking these words, the Lord became paralyzed and fell down unto one of the pillars of the house.
86. Embracing the pillar, the Lord said, Where is Kṛṣṇa?", and threw His disheveled hair to the ground.
87. The Lord said, O Kṛṣṇa!" All the devotees also fell down. They were overcome with ecstatic love.
88. Hiding in the house, Gadādhara suddenly fell unconscious. No longer did he know who he was, where he was, or what was the different between himself and others.
89. Everyone fell unconscious, overwhelmed by the bliss of pure love for Lord Kṛṣṇa. Very surprised, Goddess Gaṅgā smiled and laughed.
90. After some moments Lord Caitanya manifested external consciousness. Calling out Kṛṣṇa!", He wept again and again.
91. O Kṛṣṇa! O My Lord! In what direction did You go?" Again and again saying these words, He fell to the ground.
92. Overcome with love for Lord Kṛṣṇa, Sacī's son wept, and the devotees around Him in the four directions also wept.
93. Even falling violently to the ground many times, the Lord's graceful limbs showed no sign of being hurt. Overcome with love for the Lord, who is actually His own self, Lord Caitanya was not even slightly aware of external events.
94. A great sound of kīrtana arose. There was weeping in spiritual love. Suklambara's house became filled with spiritual love.
95. Becoming still for a moment, Lord Caitanya sat down. A flood of bliss continued to flow from Him.
96. The Lord asked, Who is in the house?" Suklambara Brahmācārī replied, Your Gadādhara."
97. Seeing Gadādhara weeping with his head in his hands, Lord Caitanya became very pleased.
98. The Lord said, Gadādhara, you are a great saint. Since your childhood you have always been rapt in meditation on Lord Kṛṣṇa.
99. Trying to taste what is worthless, I wasted my life. Finally I found a priceless treasure. Then, by the fault of my past impious deeds, the treasure fled."
100. After speaking these words, Lord Caitanya fell to the ground. The transcendental body meant to be worshiped by all now rolled about in the dust.
101. Again and again He regained external consciousness, and again and again He fell to the ground. By divine intervention His nose and face were always protected when He fell.
102. He could not open His two eyes filled with tears of love. Kṛṣṇa! Kṛṣṇa!" were the only words He spoke with His graceful mouth.
103. The Lord approached everyone, grasped them, wept, and asked, Where is Kṛṣṇa? O My brothers, please tell Me at once."
104. Seeing the Lord, the devotees shed tears of grief. No words came to their mouths.
105. The Lord said, Please break My sufferings into pieces. Take Me to the son of the gopa-king Nanda. Place Me before Him."
106. Speaking these words, He sighed and wept again and again. He rolled on the ground. His hair was no longer bound.
107. In this way whole day happily passed like a single moment. Somehow the Lord bid farewell to everyone.
108. Gadādhara, Sadāśiva, Sriman Pandita, Suklambara, and the others were all filled with wonder.
109. Whoever saw the Lord's spiritual love became speechless. After seeing this wonder, they did not return to external consciousness.
110. They happily went to the Vaiṣṇavas and told them everything, from beginning to end.
111. Hearing all this, the great devotees said, Hari! Hari!" and wept.
112. Hearing of the Lord's unprecedented spiritual love, everyone became filled with wonder. Someone said, Perhaps He saw the Supreme Personality of Godhead."
113. Someone else said, Nīmāi Pandita is very good. He has the power to break the heads of the atheists and offenders."
114. Someone else said, He will reveal secret truths about Lord Kṛṣṇa. Of this I have no doubt. I know it must be."
115. Someone else said, Perhaps, by associating with Īśvara Purī, He saw Lord Kṛṣṇa at Gayā."
116. In these ways the devotees happily spoke their opinions.
117. Everyone assembled and spoke this benediction: In truth, may Lord Kṛṣṇa's mercy be on Him. May it be."

118. Then they happily chanted the holy names of the Lord. Some sang, some danced, and some wept.
119. In this way the devotees became joyful. Meanwhile, Lord Caitanya had entered the nectar of His own spiritual love.
120. Again manifesting external consciousness, Lord Caitanya went to the home of Gaṅgādāsa Pandita.
121. The Lord bowed down before His teacher's feet. His teacher respectfully picked Him up and embraced Him.
122. The teacher said, Son, Your life is very fortunate and glorious. Your father's and mother's families have now attained liberation.
123. All Your students are waiting for You. Even if the demigod Brahmā orders them, they will not open their books.
124. Now You returned to us all. For today, go home. Tomorrow teach."
125. Bowing down before His teacher, Lord Caitanya left. He was a moon surrounded on four sides by His students.
126. He went to Śrī Mukunda-Saṅjaya's house. Entering the caṇḍi-maṇḍapa, He sat down.
127. Saintly Mukunda-Saṅjaya and His family felt a bliss that had no end.
128. The Lord embraced the great soul Saṅjaya. With the tears from His eyes, the Lord soaked Saṅjaya's limbs.
129. The ladies made glorious sounds. Mukunda's home was filled with bliss.
130. After placing a merciful glance on everyone, Lord Caitanya returned to His own home.
131. Sitting down at the door to the Viṣṇu temple, He affectionately bade everyone farewell.
132. When visitors came to speak to Him, they could not understand the Lord's new nature.
133. No one saw the pride of learned He had before. Now at every moment He was disinterested in material things.
134. Saci did not understand anything of her son's new nature. Praying for her son's welfare, she worshiped Lord Viṣṇu and Goddess Gaṅgā.
135. She prayed, O Lord Kṛṣṇacandra, You took away my husband. You took away my son. I have only one relative remaining.
136. O Lord Kṛṣṇa, to me, a widow, please give this benediction: Let my Viśvabhara be sane and stay at home."
137. She made Goddess Lakṣmī sit down before her son. The Lord did not like to look at her.
138. Reciting verses, He always wept. Where is Kṛṣṇa? Where is Kṛṣṇa?", He repeated at every moment.
139. Whenever the Lord screamed, Goddess Lakṣmī fled in fear. Saci was also afraid.
140. Rapt in tasting the nectar of Lord Kṛṣṇa, Lord Caitanya did not sleep at night. Overcome with feelings of separation from Lord Kṛṣṇa, He could not be peaceful. He stood. He fell. He sat.
141. If He saw strangers, He would cover His new nature. At dawn He went to bathe in the Gaṅgā.
142. The Lord had come only to bathe in the Gaṅgā. But His students came and sat around Him.
143. No word but Kṛṣṇa!" came to the Lord's mouth. The students did not understand.
144. On their request, the Lord sat down to teach the students there.
145. Saying, Hari!", the students opened their books. Hearing this, Saci's son became filled with bliss.
146. Hearing the holy name of Lord Hari, Lord Caitanya no longer manifested external consciousness. Then Lord Caitanya, the jewel of the brāhmaṇas, cast a merciful glance on everyone there.
147. Rapt in meditating on Lord Kṛṣṇa, Lord Caitanya explained that all sūtras, histories, and commentaries were in truth names of Lord Kṛṣṇa.
148. The holy name of Lord Kṛṣṇa is eternal and exists in all phases of time. The scriptures do not describe anything but Kṛṣṇa.
149. Kṛṣṇa is the Supreme Personality of Godhead. He is the creator, maintainer, and destroyer. Brahmā. Sivā, and a host of others are all Kṛṣṇa's servants.
150. A person who leaves Lord Kṛṣṇa's feet and talks about other things wastes his life. His words are all lies.
151. The Āgamas, Vedānta, philosophy books, and all scriptures together declare, 'Devotion to Lord Kṛṣṇa's feet is the greatest treasure'.
152. Teachers bewildered by māyā avoid devotion to Kṛṣṇa and walk instead on a different path.
- 153-154. A person who in his heart does not like to call out Lord Kṛṣṇa's names, names like 'Kṛṣṇa' (all-attractive), 'Karuṇā-sāgara' (ocean of mercy), 'Jagaj-jivana' (the life of the worlds), 'Sevaka-vatsala' (affectionate to His servants), and 'Nandagopa-nandana' (the son of Nandagopa), may study all the scriptures, but the destination he awaits is not good.
155. A person may be poor and lowly, and he may have many faults, but if he chants Lord Kṛṣṇa's holy name, he will certainly go to Lord Kṛṣṇa's spiritual abode.
156. This is the teaching of all the scriptures. Whoever doubts this will suffer.
157. A person who rejects the worship of Lord Kṛṣṇa and busies himself with discoursing on the scriptures is very lowly and degraded. He does not understand the scriptures' heart.
158. He does not know the scriptures' heart, but still he teaches. He is like a donkey beaten as it carries a burden.
159. Although he hears and reads the scriptures, he is burned to ashes. He is cheated of the great, great festival of love for Kṛṣṇa.
160. Lord Kṛṣṇa gave liberation to Pūtana. Even though Lord Kṛṣṇa is like that, these persons reject Him and meditate on someone else.
161. Lord Kṛṣṇa gave liberation to Aghāsura. To attain what great pleasure do these people renounce glorifying Lord Kṛṣṇa?
162. A person who will not chant Lord Kṛṣṇa's holy name, a name that purifies all the words, must suffer. That is his fate.
163. A person who will not sing Lord Kṛṣṇa's holy name and dance, a holy name that makes Brahmā and the demigods wild in a great festival of bliss, creates for himself an inauspicious future.

164. Persons intoxicated by wealth, learning, and aristocratic family do not understand the holy name of Lord Kṛṣṇa, a name that rescued Ajāmila.

165. O My brothers, please listen. My words are the truth. Please worship the priceless treasure that is the lotus feet of Lord Kṛṣṇa.

166. Goddess Lakṣmī yearns to serve those feet. Lord Siva is a pure servant of those feet.

167. From those feet Goddess Gaṅgā was manifested. O my brothers, please aspire to serve those lotus feet.

168. Who in Navadvīpa has the power to come here and break My words into pieces?"

169. Lord Caitanya is the Supreme Personality of Godhead. He is eloquent words personified. Whatever He says is the truth.

170. Bewildered and enthralled, the students listened with a single heart. Overcome with emotion, the Lord spoke the real truth.

171. Speaking eloquent commentaries, Lord Caitanya explained that every word of the scriptures means, Lord Kṛṣṇa is the Supreme Truth." Lord Caitanya is the Supreme Lord Himself, so this was not at all surprising.

172. After some moments, Lord Caitanya returned to external consciousness. Embarrassed, He said nothing more.

173. The Lord asked, How did I explain the sūtras today?" The students replied, We did not understand anything."

174. You said that every word in the scriptures means 'Kṛṣṇa'. Who is qualified to understand Your commentaries?"

175. Laughing, Lord Caitanya said, Please hear, O My brothers. For today tie up your books. We will go and bathe in the Gaṅgā."

176. On the Lord's word they all tied up their books. Accompanied by Lord Caitanya, they went to bathe in the Gaṅgā.

177. Lord Caitanya played in the Gaṅgā's waters. He was like a full moon rising from the ocean.

178. The very saintly people of Nadiyā gazed at Lord Caitanya as He played in the Gaṅgā's waters.

179. Thus manifesting the form of a brāhmaṇa, a form Brahṁā and the demigods yearn to see, the Supreme Personality of Godhead enjoyed pastimes in the water.

180. All who came to bathe at the Gaṅgā gazed at Lord Caitanya's face.

181. The people said to each other, The father and mother of such a son must be very glorious and fortunate."

182. The Lord's touch filled Goddess Gaṅgā with happiness. The goddess happily made many waves.

183. On the pretext of making waves, Goddess Gaṅgā danced. Goddess Gaṅgā is a maidservant of Lord Caitanya's feet, feet that gave birth to countless universes.

184. Goddess Gaṅgā surrounded the Lord on four sides. On the pretext of many waves, she embraced Him.

185. Only the Vedas know the heart of these pastimes. In the end, all these pastimes will be revealed in the Purāṇas.

186. After bathing, Lord Caitanya went home, and His students also went to their homes.

187. The Lord changed His clothes, washed His feet, and watered Tulasi-devī.

188. He properly worshiped the Deity of Lord Govinda, and then He sat down to eat.

189. Mother Saci brought in the splendid food with Tulasi-mañjaris and placed it before Him.

190. After first offering it to Lord Viṣṇu, He who is the master of endless universes ate.

191. Saci, the mother of the worlds, sat down before Him. Staying somewhere in the house, Goddess Lakṣmī, very devoted to her husband, gazed at Him.

192. Mother Saci said, Son, from what book did You lecture today? With whom did You debate?"

193. The Lord replied, Today I lectured about Lord Kṛṣṇa's eternal holy name, lotus feet, qualities, and abode.

194. Chanting and hearing Lord Kṛṣṇa's holy names and qualities is an eternal activity. The persons who become Lord Kṛṣṇa's servants are also eternal.

195. The scriptures that describe devotion to Lord Kṛṣṇa are eternal. Scriptures that talk of other things are worthless and filled with offenses.

196. This is described in the following words of Mahabharata, Asvamedha-parva:

yasmin śāstre purāṇe vā
hari-bhaktir na dṛśyate
śrotavyam naiva tat śāstram
yadi brahmā svayam vadet

'Even if the demigod Brahṁā personally recites it, one should not hear any Purāṇa or any other scripture that does not describe devotional service to Lord Hari.' "

197. A caṇḍāla who chants Kṛṣṇa!" is not a caṇḍāla. A brāhmaṇa who walks on the wrong path is not a brāhmaṇa."

198. Assuming the mood of Lord Kapila, Lord Caitanya spoke these words to His mother.

199. He said, Listen, listen, O mother. Devotion to Lord Kṛṣṇa is very powerful. O mother, you should love Lord Kṛṣṇa completely.

200. O mother, a servant of Lord Kṛṣṇa never perishes. Seeing a devotee of Lord Kṛṣṇa, the wheel of time himself becomes afraid.

201. O mother, the servants of Lord Kṛṣṇa do not know anything of the sufferings of life in the womb or the sufferings of death.

202. Lord Kṛṣṇa is the father of the universe. A son who does not honor his father, and indeed hates him and thinks of him as an enemy, suffers in hell birth after birth.

203. O mother, please give some thought to this. Please listen. A spirit soul who does not worship Lord Kṛṣṇa creates

for himself an inauspicious future.

204. Again and again he dies. Again and again he must live in a womb. According to his previous sins, he attains different kinds of bodies.

205. When his mother eats spicy, bitter, or salty foods, the child in the womb suffers greatly.

206. He is surrounded by worms that eat the flesh of his body. He has no power to stop them. He is tortured by flames.

207. He cannot move. He is trapped in a burning cage. Because of his past deeds, there he must live.

208. Some very sinful souls are not even born. Again and again they are born in the womb and within the womb they also die.

209. O mother, please listen. Please listen to the truth about the spirit soul. After seven months in the womb, the soul becomes conscious.

210. He remembers his past sufferings. Sighing, he prays to Lord Kṛṣṇa.

211. The soul prays, 'O Kṛṣṇa, O life-Lord of all the souls in the world, please save me! Without You there is only suffering.'

212. The soul prays, 'O Lord, please allow me to leave this place. O Lord, please give me an easy death. Why must māyā bewilder me?

213. 'Birth after birth I tries to taste the false nectar of wealth and sons. I did not worship Your priceless feet.

214. 'Where did the children I raised to be impious go? They left because of my karma.

215. 'How will I reach the farther shore of this ocean of sufferings? You are my only friend. Please deliver me.

216. 'Now I know that Your feet are the eternal truth. O Lord Kṛṣṇa, please save me! I take shelter of You.

217. 'Rejecting a master like You, a master like a kalpa-vṛkṣa tree, I made a great mistake. I became a madman. I walked on the wrong path.

218. 'It is right that You punish me in this way. Still, O Lord, please be merciful to me.

219. 'Please be merciful and give me the boon that I will never forget You. Give me that, and why should I not take birth in any place at all? Why should I not die?

220. 'The Vaiṣṇavas do not descend to this world in any place where Your glories are not chanted.

221. 'I do not wish to go to any place where Your festivals are not celebrated, even if that place is Indraloka.

222. 'In Srimad-Bhāgavatam (5.19.24) it is said:

na yatra vaikunṭha-kathā-sudhāpagā
na sādhave bhāgavatas tad-āśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyaṭām

'An intelligent person does not take interest in a place, even at the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankīrtana-yajña to satisfy the Lord (especially since sankīrtana-yajña is recommended in this age).'*

223. O Lord, if I can always remember You here, then it is good that I suffer in this womb.

224. 'O Lord, please be merciful to me. Please do not throw me into any place where I cannot remember Your lotus feet.

225. 'O Lord, I have suffered in this way for millions and millions of births. O Lord, I have suffered because of my own karma.

226. 'O Lord, O essence of all the Vedas, if I can remember You here, then please let me stay always in the midst of these sufferings.

227. 'O Kṛṣṇa, in this way please make me qualified to serve You. Make me Your slave and keep me at Your feet.

228. 'O my Lord, if You carry me across this ocean of sufferings, then I want only You and nothing else.'

229. Although in the womb the soul is tormented at every moment, life in the womb is still good, for there the soul can remember Lord Kṛṣṇa.

230. By the power of these prayers, the soul does not feel pain in the womb. Then, at a certain time, against his will the soul falls to the ground.

231. O mother, please listen, please listen to what happens to the soul when first he falls to the ground.

232. First the soul becomes unconscious. Then he cries out. Then he breathes. He has no power to speak. He floats in an ocean of sufferings.

233. The soul is by nature a servant of Lord Kṛṣṇa. Bewildered by Lord Kṛṣṇa's māyā, the soul does not worship Lord Kṛṣṇa. In this way the soul suffers.

234. After some days, by the power of time, the soul attains intelligence and knowledge. A soul who then worships Lord Kṛṣṇa is very fortunate.

235. However, a soul who because of bad association does not worship Lord Kṛṣṇa, again and again drowns in Māyā's sins.

236. In Srimad-Bhāgavatam (3.31.32) the Supreme Personality of Godhead declares:

yady asadbhīḥ pathi punaḥ

śiśnodara-kṛtodyamaih
āsthito ramate jantus
tamo viśati pūrvavat

‘If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.’*

237. It is also said in the scriptures:

anāyasena maraṇam
vinā dainyaṇa jīvanam
anārādhita-govinda-
caraṇasya katham bhavet

‘How can a person who does not worship Lord Kṛṣṇa’s feet have an untroubled life and an easy death?’

238. A person who remembers and worships Lord Kṛṣṇa does attain an untroubled life and an easy death.

239. Therefore, O mother, please associate with devotees and worship Lord Kṛṣṇa. With your mind think of Lord Kṛṣṇa. With your mouth chant ‘Hari!’

240. Non-devotional activities bring no good result. Non-devotional activities bring only calamity."

241. Assuming the mood of Lord Kapila, Lord Caitanya taught His mother in this way. Hearing these words, Saci became very joyful.

242. Whether He was eating, sleeping, or awake, Lord Caitanya did not talk of anything but Lord Kṛṣṇa.

243. Devotees hear descriptions of Lord Kṛṣṇa, speak them, and think about them in their hearts.

244. The devotees think, When will Lord Kṛṣṇa appear before me? When will I be able to associate with devotees? When will I become pure at heart?"

245. This is how the devotees think in their hearts. These thoughts bring them great happiness.

246. By appearing in this world, Lord Caitanya destroyed the materialists and offenders and broke the devotees' sufferings.

247. Assuming the role of a Vaiṣṇava, Lord Caitanya always saw Lord Kṛṣṇa present everywhere in the world.

248. With His ears He heard Lord Kṛṣṇa's names day and night. With His mouth He spoke the word Kṛṣṇacandra" without stopping.

249. Lord Caitanya forgot the nectar of learning. Now He was not attracted to anything but Lord Kṛṣṇa.

250. Early every morning, His students would gather for class.

251. He who is the master of the three worlds would sit down to lecture. However, nothing but Kṛṣṇa came to His tongue.

252. The students asked, What is the perfection of varṇāśrama and the scriptures?" The Lord replied, Lord Nārāyaṇa is the perfection of all the varṇas."

253. A student asked, How is He the perfection of the varṇas?" The Lord replied, Lord Kṛṣṇa's glance created the varṇas."

254. A student said, O Pandita, please give the right explanation." The Lord said, You should remember Lord Kṛṣṇa at every moment.

255. I have describe the worship of Lord Kṛṣṇa. That is the right teaching of all the scriptures. In their beginning, middle, and end, the scriptures teach the worship of Lord Kṛṣṇa."

256. Hearing the Lord's explanation, the students laughed. Someone said, I think an imbalance of the life-air is the cause of this explanation."

257. The students said, Why do you talk like this?" The Lord replied, This is the teaching of the scriptures."

258. The Lord said, If you cannot understand it now, then this afternoon please think about it and try to understand it.

259. Each student go to a secluded place and look at his books. In the afternoon we will meet again."

260. Hearing the Lord's words, the surprised students tied up their books and left.

261. All the students told Gaṅgā dāsa what the Lord had said.

262. They said, Nīmāi Pandita says that all words in the scriptures refer to Lord Kṛṣṇa.

263. From the time He returned home from Gayā, he talks only of Kṛṣṇa and nothing else.

264. The hairs of His body erect, He always chants, ‘Kṛṣṇa!’ Sometimes He laughs and sometimes He screams in ecstasy.

265. Every day He teaches that every dhātu-sūtra (grammar rule about verbs) somehow describes Lord Kṛṣṇa.

266. We do not have the power to understand His explanations. O Pandita, please tell us: What should we do?"

267. Hearing the students' words, the brāhmaṇa Gaṅgā dāsa, who was the crest jewel of teachers, smile.

268. He said, Go home. Return tomorrow morning. This afternoon I will give Him some advice.

269. Thinking this a good arrangement, the students studied from their books. In the afternoon the met with Lord Caitanya.

270. That afternoon everyone assembled and very happily sat down with Lord Caitanya.

271. On His head Lord Caitanya placed the dust of His teacher's feet. His teacher, Gaṅgā dāsa, blessed Him with the words, May You attain true learning."

272. His teacher said, Viśvambhara, my son, please hear my words. It is not a small good fortune for one to be a teacher of brāhmaṇas.

273. Your maternal grandfather is Nīlāmbara Cakravartī. Your father is Jagannātha Miśra.

274. Neither Your mother's nor Your father's families are illiterate fools. You are very expert at speaking commentaries.

275. If one renounces study, will he then attain devotion to the Lord? Are Your father and maternal grandfather not devotees of the Lord?

276. Understanding this, You should apply Yourself to the path of scholarship. It is by study and learning that one becomes a Vaiṣṇava brāhmaṇa.

277. How can an uneducated brāhmaṇa know what is right and what is wrong? Understanding this, You should chant 'Kṛṣṇa!' and also continue Your teaching and studies.

278. Please sit down and teach the scriptures in the right way. Your wrong explanations chew on my head."

279. The Lord said, By the mercy of Your feet no one in Navadvīpa has the power to debate with Me.

280. I will explain the sūtras. Who in Navadvīpa has the power to break apart My explanations and prove his own?

281. I will sit down in the town and I will lecture. I will see who has the power to find fault with my explanations."

282. Hearing these words, the Lord's teacher became happy. After offering obeisances to His teacher's feet, the Lord left.

283. Thus He who counts the husband of Sarasvatī and the master of the Vedas among His students bowed down before the feet of Gaṅgā dāsa Pandita.

284. What good fortune was attained by Gaṅgā dāsa Pandita? The Supreme Lord, who is worshiped by the fourteen worlds, became his student.

285. Like a full moon surrounded by a host of stars, Lord Caitanya, surrounded by His students, walked.

286. The Supreme Lord, whose feet stay on Goddess Lakṣmī's breast, sat down at the entrance of the city.

287. Tying His garment in the yoga-patta style, the Lord explained the sūtras, proving and breaking various interpretations.

288. The Lord said, In Kali-yuga even a fool with no knowledge even of sandhi claims that he is a bhattachārya.

289. A fool who does not even know the meanings of words will try to debate logic and philosophy. None of these fools can defeat Me.

290. I will see who can prove what I break apart or break apart what I prove."

291. In this way Lord Caitanya, the master of the universes, spoke. Who had the power to challenge Him?

292. Many teachers had come there to see the Gaṅgā. When they heard the Lord's challenge, their pride was crushed into powder.

293. Who in Navadvīpa has the power to approach Lord Caitanya and defeat Him in debate?

294. As if rapt in meditation, Lord Caitanya lectured for a long time. Two hours of the night had passed and still He did not stop.

295. By divine arrangement a certain very fortunate brāhmaṇa lived in the outskirts of the city.

296. His name was Ratnagarbha Acārya. He was a friend of the Lord's father, for they were both born in the same village.

297. His three sons were bumblebees attracted to the honey at the lotus flower of Lord Kṛṣṇa's feet. Their names were Kṛṣṇānanda, Jīva, and Yadunātha Kavicandra.

298. This brāhmaṇa had great love for Śrīmad-Bhāgavatam. At that moment he was lovingly reading this verse of Śrīmad-Bhāgavatam (10.23.22):

299. śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-
dhātu-pravāla-nata-veśam anuvratāṁse
vinyasta-hastam itareṇa dhunānam abjaṁ
kaṇṭhpalālaka-kapola-mukhābja-hāsam

The brāhmaṇas' wives saw Kṛṣṇa putting on a garment glittering like gold. He wore a nice garland of forest flowers and a peacock feather on His head. He was also painted with the minerals found in Vṛndāvana, and He looked exactly like a dancing-actor on a theatrical stage. They saw Him keeping one hand on the shoulder of His friend, and in His other hand He was holding a lotus flower. His ears were decorated with lilies, He wore marks of tilaka, and He was smiling charmingly."*

300. Read with great devotion and happiness, this verse entered the Lord's ears.

301. Hearing about the glory of devotional service, Lord Caitanya at once fell down. He was unconscious.

302. The students were astonished. After a moment the Lord returned to external consciousness.

303. Returning to external consciousness, Lord Caitanya repeated, Say it. Say it." Then He rolled on the ground.

304. The Lord said, Say it. Say it." The brāhmaṇa repeated the verse. An enchanting ocean of Kṛṣṇa happiness rose up.

305. With tears from His eyes the Lord sprinkled the ground. He wept and trembled. The hairs of His body stood erect.

306. Seeing the Lord's ecstatic happiness, the brāhmaṇa, with devotion and happiness, again read that verse about devotional service.

307. Seeing that the brāhmaṇa was reading with great devotion, the Lord, very pleased, embraced Him.

308. Embraced by the king of Vaikuṇṭha, Ratnagarbha became filled with ecstatic love.

309. Ratnagarbha grasped the Lord's feet and wept. Now the brāhmaṇa was caught in Lord Caitanya's trap of love.

310. Filled with love, he read the verse again and again. Say it. Say it.", Lord Caitanya loudly demanded.

311. Seeing this, everyone became filled with wonder. Seeing this, the townspeople bowed down to offer respect.

312. Don't read any more", Gadādhara said. Everyone sat around Lord Caitanya.

313. After some moments Lord Caitanya returned to external consciousness. Tell Me what happened. Tell Me what happened.", the Lord asked.

314. The Lord said, Did I act restlessly?" The students replied, You are glorious and learned.

315. What power have we to say anything about You?" Then the Lord's friends said, Please don't praise Him."

316. Now in external consciousness and His ecstatic emotions suppressed, the Lord went with everyone to see the Gaṅgā.

317. After first offering obeisances to the Gaṅgā and placing some Gaṅgā water on His head, the Lord sat down with His companions by the Gaṅgā's bank.

318. Lord Caitanya was just like Nanda's son who, accompanied by many cowherd boys, enjoyed pastimes by the Yamunā's bank.

319. In this way, by the Gaṅgā's banks, and in the company of the devotees, Saci's son enjoyed pastimes of talking about Lord Kṛṣṇa.

320. After some moments, everyone took their leave and returned to their homes. Then Lord Caitanya also returned to His home.

321. Then He who is the master of all the worlds enjoyed His meal. Then He cast a glance on transcendental pastimes of sleep.

322. The night came to an end. All the students came, sat down, and studied their books.

323. The Lord came, quickly bathed in the Gaṅgā, sat down, and taught from His books.

324. He did not say anything that was not about Lord Kṛṣṇa. Every word of His explanations was about devotional service to Lord Kṛṣṇa.

325. One student asked, How are verbal roots explained?" The Lord replied, All words are potencies of Lord Kṛṣṇa.

326. Now I will explain the sūtras about verbal roots. O My brothers, please listen. Who has the power to break apart My explanations?

327. Look at a king. He has a splendid, splendid body. He is decorated with gold ornaments. He is glorious with sandal paste.

328. The people say, 'His words are the words of Yamarāja, or the words of Goddess Lakṣmī'. Still, please hear what happens to such a king when the breath of life is gone.

329. Where does the handsomeness of his limbs go? Sometimes it becomes ashes, and other times it is buried in the earth.

330. The potency of Lord Kṛṣṇa lives in all bodies as the breath of life. It is that force that one loves. It is to that force that one is devoted.

331. Although they argue, It is true", or It is not true", ordinary teachers do not understand this truth. Please give your thoughts to this and understand it.

332. There may be a very respected person before whom I bow down to offer respect. But when the life breath leaves him, I must bathe if I touch his body.

333. The son may very happily embrace his father. But when the life breath leaves, the son must place fire on the father's head.

334. Therefore the life breath is the potency of Lord Kṛṣṇa. It is loved by everyone. That is how I see it. Who has the power to refute My words?

335. Lord Kṛṣṇa's potency is supremely pure. It is worthy of our worship. O My brothers, you should all be very firmly devoted to Lord Kṛṣṇa.

336. Chant, Kṛṣṇa!" Worship Kṛṣṇa. Hear Kṛṣṇa's name. Day and night meditate on Lord Kṛṣṇa's feet.

337. Yamarāja has no power over anyone who offers water and dūrvā grass to Lord Kṛṣṇa's feet.

338. Worship, worship the feet of Nanda's son, feet that gave liberation to Agha, Baka, and Pūtānā.

339. Even though he was thinking of his son, Ajāmila somehow remembered Lord Kṛṣṇa. For that reason Ajāmila went to Vaikuntha. Therefore you should worship Lord Kṛṣṇa's feet.

340. Clothed only by the four directions, Siva serves Lord Kṛṣṇa's feet. Goddess Lakṣmī very respectfully serves Lord Kṛṣṇa's feet.

341. Ananta Śeṣa chants the glories of Lord Kṛṣṇa's feet. Placing a straw between your teeth, you should also worship Lord Kṛṣṇa's feet.

342. As long as there is life within your bodies, you should engage in devotional service to Lord Kṛṣṇa's lotus feet.

343. Kṛṣṇa is your mother. Kṛṣṇa is your father. Kṛṣṇa is your life and your wealth. Therefore I say you should grasp Lord Kṛṣṇa's feet and declare, 'To Lord Kṛṣṇa I give my body and my thoughts'."

344. Accepting the role of His servant, the Lord described His own glories. Six hours passed. Still He did not stop.

345. Enthralled, the students listened with a single heart. No one spoke a word.

346. Please know without doubt that all these students were eternal servants of Lord Kṛṣṇa. If this were not so, how could they have studied under Lord Kṛṣṇa Himself?

347. After some moments Lord Caitanya returned to external consciousness. Embarrassed at heart, He looked at the faces of them all.

348. The Lord asked, How did I explain the sūtras about verbal roots?" The students replied, You gave the right

explanation.

349. Who can contradict Your explanations?

350. Whatever You say is the truth. What others teach is not the truth."

351. The Lord said, Tell Me what You Me do. My life airs are very agitated.

352. How did I explain verbal roots? " The students replied, You said they were all names of Lord Kṛṣṇa.

353. Your explanations of the sūtras and commentaries spoke of Lord Kṛṣṇa only. Who has the power to understand Your explanations?

354. When You heard about devotional service You acted in such a way that we do not think You are a mere human being."

355. The Lord asked, What did You see Me do?" The students replied, It was a great wonder.

356. You trembled and wept. The hairs of Your body stood erect. We have not seen this in anyone else.

357. Yesterday, when in the town You were lecturing on books, a brāhmaṇa read a verse aloud.

358. Hearing this verse of Śrīmad-Bhāgavatam, You at once fell unconscious. There was no life in any of Your limbs. We were very surprised.

359. Regaining consciousness, You wept. Your tears were like the Gaṅgā.

360. At the end You trembled. A hundred men could not have held You still.

361. From Your head to Your feet, the hairs of Your body stood erect. Your fair form was covered with perspiration, saliva, and dust.

362. Gazing at You, everyone was filled with wonder. Everyone said, 'This person must be Lord Nārāyaṇa Himself.'

363. Someone said, 'He must be Vyāsa, or Sukadeva, or Nārada, or Prahlāda. He has the Lord's mercy as much as they.'

364. We gathered around You and held You still. After some moments You regained external consciousness.

365. You did not know any of this. We will tell You something more. Please hear it with attention.

366. For the past ten days Your lectures on the scriptures have described only Lord Kṛṣṇa's holy name and Lord Kṛṣṇa's devotional service.

367. For the past ten days Your lectures have been like that. We have been afraid to tell you this.

368. You know all the meanings of every word. If You explain the meanings of words, who can challenge You?"

369. The Lord said, Ten days without lectures! Was it not your duty to tell Me about that?"

370. The students replied, Your lectures were right and true. It is true that Lord Kṛṣṇa is described in all the scriptures.

371. It is true that Lord Kṛṣṇa is the essence of all the scriptures. If we cannot understand it, we are at fault.

372. You explained the root of all knowledge. You spoke the truth. It is only because of our past bad karma that our hearts could not understand it."

373. The Lord was pleased by the students' words. Then He very mercifully spoke to them.

374. The Lord said, O My brothers, what you say is the truth. What I will now say should not be spoken to others.

375. Brothers! Brothers! This I tell you: I always see a dark boy who plays a flute.

376. Every word I hear with My ears is the holy name of Lord Kṛṣṇa. Every place I see is the holy abode of Lord Kṛṣṇa.

377. Now I must leave you all. From today on I will not lecture.

378. You may go to any teacher your heart likes and you may learn from him. I make you fearless in this way.

379. I cannot talk of anything but Lord Kṛṣṇa. Now I have told to you my heart."

380. After speaking these words to them all, Lord Caitanya swept up and tied up His books.

381. The students bowed down and said, We will tell You our desire.

382. We have studied under You. How can we study under anyone else?"

383. Unhappy to be separated from their teacher, the students wept and said,

384. The lectures we heard from Your mouth we will keep in our hearts birth after birth. They will be our meditation.

385. How could we study under another teacher? What we have learned from You is good enough for us."

386. With folded hands the students spoke these words to the Lord. Then they tied up their books.

387. They called out, Hari!" Weeping, Lord Caitanya, the jewel of the brāhmaṇas, embraced them all.

388. Bowing their heads, the students wept. Even so, they were drowning in transcendental bliss.

389. With a choked voice Lord Caitanya, the son of Saci, blessed all His students.

390. He said, If some day I become a true servant of Lord Kṛṣṇa, then I will pray that all your desires will be fulfilled.

391. All of you please take shelter of Lord Kṛṣṇa. Please fill your voices with Lord Kṛṣṇa's holy name.

392. Please always hear Lord Kṛṣṇa's holy name with your ears. Please consider Lord Kṛṣṇa your great treasure, your life-breath.

393. What you have learned so far, that is good enough. Don't strive to learn more. Please gather together and chant 'Kṛṣṇa!'

394. By Lord Kṛṣṇa's mercy all the scriptures will be manifest within you all. You are all My friends birth after birth."

395. Hearing the Lord's nectar words, the students felt their hearts become filled with transcendental bliss.

396. Bowing down, I offer respectful obeisances to the feet of these students. They were very fortunate to have been Lord Caitanya's students.

397. Please know without doubt that they are Lord Kṛṣṇa's servants eternally. If this were not so, then how could they have studied under Lord Kṛṣṇa Himself?

398. Anyone who sees a person who directly saw the Lord's pastimes of scholarship will become freed from the bonds of repeated birth and death.

399. I am a sinner. That is why I was not born then. I was cheated of the sight of these blissful pastimes.

400. O Supreme Lord, please be merciful and allow Your pastimes of scholarship to stay always in my heart.

401. All of Nadiyā still bears the marks of Vaikuntha king, who taught in Navadvīpa.

402. Lord Caitanya's pastimes have no beginning or end. The Vedas use the words āvirbhāva" (appearance" and tirobhāva" (disappearance) to describe them.

403. In this way the Lord's pastimes of scholarship came to an end. Then His pastimes of saṅkīrtana began.

404. In the four directions were weeping students, tears gliding down their necks. The merciful Lord then said to them,

405. What you have heard and read for many days now make perfect by chanting the holy names of Lord Kṛṣṇa."

406. The students replied, How shall we chant the holy names of the Lord?" Then Saci's son gave them this instruction:

407. (hare) haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana

(Hari!) I offer my respectful obeisances to Lord Hari. I offer my respectful obeisances to Lord Kṛṣṇa, the descendent of King Yadu. O Gopāla! O Govinda! O Rāma! O Śrī Madhusūdana!"

408. In this way He showed them the right direction. Clapping His hands, the Lord chanted His own holy names with His students.

409. The four directions around Him filled with His students, the master of kīrtana chanted His own holy names.

410. The Lord entered a spiritual trance. Tasting the nectar of His own holy names, He rolled about on the ground. He became covered with dust.

411. Chant! Chant!", the Lord called in the four directions. Again and again the Lord fell to the ground. The earth burst apart.

412. Hearing the tumult, all of Nadiyā ran to the Lord's home.

413. Hearing the kīrtana, all who lived in neighboring Vaiṣṇava homes ran to that place.

414. Seeing the Lord's ecstatic trance, the Vaiṣṇavas felt great wonder in their hearts.

415. They all felt great happiness in their hearts. They said, Now there is a great kīrtana in the towns of Nadiyā.

416. Is it possible that this kind of rare and exalted devotional service has come to this world? Our eyes have become fruitful to see this exalted devotional service!

417. Viśvambhara was the pinnacle of arrogance. Now we see He has attained a spiritual love even Nārada cannot attain.

418. If an arrogant person like Him can attain devotion like this, then I do not understand Lord Kṛṣṇa's desire or why this is now taking place."

419. After some moments Lord Caitanya returned to external consciousness. Again and again Lord Caitanya chanted, Kṛṣṇa! Kṛṣṇa!"

420. Even though He was in external consciousness, He did not talk of external things. He approached the Vaiṣṇavas, embraced them, and wept.

421. Gathering around Him, the Vaiṣṇavas pacified the Lord. Then the joyful Vaiṣṇavas departed.

422. Some of the students remained in the Lord's association. Blissful with spiritual love, they walked on the path of renunciation.

423. In this way Lord Caitanya openly revealed His true nature. In this way the devotees' sufferings were all destroyed.

424. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Two Śrī Saṅkīrtanārambha-varṇana Description of the Saṅkīrtana Movement's Beginning

1. Glory, glory to Lord Caitanya, the auspiciousness of the world! O Lord, please place Your feet in my heart. Please give this charity to me.

2. Glory, glory to Lord Caitanya and His devotees! Anyone who hears about Lord Caitanya will certainly attain pure devotional service.

3. Seeing Lord Caitanya's pure love for Lord Kṛṣṇa, the devotees felt their hearts become filled with wonder.

4. Joyfully they went to Advaita's home and told Him what they had seen.

5. Lord Advaita was very powerful in devotional service. All the Vaiṣṇavas thought, He must be the Supreme Lord Himself, descended to this world."

6. Still, no one could understand the truth of Lord Advaita. Sometimes He would reveal His true nature, and other times He would conceal it.

7. Hearing the Vaiṣṇavas' words, Lord Advaita became very happy. First He was rapt in thought. Then He spoke.

8. He said, O My brothers, please hear what I will tell you today. Last night I saw something in a dream.

9. Unable to understand a certain passage of Bhagavad-gītā, and very unhappy, I fasted.

10. In that dream at night someone said to Me, 'Rise, Acārya! Eat at once.

11. 'I will tell You the meaning of that passage. Rise, eat, and worship Me.

12. 'Why are You unhappy? Your vow has now borne its fruit.

13-14. 'Your fasting, Your worship, Your weeping and crying out 'Kṛṣṇa!", and Your raising Your arms and declaring

many vows have now convinced Your Lord to become manifested in this world.

15. 'Now in every country, in every city, and in every home, and at every moment Lord Kṛṣṇa's holy names will be chanted.

16. 'By Your mercy everyone in the world will see a kind of devotional service so exalted that even the demigod Brahmā finds it difficult to attain.

17. 'In Srivasa's home the Vaiṣṇavas will see an exalted kind of devotional service even Brahmā finds difficult to attain.

18. 'But You eat. I will. Another time, after You have eaten, I will return.'

19. Then I opened My eyes. Then, within My heart, I gazed and gazed at Viśvambhara.

20. I do not have the power to know Lord Kṛṣṇa's secrets, what forms He manifests and before whom He shows Himself.

21. Some time ago, Viśvambhara's elder brother, who was named Viśvṛūpa, would discuss Bhagavad-gītā with Me.

22. At that time the child Viśvambhara, who was very charming and handsome, would come to My house to call for His brother.

23. My heart enchanted by seeing this handsome boy, I blessed Him, saying, 'May You attain devotional service'.

24. Viśvambhara was born in a very exalted family. He is the son of an exalted father and the grandson of Nīlāmbara Cakravartī.

25. He has all virtues, and He is a great Pandita. Therefore it is appropriate that He has attained devotional service.

26. I am very happy to hear this news of Him. All of you please bless Him, saying, 'May this be so.'

27. By Lord Kṛṣṇa's mercy may everyone in the world become mad with chanting the holy names of Lord Kṛṣṇa.

28. If this news is true, then everyone in the world will approach this young brāhmaṇa."

29. Then Lord Advaita roared with transcendental bliss, and all the Vaiṣṇavas shouted Jaya! Jaya!"

30. Every mouth shouted Hari! Hari!" Assuming the form of the chanting of His holy names, Lord Kṛṣṇa personally descended to this world.

31. One person said, Nīmāi Pandita is very good. He will very blissfully sing the holy names.

32. Bowing down before Advaita Acārya, and singing Lord Hari's holy names, the devotees left.

33. Now Lord Caitanya would speak respectfully to anyone He saw.

34. When at dawn He went to bathe in the Gaṅgā, the Lord would see the Vaiṣṇavas.

35. Seeing Srivasa and the other devotees, the Lord would bow down before them. Very pleased, the devotees would bless the Lord.

36. They said to Him, May You attain devotion to Lord Kṛṣṇa's feet. With Your mouth may You always chant, 'Kṛṣṇa!' With Your ears may You always hear, 'Kṛṣṇa!'

37. My son, whoever worships Lord Kṛṣṇa attains a benefit that is eternal. Whoever does not worship Lord Kṛṣṇa will not attain either wisdom or glory.

38. Lord Kṛṣṇa is the father of all the universes. Lord Kṛṣṇa is the life of everyone. O My son, You should very earnestly worship Lord Kṛṣṇa's feet."

39. Hearing these blessings, Lord Caitanya became very happy. Lifting His handsome face, He gazed at everyone.

40. He said, The blessings you speak must certainly come true. Who but you devotees has the power to give these blessings?

41. You have the power to give someone the gift of service to Lord Kṛṣṇa. Lord Kṛṣṇa is merciful to anyone who serves His devotees.

42. I think that it is because of My past very good karma that now you are teaching Me My duty to Lord Viṣṇu.

43. Whoever serves you will certainly attain devotion to Lord Kṛṣṇa." After speaking these words, Lord Caitanya grasped the devotees' feet.

44. The Lord would wash the devotees garments, fold their dhotis, and personally bring them.

45. He would bring them kuśa grass and Gaṅgā mud. Some days He would bring garments and ornaments to their homes.

46. All the Vaiṣṇavas would say to Lord Caitanya, Ah! Ah! What are You doing? What are You doing?"

47. In this way, every day Lord Caitanya acted like a servant of His servants.

48. What will the Supreme Lord not do for His servants? He renounces His own nature and serves them.

49. Lord Kṛṣṇa is the friend of everyone." This all the scriptures say. Lord Kṛṣṇa does not hate anyone.

50. Still, for His devotees' sake the Lord turns away from His neutrality. His killing of Duryodhana's family bears witness to this truth.

51. It is the devotee's nature to serve Kṛṣṇa, and Kṛṣṇa feels happy to be with His devotees.

52. By tasting the nectar of devotional service, the devotees are able to purchase Lord Kṛṣṇa. Satyabhāmā, who resides in Dvārakā bears witness to this truth.

53. Concealing His true identity, this same Lord Kṛṣṇa, who was now fair and handsome Lord Caitanya, stayed in Navadvīpa.

54. No one had the power to know that the Supreme Lord had descended to this world and was staying in their midst.

55. Whoever desires to worship Lord Kṛṣṇa must first worship Lord Kṛṣṇa's dear and saintly servant.

56. Lord Caitanya taught this truth to everyone. The Lord personally served the Vaiṣṇavas.

57. He washed their garments and folded their dhotis. He was not ashamed to serve. Respectfully folding His hands, He honored the Vaiṣṇavas.

58. Seeing Lord Caitanya's humbleness, the devotees sincerely blessed Him at every moment.

59. They said to Him, Worship Kṛṣṇa. Remember Kṛṣṇa. Hear Kṛṣṇa's holy name. Make Kṛṣṇa Your wealth, breath, and

life.

60. Chant, chant 'Kṛṣṇa!' Become Kṛṣṇa's servant. Keep Kṛṣṇa in Your heart.

61. Keep Kṛṣṇa, and no one else, in Your heart. Then all Your sufferings will flee far away.

62. By Your power, may the lowly people who now mock the chanting of the holy names become plunged in the nectar of Lord Kṛṣṇa.

63. As, with knowledge of scripture You conquered the entire world, in the same way, with worship of Lord Kṛṣṇa You should conquer the materialists and offenders.

64. By Your mercy we are all overcome with spiritual love. Now we happily chant 'Kṛṣṇa!' and dance."

65. Placing their hands on the Lord's body, they blessed Him. Then they spoke of their own unhappiness.

66. They said, My son, many teachers live in Navadvīpa, but when asked to speak about devotion to Kṛṣṇa, they all become like silent ducks.

67. In Navadvīpa there are many big big sannyāsīs, tapasvīs, and jñānīs.

68. But, O my son, they will not talk about Lord Kṛṣṇa. They will not glorify Lord Kṛṣṇa. Instead, at every moment they insult Lord Kṛṣṇa.

69. The sinners hear their words and accept them. In that way the people do not think us as good as blades of straw.

70. O my son, for this reason our bodies burn with pain: We do not anywhere hear the chanting of Lord Kṛṣṇa's names.

71. Lord Kṛṣṇa is now merciful to us, for He has made You walk on the path of devotional service.

72. Because of You the materialists and offenders will perish. This we know in our hearts.

73. May You live long. May You always chant Kṛṣṇa's name. May You manifest Lord Kṛṣṇa's glories in this world."

74. The Lord placed the devotees' blessings on His head, for a devotee's blessing makes one attain devotion to Lord Kṛṣṇa.

75. Hearing of the devotees' sufferings, in His heart Lord Caitanya decided to reveal Himself at once.

76. The Lord said, You are all very dear to Lord Kṛṣṇa. Whatever you say will certainly be.

77. Because of your kind words, My life is now glorious. Time has not the power to devour you.

78. Who are these sinners, these offenders, these people like ashes? Please continue happily singing the names of Lord Kṛṣṇacandra.

79. The Lord cannot bear to see the devotees suffer. That is why He repeatedly descends to this world and associates with them.

80. The Lord said, This I know: You will bring Lord Kṛṣṇacandra to this world, and He will bring the bliss of Vaikuṇṭha to Navadvīpa.

81. Because of you the entire world will be delivered. You will make Lord Kṛṣṇa descend to this world.

82. Please know that I am always your servant. Please bless Me by saying, 'We will never leave You'."

83. Lord Caitanya touched the dust of the devotees' feet. Many times they blessed Him.

84. After bathing in the Gaṅgā, everyone returned to their homes. As He walked home, Lord Caitanya smiled in His heart.

85. Hearing of the devotees' sufferings, the Lord became very angry at the materialists and offenders.

86. I will kill them all!", He roared. I am He! I am He!", He said again and again.

87. One moment He laughed. Another moment He wept. Another moment He fell unconscious. Another moment, when He saw Goddess Lakṣmī, He tried to strike her.

88. In this way the Lord was rapt in a trance, thinking of Himself as a Vaiṣṇava. Saci did not know what kind of disease this was.

89. Saci did not know anything but love for her son. She told everyone of Lord Caitanya's activities.

90. She said, The creator took away my husband. He took away a son. He left me with only one kinsman.

91. I do not know what has come over my son's mind. One moment He laughs. Another moment He weeps. Another moment He falls unconscious.

92. Sometimes He talks to Himself. Sometimes He says, 'I will break them! I will break the offenders' heads!'

93. Sometimes He climbs a tree's branches, does not keep His eyes open, and then falls to the ground.

94. Sometimes He grinds His teeth. Sometimes He slaps His thighs. Sometimes He rolls about on the ground. He does not say a word to explain all this."

95. The people did not see that these were symptoms of ecstatic love for Kṛṣṇa. Thinking these actions were caused by a disorder of the life airs, the people said she should tie up the Lord.

96. Hearing these words from Saci's mouth, the people went to see for themselves. Concluding that it was a disorder of the life airs, they laughed, and ran away.

97. Mother Saci ran after them, grabbed them, and brought them back. The people said, The pūrva air has given birth to this condition."

98. Someone said, You are only a foolish brāhmaṇa's wife. Why do you even ask about this?

99. The pūrva air has given birth to this condition in His body. Bind His feet and keep Him at home.

100. Give Him coconut milk. Then the air that causes this madness will not be strong."

101. Someone else said, What will a little weak medicine do? You must give Him śiva ghee. That will cure the disorder of His life airs.

102. Place pāka oil on His head and bathe Him. Then His madness will not be strong."

103. Supremely kind and generous Saci is the mother of all the worlds. When the people heard her complaint, they spoke these words to her.

104. Very worried, Mother Saci did not know what to do. She surrendered her body, mind, and words to Lord Kṛṣṇa.

She took shelter of Him.

105. She sent messengers with letters to Srivasa and the other Vaiṣṇavas.

106. One day Srivasa Pandita came. Lord Caitanya attentively stood up and then bowed down before him.

107. Seeing a devotee, Lord Caitanya became overwhelmed with ecstatic love. He wept and trembled. The hairs of His body stood erect.

108. Seeing His devotee begin to circumambulate Tulasī-devī, Lord Caitanya at once fell unconscious.

109. After a few moments the Lord became conscious again. Now He wept and trembled. He would not stay still.

110. Seeing these wonders, Srivasa thought in his heart, These are the signs of ecstatic devotional love. Who would say this is a disorder of the life air?"

111. Returning to external consciousness, Lord Caitanya said to Srivasa Pandita, O Pandita, what do you think is the cause of My condition?

112. Some people say My vital airs are in disarray and I should be tied up. O Pandita, in your heart what do you think is happening to Me."

113. Smiling, Srivasa Pandita said, Your madness is a good madness. I wish I could be mad the way You are.

114. I see on Your body the signs of ecstatic love of Kṛṣṇa. Lord Kṛṣṇa is very merciful to You."

115. Hearing this from Srivasa's mouth, the Lord happily embraced Srivasa.

116. The Lord said, Everyone says that My life airs are in disarray. You have given Me great hope. Now My life has become glorious.

117. If you had also said that My life airs were in disarray, then I would have drowned Myself in the Gaṅgā."

118. Srivasa said, Brahmā, Siva, Sanaka-kumāra, and all the sages and demigods yearn to attain the love for Kṛṣṇa that You possess.

119. Let us gather and chant the holy names of the Lord. Why should the sinners and offenders not say what they like?"

120. Then Srivasa spoke these words to Saci, Please break into pieces all the worries in your heart.

121. His life airs are not in disarray. I say He has great devotion for Lord Kṛṣṇa. These other people don't know what is the truth.

122. If you see these great secrets of love for Lord Kṛṣṇa, you should not describe them to the ordinary people."

123. After speaking these words, Srivasa went home. Saci took the idea of the life airs in disarray and threw it far away from her heart.

124. Still, Saci was unhappy at heart. In her heart she feared, My son will go away."

125. In this way Lord Caitanya enjoyed pastimes. If He does not reveal the truth about Himself, who has the power to understand Him?

126. One day, accompanied by Gadādhara, Lord Caitanya happily went to see Advaita Acārya.

127. Lord Caitanya and Gadādhara Pandita saw Advaita was sitting down and offering tulasī leaves and water to the Deity.

128. Waving His arms, Lord Advaita called out Hari! Hari!" One moment He laughed. Another moment He wept. He completely forgot Himself.

129. He roared like a maddened lion. His eyes were full of anger. It was as if He were an incarnation of Lord Siva.

130. Simply by seeing Advaita, Lord Caitanya fell, unconscious, to the ground.

131. Lord Advaita was very powerful in devotional service. He understood, He is the Lord of My life."

132. In His heart Advaita thought, Today I have captured You. For so many days You traveled here and there cheating people.

133. You will not cheat Advaita. Now I will cheat the cheater."

134. Aware that the time to cheat the cheater had come, Advaita prepared all the articles of worship.

135. Bringing pādya, arghya, ācamana water, Advaita Acārya worshiped Lord Caitanya's feet.

136. Bowing down and offering fragrances, flowers, incense, and lamps to Lord Caitanya's feet, again and again Advaita recited this verse:

137. namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

Let me offer respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda."*

138. Reciting this verse, again and again Advaita bowed down before the Lord's feet. Recognizing His Lord, He wept.

139. With the tears from His eyes He washed the Lord's feet. Folding His hands, He offered daṇḍavat obeisances before the Lord's feet.

140. Biting his tongue, smiling Gadādhara said, My Lord, You should treat a boy like that."

141. Laughing at Gadādhara's words, Advaita said, Gadādhara, for how many days will you continue to think He is just a boy?"

142. Surprised, Gadādhara thought within his heart, I think He is like the Supreme Personality of Godhead Himself descended to this world."

143. After some moments Lord Caitanya returned to external consciousness. Then He saw that Advaita Acārya was rapt in an ecstatic trance.

144. Lord Caitanya kept His true identity hidden. Still, folding His hands, Advaita offered prayers.

145. Bowing down, He touched the dust of the Lord's feet. He offered His body to the Lord.

146. He said, O Lord, please be merciful to Me. I am Yours. Please know this without doubt.

147. By seeing You, I have become fortunate. Please be merciful to Me, so the holy name of Lord Kṛṣṇa will be manifested within Me.

148. You have the power to break the bonds of repeated birth and death. Lord Kṛṣṇa is always present in Your heart.

149. The Supreme Lord knows very well how to glorify His devotee. As the devotee glorifies Him, so He glorifies His devotee.

150. In His heart, Advaita thought, With this opulent worship I have now cheated the cheater."

151. Laughing, Advaita said, O Viśvambhara, to Me, You are the greatest of all.

152. Please stay here and happily talk about Lord Kṛṣṇa. Then I will see You always.

153. All the Vaiṣṇavas desire to see You and to chant Lord Kṛṣṇa's names in Your company."

154. Hearing Advaita's words, Lord Caitanya happily accepted them. The Lord then went home.

155. Advaita thought, Perhaps the Supreme Lord has appeared in this world. I will go to Śāntipura to test if that is true.

156. If it is true that He is the Supreme Lord and I am His servant, then He will bind Me with ropes and drag Me to Him."

157. Who has the power to understand Advaita's heart? By His power Lord Caitanya descended to this world.

158. Please know without doubt that anyone who has no faith in these words will fall down.

159. Accompanied by all the Vaiṣṇavas, Lord Caitanya performed saṅkīrtana day after day.

160. Seeing Lord Caitanya, everyone became blissful. Still, no one could see that Lord Caitanya was the Supreme Lord.

161. Seeing the Lord's very wonderful ecstatic trances, everyone began to doubt in their hearts.

162. Who can describe the Lord's ecstatic trances? Only Lord Ananta Seṣa can describe them.

163. When Lord Caitanya trembled, a hundred men could not hold Him still. From His eyes flowed hundreds and hundreds of rivers of tears.

164. His bodily hairs standing erect, His body was like a golden paṇasa fruit. Moment after moment He happily laughed aloud.

165. Sometimes He would fall into an ecstatic trance for three hours. Returning to external consciousness, He would say nothing but Kṛṣṇa!"

166. Ears would burst to hear His roar. Still, he was merciful to the devotees. He delivered them from the material world.

167. One moment His limbs would be stiff like pillars. Another moment they would be soft like butter.

168. Seeing these wonders, no devotee thought Lord Caitanya could be a human being.

169. Someone said, He must be a partial incarnation of the Supreme Lord." Someone else said, Lord Kṛṣṇa enjoys pastimes in His body."

170. Someone else said, Perhaps He is Sukadeva, or Prahlaḍa, or Nārada." Someone else said, I think He will break all calamities."

171. The devotees' wives said, He is Lord Kṛṣṇa, taken birth among us."

172. Someone else said, I think He is an incarnation of the Supreme Lord." In this way each person expressed the opinion in his heart.

173. When Lord Caitanya returned to external consciousness, everyone embraced Him. No one has the power to describe how He wept.

174. The Lord recited this verse of Kṛṣṇa-karṇāmṛta (41):

amūṇy adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi

O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time."*

175. Where will I go to find the flutist Kṛṣṇa?", the Lord asked. He sighed and wept.

176. Staying with His close friends, the Lord said, I will tell you of My sufferings."

177. The Lord said, My sufferings have no end. I found and then I lost the Kṛṣṇa who is My life."

178. Everyone was very happy to hear this secret. Full of faith in His words, they sat on four sides around Him.

179. The Lord said, There is a village called Kānāi-nataśāla (the dancing place of Lord Kṛṣṇa). Returning from Gayā, I saw that place.

180. In that place was a handsome boy dark like a tamāla tree. His charming hair was decorated with new guṇjā.

181. Above that was a splendid peacock feather. He wore a necklace of glistening jewels. I have no power to describe Him.

182. In His hands He held a very beautiful flute. Very charming anklets decorated His feet.

183. Decorated with jewel ornaments, His arms defeated sapphire pillars. The Srivatsa mark, the Kaustubha jewel, and a great jewel-necklace all shone on His chest.

184. How can I describe His yellow garments, shark earrings, and lotus eyes?

185. Smiling and smiling, He approached Me. He embraced Me, and then He ran away."

186. Without first attaining His mercy, who has the power to understand these words of Lord Caitanya?

187. Speaking and speaking, Lord Caitanya fell unconscious. Saying, O Kṛṣṇa!", He fell to the ground.

188. There was a great commotion. Everyone chanted, Kṛṣṇa! Kṛṣṇa!" Holding the Lord still, they wiped the dust from His feet.

189. First the Lord was peaceful. Then He would not be peaceful. Calling out, Where is Kṛṣṇa? Where is Kṛṣṇa?", He wept.

190. A moment later He would be peaceful again. He was naturally very humble and meek.

191. Hearing the Lord talk about devotional service, everyone became very happy at heart.

192. Everyone said, O Lord, we must have performed many pious deeds that now we are fortunate to have Your association.

193. To a person who has attained Your association, of what value is even the world of Vaikuṇṭha? A sesame seed's worth of association with You bears the fruit of pure devotional service.

194. We are all protected by You. Please become our leader in chanting the holy names.

195. With Your tears of love please cool our bodies burned by the words of the offenders."

196. After happily speaking words of encouragement to everyone, the Lord, walking like a maddened lion, returned to His home.

197. At home the Lord did not act like an ordinary person. He was always in an ecstatic trance.

198. How many streams of bliss flowed from His graceful eyes? The Gaṅgā that was born from His feet now flows over His face.

199. Where is Kṛṣṇa? Where is Kṛṣṇa?" were the only words the Lord spoke. He spoke nothing but this question.

200. Seeing a Vaiṣṇava, the Lord would ask him, Where is Kṛṣṇa?"

201. Saying this, the Lord would weep greatly. Understanding, the devotees would try to comfort Him.

202. One day Gadādhara, carrying some betelnuts, happily came before the Lord.

203. Seeing Gadādhara, the Lord asked him, Where is dark Kṛṣṇa, who wears yellow garments?"

204. Seeing the Lord's sufferings, everyone thought their hearts were breaking. If someone tried to answer, he found no words would come.

205. Saintly Gadādhara respectfully said, Lord Kṛṣṇa is always in Your heart."

206. Hearing the words Kṛṣṇa is always in Your heart", Lord Caitanya tried to rip apart His chest with His fingernails.

207. There was a great commotion. Gadādhara grabbed the Lord's hands and, speaking many words, somehow pacified Him.

208-209. Kṛṣṇa will come. Please be peaceful at heart", Gadādhara said. Seeing all this, Mother Saci became very pleased with Gadādhara. She thought, I have not seen anyone intelligent like this boy.

210. Afraid, I will not even approach my son. This boy pacifies Him very easily."

211. Mother Saci said to Gadādhara, My son, please stay here always. Please don't leave us and go somewhere else."

212. Seeing the Lord's wonderful ecstasy of love, Mother Saci thought about her son. No other thoughts came in her heart.

213. In her heart Mother Saci thought, He is not a human being. What kind of human being can make flooding rivers of tears flow His eyes?

214. I do not know what exalted person He is." Afraid, Mother Saci would not come before the Lord.

215. At sunset the devotees gathered, one by one, at the Lord's house.

216. With great devotion Śrī Mukunda-Saṅjaya read verses aloud.

217. Hearing saintly Mukunda's splendid voice, Lord Caitanya, the jewel of the brāhmaṇas, entered an ecstatic trance.

218. Haribol!", Lord Caitanya roared, filling the four directions. Then the Lord fell to the ground. No one could hold Him still.

219. The Lord manifested fear, laughter, trembling, perspiring, roaring, and standing up of the body's hairs. He manifested all the symptoms of ecstasy simultaneously.

220. Seeing these wonders, the devotees happily sang the holy names. Nothing checked the Lord's ecstasy.

221. In this way the night passed like a moment. At sunrise the Lord somehow returned to external consciousness.

222. Day and night, in this way Saci's sun always chanted the holy names in His home.

223. In this way Lord Caitanya began the sankīrtana movement. Seeing this, the devotees found that their sufferings perished.

224. Saci's son roared, Haribol!" In home after home, the materialists and offenders woke up.

225. Their happy sleep broken, the materialists became angry. They felt frustrated.

226. Someone said, What kind of madness has come over these people?" Someone else said, We cannot even sleep at night!"

227. Someone else said, All this screaming will anger God. Then all these people will perish."

228. Someone else said, Shunning philosophy, they have become very arrogant."

229. Someone else said, What are they singing about? Who knows? This is a conspiracy planned by the brāhmaṇa

Srivasa.

230. Just so they can eat, those four brothers get together and scream Kṛṣṇa!" They are all madmen.
231. Does one earn no piety by chanting in the mind? How does one earn piety by screaming?"
232. Someone else said, O my brothers, Srivasa has gone mad. He will ruin the whole country.
233. Today I heard in the royal court that the king ordered tow boats to come here.

234. They will arrest anyone they hear singing the holy names in Nadiyā. That was the king's order.
235. Srivasa Pandita will then run away and all of us will be destroyed.
236. I already told you, "Throw Srivasa's house into the Gaṅgā!"
237. You thought I was only joking. Now you will see how we are all destroyed."
238. Someone else said, Why should the calamity fall on us? We will tie up Srivasa and hand him over."
239. In town after town the talk spread: The king will arrest the Vaiṣṇavas."
240. Hearing this talk, the Vaiṣṇavas said, We will remember Lord Kṛṣṇa. He will save us from this danger.
241. Whatever Lord Kṛṣṇacandra wills, that will happen. Why should these degraded people frighten us while our Lord is present?"

242. Srivasa Pandita was very kind and generous. When he heard this talk he believed it was true.
243. Seeing the Muslim king, Srivasa became afraid at heart. Lord Caitanya knew the devotees' hearts.
244. The devotees did not understand that the Supreme Lord had descended in their midst. Now Saci's son began to reveal the truth to them.
245. Lord Caitanya, more handsome than Kāmadeva and with no rival anywhere in the three worlds, fearlessly walked about.
246. His every limb was anointed with fragrant sandal paste. His lips were red. His eyes were lotus flowers.
247. His hair was curly. His face was a full moon. A sacred thread decorated His shoulder. His form was charming.
248. His garments were splendid. Betelnuts were on His lips. He happily walked by the Gaṅgā's bank.
249. When pious people saw Him they became happy. When materialists and offenders saw Him, they became morose.
250. Someone said, He must have heard of the danger. Still He has no fear. He walks about town as if He were a prince."

251. Someone else said, O my brother, I know what is happening. What you see is all a trick to escape."
252. Lord Caitanya fearlessly looked in the four directions. He looked at the Gaṅgā's beauty and the riverbank's beauty.
253. Walking by the riverbank, He saw a herd of cows. They were mooing and drinking water.
254. With raised tails some ran in the four directions. Some fought. Some napped. Some drank water.
255. Seeing them, the Lord began to roar. I am He! I am He!", He shouted again and again.
256. In this way He ran to Srivasa's house. Srivasa, what are you doing now?", the Lord bellowed.
257. Within his home, Srivasa was worshiping Lord Nṛsinha. Pounding again and again, Lord Caitanya broke the door open.

258. Whom do you worship? On whom do you meditate? Look! The person you worship has come!", He roared.
259. Srivasa saw a form like blazing fire, Then his meditation broke. He looked in the four directions.
260. He saw Lord Caitanya sitting in a vīrāsana yoga posture. Lord Caitanya had four arms. He held a conchshell, cakṛa, club, and lotus.
261. He roared like a maddened lion. Slapping the palm of His hand against His left shoulder, He made a great sound.
262. Seeing all this, Srivasa trembled. Then he became stunned. He did not move.
263. The Lord roared, O Srivasa! For so many days you did not know My true identity?
264. Because of your loud saṅkīrtana I left Vaiṣṇava and came here with all My associates.
265. Not knowing Me, You left Me and went to Sāstipura.
266. I will rescue the devotees. I will kill all the demons. Don't worry. Now recite prayers to Me."
267. Gazing at the Lord, Srivasa wept tears of love. The fears in his heart died. Now He was confident.
268. His whole body was filled with joy. He offered daṇḍavat obeisances. Then, folding his hands, he recited prayers.
269. By his nature, Srivasa Pandita was a great devotee of the Lord. He accepted the Lord's order. By the Lord's desire, he recited prayers.

270. He began his prayers by quoting a verse from Śrīmad-Bhāgavatam (10.14.1), a verse where demigod Brahmā, his illusion was dispelled, said:

271. naumīdya te 'bhra-vapuṣe tadid-ambarāya
guṇjāvataṁsa-parīpiccha-lasan-mukhāya
vanya-sraje kavala-netra-viṣṇa-veṇu-
lakṣmā-sriye mṛdu-pade paśupāṅgajāya

My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead. Therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.*

Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda, who is standing before me with conchshell, earrings, and a peacock feather on His head. His face is beautiful. He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo-horn and flute. He stands before me with small lotus feet."*

272. Then Srivasa said, I offer my respectful obeisances unto the feet of Lord Viśvambhara. He is dark like a monsoon cloud. He wears yellow garments.

273. I offer my respectful obeisances to the feet of Saci's son. He is decorated with a peacock feather and a necklace of new guñjā.

274. I offer my respectful obeisances to the feet of Ganga dasa's student. He wears a garland of forest flowers. He holds rice and yogurt in His hand.

275. I offer my respectful obeisances to the feet of Jagannātha Miśra's son. His face and form are more glorious than millions of moons.

276. You are the same Supreme Lord who carried a buffalo-horn bugle, a flute, and a cane. O my Lord, I offer my respectful obeisances to Your feet.

277. You are the same person the four Vedas call, 'the son of Mahārāja Nanda'. O Lord, I offer my respectful obeisances to Your feet.

278. After reciting Brahmā's prayer, Srivasa offered his own prayers to the Lord's feet. Then the following prayers appeared on Srivasa's mouth:

279. You are Viṣṇu. You are Kṛṣṇa. You are the master of all yajñas. The most sacred Gaṅgā is the water that has washed Your feet.

280. You are Rāmacandra, the life of Sītā. You are Nṛsiṃha. Brahmā, Siva, and all the demigods are bumblebees attracted to Your feet.

281. You are known by study of Vedānta. You are Nārāyaṇa. You are Vāmana, who cheated Mahārāja Bali.

282. You are Hayagrīva. You are the life of the worlds. You are the moon of Nīlācala. You are the origin of everything.

283. Who is not broken by Your māyā? Even Goddess Lakṣmī, who stays always with You, has no power to understand You.

284. Your brothers, friends, and companions all serve You in every way. What, then, can be said of others, of persons bewildered by false pride, persons who think themselves masters?

285. Disguised as a householder, You bewildered me. I did not know who You are. My birth was very lowly.

286. Displaying many illusions, You cheated me. You washed my garments, folded my dhoti, and served me in many ways.

287. I am no longer afraid. O master of my life, please hear my words: You are my Lord. Now You have come before my eyes.

288. Today all my sufferings are destroyed. On this day You have appeared before me.

289. Today my birth and all my deeds have borne fruit. Today all auspiciousness has come before me.

290. Today my ancestors are delivered. Today my home has become glorious.

291. Today my eyes have become fortunate without limit. Today I gaze on You, the Supreme Lord whose feet Goddess Lakṣmī serves."

292. Speaking these words, Srivasa Pandita entered an ecstatic trance. Raising his arms, he wept and sighed.

293. Gazing at Lord Caitanya's wonderful form, fortunate Srivasa rolled on the ground.

294. Wonderful happiness entered Srivasa's body. The brāhmaṇa Srivasa drowned in an ocean of bliss.

295. Smiling, the Lord heard Srivasa's prayers. Then the merciful Lord said to Srivasa,

296. Bring your wife, children and the others in your house. They should see My form.

297. You and your wife should worship My feet. You may ask a boon, whatever you desire in your heart."

298. Accepting the Lord's order, Srivasa Pandita quickly came with all his associates.

299. To Lord Caitanya's feet he offered all the flowers intended for Lord Viṣṇu's worship.

300. Accompanied by his wife, with fragrances, flowers, incense, and lamps the brāhmaṇa worshiped the Lord's graceful feet and wept.

301. Accompanied by his brothers, wife, servants, maidservants, and everyone else, Srivasa fell down before the Lord's feet and spoke prayers in a voice choked with emotion.

302. Filled with love for Srivasa, Lord Caitanya placed His feet on the heads of all.

303. Unseen, the Lord touched the heads of all. Smiling, He said, May your thoughts always rest in Me."

304. Roaring, Lord Caitanya called for Srivasa.

305. He said, O Srivasa! Is there some fear in your heart? I hear that the king's boats have come to capture you.

306. I control the many spirit souls who reside in the countless material universes. I push them to action.

307. Only if I, residing in the king's body, give him the order will the king say that you should be captured.

308. If I do not give him the order, but he acts independently, then I will look for something else.

309. I will be the first to go on the boat. There I will approach the king.

310. Will the king remain on his throne after he sees Me? I will bewilder him and bring him down from his throne.

311. If he does not become bewildered, then he may ask Me questions. Please hear My plan. I will describe it.

312. I will say, 'Listen. Listen, O king. Please learn what is true and what is false. Please assemble all the mullahs and kazis.

313. 'O king, please bring all the elephants, horses, animals, and birds to your court.

314. 'Order all the kazis to read aloud from your scriptures and inspire everyone to weep.'

315. If they have no power to do that, then I will reveal Myself to the king.

316. I will tell him, 'On the word of these men you have forbidden saṅkīrtana. You have seen the little power they possess.

317. 'With your own eyes you will see My power.' Then I will capture a mad elephant and bring it here.

318. I will bring many elephants, horses, animals, and birds. I will make them chant `Kṛṣṇa!' and I will make them weep.

319. Then I will make the king and his followers also chant `Kṛṣṇa!', and I will make them weep also.

320. If in your heart you don't believe Me, then I will show you. You will see with your own eyes."

321. The Lord saw Śrīvāsa's young niece, who was named Nārāyaṇī.

322. Even today among the Vaiṣṇavas it is said, Nārāyaṇī was the object of Lord Caitanya's mercy.

323. Then Lord Caitanyacandra, who is the Supersoul in all living beings, gave this order: Nārāyaṇī! Chant `Kṛṣṇa!' and weep."

324. Then four-year old Nārāyaṇī acted with wild abandon. She called out, O Kṛṣṇa!" and she wept. She was not aware of the external world.

325. Streams of tears flowed over her limbs and fell to the ground. Her eyes were filled with tears.

326. Smiling and smiling, Lord Caitanya said, Have your fears died?"

327. Eloquent Śrīvāsa understood everything. Throwing his arms in the air, he told the Lord,

328-329. When Your form of time destroys the entire creation, I will chant Your name and I will not be afraid. Now that You are here in my house, why should I be afraid?

330. When he had spoken these words, Śrīvāsa Pandita and his associates entered an ecstatic trance. There they saw the Lord's form.

331. Śrīvāsa and his servants and maidservants gazed at the Lord's form, a form even the four Vedas yearn to see.

332. How will I describe the glorious activities of Śrīvāsa, the dust of whose feet purifies the world?

333-334. As Lord Kṛṣṇa appeared in Vasudeva's home, but enjoyed pastimes in Nanda's home, so Lord Caitanya appeared in Jagannātha Miśra's home, but enjoyed pastimes in Śrīvāsa Pandita's home.

335. Śrīvāsa Pandita was dear to all the Vaiṣṇavas. All who came to his home became happy.

336. Śrīvāsa's servants and maidservants happily gazed at the Supreme Lord, whom the Vedas glorify with prayers in their mouths.

337. By serving a Vaiṣṇava one attains the supreme goal. By a Vaiṣṇava's mercy one meets Lord Kṛṣṇa. That becomes inevitable.

338. Lord Caitanya ordered Śrīvāsa, Don't tell anyone about this."

339. Regaining external consciousness, Lord Caitanya became embarrassed at heart. He reassured Śrīvāsa and then He returned home.

340. Śrīvāsa Pandita and his wife, brothers, servants, and maidservants were all filled with happiness.

341. Anyone who hears the prayers Śrīvāsa spoke when he saw the Lord's form will become a servant of Lord Kṛṣṇa.

342. Lord Balarāma, who stays in my heart as the Supersoul, has ordered me to sing of Lord Caitanya's pastimes.

343. I bow down before the feet of the Vaiṣṇavas. I pray that Lord Balarāma may be my master birth after birth.

344. As Narasimha" and Yadusimha" (the lion of the Yādavas) are two names for the same person, so Nityānanda" and Balarāma" are two names for the same person. This I know.

345. I sing the glories of Lord Nityānanda. who is known as Avadhūtacandra" (the moon of avadhūtas), who is Lord Balarāma Himself, and who is dear to Lord Caitanya.

346. O my brothers, with a single mind please hear this Madhya-khaṇḍa. Hearing this Madhya-khaṇḍa is like performing sankīrtana for one year.

347. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Three Śrī Nityānanda-milana Meeting Lord Nityānanda

1. Glory, glory to Lord Caitanya, the Lord of my life! Glory, glory to Lord Caitanya, the master of Nityānanda and Gadādhara!

2. Glory, glory to Lord Caitanya, who is conquered by Advaita and the other devotees! O Lord, please give me the gift of pure devotional service. Please deliver this poor and wretched person.

3. Staying in Navadvīpa with His associates, Lord Caitanya floated in the happiness of devotional service.

4. The Lord loved the devotees like His own life breath. Embracing them, and calling out "Kṛṣṇa!", He wept.

5. Seeing the Lord's great spiritual love, the devotees around Him in the four directions wept.

6. Seeing Lord Caitanya's devotional love, even persons whose hearts were like stones or dried wood became overwhelmed with love.

7. Turning from wealth, children, and home, the devotees chanted the holy names day and night in the Lord's company.

8. Haering about Lord Kṛṣṇa, Lord Caitanya became overwhelmed with love.

9. Accepting the role of a devotee, for six hours Lord Caitanya would weep like the Gaṅgā.

10. When He laughed, the Lord laughed for three hours. When He fell unconscious, for three hours He did not breathe.

11. Sometimes He would manifest His true nature. Proudly declaring, "I am He. I am He.", He would laugh.
12. He said, "Where is the old man who brought Me here? I will carry the nectar of devotional service to every home."
13. The next moment He called out, "O Kṛṣṇa! O father!", and wept. With His hair He bound His feet.
14. Again and again reciting a verse about Akrūra's journey, He fell like a stick to the ground..
15. Then Lord Caitanya became like Akrūra. His external consciousness now far away, He said,
16. "O Nanda, please come with Kṛṣṇa and Balarāma to Mathurā. We will all see the great royal festival of the Dhanur-yajña."
17. Seeing these different kinds of ecstatic love and different kinds of ecstatic talking, the Vaiṣṇavas floated in transcendental bliss.
18. One day, after hearing a verse about Lord Varāha, Lord Caitanya roared and went to Murāri's house.
19. As Lord Rāmacandra dearly loved Hanumān, so Lord Caitanya dearly loved Murāri Gupta.
20. Lord Caitanya went to Murāri's home. Murāri respectfully bowed down before the Lord's feet.
21. Calling out, "Boar! Boar!", Lord Caitanya ran. Stunned, Murāri Gupta looked in the four directions.
22. Lord Caitanya entered the temple room of Lord Viṣṇu. There He saw a beautiful waterpot.
23. In that moment Lord Caitanya manifested the form of Lord Varāha. With His tusks He lifted the waterpot.
24. Roaring and manifesting the form of Varāha with four hooves, Lord Caitanya said, "Offer prayers to Me, Murāri."
25. Murāri was stunned at that wonderful sight. What could Murāri say? No words came to his mouth.
26. The Lord demanded, "Speak! Speak! Don't be afraid. For so many days you did not know who I am."
27. Trembling, Murāri made this request, "O Lord, You alone know how to speak these prayers.
28. Ananta Śeṣa, who carries countless universes on one of His thousand heads, offers prayers to You.
29. "Still, He cannot come to the end of Your glories. Who else has the power to describe all Your glories?
30. "The whole world accepts the Vedas' opinions. Still, the Vedas do not know everything about You.
31. "O Lord, I see and hear that countless universes come from the pores of Your body, and enter them again.
32. "You are full of transcendental bliss. How can the Vedas know all Your pastimes?
33. "Therefore You alone know Yourself. When You reveal Yourself, persons who have Your mercy can know something about You.
34. "How can I be qualified to offer prayers to You?" Speaking these words, Murāri Gupta wept and bowed down.
35. Pleased with Murāri Gupta's words, Lord Varāha then spoke this angry criticism of the Vedas:
36. "Saying that I have no hands, feet, face, or eyes, the Vedas mock Me.
37. "In Vārāṇasī a teacher named Prakāśānanda breaks and breaks into pieces the limbs of My body.
38. "He teaches the Vedas, but he does not think that I have a body. All his limbs have leprosy, but he does not know it.
39. "My limbs are supremely pure. They contain all yajñas within them. Brahmā, Śiva, and all the demigods sing the glories of My nature and My pastimes.
40. "The touch of My limbs makes everything pure and sacred. Still, this fellow in Vārāṇasī says that my body is an 'illusion'. How can I tolerate that?
41. "Please listen, O Murāri Gupta, and I will tell you the truth. I will tell you the secret of the Vedas.
42. "I am Lord Varāha. I am the truth described in the Vedas. In ancient times I rescued the earth.
43. "I have descended to this world to begin the sankīrtana movement. I will stay among the devotees. I will kill the demons.
44. "I will not tolerate an attack on My servant. Even if the attacker is My son, I will kill him.
45. "If he touches my servant, I will cut My own son into pieces. I do not speak a lie. O Murāri Gupta, please listen with all your heart.
46. "When I lifted up the earth, her womb touched Me.
47. "In this way a powerful son named Naraka was born. I taught My son everything about religion.
48. "My son became a great king. He protected the demigods, brāhmaṇas, gurus, and devotees.
49. "Still, because of past bad karma he fell into bad association. He associated with King Bāna. Then he took pleasure in tormenting the devotees.
50. "I will not tolerate an attack on My servants. To protect My servants, I cut My son into pieces..
51. "Birth after birth you have served Me. Therefore I have told all this to you."
52. Overwhelmed by hearing the Lord's words, Murāri Gupta wept.
53. Glory, glory to Lord Caitanya and to Murāri Gupta! Glory to Lord Varāha, the protector of His servants!
54. In this way, in home after home, the Lord mercifully revealed His true identity to all of His servants.
55. Recognizing their Lord, all His servants felt great bliss in their hearts.
56. No longer were they afraid of the materialists and offenders. In all the marketplaces and bathing ghātās they loudly chanted "Kṛṣṇa!"
57. Gathering together with their Lord, the devotees blissfully chanted the holy names day and night.
58. All the devotees were there. Only Lord Nityānanda was absent. Seeing that His brother was not there, Lord Caitanya became very unhappy.
59. Lord Caitanya always meditated on Lord Nityānanda. He knew that Lord Nityānanda is the Ananta Śeṣa.
60. Please hear about Lord Nityānanda. In the form of sūtras I will now tell something of His birth and activities.
61. In the land of Rāḍha-deśa is the village named Ekacakra, where Lord Nityānanda was born.
62. A short distance away is the Śiva-linga Deity named Maudeśvara". Lord Nityānanda-Balarāma worshiped that Deity.
63. In that village lived a brāhmaṇa named Hāḍai Paṇḍita. He was merciful and very renounced.
64. His wife was named Padmavatī. She was chaste and devoted to her husband. She was a transcendental potency of

Lord Viṣṇu. She was the mother of the worlds.

65. This brāhmaṇa and brāhmaṇī were very noble and generous. In their home Lord Nityānanda took birth.

66. Lord Nityānanda was the eldest of their sons. The eyes that saw His handsome features and virtues became filled with pleasure.

67. In the *Adi-khaṇḍa* I narrated Lord Nityānanda's childhood pastimes in some detail. If I repeat them again, this book will become very large.

68. For some days Lord Nityānanda enjoyed pastimes in the home of Hāḍāi Paṇḍita.

69. Lord Nityānanda decided in His heart to leave home. Still, He did not leave, for that would make His mother and father unhappy.

70. There was not a sesame-seed's worth of time that His mother did not gaze on Lord Nityānanda. A moment without Him seemed longer than a yuga to His father.

71. Hāḍāi Paṇḍita did not leave his son Nityānanda for even a sesame-seed's worth of time.

72-73. When he went about his duties plowing, at the temple, at the marketplace, or on the pathways, every half-sesame seed of time he would turn around and look at Lord Nityānanda following behind.

74. Again and again he would embrace Lord Nityānanda, whose body was soft and delicate like a puppet made of cream.

75. Wherever he went, Hāḍāi Paṇḍita took his son. Lord Nityānanda was the life breath in Hāḍāi's body.

76. The Supersoul in everyone's heart, Lord Nityānanda understood everything. He always stayed with His father and make him happy.

77. Then, by divine arrangement, one day a handsome sannyāsī came to the home of Lord Nityānanda's father.

78. Lord Nityānanda's father offered alms him. He happily offered hospitality.

79. The whole night Lord Nityānanda's father talked with him about Lord Kṛṣṇa.

80. When dawn came and he wished to depart, the great sannyāsī spoke to Lord Nityānanda's father.

81. The sannyāsī said, "I wish that you give me one thing in charity." Lord Nityānanda's father replied, "Whatever you wish."

82. The sannyāsī said, "I am traveling to many holy places. I do not have a good brāhmaṇa companion.

83. "Give me your eldest son to be my companion for some days.

84. "I will see Him as more dear than my own life. He will see all the holy places."

85. Hearing the sannyāsī's words, the saintly brāhmaṇa deeply thought again and again in his heart.

86. He thought, "This sannyāsī has asked me to give my very life as a gift to him. But if I do not give this gift, then I will become a person whose everything is destroyed.

87. "In ancient times many great souls attained auspiciousness by giving their lives in charity to a sannyāsī.

88. "Daśaratha gave his life, His son Rāmacandra, when Viśvāmitra asked.

89. "Although he could not live without Rāma, still King Daśaratha gave Him in charity. This is told in the *Purāṇas*.

90. "Now I have the same dilemma. O Lord Kṛṣṇa, please rescue me from this dilemma."

91. Why did Hāḍāi Paṇḍita not understand that this situation was arranged by the Lord Himself? If Hāḍāi Paṇḍita had known, then how would Lord Nityānanda have left home?

92. Hāḍāi Paṇḍita approached his wife and told her everything, from beginning to end.

93. Hearing his words, his chaste wife, who was the mother of the worlds, said, "My lord, whatever you wish is what I say also."

94. Lord Nityānanda's father returned to the sannyāsī. He gave his son to that sannyāsī. Then he bowed his head.

95. Then that exalted sannyāsī left with Lord Nityānanda. In this way Lord Nityānanda left home.

96. When Lord Nityānanda was gone, Hāḍāi Paṇḍita fell unconscious to the ground.

97. Who can lament as weep as he did? The sound of his weeping broke stones and dry wood into pieces.

98. Overcome with the nectar of spiritual love, he became stunned and motionless. The people said, "Hāḍāi Paṇḍita has gone mad."

99. For three months he did not accept food. With spiritual power given by Lord Caitanya, he remained alive.

100. If He loved His parents, why did the Lord leave? The powers and activities of Lord Viṣṇu and the Vaiṣṇavas are inconceivable.

101. Although His mother Devahūti was like a widow, still Lord Kapila left her and accepted a life of renunciation.

102. Although his father was the great Vaiṣṇava Vyāsa, Śukadeva left home and did not even turn his head to look back.

103. In the same way Lord Caitanya, the jewel of the brāhmaṇas, renounced everything and left His mother, Śacī, who was then all alone.

104. Renunciation for a spiritual purpose is not an abandonment of one's duty. Only a great soul advanced in spiritual life can understand all this.

105. Even persons dry like wood melt when they hear the Lord's pastimes meant to deliver the conditioned souls.

106. By hearing the story of Lord Rāmacandra's leaving His father and going to a secluded forest, even a yavana will weep.

107. In this way Lord Nityānanda left His home and happily traveled to many holy places.

108. Noble-hearted Lord Nityānanda visited Gayā, Vārāṇasī, Prayāga, Mathurā, Dvārakā, and the āśrama of Nara-Nārāyaṇa Ṛṣi.

109. He went to Lord Buddha's home and Lord Vyāsa's home. He visited Raṅganātha, Setubandha, and the Malaya Hills.

110. Then the Lord went to Anantapura. He fearlessly wandered in the uninhabited jungles.

111. In these pastimes the Lord visited the Gomatī, Gaṇḍukī, Sarayū, and Kāverī rivers. He visited Ayodhyā and Daṇḍakāraṇya.

112. He visited Trimalla, Vyēṇkaṭaṇātha, Sapta-godāvarī, Maheśa-sthāna, and Kanyakā-nagarī.

113. He visited Revā, Mahiṣmatī, Malla-tīrtha, and Hardwar, where the Gangā descended to this world in ancient times.

114. After seeing all these holy places, Lord Nityānanda returned to Mathurā.

115. No one had the power to understand that Lord Nityānanda was the origin of Lord Ananta. When He saw the place in Mathurā where He was born in ancient times, Lord Nityānanda roared with pleasure.

116. Lord Nityānanda always manifested the mood of a child. He manifested no other mood. He happily played in the dust of Vṛndāvana.

117. He made no effort even to eat. Thinking of Himself as a child, He rolled in the dust of Vṛndāvana.

118. No one had the power to understand His exalted nature. Except for tasting the nectar of topics about Lord Kṛṣṇa, He did not eat.

119. On some days He would drink a little milk, if it was offered unasked.

120. At the time Lord Nityānanda was thus staying in Vṛndāvana, Lord Caitanya appeared in Navadvīpa.

121. Always chanting the holy names, Lord Caitanya was filled with bliss. Still, because He could not see Lord Nityānanda, He was also unhappy.

122. Until He heard news of Lord Caitanya, Lord Nityānanda waited in Vṛndāvana.

123. When He learned about Lord Caitanya, Lord Nityānanda at once went to Nityānanda, where He stayed at Nandana Acārya's home.

124. Nandana Acārya was a great devotee of the Lord. He gazed at Lord Nityānanda, who was splendid like the sun.

125. Lord Nityānanda wore the garments of an avadhūta. His body was tall. He was always grave and profound.

126. The holy name of Lord Kṛṣṇa stayed on His tongue day and night. He had no rival in the three worlds. He was the home of Lord Caitanya Himself.

127. Moment after moment He roared with bliss. He was wild, as if He were an incarnation of Lord Balarāma Himself.

128. His charming face defeated millions of moons. His smile was the life of all the worlds. His lips were graceful and handsome.

129. The splendor of His teeth defeated pearls. His glistening eyes were large and red.

130. His long arms reached to His knees. His chest was broad. He walked with soft and graceful feet.

131. He spoke very kind words to everyone. When the people heard the words from His mouth, their bonds of karma were at once destroyed.

132. When Lord Nityānanda came to the towns of Nadiyā, all the worlds exclaimed, "Jaya! Jaya"

133. Who has the power to properly glorify Lord Nityānanda, who personally broke Lord Caitanya's saṁnyāsa daṇḍa?

134. Even a merchant, or a lowly person, or a fool who chants Lord Nityānanda's name becomes able to purify the entire world.

135. Nandana Acārya happily offered hospitality to Lord Nityānanda.

136. Whoever hears of Lord Nityānanda's arrival in Navadvīpa will attain a great wealth of spiritual love.

137. When He heard of Lord Nityānanda's arrival, Lord Caitanya felt limitless happiness in His heart.

138. Speaking to the Vaiṣṇavas, Lord Caitanya revealed what was to happen, but no one understood the heart of His words.

139. He said, "O My brothers, in two or three days a great person will come here."

140. By divine arrangement, on that day Lord Caitanya worshiped Lord Viṣṇu and then hurried to meet the Vaiṣṇavas.

141. The Lord told everyone, "Last night I saw a great wonder in a dream.

142. "There was a chariot that was the best in the world. It had a palm-tree flag. It stopped before My door.

143. "On that chariot I saw a very tall person. On His shoulder He carried a mace. He was not peaceful.

144. "In His left hand He held a cane-kamaṇḍalu. He wore blue garments. A blue turban decorated His head.

145. "On His left ear was a colorful earring. I think He looked like Lord Balarāma.

146. "Is this Nīmāi Paṇḍita's home?" He repeated ten or twenty times.

147. "He wore the garments of an avadhūta. He was very powerful. I never saw anyone powerful like Him.

148. "Very respectfully I gazed at Him. I asked, 'O great personality, who are You?'

149. "He smiled and said to Me, 'We are brothers. Tomorrow You and I will meet.'

150. "Hearing His words, I became very happy. I felt that He and I are the same person."

151. Speaking these words, Lord Caitanya left external consciousness far behind. Entering the mood of Lord Balarāma, He began to roar.

152. "Bring wine! bring wine!" He roared. Hearing His roar, everyone felt that their ears would split.

153. Śrīvāsa Paṇḍita said, "O my Lord, please hear. You already possess the wine You desire.

154. "Others can taste it only if You give it to them." Trembling, the devotees stayed far away.

155. In their hearts the Vaiṣṇavas thought, "There must be a reason for all this."

156. Laughing, singing āryā and tarajā songs, and rocking His body to and fro, red-eyed Lord Caitanya became like Lord Balarāma.

157. After some moments the Lord returned to His natural state. Then He explained the dream.

158. He said, "In My heart I think there is only one explanation: An exalted personality has come here.

159. "As I told you all before: We will soon see an exalted person.

160. "Haridāsa, go! Śrīvāsa Paṇḍita, go! Go and find who this person is."

161. On the Lord's order these two great devotees happily searched every part of Navadvīpa.

162. As they searched and searched, the two devotees said, "I think this person must be Lord Balarāma Himself."

163. Wild with happiness, the two devotees searched the city, but they did not find even half a sesame seed's worth of news.

164. For nine hours they searched in all of Nadiyā. Not finding the object of their search, they returned to Lord Caitanya.

165. To the Lord's feet they presented this report: "We did not see Him anywhere.

166. "We looked in the homes of every Vaiṣṇava, every sannyāsī, every pious householder, and every materialist, but we did not see Him.

167. "We looked everywhere in Navadvīpa. Only in the villages outside Navadvīpa did we not look."

168. Hearing their words, Lord Caitanya smiled. He knew Lord Nityānanda was playing a trick. He thought, "Nityānanda has hidden Himself very well."

169. In this incarnation of the Lord some people sing the names of Lord Caitanya, but when they hear the name of Lord Nityānanda, they jump up and run away.

170. They are like persons who worship Lord Kṛṣṇa but do not honor Lord Śiva. These sinners go to Yamarāja's abode.

171. In this incarnation Lord Nityānanda is carefully hidden. Only if Lord Caitanya Himself reveals Him can anyone see Lord Nityānanda.

172. Persons who, not understanding the truth, blaspheme Lord Caitanya or Lord Nityānanda find great obstacles blocking their progress in devotional service to Lord Viṣṇu.

173. Śrīvāsa and the other devotees certainly knew the truth about the Lord. Still, they could not see Lord Nityānanda. This is a great wonder.

174. After a moment Lord Caitanya gently smiled and said, "Come with Me and we will find Him."

175. Chanting "Jaya Kṛṣṇa!" as they walked, the devotees happily went with Lord Caitanya.

176. Accompanied by the devotees, Lord Caitanya, who knew everything, at once went to Nandana Acārya's home.

177. In that home stayed the jewel of exalted persons. Everyone gazed at Him. He was splendid like millions of suns.

178. Rapt in meditation, He did not know that anyone had come. Filled with the happiness of meditation, He smiled.

179. Aware that this was a person very advanced in devotional service, Lord Caitanya and His associates bowed down before Him.

180. Everyone respectfully stood. No one said anything. They only gazed at Him.

181. Lord Caitanya stood before Lord Nityānanda. Lord Nityānanda thought, "Here is the Lord of My life".

A Song in Kedāra-rāga

182. biśwambhara-mūrti jena madana-samān
dibya gandha mālya dibya bāsa paridhān

Lord Caitanya's form is handsome like Kāmadeva. His fragrances, garlands, and garments are all splendid.

183. ki haya kanaka-dyuti se dehera āge
se badana dekhite candera sādha lāge

What is gold's splendor before His form? The moon yearns to gaze on His face.

184. (Refrain) manohara śrī-gaurāṅga nityānanda rāy
bhakata-jana-saṅge nagare bedāy

Accompanied by the devotees, charming Lord Caitanya and Lord Nityānanda walk in the city.

185. se danta dekhite kothā mukutāra dām
se keśa-bandhana dekhi' na rahe geyān

Where can anyone find pearls like Their teeth? Anyone who gazes at Their tied-up hair will not remain conscious of this external world.

186. dekhite āyata dui aruṇa nayan
āra ki kamala āche hena haya jñān

Anyone who sees Their large reddish eyes will think, "These are lotus flowers."

187. se ājānu dui bhuja hṛdaya su-pīn
tāhe śobhe sūkṣma yajña-sūtra ati kṣīn

Their arms reach to Their knees. Their broad chests are decorated with fine and graceful sacred threads..

188. lalāte bicitra ūrdhwa-tilaka sundar
abharaṇa binā sarba-aṅga manohar

Beautiful and wonderful Vaiṣṇava-tilaka decorates Their foreheads. Even without ornaments, Their limbs are charming and handsome.

189. kiba haya koṭi maṇi se nakhe cāhite
se hāsya dekhite kibā kariba amṛte

Anyone who gazes at Their toenails sees millions of jewels. Anyone who gazes at Their smiles drinks nectar. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Four Sri Nityananda-milana Meeting Lord Nityananda

A Song

(Refrain) jaya jaya jagata-jibana gauracandra
anukṣaṇa ha-u smṛti taba pada-dwandwa

Glory to Lord Caitanya, the life of the worlds! May I remember His feet at every moment.

1. nityānanda-sammukhe rahila biśwambhar
cinilena nityānanda āpana īśwar

Lord Caitanya stood before Lord Nityānanda. Lord Nityānanda recognized His Lord.

2. hariṣe stambhita haila nityānanda-rāy
eka-dṛṣṭi ha-i' biśwambhara-rūpa cāy

Stunned with happiness, with unblinking eyes Lord Nityānanda gazed at Lord Caitanya's form.

3. rasanāya lihe jena daraśane pān
bhuje jena āliṅgana nasikaye ghrāṇ

It was as if with His tongue Lord Nityānanda licked Lord Caitanya's form. It was as if with His eyes Lord Nityānanda drank the handsomeness of Lord Caitanya's form. It was as if with His arms Lord Nityānanda embraced Lord Caitanya. It was as if with His nose Lord Nityānanda smelled Lord Caitanya.

4. e-i mata nityānanda haiya stambhita
na bole na kore kichu sabe-i bismita

Lord Nityānanda stood stunned and motionless. He neither said nor did anything. At this, everyone there was filled with wonder.

5. Lord Caitanya is the master of all living entities. He knew how to bring Lord Nityānanda out of His trance.

6. Lord Caitanya hinted that Srivasa should recite a verse from Śrīmad-Bhāgavatam.

7. Understanding the Lord's hint, Srivasa Pandita at once recited a verse describing meditation on Lord Kṛṣṇa.

8. He recited (Śrīmad-Bhāgavatam 10.21.5):

barha-pīdaṁ nata-vara-vapuḥ kaṇayoh kaṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ praviśad gīta-kīrtiḥ

They remembered how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow gold, and He was garlanded with a vaijayanti necklace. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, which is always glorified by the footprints of Kṛṣṇa and His companions. " *

9. Simply by hearing the recitation of this verse, Lord Nityānanda fainted. He was no longer conscious.

10. Lord Nityānanda had fainted in ecstasy. Recite! Recite!", Lord Caitanya ordered Srivasa.

11. After some moments of hearing this verse repeated, Lord Nityānanda regained consciousness. Touching Lord Caitanya, He wept.

12. Again and again hearing the verse, Lord Nityānanda became mad and roared like a lion. Hearing His roar, the universe broke into pieces.

13. Unseen by the others, Lord Nityānanda violently fell to the ground. In their hearts everyone thought, His bones must have broken into pieces."

14. Afraid that He was hurt, the Vaiṣṇavas called out, Kṛṣṇa, save Him! Kṛṣṇa, save Him!"

15. Lord Nityānanda rolled on the ground. His body was flooded with tears from His eyes.

16. Gazing at Lord Caitanya's face, He sighed. Bliss was in His heart. Moment after moment He laughed aloud.

17. One moment He danced. Another moment He bowed down. Another moment He slapped His arms. Another moment He jumped with both feet.

18. Seeing this great wonder of the mad bliss of love for Lord Kṛṣṇa, Lord Caitanya and the Vaiṣṇavas wept.

19. Again and again Lord Nityānanda was overcome with ecstasy. Everyone tried to hold Him still, but no one could.

20. When no Vaiṣṇava could hold Him still, Lord Caitanya embraced Him.

21. Lord Nityānanda had surrendered His life to Lord Caitanya. When Lord Caitanya embraced Him, He became still.

22. The Lord to whom He had surrendered His life now embracing Him, Lord Nityānanda became motionless.

23. Lord Nityānanda now floated in the waters of love for Lord Caitanya. He was like Lakṣmaṇa, who became powerless in Lord Rāma's embrace.

24. Struck by the arrow of pure spiritual love, Lord Nityānanda fell unconscious. Still embracing Lord Nityānanda, Lord Caitanya wept.

25. I heard that the blissful love They felt in separation was like love of Śrī Rāma and Lakṣmaṇa.

26. Lord Caitanya and Lord Nityānanda felt the highest love. Except for the love of Śrī Rāma and Lakṣmaṇa, it cannot be compared to any other love.

27. After a few moments Lord Nityānanda returned to external consciousness. Everyone shouted Hari!" and Jaya!"

28. Lord Caitanya embraced Lord Nityānanda. Thinking that Their roles were now reversed, Gadādhara smiled within his heart.

29. Lord Ananta Seṣa, who always holds up the Supreme Lord, now rests in His Lord's embrace. Now Lord Ananta's pride is crushed into powder.

30. Gadādhara understood Lord Nityānanda's power. Lord Nityānanda understood Gadādhara's heart.

31. Gazing at Lord Nityānanda, all the devotees felt their hearts become filled with Lord Nityānanda.

32. Lord Caitanya and Lord Nityānanda gazed at each other. Neither said anything. They only shed tears from Their eyes.

33. Gazing at each other, They felt great bliss. With tears from Their eyes They flooded the earth.

34. Lord Caitanya said, Today is an auspicious day for Me. Today I have seen the pure devotional service that is the true meaning of the four Vedas.

35. How can this kind of trembling, tears, and roaring be manifested, if it is not manifested by the personal potency of the Supreme Lord Himself?

36. Lord Kṛṣṇa will never abandon any person who with his own eyes has once seen this kind of pure devotion.

37. I think that You must be the Supreme Lord's spiritual potency. Anyone who worships You will certainly attain pure devotion to Lord Kṛṣṇa.

38. You purify the fourteen worlds. Your nature and activities are confidential, inconceivable, and unattainable.

39. Everyone can see that You are the personification of the great treasure of pure love for Lord Kṛṣṇa.

40. Millions of sins and illusions cannot stay with a person who attains even half a sesame seed's worth of association with You.

41. I know that Lord Kṛṣṇa will deliver Me, for He has given Me Your association.

42. I am very fortunate to see Your feet. Anyone who worships Your feet will attain a great treasure of pure love for Lord Kṛṣṇa."

43. In an ecstatic trance Lord Caitanya glorified Lord Nityānanda. He did not stop.

44. Lord Caitanya and Lord spoke of many things, but their conversation was all in hints and gestures. They did not speak openly.

45. Lord Caitanya said, I am afraid to ask: From what direction did You make Your glorious journey to this place?"

46. Very agitated, Lord Nityānanda became like a child. He spoke restlessly, like a child.

47. In His heart thinking, My Lord has descended to this world", he folded His hands and spoke with great humbleness.

48. Hearing the prayers Lord Caitanya spoke, Lord Nityānanda became embarrassed. Now Lord Nityānanda proceeded to refute every word of those prayers.

49. Lord Nityānanda said, I went to many holy places. There I saw many of Lord Kṛṣṇa's holy places.

50. I saw only the places. I was not able to see Lord Kṛṣṇa. I asked the good people there,

51. 'I saw the Deity thrones were all covered. O My brothers, please tell Me: Where did Lord Kṛṣṇa go?'

52. They all told Me, 'Lord Kṛṣṇa went to West Bengal. He went to Gayā. But after some days He returned to West Bengal.

53. Someone who had heard the great chanting of Lord Hari's names in Nadiyā said, 'Lord Nārāyaṇa Himself has taken birth here.'

54. I heard that in Nadiyā even the most lowly and fallen souls are delivered. That is why I, a great sinner, have come here."

55. Then Lord Caitanya said, We are all very fortunate that a great devotee like Yourself has come amongst us.

56. I think that today My life has become a great success, for today I have seen You weep streams of tears in ecstatic love."
57. Smiling, Murāri Gupta said, We do not understand anything of what You two have said."
58. Srivasa said, What do I know? I worship these two as if They were Lord Kṛṣṇa and Lord Siva."
59. Then Gadādhara said, The Pandita has spoken well. I think these two are like Rāma and Lakṣmaṇa."
60. Then someone said, They are like two Kāmadevas." Then someone else said, They are like Kṛṣṇa and Balarāma."
61. Someone else said, I do not know who They are for certain, but I think They are like Ananta Seṣa embraced by Lord Kṛṣṇa."
62. Someone else said, They are two friends like Kṛṣṇa and Arjuna. When I see Them I think They are filled with spiritual love."
63. Someone else said, I do not understand what They say. They speak only in hints and signs."
64. Gazing at Lord Nityānanda, the happy devotees spoke in this way.
65. Anyone who hears this account of the first time Lord Caitanya and Lord Nityānanda saw each other becomes free from the bonds of repeated birth and death.
66. Lord Nityānanda becomes Lord Caitanya's associate, friend, brother, servant, bed, and carrier.. No one else assumes these roles.
67. He voluntarily serves the Lord in many ways. If He makes one qualified, a person becomes able to serve the Lord.
68. Even Lord Siva, who is very powerful, a great yogī, a great Vaiṣṇava, and the first of the demigods, does not know the end of Lord Nityānanda's glories.
69. Persons who, not understanding His very profound pastimes, criticize Lord Nityānanda, find that their devotional service to Lord Viṣṇu becomes stopped.
70. Lord Nityānanda is very dear to Lord Caitanya. My heart's desire is that Lord Nityānanda may always remain the master of my life.
71. By His mercy I always remember Lord Caitanya. By His order I write this book glorifying Lord Caitanya.
72. As Raghunātha" (the Lord of the Raghus) and Yadusiṁha" (the lion of the Yādavas) are two names for the same person, so Nityānanda" and Balarāma" are two names for the same person. This I know.
73. Anyone who desires to cross beyond the material world of birth and death and then dive into the ocean of pure devotional service should worship Lord Nityānanda.
74. If a devotee repeats these pastimes, then Lord Caitanya blesses him, his family, and his friends.
75. The holy name of Lord Caitanya is very rare and difficult to find in this world. Lord Caitanya is the life breath and the great wealth of everyone.
76. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul, I, Vṛndavana dasa, sing the glories of Their feet.

Chapter Five Vyasa-puja-varṇana Description of Vyasa-puja

1. Glory to Lord Caitanya, who is Lord Kṛṣṇa Himself, He is the lamp of Navadvīpa and the lion who attacks the offenders. On a knotted string He chants a fixed number of His own holy names.
2. Glory, glory to Lord Caitanya, the master of all lives! Glory to Lord Caitanya, the master of Nityānanda and Gadādhara!
3. Glory, glory to Lord Caitanya, who becomes the submissive servant of Advaita and the other devotees! O Lord, giving them the gift of pure devotional service, please deliver the poor people of this world.
4. In this way, in Lord Nityānanda's association, the devotees became overwhelmed, happily tasting the nectar of topics about Lord Kṛṣṇa.
5. They were all generous, kind, and noble-hearted devotees of the Lord. Intoxicated by tasting the nectar of Lord Kṛṣṇa, they roared with happiness.
6. Looking in the four directions, smiling Lord Nityānanda saw streams of bliss flowing from everyone's eyes.
7. Observing this bliss, Lord Caitanya said to Lord Nityānanda,
8. Please hear, Hear, O Śrīpāda Nityānanda Gosvāmī. Where will Your Vyāsa-pūjā be?
9. You know that tomorrow is the full-moon day of Vyāsa-pūjā. Please say what is in Your heart."
10. Understanding Lord Caitanya's hint, Lord Nityānanda placed His hand on Śrīvāsa Paṇḍita.
11. Smiling, Lord Nityānanda said, Please hear, O Viśvambhara. My Vyāsa-pūjā will be at this young brāhmaṇa's home.
12. Then Lord Caitanya said to Sivasa, A great burden is now placed on you."
13. Sivasa replied, My Lord, it is not a burden. By Your mercy my home has everything.
14. Cloth, mudga dāl, a yajña-sūtra, ghee, betelnuts and betel leaves are all ready for the ceremony.
15. I need only get a book describing how to perform this rite. Tomorrow I will become very fortunate. Then I will see the Vyāsa-pūjā."
16. Lord Caitanya was very pleased with Srivasa's words. All the Vaiṣṇavas said, Hari! Hari!"
17. Lord Caitanya said, Listen, O Sripada Gosvāmī. Let us all go to Sivasa Paṇḍita's home. We will make it auspicious."

18. Accepting Lord Caitanya's order, blissful Lord Nityānanda at once departed.

19. Accompanied by all the devotees, Lord Caitanya also departed. Lord Caitanya and Lord Nityānanda looked like Kṛṣṇa and Balarāma surrounded by Their servants in Gokula.

20. Simply by entering Srivasa's home, everyone felt the intense bliss of Lord Kṛṣṇa present in their bodies.

21. By Lord Caitanya's order the doors were closed. Except for relatives and close friends, no one could enter.

22. Then Lord Caitanya gave the order for kīrtana. The sound of kīrtana arose, and the external world went far away.

23. Thus there was a blissful kīrtana on the day before the Vyāsa-pūjā. Surrounded by the singing devotees, the two Lords danced.

24. Lord Caitanya and Lord Nityānanda love each other eternally. Thinking of each other, They danced together.

25. Some devotees shouted. Some devotees roared. Some devotees fell unconscious. Some devotees wept.

26. Lord Caitanya and Lord Nityānanda trembled, perspired, and fainted in ecstasy. They wept, and the hairs of Their bodies stood erect. Who can describe Their ecstatic symptoms?

27. The two Lords danced in spiritual bliss. One moment They embraced, and the next moment They wept.

28. Each of the two Lords wished to grasp the other's feet, but because They were both very intelligent, neither succeeded.

29. Overcome with bliss, They rolled about on the ground. Enjoying transcendental pastimes, They did not know who They were.

30. External consciousness was far from Them. Now They were without clothes. The Vaiṣṇavas tried to catch them. No one could.

31. Who can catch the person who holds the three worlds? Like wild madmen, the two Lords enjoyed pastimes of chanting the holy names.

32. Chant! Chant!", Lord Caitanya screamed. His entire body was covered with perspiration from these blissful pastimes.

33. For many days Lord Caitanya longed to meet Lord Nityānanda. Now He was no longer aware of the external world. Now He floated in an ocean of bliss.

34. Lord Caitanya's dancing was very graceful. He danced so enthusiastically that His feet touched His head.

35. When Lord Nityānanda's feet struck the ground, the Vaiṣṇavas thought the whole earth trembled.

36. In this way the two Lords danced in ecstasy. Who has the power to describe the bliss They felt?

37. Then, to reveal the truth about Lord Nityānanda, Lord Caitanya, accepting the mood of Lord Balarāma, ascended the throne of Lord Viṣṇu.

38. Accepting the mood of Lord Balarāma, Lord Caitanya, as if wild with intoxication, called out, Bring wine! Bring wine!"

39. To Lord Nityānanda Lord Caitanya said, At once give Me the plow and club."

40. Accepting Lord Caitanya's order, with His own hands Lord Nityānanda placed something in Lord Caitanya's hands.

41. Some saw. Others did not see. Some saw the plow and club with their own eyes.

42. They to whom the Lord was merciful, saw. Others had no power to see.

43. Although Lord Nityānanda was openly manifested before everyone, only some few persons were able to understand these confidential truths.

44. Accepting the plow and club from Lord Nityānanda, Lord became like a madman. Vāruṇī! Vāruṇī!", He screamed.

45. No one understood. No one knew what to do. Everyone looked at each other's faces.

46. In their hearts everyone thought of what to do. They gave a pot of Gaṅgā water to the Lord.

47. The Lord offered the water to everyone, and then He Himself drank. The Lord thought He was drinking wine made of kadamba flowers.

48. Surrounding Him on four sides, the devotees recited prayers to Lord Balarāma. At every moment the Lord called, Nārā! Nārā! Nārā!"

49. As if intoxicated, again and again He nodded His head, Nārā! Nārā!", He called. No one knew what Nārā" meant.

50-51. Everyone asked, Lord, who is Nārā? Please tell us." The Lord replied, He called out for Me, and I came. You call Him Advaita Acārya. It is because of Nārā that I descended to this world.

52. Nārā brought Me here from Vaikunṭha. Now He happily stays with Haridāsa.

53. I have descended to this world to begin the saṅkīrtana movement. In home after home I will make people chant the holy names.

54. Persons who are mad after academic learning, wealth, family, material knowledge, and dry austerity naturally commit offenses to My devotees.

55. To those lowly people I will not give pure love of Kṛṣṇa. But to the people of Nadiyā I will give pure love of Kṛṣṇa, love that delights Brahmā and all the demigods.

56. Hearing this, all the devotees floated in bliss. The next moment Lord Caitanya became peaceful and sober.

57. Was I restless?", the Lord asked. The devotees replied, There was nothing wrong."

58. The Lord affectionately embraced everyone. He said, Please don't take seriously the offenses I make at every moment."

59. When the Lord spoke these words, all the devotees smiled. Then Lord Caitanya and Lord Nityānanda rolled about on the ground.

60. Rapt in ecstatic trance, wild Lord Nityānanda accepted no restraint. The Lord who bears the name Sesā was overcome with the nectar of love for Kṛṣṇa.

61. One moment He laughed. The next moment He danced. The next moment He was clothed only by the four

directions. His body was filled with the mood of being a child.

62. Lord Nityānanda, who is the root from which all has come, was not aware where His daṇḍa, kamaṇḍalu, and garments had gone.

63. Peaceful and grave Lord Nityānanda was now restless. Lord Caitanya held Him. Then Lord Nityānanda became still.

64. Everyone thought Lord Caitanya's words were an iron rod for controlling wild animals. They did not think Lord Nityānanda was anything other than a ferocious wild lion.

65. Be still. Tomorrow You will see the Vyāsa-pūjā." After pacifying Lord Nityānanda with these words, Lord Caitanya went to His own home.

66. All the devotees also went to their homes. Lord Nityānanda stayed in Srivasa's home.

67. Late at night Lord Nityānanda, screaming, tore apart His daṇḍa and kamaṇḍalu, and threw the pieces here and there.

68. Who understands the Supreme Lord's perfect actions? Why did He break his daṇḍa and kamaṇḍalu?

69. At sunrise Rāmāi Paṇḍita arose. Seeing the broken daṇḍa and kamaṇḍalu, he was very surprised.

70. He told everything to Sivasa Paṇḍita. Sivasa said, Go to Lord Caitanya."

71. Hearing the news from Rāmāi's mouth, Lord Caitanya came. Lord Nityānanda was not in external consciousness. He was laughing wildly.

72. Lord Caitanya picked up the daṇḍa in His graceful hands. Taking Lord Nityānanda with Him, He went to bathe in the Gaṅgā.

73. Sivasa and the other devotees also came to bathe in the Gaṅgā. Lord Caitanya then threw the daṇḍa into the Gaṅgā.

74. Restless Lord Nityānanda did not pay attention to anyone's words. For this Lord Caitanya rebuked Him.

75. Seeing the crocodile, Lord Nityānanda ran to catch it. Gadādhara and Sivasa screamed, Haya! Haya!"

76. Lord Nityānanda fearlessly swam to the middle of the Gaṅgā. Only Lord Caitanya's words could stop Him.

77. Lord Caitanya called out to Lord Nityānanda, Come at once and perform Vyāsa-pūjā!"

78. Hearing Lord Caitanya's words, Lord Nityānanda emerged from the water. After bathing, He went home with Lord Caitanya.

79. There all the devotees had gathered. There was continual chanting of Kṛṣṇa!! Kṛṣṇa!"

80. Sivasa Paṇḍita became the ācārya of Vyāsa-pūjā. On Lord Caitanya's order, he performed all the rituals.

81. Everyone sang in a sweet, sweet kīrtana. Srivasa's home became the world of Vaikuṇṭha.

82. Learned in all the scriptures, Sivasa Paṇḍita performed all the rituals.

83. Placing a beautiful, splendidly fragrant garland in Lord Nityānanda's hand, Sivasa said,

84. Listen. Listen, O Nityānanda. Offering prayers, bow down before Lord Vyāsa.

85. Pleased, Lord Vyāsa fulfills all the desires of a person who, following the rules of scriptures, offers a garland to Him."

86. Hearing these words, Lord Nityānanda said, It is so. It is so." Still, He did not understand anything that was said.

87. Sivasa patiently repeated his words again and again. Still Lord Nityānanda did not understand. Holding the garland in His hands, Lord Nityānanda looked in the four directions.

88. Saintly Sivasa called out to Lord Caitanya, Your Sripada Nityānanda will not worship Lord Vyāsa!"

89. Hearing Srivasa's words, Lord Caitanya at once came before Lord Nityānanda.

90. Lord Caitanya said, O Nityānanda, please hear My words. At once offer the garland to Lord Vyāsa and worship Him."

91. Lord Nityānanda looked at Lord Caitanya. He at once placed the garland around Lord Caitanya's head.

92. The garland was very beautiful by the Lord's curly hair. Then Lord Caitanya manifested a six-armed form.

93. In His hands Lord Caitanya held a conchshell, cakṛa, club, lotus, mace, and plow. Gazing at this form, Lord Nityānanda fainted in ecstasy.

94. Gazing at this six-armed form, Lord Nityānanda fainted. He fell to the ground. He showed no sign of being alive.

95. The Vaiṣṇavas became frightened. Calling out, Kṛṣṇa, please save Him! Kṛṣṇa, please save Him!", they remembered Lord Kṛṣṇa.

96. Then Lord Caitanya, the son of Jagannātha Miśra, roared. Placing Lord Nityānanda on His lap, the Lord roared like thunder.

97. When He saw the sixarmed form, Lord Nityānanda fell unconscious. With His own hands, Lord Caitanya picked Him up.

98. He said, Rise! Rise, Nityānanda! Please be peaceful. Carefully listen to the chanting of the holy names in sankīrtana.

99. You descended to this world to bring the chanting of the holy names. Now You have succeeded in this mission. What more do You want?

100. You own pure devotional service and pure love for Kṛṣṇa. You are made of pure love for Kṛṣṇa. If You do not give it, no one can attain pure devotional service.

101. Please control Yourself. Get up. Look at Your friends. You can give pure devotional service to anyone You wish.

102. Even if he worships Me, a person who has even half a sesame seed's worth of hatred for You will never be dear to Me."

103. In this way Lord Nityānanda attained Lord Caitanya. Hearing Lord Caitanya's words, and gazing at Lord Caitanya's six-armed form, Lord Nityānanda became filled with bliss.

104. Lord Caitanya always resides in Lord Ananta Sesa's heart. Please do not be surprised to know that Lord

Nityānanda is Lord Ananta Sesa Himself.

105. What is surprising about the Lord's showing this six-armed form. All these playful pastimes are perfectly appropriate for this incarnation of the Lord.

106. When Lord Rāmacandra offered piṇḍā, Daśaratha personally came before the Lord's eyes.

107. If that was wonderful, then this is also wonderful. Without doubt these are all the playful pastimes of Lord Kṛṣṇa.

108. Lord Nityānanda never leaves the mood of being a servant (dāsyā) of Lord Caitanya. He never accepts even half a sesame seed's worth of any other mood.

109. At every moment He is like Lakṣmaṇa, whose heart, life, and treasure is Lord Rāmacandra, the beloved of Sītā.

110. Lord Nityānanda's heart is like that. At every moment She is delighted to serve Lord Caitanya.

111-113. Even though He is the Supreme Personality of Godhead Himself, even though He is supremely independent, even though He is the creator, maintainer, and destroyer of the material universes, even though He is all-pervading within the material universes, even though He continues to exist after all the material universes disappear, and even though the Vedas affirm that he is limitless and eternal, Lord Ananta Sesa is always delighted to serve Lord Kṛṣṇa with great love.

114. Please know that in yuga after yuga, and in incarnation after incarnation, Ananta Sesa serves Lord Kṛṣṇa. That is His nature.

115. When He descended to this world as Lakṣmaṇa, He became Lord Rāma's younger brother. In this way Lord Ananta Sesa always served Lord Rāma.

116. Neglecting eating, drinking, and sleeping, He served Lord Rāma's feet. Moment after moment He desire to serve was never satiated.

117. When He descended to this world as Balarāma, He became Lord Kṛṣṇa's elder brother. In His heart He never turned away from service to Lord Kṛṣṇa.

118. He always addressed Lord Kṛṣṇa as Master". He always thought of Lord Kṛṣṇa with devotion. He never thought of Him in any other way.

119. Please know without doubt that Lord Nityānanda is Lord Ananta Sesa Himself.

120. Anyone who sees that Lord Nityānanda and Lord Balarāma are different persons is bewildered in his heart.

121. Anyone who disrespects a devotee of the Lord, a devotee who is like devotional service personified, commits a great offense to Lord Viṣṇu.

122. Even though Brahmā and Siva bow down before her, Goddess Lakṣmī enjoys pastimes of serving Lord Viṣṇu's feet. That is her nature.

123. Even though He is the all-powerful master of all potencies, Lord Ananta Sesa serves Lord Viṣṇu. That is His nature.

124. The Supreme Personality of Godhead is very happy to describe this service attitude of His devotees.

125. The Supreme Lord is completely subservient to His devotees. That is His nature. The glory of this truth can be heard from the Supreme Lord's own mouth.

126. Lord Viṣṇu and the Vaiṣṇavas are both delighted to glorify each other's natures. The Vedas declare that this is Their natural tendency.

127. The nature of Lord Viṣṇu and the Vaiṣṇavas is carefully described in the Purāṇas. The opinions I express in writing are based on the evidence of the Purāṇas.

128. In His heart Lord Nityānanda thinks, Lord Caitanya is My master, and I am His servant."

129. Day and night no other worlds come to His mouth. He says, I am His servant, and He is My master in every way.

130. Anyone who offers prayers to Lord Caitanya and to Me, and who glorifies Me as a servant of Lord Caitanya, will certainly attain Me."

131. To please Lord Nityānanda I have described how He gazed on Lord Caitanya's six-armed form.

132. The spiritual truth is that Lord Caitanya resides in Lord Nityānanda's heart. There They both gaze at each other. Of this there is no doubt.

133. According to the pastimes of Their different incarnations, Lord Nityānanda serves Lord Caitanya. Who can understand Their pastimes?

134. Thus the Supreme Personality of Godhead accepts service from Himself. This is described in the Vedas, Mahābhārata, and Purāṇas.

135. The books that describe the Supreme Lord's activities are called Vedas". The Vedas completely reject the idea that Lord Caitanya and Lord Nityānanda are different persons.

136. Without engaging in devotional service, no one can understand these truths. Some few persons who have attained Lord Caitanya's mercy can understand them.

137. All the Vaiṣṇavas are eternally pure and full of transcendental knowledge. Sometimes you may see that they disagree about some point. There disagreements are only their pastimes.

138. Persons who do not understand this find that their intelligence becomes destroyed. Persons who praise one Vaiṣṇava and criticize another perish.

139. This is described in the following words of Śrī Nārada Purāṇa:

abhyarcayitvā pratimāsu viṣṇuṁ
nindan jane sarva-gataṁ tam eva
abhyarcya pādaū hi dvijasya mūrdhni

druhyann ivājño narakam prayāti

A fool who worships the Deity of Lord Viṣṇu but blasphemes the Supersoul present in all beings, or who worships the feet of a brāhmaṇa, but then attacks the brāhmaṇa's head, goes to hell."

140. Therefore, you should stay far away from persons whose talk harms the Vaiṣṇavas and from persons who give pain to ordinary living entities.

141. A person who gives pain to other living beings and then worships Lord Viṣṇu, worships in vain. In death he suffers.

142. A person attached to material things may, unaware that Lord Viṣṇu is the Supersoul present in everyone's heart, still worship Lord Viṣṇu.

143. On the one hand he washes a brāhmaṇa's feet, and on the other hand he kicks the brāhmaṇa's head.

144. How can such a person attain auspiciousness for even a moment? What will become of him? Please think about this in your heart.

145. Blaspheming a Vaiṣṇava is a hundred times more sinful than harming an ordinary living being.

146. A person who faithfully worships the Deity of the Lord, but then neither respects the devotees nor shows mercy to the fallen conditioned souls is a degraded fool.

147. Such a person worships one incarnation of the Lord but does not worship the other incarnations. He thinks that Lord Kṛṣṇa and Lord Rāmacandra are different persons.

148. The scriptures affirm that a devotee who has no love and devotion for Lord Balarāma is the lowest of devotees.

149. This is described in the following words of Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjām yah śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A prakṛta or materialistic devotee does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya (neophyte devotee), or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy. "*"

150. In this way I have described the nature of the lowest devotees. Gazing at Lord Caitanya's six-armed form, Lord Nityānanda became satisfied.

151. Anyone who hears this description of Lord Nityānanda's gazing at Lord Caitanya's six-armed form will become free from the bonds of repeated birth and death.

152. Returned to external consciousness, Lord Nityānanda wept. From His two lotus eyes flowed a river of tears.

153. Then Lord Caitanya said to everyone, The Vyāsa-pūjā is now completed. Please begin kīrtana."

154. Accepting the Lord's order, everyone became blissful. The sound of Lord Kṛṣṇa's name suddenly arose in the four directions.

155. Lord Caitanya and Lord Nityānanda danced together. The two brothers were like wild madmen. They were no longer aware of external things.

156. All the Vaiṣṇavas were overcome with bliss. In this way the festival of Vyāsa-pūjā was very happily performed.

157. Some danced, some sang, some rolled on the ground, and some held the Vaiṣṇavas' feet.

158. Hiding, Lord Caitanya's mother, who is indeed the mother of all the worlds, gazed at all the blissful pastimes.

159. Gazing at Lord Caitanya and Lord Nityānanda, in her heart she thought, There are my two sons."

160. Only Lord Ananta Śeṣa the power to describe the great glory of this Vyāsa-pūjā festival.

161. Writing in sūtras, I have thus described a little of Lord Caitanya's pastimes. A person who in any way glorifies Lord Kṛṣṇa attains auspiciousness.

162. For the remainder of that Vyāsa-pūjā festival day, the devotees, accompanied by Lord Caitanya, happily danced.

163. The devotees became mad with bliss. Calling out, O Kṛṣṇa!", they wept.

164. In this way Lord Caitanya revealed the truth of pure devotion to Himself. Becoming peaceful, Lord Caitanya approached the devotees.

165. Lord Caitanya said to Śivasva Paṇḍita, Bring at once the food that was offered to Lord Vyāsa."

166. The food was at once brought, and with His own hand Lord Caitanya distributed it to everyone.

167. Accepting the food from the Lord's hand, the devotees blissfully ate.

168. Calling whoever was in the house, with His own hand the Lord distributed food to everyone.

169. The servants and maidservants in the home of the Vaiṣṇavas Śivasva thus attained the very sacred food that Brahṁā and all the demigods think themselves very fortunate to attain.

170. Everyone in Śivasva's home became blissful. Who has the power to describe Śivasva's good fortune?

171. Every day the Lord enjoyed many blissful pastimes in Navadvīpa. Still, the people were not aware of them.

172. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Six
Sri Advaita-milana
Meeting Lord Advaita

1. jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā
jayati jayati bhṛtays tasya viśveśa-mūrter
jayati jayati bhṛtyas tasya sarva-priyāṇām

Glory, glory to Lord Kṛṣṇa Caitanyacandra! Glory, glory to Lord Caitanya's pure eternal fame! Glory, glory to the servants of Lord Caitanya, the master of the worlds! Glory, glory to Lord Caitanya's servants, who are dear to all!

2. Glory, glory to Lord Caitanya, the life of the worlds! O Lord, please place Your two feet in my heart.
3. Glory, glory to Lord Caitanya, the auspiciousness of the worlds! Glory, glory to Lord Caitanya's servants!
4. Glory to Lord Caitanya, the life of Paramānanda Purī! Glory to Lord Caitanya, who is the life's treasure of Svārūpa Dāmodara!
5. Glory, glory to Lord Caitanya, who is dear to Rūpa Gosvāmī and Sanātana Gosvāmī! Glory to Lord Caitanya, who is the heart of Jagadīśa and Gopinātha!
6. Glory, glory to Lord Caitanya, the master of the gatekeeper Govinda! O Lord, please cast Your glance of mercy on the conditioned souls.
7. In this way Lord Caitanya enjoyed blissful pastimes of sankīrtana with Lord Nityānanda and the devotees.
8. Now please hear of Advaita's arrival. This will be seen in the Madhya-khaṇḍa.
9. One day Lord Caitanya, in His mood as the Supreme Lord, sweetly ordered Rāmāi Paṇḍita,
10. Rāmāi, go to Advaita's home. Tell Him that I have come.
- 11-12. Tell Him that the person He worshiped, wept for, and fasted for, has now come.
13. I have come to give devotional service. He should come to Me at once.
14. In a secluded place tell Him of Lord Nityānanda's arrival. Tell Him all you have seen.
15. Tell Him to come here at once and bring His wife and also offerings to worship Me."
16. Placing the Lord's order on his head, and in his heart thinking, Hari! Hari!", Srivasa's younger brother Rāmāi left at once.
17. Overcome with bliss, Rāmāi did not know the way. Accepting Lord Caitanya's order, somehow he went to the right place.
18. Rāmāi Paṇḍita bowed down before Advaita Acārya. Filled with bliss, he had no power to speak.
19. By the power of His devotional service, Advaita knew everything. He thought, The Lord's order has come."
20. Seeing Rāmāi, Advaita smiled and said, I know the order you bring for Me."
21. Respectfully folding his hands, Rāmāi Paṇḍita said, You know everything. Please come at once."
22. Overcome with bliss, Lord Advaita did not know anything of His own body.
23. Who can understand Lord Advaita's deep pastimes? He knows everything. Still, He speaks many different opinions.
24. He said, Where is it said that the Supreme Personality of Godhead comes to stay among human beings? In what scripture is it said that the Supreme Lord will descend to Nadiyā?
25. Your brother Srivasa knows all about My devotion, renunciation, and spiritual knowledge."
26. Rāmāi well knew about Advaita's exalted nature. Therefore he did not reply. He only smiled in his heart.
27. Lord Advaita's nature is unfathomable. Still, the saintly devotees can easily understand it, although the impious cannot.
28. Lord Advaita again said, Tell. Tell, O Rāmāi Paṇḍita. Why have you come?"
29. Aware of everything, Lord Advaita was peaceful at heart. Weeping, Rāmāi Paṇḍita said,
- 30-31. The person You worshiped, wept for, and fasted for, has now come.
32. He has come to give devotional service. He has sent me to give You this order:
33. By the Lord's order You should come, bringing Your wife and also bringing proper offerings to worship the Lord's six-armed form.
34. Lord Nityānanda has also come. He is Lord Caitanya's second form. He is Your very life.
35. You already know all this. Do I need to tell You? I am fortunate. For I will see all of You together in one place.
36. When He heard these words from Rāmāi's mouth, Advaita raised His arms and wept.
37. Weeping, He fainted in ecstasy. Seeing this, everyone there became filled with wonder.
38. Returning, after a moment, to external consciousness, Advaita roared, I have brought! I have brought My Lord!
39. Because of My touch, the Lord left Vaikunṭha and came here!" Saying this, and weeping again and again, Advaita fell to the ground.
40. Hearing that the Lord had appeared in this world, Advaita's devoted wife, who is the mother of the worlds, wept with joy.
41. Advaita's son named Acyutānanda wept without stopping, even though he was only a boy.

42. Accompanied by His wife and son, Advaita wept. Around them on four sides, their servants and followers also wept.
43. In what direction was there not weeping? Advaita's home became filled with love for Lord Kṛṣṇa.
44. Advaita became peaceful. Then He was not peaceful. He stayed in an ecstatic trance. He body rocked to and fro.
45. Advaita asked Rāmāi, What did the Lord say to Me?" Rāmāi answered, Come at once."
46. Advaita said, Please listen, O Rāmāi Paṇḍita. If He acts like My Lord, then I will have faith in Him.
- 47-48. If He reveals His powers and opulences, and if He places His feet on My head, then I will know that He is the Supreme Lord, the master of My life. This is the truth I tell you, the truth."
49. Then Rāmāi said, My Lord, what can I say? If I am fortunate, I will see with my own eyes.
50. What You desire, the Supreme Lord desires. Because of You, the Supreme Lord has descended to this world."
51. Advaita was pleased with Rāmāi's words. At that moment Advaita began to prepare for the auspicious journey.
52. He said to His wife, Quickly and carefully make everything ready for worshiping Him. Then we will go."
53. Advaita's devoted wife knew the truth about Lord Caitanya. She carefully prepared fragrances, garlands, incense, and garments.
- 54-55. Taking with them milk, yogurt, sara, cream, camphor, and betelnuts, Advaita and his wife departed. Advaita forbade Rāmāi to say anything. He said, Don't say anything.
56. Say, 'The Acārya did not come.' Then I will see what My Lord says.
57. I will hide in Nandana Acārya's home. You tell Him, He did not come". Then I will suddenly come before Him.
58. Lord Caitanya is present in everyone's heart. Thus he could see the plan in Advaita's heart.
59. Aware that Advaita Acārya was coming, Lord Caitanya went to Srivasa Paṇḍita's home.
60. By the Lord's wish, His devotees assembled there.
61. Aware that the Lord had entered an ecstatic trance, everyone became silent and anxious.
62. Then Lord Caitanya, the master of the thirty million demigods, roaring, sat on Lord Viṣṇu's throne.
63. Nārā has come! Nārā has come!", He said again and again. Nārā wants to see My supreme dominion over all!"
64. Understanding Lord Caitanya's hint, Nityānanda at once held a parasol over the Lord's head.
65. Also understanding, Gadādhara offered the Lord betelnuts and camphor. Everyone rendered service appropriately.
66. Some recited prayers. Others rendered various services. At that moment Rāmāi returned.
67. Rāmāi could not speak. Lord Caitanya said to Rāmāi, Nārā told you to test Me."
68. Saying, Nārā has come.", the Lord gently moved His head. He knows Me. Still, Nārā always tests Me.
69. Nārā told you to test Me. Nārā is hiding in Nandana Acārya's home.
70. Quickly go and bring Him. With My own joyful mouth I will speak to Him."
71. Rāmāi Paṇḍita happily went to Advaita and told Him everything.
72. Hearing Rāmāi's words, Advaita floated in bliss. He went to the Lord. His plan succeeded.
73. Again and again He and His wife offered daṇḍavat obeisances from afar. Again and again they recited prayers.
74. They approached and gazed at the Lord's wonderful and fearless feet, where all the universes rest.

A Song in Sṛīrāga

75. jiniyā kandarpa-koti lābaṇya sundar
jyotirmaya kanaka-sundara kalebar

Lord Caitanya's golden form is effulgent and handsome. His handsomeness defeats many millions of Kāmadevas.

76. prasanna-badana koti-candrera thākura
advaitera prati jena sadaya pracur

His cheerful face is the master of many millions of moons. He is very merciful to Advaita Acārya.

77. dui bāhu dibya kanakera stambha jini'
tāmhi dibya ābharāṇa ratnera khicini

His two splendid arms defeat the golden pillars. He is decorated with splendid jewel ornaments.

78. śrībatsa kaustubha-mahāmaṇi śobhe bakṣe
makara kuṇḍala baijayantī mālā dekhe

The Srivasatsa and the great Kaustubha jewel decorated Lord Caitanya's chest. Advaita Acārya gazed at Lord Caitanya's Vaijayantī garland and shark-shaped earrings.

79. koti mahā-sūrja jini' teje nāhi ant
pāda-padma ramā chatra dharaye anant

Lord Caitanya's splendor and glory have no end. They defeat many millions of brilliant suns. Goddess Lakṣmī serves His lotus feet. Ananta Sesa holds His parasol.

80. kiba nakha kiba maṇi na pāre cinite
tri-bhaṅga bājaya baṁsī hāsīte hāsīte

Which are His toenails and which are the jewels decorating them? No one has the power to tell the difference between them. His form is three-fold bending. Smiling and smiling, He plays the flute.

81. kiba prabhu kiba gaṇa kiba alaṅkāra
jyotirmaya ba-i kichu nāhi dekhe āra

Where is Lord Caitanya? Where are His ornaments? Where are His devotees? Advaita Acārya could see only a great splendor and nothing else.

82. dekhe paḍiyāche cāri-paṅca-chaya-mukha
mahā-bhaye stuti kore nārādādi-śuk

Advaita saw Brahmā, Siva, Kārttikeya, and all the demigods bowing down before Lord Caitanya. He saw Nārada, Sukadeva, and all the sages reciting prayers with great awe.

83. makara-bāhana ratha eka barāṅganā
daṇḍa paraṇāma āche jena gaṅgā-samā

A Goddess who looked like the Gaṅgā rode on a shark and offered daṇḍavat obeisances to Lord Caitanya.

84. tabe dekhe stuti kore sahasra-badan
cāri-dige dekhe jyotir-maya deba-gaṇa

Then Advaita saw Ananta Sesa offering prayers with His thousand mouths. He saw effulgent demigods in the four directions.

85. ulathi ācārye dekhe caraṇera tale
sahasra sahasra deba paḍi' kṛṣṇa bole

Turning around, Advaita saw thousands and thousands of demigods reciting prayers and repeating the word Kṛṣṇa!" as they stood before Lord Caitanya's feet.

86. je pūjāra samaye je deba dhyāna kore
taha dekhe cāri-dige caraṇera tale

When the demigods meditated on the Lord and worshiped Him, Advaita saw Lord Caitanya's feet everywhere in the four directions.

87. dekhiyā sambhrama daṇḍa-paraṇāma chāḍi'
uthila advaita adbhuta dekhi baḍi

Gazing at all this, Advaita respectfully offered daṇḍavat obeisances. Standing up, He gazed at more wonders everywhere.

88. dekhe śata-phana-dhara mahā-nāga-gaṇa
ūrdhva-bāhu stuti kore tuli' saba phana

He saw many great hundred-hooded serpents offering prayers with raised arms and hoods.

89. antarīkṣe paripūrṇa dekhe dibya ratha
gaja-haṁsa-aśve nirodhila bāyu-patha

He saw many elephants, swans, or horses pulling chariots In the pathways of outer space.

90. koti koti nāga-badhū sa-jala nayane
kṛṣṇa boli' stuti kore dekhe bidyamāne

He saw millions and millions of serpent girls offering prayers and chanting Kṛṣṇa!", their eyes filled with tears.

91. kṣiti antarīkṣe sthāna nāhi abakāṣe

dekhe paḍiyāche mahā-ṛṣi-gaṇa pāśe

No place on earth or outer space was unoccupied. Advaita saw many great sages offering prayers.

92. mahā-thākūrāla dekhi' paila sambhram
pati-patni kichu koribāra nāhe kṣam

Gazing at Lord Caitanya's glory and opulence, Advaita and His wife became filled with awe. They had not the power to say anything.

93. Supremely merciful at heart, Lord Caitanya glanced at Advaita and said,
94. Because of Your desire I descended to this world. You worshiped Me many times.
95. I was staying in the milk ocean. But when I heard Your loud calls, my sleep was broken.
96. Unable to bear to see the sufferings of the conditioned souls, You brought Me here to deliver them all.
97. The great multitude You see in the four directions has taken birth in this world because of Me.
98. The Vaiṣṇavas that You see here are the objects of loving meditation for Brahmā and the demigods."

A Song in Rāmakiri-rāga

99. ekeka prabhura bākya advaita śuniyā
ūrdhva bāhu kori' kānde sa-strīka haiyā

Hearing Lord Caitanya's words, Advaita and His wife raised their arms and wept.

100. āji se saphala mora dina parakāś
āji se saphala haila jata abhilāṣ

Advaita said, Today My days have become fruitful. Today My desires have borne their fruit.

101. āji mora janma-karma sakala saphal
sāksāte dekhilum tora caraṇa-jugal

Today My birth and deeds have borne their fruit. Today I have directly seen Your feet.

102. ghoṣe mātra cāri bede jāre nāhi dekhe
hena tumi mora lāgi' hailā parateke

Although they have never seen You, the Vedas chant Your glories. Now You have appeared before a person like Me.

103. mora kichu śakti nāhi tomāra karuṇā
toma ba-i jiba uddhariba kona janā"

Your mercy alone can deliver the people. I have no power to deliver them."

104. Saying these words, Advaita Acārya floated in spiritual love. Then Lord Caitanya said to Him, Worship Me."

105. Accepting the Lord's order, Advaita perfectly worshiped Lord Caitanya.

106. First Advaita washed Lord Caitanya's feet with scented water. Then He anointed the Lord's lotus feet with fragrances.

107. Dipping tulasī-mañjaris into sandal paste, He placed them, along with arghya, on the Lord's feet.

108. He worshiped the Lord with the five upacāras: fragrance, flower, incense, lamp, and food. From His eyes streamed tears of love.

109. He offered a lamp with five flames. Again and again He bowed down. At the end he loudly called, Jaya! Jaya!"

110. With sixteen offerings he worshiped the Lord's feet. Then He offered garlands, garments, and ornaments.

111. Seeing through the eyes of scripture, He worshiped the Lord. Then He recited verses and offered daṇḍavat obeisances.

112. He said,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagatdhitāya kṛṣṇāya
govindāya namo namaḥ

Let Me offer respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda. "*"

113. Saying these words, Advaita offered respectful obeisances. Then He recited prayers from many different scriptures.
114. He said, Glory, glory to Lord Caitanya, who is the master of all lives! Glory, glory to Lord Caitanya, who is an ocean of mercy!
115. Glory, glory to Lord Caitanya, who makes the words of the devotees true! Glory, glory to Lord Caitanya, who is the Supreme Personality of Godhead descended to this world!
116. Glory, glory to Lord Caitanya, whose heart is delighted by Goddess Lakṣmī's beauty! Glory, glory to Lord Caitanya, who is decorated with the Kaustubha jewel and Srivatsa mark!
117. Glory, glory to Lord Caitanya, who reveals the hare Kṛṣṇa mantra! Glory, glory to Lord Caitanya, who enjoys pastimes with His devotees!
118. Glory, glory to Lord Caitanya, who rests on Ananta Sesa . Glory, glory to Lord Caitanya, who is the shelter of all living entities!
119. O Lord, You are Viṣṇu. You are Kṛṣṇa. You are Nārāyaṇa. You are Matsya. You are Kūrma. You are eternal.
120. O Lord, You are Varāha. You are Vāmana. Yuga after yuga You protect the Vedas.
121. You kill the rākṣasas. You are the life of Sītā. You give a benediction to Guha. You deliver Ahalyā.
122. You came to this world for Prahlāda's sake. Killing Hiranyakasipu, You accepted the name Narasimha.
123. You are the crest jewel of all the demigods. You are the king of brāhmaṇas. You eat all the offerings in Jagannātha Puri.
124. Searching for You, the four Vedas wander from place to place. Hiding from them, You have come here.
125. O Lord, You are very expert at hiding. Still the devotees find You and bring You out of Your hiding place.
126. You have descended to this world to begin the saṅkīrtana movement. In the countless universes there is nothing but You.
127. Siva and Pārvatī are overcome by tasting the nectar of Your lotus feet.
128. With a single mind Goddess Lakṣmī serves Your feet. With His thousand mouths Ananta Sesa sings the glories of Your feet.
129. Brahmā always worships Your feet. The Śrutis, Smṛtis, and Purāṇas sing the glories of Your feet.
130. Your feet crossed beyond Satyaloka. Your feet placed a great treasure on King Bali's head.
131. The Gangā descends from Your feet. Siva earnestly places Your feet on his head."
132. Advaita's intelligence defeated many millions of Bṛhaspatīs. Therefore Advaita perfectly understood the pure and exalted position of Lord Caitanya.
133. As He glorified Lord Caitanya's feet, Advaita floated in the tears flowing from His own eyes. Then He fell down before the Lord's glorious feet.
134. Then Lord Caitanya, who is the Supersoul in everyone's heart, placed His feet on Advaita's head.
135. When Lord Caitanya placed His feet on Advaita's head, a great sound of Jaya! Jaya!" suddenly arose.
136. Seeing this wonder, everyone became agitated. Everyone made a great tumult of Hari! Hari!"
137. Some rolled on the ground. Some clapped their arms. Some embraced. Some loudly wept.
138. All the desires of Advaita and His wife were now fulfilled. Placing the Lord's feet on their heads, they attained all they had wished.
139. Then Lord Caitanya commanded Advaita, O Nārā! Chant My holy names and dance."
140. Accepting Lord Caitanya's order, Lord Advaita, manifesting different moods of devotion, danced.
141. The charming sound of kīrtana arose, and Advaita danced before Lord Caitanya.
142. One moment He danced enthusiastically. Another moment He danced gracefully. Another moment He held a straw between His teeth.
143. Another moment He ran in a circle. Another moment He fell and rolled on the ground. Another moment He deeply sighed. Another moment He fell unconscious.
144. When He heard the kīrtana He could not stay still. He danced in ecstasy.
145. At the end He became like a humble servant. No one could understand His inconceivable power.
146. Running and running, He came to Lord Caitanya's side. Seeing Lord Nityānanda, He knitted His eyebrows and laughed.
147. Laughing, He said, O Nityānanda, it is good that You have come. For some days I have not seen You.
- spoke like an intoxicated person.
149. Nityānanda laughed at Advaita's activities. Actually They were both the same person, now manifested in two for Lord Kṛṣṇa's pastimes.
150. Previously I explained that Lord Nityānanda, assuming many different forms, serves Lord Caitanya with great happiness.
151. In one form He describes His Lord. In another form He meditates on Him. In another form He becomes His bed and parasol. In another form He sings songs glorifying Him.
152. He is fortunate who knows that Lord Nityānanda and Lord Advaita are not different and They both descended to this world from the world of spirit.
153. Please see that Their quarrels are all pastimes, are the inconceivable playing of the Supreme Lord Himself.
154. They love the Lord as Siva and Ananta Sesa. They are both dear to Lord Kṛṣṇa Caitanya.

155. Anyone who, not understanding Their quarrels, takes sides, bowing down before one and criticizing the other, perishes.

156. Seeing Lord Advaita's dancing, the Vaiṣṇavas become plunged in an ocean of bliss.

157. Then Lord Caitanya commanded Advaita to stop dancing. Placing the Lord's command on His head, Advaita stopped at once.

158. Taking the garland from His won neck, Lord Caitanya gave it to Advaita. Laughing, Lord Caitanya said, Ask for a boon. Ask for a boon."

159. Hearing these words, Advaita gave no reply. Ask. Ask.", again and again Lord Caitanya demanded.

160. Then Advaita said, For what more should I ask? The boon I desire I have already attained.

161. I have danced before You. In this way I have attained all the desires in My heart.

162. O Lord, what more can I desire? I have directly seen You in this incarnation.

163. You know what I desire and what I do not desire. With transcendental eyes You can see what I do not desire."

164. Moving His head, Lord Caitanya said, Because of You I came here.

165. In home after home I will preach the sankīrtana movement. The whole world will sing My glories and dance.

166. the devotional service that Brahmā, Siva, Nārada, and all the sages and demigods perform austerities to attain, I will freely give away. This I tell You.

167. Then Lord Advaita said, If You will give away devotional service, then please also give it to the women, śūdras, fools, and other lowly beings.

168-169. The sinners who are intoxicated with pride of their learning, wealth, noble family, austerity, and other things, and who try to stop Your devotees and devotional service will burn in hell. But Your devotees, even down to the caṇḍālas will sing Your holy names and dance."

170. Hearing Advaita's words, Lord Caitanya roared, I accept all that You say. It is all true."

171. The whole world has now become a witness who affirms the truth of these words. The Lord is indeed merciful to the lowly and foolish.

172. Thus the caṇḍālas and other lowly people sing the Lord's glories and dance, while the bhaṭṭas, mīśras, and cakravartīs mock and criticize.

173. They may study the scriptures, and they may shave their heads, but their intelligence is dead. Blaspheming Lord Nityānanda, they run to hell.

174. By Lord Advaita's power the whole world attained pure love for Lord Kṛṣṇa. This I have now described in the Madhya-khaṇḍa.

175. Goddess Sarasvatī, the mother of the worlds, knows all the conversations Lord Caitanya and Lord Advaita had about pure love for Lord Kṛṣṇa.

176. Entering the devotees' tongues, Goddess Sarasvatī sings the limitless glories of Lord Caitanya.

177. I bow down before the feet of all the Vaiṣṇavas. I pray that I will not offend them.

178. Lord Advaita Acārya and His wife thus attained the fulfillment of Their desire.

179. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Seven Puṇḍarīka-Gadadhara-milana Meeting Puṇḍarīka and Gadadhara

A song

1. (Refrain)nācere caitanya guṇa-nidhi
asādhane cintāmaṇi hāte dīla bidhi

O dancer Lord Caitanya, O ocean of virtues, even though I have not performed the activities of devotional service (sādhana) please place that cintāmaṇi jewel in my hand.

2. jaya jaya śrī-gaurasundara sarva-prāṇ
jaya nityānanda-advaitera prema-dhām

Glory, glory to Lord Caitanya, the life of all! Glory to Lord Caitanya, the abode of love for Nityānanda and Advaita!

3. jaya śrī-jagadānanda-śrīgarbha-jīban
jaya puṇḍarīka-bidyānidhi-prāṇa-dhan

Glory to Lord Caitanya, the life of Jagadānanda and Śrīgarbha! Glory to Lord Caitanya, the life's treasure of Puṇḍarīka Vidyānidhi!

4. jaya jagadīśa-gopīnāthera īśwar
jaya hauka jata gauracandra-anucār

Glory to Lord Caitanya, the master of Jagadīśa and Gopinātha! Glory to the followers of Lord Caitanya!

5. In this way Lord Caitanya enjoyed pastimes with Lord Nityānanda in Navadvīpa.
6. Afvāita led the Vaiṣṇavas in great dancing and tumultuous chanting of Lord Kṛṣṇa's holy names.
7. Nityānanda stayed in Srivasa's home. He was always in the mood of a child. He never manifested any other mood.
8. He would not lift His hand to eat. Considering Him her son, Mālinī would feed Him.
9. Now please hear of the arrival of Puṇḍarīka Vidyānidhi, who is most dear to Lord Kṛṣṇa.
10. By the Supreme Lord's arrangement Puṇḍarīka Vidyānidhi descended to this world to make Cātigrāma in East Bengal a holy place.
11. Lord Caitanya appeared in Navadvīpa. Unable to see Puṇḍarīka Vidyānidhi, Lord Caitanya sighed deeply.
12. One day, after dancing, Lord Caitanya sat down, called out, O Puṇḍarīka! O father!", and wept.
13. He called out, O My father Puṇḍarīka! O father, when will I see You?"
14. In this way Lord showed how dear Puṇḍarīka Vidyānidhi is to Him. In this way Lord Caitanya showed the truth about His devotees.
15. Calling out Puṇḍarīka Vidyānidhi's name, Lord Caitanya wept. The devotees did not understand.
16. The devotees said, The word Puṇḍarīka refers to Lord Kṛṣṇa". Hearing Vidyānidhi", the devotees conjectured what it could mean.
17. Everyone thought, He must be a dear devotee." When Lord Caitanya returned to external consciousness, everyone asked,
18. O Lord, for which devotee did You weep? Please tell us the truth.
19. Then we may know of him and become fortunate. Where was he born and what does he do? O Lord, please tell us, and we will hear."
20. Then the Lord said, You are all very fortunate, for You desire to hear of him.
21. His character and activities are all supremely wonderful. By hearing his name, the whole world becomes purified.
22. His garments are like those of a materialist. No one has the power to know he is a Vaiṣṇava.
23. He was born in Cātigrāma. He is a great brāhmaṇa paṇḍita attentive to duty and honored by all.
24. He always floats in the ocean of pure devotion to Lord Kṛṣṇa. On his body he manifests the ecstatic symptoms of tears, trembling, and hairs standing erect.
25. Afraid that his feet may touch her, he does not bathe in the Gaṅgā. At night he gazes at the Gaṅgā.
26. Everyone disrespects the Gaṅgā. In her they rinse their mouths, brush their teeth, and wash their hair.
27. Seeing this, he feels pain in his heart. Therefore he only sees the Gaṅgā at night.
28. Please hear of his wonderful faith. Before worshipping the Deity, he drinks some Gaṅgā water.
29. This he always did before Deity worship and other regular duties. He did this to teach true religious duties to all the paṇḍitas.
30. He stays in Cātigrāma, but he also has a house here. He will come here soon. Then I will see him."
31. At first no one will recognize him. When they see him, everyone will think he is a materialist.
32. Without seeing him, I cannot be happy. All of you please attract him to come here."
33. After speaking these words, the Lord entered an ecstatic trance. Calling out, Father Puṇḍarīka!", He wept.
34. The Lord wept loudly. He knew the true nature of His devotee.
35. Lord Caitanya alone knows the truth about His devotees. Only if He personally explains that truth can others know it.
36. The Lord personally pulled Puṇḍarīka. Thus in his heart Puṇḍarīka Vidyānidhi decided to go to Nityānanda.
37. He came with many servants, many possessions, many brahmana associates, and many disciples.
38. Staying in Navadvīpa, he concealed his true nature. Everyone saw him as a materialist attached to sense pleasures.
39. The Vaiṣṇava community did not understand him. Only Mukunda understood.
40. The physician Śrī Mukunda, who was also born in Cātigrāma, alone understood Puṇḍarīka Vidyānidhi.
41. Aware that Puṇḍarīka Vidyānidhi had come, Lord Caitanya felt happiness that had no end.
42. The Lord did not tell anyone what kind of great Vaiṣṇava Puṇḍarīka was. Puṇḍarīka seemed to be a materialist.
43. Only Mukunda and Vāsudeva Datta knew the glory of Puṇḍarīka Vidyānidhi's love for Lord Kṛṣṇa.
44. Gadādhara Paṇḍita was a dear friend of Mukunda.
45. Mukunda approached Gadādhara and said, Today we will go to a wonderful Vaiṣṇava.
46. O Gadādhara Paṇḍita, please listen carefully. In your heart you yearn to see a great Vaiṣṇava.
47. Today I will show you a wonderful Vaiṣṇava. Please remember thus and allow me to become your servant."
48. Hearing this, Gadādhara became very happy. Calling out, Kṛṣṇa!", they at once went to see Puṇḍarīka Vidyānidhi.
49. When Gadādhara arrived, saintly Puṇḍarīka Vidyānidhi was sitting down.
50. Gadādhara Paṇḍita offered obeisances. Puṇḍarīka Vidyānidhi offered him a seat.
51. Puṇḍarīka Vidyānidhi asked Mukunda, What is his name? In what village does he stay?
52. I see that his body is effulgent with devotion to Lord Viṣṇu. His form and nature are handsome and graceful."
53. Mukunda replied, His name is Gadādhara. From childhood he was never interested in material things. He is fortunate.
54. He is Madhva Mīśra's son. I will tell you of his activities. He is dear to all the Vaiṣṇavas.
55. He always walks on the path of devotional service. He associates with the devotees. When he heard your name he came to see you."

56. Hearing this, Puṇḍarīka Vidyānidhi became very pleased. He began to speak very respectfully.
 57. As he sat, Puṇḍarīka Vidyānidhi seemed to be a glorious prince.
 58. He sat on a splendid red chair decorated with brass. Above him were three splendid canopies.
 59. The chair was beautiful with splendid fine cloth and graceful cushions on four sides.
 60. There were five or seven brass pitchers, both large and small. There were excellent betelnuts on a splendid brass tray.
 61. On both sides were splendid spittoons. Looking at them, and chewing betelnuts, he smiled.
 62. At every moment two men fanned him with peacock-feather fans.
 63. On his forehead were sandal-paste Vaiṣṇava-tilaka and red dots drawn with scented red powder.
 64. How can I describe the way his hair was decorated? Anointed with splendid and fragrant āmalakī oil, his hair had no equal.
 65. By the power of his devotional service he was handsome like Kāmadeva. They who did not know thought him a prince.
 66. He sat on a wonderful throne. He acted like a materialist.
 67. Seeing that Supreme Personality of Godhead was a materialist, Gadādhara felt a doubt take birth in his heart.
 68. Saintly Gadādhara had been renounced from his very birth. Therefore a doubt arose in him about Puṇḍarīka Vidyānidhi.
 69. Although Puṇḍarīka Vidyānidhi was in truth a good Vaiṣṇava, externally he seemed to be a materialist. He ate opulent food and wore opulent clothing, and his hair was anointed the opulent fragrances.
 70. When he heard about him, Gadādhara had faith in Puṇḍarīka Vidyānidhi. But now that he saw him, that faith was gone.
 71. Understanding Gadādhara's heart, Mukunda did something to reveal the truth about Puṇḍarīka Vidyānidhi.
 72. By Lord Kṛṣṇa's mercy nothing remained unknown to Gadādhara. Lord Kṛṣṇa does after all, controls Māyā.
 73. With a sweet voice Mukunda then sang a verse glorifying devotional service.
 74. He sang:

rākṣasī pūtanā śiṣu khāite nirdayā
 īṣware bādhite gelā kālakūta laiyā

The merciless rākṣasī Pūtanā would eat small children. Anointing herself with kālakūta poison, she went to kill Kṛṣṇa.

75. tāhāre-o mātr-pada dilena īṣware
 nā bhaje abodha jiba hena dayālere

Still, Lord Kṛṣṇa gave her the post of being His mother. Only an ignorant fool will not worship Lord Kṛṣṇa, who is so merciful."

76. This is also described in these words of Śrīmad-Bhāgavatam (13.2.23):

aho bakī yaṁ stana-kālakūtaṁ
 jighamsayāpāyayad apy asādhvī
 lebhe gatim dhatry-ucitām tato 'nyam
 kaṁ vā dayālum śaraṇam vrajema

Oh! How wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa's mother. Of whom shall I take shelter but Kṛṣṇa, who is most merciful?"*

77. It is also described in these words of Śrīmad-Bhāgavatam (10.6.35):

pūtanā loka-bāla-ghnī
 rākṣasī rudhirāśanā
 jighamsayāpi haraye
 stanam dattvāpa sad-gatim

Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa. But because she offered her breast to the Lord, she attained the greatest achievement."*

78. Simply by hearing this description of devotional service, Puṇḍarīka Vidyānidhi began to weep.
 79. A wonderful stream of joyful tears flowed from his eyes. It was as if Goddess Gaṅgā herself had descended to that place.
 80. Weeping, trembling, perspiration, fainting, calling out, and standing erect of the body's hairs simultaneously appeared on his body.
 81. Say it! Say it!", he roared. No one could hold him still. He fell to the ground.

82. He began kicking his opulent possessions. He did not spare anything.

83. The splendid brass plate went in one direction, the betelnuts in another, and the water-pitchers in another.

84. His kicks made his chair fall to the ground. Overwhelmed with love for Lord Kṛṣṇa, with his two hands he began to rip apart his splendid clothing.

85. His splendid hair became disheveled. Rolling on the ground, he wept.

86. He called out, Kṛṣṇa! My Lord! Kṛṣṇa! My life! You made me hard like a stone or like dry wood!"

87. He wept in agony. He screamed, He has descended, but I am cheated!

88. He fell and violently rolled on the ground. In their hearts everyone thought, His bones will break into pieces."

89. He violently trembled in ecstatic love. Ten men tried to hold him still. They had not the power to hold him.

90. Kicked by his feet, his garments, chair, pitchers, and brass plate went flying in different directions. Nothing remained.

91. All his servants surrounded him. They protected his property.

92. For some moments he revealed in this way his ecstatic love for Lord Kṛṣṇa. Then he fell unconscious in an ecstatic trance.

93. Not even a single sesame seed's worth of life was present anywhere in his body. Puṇḍarīka Vidyānidhi was plunged in an ocean of bliss.

94. Seeing, Gadādhara was filled with wonder. In his heart he began to worry.

95. He thought, I have offended a great soul. I came to see him at the wrong moment."

96. Happily embracing him, He sprinkled Mukunda's limbs with tears of love.

97. He said, Mukunda, you acted like a true friend. You showed to me the great devotee Puṇḍarīka Vidyānidhi Bhattācārya.

98. In the three worlds is there another devotee like him? The sight of his devotional activities purifies the three worlds.

99. Only because you were nearby did I escape a great danger today.

100. Seeing him dressed like a materialist, in my heart I thought, 'He is a Vaiṣṇava attached to sense pleasures.'

101. You brought the truth into my heart. You showed me how exalted is Puṇḍarīka Vidyānidhi's devotional service.

102. Now that I have committed an offense, I must do something to make his heart merciful to me.

103. Every devotee who walks on the path of devotional service must have a spiritual master to guide him.

104. Although I walk on the path of devotional service, I do not have a spiritual master. Therefore I must accept a spiritual master to give me mantra-initiation and to teach me.

105. I have committed an offense to Puṇḍarīka Vidyānidhi. But if I become his disciple, he will forgive my offense."

106. Saying this to Mukunda in this way, Gadādhara revealed his desire to accept initiation from Puṇḍarīka Vidyānidhi.

107. Hearing this, Mukunda praised him, happily saying, Excellent. Excellent."

108. After six hours Puṇḍarīka Vidyānidhi returned to external consciousness. Now he was calm and peaceful.

109. The stream of tears flowing from Gadādhara Paṇḍita's eyes had no end. His every limb was wet.

110. Seeing this, Puṇḍarīka Vidyānidhi happily embraced him. He held him to his heart.

111. Gadādhara was overwhelmed. Then Mukunda spoke what was in Gadādhara's heart.

112. Mukunda said, When he saw your opulence, an offense took birth in his heart.

113. Thinking to atone for that offense, he wishes to accept mantra-initiation from you.

114. From childhood he has been a renounced devotee of Lord Viṣṇu. He is a proper descendent in the family of Mādhava Miśra.

115. From childhood he has been a devotee of the Lord. Puṇḍarīka and Gadādhara would be a good match as spiritual master and disciple.

116. This is what I think in my heart. Therefore on this auspicious day I request you: Please offer mantra-initiation to him."

117. Hearing this, Puṇḍarīka Vidyānidhi smiled and said, Destiny has placed a great jewel before me. 118. I have no doubts. After many births I have become fortunate to find such a disciple.

119. On the coming śukla-dvādaśī all the signs will be auspicious. Please return here then.

120. On that day your desire will be fulfilled." Hearing this, Gadādhara happily bowed down.

121. Accompanied by Mukunda, Gadādhara took his leave. They both went to Lord Caitanya.

122. Hearing that Puṇḍarīka Vidyānidhi had come, Lord Caitanya was very happy at heart.

123. Unseen by others, Puṇḍarīka Vidyānidhi went that night to Lord Caitanya.

124. Leaving all his associates, he came alone. Seeing the Lord, he fell unconscious.

125. He could not offer daṇḍavat obeisances. Overcome with bliss, he at once fell to the ground.

126. The next moment he had attained Lord Caitanya. He roared. Again and again he wept. He rebuked himself.

127. He said, O Kṛṣṇa! My life! Kṛṣṇa! My father! I am an offender. You should punish me.

128. O father, You have delivered the whole world. You have cheated only me."

129. When Puṇḍarīka Vidyānidhi wept, all the Vaiṣṇavas, who knew that there was no other Vaiṣṇava like Puṇḍarīka Vidyānidhi, also wept.

130. Seeing His beloved devotee, Lord Caitanya, who dearly loves His devotees, respectfully stood up and embraced Puṇḍarīka.

131. Saying, Father Puṇḍarīka!", Lord Caitanya wept. O father, today I see you with My own eyes."

132. Then all the devotees understood that the great devotee Puṇḍarīka Vidyānidhi had come.

133. All the devotees wept. No one has the power to describe that great wonder.

134. Embracing Puṇḍarīka to His chest, Lord Caitanya sprinkled him with tears of love.

135. Understanding, He is very dear to the Lord.", everyone felt affection, awe, and a sense of closeness to Puṇḍarīka.

136. Puṇḍarīka Vidyānidhi did not leave the Lord's chest. It seemed like Lord Caitanya had merged into Puṇḍarīka Vidyānidhi's body.

137. For three hours Lord Caitanya was motionless. Finally returning to external consciousness, the Lord called out, Hari!"

138. Lord Caitanya said, Today Kṛṣṇa has fulfilled My desire. Today I have traveled to the farther shore of all My desires."

139. Then Puṇḍarīka Vidyānidhi met all the Vaiṣṇavas. Together they sang the holy names.

140. Lord Caitanya said, This person's name is Puṇḍarīka Vidyānidhi. The Supreme Lord sent him here to distribute devotional service and pure love."

141. Lord Caitanya described and described Puṇḍarīka Vidyānidhi's virtues. Then, raising His arms, He loudly called out, Hari!"

142. Then the Lord said, Today auspiciousness has dawned for Me. Today I feel the presence of great auspiciousness.

143. At this auspicious moment I have awakened from sleep. With My own eyes I now see Premanidhi (the treasure of pure love) himself."

144. At that moment Premanidhi (Puṇḍarīka Vidyānidhi) attained external consciousness. Now aware of the Lord before him, he bowed down to offer respects.

145. Then he bowed down before Lord Advaita, and then he appropriately greeted everyone with great love and devotion.

146. Great bliss entered all the devotees as they gazed at Puṇḍarīka Vidyānidhi, who was a treasure of pure spiritual love.

147. At that moment pure love and devotion appeared in this world. Only glorious Lord Vyāsadeva has the power to describe that appearance.

148. Then, Gadādhara asked Lord Caitanya's permission to accept mantra-initiation from Puṇḍarīka Vidyānidhi, hearing the mantra from Puṇḍarīka's mouth

149. Gadādhara said, Not understanding his uncommon activities, in my heart I became disrespectful.

150. Now I want to become his disciple. As my spiritual master he will certainly forgive me."

151. Hearing Gadādhara's words, Lord Caitanya happily said, Do it at once. Do it at once."

152. Thus Gadādhara happily accepted mantra-initiation from Puṇḍarīka Vidyānidhi.

153. What more shall I say of Puṇḍarīka Vidyānidhi's glories. Even Gadādhara became his disciple. He was the best of devotees.

154. Thus I have told a little of Puṇḍarīka Vidyānidhi's story. I hope that some day I will see him directly.

155. Puṇḍarīka Vidyānidhi and Gadādhara were an ideal spiritual master and disciple. They were both very dear to Lord Śrī Kṛṣṇa Caitanya.

156. Anyone who hears or speaks this story of the meeting of Puṇḍarīka Vidyānidhi and Gadādhara will attain the great treasure of pure love for Lord Kṛṣṇa.

The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eight

Aiśvarya-prakaśa-varṇana

Description of the Display of Powers and Opulences

1. Glory, glory to Lord Caitanya, the life of all! Glory to Lord Caitanya, the abode of pure love for Nityānanda and Advaita!

2. Glory to Lord Caitanya, the life of Śrī Jagadānanda and Śrīgarbha! Glory to Lord Caitanya, the life's treasure of Puṇḍarīka Vidyānidhi!

3. Glory to Lord Caitanya, the master of Jagadīśa and Gopīnātha! Glory to the followers of Lord Caitanya!

4. In this way, accompanied by Lord Nityānanda, Lord Caitanya happily enjoyed pastimes in Navadvīpa.

5. Accompanied by Advaita Acārya, the circle of Vaiṣṇavas sang and danced. They made a great tumult of chanting Lord Kṛṣṇa's names.

6. Lord Nityānanda stayed at Srivasa's home. He was always in the mood of a child. He never manifested any other mood.

7. He would not lift His hand to eat. Considering Him her son, Mālinī would feed Him.

8. Chaste Mālinī felt ecstatic in Lord Nityānanda's presence. She always served Him. They were like mother and son.

9. One day Lord Caitanya sat down with Srivasa and spoke with him about Lord Kṛṣṇa's pastimes.

10. Testing Srivasa Paṇḍita, Lord Caitanya said, Why do you always give shelter to this avadhūta?

11. You don't know anything about His birth or His family. I say that you are very generous.

12. If you wish to protect your own good birth and good family, you should send this avadhūta away at once."

13. Gently smiling, Srivasa Paṇḍita said, Lord, it is not right that You test me.

14. Anyone who for only one day worships You becomes my very life. Lord Nityānanda is Your own body. There is ample evidence to prove this.

15-16. Even if Nityānanda is a drunkard, and even if my noble birth, my life, and my wealth all perish because of Him, in my heart I will not think badly of Him. I will not think He is at all different from You. What I tell You is the truth. It is the truth."

17. Hearing these words from Srivasa's mouth, Lord Caitanya stood up and roared.

18. The Lord aid, Srivasa Paṇḍita, what did you say? You have faith in Nityānanda?

19. You have understood the secret of Nityānanda. I am pleased. I give you this boon:

20. Even if Goddess Lakṣmī goes begging from town to town, poverty will never enter your home.

21. Even the dogs, cats, and other animals in your house will find peace in My devotional service.

22. I place Nityānanda in your home. Please serve Him in every way."

23. After giving this boon to Srivasa, Lord Caitanya returned home. Lord Nityānanda regularly wandered in the villages of Nadiyā.

24. Sometimes He would swim in the Gaṅgā. Carried by the current, His happiness had no end.

25. Sometimes he would play with the children. Sometimes He would go to the homes of Gaṅgā dāsa or Murāri.

26. Sometimes He would run to Lord Caitanya's home. Seeing Him, Mother Saci always very affectionate.

27. In the mood of a child, Nityānanda would try to touch Mother Saci's feet, and she would run away.

28. One night Mother Saci saw something in a dream. In private she said to Lord Caitanya,

29. At the end of night I saw a dream. You and Nityānanda were together.

30. You were both five years old. You were running in the house, playing and fighting.

31. Then the two of You brought Kṛṣṇa and Balarāma out of the temple room.

32. Nityānanda had Kṛṣṇa in His head. You carried Balarāma. Then the four of You began to fight in front of me.

33. Becoming angry, Kṛṣṇa and Balarāma said, 'Who are You thugs? Get out of here.'

34. 'This house and this room belong to Us. The milk, yogurt, and sandeśa are offered to Us.'

35. Then Nityānanda said, 'The time is gone when You two could steal and eat butter and yogurt.'

36. 'You aren't cowherd boys any more. Now You are brāhmaṇas. With this in mind, You should renounce all these offerings.'

37. 'If You will not voluntarily renounce them, then You will perish. Who will tolerate Your plundering and eating?'

38. Then Kṛṣṇa and Balarāma said, 'If We take You two cheaters, tie You up, and throw You outside, We will not have done anything wrong.'

39. Then Balarāma said, 'If Kṛṣṇa orders this, I will not disobey Him.' Then Balarāma rebuked Nityānanda and screamed.

40. Then Nityānanda said, 'Why should I be afraid of Your Kṛṣṇa. Caitanya is My master. He is the master of the world.'

41. In this way the four of You quarreled, snatched food from each other, and happily ate.

42. One snatched the food from another's hand and ate it. Another snatched the food from someone else's mouth and put it in His mouth.

43. Then Nityānanda called out to me, 'Mother! Give Me food. My hunger is very great.'

44. I have told You my heart. I do not understand this dream in the least. Can You tell Me what this means."

45. Hearing of this dream, Lord Caitanya smiled and sweetly told His mother,

46. Mother, you saw a very wonderful dream. Please don't repeat this story to anyone.

47. Assuming the forms of the Deities in Our home, the Supreme Lord Himself has really come before Our eyes. My heart has firm faith in your dream.

48. Again and again I saw that after it was offered to the Deities, not even half of the food remained. Embarrassed, I did not tell anyone.

49. I suspected your daughter-in-law. That suspicion in My heart is now destroyed."

50. Hiding nearby and eavesdropping on the story of the dream, Goddess Lakṣmī, the mother of the universes, smiled at her husband's words.

51. Then Lord Caitanya said, Mother, please hear My words. I will quickly bring Nityānanda here, and You will feed Him."

52. Hearing her son's words, Saci became happy. She gathered the ingredients for the meal.

53. Lord Caitanya went to Nityānanda's place. At once He offered an invitation.

54. He said, Today in My home there will be a special offering to the Deities. Please do not misbehave." In this way He instructed Lord Nityānanda.

55. Covering His ears, Nityānanda said, Viṣṇu! Viṣṇu!" Hew said, Only madmen misbehave.

56. You think I will misbehave because You think everyone is like Yourself."

57. Talking in this way, the two of them laughed and laughed. Talking and talking about Lord Kṛṣṇa, They finally came to the house.

58. Smiling and laughing, the two of Them sat down together. Gadādhara and other close friends were also there.

59. The servant Iśāna gave the two Lord's water to wash Their feet. Then Lord Caitanya and Lord Nityānanda went to enjoy the meal.

60. As They sat down to enjoy the meal, the two Lords were like Rāma and Lakṣmaṇa in Kauśalyā's home.

61. As did Rāma and Lakṣmaṇa, the two Lords enjoyed the meal. They had the same thoughts and the same affection. They were the same two persons.

62. Mother Saci very happily brought the meal, which was in three courses. The two Lord's smiled.

63. Returning, Mother Saci saw that the two Lords had now become five-year old boys.

64. She saw that one was dark and the other fair. They were both handsome and charming. They both had four arms.

They were both clothed only by the four directions.

65. She saw Them holding a conchshell, cakra, club, lotus, and plow, marked with Srīvatsa, and decorated with Kaustubha jewels and shark-shaped earrings.

66. She saw her daughter-in-law resting on her son's chest. Seeing this once, suddenly she did not see it.

67. Fainting, she fell to the ground. All her garments were wet with the tears from her eyes.

68. The food was scattered in the house. Because of the wonder that she saw, she was no longer aware of external things.

69. Lord Caitanya rinsed His mouth, ran to His mother, extended His hand, and picked her up.

70. He asked, Rise. Rise, mother. Why did you suddenly fall to the ground?"

71. Regaining external consciousness, she hastily tied her hair. Mother Saci did not say anything. In her own room she wept.

72. She sighed deeply. Her every limb trembled. She was filled with spiritual love. Nothing else mattered to her.

73. The servant Isāna cleaned the whole house. He took whatever remained.

74. Isāna always served Mother Saci. He is the most fortunate person in the fourteen worlds.

75. Every day the close servant Isāna saw many wonders like this. No one else knew the secrets he knew.

76. This Madhya-khaṇḍa is like a pitcher of nectar. Whoever hears it kills the sins in his heart.

77. Accompanied by His devotees, Lord Caitanya performed saṅkīrtana in Navadvīpa.

78. From whatever places they were born, the Lord's personal associates came, one by one, to Navadvīpa.

79. Learning that the Supreme Personality of Godhead had descended to this world, they all became joyful at heart.

80. Seeing the Lord reveal His true nature, the Vaiṣṇavas became fearless. They became agitated with bliss.

81. The Lord saw every devotee to be as dear as life to Him. Every devotee thought he was the Lord's dearest friend.

82. The Supreme Lord, whom the Vedas always seek, affectionately embraced His devotees.

83. Lord Caitanya always visited His devotees' homes. There He revealed His four-armed form, six-armed form, and other forms also.

84. Sometimes the Lord went to the homes of Gaṅgā dāsa or Murāri. Other times He went to the home of Acāryaratna.

85. He always went with Lord Nityānanda. Lord Caitanya and Lord Nityānanda were never apart.

86. Lord Nityānanda was always in the mood of a child. Lord Caitanya manifested many different moods.

87. Like bumblebees at the Lord's feet, the devotees saw, according to their different destinies, the Lord's forms of Matsya, Kūrma, Varāha, Vāmana, or Nṛsiṃha.

88. Some days, accepting the mood of the gopīs, He wept, unaware whether it was day or night.

89. Other days He would accept the mood of Uddhava or Akrūra. Other days, accepting the mood of Balarāma, He would ask for wine.

90. Other days, accepting the mood of four-faced Brahmā, He would fall the ground and recite prayers.

91. Other days, accepting the mood of Prahlāda, He would recite many prayers. In this way the Lord played in the ocean of devotional service.

92. Seeing this, Saci, the mother of the worlds, floated in bliss. Still, in her heart she told herself, Some day my son may leave home."

93. When Mother Saci said, Son, now You should go and bathe in the Gaṅgā.", the Lord would reply, Mother, please say, 'Jaya Kṛṣṇa Rāma!' "

94. Whenever Saci spoke to Him, Lord Caitanya would always reply by saying Kṛṣṇa." He never said anything else.

95. No one can understand these inconceivable ecstatic moods of the Lord. Everything that He revealed was wonderful and unprecedented.

96. One day a singer of Lord Siva's glories came. Playing a ḍambura drum, he sang about Lord Siva.

97. Arriving at the Lord's house to beg alms, he sang about Lord Siva and danced.

98. Hearing about Lord Siva's glories, Lord Caitanya at once manifested the form of Lord Srivasa form with splendid matted hair.

99. With one jump he came on the singer's shoulders. He screamed, I am Siva!"

100. The people watched as matted-hair Lord Caitanya played the drum and horn and said again and again, Sing! Sing!"

101. That day the great-soul attained the full benefit of singing Lord Siva's glories.

102. Because he sang without offense, Lord Caitanya climbed on his shoulders.

103. Returning to external consciousness, Lord Caitanya climbed down from the singer's shoulders. In the singer's cloth bag the Lord placed some alms.

104. His life now a perfect success, the singer departed. The auspicious sound of Hari!" then rose from everyone.

105. The Lord thus enjoyed pastimes with His servants. In this way the glories of devotion to Lord Kṛṣṇa were manifested.

106. The Lord said, My brothers, please hear this, the best of all advice. Why should our nights be wasted in false and useless activities?

107. From now on every night we should sing Lord Hari's auspicious names.

108. When we all chant the Lord's names in this way, we will become plunged in the sacred Gaṅgā of pure devotional service.

109. When it hears the names of Lord Kṛṣṇa, the entire world be become delivered. Therefore the holy name should become the only treasure of you all."

110. Hearing these words, all the Vaiṣṇavas became joyful. In this way Lord Caitanya's saṅkīrtana pastimes began.

111. At night Lord Caitanya performed kīrtana in Srivasa's home. On some nights the kīrtana was in Candrasekhara's home.

112-116. Present at those kīrtanas were Nityānanda Gadādhara, Advaita, Srivasa, Puṇḍarīka Vidyānidhi, Murāri, Hiraṇya, Haridāsa, Gaṅgādāsa, Vanamālī, Vijaya, Nandana, Jagadānanda, Buddhimanta Khān, Nārāyaṇa, Kāśīśvara, Vāsudeva, Rāma, Garuḍāi, Govinda, Govindānanda, Gopīnātha, Jagadīśa, Śrīmān, Śrīdhara, Srivasa, Vakreśvara, Śrīgarbha, Suklāmbara, Brahmānanda, Puruṣottama, Saṅjaya, and many others. I do not know the names of all the countless servants of Lord Caitanya.

117. Accompanied by these devotees, the Lord danced. He did not enjoy these pastimes with any but these devotees, His personal associates.

118. Every night the Lord roared the names of Lord Hari. Hearing this roar, the universe broke apart.

119. Hearing the kīrtana, the materialists and offenders jumped about and complained, All night long these fellows drink wine.

120. They know the Tantric secrets of enjoying with drunken girls. Chanting five kinds of mantras at night, they lure virgins to go to them.

121. Twelve hours have passed like this. We cannot sleep." This the materialists said when they heard the loud roars of Bol! Bol!" in the kīrtana.

122. While the materialists and offenders jumped about and complained in this way, Lord Caitanya blissfully performed kīrtana.

123. Simply by hearing the kīrtana, Lord Caitanya was no longer aware of the external world. In this condition He would fall to the ground.

124. When the Lord fell again and again to the ground, the ground would break again and again. In this way everyone became afraid.

125. Seeing the Lord's delicate body violently fall to the ground, Mother Saci would close her eyes and think, Govinda!"

126. Although the Lord would fall in an ecstatic trance of love for Lord Viṣṇu, still Mother Saci, overcome with love, would feel very unhappy.

127. With words choked with emotion, Mother Saci earnestly prayed for a remedy to counteract her awareness of the Lord violent falls.

128-129. She prayed, O Lord Kṛṣṇa, please be merciful and give me this boon: Let me not be aware when Viśvambhara falls down. O Lord Kṛṣṇa, please be merciful to me in this way.

130. Although He is in bliss and feels no pain, still I will be very happy to remain unaware of all this."

131. Aware of the desire in His mother's heart, Lord Caitanya happily granted that boon.

132. Therefore whenever the Lord performed saṅkīrtana of chanting Lord Hari's holy names, Saci entered an ecstatic trance and was no longer aware of the external world.

133. There was no stopping the Lord's blissful dancing. Surrounded by His devotees, He sang day and night.

134. Some days Lord Caitanya and His devotees would sing and dance in the Lord's home.

135. Sometimes Lord Caitanya would manifest His true identity as the Supreme Person. Other times He would weep, affirming, I am the Lord's servant."

136. O my brothers, please listen attentively. In the countless universes there is nothing like Lord Caitanya's display of ecstatic love.

137. When Lord Caitanya danced, the devotees blissfully sang.

138. On ekādaśī Lord Caitanya, the life of the worlds, would chant Lord Hari's names and dance.

139. In the courtyard of fortunate Srivasa would rise the auspicious chanting of Gopāla! Govinda!"

140. Lord Caitanya would begin dancing before sunrise. In group after group, the devotees sweetly sang.

141. Srivasa Paṇḍita led the singing in one group. Mukunda led the singing in another group.

142. Govinda led the singing in another group. They all sang as Lord Caitanya danced.

143. Powerful Nityānanda circumambulated Lord Caitanya. Unseen, Advaita touched the dust of Lord Caitanya's feet.

144. As Lord Caitanya sang, Gadādhara and the other devotees became agitated with love. Their eyes filled with tears.

145. Now please hear forty verses describing Lord Caitanya's kīrtana, describing how Lord Caitanya, the life of the worlds, danced in ecstasy.

A Song in Bhātiyāri-rāga

146. caudike govinda-dhwani śacīra nandana nāce raṅge
bihwala hailā saba pāriṣada saṅge
hari o rām

The word Govinda!" resounded in the four directions. Saci's son danced in ecstasy. Overcome with love, the Lord's associates sang, Hari!" and, Rāma!"

147. jakhana kādaye prabhu prahareka kānde
lotāya bhūmite keśa tāhā nāhi bandhe

When He wept, Lord Caitanya wept for three hours. He fell to the ground. His hair was no longer neatly bound.

148. se krandana dekhi' hena kona kāṣṭha āche
nā paḍe bihwala haiyā se prabhura kāche

Only a person made of wood will not, overcome with ecstatic love, fall to the ground when he sees Lord Caitanya weep in the kīrtana.

149. jakhana hāsaye prabhu mahā-atta-hās
se-i haya prahareka ānanda-bilās

Loudly laughing, Lord Caitanya enjoys blissful pastimes for three hours.

150. dāsya-bhābe prabhu nija mahimā nā jāne
jinilum jinilum boli' uthe ghane ghane

Thinking of Himself as a servant, Lord Caitanya does not know His own glories. Glory! Glory!", He says again and again.

151. It is also said,

jitaṁ jitaṁ iti ati-harṣeṇa kadācid yukto
vadati tad-anukaraṇaṁ karoti jitaṁ jitaṁ iti

Lord Caitanya would happily say, 'Glory! Glory!' The devotees would repeat, 'Glory! Glory!' "

152. Sometimes Lord Caitanya loudly sang the holy names. Hearing His singing, the universe seemed to break apart.
153. Sometimes His body would become as heavy as the universe, and no one had the power to lift Him.
154. Sometimes He became lighter than a cotton swab, and everyone happily carried Him on their shoulders.
155. Carrying the Lord on their shoulders, the devotees would walk happily in the courtyard.
156. When the Lord would faint in ecstasy, the frightened devotees would chant Hari!" in His ear.
157. Sometimes His whole body would tremble, and His teeth would chatter like a child's teeth in winter.
158. Sometimes there would be great perspiration on His body. It seemed like the Gaṅgā personified flowed on His limbs.
159. Sometimes His limbs burned with fever, drying up the sandal paste anointing it.
160. Sometimes He sighed so deeply that everyone fled, staying to one side.
161. Sometimes He ran to catch everyone's feet, and all the Vaiṣṇavas fled in the four directions.
162. Sometimes He would rest His back against Lord Nityānanda's body, lift His feet, look at everyone, and smile.
163. Understanding this hint, all the devotees would plunder the priceless jewel of the dust at the Lord's feet.
164. Then Lord Advaita Acārya would say, Ah! Ah! O thief, now I will rob all Your power and glory and pride. Now it is Mine!"
165. Lord Caitanya rolled on the ground in ecstasy. In the four directions were devotees singing the glories of Lord Kṛṣṇa.
166. When Lord Caitanya danced enthusiastically, the earth trembled, and the devotees fled in fear.
167. When He danced sweetly and gracefully, Lord Caitanya looked like Nanda's son, the best of dancers.
168. When He roared like millions of lions, Lord Caitanya kindly protected His devotees' ears.
169. When He walked, sometimes Lord Caitanya did not touch the ground. Some saw this. Others had no power to see it.
170. Overcome with ecstasy, Lord Caitanya would stare with red eyes. First frightened, and then laughing, the devotees fled.
171. Overcome with ecstasy, Lord Caitanya danced wildly, not knowing who He was or who were the others.
172. Overcome with ecstasy, one time Lord Caitanya grasped a devotee's feet, and another time He climbed up on a devotee's head.
173. One moment He would approach someone, embraced them, and weep. Another moment He would climb on someone's shoulders.
174. Another moment He would act like a restless child. With His mouth He would imitate the sounds of musical instruments, as children do.
175. One moment He would make His feet dance. Then He would give a mischievous laugh. Then, thinking Himself a child, He would crawl on His knees.
176. Then for many moments Lord Caitanya assumed the role of three-fold-bending handsome Kṛṣṇa. He stayed like that for three hours.
177. Meditating, He began to play the flute. Thus He revealed the truth that He is Lord Kṛṣṇa Himself, the moon of Vṛndāvana.
178. Regaining external consciousness, Lord Caitanya again thought Himself a servant of the Lord. He wept. Placing a blade of grass between His teeth, He yearned to serve the Vaiṣṇavas.
179. Once, bending His body like a circle, He made His head touch His feet. He stayed like this for three hours.
180. His ecstasies were wonderful. Feeling the bliss of chanting His own holy names, Lord Caitanya, the son of Jagannātha Miśra, danced.
181. He loudly roared. His every limb trembled. He could not stay still. He fell to the ground.

182. Normally His complexion was fair. Now, from moment to moment His complexion changed into different colors. Before the devotees' eyes His form appeared double.
183. Thinking Himself a devotee, the Lord acted in extraordinary ways. He spoke in ways that were not appropriate.
184. Srivasa Vaiṣṇava He previously would call master", the Lord now grabbed him by the hair and announced, He is My servant".
185. Srivasa Vaiṣṇava whose feet He previously would grasp, the Lord now pushed His own feet onto the Vaiṣṇava's chest.
186. Seeing the Lord's blissful pastimes, the devotees, their arms around each other's necks, wept.
187. The devotees' limbs shone with garlands and sandal paste. Tasting the nectar of blissfully singing about Lord Kṛṣṇa, they forgot everything else.
188. The sounds of mṛdaṅgas, karatālas, conchshells, and clapping hands joined with the sound of the holy names.
189. The sound of the holy names filled the universe and made it break in two. All that was inauspicious fled in the four directions.
- 190-191. How wonderful it is that the Supreme Lord, the dancing of whose servants destroys all obstacles and purifies all the worlds, now personally dances and sings His own holy name. What result will come from the Lord dancing and singing His own holy name? Can the Purāṇas describe that result?
192. The chanting of Lord Hari's auspicious names filled the four directions. In the midst of that chanting Lord Caitanya, the son of Jagannātha Miśra, danced.
193. The Supreme Personality of Godhead, the bliss of whose holy name makes Lord Siva forget his clothing, whose glories make Lord Siva dance, now personally dances.
- 194-195. The Supreme Personality of Godhead, whose holy name made Vālmiki Muni wealthy with renunciation, whose holy name made Ajāmila attain liberation, and whose holy name, when heard, cuts the bonds of birth and death, has personally descended in this world. Now He dances in the Kali-yuga..
- 196-197. The Supreme Personality of Godhead, whose holy name Sukadeva and Nārada sing as they wander in this world, whose glories Ananta Seṣa sings with a thousand mouths, and whose holy name is the great atonement for all sins, now personally dances. Anyone who sees Him dance became very fortunate.
198. I am so sinful that in this birth I was not able to personally see the great festival of the Lord's dancing.
199. Aware that the Supreme Lord would descend to the world at that time, in the verses of Śrīmad-Bhāgavatam Vyāsa's son Sukadeva glorified the Kali-yuga.
200. Lord Caitanya danced with Lord Nityānanda. I hear the charming sound that comes from the soles of Their feet as They dance.
201. Overcome with ecstasy, Lord Caitanya would not keep the garland on His neck. He broke it and threw it at His devotees' feet.
- 202-203. The Supreme Personality of Godhead, who often happily rode on Garuḍa, who often manifested a four-armed form holding a conch, disc, club, and lotus, and who often happily reclined on Ananta Seṣa, now thinks that He is a servant of the Lord. Now He rolls in the dust and weeps.
204. Enjoying the happiness of being a servant of the Lord, now He forgets the happiness He enjoyed in Vaikuṇṭha.
205. He who often enjoyed the happiness of gazing at Goddess Lakṣmī's face has now accepted the mood of separation from the Lord. Raising His face and arms, now He weeps.
206. The Supreme Personality of Godhead, who is served by Siva, Nārada, and all the demigods and sages, has now renounced His supreme power and opulence. Now He has become a devotee, a servant of the Lord.
207. The Supreme Personality of Godhead, rejecting all other happiness', now places a blade of grass between His teeth and begs for devotional service.
208. A person who rejects devotional service and desires something else is like a person who rejects nectar and drinks poison.
- 209-210. Anyone who reads or lectures on Śrīmad-Bhāgavatam but does not place the glories of devotional service on his tongue cannot understand or teach the true meaning, the heart of the scriptures. He is like a donkey painfully carrying a great burden of many holy books.
211. In this way he carries a great burden of many holy books, but he does not understand what they truly mean. To an assembly of fools he gives foolish lectures.
212. The Vedas and the Śrīmad-Bhāgavatam declare that devotional service is the greatest treasure. Lakṣmī, Brahmā, and Siva always engage in devotional service.
213. A person who does not believe that Lord Caitanya's words are the truth does not attain Lord Caitanya. What more can I say about such a person?
214. Thinking Himself a servant of the Lord, Lord Caitanya danced as the beautiful sound of the holy names filled the four directions.
215. Hearing and hearing the holy names, Advaita entered an ecstatic trance. A blade of grass between His teeth, He approached Lord Caitanya.
216. Covering His body, from head to foot, with grass, and knitting His eyebrows, Advaita danced.
217. Seeing Advaita's devotional activities, everyone became frightened. But Nityānanda and Gadādhara laughed.
218. Lord Caitanya, the life of the worlds, danced. His symptoms of ecstasy had no end. They continued again and again..
219. Lord Caitanya manifested symptoms of ecstasy that no one had personally seen or even heard of in Śrīmad-Bhāgavatam.
220. Sometimes His body became like a motionless pillar, and no one had the power to bend it the distance of even half

a sesame seed.

221. Sometimes His body became like butter. It seemed not to have any bones.

222. Sometimes His body seemed to be multiplied by two or three. Sometimes it seemed to become very slender.

223. Sometimes He staggered about as if drunk. Sometimes He laughed and happily rocked His body to and fro.

224. Looking at all the Vaiṣṇava, Lord Caitanya, rapt in ecstasy, called out the names they bore in their previous births.

225. He called out, Balarāma!", Siva!", Sukadeva!", Nārada!", Prahlāda!", Lakṣmī!", Brahmā!", and Uddhava!"

226. Looking at each one, on this pretext the Lord revealed the true identity of each devotee.

227. Happily filling their eyes, the Lord's servants gazed at Lord Caitanya's wonderful dancing and wonderful ecstatic love for Lord Kṛṣṇa.

228. Some were already within the house. Meanwhile many others wanted to enter.

229. By the Lord's, order the door was firmly closed. Thus the people of Nadiyā could not enter.

230. Hearing the kīrtana, everyone ran there, but no one could enter, for the door was firmly shut.

231. Thousands and thousands of people came. They called out, We want to see the kīrtana! Break down the door!"

232. meanwhile all the Vaiṣṇavas inside were absorbed in the ecstasy of the kīrtana. They were not aware that many others were outside.

233. Unable to enter at the door, the materialists and offenders outside spoke foolishly.

234. Someone said, These people eat by begging alms. They are ashamed someone may recognize them. That's why they won't open the door."

235. Someone else said, That's right. What you said is right. They couldn't get anything to eat. That's why they've been screaming for the past twenty-four hours."

236. Someone else said, My brothers, these people have been drinking wine all night. That's why they're hiding from us."

237. Someone else said, Nimāi Paṇḍita used to be a good person. Why did Lord Nārāyaṇa make His heart like that?"

238. Someone else said, I think He acts like this because of His past deeds." Someone else said, I think it is because of bad association.

239. He didn't have a father to discipline Him. That's why He went crazy, and that's why, one day, He fell into bad association."

§ 240. Someone else said, If even only one month passes without study, Sanskrit grammar will quickly be forgotten."

241. Someone else said, O my brothers, I know the reason why they have kīrtana behind closed doors.

242. By chanting mantras they attract five kinds of young girls. Then they enjoy with the girls in many different ways.

243. They enjoy opulent feasts. They wear costly garments and decorate themselves with fragrances and flower garlands. In many ways they enjoy pastimes with these young girls.

244. Then, so others will not see them enjoying in many ways with the young girls, they keep the doors locked."

245. Then someone else said, Tomorrow I will go to the royal court. I will have them arrested. Each one of them will be shackled at the waist.

246. Kīrtanas, which never existed before in this kingdom, have now come. They will bring a famine. Everyone will flee and stay away forever.

247. Now the demigods will take away the rains. I know this for a fact. The rice crop will wither and die. No new rice will grow.

248-249. For a while we won't do anything. We will only see what Srivasa and Advaita Acārya will do, or what the avadhūta Nityānanda does in Srivasa's house."

250. In this way the anxious materialists and offenders complained in many ways. Overcome with bliss, the Vaiṣṇavas did not hear any of their words.

251. Someone said, It is not a brāhmaṇa's duty to dance. Acting in this way, these people have fallen from their high position."

252. Someone else said, It is not right even to look at these people. When we talk about these people all our good qualities flee from us.

253. Look at what happens if a good person sees these people singing and dancing.

254. Nimāi Paṇḍita used to be very intelligent. But by associating with these people, in His heart He became like them."

255. Someone else said, As if the Supersoul does not stay in their hearts, these people loudly call out to Him. They do not understand the truth.

256. The Supreme Lord stays in their bodies. They leave the treasure in their own house to go an search for some other treasure in the forest."

257. Someone else said, Why should we talk any more about this? Let us go home. What will we gain by looking?"

258. Someone else said, We cannot see the kīrtana because of our past impious deeds. The people in the kīrtana have performed many pious deeds. What more can I say about them?"

259. Thinking, He is one of them", the materialists and offenders gathered together and chased that person away.

260. The materialists said, What is the harm if we cannot see the kīrtana? This kīrtana is like hundreds and hundreds of people gathered together for a great fight.

261. They do not see the importance of japa, austerity, and philosophy. They have invented their own spiritual activities and meditations.

262. Collecting together rice, bananas, milk, and yogurt, they eat together, destroying all distinctions of caste."

263. People came only to look and to mock. They said, Look at what those madmen are doing!"

264. After speaking these words, they would go home. Then others would come and make a commotion at the door.

265. When two materialists met, neck to neck they would talk, mocking the devotees in the kirtana.

266. When they met someone who had not seen the kirtana, they would take them to see it. Only after many requests were the newcomers allowed to leave.

267. Someone said, O my brothers, I have seen and heard that the followers of Nimāi Paṇḍita have all become madmen.

268. There is always a great commotion at Srivasa's house. There is a great noise as if they were celebrating a festival for Goddess Durgā.

269. All that I ever hear there are shouts of, 'Hai! Hai! Haya! Haya!' Everyone says inglorious things happen there.

270. There are many thousands of bhattācāryas in Nadiyā. But now these thugs have come here also.

271. Srivasa Paṇḍita should be thrown out of Nadiyā. Tomorrow I will tear his house apart and send it floating down the river.

272. This brāhmaṇa Srivasa will destroy the auspiciousness of our village. When that happens the Muslims will become powerful here."

273. Even though they made so much trouble, the materialists and offenders of Nadiyā were somehow very fortunate.

274. They were born in the same town as the Lord. They directly saw Him, and they heard all about Him.

275. These words of the materialists never entered the ears of Lord Caitanya's associates, who were always intoxicated by drinking the nectar of love for Lord Kṛṣṇa.

276. Day and night they made a great tumult of, Jaya Kṛṣṇa! Murāri! Mukunda! Vanamālī!"

277. Day and night Lord Caitanya danced in the midst of His devotees. No one ever became exhausted. Everyone had a spiritual body.

278. What went by the name of one year" was actually a yuga. Feeling the bliss of associating with Lord Caitanya, no one knew how time was passing.

279-280. As in the great rāsa-dance pastime an entire yuga passed, although the gopīs thought only half a sesame seed worth of time had passed, in the same way, by the inconceivable power of Lord Kṛṣṇa, the fortunate servants of Lord Caitanya thought the yuga that passed was only one year.

281-282. In this way Lord Caitanya danced. Then, when only three hours of the night remained, placing the Śālagrāma-śilās on His lap, Lord Caitanya sat on the Deity throne on the altar.

283. Then, as the altar began to collapse under Lord Caitanya's weight, Lord Nityānanda, hastily running there, touched it.

284. Now become the resting place of Ananta Seṣa, the altar did not break. Lord Caitanya rocked back and forth.

285. By Lord Caitanya's order the kirtana stopped. Roaring, the Lord revealed the truth about Himself.

286. He said, In Kali-yuga I am Kṛṣṇa. I am Nārāyaṇa. I am He, the Supreme Personality of Godhead, the son of Devakī.

287. I am the master of countless millions of universes. I am the person whose names you sing. You are all My servants.

288. Taking all of you with Me, I have descended to this world. The offerings that You make to the Deity form of the Supreme Lord are actually offered to Me.

289. Now you should give all those offerings to Me." Then Srivasa said, Lord, everything is Yours."

290. Then Lord Caitanya said, I will eat everything." Advaita said, Lord, this is very auspicious for us."

291. Everyone became engaged in serving the Lord. They happily offered foods to the Lord, who was now absorbed in the ecstasy of revealing the truth about Himself.

292. He drank yogurt. He drank milk. He ate butter. If there is more, bring it", He said again and again.

293. He ate various kinds of sweet sandeśa, sugar candy, and foods made with grains, and He drank fresh coconut juice.

294. He ate bananas, chipped rice, and fried rice. Eating everything, again and again He demanded, Bring more".

295. In an eye blink He ate what two hundred men could eat. Then He asked, What more is there?"

296. The Lord said, Bring. Bring. This is not anything." Frightened, the devotees approached the Lord.

297. Folding their hands, they fearfully said, O Lord, what do we know of Your glories?

298. Countless universes rest in Your belly. How can we please You with our small gifts?"

299. The Lord said, My devotees' offerings are not small. Bring at once. Bring at once. What more is there?"

300. The devotees said, O Lord, please hear. Only some betelnuts mixed with camphor remain." The Lord said, Don't hesitate. Bring them."

301. The devotees became happy. Their fears fled far away. They all brought the betelnuts.

302. Each devotee carried in his hands as many betelnuts as possible. Seeing this, the Lord laughed.

303. Opening His eyes wide, the Lord roared, Nārā! Nārā! Nārā!" again and again.

304. Everyone became silent. No one said anything. All the devotees became frightened at heart.

305. He was now manifested as the all-powerful Lord. All the devotees gazed at Him. In His presence no one else had any power at all.

306. Nityānanda held a parasol over Lord Caitanya's head. Facing Lord Caitanya, Advaita, His hands folded, offered prayers.

307. Frightened, the devotees folded their hands, bowed their heads, and in their hearts meditated on Lord Caitanya's feet.

308. Anyone who feels happiness on hearing of these powers and opulences of the Lord will certainly see Lord Caitanya face-to-face.

309. However far one is advanced in spiritual life, to that extent one will understand these pastimes. More than that is

not possible without the Lord's express command.

310. Ask for a boon.", Lord Caitanya said, looking at Advaita's face. It is because of You that I descended to this place."

311. Looking and looking at each devotee, and laughing and laughing, the Lord demanded, Ask. Ask."

312. In this way the Lord revealed His powers and opulences. Gazing at Him, the devotees floated in an ocean of bliss.

313. No one can understand Lord Caitanya's inconceivable pastimes. One moment He reveals His power and opulence, and the next moment He falls unconscious.

314. Returning to external consciousness, Lord Caitanya wept. Now He was an eternal servant of the Supreme Lord.

315. Seeing the Vaiṣṇavas, He grasped their necks and wept. He addressed each of them as, brother", and friend".

316. Bewildered by Māyā, ordinary people have no power to understand the truth about Lord Caitanya. Who but the Lord's servants has the power to understand that truth?

317. Seeing Lord Caitanya's nature and pastimes, the devotees smiled and said, Lord Nārāyaṇa has descended to this world."

318. For some time Lord Caitanya remained on the Deity's throne on the altar. Then He fainted in ecstasy.

319. He fell to the ground. He showed no sign of being alive. Looking at Him, all His associates wept.

320. The devotees thought, Our Lord has abandoned us.

321. If our Lord is this cruel to us, then we will also leave our bodies."

322. Knowing the devotees thoughts, Lord Caitanya, the crest jewel of they who know everything, returned to external consciousness and loudly shouted the holy name of Lord Hari.

323. A great tumult of bliss arose among the devotees. Overwhelmed, the devotees did not know in what direction they stood.

324. In this way there was great bliss in the town of Navadvīpa. There He who is the king of Vaikuṇṭha enjoyed pastimes of tasting the nectar of spiritual love.

325. Whoever hears these sacred narration's will find that his thoughts always rest in Lord Caitanya and His devotees.

**The two moons Sri Kāñḥa Caitanya and Sri Nityānanda
are my life and soul. I, Vāṇḍāvana dāsa, sing the glories of
Their feet.**

Chapter Nine Sridhara-carita-varṇana Description of Sridhara's Story

1. Although He is the master of all the worlds, Lord Caitanya playfully accepted the role of a sannyāsī.

2. Glory to Lord Caitanya, the son of Saci and Jagannātha Miśra! Glory to Lord Caitanya, the wealth of the sankīrtana movement!

3. Glory to Lord Caitanya, the life of Nityānanda and Gadādhara! Glory, glory to Lord Caitanya, the life's treasure of Advaita and Srivasa!

4. Glory to Lord Caitanya, the life of Jagadānanda and Hari dāsa! Glory to Lord Caitanya, the treasure of love for Vakreśvara and Puṇḍarīka Vidyānidhi!

5. Glory to Lord Caitanya, the life's master of Vāsudeva and Śrīgarbha! O Lord, please place Your glance of mercy on the conditioned souls.

6. Glory, glory to Lord Caitanya and His devotees! Anyone who hears these narration's of Lord Caitanya's pastimes attains pure devotional service.

7. O my brothers, with one mind please hear this Madhya-khaṇḍa's descriptions of Lord Caitanya's pastimes.

8. Now please hear of Lord Caitanya's great revelation (mahā-prakāśa) of His true identity. By hearing this the Vaiṣṇavas attain all their desires.

9. This pastime is famous in the world, and is known by the name sāta-prahariyā-bhāva" (the ecstasies of twenty-one hours). In this pastime Lord Caitanya assumed the forms of His different incarnations.

10. In this pastime Lord Caitanya manifested many wonderful forms, ate wonderfully, and gave to His devotees pure devotional service to Lord Viṣṇu.

11. On that day the devotees performed a great abhiśeka, crowning Lord Caitanya the king of the kings of the kings.

12-13. One day, overcome with love, and accompanied by Lord Nityānanda, Lord Caitanya went to Srivasa Paṇḍita's home. Little by little, all the devotees assembled there.

14. Lord Caitanya entered an ecstatic trance. Manifesting His supreme powers and opulences, He gazed in the four directions.

15. Understanding the Lord's hint, the devotees filled the four directions with a loud kīrtana.

16. On other days the Lord, in the mood of a devotee, would dance. Only for a moment would He sometimes reveal His true powers and opulences. Then that revelation would be broken.

17. On this day, to the devotees' good fortune, Lord Caitanya, standing up as if to dance, instead went to the altar and sat down on the throne of Lord Viṣṇu.

18. On other days when the Lord manifested His glories and sat on Lord Viṣṇu's throne, He acted as if He were

unaware of His actions.

19. But on this day, when He manifested His glories for twenty-one hours, He abandoned all pretense. Now for twenty-one hours He manifested His true identity as the Supreme Personality of Godhead Himself.

20. Their hearts filled with bliss, the devotees stood with folded hands.

21. What wonderful delight everyone felt! Everyone felt they were enjoying pastimes in the world of Vaikuntha.

22. Lord Caitanya sat down on the throne as if He were the king of Vaikuntha. There was not even half a sesame seed's worth of material illusion anywhere.

23. Lord Caitanya ordered, Sing My abhiṣeka song." Hearing these words, the devotees happily sang.

24. Hearing the abhiṣeka song, Lord Caitanya gently moved His head back and forth. With glances of mercy, glances free from material illusion, He looked at everyone.

25. Understanding the Lord's hint, the devotees decided to perform the abhiṣeka ceremony.

26. The devotees brought Gaṅgā water and filtered it through a splendid cloth.

27. In the filtered water they placed camphor, sandal, aguru, kuṅkuma, musk, and other fragrances. With great love they prepared the water.

28. Hearing great shouts of Jaya! Jaya!" in the four directions, everyone began to recite the abhiṣeka mantras.

29. First of all, Lord Nityānanda, saying, Jaya! Jaya! Jaya!", happily poured water over Lord Caitanya's head.

30. Chanting the Puruṣa-sūkta prayers, Advaita, Srivasa, and the other prominent devotees bathed Lord Caitanya.

31. Lord Caitanya devotees were very learned in the art of chanting mantras. Chanting mantras, they happily poured water on the Lord.

32. Mukunda and other devotees sang the auspicious abhiṣeka songs. Some devotees wept, some danced, and some were overcome with bliss.

33. The chaste ladies made auspicious sounds. Bliss personified entered the hearts of all.

34. Lord Caitanya, the king of Vaikuntha sat down, and the devotees poured water over His head.

35. 108 pots of water are poured in an ordinary abhiṣeka, but in this abhiṣeka there were many thousands of pots of water. Indeed, the thousands of pots of water had no end.

36. Assuming human forms, the demigods also participated in the abhiṣeka. Disguised in this way, they made advancement in devotional service.

37. Anyone who in meditation offers a drop of water to the Lord's lotus feet becomes purified. What benefit, then, is attained by someone who directly bathes the Lord?

38. A person who in meditation bathes the Lord is never punished by Yamarāja. It is as if he bathed the Lord directly.

39. Srivasa's servants and maidservants carried the water. The spiritual benefit they attained was the same as that attained by the devotees who directly bathed the Lord.

40. One fortunate girl named Duḥkhi (unhappy) busily carried water. Seeing her, Lord Caitanya said, Bring. Bring."

41. Seeing her great devotion, Lord Caitanya destroyed her Duḥkhi name and renamed her Sukhī (happy).

42. Chanting Vedic mantras, the devotees bathed the Lord and then wiped His limbs dry.

43. Then they clothed Him in new garments, and then they anointed His body with splendid and fragrant sandal paste.

44. Then they cleaned and decorated The throne of Lord Viṣṇu in the altar room. Then Lord Caitanya sat down on that, His own, throne.

45. Nityānanda held a parasol over Lord Caitanya's head. A fortunate devotee moved a cāmara fan.

46. All the devotees brought the ingredients of worship. Then they began to worship Lord Caitanya's feet.

47-48. They properly offered pādya, arghya, ācamanīya, fragrances, flowers, incense, lamps, food, garments, and a sacred thread. As far as they had the power, they offered garments and ornaments. In this way they worshiped the Lord with sixteen kinds of offerings.

49. Again and again on the Lord's feet they placed tulasī-mañjarī anointed with sandal paste.

50. Chanting the tensyllable Gopāla-mantra, the properly worshiped the Lord. Then they recited many prayers.

51. Then Advaita and the Lord's prominent associates offered daṇḍavat obeisances at the Lord's feet.

52. A great river of love flowed from the devotees' eyes. Everyone offered prayers. Lord Caitanya listened with a happy and open heart.

53. The devotees prayed, O master of all the universes, glory, glory, glory to You! Please place Your glance of mercy on this world burning with troubles.

54. O first cause of all causes, glory to You! O father of all, glory to You! O Lord who to start the saṅkīrtana movement descended to this world, glory, glory to You!

55. O Lord who protect the devotees, the Vedas, and the true religion, glory, glory to You! O Lord who give life to all living beings, from Brahmā down to the motionless plants, glory, glory to You!

56. O Lord who are an ocean of virtues, O Lord deliver the fallen souls, glory, glory to You! O great shelter, O friend of the poor and wretched, glory, glory to You!

57. O Lord who wear the garments of a cowherd boy, O Lord who rest on the ocean of milk, glory, glory to You! O playful Lord who enjoy transcendental pastimes, O Lord who make Yourself visible to please Your devotees, glory, glory to You!

58. O inconceivable, unapproachable original truth, glory, glory to You! O gentle and graceful Lord, O Lord who stay in pure spiritual goodness, glory, glory to You!

59. O ornament and purifier of the brāhmaṇas, glory, glory to You! O life of religion and of the Vedas, glory, glory to You!

60. O purifier of fallen Ajāmila, glory, glory to You! O Lord who freed Pūtanā of her sins, glory, glory to You!

61. O Lord who does not see the faults of others, O beloved of Goddess Lakṣmī, glory, glory to You!" In this way the

great devotees offered prayers.

62. Gazing at the Lord's very wonderful form, all the devotees became plunged in bliss.

63. Now all material illusion was destroyed. Lord Caitanya offered His feet, and the devotees worshiped them.

64. Bringing splendid fragrances, some devotees anointed the Lord's feet. Some devotees worshiped the Lord with tulasī and lotuses.

65. Placing ornaments of jewels, gold, and silver before the Lord's feet, some devotees bowed down.

66. Placing white, blue, and bright yellow silk before the Lord's feet, many devotees bowed down.

67. Many devotees placed metal cups, I do not know how many, before the Lord's graceful feet.

68-69. The servants and maidservants of the Vaiṣṇavas worshiped the feet of Lord Caitanya, feet that Brahmā, Lakṣmī, and Siva yearn to worship. That is the benefit obtained by persons who serve Vaiṣṇavas.

70. Without fear everyone placed dūrvā grass, rice, and tulasī before the Lord's graceful feet.

71. Bringing different kinds of fruits, someone placed them before the Lord's feet. Someone placed fragrant flowers and sandal paste before the Lord's graceful feet.

72. Someone worship the Lord with sixteen offerings. Someone else worshiped the Lord with six offerings.

73. Everyone happily placed musk, kuṅkuma, camphor, and red powder before the Lord's graceful feet.

74. The Lord's graceful toenails were splendid with many campaka, mallikā, kunda, kadamba, and mālatī flowers, and many other kinds of flowers.

75. In this way He who is the crest jewel of Vaikuntha manifested His true glories. Bring Me something, and I will eat", the Lord expressed His desire.

76. The Lord held out His hand. Everyone looked at Him. Everyone offered food, whatever they thought was good to offer.

77. Someone offered bananas. Someone offered mung dāl. Someone offered yogurt, butter, and condensed milk. Someone offered milk.

78. Everyone placed these offerings in the Lord's hand, and the Lord happily ate.

79. The devotees ran from village to village. Buying the best delicacies, they ran back.

80. Someone offered splendid coconuts. Someone placed sugar candy in the Lord's hand.

81. Someone offered many kinds of sandeśa. Taking it is His hand, the Lord ate.

82. Someone offered moya candy, jambu fruits, and karkatikā cucumbers. Someone offered sugar cane. Someone offered Gaṅgā water.

83. Seeing that the Lord was delighted, the devotees brought more. They brought five times and ten times more than before.

84. Hundreds and hundreds of men brought water. Lord Caitanya, the great master of yoga, drank it all.

85. There were thousands and thousands of pots of yogurt, milk, and condensed milk, thousands and thousands of bunches of bananas, and many pots of mung dāl.

86. There were many sandeśas, many fruits and roots, and many thousands of trays of betelnuts with camphor.

87. What wonderful power did Lord Caitanya manifest. Whatever was brought, He ate. The devotees could not understand how it all happened.

88. As He happily ate, the Lord revealed each devotee's previous life and deeds.

89. Remembering their previous life, the devotees fell to the ground and happily wept.

90. The Lord said to Srivasa, One day You listened to Srimad-Bhāgavatam at Devānanda's home.

91. As you heard verse after verse, each verse filled with the nectar of love for Lord Kṛṣṇa, your heart began to melt.

92. Then You began loudly to weep. Overcome, you fell to the ground.

93. The students, ignorant of pure devotion, did not understand why you wept.

94. Overcome by the ecstasy of love, you were not aware of the external world. The students carried you out the door.

95. Devānanda did nothing to stop them. As the teacher was ignorant, so were his students.

96. Outside the door, you regained external consciousness. Feeling unhappy, you returned to your home.

97. Unhappy at heart, you would sit down in a secluded place to read Srimad-Bhāgavatam again and again.

98. Seeing your unhappiness, I came down from Vaikuntha and entered your body.

99. Sitting in your heart, I make you weep. I gave you the spiritual love you feel.

100. That is why you feel bliss when you read Srimad-Bhāgavatam, and that is why you then shower many tears."

101. Understanding the Lord's words, Srivasa was overwhelmed. He rolled on the ground. He wept. He deeply sighed.

102. In this way Lord Caitanya looked at Advaita and the other devotees, and reminded them of their previous deeds.

103. In this way the devotees became plunged in an ocean of bliss. Sitting down, Lord Caitanya happily chewed some betelnuts.

104. Some devotees danced. Some devotees did saṅkīrtana. Some devotees chanted, Jaya Sacinandana!"

105. One time a devotee was not present. The Lord ordered that he be brought.

106. Give Me something, and I will eat it", the Lord said, extending His graceful hand. Then the devotee offered some food, and the Lord ate everything offered.

107-108. After He had eaten, the Lord said, Do you remember? Assuming the form of a physician, I once destroyed your fever". Hearing these words, the devotee, overwhelmed, fell to the ground.

109-110. Looking at Gaṅgā dāsa, Lord Caitanya said, Do you remember? Afraid of the king, in the middle of the night you fled with your family. You went to the ferry-place, but there was no boat anywhere. You were in great danger.

111. The night was almost over, and still you could not get a boat. Unhappy, you began to weep.

112. Before I came, you were afraid that the Muslims would touch your wife, and you decided to enter the Gaṅgā and drown.

113. Assuming the form of a ferryman in a boat, I crossed the Gaṅgā and came to where you were.

114. You were very happy to see the boat. Very happy, you said,

115. `O my brother, please save me. My family, life, wealth, and body are now all yours.

116. `Please save me. Please carry me and my family to the other shore. Here is one coin, two coins as a donation for you.'

117. In this way I descended from My world of Vaikuntha and ferried you and your family to the other shore."

118. Hearing these words, Gaṅgā dāsa floated in an ocean of bliss. In this way Lord Caitanya enjoyed pastimes.

119. He said, You were very anxious to cross the Gaṅgā, and I carried you across."

120. Hearing these words, Gaṅgā dāsa fainted and fell to the ground. In this way Lord Caitanya happily spoke with His devotees.

121. Then Lord Caitanya, the king of Vaikuntha, sat down. His body was covered with sandal paste and flower garlands.

122. One very dear devotee fanned His body. Another very dear devotee combed His hair.

123. One dear servant brought Him betelnuts. Some were on His left. Some danced before Him.

124. In this way the day passed. At sunset everyone became joyful.

125. The devotees worshiped the Lord's feet with incense and lamps.

126. They sounded many conchshells, bells, karatālas, mandirā cymbals, and mṛdaṅgas. A joyful noise arose.

127. Lord Caitanya happily sat down. In spite of the devotees' activities, the Lord did not say anything.

128. Everyone placed many different flowers at the Lord's lotus feet. Saying, O Lord, please protect me", they offered daṇḍavat obeisances.

129. Some spoke prayers filled with emotion. Some chanted Jaya!" In the four directions was heard the sound of joyful weeping.

130. A wonderful happiness entered that night. It was as if everyone had entered the world of Vaikuntha.

131. As Lord Caitanya manifested His powers and glories, all the devotees stood with folded hands before Him.

132. Placing His lotus feet on the devotees' bodies, the fair lion of Lord Caitanya happily enjoyed pastimes.

133. Lord Caitanya was eager to grant boons. The devotees stood before Him with folded hands.

134. In this ecstasy of twenty-one hours Lord Caitanya happily gave mercy to everyone.

135. Lord Caitanya commanded, Bring Sridhara here at once. He should come and see My powers and glories.

136. Always thinking of Me, he is now unhappy. At once he should come here and see Me.

137. Go to the outskirts of town and wait. When someone calls out for Me, bring him here."

138. Following the Lord's command, the devotees hurried to Sridhara's home.

139. Please here a little of Sridhara's story. By selling banana leaves, he maintained his life.

140. He would buy banana leaves and trunks, cut them, and sell the pieces.

141. Each day he gave half of his earnings to offer food to Goddess Gaṅgā.

142. The other half he spent to maintain his life. That is the test of a true devotee of Lord Viṣṇu.

143. He was truthful like Yudhiṣṭhira. Once quoting a price for something, he would never change it.

144. Knowing the truth of him, the people paid whatever price he quoted.

145. In this way that great soul stayed in Navadvīpa. People know him as kholā-vecā" (the banana-leaf seller). They did not know his name.

146. For twelve hours of the night he did not sleep. All night he chanted Kṛṣṇa's names. All night he called out, Hari!"

147. The materialists and offenders complained, Sridhara screams all night long. We cannot even sleep. Our ears are breaking..

148. He could not fill his belly with rice. Tortured by hunger, he stays awake all night. He must be on the verge of death."

149. By complaining in this way, the materialists and offenders brought their own deaths near. Meanwhile, Sridhara happily performed his activities.

150. Sridhara continued to call out, Hari!" Overcome with spiritual love, Sridhara spent the night loudly chanting.

151. When they had gone half the way, the devotees heard Sridhara's loud chanting.

152. Following the sound of the loud chanting, the devotees eventually found Sridhara.

153. Come. Come, O great one. Come and see the Lord. By touching you we have made our lives glorious and perfect.

154. Hearing the Lord's name, Sridhara fainted. Overcome with bliss, he fell to the ground.

155. Hurriedly they picked him up. Gently they led him to Lord Caitanya.

156. Seeing Sridhara, Lord Caitanya was very pleased. He said, Come. Come. You always call for Me.

157. For a long time you worshiped Me. At the end of many lifetimes you gave up your life remembering Me with love.

158. In this lifetime you always served Me. Again and again I ate the bananas you gave.

159. Again and again I ate what you gave with your own hand. Many times you touched Me. Many times you and I talked."

160. When He was enjoying pastimes as a scholar, Lord Caitanya acted like a person who was always very proud and arrogant.

161. At this time He secretly associated with Sridhara. On the pretext of buying banana leaves, He enjoyed many pastimes in this way.

162. Every day He went to Sridhara's shop and bought bananas, banana leaves, and banana roots.

163. Every day He would argue for two hours. In this way He would buy everything at half price.

164. Honest Sridhara quoted an appropriate price. Then the Lord raised His hand to take the goods at half price.

165. Then Sridhara stood up to take the goods back. In the attempt to claim the goods, Lord Caitanya and Sridhara would shove each other.

166. Lord Caitanya said, Brother Sridhara, why do you live like an ascetic? You are very wealthy, but still you live like this.

167. You take the goods right out of My hand. To this day you don't know who I really am."

168. Very devoted to the brāhmaṇas, Sridhara would not become angry. Seeing this on Sridhara's face, Lord Caitanya would forcibly take the goods.

169. Lord Caitanya was more handsome than Kāmadeva. Charming Vaiṣṇava tilaka shone splendidly on His forehead.

170. His garments were folded thrice. His curly hair was splendid. His two eyes were very restless.

171. A white sacred thread splendidly rested on His body. It was as if Ananta Sesa, assuming a very slender form, rested there.

172. Betelnuts were on His lips. Smiling, He looked at Sridhara. Again and again He forcibly took the banana leaves.

173. Sridhara said, Please listen, O saintly brāhmaṇa. Please forgive me. I am Your dog."

174. The Lord said, I know you are very clever. You must be very wealthy by selling banana leaves."

175. Are there no other shops?" Sridhara said. Purchase banana leaves from them with only a few coins."

176. Then the Lord said, I will not leave a good supplier. Give Me some banana leaves, and I will give you some coins."

177. Gazing at the Lord's form, Sridhara became charmed and smiled. Then Lord Caitanya gleefully spoke harsh words.

178. He said, Every day you buy offerings for Goddess Gaṅgā. Rejecting the usual price, you should give to Me for free.

179. I am the father of the Gaṅgā you worship. What I tell you is the truth. It is the truth."

180. Placing his hands over his ears, Sridhara called out, Viṣṇu! Viṣṇu!" Gazing at the proud brāhmaṇa, he gave Him the banana leaves.

181. Every day They quarreled like this. Sridhara thought, This brāhmaṇa is very mischievous."

182. Sridhara said, I will give to You, even if You don't give any coins. Please forgive me.

183. If I give away a piece of banana leaf, a piece of banana trunk, and a piece of banana root, then what is the harm?"

184. Then the Lord said, Good. Good. Don't give any more than that." Every day the Lord ate His meal on a new banana-leaf plate given by Sridhara.

185. The Lord likes to accept gifts given by His devotees. But if non-devotees give Him millions of gifts, the Lord will not accept them.

186. The Lord likes to enjoy pastimes like this. That is why He arranged that Sridhara sell banana leaves.

187. To engage in this pastime, Sridhara became a seller of banana leaves. Who has the power to understand the pastimes of Lord Viṣṇu and the Vaiṣṇavas?

188. Without receiving the Lord's mercy, no one can understand these pastimes. The Lord acted in this way so that this story would make the world remember Him.

189. Then the Lord said, Sridhara, look at My form. Today I give the eight mystic perfections to you."

190. Raising his head, Sridhara looked at the Supreme Personality of Godhead. He saw that Lord Caitanya was now dark like a tamāla tree.

191. In His hand the Lord held a charming flute. On the Lord's right was Balarāma. Sridhara saw that everything was very effulgent.

192. Goddess Lakṣmī was offering the Lord the betelnuts she held in her hands. Four-faced Brahmā and five-faced Siva were offering prayers before the Lord.

193. Ananta Sesa raised His great hoods like a parasol over the Lord's head. Gazing at the Lord, Sanaka, Nārada, and Sukadeva offered prayers.

194. From the four directions many beautiful goddesses offered prayers with folded hands.

195. Seeing all this, Sridhara became filled with wonder. In this way he fainted and fell to the ground.

196. Rise. Rise, Sridhara", Lord Caitanya commanded. Because of the Lord's words, Sridhara regained consciousness.

197. Then Lord Caitanya said, Sridhara, offer prayers to Me." The Sridhara said, O Lord, I am a fool.

198. What prayers do I know? What power have I to speak prayers?" Then Lord Caitanya said, Simply speak some words, and that will be prayers to Me."

199. Then, by Lord Caitanya's command, Goddess Sarasvatī entered Sridhara's tongue. Then Sridhara spoke these prayers:

200. O Lord Caitanya Mahāprabhu, glory to You! O maintainer of the worlds, glory to You! O king of Navadvīpa, glory, glory, glory to You!

201. O master of countless millions of universes, glory, glory to You! O Lord born in the womb of saintly Saci, glory, glory to You!

202. O Lord hidden from the Vedas, glory, glory to You! O king of the brāhmaṇas, glory to You! In many forms You come yuga after yuga to protect the true religion,

203. Concealing Your true identity,. You wander from village to village. Without first receiving Your mercy, no one has the power to understand You.

204. You are religion. You are pious deeds. You are devotional service and spiritual knowledge. You are the scriptures. You are the Vedas. You are all spiritual meditations.

205. You are the mystic perfections. You are the sages. You are yoga and enjoyment both. You are faith. You are mercy. You are greed and illusion.

206. You are Indra. You are Candra. You are Agni and Varuṇa. You are Sūrya. You are Vāyu. You are wealth and strength.

207. You are devotional service. You are liberation. You are Brahmā and Siva. What will You be? Everything belongs to

You.

208. In the past You told me, 'Look at your Gaṅgā. Its water comes from My feet.'

209. At that time my sinful heart could not understand. I did not understand the priceless treasure that is Your feet.

210. In the past You made the village of Gokula glorious. Now You are the king of Navadvīpa.

211. Pure devotional service resides within Your body. Now it is as if You have taken pure devotional service out of Your body and placed it in Navadvīpa.

212. By the power of devotional service, Bhīṣma defeated You in battle. By the power of devotional service Yaśodā tied You up.

213. By the power of devotional service Satyabhāmā purchased You. Defeated by their devotional service, You carried the cowherd boys on Your shoulders.

214. Limitless millions of universes are manifested from Your thoughts. Still, You personally carry the gopa .

215. You are conquered by devotional service. This is a great secret, a secret the people of this world do not understand.

216. Devotional service always defeats You. After defeating You, devotional service enters You and hides within You.

217. Material illusion cannot touch devotional service. Because of devotional service, material illusion becomes crushed into pieces. Look! All the worlds beg for devotional service.

218. When they beg for devotional service, the people defeat You two and four times over. When they beg for devotional service, the people make You their captive."

219. Hearing saintly Goddess Sarasvatī speak these words through Sridhara, all the Vaiṣṇavas became filled with wonder.

220. Then Lord Caitanya said, Sridhara, ask for a boon. Today I give you the eight mystic powers. Now they are in your grip."

221. Sridhara said, Lord, what will I buy from You? Please be peaceful at heart. I do not want anything."

222. Then the Lord said, Look, I am not unhappy. I must give you a boon, whatever is in your heart."

223. Ask. Ask.", again and again Lord Caitanya demanded. Sridhara said, Lord, give me this boon.

224. May the brāhmaṇa who gave coins for My banana leaves be my master birth after birth.

225. May the brāhmaṇa who quarreled with me be my master. May He give me His lotus feet."

226. Again and again speaking these words, Sridhara was overcome with love. Raising his arms, he loudly wept.

227. Seeing Sridhara's great devotion, the Vaiṣṇavas were overcome. They also wept.

228. Smiling, Lord Caitanya said, Listen, O Sridhara. I will give you a great kingdom. I will make you a king."

229. Sridhara said, I don't want that. You please become my master, and I will sing Your name."

230. Then Lord Caitanya said, Sridhara, I am your servant. Look at how I appear before you.

231. Still, I won't argue with you. Now I give you pure devotional service, which is hidden even from the Vedas."

232. Then sounds of Jaya! Jaya!" came from the circle of Vaiṣṇavas. Everyone heard how Sridhara received the boon he wished.

233. How does one recognize a true servant of Lord Caitanya? Not by his possessing wealth. Not by many followers. Not by material education.

234. What is the value of material education, wealth, beauty, fame, and noble family? They only increase false pride without limit.

235. Sridhara, who sold bananas and banana roots, was able to see the Supreme Lord, whom even millions of kings cannot see after millions of kalpas.

236. False pride and aversion to devotional service lead one to a life of hedonism. Hedonism makes one fall down. Then one's future becomes unknown.

237. A proud person who mocks the devotees, thinking them fools or people suffering in poverty, goes to the hell called Kumbhīpāka. That is the punishment for his misdeed.

238. Who has the power to understand the Vaiṣṇavas? The Vaiṣṇavas possess all mystic perfections. Anyone who mocks the Vaiṣṇavas goes to an inauspicious future.

239. The banana-leaf seller Sridhara bears witness to this truth. Simply by engaging in devotional service, he attained the eight mystic perfections.

240. If you Sesa Vaiṣṇava suffering, you should know that his suffering is spiritual, actually, in the end, it is spiritual bliss.

241. Persons blind with the desire for sense pleasures cannot understand. Persons mad with the desire for material education and material wealth cannot understand a Vaiṣṇava.

242. Persons who study Srimad-Bhāgavatam but do not accept devotional service find their intelligence is destroyed. Persons who blaspheme Lord Nityānanda find themselves completely destroyed.

243. Anyone who hears this description of Sridhara attaining a boon and offering prayers to the Lord will attain a great treasure of pure love for the Supreme Lord.

244. Persons who do not blaspheme the Vaiṣṇavas attain Lord Kṛṣṇa. They attain pure love and devotion for the Supreme Lord's lotus feet.

245. One should never blaspheme the Vaiṣṇavas, for such activities bring great sin. Anyone who does not blaspheme the Vaiṣṇavas becomes very, very fortunate.

246. Lord Kṛṣṇa delivers anyone who once, without offense, says, Kṛṣṇa!" That it is the truth. It is the truth.

247. I bow down before the Vaiṣṇavas' feet. Lord Caitanya and Lord Nityānanda are my life and soul.

248. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Ten
Maha-maha-prakaśa-varṇana
Description of the Very Great Revelation

A Song

Refrain mora bandhuyā
gaura-guṇa-nidhiyā

Lord Caitanya, who is a treasure-house of transcendental virtues, is my true friend.

1. jaya jaya mahāprabhu śrī-gaurasundar
jaya jaya nityānanda anādi-īśwar

Glory, glory to Lord Caitanya! Glory, glory to Lord Nityānanda, the Supreme Lord who has no beginning!

2. In this way Lord Caitanya gave a boon to Sridhara. Then, rocking His head from side to side, Lord Caitanya called out, Nārā! Nārā! Nārā!"

3. Lord Caitanya said, Acārya, ask for a boon. "What I prayed for, I have attained", Advaita Acārya replied.

4. Then Lord Caitanya roared. No one has the power to describe His roar.

5. In this way Lord Caitanya manifested His glories and opulences. Gadādhara brought betelnuts, and Lord Caitanya chewed them.

6. Lord Nityānanda, who is Ananta Sesa, the holder of the earth, held a parasol. Advaita and the great devotees stood before the Lord.

7. Lord Caitanya commanded Murāri, Look at My form. "Murāri looked and saw Lord Rāmacandra manifested before his eyes.

8. He saw Lord Caitanya was now dark like dūrvā grass. Lord Caitanya held a bow and sat in a virāsana posture.

9. Murāri saw Sītā and Lakṣmaṇa on the Lord's left and right. From the four directions the kings of monkeys offered prayers.

10. Seeing that he also had become a monkey, the physician Murāri fainted.

11. Unconscious, Murāri fell to the ground. In this way he fell into Lord Caitanya's trap.

12. Lord Caitanya called out, O monkey, you have forgotten how the thief that kidnapped Sītā set you on fire.

13. Then you set fire to his city and destroyed his dynasty. In am that same Lord. Now I give you the power to remember all this.

14. Rise. Rise, Murāri. You are My very life. I am Rāmacandra. You are Hanumān.

15. Look at Lakṣmaṇa, who is like your life and soul. Carrying the Gandhamādana Mountain, you saved His life.

16. Bow down before Sītā's feet. Seeing her torment, you wept a shoreless ocean of tears."

17. With these words of Lord Caitanya, Murāri Gupta regained consciousness. Seeing all this, everyone there wept with love.

18. By hearing Murāri Gupta's story, every dry sticks begin to weep. All the devotees melted into tears.

19. Again Lord Caitanya said to Murāri, Ask for a boon, whatever you wish."

20. Murāri said, Lord, I do not want anything. Lord, please give me the boon that I will always sing Your glories.

21. Lord, please do not place me in any birth where I will forget You.

22. Birth after birth please allow me to live among Your devotees, who know that You are the master and they are Your servants.

23. You are the master, and I am Your servant. It is not otherwise. O Lord, please make these words true. Please do not throw me away.

24. Whenever You descend to this world with Your associates, please allow me to come and be Your servant."

25. Then the Lord said, Good. Good. I grant that boon. "At that moment a great, great sound of Jaya!" arose.

26. All the Vaiṣṇavas loved Murāri. Murāri was kind to everyone. That was his nature.

27. Wherever Murāri goes, that place becomes all holy places. It becomes Sri Vaikūṇṭha.

28. Who has the power to describe Murāri's glories? Every time He descends to this world, the Supreme Lord becomes Murāri's dear friend.

29-30. Lord Caitanya said, Everyone please listen. Whoever once criticizes Murāri will not be purified by millions of baths in the Gaṅgā. Neither the Gaṅgā nor the holy name of Lord Hari will remove his sin.

31. The Supreme Personality of Godhead, Lord Murāri, secretly (gupta) sits in his heart. Therefore his name 'Murāri Gupta' is supremely appropriate."

32. Seeing the Lord's mercy to Murāri, the devotees called out Kṛṣṇa!", and wept with love.

33. Anyone who hears how Lord Caitanya gave mercy to Murāri Gupta will attain pure love and devotion to the Lord.

34. Murāri and Sridhara fell down before the Lord and wept. Again and again roaring like thunder, Lord Caitanya

chewed betelnuts.

35. Then Lord Caitanya was merciful to Haridāsa. Look at Me, Haridāsa", He called out.
36. Your body is better than My body. Your birth is more exalted than My birth.
37. My heart broke to think of how the sinful Muslims tortured you.
- 38-39. Listen. Listen, O Haridāsa. When the Muslims beat you in village after village, and I saw how you were suffering, I took my cakra and came down from Vaikuntha to sever their necks.
40. Even though they were beating you to end your life, in your heart you were concerned for their welfare.
41. You did not see that they were trying to kill you. In your heart you only saw them as good people.
42. Because you saw them as good people, I had no power to act against them. My cakra became powerless.
43. Because of your desire, I could not kill them. Seeing how they were ferociously beating you, I fell on your back.
44. The blows meant for you I took on My body. The marks are still there. I do not lie.
45. Whatever other reasons made Me come to this world, I quickly came because I could not tolerate that you were suffering.
46. Advaita always sings My glories. My Nārā knew the truth about you."
47. The Lord knows how to glorify His devotees. What will He not say, what will He not do for their sake?
48. For His devotees' sake the Lord will swallow a blazing fire. The Lord yearns to become the servant of His devotees.
49. Lord Kṛṣṇa does not know anything but His devotees. He does not think even the endless universes are equal to one of His devotees.
50. Anyone who is not pleased with the devotees of Lord Kṛṣṇa is a wretched sinner. His past must be full of sins.
51. O my brothers, with your own eyes please see the glories of the devotees, glories Lord Caitanya Himself described to Haridāsa.
52. Hearing from the Lord's own mouth the description of His great mercy, Haridāsa at once fell unconscious.
53. His external consciousness fled far away, Haridāsa rested on the ground. He was plunged in bliss. He did not breathe for even half a sesame seed of time.
54. Then the Lord said, Rise. Rise, O My Haridāsa, fulfilling your desire, gaze at My powers and opulences.
55. With the Lord's words, Haridāsa regained external consciousness. Gazing at the Lord's form, he wept.
56. He fell to the ground and rolled about in the courtyard. One moment he sighed, and another moment he fainted.
57. Great ecstasy filled Haridāsa's body. Although Lord Caitanya tried to pacify him, Haridāsa would not be pacified.
58. Haridāsa said, O father Viśvambhara, O master, O Lord of the universes, please be merciful to this sinner. I fall down before You.
59. I have no good qualities. I am lowly and degraded. I am outside varṇāśrama. O Lord, how can I describe Your pastimes and glories?
60. By seeing me one becomes sinful. By touching me one must bathe. O Lord, how can I describe Your glories?
- 61-62. This truth You have spoken with Your own mouth: You will never abandon a person who remembers Your feet, even if he is like a worm or an insect. However, You push down even a great king if he does not remember Your feet.
63. With these words You do not describe me, for I never remember You. You protect even the most fallen person who remembers You.
64. In the middle of the assembly the sinners Duryodhana and Duṣṣāsana tried to disrobe Draupadī.
65. In that dangerous situation, she remembered You. Because she remembered You, You entered her garments.
66. Because she remembered You, her garments became limitless. The sinful-hearted people could not understand how this all happened.
67. One day some witches surrounded Goddess Parvatī and tried to eat her. She remembered You.
68. Because she remembered You, You suddenly appeared there, punished the witches, and protected Your devotee.
69. O father, even though I am a sinner who never remembers You, please give me shelter at Your feet.
70. With poison, snakes, fire, water, and stones the demon Hiranyakaśipu tried to kill Prahlaḍa.
71. Prahlaḍa always remembered Your feet. By the power of that memory, he was freed from all sufferings.
72. You broke the teeth of some of the attackers and destroyed the power of others. Because Prahlaḍa remembered You, You appeared before him.
73. Afraid of Duvāsā, the Pāṇḍavas remembered You. Out of kindness to them, You suddenly appeared before their eyes.
74. You said, 'Yudhiṣṭhira, don't worry. Look. Look. I am here. I will feed the sages. You just sit down.'
75. One crumb of vegetable remained in the pot. To protect Your servants, You happily ate it.
76. Their bellies suddenly swelling as they bathed, the sages fled in fear.
77. Thus, by the power of remembering You, the Pāṇḍavas were rescued, Thus remembering You brings a very wonderful result.
78. By always remembering You, everyone becomes saintly. This is not surprising. You deliver all who remember You.
79. Ajāmīla was very sinful. No one was sinful like him. Still, by remembering You, he attained glory without limit.
80. Terrified of the Yamadūtas, he lovingly looked at his son's face. By calling out his son's name, he remembered the form of Lord Nārāyaṇa.
81. When he remembered You, his great danger broke into pieces. This is not surprising. The devotees' memory of You brings all good fortune.
82. O Lord, please don't reject me, even though I never remember Your feet.
83. How did I become qualified to see You? O Lord, I wish only one boon. I do not wish anything but this one boon."
84. Then Lord Caitanya said, Speak. Speak. There is nothing I will not give you."
85. Folding his hands, Haridāsa said to the Lord, Lord, I am very unfortunate. Still, I have a very great desire.

86. I wish that my food will be the remnants of what was eaten by the servants who worship Your feet.
87. Let that be my worship birth after birth. Let Your devotees' remnants be my property. Let this be the duty prescribed by my birth.
88. By birth I am sinful. That is why I do not remember You. Therefore please make my life successful by allowing me to eat the remnants left by Your servants.
89. An offense stays in my heart. I yearn to be an exalted and important person. Such a desire is not right for me.
90. O Lord, O master, O father Viśvambhara, I am like a dead man. Please forgive my offense.
91. O son of Saci, O father, please be merciful to me. Please make me into a dog and keep me in Your devotee's home."
92. Haridāsa was filled with love and devotion to the Lord. Again and again he begged with plaintive words. His desire was not fulfilled.
- 93-94. Then Lord Caitanya said, Listen. Listen, O My Haridāsa. Anyone who sits down with you, or who talks with you for even half a sesame seed of time will certainly attain Me. It will not be otherwise.
95. Anyone who has faith in you has faith in Me also. I stay always in your body.
96. You are My master, and I am your servant. You keep Me always imprisoned within your heart.
97. I give you the gift that without offense you will devotedly serve Me and all the Vaiṣṇavas."
98. When the Lord gave this boon to Haridāsa, a great sound of Jaya! Jaya!" at once arose.
99. High birth, noble family, pious deeds, and material riches will not help anyone attain the great wealth of pure love for Lord Kṛṣṇa. Only an intense desire to attain it, and nothing else, will help one attain the great wealth of pure love for the Lord.
100. A Vaiṣṇava may take birth in any family. Why not? All the scriptures declare that a Vaiṣṇava is the best of persons.
101. The evidence of this is Haridāsa, who was born in a Muslim family. He saw the Lord's powers and opulences, opulences even Brahmā and the demigods cannot see.
102. Anyone who thinks a Vaiṣṇava belongs to a certain caste is a sinner. He is pushed into sinful wombs lifetime after lifetime. In this way he suffers.
103. Anyone who hears these prayers of Haridāsa Thākura will certainly attain a great wealth of pure love for Lord Kṛṣṇa.
104. These are not my words. All the scriptures say it. Anyone who hears narrations of the devotees activities attains pure devotion for Lord Kṛṣṇa.
105. Glory, glory to the great devotee Haridāsa Thākura! By remembering him a person destroys all his sins.
106. One person said, Haridāsa is like Brahmā". Another person said, He is like Prahlāda."
107. In every way Haridāsa was a great devotee of the Lord. He enjoyed pastimes with Lord Caitanya and His associates.
108. Brahmā and Siva are always happy at heart to associate with devotees like Haridāsa.
109. The demigods yearn to touch Haridāsa. Goddess Gaṅgā yearns that Haridāsa will enter her waters.
110. What to speak of his touch, even the sight of Haridāsa cuts apart the beginningless ropes of karma that bind all conditioned souls.
111. As Prahlāda was a demon", and as Hanumān was a monkey", so Haridāsa was born in a low family".
112. Haridāsa wept. Murāri and Sridhara wept. Smiling, Lord Caitanya chewed betelnuts.
113. Sitting on the Deity throne, Lord Caitanya became very effulgent. Also very effulgent, Lord Nityānanda held a parasol over the Lord's head.
114. Looking at Advaita, and smiling and smiling, Lord Caitanya revealed the thoughts in His heart.
115. He said, Listen. Listen, O Acārya. One night I fed You. Does the memory of that awaken in Your heart?
116. At that time I had not yet descended to this world and You were struggling with a limitless effort to bring Me here.
117. Reading and lecturing on Bhagavat-gita, You interpreted everything only in terms of devotional service. Who was qualified to understand Your explanations?
118. One day You found a verse that You could not explain in terms of devotional service. You did not find fault with the verse. You renounced eating.
119. Unhappy, You lay down to rest. You were fasting. Then I came and appeared before You.
120. When You fast, then I must fast also. When You feed Me, then I eat.
121. I cannot tolerate that You feel even half a sesame seed's worth of suffering. As You slept, I spoke to You in Your dream.
122. I said, 'Rise. Rise, Acārya. Listen to the meaning of that verse. You should know the meaning of that passage without doubt.
123. 'Rise. Eat. Don't fast. I will reveal the meaning to You.'
124. Happily rise and ate. In a dream I will tell You the meaning."
125. Whenever Advaita had a doubt about a certain passage, the Supreme Lord appeared before His eyes in a dream and explained the true meaning.
126. Now the Lord reminded Advaita of the specific nights, the specific dreams, and the specific passages involved.
127. The glory of Advaita's devotion is very, very great. How can I describe the limit of His devotion's power?
128. The Lord said, I explained to You all the passages but one. Now I will explain that last passage to You.
129. Fools interpret the passage 'sarvataḥ paṇi-pādas tat' in a way to agree with the ideas of their own sampradāya. They have shaken away the true meaning of these words.
130. Now, rejecting all duplicity, I tell You these words should be read as 'sarvatra paṇi-pādas tat'.

131. This is how to interpret these words of Bhagavad-gītā (13.14):

sarvataḥ pāṇi-pādas tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

‘Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.’*

132. Thus I have explained to You the secret meaning of this passage. Who but You is qualified to hear this explanation?’

133. Lord Advaita was secretly a disciple of Lord Caitanya. Lord Caitanya's explanations are Advaita Acārya's shelter.

134. Hearing Lord Caitanya's words, Advaita began to weep with love. In His heart He joyfully accepted the Lord's words.

135. Advaita said, What more can I say? I am very fortunate to have You as My master."

136. Lord Advaita was overcome with bliss. Again and again gazing at Lord Caitanya, Advaita did not return to external consciousness.

137. They who do not believe this story will fall down. Please know this without doubt.

138. Only the great devotees of the Lord can understand explanations of Advaita, who was personally taught by Lord Caitanya Himself.

139. The Vedas sometimes give a variety of explanations. So also does Lord Advaita, whose words cannot be understood by ordinary men.

140. Who has the power to understand Lord Advaita's words? Please know that Advaita is not different from the Supreme Personality of Godhead.

141. The autumn clouds rain only on some fortunate places. They do not rain everywhere. They only rain on some places.

142. This is described in these words of Srimad-Bhāgavatam (10.20.36):

girayo mumucus toyaiṁ
kvacin na mumucuḥ śivam
yathā jñānāmṛtaṁ kālē
jñānino dadate na vā

Sometimes in autumn the falls come down from the top of the hill to supply clean water and sometimes they stop. Similarly, sometimes great saintly persons distribute clear knowledge, and sometimes they are silent."

143. Therefore Lord Advaita is not at fault. The listeners' piety and impiety determine whether or not they have the power to understand Lord Advaita's explanations.

144. Lord Advaita always served Lord Caitanya's feet. The Vaiṣṇavas there can testify to that.

145. A person who serves Lord Advaita, but does not respect the words of the Lord's other personal associates, is not dear to Lord Caitanya.

146. A person who understands, Lord Caitanya is the Supreme Personality of Godhead, the master of all masters", is a true devotee of Lord Advaita. Lord Advaita becomes his property.

147. A person who does not understand that Lord Caitanya is the Supreme Personality of Godhead, the master of all, finds that his unending service to Lord Advaita is all in vain.

148. Rāvaṇa worshiped Siva but would not worship Lord Rāmacandra. For this offense Rāvaṇa's ten heads were cut off.

149. In his heart, Lord Siva rejected Rāvaṇa and did not accept his service. Rāvaṇa's service to Lord Siva was all in vain. In this way he and his family were all destroyed.

150. Lord Siva does not reveal whether he is pleased or displeased with his servant. A person who is intelligent can understand in his heart whether Lord Siva is pleased or displeased.

151. In the same way Lord Advaita does not reveal His heart. Thus some people who call themselves devotees of Lord Advaita" blaspheme Lord Caitanya.

152. Lord Advaita does not say anything to them. Because they do not accept the advice of the great Vaiṣṇavas, whatever goodness was in their hearts perishes.

153. These persons cannot understand the glory of Lord Caitanya, who mercifully gave all perfections to Lord Advaita.

154. They physically attack anyone who tries to explain this truth to them. The illusory potency Māyā is very powerful. What more can I say?

155. These persons do not understand that Lord Advaita is the ornament worn by Lord Caitanya and is the king of Lord Caitanya's devotees. They think Lord Advaita is the only master. They have no respect for Lord Caitanya.

156. What I have described here are all true. Anyone who does not believe it will perish.

157. Please listen. Service to Lord Caitanya will help one advance in spiritual life. Other things will not.

158. By the mercy of Lord Caitanya and Lord Nityānanda one become fortunate. Then one attains faith in devotional

service.

159. Day and night Lord Nityānanda says, O My brothers, please say, 'Lord Caitanya is my master'."

160. Always thinking of Lord Caitanya, Lord Advaita wept. He did not think of anyone but Him.

161. By talking with a person who, even after seeing Him has no devotion for Lord Caitanya, one finds the benefits of his past pious deeds all destroyed.

162. He is a Vaiṣṇava who knows Lord Advaita is the best of Vaiṣṇavas. Birth after birth such a person attains Lord Kṛṣṇa.

163. Such a person is very dear to Lord Advaita. One who does not understand this secret truth is the lowest of persons.

164. Lord Caitanya is the Supreme Personality of Godhead, the master of all." Lord Advaita is very pleased to hear these words.

165. Lord Advaita Himself speaks these words with His own mouth. Of this there is no doubt at all.

166. To Advaita Lord Caitanya revealed the true meaning of the Bhagavad-gītā, and then closed the door to others.

167. Raising His graceful arms, Lord Caitanya declared, Everyone look at Me! Everyone may ask a boon!"

168. Delighted by the Lord's words, each devotee asked a boon, whatever they wished.

169. Advaita said, O Lord, My request is: merciful to this wretched, fallen fool."

170. Someone else said, My father does not allow me to come here. Please make him favorable. Please grant that boon."

171. Other devotees asked blessings for their disciples, children, wives, or servants.

172. Someone said, May I have devotion for my spiritual master." In this way everyone asked for a boon, whatever they thought appropriate.

173. Smiling and smiling, Lord Caitanya, who makes true His devotees' words, granted every boon.

174. All this while Mukunda was outside, hiding behind a curtain. Mukunda did not have the power to come before Lord Caitanya.

175. The great devotee Mukunda was dear to everyone. Everyone thought well of him.

176. When he sang in kirtana, Lord Caitanya always listened. Why was he being punished by the Lord? No one knew.

177. The Lord did not call for him, so he had no power to come. When the devotees saw this, sadness was born in their hearts.

178. Śrīvaṣa said, O master of the universes, please listen. How did Mukunda offend You?

179. Mukunda is dear to You. To us, he is our life and soul. Who, hearing Mukunda's singing, does not melt?

180. He is diligent in devotional service. He is respectful to all. Without seeing an offense in him, You have put him in disgrace..

181. If he has committed an offense, then punish him. Why do You reject Your servant and send him far away?

182. If You do not call for him, he cannot come before You. O Lord, please allow him to see You. Please say that he has permission."

183. Then Lord Caitanya said, Never speak like that to Me. Don't plead that wretched person's case to Me.

184. The words you have heard, 'Sometimes he takes up a blade of grass, and sometimes he takes up an iron mace,' apply to Mukunda. You don't know the truth about him.

185. One moment he has a blade of grass between his teeth, and the next moment he attacks Me with an iron mace. I will not look at that fellow holding a blade of grass and an iron mace."

186. Very eloquent Śrīvaṣa again said, Who is qualified to understand Your powers?

187. We did not see any fault in Mukunda. The fact that Your lotus feet made him fearless is a witness that testifies in his favor."

188. Then Lord Caitanya said, Wherever he goes, that wretch talks like the people he meets.

189. When he is with the impersonalists, he talks the impersonal philosophy of Vasiṣṭha. When he is with the devotees, he places a blade of grass between his teeth and he sings and dances.

190. When he is with people of other sampradāyas he does not glorify devotional service. In this way again and again he attacks Me with an iron mace.

191. To these people he says, 'There is something better than devotional service.' In this way again and again he attacks Me with an iron mace.

192. He has committed an offense to devotional service. Therefore he cannot see Me."

193. Staying outside, Mukunda heard everything. He heard the words, He cannot see Me".

194. Previously, by his guru's order, Mukunda did not think highly of devotional service. Lord Caitanya knew all this. That is Lord Caitanya's great power.

195. The great devotee Mukunda thought in his heart, It is not right for me to keep this body alive.

196. I should at once leave this offensive body. When will I see the Lord again? I don't know."

197. Then Mukunda openly said, Listen, O Śrīvaṣa Thākura. Please ask the Lord when I will see Him again."

198. Again and again Mukunda shed tears from his eyes. Because of Mukunda's suffering, all the devotees wept.

199. Lord Caitanya said, After ten million births he will see Me again. Of this there is no doubt."

200. Hearing these words from the Lord's mouth, Mukunda became splashed with bliss.

201. Calling out, I will! I will!", he danced wildly. Mukunda, a true servant of the Lord, was overcome with love.

202. With his ears hearing the words, He will see", Mukunda danced in bliss.

203. Seeing Mukunda, Lord Caitanya laughed and said, Bring Mukunda at once."

204. All the Vaiṣṇavas called out, Bring Mukunda!" Overcome with bliss, Mukunda was not aware of anything.

205. The Lord said, Mukunda, your offense is now destroyed. Come. Look at Me. Take My mercy."

206. By the Lord's order everyone went, picked up Mukunda and carried him there. Seeing the Lord, Mukunda at once

fell down before Him.

207. The Lord said, Rise. Rise, Mukunda. You do not have even half a sesame seed worth of an offense to Me.

208. Your fault of associating with bad people is now destroyed. Now you have conquered Me.

209. When I said the words, 'After ten million births he will see Me again', in half a sesame seed's worth of time you destroyed all your offenses.

210. You had full faith in My words. By that faith you have made Me eternally a prisoner in your heart.

211. You are My singer. Stay in My association. I enjoy talking and joking with you.

212. Even if you commit ten million offenses, those offenses are not really offenses, for you are very dear to Me.

213. Your body is filled with devotional service. You are My servant. I always stay on your tongue."

214. Hearing these reassuring words from the Lord, Mukunda wept. He rebuked himself. He described himself as a fool.

215. He said, I have no faith in devotional service. I am worthless like a pile of ashes. I am completely empty of devotion. Why is it, then, that when I gaze at Your face I become filled with bliss?

216. Duryodhana saw Your universal form, which scholars search the Vedas to see.

217. Although he saw Your universal form, Duryodhana and his family all perished. He did not find happiness, for he had no devotion to You.

218. Like him, I have no faith in devotional service. I am worthless like a pile of ashes. Why is it, then, that when I gaze at Your face I become filled with bliss and love?

219. When You went to kidnap Rukmini, all the kings saw You flying on Garuda.

220. At the time of the abhiṣeka named Rāja-rājeśvara all the kings saw Your effulgent form.

221. The form You directly manifested in the city of Vidarbha, Brahmā and all the demigods yearn to see.

222. When they saw Your form, all the kings perished. They did not attain happiness, for they had no devotion to You.

223. Assuming the form of a boar whose limbs were made of the Vedic yajñas, You appeared from the waters.

224. Then You, the limitless Lord, picked up the earth in Your tusks. All the demigods yearned to see this form of Yours.

225. The demon Hirānyākṣa saw this wonderful form. Still, he did not attain happiness, for he had no devotion to You.

226. Hirānyākṣa's brother also saw a very confidential form of Yours, and form whose chest is the resting-placed of Goddess Lakṣmī.

227. The three worlds call this wonderful form 'Nṛsimha'. Even though he saw this form, Hirānyākṣa's brother perished, for he had no devotion to You.

228. I am worthless like a pile of ashes. I have no faith in devotional service. It is a great wonder, then, that my head has not already been severed and fallen to the ground.

229. How is it that Kubjā, the yajña-patnīs, the women of Mathurā, and the garland-maker were able to see You?

230. They attained You because they engaged in devotional service. At the same time Kāṁsa saw You and perished.

231. I am worthless like a pile of ashes. I have no faith in devotional service. Still You are merciful and You protect me.

232. By the power of His devotional service, very powerful Lord Ananta Sesa happily holds up the countless universes.

233. Passionately chanting Your glories, He is not even aware of the universes, which rest like a single drop on one of His thousand hoods.

234. Although He does not rest on anything, everything rests on Him. It is by the power of His devotional service that He is able to support everything.

235. I am a sinner. I have no faith in devotional service. For endless births my future will not be good.

236. Because he engaged in devotional service Lord Siva became the giver of auspiciousness. Because he engaged in devotional service, Nārada became the best of the sages.

237. Vyāsadeva compiled many scriptures describing the religion of the Vedas. Still, he did not feel even half a sesame seed worth of satisfaction in His heart.

238-239. When He briefly explained the secrets of devotional service, all the offenses in His heart perished.

240. On Nārada's order, He explained devotional service in detail. Then the sadness in His heart fled. Then He transcended the world of birth and death.

241. I am a worm who has no faith in devotional service. How did I get the power to see You?"

242. Raising his arms, the great devotee Mukunda wept. His body trembled. He sighed.

243. By his nature he was a pure devotee of the Lord. What more can I say? He was one of Lord Caitanya's personal associates.

244. Seeing Mukunda's unhappiness, Lord Caitanya became embarrassed and said,

245. Mukunda, your devotion is very pleasing to Me. Whenever you sing, I will at once come to that place.

246. What you have said is the truth. Without engaging in devotional service, no one can see Me.

247-248. What I say is the truth: You are very dear to Me. Who has the power to destroy what I have spoken, through the Veda's mouth, about pious deeds and about returning to the spiritual world?

249. Only I have the power to these rules. Only I.

250. I placed the truth in your mouth. No action is auspicious if it is not devotional service to Me.

251. When someone has no faith in devotional service, that brings pain to My heart. My pain destroys any happiness they might feel by seeing Me.

252. A washerman saw Me. I even asked something of him. But he was cheated, for he had no love for Me.

253. That washerman had performed austerities for millions of lifetimes just to see Me.

254. Those pious deeds made him fortunate to see Me. Still, he could not feel happiness by seeing Me, for he had no devotion to Me.

255. I do not give mercy to persons who have no devotion to Me. I stop them from feeling happiness by seeing Me.

256. Offenses to devotional service destroy devotion. When devotion is absent, one has not power to reap the true result that comes from seeing Me.

257. What you have spoken are actually all My words. Why should any other words enter your mouth?

258. This I tell you: I will distribute pure devotional service. I will place pure devotion and love in the words that come from your throat.

259. Look. When they hear your songs, the circle of Vaiṣṇavas will melt.

260. You are very dear to Me. In the same way you will be dear to all the great devotees.

261. Whenever I descend to this world you will be My singer."

262. A great sound of Jaya! Jaya!" arose when Lord Caitanya gave this boon to Mukunda.

263. There were sounds of Haribol! Haribol! Jaya Jagannātha!" Folding his hands, Mukunda said, Hari!" 264.

Anyone who hears these prayers of Mukunda will sing with him.

265. These topics of Lord Caitanya are hidden even from the Vedas. Only very intelligent persons can understand them. Fools cannot.

266. Anyone who feels happiness by hearing these narrations will certainly meet Lord Caitanya face-to-face.

267. In this way everyone in the circle of devotees offered prayers, and everyone received a boon.

268. Srivasa Paṇḍita was very kind and generous. That is why these pastimes were manifest in his home.

269. The Lord manifested the forms of His different incarnations. Thus each devotee saw the form of the incarnation he yearned to see.

270. In this way I have described how Lord Caitanya happily revealed His great, great powers and opulences. Day after day the Lord Caitanya's servants and their wives saw the Lord's revelation of His powers and glories.

271. Anyone who becomes a sincere servant of the Lord can see all these pastimes.

272. How many ascetics, sannyāsīs, philosophers, and yogīs stayed in Navadvīpa!

273. They spent all their time studying Bhagavad-gītā and Śrīmad-Bhāgavatam. Some gave lectures. But none of them knew what was the true religion.

274. Some never accepted any gift from anyone. Some from their very childhood made their bodies wither and dry up with useless austerities.

275. Falsely proud, none of them could see that the happiness of Vaikuntha had now come to this world.

276. Srivasa's servants and maidservants saw, but the scholars of the scriptures did not understand what had happened.

277. The sannyāsīs who shaved their heads could not see the great mercy attained by Murāri Gupta's servants.

278. Wealth, noble family, and material learning will not help one attain Lord Caitanya. Lord Caitanya becomes conquered only by devotional service.

279. A person who yearns to hear others praise him does not attain Lord Caitanya. The four Vedas sing, The Supreme Lord is completely conquered by devotional service."

280. Thus the great bhāṭṭācāryas did not know the Supreme Lord had revealed His powers and glories in the town of Navadvīpa.

281. Why were the bhāṭṭācāryas cheated of the ability to see Lord Caitanya's powers and opulences? They were impious. They were like a lake that has no water.

282. There is not a time when the Lord's pastimes come to an end. The Vedas declare, Sometimes the Lord's pastimes are visible to the people of this world, and other times there are not visible."

283. At this very moment Lord Caitanya is enjoying pastimes. Whoever is properly qualified can see them even now.

284. Lord Caitanya enjoys pastimes eternally. Some persons see them. Others have no power to see them.

285. Lord Caitanya revealed to each devotee the form of the specific incarnation they had worshiped with mantras and meditation.

286. He revealed these forms and He also spoke words of instruction. O my brothers, please hear the words He spoke.

287. He said, Birth after birth you have attained My association. Your servants will also see My pastimes."

288. The Lord took the garland from His neck and gave it to everyone. He also gave them the betelnuts He had chewed.

289. The devotees happily chewed on the betelnuts that had been enjoyed by Lord Caitanya, who is more glorious than millions of autumn moons.

290. Saintly Nārāyaṇī attained the remnants of Lord Caitanya's meal.

291. She was Srivasa's niece, a little girl unaware of many things. Lord Caitanya gave to her the remnants of His meal.

292. She happily ate them. All the Vaiṣṇavas blessed her.

293. She was very fortunate to serve the Lord in this way. Beginning with the time when she was a little girl, she was fortunate for her whole life.

294. When she finished eating, Lord Caitanya ordered her, Nārāyaṇī, joyfully weep for Lord Kṛṣṇa. I want to see and hear that."

295. By the power of Lord Caitanya's order, that little girl called out, Kṛṣṇa!" and wept.

296. Even today in the circle of Vaiṣṇavas one may hear the words, Nārāyaṇī ate the remnants of Lord Caitanya's meal."

297. When Lord Caitanya commanded, everyone quickly came.

298. Please know for certain that anyone who has no faith in Lord Caitanya's order will quickly fall down.

299. Lord Caitanya is very dear to Lord Advaita. For this reason Lord Advaita is very glorious.

300. Lord Nityānanda is very dear to Lord Caitanya. For this reason the four Vedas sing Lord Nityānanda's glories.

301.

302. If one does not think, I am a devotee of Lord Caitanya", then, even though he may be served by many others, he is no better than a piece of straw.
303. Lord Nityānanda would say, I am a servant of Lord Caitanya". At no time of the day or night did He ever manifest Himself as the master.
304. By His mercy one pleases Lord Caitanya. One who worships Lord Nityānanda will never know calamity.
305. Lord Caitanya is my master." This I always think in my heart.
306. O Lord Caitanya, please give me shelter at the feet of Lord Nityānanda, who is Ananta Sesa, the maintainer of the worlds.
307. Out of love for Lord Balarāma I sing the glories of Lord Caitanya. Lord Balarāma brings auspiciousness to the whole world.
308. Lord Nityānanda never thinks that He is not the servant of Lord Caitanya. Lord Nityānanda gives the gift of service to Lord Caitanya.
309. By Lord Nityānanda's mercy one can know the truth of Lord Caitanya. By Lord Nityānanda's mercy one can know the truth of devotional service.
310. Lord Nityānanda is dear to all the Vaiṣṇavas. All the Vaiṣṇavas are devoted to Lord Nityānanda.
311. If anyone offends Lord Nityānanda, then Lord Caitanya Himself says, This person must go."
312. The demigods, yogīs, and Vaiṣṇavas, and even Lord Śiva himself cannot find the end of Lord Nityānanda's glories.
313. A person who never blasphemes anyone, and who chants, Kṛṣṇa! Kṛṣṇa!", easily conquers Lord Caitanya, who is never conquered by anyone.
314. All the scriptures declare, A person who blasphemes others will not attain the Lord." Srimad-Bhāgavatam teaches that one should respect everyone.
315. The narrations of this Madhya-khaṇḍa are like nectar. But the materialists and offenders think they are like bitter nimba juice.
316. A person who has jaundice thinks sugar tastes like bitter nimba. Because of his misfortune he cannot taste the sweetness of sugar.
317. In the same way, because of their past impious deeds the materialists and offenders do not feel happiness when they hear of Lord Caitanya's blissful glories.
318. Please know that if even a sannyāsī does not offer respect to Lord Caitanya, then that demon sannyāsī will be blind birth after birth.
319. But if even a lowly creature like a bird speaks Lord Caitanya's name, then that bird will in truth go to Lord Caitanya's spiritual abode.
320. All glory to You, O Lord Caitanya, O life of Lord Nityānanda! O Lord Caitanya, please make Lord Nityānanda the great treasure of my life.
321. O Lord Caitanya, I offer my respectful obeisances to Your personal associates, with whom You enjoyed so many pastimes.
322. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eleven

Sri Nityananda-carita-varṇana

Description of Lord Nityananda's Pastimes

A Song in Mallāra-rāga

Refrain. nidhi gaurāṅga kothā haite āilā prema-sindhu
anāthera nātha prabhu patita-janera bandhu

O fair-limbed Lord Caitanya, O great treasure, O ocean of spiritual love, O master of they who have no master, O Lord, O friend of the fallen, from where have You come?

1. jaya jaya viśwambhara dvija-kula-simha
jaya ha-u tora jata caranera bhṛṅga

O maintainer of the worlds, O lion of the brāhmaṇas, glory, glory to You! O Lord at whose lotus feet the bumblebees of Your devotees come, glory to You!

2. jaya śrī-paramānanda-purīra jīban
jaya dāmodara-swarūpera prāṇa-dhan

O life of Sri Paramānanda Purī, glory to You! O life's treasure of Svarūpa Dāmodara, glory to You!

3. jaya rūpa-sanātana-priya mahāśay
jaya jagadīśa-gopīnāthera hṛday

O Lord dear to Rūpa and Sanātana, glory to You! O heart of Jagadīśa and Gopīnātha, glory to You!

4. In this way Lord Caitanya enjoyed pastimes in Navadvīpa. Still, it was not every eye that saw them.
5. Staying in Srivasa's home, Lord Caitanya revealed to fortunate Srivasa the limitless and blissful pastimes described in the Madhya-khaṇḍa.
6. Without duplicity Srivasa served Lord Caitanya. Accompanied by his associates, Srivasa saw the Lord reveal His glories and opulences.
7. Lord Nityānanda lived in Srivasa's home and affectionately called Srivasa father".
8. Day and night Nityānanda was in the mood of a small boy. He was not aware of external events. He regularly drank the milk at the breast of Srivasa's wife, Mālinī.
9. There was no milk in her breasts, but when Lord Nityānanda touched them, there was. Mālinī saw this as the inconceivable power of Lord Nityānanda.
10. On Lord Caitanya's order, she did not tell anyone of these happenings. Lord Nityānanda always showed Himself as a child before Mālinī.
11. Lord Caitanya said, Listen, Nityānanda. You are always fighting with someone.
12. Don't do mischief in Srivasa's house." Hearing these words, Lord Nityānanda remembered Lord Kṛṣṇa.
13. Lord Nityānanda said, I never do mischief. You cannot find anyone well-behaved like Me."
14. Lord Caitanya said, I know You all too well." Lord Nityānanda said, Tell Me My faults, the faults You have seen and heard."
15. Laughing, Lord Caitanya said, What are Your faults? You make a great rain of food in every room."
16. Lord Nityānanda said, Some madman did that. This is a trick so You won't give Me any rice.
17. If You don't give Me any rice, then You can happily eat it all. But why do You tell everyone how bad I am?"
18. Lord Caitanya said, When You act badly I am embarrassed. That's why I try to teach You what is right."
19. Smiling, Lord Nityānanda said, Very good. Good. Whenever You see Me do mischief, correct Me. 20. You know the truth. I am mischievous." After speaking these words, He looked at Lord Caitanya and laughed mischievously.
21. Overcome with bliss, Lord Nityānanda was not aware of the external world. What did He do? Removing His clothes, He would tie them like a turban around His head.
22. Laughing and laughing, He jumped about. Wandering in the courtyard, He staggered like a drunkard.
23. Seeing Lord Nityānanda clothed only by the four directions, Gadādhara, Srivasa, and Haridāsa understood that these pastimes were the Lord's mercy and meant to teach a great lesson.
24. Lord Caitanya called out, What are You doing? This is not the way to act in a householder's house.
25. You said to Me, 'How can I be a madman?' Now You are destroying Your own words."
26. How can mere words embarrass a person who is not even aware of the external world? Lord Nityānanda was floating in an ocean of bliss.
27. Lord Caitanya personally put clothes on Lord Nityānanda. This is the description of Lord Nityānanda's inconceivable pastimes.
28. Lord Caitanya's words were like a sharp iron hook. But Lord Nityānanda, now become like a maddened lion, did not know anything that was said.
29. Holding up His hands, Lord Nityānanda would not eat. Thinking Him her son, Mālinī would feed Him.
30. Chaste Mālinī understood Lord Nityānanda's ecstasy. She served Lord Nityānanda as a mother serves her son.
31. One day a crow came, snatched a grass cup, and flew into the trees.
32. When the crow flew out of sight, a great anxiety was born in Mālinī's heart.
33. The crow returned, but Mālinī saw the cup was not in its beak.
34. Srivasa Paṇḍita would be very angry that the cup of ghee, which was meant for Lord Kṛṣṇa, had been stolen.
35. Mālinī had heard him become angry before. In her heart deciding that this problem had no solution, Mālinī wept.
36. At that time Lord Nityānanda came and saw Mālinī weeping, the tears flowing from her eyes.
37. Smiling, Lord Nityānanda asked, Why are you weeping? Tell me what makes you suffer. I will break all your sufferings into pieces."
38. Mālinī said, My Lord, please listen. A crow stole a cup of ghee and left."
39. Lord Nityānanda said, Mother, don't worry. I will give the cup to You. Wipe away your tears."
40. Smiling, Lord Nityānanda said to the crow, Crow, return the cup at once."
41. Lord Nityānanda resides in the hearts of all. Who has the power to disobey Him?
42. Hearing the Lord's order, the crow flew away. Anxious Mālinī watched the crow.
43. In a moment the crow flew out of sight. Then, holding the cup in its beak, it returned.
44. The crow set the cup down before Mālinī. Mālinī now knew well the great power of Lord Nityānanda..
45. Seeing these wonders, she was overcome with bliss. standing up, she prayed to Lord Nityānanda,
- 46-47. For He who brought His guru's son back from the dead, who protects all the worlds, and who has the power even to bring souls back from Yama's house, what is glory in taking a cup from a crow?
- 48-49. For Ananta Sesa, who carries the countless universes on His head, Who in His pastimes is not even aware of the universes' weight on His head, and whose holy name destroys the material illusion that has no beginning, what is the glory in taking a cup from a crow?
- 50-52. For You, who in ancient times were Lakṣmaṇa and lived in the forest, who were the guardian always staying by

Sītā's side, who only looked at Sītā's feet on the ground, but never at her directly, and who with arrows killed Rāvaṇa's dynasty, what is the glory in taking a cup from a crow?

53. Finally understanding Your great power and glory, Yamunā-devī approached Your feet and offered prayers.

54. For You, who protect the fourteen worlds with Your power, what is the glory in taking a cup from a crow?.

55. Still, whatever You do is never small or unimportant. Whatever You do is eternal and transcendental. This the four Vedas say."

56. Hearing these prayers, Lord Nityānanda smiled and, in the mood of a little boy, said, I will eat."

57. As Mālīnī looked at Lord Nityānanda, the milk began to flow from her breasts. In the mood of an infant, Lord Nityānanda drank at her breast.

58. Lord Nityānanda inconceivable pastimes are like this. Shall I narrate more of them? They are already known by all the world.

59. Lord Nityānanda's activities are extraordinary and inconceivable. Anyone who know the truth about Lord Nityānanda worships Him.

60. Overcome with ecstasy and supremely independent, effulgent Lord Nityānanda wandered in Nadiyā day and night.

61. Some say that Lord Nityānanda is a great yogī. Some may say He is a great philosopher. Others may say what they like. Why should they not say these things?

62. Why should they not say these things about Lord Caitanya and Lord Nityānanda. I always keep Lord Caitanya's and Lord Nityānanda's feet in my heart.

63. If sinners blaspheme Lord Caitanya and Lord Nityānanda, then I kick the sinners' heads.

64. In this way Lord Nityānanda stayed in Srīvasa's home. Lord Caitanya always protected Him.

65. One day supremely handsome Lord Caitanya was staying at home with Goddess Lakṣmī.

66. Goddess Lakṣmī gave betelnuts to the Lord. Lord Caitanya was so happy He did not know whether it was day or night.

67. When Lord Caitanya enjoyed pastimes with Goddess Lakṣmī in this way, Mother Saci felt great happiness in her heart.

68. Aware of the happiness in His mother's heart, Lord Caitanya stayed at home and enjoyed pastimes with Goddess Lakṣmī.

69. At a time like this, Lord Nityānanda, overcome with bliss and very restless, came to Lord Caitanya's home.

70. Thinking of Himself as a little boy, He stood up straight, clothed only by the four directions. Overcome with bliss, he felt no shame.

71. Lord Caitanya said, Nityānanda, why are You clothed only by the four directions?" Lord Nityānanda replied, It is. It is."

72. Lord Caitanya said, Nityānanda, put on some clothes." Lord Nityānanda replied, I am going."

73. Lord Caitanya said, Nityānanda, why do You act like this?" Lord Nityānanda replied, Otherwise I cannot eat."

74. Lord Caitanya said, I say one thing, and You say something different. Why do You do that?" Lord Nityānanda replied, I will go ten times."

75. Becoming angry, Lord Caitanya said, It is not My fault." Lord Nityānanda replied, My Lord, Saci is not here."

76. Lord Caitanya said, Please be kind and put on Your clothes." Lord Nityānanda said, I will eat."

77. Lord Nityānanda was mad with ecstatic love for Lord Caitanya. Lord Nityānanda would hear one thing, say another, and then laugh.

78. Standing up, Lord Caitanya personally put clothes on Lord Nityānanda. Unaware of external events, Lord Nityānanda, the son of Padmāvatī, laughed.

79. Seeing Lord Nityānanda's activities, Mother Saci laughed. In her heart she felt that Lord Nityānanda was very much like her son Viśvarūpa.

80. Hearing Lord Nityānanda's words, Mother Saci saw that He was very like Viśvrūpa.

81. Mother Saci loved Lord Caitanya and Lord Nityānanda equally. She thought Them both her sons. She did not tell this to anyone.

82. Returning to external consciousness, Lord Nityānanda accepted clothing. Then Mother Saci brought sandeśa candy for Him to eat.

83. Accepting from Mother Saci five sandeśas, Lord Nityānanda ate one and threw the others away.

84. Hāya! Hāya!", Mother Saci said. Why did You throw them away?" Lord Nityānanda replied, Why did you put them all in one place?"

85. Mother Saci said, I have nothing else. What will You eat now?" Lord Nityānanda replied, Look. You will find them."

86. In the house Mother Saci saw a great wonder. There were the four sandeśas, all neatly together, right before her.

87. Mother Saci said, Where did the sandeśas fall? How could they be here in this room?"

88. Wiping the dust from them, Mother Saci returned with the sandeśas. Then she saw another wonder.

89. Returning, she saw Lord Nityānanda eating some laḍḍu candies. Mother Saci said, Son, where did You get those laḍḍus?"

90. Lord Nityānanda replied, I saw you were unhappy when I threw the others away, so I got these."

91. Seeing these wonders, Mother Saci thought in her heart, No one knows Nityānanda's power."

92. Mother Saci said, Nityānanda, why do You trick me. I know that You are the Supreme Personality of Godhead. Please remove the illusions of Māyā that bewilder me."

93. Thinking Himself a little boy, Lord Nityānanda ran to touch Mother Saci's feet. Saci fled.

94. Lord Nityānanda pastimes are unfathomable. The pious think these pastimes are good. The impious think they are

bad.

95. When see sees the sinners who blaspheme Lord Nityānanda, Goddess Gaṅgā flees.

96. Lord Nityānanda is Ananta Sesa, the Supreme Personality of Godhead, who holds up all the worlds, and is the king of the Vaiṣṇavas.

97. Why should Lord Caitanya and Lord Nityānanda not be glorified in this way. I pray that in my heart I may keep the treasure that is Their feet.

98. I bow down before the Vaiṣṇavas' feet. I pray that Lord Nityānanda, who is Lord Balarāma Himself, will always be my master.

The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twelve Sri Nityananda-mahima-varṇana Description of Lord Nityananda's Glories

1. O Lord Caitanya, O master of the Vaiṣṇavas, glory to You! O Lord, please give the conditioned souls the gift of devotional service. Please accept them as Your devotees.

2. Accompanied by Lord Caitanya, Lord Nityānanda enjoyed pastimes in this way. The two of Them were very happy in Navadvīpa.

3. Filled with love for Lord Kṛṣṇa, Lord Nityānanda enjoyed very extraordinary pastimes. He always acted like a small boy.

4. He spoke affectionate sweet words to everyone He saw. He danced, sang, played musical instruments, and laughed.

5. Sometimes He roared with bliss. When the people heard Him, wonder took birth in their hearts.

6. During the monsoon He floated in the Gaṅgā's crocodile-infested waves. He had not even half a sesame seed's worth of fear.

7. Seeing Him, everyone called out, Hāya! Hāya!" , but Lord Nityānanda only laughed and continued to float.

8. Rapt in the mood of Ananta Sesa, Lord Nityānanda floated in the Gaṅgā. Unaware of Lord Nityānanda's true identity, everyone called out, Hāya! Hāya!"

9. Sometimes Lord Nityānanda would faint in ecstatic bliss and For three or four days He would remain unconscious.

10. Lord Nityānanda enjoyed these and many other inconceivable pastimes. Even if I had an infinite number of mouths, I could not describe them all.

11. One day, by divine arrangement, Lord Nityānanda approached sitting Lord Caitanya.

12. Rapt in the mood of a small boy, and smiles and laughed on His graceful face, Lord Nityānanda was clothed only by the four directions. A stream of bliss flowed from His graceful eyes.

13. Again and again He roared, Nadiyā's Nimāi Paṇḍita is My master!"

14. Seeing that Lord Nityānanda was clothed only by the four directions, Lord Caitanya laughed. He gazed at Lord Nityānanda's handsome and effulgent form.

15. At once Lord Caitanya removed the turban from His own head and wrapped it around Lord Nityānanda. Lord Nityānanda only laughed.

16. Lord Caitanya anointed Lord Nityānanda's graceful limbs with fragrances and then placed a garland upon Him. Giving Lord Nityānanda a sitting place before Him, Lord Caitanya then offered prayers to Him. O devotees, please hear these prayers.

18. He said, Your name is Nityānanda. Your form is also Nityānanda, or full of eternal (nitya) bliss (ānanda). You are Nityānanda because You are Lord Balarāma personified.

19. With great bliss You wander here and there, You eat, and You act in different ways. There is never a time when You are not blissful.

20. Where lives a mere human being with the power to understand You? You are eternal, spiritual, and supreme. As Lord Kṛṣṇa is, so are You."

21. Noble-hearted Lord Nityānanda always tasted the nectar of love for Lord Caitanya. Whatever He said or did was always in agreement with Lord Caitanya's wishes.

22. Lord Caitanya said, Give Me one of Your lioncloths (kaupīna). That is My great desire."

23. After speaking these words, the Lord took a kaupīna and tore it into pieces.

24. To each Vaiṣṇava Lord Caitanya gave a piece of the kaupīna.

25. Lord Caitanya said, Tie this cloth around your heads. The kings of yoga yearn to attain this cloth. How can other, ordinary persons attain it?

26. By Lord Nityānanda's mercy one attains devotion to Lord Viṣṇu. Please know that Lord Nityānanda has all the power of Lord Kṛṣṇa.

27. Lord Nityānanda is not different from Lord Kṛṣṇa. Lord Nityānanda is Lord Kṛṣṇa's associate, friend, couch, ornaments, and kinsman.

28. Even the Vedas cannot approach Lord Nityānanda's pastimes. Lord Nityānanda is the father of all living entities. He is their protector. He is their friend.

29. His every action is filled with the nectar of love for Lord Kṛṣṇa. By serving Lord Nityānanda one attains pure love

and devotion to Lord Kṛṣṇa.

30. Therefore with great devotion please tie around your heads these pieces of Lord Nityānanda kaupīna. Take them home and worship them with care."

31. Accepting the Lord's command, the devotees very respectfully tied the pieces of cloth around their heads.

32. Then Lord Caitanya said, O devotees, please listen. Now you should accept the water that has washed Lord Nityānanda's feet.

33. Simply by drinking the water that has washed Lord Nityānanda's feet one attains firm devotion to Lord Kṛṣṇa. There is no other way."

34. Accepting the Lord's command, the devotees washed Lord Nityānanda's feet and accepted the water.

35. Each person drank five or ten times. Not in external consciousness, Lord Nityānanda only smiled.

36. Sitting down, Lord Caitanya happily collected in a metal cup the water that had washed Lord Nityānanda's feet.

37. When everyone had drunk the water that had washed Lord Nityānanda's feet, Lord Caitanya called out, Hari!"

38. One person said, Today my life has become glorious." Another person said, Today all the bonds that tie me to the material world are cut."

39. Another person said, Today I have become a servant of Lord Kṛṣṇa." Another person said, This day is glorious."

40. Another person said, The water that washed His feet was very sweet. Even now the sweetness in my mouth has not become broken."

41. The water that washed Lord Nityānanda's feet was very powerful. Simply by drinking it, everyone became wild.

42. Some danced. Some sang. Some rolled on the ground. Some roared again and again.

43. A blissful kīrtana of Lord Kṛṣṇa's names arose. Now wild with bliss, the devotees danced.

44. In a moment Lord Caitanya roared, stood up, and danced without stop.

45. Then Lord Nityānanda stood up and danced. Surrounded by the devotees, the two Lords danced.

46. Some devotees sang. Some fell to the ground. Some embraced. Some took the dust from others' feet and placed it on their heads.

47. Some held each other's necks and wept. I cannot describe everything.

48. Now free of awe and fear, the devotees danced with the Lord.

49. Lord Caitanya and Lord Nityānanda embraced. Then the two Lord happily danced.

50. With the touch of Lord Nityānanda's feet, the earth trembled. Seeing this, everyone blissfully called out, Hari!"

51. Intoxicated by tasting the nectar of spiritual love, the two masters of Vaikuṇṭha danced, and all the devotees affectionately followed Them

52. These pastimes will never come to an end. The Vedas say that sometimes they are openly manifested (āvirbhāva) and sometimes they are hidden (tirobhāva).

53. For the whole day Lord Caitanya danced. Then He sat down with the devotees.

54. After three times clapping His hands, Lord Caitanya happily spoke.

55. Lord Caitanya said, How who has faith and devotion for Lord Nityānanda has faith in devotion for Me also.

56. Lord Siva and Lord Brahmā bow down before Lord Nityānanda's feet. Therefore all of you should place your love in Lord Nityānanda's feet.

57. Even if he is a devotee, anyone who for even half a sesame seed's worth of time hates Lord Nityānanda is not dear to Me.

58. Lord Kṛṣṇa will never abandon anyone who has once touched Lord Nityānanda."

59. Hearing Lord Caitanya's words, the devotees called out, Jaya! Jaya!"

60. Anyone who with faith and devotion listens to this narration will attain Lord Caitanya as his master.

61. Anyone who sees these descriptions of Lord Nityānanda will know what is the real truth about Him.

62. Anyone who becomes aware of these glories of Lord Nityānanda becomes very fortunate. He becomes dear to Lord Caitanya.

63. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndavana dāsa, sing the glories of Their feet.

Chapter Thirteen Jagai-Madhai-uddhara-varṇana Description of the Deliverance of Jagai and Madhai

1. ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau

I offer my respectful obeisances to the two fathers of the saṅkīrtana movement, whose long arms reach to Their knees, who are splendid like gold, whose large eyes are lotus flowers, who are the maintainers of the worlds, the best of the brāhmaṇas, and the protectors of the yuga-dharma (the religion of the age), who bring happiness to the people of the

world, and who have come to this place because They are very merciful.

2. Glory, glory to Lord Caitanya Mahāprabhu! Glory to Lord Nityānanda, whose transcendental form should be served by all!
3. In this way Lord Caitanya enjoyed pastimes in Navadvīpa. Still, it was not every eye that saw them.
4. Ordinary people saw that He was the same Nīmāi Paṇḍita as before. They did not see that something extraordinary had happened to Him.
5. In the company of the devotees, Lord Caitanya floated in the bliss of His pastimes.
6. To those who were fortunate, He revealed the truth about Himself. From those absorbed in the external, material world, He hid.
7. One day, unexpectedly, Lord Caitanya gave an order to Nityānanda and Haridāsa.
8. He said, Listen. Listen, O Nityānanda. Listen, O Haridāsa. In every respect please follow the order I will now give to You.
9. Go to every home with this request, 'Please chant Kṛṣṇa's name, worship Kṛṣṇa, and teach others about Kṛṣṇa.'
10. Don't tell them anything else. Make them chant. At the end of the day come back and tell Me what has happened.
11. Beg them to chant. If anyone will not chant, then, with the cakṛa in My hand, I will cut him apart."
12. Hearing this order, the circle of Vaiṣṇavas smiled. Who has the power to disobey Lord Caitanya's order?
13. Lord Nityānanda carried this order on His head. Persons who have no faith in this order have no intelligence.
14. Lord Advaita happily destroys anyone who serves Lord Advaita but has no faith in Lord Caitanya.
15. Placing Lord Caitanya's order on their heads, Nityānanda and Haridāsa, smiling, at once walked out into the streets.
16. Following the Lord's order, they went from house to house and requested, Please chant Kṛṣṇa's name, worship Kṛṣṇa, and teach others about Kṛṣṇa.
17. Kṛṣṇa is your very life. Kṛṣṇa is your true wealth. Kṛṣṇa sustains your life. Therefore please chant, 'Kṛṣṇa!' "
18. In this way, following the order of the master of the universes, they went from house to house in Nadiyā.
19. Dressed as sannyāsīs, they went from house to house with this request as the alms they asked.
20. Nityānanda and Haridāsa said, Please give us this in charity: Please chant Kṛṣṇa's name, worship Kṛṣṇa, and teach others about Kṛṣṇa."
21. After speaking these words, they would leave. Pious persons became happy.
22. After hearing these wonderful words from the mouths of the two devotees, different people spoke different replies and felt happy in different ways.
23. Some people happily said, I will do it. I will do it." Other people said, You two are misled by bad advice.
24. Bad association has turned you into madmen. Why do you want to make us all into madmen too?
25. All the good people have now become madmen. Nīmāi Paṇḍita has ruined everyone."
26. The persons who were could not enter to see Lord Caitanya's dancing chased them away, saying, Kill them! Kill them!"
27. Someone else said, They are both thieves. Their going from house to house is a trick.
28. Why would religious people act like that? If they come again I will take them to the king's court."
29. Hearing words like this again and again, Nityānanda and Haridāsa laughed. Because of the power of Lord Caitanya's order, they did not become afraid.
30. Every day they went from house to house. Returning to Lord Caitanya, and told Him everything.
31. One day they saw on the street two very drunken thieves.
32. The drunkards talked without stop. There wasn't a sin they hadn't committed.
33. Though born in brahmana families, they drank wine and ate cow's flesh. They were always stealing and seeing other's home on fire.
34. The police ordered them to go to the king's court, but they did not go. They will not let the time pass without drinking wine and eating flesh.
35. They both fell down and began to roll about on the ground. Soon they were punching each other.
36. From a distance Nityānanda, Haridāsa, and many others watched the drunkards' antics.
37. One moment the two drunkards were affectionate to each other. The next moment they were pulling each other's hair. They loudly spoke obscene words, like the c-word and the b-word.
38. The destroyed the reputation of the brahmanas of Nadiyā. Wine destroys all good fortune.
39. All sins had taken birth in the bodies of these two. The only sin they did not commit was the sin of blaspheming a Vaiṣṇava.
40. Day and night they associated with drunkards. Still, they never blasphemed the Vaiṣṇavas.
41. Even elevated and respectable people lose all their piety if they blaspheme Vaiṣṇavas.
42. If sannyāsīs blaspheme Vaiṣṇavas, the sannyāsīs become lower than drunkards.
43. Even drunkards will eventually attain salvation. But persons who blaspheme Vaiṣṇavas will never have a good future.
44. If he blasphemes the Vaiṣṇavas, even a person who studies the scriptures will find his intelligence is destroyed. A person who blasphemes Lord Nityānanda will be destroyed completely.
45. Rolling on the ground, the two drunkards fought, punching each other. Staying far away, Nityānanda and Haridāsa watched.
46. Lord Nityānanda asked some of the people there, Who are these men? Why do they act like that?"
47. The people replied, Lord, these two men are brahmanas. Their glorious mother and father were born in very exalted families.

48. For generation after generation there was not even half a sesame seed worth of fault in their family staying in Nadiyā.

49. These two men have forgotten righteousness. From their birth they have always sinned in this way.

50. Seeing how badly these two men acted, their family disowned them. Staying with other drunkards, these two men wander where they like.

51. When they see them, the people fear that some day these two men will set their homes on fire.

52. There is no sin these two have not committed. They are thieves, drunkards, and meat-eaters."

53. Hearing these words, Lord Nityānanda became very merciful at heart. He decided to deliver them.

54. He thought, Lord Caitanya descended to this world to save the sinners. Who is more sinful than these two?

55. Lord Caitanya conceals His true glory and opulence. Unaware of His true glory, the people mock Him.

56. If Lord Caitanya is merciful to these two, then the whole world will see His glory.

57. If I can bring these two to their senses, then I, Nityānanda, will be a true servant of Lord Caitanya.

58-59. These two men are so drunk they don't even know who they are. If they could become rapt in chanting Lord Kṛṣṇa's holy name, if they could call out, O My Lord!", and weep, then my travels in this world will be successful.

60. When touched by the shadow of these two men, the people run to bathe in the Gaṅgā with all their clothes.

61. If, when they see these two men the people think they have become purified as if they have just bathed in the Gaṅgā, then I will feel happy when I write My name."

62. Lord Nityānanda's glory is an ocean that has no shore. He descended to this world to deliver the fallen people.

63. Thinking for a moment, Lord Nityānanda said to Haridāsa, Haridāsa, look at how those two are misled.

64. Though born in a brahmaṇa family, they act very badly. They will not escape Yama's abode.

65. When the Muslims had almost killed you, you were still kind to them in your heart.

66. If in your heart you are kind to these two persons, then the Lord will certainly deliver them.

67. The Lord will not go against your wishes. He will do what you wish. That is the truth.

68. If Lord Caitanya delivers these two people, then the whole world will see His great power and glory.

69. As the Purāṇas sing about the deliverance of Ajāmila, so the three worlds should directly see how Lord Caitanya delivers these two sinners."

70. Haridāsa knew very well the truth about Lord Nityānanda. In his heart Haridāsa knew these two persons were already saved.

71. Haridāsa said to the Lord, Please listen, O Lord. Whatever You desire, Lord Caitanya will do without fail.

72. As one tricks an animal, so You are tricking me. Again and again You must teach me."

73. Smiling, Lord Nityānanda embraced him. Then He gently said,

74. Following the Lord's order, we walk here and there. Let us speak to these two drunkards.

75. By the Lord's order we tell everyone to worship Kṛṣṇa. Especially we tell the great sinners.

76. To speak to these two is our duty. Whether chant the holy names or not is in the power of the Lord."

77. To repeat to them Lord Caitanya's order, Nityānanda and Haridāsa approached the two sinners.

78. The respectable people there said, Don't go near them. Save your lives.

79. Because of these two we are always afraid for our lives. How can we bear that you approach them.

80. How can these two know the true glory of a sannyāsi? The times they have murdered brahmaṇas and killed cows have no end."

81. In spite of this warning, chanting Kṛṣṇa! Kṛṣṇa!", Nityānanda and Haridāsa happily approached the two sinners.

82. Coming close, so the sinners could hear, they loudly repeated the Lord's order:

83. Say, Kṛṣṇa!", worship Kṛṣṇa, chant Kṛṣṇa's name. Kṛṣṇa is your mother. Kṛṣṇa is your father. Kṛṣṇa is your wealth and your life.

84. Lord Kṛṣṇa has now descended to this world to save all of you. Please give up your sins and worship Lord Kṛṣṇa."

85. Hearing these shouted words, the two sinners lifted their heads and looked. Their eyes were red with great anger.

86. Lifting their heads and seeing the two sannyāsis, the two sinners called out, Catch them! Catch them!", and ran to catch them.

87. Nityānanda and Haridāsa fled. Running after them, the two thieves called out, Stop! Stop!"

88. Shouting insults, the two drunkards ran in pursuit. Frightened, the two devotees fled.

89. The people said, We warned them. Now the two sannyāsis are in danger."

90. Within their hearts the materialists and offenders laughed. They said, It is right that Lord Nārāyaṇa punish these hypocrites."

91. Kṛṣṇa! Protect them! Kṛṣṇa! Protect them!", the saintly brahmaṇas said. Everyone fled in fear.

92. The two thieves pursued, and the two saintly devotees fled. I will catch you! I will catch you!", the thieves called out. The thieves did not catch them.

93. Lord Nityānanda said, If we live through this we will be good Vaiṣṇavas indeed."

94. Haridāsa said, My Lord, why do You talk? Because of Your ideas we are running to our death.

95. Because You thought it would be good to teach these drunkards about Lord Kṛṣṇa, our lives are about to end."

96. As they spoke in this way, Lord Nityānanda laughed and laughed as He ran. Chasing Him, the two thieves shouted insults.

97. The two drunkards both big and fat. They could not run very fast. Still, they ran as fast as they could.

98. The two thieves said, Brothers! Why are you running? Why do you flee from Jagāi and Mādhāi today?

99. You don't understand the true nature of Jagāi and Mādhāi. You misjudged us."

100. Hearing these words, the two devotees continued to run in fear. Kṛṣṇa! Save us! Kṛṣṇa! Save us! Govinda!", they called out.

101. Haridāsa said, Aware that I am with such a troublemaker, I don't have any power to continue running.
102. Lord Kṛṣṇa protected me from the Muslims, but because of a certain troublemaker's ideas, I will now lose my life."
103. Lord Nityānanda said, I am not a troublemaker. Look inside your heart. Your master, He is the troublemaker.
104. Even though He's a brahmaṇa, your master gives orders as if He were a king. It's because of His order that we are going from house to house saying these things.
105. I never heard anyone else give the orders He gives. No one else says, 'Go to the thieves and sinners.'
106. If we don't follow His order, then everything is lost. If we do follow His order, everything is still lost.
107. You don't think your master is at fault. We should both say, 'I am at fault'."
108. Seeing the two exhausted thieves running after them, the two joking devotees playfully argued in this way.
109. In this way they ran to Srivāsa Thākura's house. Bewildered with wine, the two thieves stumbled again and again as they frantically gave pursuit.
110. Unable any longer to see the two devotees, the two drunkards stopped. At the end they fell pushed and fought, making a great commotion.
111. Where were they now?" Bewildered with wine, they did not know.
112. Turning around for a moment, the two devotees looked to see if the two thieves were still chasing them. The devotees could not see them.
113. Stopping, the two devotees embraced. Laughing, they went to Lord Caitanya.
114. Lord Caitanya was sitting down. His eyes were like lotus flowers. His every limb was handsome. He was more enchanting than Kāmadeva.
115. The circle of Vaiṣṇavas was in the four directions. Everyone was conversing about Lord Kṛṣṇa.
116. Like the master of Svetadvīpa in the company of Sanaka and the sages, Lord Caitanya in the company of His devotees was explaining the truth about Himself.
117. At that time Nityānanda and Haridāsa came before the Lord to report that day's activities.
118. They said, Today we saw two odd people. We were told that they used to be brahmaṇa, but now they are drunkards.
119. To do good to them we said, 'Please chant Lord Kṛṣṇa's name.' They became unhappy and chased us. Fortunately we are still alive."
120. Lord Caitanya said, Who are these two? What are their names? If they are brahmaṇas why do they act like that?"
121. Gaṅgādāsa and Srivāsa were both there. They described the sins of these two persons.
122. They said, Lord, these two persons are named Jagāi and Mādhāi. They are both sons of a brahmaṇa. They were born in this town.
123. By bad association they became like this. From their birth they did not know anything but wine.
124. Everyone in Nadiya is afraid of them. There is no one like them. No one else robs the homes of others.
125. I don't have the power to describe all their sins. You see everything. You know, my Lord."
126. Lord Caitanya said, I know. I know. If these two sinners come before Me, I will cut them into pieces. Into pieces."
127. Lord Nityānanda said, If You break those two sinners into pieces, I will not stay here.
128. Why are You angry with them? Let me make them chant, 'Govinda!'
129. Naturally pious people will easily chant Lord Kṛṣṇa's name. But these two know nothing but sins.
130. If We deliver them and give them devotional service, then We will be known as Patita-pāvana" (the deliverer of the fallen).
131. By delivering Me You became glorious. If You deliver these two sinners, Your glory will become much greater."
132. Smiling, Lord Caitanya said, The moment they saw You they were at once delivered.
133. If You are worried for their welfare, then Lord Kṛṣṇa will soon give them auspiciousness."
134. Hearing these words from the Lord's mouth, the devotees made a great sound of Jaya! Jaya!"
135. In their hearts everyone thought, They are already saved." Then Haridāsa said to Advaita,
136. The Lord has sent me out with a very restless person. He says to me, 'I will go in this direction. In what direction will you go?'
137. He swims in the crocodile-infested monsoon-swollen Gaṅgā to catch the crocodiles.
138. I stand on the banks calling to Him, 'Hāya! Hāya!' He happily floats down the Gaṅgā.
139. If He sees a boy by the riverbank, He becomes angry and chases the boy to beat him.
140. When the boy's mother and father come with sticks in their hands, I have to grasp their feet and beg them to go.
141. Stealing butter and yogurt from a milkman, He flees. Seeing me, they grab me to give me a beating.
142. What He does has no logic. Seeing a young girl, He says to her, Will you marry Me."
143. Climbing an ox, He shouts, 'Maheśa!' He milks another's cow and drinks the milk.
144. If I try to correct Him, He says, 'What will your Advaita do to Me?'
145. 'The master you call Caitanya, what will He do to Me?'
146. I did not tell any of this to the Lord. Today my life was saved only by the Lord's grace.
147. Nityānanda goes to two drunkards lying on the road and tries to teach them about Kṛṣṇa.
148. Then the drunkards chased us to kill us. It is only by Your mercy that our lives were saved."
149. Smiling, Lord Advaita said, This is not surprising. It is right that one drunkard should associate with other drunkards.
150. It is right that all three drunkards should stay together. But you are a naiṣṭhika brahmacārī. Why should you stay with such people?

Note: Śrīla Bhaktisiddhānta Sarasvatī explains that Lord Advaita says here, Lord Nityānanda is a drunkard always

intoxicated by drinking the liquor of pure love for Lord Kṛṣṇa. Therefore, since He is a drunkard, it is right that He associate with Jagāi and Mādhāi, who are also drunkards. All three drunkards, Nityānanda, Jagāi, and Mādhāi, should stay together, but Haridāsa, a naiṣṭhika brahmācārī, should not associate with drunkards.

151. Nityānanda will change those drunkards. I know Him well.
152. You will see. In two or three days He will make those drunkards join our community of Vaiṣṇavas."
153. Then Lord Advaita became angry. Becoming clothed only by the four directions, he said,
154. I will hear about Lord Caitanya's devotion to Lord Kṛṣṇa. I will see His transcendental potency. I will see how He makes those drunkards sing and dance.
155. Tomorrow you will see Caitanya and Nityānanda bring those two drunkards here and make them dance.
156. They will make those two drunkards join our community of Vaiṣṇavas. Then you and I will flee to save our castes."
157. Seeing Lord Advaita's anger, Haridāsa smiled. In his heart he now knew that the two drunkards would be saved.
158. Who has the power to understand Lord Advaita's words? Because he thought in the same way, Haridāsa understood Lord Advaita.
159. The sinners who think themselves associates of Lord Advaita, but who criticize Gadādhara Paṇḍita, will perish and burn.
160. A sinner who takes the side of one Vaiṣṇava and criticizes another Vaiṣṇava runs to his destruction.
161. Meanwhile the two drunkards wandered from place to place. Eventually they came to the place where Lord Caitanya bathed in the Gaṅgā.
162. By divine arrangement they came there. They went everywhere and attacked the people.
163. Everyone, where famous and important, rich, or poverty-stricken, became frightened at heart.
164. At night no one went to bathe in the Gaṅgā. If they went, they went in groups of ten or twenty.
165. At night the two drunkards stayed near Lord Caitanya's home. Hearing the Lord sing, they stayed awake all night.
166. In the Lord's kīrtana mṛdaṅgas and karatālas were sounded. Hearing the music, the two drunken men happily danced.
167. Even from far away they could hear the kīrtana. Listening to the kīrtana, they danced, and then they drank more wine.
168. Listening to the kīrtana, sometimes they sang, sometimes they sat down, and sometimes they stood up and danced.
169. Overcome by drinking wine, they did not know where or who they were.
170. Seeing Lord Caitanya, they said to Him, Nimāi Paṇḍita! You sing all the beautiful songs to Goddess Durgā.
171. You sing very well. We will visit You and bring gifts."
172. Seeing these rogues, Lord Caitanya would go far away. Others would take a different path to avoid them.
173. One evening, as He was wandering in the city, Lord Nityānanda was stopped by the two drunkards.
174. Who? Who?", Jagāi and Mādhāi called out. Nityānanda replied, I am going to the Lord's house."
175. Bewildered with wine, they said, What's Your name?" Nityānanda replied, My name is Avadhūta."
176. Wild Lord Nityānanda, who was always in the mood of a small boy, playfully conversed with the two drunkards.
177. In His heart Lord Nityānanda thought, I will deliver these two." That is why He had come by that path at night.
178. Hearing the word Avadhūta", Madhai picked up an earthen pot and angrily hit Lord Nityānanda on the head.
179. When He was hit by the pot, blood flowed from His head. Lord Nityānanda meditated on Lord Kṛṣṇa.
180. Seeing the blood on the Lord's head, Jagāi felt compassionate. When Mādhāi raised his hand to strike again, Jagāi said,
181. Why do you act like that? You are very cruel, merciless. Why do you hit this foreigner?
182. Stop. Stop. Don't again hit the avadhūta. How will any good come to you if you hit a sannyaṣi?"
183. The people frantically ran to Lord Caitanya and told Him what had happened. Accompanied by many devotees, Lord Caitanya went there at once.
184. Blood had flowed over all of Lord Nityānanda's body. Lord Nityānanda was smiling at the two drunkards.
185. Seeing the blood, Lord Caitanya became angry. Now He was not aware of the external world. Cakra! Cakra! Cakra!", He called out again and again.
186. The Sudarśana-cakra came at once. Jagāi and Mādhāi saw it with their own eyes.
187. The devotees thought a great calamity was about to fall. Lord Nityānanda quickly approached and begged,
188. Lord, Mādhāi wanted to hit Me, but Jagāi stopped him. Because of My past karma, some blood has fallen. I am not unhappy.
189. Lord, please give to Me the bodies of these two. I am not at all unhappy. Please be peaceful."
190. Hearing the words, Jagāi stopped him", joyful Lord Caitanya embraced Jagāi.
191. He said to Jagāi, Lord Kṛṣṇa be merciful to you. By protecting Nityānanda, you have purchased Me.
192. You may ask any desire you see in your heart. From today on you will have pure love and devotion for Lord Kṛṣṇa."
193. Hearing this boon given to Jagāi, all the devotees made a great sound of Jaya! Jaya!" and Hari!"
194. When Lord Caitanya said, You will have pure love and devotion for Lord Kṛṣṇa", Jagāi at once fell unconscious, overwhelmed with love.
195. The Lord said, Jagāi, rise. Look at Me. I truly give you the gift of pure love and devotion for Lord Kṛṣṇa."
196. Then Jagāi saw Lord Caitanya manifest a four-armed form holding a conch, disc, club, and lotus.
197. Seeing this form, Jagāi fell unconscious. Then Lord Caitanya placed His foot on Jagāi's chest.

198. Jagāi grasped the great treasure that is the Lord's feet, a treasure that is the very life of Goddess Lakṣmī, a treasure that is like a priceless jewel.

199. Grasping the Lord's feet, saintly Jagāi wept. In this way Lord Caitanya enjoyed wonderful pastimes.

200. One life lived in the two bodies of Jagāi and Mādhāi. The same piety and the same sin stayed in them both.

201. When the Lord gave mercy to Jagāi, Mādhāi's heart at once became purified.

202. Neglecting Lord Nityānanda, Mādhāi hurriedly grasped Lord Caitanya's feet and fell down like a stick before Him.

203. He said, Lord, Jagāi and I both committed the same sins. Lord, why are You not merciful to us both?

204. Please be merciful to me. I will chant Your name. Only You, and no one else, can deliver me."

205. Lord Caitanya said, I will not protect you. You made blood fall from Nityānanda's body."

206. Mādhāi said, You cannot say this. Lord, how can You abandon Your own religious principles?

207. Why did You give Your feet even to the demons who wounded You with arrows?"

208. Lord Caitanya said, You made blood flow from Nityānanda's body. Therefore your offense is greater than theirs.

209. Nityānanda body is more dear to Me than My own. What I tell you is very true."

210. Then Mādhāi said, Lord, if You are telling me the truth, then please tell me: How may I be saved?

211. You are the crest jewel of physicians. You destroy all diseases. Please cure my disease, so I may become well.

212. Lord, please don't trick me. You are the master of the universe. It is known. From whom can You hide it?"

213. Lord Caitanya, You have committed a great offense. You must fall down before Nityānanda and grasp His feet."

214. Following Lord Caitanya's order, Mādhāi held the priceless treasure that is Lord Nityānanda's feet.

215. Anyone who holds Lord Nityānanda's feet will never perish. Revatī knows this truth about His feet.

216. Lord Caitanya said, Listen, Nityānanda. He has fallen at Your feet. You must be merciful to him.

217. He made blood flow from Your body. Therefore only one can forgive him. His has fallen down before You."

218. Lord Nityānanda said, Lord, what can I say? It is You who should be merciful to them. It is You who have the power.

219. Please hear My decision: Whatever pious deeds I have performed in My past births, I give them all to Mādhāi.

220. Whatever offenses were committed against Me, I do not accept them. Lord, please don't trick him. Give Your mercy to Mādhāi."

221. Lord Caitanya said, If You forgive all his offenses, You should embrace Mādhāi. Then Your forgiveness will bear fruit."

222. Accepting Lord Caitanya's order, Nityānanda tightly embraced Mādhāi. In this way Mādhāi became free of all material bondage.

223. By Lord Nityānanda's touch, Mādhāi attained all spiritual potency.

224. In this way the two sinners were delivered. They both offered prayers to the feet of the two Lords.

225. Lord Caitanya said, Don't sin again." Jagāi and Mādhāi said, Father, we will not sin again."

226. Lord Caitanya said, Listen. Listen, you two. In truth, in truth, I have delivered you.

227. If you sin no more, then I accept all your sins from millions of past births.

228. In your mouths I will place the remnants of food eat by Me. In this way I will enter your bodies."

229. Hearing the Lord's words, Jagāi and Mādhāi fell unconscious, overcome with bliss.

230. Jagāi and Mādhāi fainted. They plunged into an ocean of bliss. Aware of their condition, Lord Caitanya ordered,

231. Take these two men to My house. I will perform kīrtana with them.

232. What the demigod Brahmā cannot attain, today I will give to them. I will make them the best devotees in the world.

233. They who would bathe in the Gaṅgā if they touched these two men, will now say these two men are like the Gaṅgā herself.

234. Nityānanda promise will never fail. Please know for certain that all this has happened because of Nityānanda's desire."

235. Then all the Vaiṣṇavas took Jagāi and Mādhāi to the Lord's home.

236. Accompanied by the Lord, the devotees entered. Then the doors closed and no one else could enter.

237. Lord Caitanya sat down. Nityānanda and Gadādhara were splendid at His two sides.

238. Exalted Advaita sat facing Lord Caitanya. The Vaiṣṇavas sat around Them in the four directions.

239-240. Puṇḍarīka Vidyānidhi, Haridāsa Thākura, Garuḍa Paṇḍita, Rāmāi, Srivāsa, Gaṅgādāsa, Vakreśvara Paṇḍita, and Candraśekhara Acārya all knew the truth of Lord Caitanya's pastimes.

241. Many great devotees came to Lord Caitanya's home and sat down with Jagāi and Mādhāi.

242. Jagāi and Mādhāi shed tears. The hairs of their bodies stood erect. Their every limb trembled. They rolled about on the ground.

243. Who can understand Lord Caitanya's plan? He transformed two thieves into great devotees of the Lord.

244. He made the greatest materialists into austere sannyāsīs. In this way Lord Caitanya's pastimes are full of nectar.

245. Anyone who has faith in these pastimes attains Lord Kṛṣṇa. Anyone who doubts them will fall down.

246. Then Jagāi and Mādhāi offered prayers as Lord Caitanya and all the devotees listened.

247. By Lord Caitanya's order, saintly Goddess Sarasvatī sat on their tongues.

248. Seeing Lord Caitanya and Lord Nityānanda sitting together, Jagāi and Mādhāi understood Their true identities.

249. Then they offered prayers to the two Lords. Anyone who hears their prayers will attain pure devotion to Lord Kṛṣṇa.

250. They prayed, Glory, glory to Mahāprabhu! Glory to Viśvambhara! Glory, glory to Nityānanda, the resting place of Lord Viśvambhara!

251. Glory, glory to the Lord, the great teacher who enjoys pastimes of chanting His own holy names! Glory to Lord

Nityānanda, who fulfills Lord Caitanya's order!

252. Glory, glory to the son of Jagannātha Miśra! Glory, glory to Nityānanda, who takes shelter of Lord Caitanya!

253. Glory, glory to Sacī's son, who is an ocean of mercy! Glory to Nityānanda, the dear friend of Lord Caitanya!

254. Glory to He who is the life's Lord of a regal paṇḍita's daughter! Glory to Nityānanda, whose transcendental body is made of mercy!

255. O Lord, glory to You! Please engage me in Your devotional service. Glory to Nityānanda, the king of the Vaiṣṇavas!

256. Glory to the Lord who holds a conch, disc, club, and lotus! Glory to the avadhūta, who is a form of the Supreme Lord!

257. Glory, glory to Lord Caitanya, who is the life of Advaita Acārya! Glory, glory to Lord Nityānanda, who is thousand-faced Ananta Sesa!

258. Glory to the Lord who is the life of Gadādhara and the master of Murāri Gupta! Glory to the Lord who is the delight of Haridāsa and Vāsudeva Datta!

259. Many times You descended to this world and delivered the sinners. The whole world sings the glories of Your wonderful activities.

260. When You saw us two sinners, You delivered us. That was a small glory in comparison to Your previous glories.

261. When You delivered Ajāmila, that was a great glory. When You delivered us, that was only a small glory.

262. We say the truth. We are not just flattering You. It is right that Ajāmila attained liberation.

263. A sinner who kills millions of brahmanas, but then chants Your name, at once attains liberation. The Vedas affirm that this is true.

264. Ajāmila chanted Your holy name. Therefore it is not surprising that he attained liberation.

265. You descend to this world to establish the truth of the Vedas. If You did not deliver the sinners, the Vedas would be proved false.

266. We attached the body of Your beloved Nityānanda. Still, You delivered us.

267. Lord, please consider this. Please look into our hearts. Please count us among Your many millions of devotees.

268. Hearing the word 'Nārāyaṇa' come from his mouth, four Viṣṇudūtas at once came before Ajāmila. Ajāmila directly saw them.

269-270. When we saw You, we made blood flow from Your body. Lord, then You openly manifested Your expansions, weapons, and personal associates, which before You had kept hidden. You revealed all Your glory.

271. Now the truth about You is openly revealed. Now Ananta Sesa openly sings Your glories.

272. Your transcendental qualities, which had been kept secret, are now openly revealed. Now Your name 'the deliverer of the fallen' is openly revealed.

273. If You say, 'Kāṁsa and many other demons tried to kill Me, but still they attained liberation.'

274-275. Then we say: 'Lord, please look at the desire within Your heart.' Whenever they saw You, the kings, following the kṣatriya-dharma, fought with You. But in their hearts they were always afraid of You.

276. Because of the sin of attacking You, they and their dynasties all fell down.

277. Even though they saw You as they gave up their lives, what devotee is now eager to touch them?

278-279. The devotees who would bathe in the Gaṅgā if they touched us or touched our shadow now treat us with respect. O Lord, Your glory is very great. Whom will You cheat? Everyone knows Your glories now.

280. The great devotee Gajendra offered prayers to You, took shelter of You, saw You, and attained liberation.

281. Now one was sinful like the demoness Putana. No one was sinful like Agha, Baka, and a host of other demons.

282. Still, when they left their bodies they went to the spiritual world. Without studying the Vedas, who has the power to see the truth of Your activities?

283. Now the whole world has seen how You delivered us two sinners.

284. The sinners You delivered previously all had some kind of virtue.

285. We two brahmana-demons had no good qualities, but still You delivered us. You did this because You are all merciful."

286. Speaking and speaking, Jagāi and Mādhāi wept. In this way Lord Caitanya worked a wonderful miracle.

287. Seeing this wonder, the devotees offered dandavat obeisances, folded their hands, and spoke prayers.

288. They said, O Lord, without Your mercy, these two drunkards would not be able to offer such prayers.

289. Who has the power to understand Your inconceivable power? In this way You give Your mercy."

290. Lord Caitanya said, These two are no longer drunkards. From today on they are My servants.

291. All of you please give your mercy to them, so that birth after birth they will never forget Me.

292. Please forgive any offenses they may have committed against you. Please be merciful to them."

293. Hearing the Lord's words, Jagāi and Mādhāi fell before all the devotees and grasped their feet.

294. All the great devotees blessed them. In this way Jagāi and Mādhāi became free from their offenses.

295. Lord Caitanya said, Rise. Rise, Jagai and Madhai. You are My servants. You have no worries.

296. The prayers you spoke are all the absolute truth. No one can refute them.

297. In these bodies you could never have attained what you attained. Know for certain that you attained it only by Lord Nityānanda's mercy.

298. I will destroy all your sins. My brothers, this you will see with your own eyes."

299. At once there were no longer any sins in the bodies of Jagāi and Mādhāi. Then Lord Caitanya's body suddenly became black.

300. Lord Caitanya said, Why does everyone stare at Me?" Advaita replied, You look like Lord Kṛṣṇa, the moon of Gokula."

301. Hearing Advaita's very intelligent words, Lord Caitanya laughed. All the devotees made a great sound of Hari!"

302. Lord Caitanya said, Look. This blackness comes from the sins of these two. Perform kirtana, and these sins will go to the blasphemers."

303. Hearing the Lord's words, everyone became joyful. They blissfully sang a kirtana.

304. Lord Caitanya danced with Lord Nityānanda. Surrounding Them, the devotees sang Their glories.

305. Advaita also danced. It was because of Him that Lord Caitanya descended to this world. Therefore it was also because of Him that Jagāi and Mādhāi were delivered.

306. Everyone sang in the kirtana and clapped their hands. Everyone joyfully danced.

307. Overcome with bliss, no one was afraid of the Lord. How many thousands of times did they push Him in the kirtana?

308. Accompanied by her daughter-in-law, Mother Sacī gazed at all this. She floated in an ocean of bliss.

309. Who by seeing all this bliss did not become lost in the joy of Kṛṣṇa consciousness?

310. As they danced, the two drunkards brushed against the limbs of the Supreme Lord, limbs even Goddess Lakṣmī is afraid to touch.

311. Lord Caitanya delivered the two drunkards, but He also pushed the blasphemers of Vaiṣṇavas into the burning hell called Kumbhipāka.

312. Blasphemy does not help spiritual life. Rather, it brings only sin. Therefore one should never blaspheme the fortunate devotees of the Lord.

313. After transforming the two thieves into devotees, Lord Caitanya, who is Lord Hari Himself in a form with fair limbs, danced with His associates.

314. After dancing, Lord Caitanya sat down. Then the circle of Vaiṣṇavas around Him in the four directions also sat down.

315. Four fingers of dust had come upon every body. Still, there was not a speck of dust on any limb.

316. His body now fair as before, Lord Caitanya laughed and said to everyone,

317. Please don't think these two are sinners. I have personally burned away all their sins.

318. Staying in their bodies, I act, speak, walk, and eat. When I leave, their bodies will fall away.

319. The soul screams when even the slightest pain is present in the body. If I were not present, the body would not move. It would at once burn away.

320. In spite of the fact that he always suffers, the soul becomes proud. Declaring, 'I act. I speak.', the soul runs to a terrible death.

321. These two thought in this way. They thought, 'I am the doer'. Now I have ended all that.

322. Please know that these two are now Vaiṣṇavas. Please don't see them as different from you.

323-324. Please hear My order. Anyone who respectfully offers food to these two persons lovingly places in Lord Kṛṣṇa's mouth the sweetest nectar in the countless universes.

325. Anyone who gives them even a small quantity of food, places nectar in Lord Kṛṣṇa's mouth.

326. However, anyone who mocks or offends them will be completely destroyed."

327. Hearing the Lord's words, the Vaiṣṇavas wept with love. They bowed down before Jagāi and Mādhāi.

328. Then the Lord said, O devotees, please listen. Let us all walk to the Gaṅgā."

329. Accompanied by His associates, Lord Caitanya, who is forest flower-garlanded Lord Kṛṣṇa Himself, dived into the Gaṅgā's waters.

330. In the bliss of kīrtana, the devotees became like mischievous children at every moment.

331. Even the elder, ordinarily grave, devotees had become like children. This happened by the power of their devotional service.

332. At the end of the kīrtana there was a great festival of bathing in the Gaṅgā. Everyone was filled with bliss. The distinctions of master and servant had gone away.

333. Lord Caitanya splashed water on all the Vaiṣṇavas' bodies. No one had the power to defeat Him in splashing. Everyone fled.

334. Whomever the Lord engaged in a water-fight became, after a few moments of fighting, broken in defeat.

335. One moment Lord Caitanya, Lord Advaita, and Lord Nityānanda played in the water. Another moment Haridāsa, Srivāsa, and Mukunda played.

336-338. Srigarbha Sri Sadāśiva, Murāri, Srimān, Puruṣottama, Mukunda-Saṅjaya, Buddhimanta Khān, Vidyānidhi, Gaṅgādāsa, Jagadīśa, Gopīnātha, Haridāsa, Garuḍa, Sri Rāma, Govinda, Sridhara, Kṛṣṇānanda, Kaśīśvara, Jagadānanda, Govindānanda, and Sri Suklāmbara all played in the water.

339. How many names do I now of the countless servants of Lord Caitanya? In the future Vedavyāsa will reveal their names in the Purāṇas.

340. Everyone played in the water. Some were victorious and joyful. Others were defeated.

341. Lord Caitanya played in the water with Gadādhara, and Nityānanda played with Advaita.

342. Powerful Nityānanda gleefully splashed water in Advaita's eyes.

343. Advaita could not open His eyes. Angrily hurling abuse, He said,

344. Nityānanda, You drunkard, You've blinded My eyes! Why do I stay near a drunkard like You?

345. Srivāsa Paṇḍita found You as a wandering avadhūta. He gave You a place to stay, but even he doesn't know where You were born or what is Your caste.

346. Sacī's son acts like a thief. He always enjoys pastimes with You, a wild avadhūta."

347. The Nityānanda said, You don't feel shame on Your face? You lost. Why argue?"

348. Then Lord Caitanya said, I don't think once is enough. I only count a victory or a defeat when it is repeated three

times."

349. Advaita and Nityānanda again playfully fought. They seemed like one body in two places.
350. They fought in the water, but neither could win three times. Sometimes they won and sometimes they lost.
351. Again Nityānanda ferociously splashed water in Advaita's eyes.
352. Distraught, Advaita said, Drunkard, You won't become a sannyāsī by killing a brahmaṇa.
353. In the west You went from house to house so You could eat. No one knows Your family, birth, or caste.
354. Who are Your father, mother, and guru? No one knows. You only eat. And everyone calls You 'Avadhūta'.
355. On the pretext of speaking insults, Advaita spoke words that were actually prayers glorifying Lord Nityānanda.
Hearing these covered prayers, Nityānanda and the devotees laughed.
356. I will kill everyone! And I will not be wrong to do it!" Speaking these words, Advaita Acārya burned with anger.
357. Hearing Advaita Acārya's angry insults, the devotees laughed. On the pretext of being angry, Advaita described the spiritual truth about Lord Nityānanda.
358. Anyone who does not understand the heart of these nectar quarrels, thinks Nityānanda and Advaita are different from each other, and then praises one and criticizes the other, burns in hell.
359. Persons to whom Lord Caitanya and Lord Nityānanda are merciful will have the power to understand the words of the Vaiṣṇavas.
360. After happily speaking in this way for some time, Nityānanda and Advaita embraced.
361. The two Lords were intoxicated by drinking the nectar of love for Lord Caitanya. Then Lord Nityānanda floated and swam in the Gaṅgā.
362. Every evening, after in kīrtana tasting the nectar of love for the Lord, the devotees played in this way in the water.
363. Ordinary human beings have no power to see these pastimes of the Lord. Hiding, the demigods watched these pastimes.
364. After bathing in the Gaṅgā, Lord Caitanya and His associates came to the land and called out, Hari! Hari!"
365. After giving everyone prasādam garlands and sandal paste, Lord Caitanya gave everyone permission to return to their homes and take their meals.
366. Then Lord Caitanya presented Jagāi and Mādhāi before everyone. He took the garlands from His own neck and gave them to the two of them.
367. These pastimes never end. The Vedas say only that sometimes the people of this world can see them (āvirbhāva) , and other times they cannot (tirobhāva).
368. Returning home, Lord Caitanya washed His feet. Then He bowed down before Tulasī's feet.
369. Then Lord Caitanya sat down to take His meal. Mother Sacī placed before Him the prasādam food offered to the Lord.
370. Then, after offering prayers to all the devotees, He who is the master of the countless universes took His meal.
371. He very happily accepted the mahā-prasādam. Then He washed His mouth and sat down by the entrance.
372. Filling her eyes, Mother Sacī gazed at her son and daughter-in-law. Then her body became plunged in an ocean of bliss.
373. Who has the power to describe the great height of Mother Sacī's good fortune? Only if one hears Lord Ananta Sesa glorify it with His thousand mouths will one have the power to describe it.
374. If one simply speaks the material word ā-i" (mother), by the power of that word ā-i" he will not longer feel material suffering.
375. Gazing at her son's face, Mother Sacī, the mother of all the worlds, was not aware of even her own body.
376. When He went to take rest, Lord Caitanya gave the hiding demigods permission to depart.
377. Brahmā, Sīvā, and other demigods came there and served Lord Caitanya.
378. Without Lord Caitanya's order, no one had the power to see them. Only by the Lord's mercy can one speak about this.
379. One day Lord Caitanya sat down and one of these demigods approached Him.
380. The Lord said to him, Stay where you are." Brahmā, Siva, and other demigods rolled about on the ground in Lord Caitanya's courtyard.
381. No one can write how many demigods came. Lord Caitanya said to the devotees, Do you not see these visitors?"
382. Folding their hands, the devotees said, Lord, the three worlds serve You.
383. Lord, if You do not give us the power, what power have we to see? "
384. Anyone who hears of these wonderful secret pastimes of Lord Caitanya attains all perfections.
385. Please do not have even the slightest doubt in your heart. Brahmā and Siva regularly visited Lord Caitanya.
386. In this way Lord Caitanya, who is the life of the universes, delivered Jagāi and Mādhāi.
387. Lord Caitanya delivered everyone, everyone except the sinners who blasphemed Vaiṣṇavas.
388. If he blasphemes a devotee, even a person equal to Lord Siva will quickly perish. This is confirmed by the following words of Srimad-Bhagavatam (5.10.25):

389. mahad-vimānāt sukr̥tād dhi mādṛk
nankṣaty adūrād api śūla-pāṇiḥ

I have committed an offense. Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava."*

390. If he blasphemes a Vaiṣṇava, even the most wise philosopher will fall down. This all the scriptures declare.

391. Even Lord Kṛṣṇa's holy name, which is the great atonement for all sins, will not protect one from an offense to a Vaiṣṇava.

392. A person who follows these transcendental words of Padma Purāṇa (Brahma-khaṇḍa, 25.15) attains pure love for the Lord:

393. satām nindā nāmaḥ paramam aparādhin vitanute
yataḥ khyātim yātaḥ katham u sahate tad-vigariham

Blasphemy of the great saintly persons who are engaged in preaching of the Hare Kṛṣṇa mantra is the worst offense at the lotus feet of the holy name. The nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee. "*"

394. Lord Caitanya will deliver everyone who hears this story of the two thieves' deliverance.

395. Glory, glory to Lord Caitanya who delivered two brahmaṇa-demons. Lord Caitanya is supremely kind. He is an ocean of mercy.

396. He is very kind. He is a thousand oceans of mercy. He sees only the virtues of others. He does not see their faults.

397. A person who shuns Lord Caitanya lives a sinful life. He may live for a long time, but his life is not worth anything.

398. O Lord, please be merciful to me. Please grant that I may always chant and hear Your glories.

399. Lord Caitanya is the master of my master. I pray that I may always be the servant of my two masters.

400. I know that the narrations of Lord Caitanya's glories have neither beginning nor end. As far as I know them, I describe Lord Caitanya's glories.

I bow down to offer respects to the lotus feet of Lord Caitanya and His associates. I pray that I will not commit any offense to Them.

The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndavana dāsa, sing the glories of Their feet.

Chapter Fourteen Yamarāja's-saṅkīrtana

A Song in Hema-kiraṇiyā-rāga

1. (refrain) gaurāṅgasundara tanu prema-bhare bhela ḍagamagiā
nācate bhāli gaurāṅga raṅgiyā

His body flooded with love, Lord Caitanya happily dances.

2. caturmukha pañcamukha ādi deva-gaṇ
niti āsi caitanyera koraye seban

Brahmā, Siva, and all the demigods always serve Lord Caitanya.

3. ājñā binā keha ihā dekhite na pāre
tāmra puni thākurerā sabe sebā kore

Without the Lord's order, no one has the power to see Him. Again and again the demigods serve the Lord.

4. Every day the demigods watched the Lord's pastimes. When the Lord slept they went to their homes.

5. Seeing the deliverance of the two brahmaṇa-demons, the demigods happily said,

6. Lord Caitanya is so merciful that He delivered even these two.

7. By doing this, the Lord has placed hope in my heart. Now I hope, 'Certainly I will also be delivered'. "

8. As they returned to their homes, the demigods happily spoke these words among themselves.

9. Yamarāja, the king of pious deeds, regularly came to Lord Caitanya's home, and thus he saw all these activities of the Lord.

10. Lord Yamarāja asked Citragupta, What sins did these two perform, sins that the Lord forgave?"

11. Citragupta replied, Please hear, O Yamarāja. Why should you struggle to attain what cannot be attained?

12. If a hundred thousand scribes write for one month, they will not soon come to the end of their sins.

13. If you wish to hear the reports of the hundred thousand scribes, then by all means hear them..

14. The messengers never stop bringing reports of these two sinners' sins. The scribes have come to think these reports a great annoyance.

15. At every moment reporting these two sinners' sins, the messengers are so exhausted they are on the verge of

death."

16. The messengers said, These two sinners commit so many sins, that I find it a great burden to write them all. Why must I suffer in this way?

17. No proper punishment is written for the many sins I have written. The records are big like a mountain.

18. We scribes weep as record the sins of these two sinners. How will we survive the torture we feel?

19. Lord Caitanya made those sins a small as a sesame seed. And then He threw that sesame seed far away. Please give the order, and we will throw all these records into the ocean."

20. Yamarāja had never seen anything as glorious as the mercy that delivered these two sinners.

21. Yamarāja is by nature a great Vaiṣṇava. He is religion personified. He knows all that is in the heart of the religion of devotional service.

22. When he heard Citragupta's words, Yamarāja at once forgot his own body. He was filled the ecstasy of love for Lord Kṛṣṇa.

23. He fell unconscious on his chariot. There were no signs of life anywhere on his body.

24. There was a great commotion. Citragupta and the others grasped Yamarāja's body and wept.

25. Traveling in their chariots, the demigods sang a kīrtana. But Yamarāja's chariot was filled with lamentation.

26. Having seen the deliverance of the two brahmaṇa-demons, the demigods were singing the glories of the Lord as they traveled.

27. The demigods headed by Siva, Brahmā, and Ananta Sesa, and the sages headed by Nārada all sang about the deliverance of the two sinners.

28. Some demigods had never known such a blissful kīrtana. Other demigods, having seen the Lord's mercy, wept.

29. When they saw that Yamarāja was motionless on his chariot, all the demigods went there.

30. Ananta Sesa, Brahmā, Siva, and the sages headed by Nārada saw that Yamarāja had fallen unconscious.

31. Not knowing the reason, they were very surprised. Then Citragupta described everything.

32. Aware that Yamarāja had fainted in an ecstasy of love for Lord Kṛṣṇa, Brahmā and Siva sang a kīrtana into Yamarāja's ear.

33. Hearing the kīrtana, Yamarāja at once sat up. Again conscious, Yamarāja danced like a raving madman.

34. A supremely blissful kīrtana arose among the demigods. Filled with the ecstasy of love of Lord Kṛṣṇa, Yamarāja, the son of Sūryadeva, danced.

35. Seeing Yamarāja danced, all the other demigods also danced. Brahmā, Siva, Nārada, and the others all danced.

36. Please attentively hear of the demigods' dancing. For now, this account is very confidential, but some day the Vedas will openly reveal all this.

A Song in Sri-rāga

37. nācai dharmarāj chāḍiyā sakala lāj
kṛṣṇābeśa na jāne āpanā
saṅariyā śrī-caitanya bole ati dhanya dhanya
patita-pābana dhanyabānā

Throwing away all shyness, Yamarāja danced. Filled with the ecstasy of love for Lord Kṛṣṇa, Yamarāja did not know who he was. Meditating on Lord Caitanya, Yamarāja called out, Glorious! Glorious! The glorious savior of the fallen!"

38. huṅkāra garajana mahā-pulakita-prema
jamera bhāvera anta nāi
bihwala haiyā jam kore bahu krandan
saṅariyā gaurāṅga gosāñi

He roared and bellowed. The hairs of his body stood erect. Yamarāja's ecstasy had no end. Overcome, he wept. He was rapt in meditation on Lord Caitanya.

39. jamera jateka gaṇ dekhiyā jamera prem
ānande paḍiyā gadi' jāy
citragupta mahābhāg kṛṣṇe baḍa anurāg
malasāta puri' puri' dhāy

Seeing Yamarāja's ecstasy of love for Lord Kṛṣṇa, Yamarāja's associates fell to the ground and began to roll about in bliss. Overcome with love for Lord Kṛṣṇa, Citragupta loudly clapped His arms.

40. nāce prabhu śaṅkar haiyā dig-ambar
kṛṣṇābeśe basana na jāne
baiṣṇabera agraganya jagata karaye dhanya
kahiyā tāra-rāma-nāme

Clothed only by the four directions, Lord Siva danced. Overcome with love for Lord Kṛṣṇa, he did not think about clothing. Thus Lord Siva, the first of the Vaiṣṇavas, chanted the holy name of Lord Rāma, the name that brings

deliverance. In this way he brought good fortune to the world.

41. ānande maheśa nāce jatā-o nāhika-bāndhe
dekhi' nija prabhura mahimā
kārtika-gaṇeśa nāce maheśera pāche pāche
saṅariyā kārūṇyera sīmā

His matted locks disheveled, Lord Siva blissfully danced. Seeing their master's glorious activities, and remembering the greatness of Lord Caitanya's mercy, Kārttikeya and Gaṇeśa danced behind Lord Siva.

42. nācaye caturānan bhakti jānra prāṇa-dhan
laiyā sakala paribār
kaśyapa kardama dakṣa manu bhr̥gu mahā mukhya
pāche nāce sakala brahmār

Lord Brahmā, who thinks devotional service is the great treasure of his life, danced with his associates. Kaśyapa, Kardama, Dakṣa, Manu, Bhr̥gu, and other great souls danced behind Lord Brahmā.

43. sabe mahā-bhāgabata kṛṣṇa-rase maha-mzтта
sabe kore bhakti adhyāpanā
beḍiyā brahmāra pāṣe kānde chāḍi' dīrgha-śwāse
saṅariyā prabhura karuṇā

Intoxicated by tasting the nectar of love for Lord Kṛṣṇa, by their example the great devotees taught the truth of devotional service. Staying by Brahmā's side, they wept and sighed as they remembered Lord Caitanya's great mercy.

44. debarṣi nārada nāce rahiya brahmāra pāche
nayane bahaye prema-jal
pāiyā jaṣera sīmā kothā bā rahila bīṇā
na jānaye ānande bihwal

Following Brahmā, Devarṣi Nārada danced. Thinking of Lord Caitanya's great glory, He shed tears from his eyes. Overcome with ecstasy, he did not know where his vīṇā had gone.

45. caitanyera priya bhr̥tya śukadeva kore nṛtya
bhaktira mahimā śuka jāne
lotaiya paḍe dhūli jagāi mādhai boli
kore bahu daṇḍa paraṇāme

Lord Caitanya's dear servant Sukadeva danced. Sukadeva knew the great glory of devotional service. Rolling about in the dust, Sukadeva chanted, Jagāi! Mādhai!" Then he offered daṇḍavat obeisances.

46. nāce indra sureśwar mahā-bīra bajra-dhar
āpanāre kore anutāp
sahasra nayane dhār abirata bahe jānra
saphala haila brahma-śāp

Heroic Indra, who holds the thunderbolt and rules the demigods, lamented his own misfortune. From his thousand eyes tears flowed without stop. In this way the brahmaṇa's curse bore a good fruit.

47. prabhura mahimā dekhi' indradeba baḍa sukhi
gaḍāgaḍi jaya para-baś
kothā gela bajra-sār kothāya kiriti hār
ihāre se boli kṛṣṇa-ras

Seeing Lord Caitanya's great glory, Indra, overcome, happily rolled on the ground. Where were his thunderbolt, crown, and necklace? He was overcome by drinking the nectar of love for Lord Kṛṣṇa.

48. candra sūrya paban kubera bahni baruṇ
nāce saba jata loka-pāl
sabe-i kṛṣṇera bhr̥tya kṛṣṇa-rase kore nṛtya
dekhiyā kṛṣṇera thakurāl

Candra, Sūrya, Vāyu, Kuvera, Agni, Varuṇa, and the other rulers of planets all danced. Seeing Lord Caitanya's greatness, and tasting the nectar of love for Lord Kṛṣṇa, all of Lord Kṛṣṇa's servants danced.

49. nāce saba deba-gaṇ saba ullasita man
chota baḍa na jāne hariṣe
kata haya thelātheli tabu sabe kutuhali
nṛtya-sukhe kṛṣṇera ābeṣe

Joyful at heart, all the demigods danced. Filled with joy, they did not know who was great and who small. Filled with the happiness of love for Lord Kṛṣṇa, they pushed each other as they danced.

50. nāce prabhu bhagabān ananta yāhāra nām
binatā-nandana kori' saṅge
sakala baiṣṇaba-rāj pālana jāhāra kāj
ādi-deba seha nāce raṅge

The Lord who bears the name Ananta Sesa, danced with Garuḍa. Thus the master of the demigods happily danced with the king of the Vaiṣṇavas.

51. aja bhāba nārād śuka-ādi jata deb
ananta beḍiyā sabe nāce
gauracandra abatār brahma-daitya-uddhār
sahasra badane gāya majhe

Brahmā, Siva, Nārada, Sukadeva, and all the demigods danced with Ananta Sesa. With his thousand mouths Lord Ananta sang about Lord Caitanya, who delivered the two brahmaṇa-demons.

52. keha kānde keha hāse dekhi' mahā-parakāṣe
keha murchā pāya sei thāñi
keha bole bhāla bhāl gauracandra thākuraḷ
dhanya dhanya jagāi mādhai

Seeing Lord Caitanya's great glory, some wept, some laughed, and some fainted. Some called out, Glory, glory to Lord Caitanya! Fortunate, fortunate are Jagāi and Mādhai!"

53. nṛtya-gīta-kolāhale kṛṣṇa-jaśaḥ-sumaṅgale
pūrṇa haila sakala ākāś
mahā-jaya-jaya-dhwani ananta brahmaṇḍe śuni
amaṅgala saba gela nās

The entire sky became filled with a great tumult of singing and dancing and with the auspiciousness of Lord Kṛṣṇa's glories. Hearing the great sounds of Jaya! Jaya!" in the countless universes, inauspiciousness ran to its destruction.

54. satyaloka-ādi jini' uthila maṅgala-dhwani
swarga martya pūrila pātāl
brahma-daitya-uddhār ba-i nāhi śuni ār
prakata gaurāṅga-thākuraḷ

An auspicious sound arose and defeated Satyaloka and all the other planets. That sound filled Svargaloka, Martyaloka, and Pātālaloka. Everyone heard of Lord Caitanya's greatness and of the deliverance of Jagāi and Mādhai. No one heard of anything else.

55. hena mahā-bhāgabāt saba deba-gaṇa jat
kṛṣṇābeṣe calilena pure
gaurāṅga-candera jaś bine āra kona ras
kāhāra badane nāhi sphure

Filled with love for Lord Kṛṣṇa, the great-devotee demigods returned to their cities. Only Lord Caitanya's glories, and nothing else, was on their tongues.

56. jaya jagata-maṅgal prabhu gauracandar
jaya sarba-jība-loka-nāth
uddhārila karuṇāte brahma-daitya jena-mate
saba prati koro dṛṣṭi-pāt

O Lord Caitanya, O auspiciousness of the worlds, glory to You! O master of all souls and all worlds, glory to You! As You mercifully delivered the two brahmaṇa-demons, please place Your glance of mercy on us.

57. jaya jaya śrī-caitanya saṁsāra-tāraka dhanya
patita-pābana dhanyabānā
śrī-kṛṣṇa-caitanya nityānanda-cānda prabhu
bṛndābana-dāsa guṇa-gānā

O Lord Caitanya, O glorious savior of the worlds, O glorious savior of the fallen, glory, glory to You! I, Vṛndavana dāsa, sing the glories of the two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda.

Chapter Fifteen Madhavanandopalabdhī Madhai Feels Transcendental Bliss

A Song in Māyūra-rāga

1. (Refrain) dekha gauracandera kati bhāti
śiba śuka nārad dheyamāne na pā-oyat
so-pahuṁ akiñcana-saṅge dinarāti

Please gaze at Lord Caitanya's glory. Even Siva, Sukadeva, and Nārada cannot find it in their meditations. Still, day and night Lord Caitanya stays with people who have nothing.

2. hena-mate nabadwīpe biśwambhara rāy
ananta acintya-lilā karaye sadāy

In this way Lord Caitanya always enjoys limitless and inconceivable pastimes in Navadvīpa.

3. eta saba prakāṣe-o keha nāhi cine
sindhu-majjhe candra jena na jānila mīne

As a fish in the water does not understand the true nature of the moon, so the people of Navadvīpa do not understand the true nature of Lord Caitanya.

4. By Lord Caitanya's mercy, Jagāi and Mādhāi lived as very religious persons in Nadiyā.
5. At sunrise they would bathe in a secluded place in the Gaṅgā. Every day they chanted 200,000 holy names of Lord Kṛṣṇa.
6. Moment after moment they rebuked themselves. They always chanted Kṛṣṇa!" and wept.
7. They always tasted the nectar of love for Lord Kṛṣṇa. They saw that Lord Kṛṣṇa is the most merciful in all the worlds.
8. When they remembered their previous violent activities, they wept and fell unconscious to the ground.
9. They called out, Father Caitanya, O savior of the fallen!" Remembering Lord Caitanya, they wept again and again.
10. Filled with the bliss of remembering Lord Kṛṣṇa, they did not worry about eating. Remembering Lord Caitanya's mercy, they wept.
11. Lord Caitanya and His associates were kind and always comforted them.
12. Lord Caitanya personally came and gave them prasādam. Still, they were not peaceful at heart.
13. When he remembered how he attacked Lord Nityānanda, Mādhāi wept again and again.
14. Lord Nityānanda had forgiven all his offenses. Still, Mādhāi was not happy at heart.
15. I made blood flow from Lord Nityānanda's body." Speaking these words, he rebuked himself again and again.
16. He said, I am a sinner. I attacked the body of someone who enjoys pastimes with Lord Caitanya."
17. Remembering all this, Mādhāi would fall unconscious. Day and night he wept. He thought of nothing else.
18. Thinking Himself a small boy, Lord Nityānanda happily wandered in Nadiyā day and night.
19. Lord Nityānanda was always blissful. He was never proud. He wandered in all the towns of Nadiyā.
20. One day, in a secluded place, Mādhāi fell down and grasped Lord Nityānanda's feet.
21. With tears of love He washed the Lord's feet. A blade of grass between his teeth, he glorified the Lord with prayers.
22. He said, As Lord Viṣṇu You protect the worlds. As Lord Ananta Seṣa You hold the worlds on Your hoods.
23. Your transcendental form is devotional service personified. In their hearts Siva and Pārvatī always meditate on You.
24. Devotional service is Your property. You kindly give devotional service. No one is more dear to Lord Caitanya than You.

25. By Your mercy powerful Garuḍa happily carries Lord Kṛṣṇa in His pastimes
26. With Your countless mouths You praise Lord Kṛṣṇa's virtues. You teach that devotional service is the best of all spiritual activities.
27. Nārada Muni sings Your glories. Lord Caitanya is Your great treasure
28. You divided the Yamunā. By serving You, King Janaka attained transcendental knowledge.
29. You are the Supreme Personality of Godhead. All the truths of religion rest within You. The Vedas call You by the name Adi-deva (the first Lord).
30. You are the father of the universes and the master of yoga. You are the great bowman Lakṣmaṇa.
31. You crush the atheists. You are the great teacher and the Lord who enjoys transcendental mellows. You know everything of Lord Caitanya's mission in this world.
32. Because she serves You, Goddess Mahā-Māyā is worshiped in this world. The countless universes seek the shadow of Your feet.
33. You are the greatest devotee of Lord Caitanya. You are devotional service personified. You have all of Lord Caitanya's power.
34. You are Lord Caitanya's bed. You are His throne. You are His couch. You are His parasol. You are the treasure of His life.
35. You are not different from Lord Kṛṣṇa. You are all of Lord Caitanya's incarnations.
36. You kill all the atheists and offenders. Still, O Lord, please save this fallen person.
37. You protect all the Vaiṣṇavas. You teach the science of Lord Viṣṇu's devotional service.
38. By Your mercy, the demigod Brahmā creates the universe. Revatī, Vāruṇī, and Kānti all serve You.
39. From Your anger Mahā-Rudra is manifested. Through him You destroy the worlds.
40. This is described in these words of the Viṣṇu Purāṇa (2.5.19):

saṅkarṣaṇātmako rudro
niṣkramyātti jagat-trayam

'Manifested from Lord Saṅkarṣaṇa, Rudra destroys the three worlds.'

41. You do everything, but still You do nothing. You are the master of the countless universes. You hold everything to Your chest.
42. Your blissful body is very soft. Lord Kṛṣṇa enjoys pastimes of sleeping on Your body.
43. I attacked Your graceful body. No one is more cruel or sinful than I.
44. Goddess Pārvatī and Lord Siva's nine hundred million maidservants worship Your transcendental body.
45. By remembering Your transcendental body one becomes free from the bonds of material life. I made blood flow from that transcendental body.
46. By serving Your body King Citraketu easily became the first of Vaiṣṇavas.
47. I, a great sinner, attacked the body countless universes meditate on.
48. By serving Your body Saunaka and the other sages at Naimiṣāraṇya become free from the bondage of birth and death.
49. By attacking Your body, Indrajit ran to his own destruction. By attacking Your body, Dvidiva perished.
50. By attacking Your body, Jarāsandha ran to his death. I attacked Your body. I cannot be happy.
51. When he insulted You, Kṛṣṇa's brother-in-law Rukmī had to give up his life.
52. Although he was supposed to live as long as Brahmā, Romaharṣaṇa Sūta found his long life burned to ashes when he did not rise upon seeing You.
53. When they insulted You, King Duryodhana and his kinsmen almost lost their lives. No one could save them.
54. By divine arrangement, some great devotees there knew the truth about You.
55. Thus by the words of Kuntī, Bhīṣma, Yudhiṣṭhira, Vidura, and Arjuna, Duryodhana and his kinsmen were saved.
56. Simply by insulting You, they lost their lives. By violently attacking You, in what hellish world must I live?"
57. Speaking and speaking in this way, Mādhāi floated in spiritual love. Then he grasped Lord Nityānanda's feet to his chest.
58. He prayed, Anyone who holds these feet will never die. You have come to this world to save the fallen souls.
59. O father, please save this surrendered soul. You are Mādhāi's maintainer, wealth, and life.
60. Glory, glory to Padmavati's son! Glory to Nityānanda, the Vaiṣṇavas' treasure!
61. Glory, glory to the blissful Lord free of all anger! O Lord, please forgive this surrendered soul's offense.
62. I am a cruel outcaste. I am an ungrateful poisonous snake. O Lord, please forgive me."
63. Hearing Mādhāi's emotional prayers, Lord Nityānanda smiled and said,
64. Rise. Rise, Mādhāi. You are My servant. I am present in your body.
65. When he hits his small son, does the father become unhappy? I think your hitting Me is like that.
66. Anyone who hears your prayers will become devoted to My feet.
67. You have attained My master's mercy. Therefore I cannot find even a single sesame seed's worth of fault in you.
68. Anyone who worships Lord Caitanya is My very life. Yuga after yuga, I rescue him.
69. Anyone who worships Me but does not worship Lord Caitanya, brings pain to Me. Such a person suffers birth after birth."
70. After speaking these words, Lord Nityānanda happily embraced Mādhāi. In this way Mādhāi become free of all sufferings.

71. Grasping Lord Nityānanda's feet, Mādhāi spoke again. He placed another request before the Lord.
 72. He said, Lord, You reside in the hearts of all living beings. I have done violence to many living beings.
 73. I do not know all the living beings I have violently attacked. If I knew them, I would beg forgiveness from them.
 74. How will the people I offended ever forgive me?
 75. Lord, if You are merciful to me, please tell me what I should do."
 76. Lord Nityānanda said, Listen. I will tell you what to do. Build a bathing-ghāta by the Gaṅgā.
 77. When the people find it easy to bathe in the Gaṅgā, they will bless you.
 78. Service to the Gaṅgā breaks offenses into pieces. What better blessing can you attain?
 79. Greet everyone very humbly and bow down before them. Then everyone will forgive all your offenses."
 80. Accepting this advice, Mādhāi many times circumambulated Lord Nityānanda.
 81. He chanted Kṛṣṇa! Kṛṣṇa!", and tears fell from his eyes. He built that bathing-ghāta by the Gaṅgā. Everyone watched.
 82. Watching, everyone became filled with wonder. Mādhāi offered daṇḍavat obeisances to everyone.
 83. He said, Please be merciful and forgive all the offenses I committed, knowingly or unknowingly, against you."
 84. Mādhāi wept. Everyone else wept. Everyone blissfully remembered Lord Kṛṣṇa.
 85. Hearing of this, everyone said, Nimāi Paṇḍita changed Jagāi and Mādhāi into people of the highest character."
 86. Hearing of this, everyone became surprised. They said, Nimāi Paṇḍita is not a human being.
 87. Not knowing the truth, wicked men criticized Him. Nimāi Paṇḍita truly glorifies the Supreme Lord.
 88. Nimāi Paṇḍita is truly a servant of Lord Kṛṣṇa. Anyone who mocks Him will perish.
 89. Anyone who has the power to turn these two sinners into good men must be the Supreme Personality of Godhead Himself, or at least a person to whom the Lord has given His powers.
 90. Nimāi Paṇḍita is not an ordinary human being, a resident of the material world. Now His glory is openly known."
 91. In this way the people of Nadiyā spoke. They did not associate with anyone who blasphemed the Lord.
 92. Mādhāi performed severe austerities. People called him brahmacārī".
 93. He always stayed at the bathing-ghāta and looked at the Gaṅgā. Spade in hand, he worked very hard.
 94. Even today the mark of Lord Caitanya's mercy is still present. Everyone still calls that bathing-place Mādhāi-ghāta".
 95. How great is Lord Caitanya's glory! By Lord Caitanya's mercy, the two thieves were delivered.
 96. The words of this Madhya-khaṇḍa are like nectar, for they describe the Lord's deliverance of the two offenders.
 97. Only demons are unhappy to hear these pastimes of Lord Caitanya.
 98. The narration of these pastimes of Lord Caitanya are a great treasure hidden even from the four Vedas. Please hear them with great attention.
 99. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Sixteen Suklambara-taṇḍula-bhojana The Lord Eats Suklambara's Rice

1. Glory, glory to Lord Caitanya, the Supreme Personality of Godhead! Glory, glory to the dear devotees of Lord Caitanya!
 2. Accompanied by His devotees, Lord Caitanya always performed saṅkīrtana in Navadvīpa.
 3. At night, and behind closed doors, Lord Caitanya performed kīrtana. Outsiders could not enter.
 4. One day, as Lord Caitanya danced in Srivasa's house, Srivasa's mother-in-law hid in the house.
 5. Srivasa Paṇḍita and the other devotees did not know this. She hid behind a large basket in a corner.
 6. By hiding how can one become fortunate at heart? Persons who have only a little good fortune do not have the power to see Lord Caitanya's dancing.
 7. Dancing and dancing from room to room, Lord Caitanya said, Why am I not ecstatic?"
 8. As the Supersoul in the hearts of all beings, Lord Caitanya knew everything. Even though He knew, He acted as if He were eager to know.
 9. Dancing again and again, He finally said, I am not happy. Is someone hiding here?"
 10. Everyone searched the whole house. Srivasa personally looked in every room.
 11. Saying, There is no outsider here", he resumed the kīrtana. Still, Lord Caitanya did not feel ecstasy.
 12. Again Lord Caitanya stopped and said, I do not feel happy. Lord Kṛṣṇa is not merciful to Me today."
 13. All the devotees became very afraid at heart. They said, But for us, no one is here.
 14. Perhaps one of us committed an offense, and that is why the Lord is not happy at heart."
 15. Again Srivasa went through the house. This time he saw his mother-in-law hiding.
 16. Overcome with love for Lord Kṛṣṇa, Srivasa became like a wild man. Srivasa wasn't a materialist, an outsider. Why did he become proud and angry?
 17. It was because of Lord Caitanya's words that Srivasa's body trembled. On Srivasa's order, the mother-in-law was grabbed by the hair and thrown outside.
 18. Only Srivasa knew this had happened. No one else knew. At that moment Lord Caitanya became ecstatic as He danced.

19. Lord Caitanya said, Now I feel the ecstasy in My heart." Smiling, Srivasa Paṇḍita sang in the kīrtana.

20. Then circle of Vaiṣṇavas blissfully sang a tumultuous kīrtana.

21. The fair lion that was Lord Caitanya blissfully danced. Powerful Lord Nityānanda danced with Him.

22. Who has the power to see Lord Caitanya's pastimes? Only when the Lord gives the right to see them can a person see them.

23. Every day Lord Caitanya performed hari-nāma saṅkīrtana. Not everyone could see these pastimes.

24. Another day Lord Caitanya danced and danced, but did not feel ecstasy. He looked in the four directions.

25. Lord Caitanya said, Why am I not happy today? Did I commit an offense? To whom?"

26. Advaita Acārya was naturally devoted to Lord Caitanya. He thought Himself a servant of Lord Caitanya. He never thought Himself anything else.

27. When Lord Caitanya sat on the Deity-throne, Advaita placed the Lord's feet on His head.

28. When Lord Caitanya displayed His divine powers and opulences, Advaita floated in an ocean of bliss.

29. Then Lord Caitanya would declare, Nārā, You are My servant. At those times Advaita felt limitless joy.

30. No one has the power to understand the inconceivable nature of Lord Caitanya. One moment He grasps the Vaiṣṇavas' feet.

31. Then He places a blade of grass between His teeth. Then He weeps. Then He calls out, O father Kṛṣṇa! You are My very life!"

32. When He wept, even the stones broke into pieces. Always thinking Himself a servant of Lord Kṛṣṇa, Lord Caitanya enjoyed pastimes.

33. Before everyone, Lord Caitanya would break apart the idea that He is the Supreme Personality of Godhead. As if He did not already know everything, He asked,

34. I must have acted badly. Tell me what I did. If I acted badly, I will die in a moment.

35. Kṛṣṇa is My life and My treasure. He is My duty. O My brothers, You are My friends birth after birth.

36. My goal is to serve Lord Kṛṣṇa. I have no other goal. All of you please teach Me how to serve Him. If you don't, then My heart will go astray."

37. Frightened, the devotees drew back. No one breathed. No one spoke.

38. At other times, the Lord would give orders to the devotees. At those times the devotees were able to touch the Lord's feet.

39. Seeing the Vaiṣṇavas, Lord Caitanya would think Himself their servant. Standing up, He would respectfully touch the dust of their feet.

40. At this the Vaiṣṇava would feel unhappy at heart. That is why the Lord would then embrace them.

41. Lord Caitanya always thought Advaita Acārya His spiritual master. At this Advaita would feel very unhappy.

42. Advaita was not able to serve Lord Caitanya directly. While Lord Caitanya slept, Advaita would grasp the Lord's feet.

43. In His heart He meditated on Lord Caitanya's feet. Advaita always desired to serve Lord Caitanya directly. That was His constant desire.

44. Although He did not have the power to serve Him directly, Advaita yearned to serve Lord Caitanya. Therefore Advaita resorted to stealing the dust from Lord Caitanya's feet.

45. When Lord Caitanya fainted in ecstatic love, Advaita approached the Lord's feet.

46. Offering daṇḍavat obeisances, Advaita fell before the soles of the Lord's feet. With the tears from His eyes, Advaita washed Lord Caitanya's feet.

47. When Lord Caitanya fainted in ecstasy, on His own head Advaita wiped the Lord's feet. Offering daṇḍavat obeisances, He worshiped the Lord.

48. Only because he had attained Lord Caitanya's great, great mercy could Advaita act in these ways.

49. Therefore Advaita was the first of the Vaiṣṇavas. All the Vaiṣṇavas affirmed, Advaita is very fortunate."

50. Wicked persons do not understand the secret of Lord Advaita's transcendental glories.

51. One day Lord Caitanya danced, and Advaita happily followed Him.

52. Then Lord Caitanya fell unconscious. Seeing this, Advaita anointed His limbs with the dust of the Lord's feet. Then He hid.

53. Lord Caitanya was perfectly aware of all these wonderful activities. Then Lord Caitanya began dancing again. Dancing and dancing, He did not feel happy.

54. Lord Caitanya said, Why is it not revealed to My heart? Whom have I offended, that now I do not feel joyful?

55. What was stolen from Me. Who stole it? Because of this offense, I have no power to dance in ecstasy.

56. Did someone touch the dust of My feet? Tell the truth. Don't worry. This I tell to you."

57. Hearing the words of He who is the Supersoul present in everyone's heart, the devotees became afraid. Silent, no one spoke.

58. If they spoke, they were afraid of Advaita's response. If they did not speak they would die. Understanding their dilemma, Advaita folded His hands and said,

59. If a thief cannot take directly, he will take when no one is looking.

60. I am the thief. Please forgive My transgression. If it displeases You, I will not do it."

61. Advaita's words made Lord Caitanya angry. On the pretext of angry words Lord Caitanya described the glories of Advaita.

62. He said, You destroy everything, and even then You feel no remorse in Your heart.

63. Then, when everything is destroyed, You won't be happy unless You destroy Me also.

64. You kill the ascetics, saṁnyāsīs, yogīs, and philosophers. Whom do You not kill with Your trident?

65. When people grasp Your feet to attain the goal of life, You respond by killing them.

66. A certain sincere Vaiṣṇava who lives in Mathurā has come to see the glory of Your feet.

67. After seeing You, how can anyone attain devotion to Lord Viṣṇu? Whatever devotion he attains, Your eternal potency will take away.

68. When You touch the dust of a person's feet, You destroy him. Without mercy You destroy him.

69. Lord Kṛṣṇa has given to You all the devotion that exists in the countless universes.

70. Still You rob from a small person who has little. There is no mercy in Your heart. You rob from the poor.

71. You are a hoodlum. You are the greatest of robbers. You have robbed My happiness of love for Lord Kṛṣṇa."

72. In this way, on the pretext of criticizing Him, Lord Caitanya praised Advaita Acārya. Hearing the Lord's words, all the devotees floated in bliss.

73. Then Lord Caitanya said, You have robbed Me. Can I not rob You? Look! Look! I will rob from the robber."

74. After speaking these words, Lord Caitanya grasped Advaita's feet and, laughing and laughing, took the dust that was there.

75. Advaita had no power to defeat the fair lion of Lord Caitanya. On His own head Lord Caitanya rubbed Advaita's feet.

76. Holding to His own chest Advaita's feet, Lord Caitanya said, Look! Look! I have tied up the thief. I have imprisoned Him in My heart.

77. A hundred times You robbed Me. I am the master of the house. Now, in one time, I reclaim all that was robbed from My house."

78. Then Advaita said, What You say is true. You are the master of the house. I did not understand anything.

79. My life, intelligence, mind, and body are all Your property. Lord, if You kill someone, who can protect him?

80. You give happiness, and You also give suffering. If You punish someone, who can protect him?

81. Nārada and the sages went to Dvaraka City to see the life's treasure that is Your feet.

82. Then You would take the dust from their feet. What could they do then? That I ask You.

83. When You take the dust of his feet, what can Your servant do?

84. How can Your servant give the dust of his feet to You? Who can disobey Your command?

85. It is not right for the Supreme Lord to act in this way. You will destroy me, and You think it is funny.

86. You may either protect Me or destroy Me. Lord, You will do whatever You wish."

87. Then Lord Caitanya said, You are the keeper of the storehouse of devotional service. That is why I serve Your feet.

88. Anyone who anoints his body with the dust of Your feet will float in the nectar of pure love for Lord Kṛṣṇa.

89. If You do not give it, no one can attain devotional service. Please know perfectly well that, I am Your property."

90. You can sell Me as You like. Lord, I tell You the truth."

91. In their hearts all the devotees meditated on Lord Caitanya's great mercy to Advaita.

92. They said, The Lord has truly served Him. Therefore Advaita is a very exalted person. Ten million liberations are not equal to a small fragment of the mercy Advaita has attained.

93. Even the demigod Siva never attained mercy like the mercy Advaita attained from Lord Caitanya."

94. We are fortunate to associate with such an exalted devotee. The dust of this devotee's feet we place on all our limbs."

95. The devotees were very happy to praise Advaita. Because of their past misdeeds, the sinners feel unhappy to hear Advaita's glories.

96. Everything I have now said is true. They who have no faith in the Vaiṣṇavas' words will perish.

97. Lord Caitanya stood up and said, Haribol!" Then the devotees around Him in the four directions began to sing.

98. Overcome with bliss, forgetting all else, and now become like a wild man, Advaita Acārya danced.

99. Placing His hand on His beard and knitting His eyebrows, Advaita Acārya, the master of Śāntipura, loudly roared. Then He began to dance.

100. Day and night everyone happily sang, Jaya Kṛṣṇa! Gopāla! Govinda! Vanamālī!"

101-102. When Lord Caitanya danced, powerful, glorious, and ecstatic Lord Nityānanda carefully watched from every direction, He held His arms out, ready to catch Lord Caitanya if He fell.

103. Filled with ecstatic love, Lord Caitanya danced. What tongue has the power to describe Him?

104. Fulfilling the desires of His heart, Balarāma and Sarasvatī sing the Lord's glories.

105. One moment Lord Caitanya fell unconscious. The next moment He trembled. The next moment He humbly placed a blade of grass between His teeth. The next moment He was wild and arrogant.

106. The next moment He laughed. The next moment He sighed. The next moment He became morose. In this way Lord Caitanya manifested the symptoms of ecstatic love.

107. One moment Lord Caitanya sat in a vīrāsana posture and laughed uproariously.

108. In this way He gave His mercy to everyone and made everyone fortunate. Then the all the Vaiṣṇavas became plunged in an ocean of bliss.

109. Seeing Suklāmbara Brahmācārī before Him, Lord Caitanya, who is the Supreme Personality of Godhead, Lord Hari, gave His mercy.

110. Please hear the story of Suklāmbara. He lived in Navadvīpa, where the Lord Himself was born.

111. Suklāmbara was very peaceful and dutiful. No one could understand that he was a very great devotee of the Lord.

112. Carrying a small satchel over his shoulder, he begged alms from house to house in Navadvīpa. Day and night chanting, Kṛṣṇa!", he wept.

113. The people thought him an ordinary beggar. They did not understand him. He begged alms even from the poorest persons.

114. Each day the brāhmaṇa Suklāmbara begged alms, offered the food he had received to Lord Kṛṣṇa, and then ate the remnants Lord Kṛṣṇa left.
115. By Lord Kṛṣṇa's blissful mercy, he never knew poverty. At home he always chanted, Kṛṣṇa!"
116. Who has the power to understand a person who has received Lord Caitanya's mercy. One who has himself received Lord Caitanya's mercy can understand.
117. Suklāmbara was a great devotee of Lord Viṣṇu. He was like poverty-stricken Sudāmā brāhmaṇa, who lived in ancient times.
118. He was always present when Lord Caitanya danced. That was Lord Caitanya's special mercy to him.
119. His satchel still over his shoulder, the brāhmaṇa Suklāmbara happily danced. Watching him, Lord Caitanya and all the Vaiṣṇavas smiled.
120. Entering the mood of the Supreme Personality of Godhead, Lord Caitanya sat down. His satchel over his shoulder, the brāhmaṇa Suklāmbara danced, wept, and laughed.
121. Watching Suklāmbara, merciful Lord Caitanya said, Come here. Come here." Then the merciful Lord said to him,
122. Birth after birth you are My poverty-stricken servant. Giving Me everything, you remain a beggar.
123. At every moment I wish to accept what you offer. If you do not give, then by force I take and eat.
124. I Dvārakā I forcibly took your rice and ate it. Have you forgotten? Goddess Lakṣmī grabbed My hand."
125. After speaking these words, Lord Caitanya thrust His hand into Suklāmbara's satchel and began to chew handful after handful of rice.
126. Suklāmbara said, Lord, all is lost! These are all broken pieces of rice!"
127. The Lord said, I eat your broken pieces of rice, but I do not desire even nectar when it is offered by persons who are not My devotees."
128. The Lord is blissful and independent. He is His devotees' life. Who can stop Him from eating His devotees' rice?
129. Seeing the Lord's mercy, all the devotees placed their heads in their hands and wept.
130. Not knowing where they were, they fell to the ground and wept. Seeing the Lord's mercy, everyone was overcome.
131. Then arose a very blissful kīrtana of Lord Kṛṣṇa's names. From children to elders, everyone sang and wept.
132. Some humbly placed a blade of grass between their teeth. Some bowed down. Some said, Lord, please never abandon me."
133. Saintly Suklāmbara rolled on the ground. The king of Vaikuṇṭha had happily eaten his rice.
134. The Lord said, Listen. Listen, Suklāmbara Brahmācārī. I always enjoy pastimes in Your heart.
135. What you eat is what I eat. When You walk about collecting alms, I also walk about.
136. I descended to this world to give devotional service and pure love (prema-bhakti). Birth after birth you are My affectionate servant.
137. Now I give you devotional service and pure love. Please know for certain: 'Devotional service and pure love are My life breath'."
138. Hearing this blessing given to Suklāmbara, the circle of Vaiṣṇavas made a great sound of Jaya! Jaya! Hari!"
139. What fortunate person knows the nectar heart of the devotees? Even though they are servants of Goddess Lakṣmī's husband, they still go begging from house to house.
140. Goddess Lakṣmī's husband, Lord Caitanya, ate the rice Suklāmbara brāhmaṇa had begged from ten homes.
141. In the Vedas the Supreme Personality of Godhead, who is a great treasure-house of transcendental virtues, describes the rules of offering, with mudras, food to Him.
142. If these rules are not followed, the Lord will not accept anything. Still, when He comes to His devotee's doorstep, the Lord pounds those rules into powder.
143. Suklāmbara's rice is the proof of this. Therefore love and devotion are the life-breath of all rules and regulations.
144. Orders and prohibitions are all servants of love and devotion. Anyone unhappy with this will perish.
145. Vedavyāsa affirms that love and devotion are at the root of all rules and regulations. Lord Caitanya showed how this is true.
146. Suklāmbara brāhmaṇa did not do any mudrās. He did not even make an offering. Still, the Lord ate his rice with great care.
147. Persons blinded by sense pleasures do not understand the heart of all this. Persons intoxicated by wealth, family, and children do not understand the Vaiṣṇavas.
148. Lord Kṛṣṇa never accepts the opulent worship and offerings of fools who, seeing them only as poverty-stricken people, mock the Vaiṣṇavas.
149. This is described in the following words of Srimad-Bhāgavatam (4.31.21):

na bhajati kumaṇiṣiṇām sa iyaṁ
 harir adhanātma-dhana-priyo rasa-jñāḥ
 śruta-dhana-kula-karmaṇām madair ye
 vidadhati pāpam akiṇcanesū satsu

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy, and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.*

150. Lord Kṛṣṇa is the life-breath of the materially impoverished devotees." This all the Vedas sing. Lord Caitanya personally showed the truth of this.

151. Anyone who hears this story of how the Lord ate Suklāmbara's rice will attain pure love and devotion for Lord Caitanya's feet.

The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Seventeen Bhakta-mahima-varṇana Description of the Glories of the Devotees

1. Glory, Glory to Lord Caitanya Mahāprabhu! Glory to Lord Nityānanda, whose transcendental form should be served by all!

2. Anyone who hears the narrations of this Madhya-khaṇḍa, narrations sweet like nectar, destroys the sins and offenses in his heart.

3. Concealing His true identity, Lord Caitanya always performed saṅkīrtana in Navadvīpa.

4. When Lords Caitanya walked in the town, all who saw Him thought He was Kāmādeva himself.

5. Seeing His activities, the people thought the Lord was proud. Seeing the great power of His learning, the materialists and offenders feared Him.

6. Lord Caitanya thought the bhattachāryas learned in Sanskrit grammar no more important than a blade of grass.

7. Accompanied by His servants, and His true identity concealed, Lord Caitanya happily walked in the town.

8. The materialists and offenders said, Nimāi Paṇḍita, soon the king will send out an order for You.

9. In secret You perform kīrtana at night. Even though they cannot see You, the people curse You moment after moment.

10. These are not lies. The people's words will bear this fruit. We are Your friends. That's why we tell You."

11. The Lord replied, So be it. So be it. I have wished to hear words like this. I will see the king.

12. From childhood I have studied all the scriptures. But, thinking me only a boy, no one will question Me about them.

13. It is My desire that people seek Me out and ask questions of Me."

14. Then the materialists and offenders said, The king just wants to hear the kirtana. He doesn't want a scholarly debate. He is a Muslim."

15. Thinking the materialists and offenders no more important than a blade of grass, Lord Caitanya returned to His home.

16. The Lord said, Today I spoke with some materialists and offenders. Everyone please do saṅkīrtana. Then My unhappiness will perish."

17. The Lord Caitanya, the king of Vaikuṇṭha, danced. Surrounding Him in the four directions, His followers sang.

18. After dancing and dancing, the Lord said, O My brothers, why do I not feel ecstatic love today?

19. Today I spoke with some materialists and offenders. Perhaps that is why I do not feel ecstatic love.

20. Perhaps I offended you all. Please forgive My offense and save My life."

21. Exalted Lord Advaita knitted His eyebrows and danced. He said, Why would You feel ecstatic love? Nārā had dried it all up.

22. I did not attain ecstatic love. Neither did Srivasa attain it. Go ahead. Enjoy pastimes of ecstatic love with the sellers of flowers and sesame seeds.

23. You made Your avadhūta a servant of ecstatic love. Meanwhile I am left outside. Srivasa Paṇḍita is also left outside.

24. We are not qualified to attain ecstatic love. Your avadhūta come here and became the gatekeeper of the store-house of ecstatic love.

25. Lord, if You do not give Me ecstatic love, then I will dry up all Your love, and I will not be even slightly at fault."

26. Lord Advaita is always intoxicated with ecstatic love for Lord Caitanya. He gives no thought to what He says or does.

27. He always praises the devotees of Lord Kṛṣṇa. They have the power to sell Him as they wish.

28. By the power of His pure devotion, Advaita can sell even Lord Kṛṣṇa. Why should it be surprising, then, that Advaita speaks in this way?

29. The Lord makes His devotees flourish in many different ways. Who has the power to understand His mercy and punishment?

30. Lord Caitanya was morose. He could not attain the happiness of ecstatic love. However Advaita clapped His hands and happily danced.

31. Hearing Advaita's words, Lord Caitanya gave no reply.

32. The Lord broke the door and ran outside. Nityānanda and Haridāsa ran after Him.

33. Thinking that His body was now empty of all spiritual love, the Lord decided to drown in the Gaṅgā.

34. Lord Caitanya jumped into the Gaṅgā. Nityānanda and Haridāsa jumped in after Him.

35. Nityānanda hastily grabbed the Lord's hair and Haridāsa grabbed His feet.
36. Then they dragged Him to the shore. Lord Caitanya said, Why did you drag Me out?
37. Why should I stay alive if there is no ecstatic love in My life? Why did You two rescue Me?"
38. Trembling, they thought, What will happen now?" Looking at Nityānanda, Lord Caitanya said,
39. Why did You grab Me by the hair?" Nityānanda replied, Why did You try to commit suicide?"
40. Lord Caitanya said, I know You are always very agitated." Nityānanda said, Lord, please forgive everything.
41. The person You now tried to punish is the same person for whose sake You tried to leave Your body.
42. Your servant may have spoken arrogantly. Does that mean You should leave us? You are the very life of Your servants."

43. Nityānanda shed tears of love. Lord Caitanya was His life, wealth, and friend. He was everything to Him.
44. The Lord said, Listen, Nityānanda and Haridāsa. You followed Me here.
45. If anyone asks about Me, tell them, 'I did not see Him.'
46. Now I will go into hiding. If you tell anyone, the result will not be My fault."
47. After speaking these words, Lord Caitanya went to Nandana Acārya's home. Following the Lord's order, Nityānanda and Haridāsa kept the secret.

48. Not hearing any news of Lord Caitanya, the devotees were filled with grief. They became rapt in thinking of Lord Kṛṣṇa.
49. Overcome with feelings of separation, everyone wept. They could not speak. Their hearts were on fire.
50. It was as if lightning had fallen on everyone. Advaita thought Himself a great offender.
51. Considering Himself a great offender, and unhappy in separation from the Lord, Advaita stayed at home and fasted.
52. Overcome with grief, everyone returned to their homes. In their hearts they carefully kept the treasure of Lord Caitanya's feet.

53. Arriving at Nandana Acārya's home, Lord Caitanya sat down on the throne of Lord Viṣṇu.
54. Seeing that great auspiciousness had come to his house, Nandana Acārya, falling to the ground, offered daṇḍavat obeisances.
55. He quickly brought new garments. Lord Caitanya shed His wet clothes.
56. With prasādam sandal-paste, garlands, splendid arghya, and fragrances, Nandana Acārya decorated Lord Caitanya's graceful limbs.
57. Bringing betelnuts and camphor, he placed them in their Lord's mouth. To please His devotee, the Lord happily chewed them.

58. Nandana Acārya's service made Lord Caitanya forget all His sufferings. Holding more betelnuts, Nandana sat down.
59. Lord Caitanya said, O Nandana, please hear My words. Will you give Me a place to hide?"
60. Nandana said, Lord, that is a very difficult task. Where can I hide You in this material world?
61. I cannot hide You in my heart. The devotees will know You are there.
62. If I cannot hide You even in the midst of the milk-ocean, how can I hide You in this external world?"
63. Hearing Nandana Acārya's words, Lord Caitanya smiled. The Lord spent that night in Nandana's home.
64. Fortunate Nandana Acārya spent the whole night conversing with Lord Caitanya.
65. As the two of them talked about the nectar of Lord Kṛṣṇa, the night passed like a single moment. Then the Lord said, Now it is day."

66. At first the Lord wanted to punish Advaita, but at the end in His heart He became very merciful.
67. Glancing at Nandana Acārya, the Lord gave this order: Go and bring the devotee Srivasa Paṇḍita here."
68. Nandana quickly went to Srivasa's house, returned, and placed Srivasa before the Lord.
69. Seeing the Lord, Srivasa Paṇḍita wept with love. The Lord said, Don't be unhappy at heart."
70. The merciful Lord then asked, Please tell Me the news of Advaita Acārya. How is He?"

71. What is the news?", Srivasa repeated. Lord, since yesterday Advaita Acārya has been fasting.
72. Lord, He is like a walking corpse. Please show Yourself to Him and make Him happy.
73. How can we bear this? Lord, You are our very life.
74. Since yesterday we have been without You. You are the very life for all of us. Why must we continue to suffer in this way?

75. You have already beaten us with words like a stick. Now please give us Your mercy."
76. After hearing Srivasa's words, the merciful Lord went to Advaita.
77. Lord Caitanya saw that Advaita had fallen unconscious. In His heart Advaita thought Himself a great offender.
78. When He had the Lord's mercy, He was intoxicated with pride. Now that He was punished by the Lord, His body trembled.

79. Looking at Advaita, merciful Lord Caitanya said, Rise, Advaita Acārya. It is I, Viśvambhara."
80. Embarrassed, Advaita said nothing. In a heart filled with love He meditated on Lord Caitanya's feet.
81. Again Lord Caitanya said, Rise, Advaita Acārya. Don't worry. Rise and perform Your duties."
82. Advaita said, Lord, I will perform My duties. Lord, whatever You say I will do.
83. You always give Me bad advice. By making Me proud, You push Me into danger.
84. Lord, to everyone else You give the mood of service. But to Me You give only affection and honor.
85. Please punish Me. With Your mouth You say one thing, but in Your heart You think another.
86. You are My life, wealth, body, and mind. You are everything to Me. You may give suffering to Me. You are the Supreme Lord. That is Your right.
87. Lord, please give Me the mood of service, as You give the others. Please make Me like a maidservant's son and keep

Me at Your feet."

88. Hearing Advaita's words, Lord Caitanya spoke to Advaita as all the Vaiṣṇavas listened.

89. The Lord said, Listen. Listen, Advaita Acārya. I will tell You the truth. Please look at an example drawn from ordinary life.

90. When the king's officer arrives at the palace, the guards at the door make a request.

91. If he sees the king, the officer gets the money and gives the people their wages.

92. The officer requests the king, and on the king's order he pays the wages to the people.

93. To the officer the king may give the burden of governing the kingdom, or, if the officer commits an offense, the king may, with his left hand, punish him.

94. In the same way Lord Kṛṣṇa is the supreme king. The king of the kings of kings. The creator Brahmā and the destroyer Siva are both His servants.

95. Lord Kṛṣṇa gives them the power to create and other powers also. If Lord Kṛṣṇa punishes them, no one can criticize Him.

96. The demigoddesses headed by Lakṣmī and the demigods headed by Siva are all subject to be punished by Lord Kṛṣṇa. Still, Lord Kṛṣṇa always forgives the offenses of His servants.

97. When He sees someone commit an offense, Lord Kṛṣṇa gives punishment. Birth after birth You are Lord Kṛṣṇa's servant. This I tell to You.

98. Rise, bathe, and perform Your worship. Don't worry. Take Your meal."

99. Hearing the Lord's words, Advaita became joyful. Hearing how the Lord's servant is sometimes punished, Advaita smiled broadly.

100. Calling out, I say You are the Lord. You have sovereignty over all.", Advaita happily clapped His hands and danced.

101. Hearing Lord Caitanya's words of consolation, Advaita was overcome with bliss. He completely forgot how He was separated from the Lord.

102. All the Vaiṣṇavas became blissful. Nityānanda and Haridāsa smiled and laughed.

103. Because of previous sinful deeds some persons are cheated of the sweet nectar that is the narration of these blissful pastimes.

104. Advaita Acārya has attained the great love of Lord Caitanya. Anyone who says that Advaita is only a little fortunate is bewildered by Māyā.

105. Please do not think that any person who is only a little fortunate can attain the name servant of Lord Kṛṣṇa". Lord Kṛṣṇa will never give the name servant" to a person who is only a little fortunate.

106. First one attains liberation. Then all material bondage is destroyed. Only after that can one become a servant of Lord Kṛṣṇa.

107. The great commentators on scripture give this explanation. All the liberated souls worship Lord Kṛṣṇa and recount His pastimes.

108. All the servants of Lord Kṛṣṇa carry Lord Kṛṣṇa's own power. If any of them commits an offense, Lord Kṛṣṇa punishes him.

109. Beginners who go by the name devotees of Lord Kṛṣṇa" always quarrel, for their knowledge is small.

110. Please know that this quarreling is a great misdeed. True Vaiṣṇavas never take sides in these quarrels.

111. Lord Caitanya is the Supreme Personality of Godhead. Persons who doubt this truth do not have pure devotion to the Lord. They act badly.

112. Persons who are like wolves and mules busily collect disciples and tell them, I am Lord Rāmacandra Himself."

113. A servant of Lord Caitanya is more exalted even than the demigods who create, maintain, and destroy the universe. No one is greater than a servant of Lord Caitanya.

114. Lord Balarāma holds up the countless universes. Who is greater than Him? He is a servant of Lord Caitanya.

115. Glory, Glory to Lord Nityānanda-Balarāma! By His mercy the glories of Lord Caitanya are now manifested in this world.

116. By Lord Nityānanda's mercy one attains love for Lord Caitanya. It is only by the power given by Lord Nityānanda that I am able to speak these words.

117. Lord Caitanya is the master of my master. With great faith I always meditate on Them in my heart.

The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eighteen

Sri Gaurāṅgasya gopika-nṛtya-varṇana

Description of Lord Caitanya's Pastime of the Gopis' Dancing

1. O Lord Caitanya, O auspiciousness of all the worlds, glory, glory to You! O Lord, in my heart please place the gift of Your two feet.

2. O life of Nityānanda and Svarūpa Dāmodara, glory, glory to You! O abode of transcendental virtues, O Lord who love Your devotees, glory, glory to You!

3. O Lord Caitanya, O Lord accompanied by Your devotees, glory, glory to You! Anyone who hears these narrations about Lord Caitanya will attain pure devotional service.

4. In Navadvīpa Lord Caitanya always tasted the nectar of saṅkīrtana.
5. O my brothers, please hear this narration of the Madhya-khaṇḍa, a narration of Lord Caitanya's dancing in the dress of Goddess Lakṣmī.
6. One day Lord Caitanya told everyone, Today I will dance in a dance-play."
7. The Lord called for Sadaśiva and Buddhimanta Khān and told them, Arrange for costumes.
8. Arrange for the conchshell, bodices, stage-curtain, and ornaments. Arrange everything.
9. Gadādhara will wear the costume of Rukmiṇī. Brahmānanda will wear the costume of Rukmiṇī's friend Suprabhātā.
10. Nityānanda will be My grandmother. Haridāsa will be the guard who wakes the others.
11. Śrīvāsa will wear the costume of Nārada. Śrīrāma will be his brāhmaṇa disciple. Śrīmān will certainly say: "I must be the torchbearer'."
12. Then Advaita asked, What costume will I wear?" Lord Caitanya replied, You will be Lord Kṛṣṇa, the master of the gopis, and You will sit on a throne.
13. O Buddhimanta Khāna, please go quickly and arrange all the costumes. Then I will dance."
14. Placing the Lord's order on their heads, Sadaśiva and Buddhimanta went to their homes. Their bliss had no end.
15. They soon brought a kāthiyā canopy and beautiful costumes.
16. Buddhimanta Khān placed the costumes before the Lord.
17. Pleased at heart by seeing the costumes, Lord Caitanya said to all the Vaiṣṇavas,.
18. Assuming the role of the Supreme Lord's potency, I will dance. Only persons who have conquered their senses are qualified to see Me dance.
19. Only they who have the power to control their senses may enter the house today."
20. The Vaiṣṇavas were very happy that Lord Caitanya would play the role of Goddess Lakṣmī in a dance-drama.
21. But when they heard the Lord's final declaration, they all became morose.
22. Scratching the ground, Advaita Acārya said, I should not see this play today.
23. I have not conquered My senses." Then Śrīvāsa Paṇḍita said, These words are mine also."
24. Hearing this, the Lord smiled and said, If You do not come, then for whom will I dance?"
25. Lord Caitanya, the crest-jewel of the dancing-stage then declared, Don't worry.
26. Today you will all be the great kings of yoga. When you see Me not one of you will be bewildered."
27. Hearing the Lord's words, Advaita, Śrīvāsa, and all the others became joyful.
28. Then, accompanied by all the devotees, Lord Caitanya went to Candrasekhara Acārya's house.
29. Accompanied by her daughter-in-law, Mother Saci also came to see the wonderful dance in the role of Goddess Lakṣmī.
30. Many Vaiṣṇava kinsmen and friends came with Mother Saci to see the dance.
31. Sri Candrasekhara's good fortune has no limit, for in his home the Supreme Lord revealed His glories.
32. Accompanied by all the Vaiṣṇavas, Lord Caitanya sat down. By His order, everyone accepted their costumes.
33. Again and again Advaita asked with folded hands, Lord, please order Me. Which costume should I wear?"
34. Lord Caitanya replied, All the costumes are Yours. Pick the costume You like."
35. Advaita was not in external consciousness. Walking back and forth and knitting His eyebrows, He thought, Which costume will I take?"
36. He danced about like a playful jokester. He floated in an ocean of bliss.
37. Then a tumultuous sound of Lord Kṛṣṇa's name arose. All the Vaiṣṇavas were overcome with bliss.
38. Mukunda sang the auspicious beginning of the kīrtana, Rāma Kṛṣṇa Bolo Hari Gopāla Govinda!"
39. Haridāsa entered first. He had two great playful fake mustaches above his mouth.
40. A great and splendid turban decorated his head. His garments were a loincloth. In his hand was a stick. To everyone he carefully said,
41. O brothers, please give me your attention. Accepting the role and costume of Goddess Lakṣmī, He who is the life breath of all the worlds will now dance."
42. He twirled the stick. The hairs of his every limb stood erect. He awakened thoughts of Kṛṣṇa in everyone.
43. Then Haridāsa arrogantly called out, Worship Kṛṣṇa! Serve Kṛṣṇa! Chant Kṛṣṇa's name!"
44. Watching Haridāsa, all the devotees laughed. Who are you? Why are you here?", everyone asked.
45. Haridāsa replied, I am a policeman from Vaikuntha. I always wander about, awakening in people thoughts of Lord Kṛṣṇa.
46. Leaving the world of Vaikuntha, the Supreme Personality of Godhead has now come to this place. For free He now gives away pure love and pure devotional service.
47. Accepting the role and costume of Goddess Lakṣmī, the Supreme Lord will now dance. He will freely give away pure love and pure devotional service. All of you please accept His gift with great care."
48. After speaking these words and twirling his mustache, he and Murāri Gupta walked about and made their exit.
49. Haridāsa and Murāri Gupta were both dear devotees of Lord Kṛṣṇa. They were both filled with ecstatic love. Staying within their bodies, Lord Caitanya enjoyed pastimes.
50. Then Śrīvāsa, wearing the costume of Nārada Muni, joyfully walked before the assembly.
51. He had a great long beard and great mustaches. A viṇā rested on his shoulder. A blade of kuśa grass was in his hand. He cast a glance in the four directions.
52. Rāmāi Paṇḍita followed behind. In his hand was a kamaṇḍalu, and under his arm was a sitting-mat.
53. Rāmāi Paṇḍita spread out the mat for sitting. Śrīvāsa looked exactly like Nārada himself.
54. Seeing Śrīvāsa's costume, everyone laughed. In a deep voice Advaita asked,
55. Who are You! And why are you here?" Śrīvāsa replied, Please listen, and I will tell you.

56. My name is Nārada. I sing for Lord Kṛṣṇa. I wander in the numberless universes.
 57. I went to Vaikuntha to see Lord Kṛṣṇa. There I heard that Lord Kṛṣṇa had gone to a town in Nadiyā.
 58. I saw that the houses in Vaikuntha were empty. There were no husbands, no wives, and no families.
 59. I could not stay in an empty Vaikuntha, so, meditating on my Lord, I came here.
 60. Accepting the role and costume of Goddess Lakṣmī, my Lord will dance today. That is why I have come to this assembly."
 61. Hearing Srivasa's words, and believing them exactly like the words of Nārada himself, the Vaiṣṇavas smiled and made a great sound of Jaya!"
 62. In his form, words, and actions Srivasa Paṇḍita was not in any way different from Nārada Muni.
 63. The Vaiṣṇavas' saintly and devoted wives watched all this. As she watched, Mother Saci became plunged in the nectar ocean of love for Lord Kṛṣṇa.
 64. Mother Saci asked Mālinī, Is that Srivasa Paṇḍita?" Mālinī replied, Hearing him speak, I know it is he."
 65. Gazing at Srivasa's form, Mother Saci, who is a great Vaiṣṇavi and the mother of all the worlds, became filled with wonder.
 66. Mother Saci fainted in ecstasy. She showed no sign of being still alive. Everyone was afraid.
 67. At once the saintly ladies chanted Kṛṣṇa! Kṛṣṇa!" in her ear.
 68. Regaining consciousness, Mother Saci remembered Lord Kṛṣṇa. The saintly ladies tried to hold her still, but they could not.
 69. No one in the house was in material consciousness. Everyone wept.
 70. Then, plunged in the mood of Rukmiṇī, Lord Caitanya entered the house.
 71. Rapt in Rukmiṇī's mood, Lord Caitanya no longer knew who He was. He became exactly like Rukmiṇī, the princess of Vidarbha.
 72. Then Lord Caitanya wrote a letter. The tears from His eyes were the ink. The ground was the paper. His finger was the pen.
 73. Rukmiṇī's letter is in seven verses of Śrīmad-Bhāgavatam (10.52.37-43). Reading that letter, Lord Caitanya wept and wept.
 74. Now please hear the song Lord Caitanya sang to explain those seven verses. Anyone who hears this explanation will attain Lord Kṛṣṇa as her husband.
 75. The first of these seven verses is this (Śrīmad-Bhāgavatam (10.52.37):

śrutvā guṇān bhuvana-sundara śṛṇvatām te
 nirviśya kṛṣṇa-vivarair harato 'ṅga-tāpam
 rūpam dṛśām dṛśimatām akhilārtha-lābham
 tvayy acyutāviśati cittam apatrapam me

My dear Kṛṣṇa, O infallible and most beautiful one, any human being who happens to hear about Your transcendental form and pastimes immediately absorbs through his ears Your name, fame, and qualities. Thus all material pangs subside, and he fixes Your form in his heart. Through such transcendental love for You, he sees You always within himself, and by this process all his desires become fulfilled. Similarly, I have heard of Your transcendental qualities. I may be shameless in expressing myself so directly, but You have captivated me and taken my heart."*

The Lord's Song in Kāruṇyāśārādā-rāga

76. śuniyā tomāra guṇa bhubana-sundar
 dūra bhela aṅga-tāpa tribidha duṣkar

O most handsome man in the worlds, when I heard of Your transcendental qualities, the sufferings of my body fled far away.

77. sarba-nidhi lābha tora rūpa-daraśan
 sukhe dekhe bidhi jāre dileka locan

The sight of Your handsome form is the greatest of all treasures. Only by past pious deeds is one able to gaze on You. You give that person the eyes to see You.

78. suni' jadu-simha tora jaśera bākhān
 nirlajja haiyā citta jāya tuyā sthān

O lion of the Yadus, when I heard the description of Your glories, my heart shamelessly ran to You.

79. kona kulabatī dhīrā āche jaga-mājhe
 kāla pāi' tomāra caraṇa nāhi bhaje

Where in this world is a saintly maiden who not worship Your feet?

80. bidyā kula śīla dhana rūpa beśa dhāme
sakala biphala haya tomāra bihane

Without You, knowledge, noble family, good character, wealth, beauty, beautiful garments, and grand palaces are all worthless.

81. mora dhārstyā khama koro tridaśera rāy
nā pāri' rakhite citta tomāra miśāy

O Lord of the thirty-million demigods, please forgive my boldness. I cannot stop my heart from running to You.

82. eteke barīla tora caraṇa-jugal
manaḥ prāṇa buddhi tenho arpīla sakal

I place my heart, mind, intelligence, life, and everything before Your feet.

83. patnī-pada diyā more koro nija dāsī
mora bhāge śiśupāla nahuka bilāsī

Please make me Your wife. Please make me Your maidservant. Let not Śiśupāla enjoy me.

84. kṛpā kori' more parigraha koro nāth
jena simha-bhāga nahe śrgalera sāth

Please be merciful. Please accept me. Let not the jackal take what belongs to the lion.

85. brata dāna guru-dwija-debera arcan
satya jadi sebiyāchoṁ acyuta-caraṇ

If I have in truth followed vows, given charity, worshiped the spiritual masters, brāhmaṇas, and demigods, and served infallible Lord Viṣṇu's feet, . . .

86. tabe gadāgraja mora ha-u prāṇeśwar
dūra ha-u śiśupāla e-i mora bar

. . . then may Lord Kṛṣṇa become the master of my life, and may Śiśupāla flee far away. That is the boon I ask.

87. kālī mora bibaha haiba hena āche
āji jhāta āisaha bilamba koro pāche

Tomorrow is my wedding day. Come quickly. Please don't delay.

88. gupte āsī' rahibā bidarbha-pura kāche
śeṣe sarba-sainya-saṅge āsibe samāje

Secretly enter Vidarbha City. At the end there will be a great assembly with all the great armies.

89. caidya śālba jarāsandha mathiyā sakal
haribeka more dekhāiyā bahu-bal

Śiśupāla, Śālva, Jarāsandha, and all the others will make trouble. You must kidnap me as all the powerful kings watch.

90. darpa-prakāśera prabhu e-i se samay
tomāra banitā śiśupāla-jogya nay

Lord, this will be Your chance to show Your kṣatriya pride and glory. Your wife should not be given to Śiśupāla.

91. bini bandhu badhi' more hariba āpane
tāhāra upāya baloṁ tomāra caraṇe

You must kidnap me without killing my kinsmen. I will tell You a stratagem to accomplish this. I place it now before Your feet.

92. bibāhera pūrba-dine kula-dharma āche
naba-badhūjana jāya bhabānira kāche

My family's custom is that the day before her marriage the bride will visit Goddess Durgā's temple.

93. se-i abasare prabhu haribe āmāre
na mārībā bandhu doṣa khamibā āmāre

Lord, this is Your opportunity to kidnap me. In this way You will not kill my kinsmen. If I am at fault to say all this, please forgive me.

94. jāhāra caraṇa-dhūli sarba aṅge snān
umāpati cāhe cāhe jateka pradhān

Lord Siva yearns to bathe his limbs in the dust of Your feet. He sees You as the Absolute, the Supreme.

95. hena dhūli prasāda na koro jadi more
mārība koriyā brata balilun tomāre

If You will not be merciful and give me the dust of Your feet, then I will kill myself. This oath I take before You.

96. jata janme paṇa tora amūlya caraṇ
tābat marība śuna kamala-locan

O lotus-eyed Lord, please listen. I will take birth and die as many times as I must, but I will attain Your priceless feet.

97. cala cala brāhmaṇa satwara kṛṣṇa-sthāne
kaha giyā e sakala mora nibedane

O brāhmaṇa, go. Go quickly to Lord Kṛṣṇa. Repeat my request before Him.

98. Ecstatic in the mood of Rukmiṇī, Lord Caitanya sang this song. Overcome with love, the Vaiṣṇavas wept and smiled.

99. In this way there was great joy in Candraśekhara's house. Loud sounds of Hari!" were heard in the four directions.

100. Awake! Awake! Awake!", Haridāsa called out. Wearing Nārada's costume, Srivasa Paṇḍita danced.

101. The first three hours passed happily in this way. During the second three hours Gadādhara entered.

102. Gadādhara was accompanied by Brahmānanda, who wore the costume of an elderly lady, the friend Suprabhātā. They both walked across the stage.

103. Brahmānanda was playing the role of an elderly lady. He wore fine cotton clothing, and he had a stick in his hand and a wicker tray under his arm.

104. Haridāsa called out, Who are you?" Brahmānanda replied, We are going to Mathurā."

105. Srivasa asked, Ladies, who are your husbands?" Brahmānanda replied, Why do you ask?"

106. Srivasa asked, We should not know?" So be it", Brahmānanda replied, shaking his head.

107. Gaṅgādāsa asked, Where will you stay today?" Brahmānanda replied, You will give us a place to stay?"

108. Gaṅgādāsa said, You ask many questions, but you won't give any answers. Go away."

109. Advaita said, Why should we ask so many questions? Others wives are like one's own mother. Why should we embarrass them?

110. Our master is very fond of singing and dancing. Dance, and you will get great wealth."

111. Hearing Advaita's words, Gadādhara happily danced in ecstatic love.

112. Rapt in the mood of Goddess Lakṣmī, Gadādhara gracefully danced as the devotees sang appropriate songs.

113. Seeing Gadādhara dance, who did not weep, overcome with ecstatic love?

114. A stream of ecstatic love flowed from Gadādhara's eyes. Sprinkled by these tears, Goddess Earth thought herself fortunate.

115. Gadādhara became like the Gaṅgā personified. Gadādhara is Lord Kṛṣṇa's spiritual potency. That is the truth. That is the truth.

116. Again and again Lord Caitanya said, Gadādhara is My friend in Vaikuṇṭha."

117. The devotees who sang in the kīrtana and watched all these pastimes floated in ecstatic love. By Lord Caitanya's mercy no one was aware of the external world.

118. Calling out, Hari! Hari!", the circle of Vaiṣṇavas wept. A tumult of blissful sounds arose from everyone.

119. In the four directions could be heard sounds of weeping in ecstatic love for Lord Kṛṣṇa. Then, in the costume of a gopī, Gadādhara began to dance.

120. Then, Lord Caitanya, who is the master of all, and who was then wearing the costume of His original spiritual potency, entered.

121. Then, in the costume of an bent-over elderly lady, Lord Nityānanda entered. He floated in the nectar of ecstatic love.

122. At that moment a great sound of Jaya! Jaya!" arose from the circle of Vaiṣṇavas.
123. Some could not recognize Lord Caitanya. He was very beautiful. It was as if He was not an actor wearing a costume at all.
124. Playing the role of an elderly lady, Nityānanda walked behind Lord Caitanya. There was not the slightest sign of Their true identities.
125. Everyone tried to guess, That one must be Lord Caitanya." When they guessed, That one must be Lord Caitanya", many guessed wrong.
126. Was Goddess Lakṣmī, who rose from the ocean, now standing before their eyes? Did Goddess Sītā, the wife of the lion of the Rāghavas, now walk before them?
127. Had Goddess Mahā-Lakṣmī come? Had Pārvatī come? Had the personified glory and opulence of Vṛndāvana forest come?
128. Had Goddess Gaṅgā come? Had mercy personified come? Had Goddess Mahā-Māyā, who bewilders even Lord Siva, come?
129. In this way no one could recognize Lord Caitanya. They were all bewildered at heart.
130. Many had seen Lord Caitanya from the time of His birth. But now they had not even half a sesame seed worth of power to recognize Him.
131. What to speak of others, even Mother Saci did not recognize Him. Mother Saci said, Has Goddess Lakṣmī come to dance before us?"
132. Lord Kṛṣṇa had now personally become the inconceivable and spiritual goddess of devotional service, the queen of all yogas.
133. When they saw this form, Siva and Pārvatī both become bewildered.
134. However, on this occasion the Vaiṣṇavas did not become bewildered in that way. The Lord was merciful to them. That was the reason why.
135. Lord Caitanya became an ocean of mercy. He became like a mother staying in the devotees' hearts.
136. It was as if their mother had come from the spiritual world. Unaware of themselves, the devotees wept with bliss.
137. They all gazed at Lord Caitanya. Advaita and the other devotees swam and floated in an ocean of ecstatic love for Lord Kṛṣṇa.
138. Rapt in the mood of the universes' mother, Lord Caitanya danced as the devotees sang appropriate songs.
139. In the mood of which potency was Lord Nārāyaṇa dancing? The devotees were never certain.
140. Sometimes the Lord said, O brāhmaṇa, has Kṛṣṇa come?" Then they knew the Lord was in the mood of Princess Rukmiṇī.
141. When He shed streams of blissful tears, the devotees thought the Lord was like Goddess Gaṅgā personified.
142. When He loudly laughed in ecstasy, the devotees thought the Lord was like Goddess Durgā.
143. When He stumbled as He danced, the devotees thought the Lord was like Revatī intoxicated by drinking kādambārī nectar.
144. When He said, Come, dear old lady, let Us go to Vṛndāvana", the devotees knew the Lord was in the mood of a beautiful girl in Gokula.
145. When He sat down in a vīrāsana yoga posture and meditated, the devotees saw that He was like the great goddess who rules over many millions of yogas.
146. Although He was dressed in Rukmiṇī's costume, Lord Caitanya manifested the different natures of all His many different potencies who stay in the numberless universes.
147. In this way Lord Caitanya taught everyone, No one should disrespect My potencies."
148. By honoring the potencies of Lord Kṛṣṇa, potencies described in the Vedas and in tradition, one attains firm devotion to Lord Kṛṣṇa.
149. Persons who offend the demigods displease Lord Kṛṣṇa. Persons who worship Lord Kṛṣṇa along with His associates please Lord Kṛṣṇa.
150. Lord Kṛṣṇa personally teaches this. Therefore it is the truth. Only unfortunate persons with sinful hearts will not accept this truth.
151. Lord Caitanya danced the roles of all His different potencies. No one had ever seen beautiful dancing like this.
152. All who saw, listened, or sang as the Lord enjoyed these pastimes floated in waves of ecstatic love.
153. A great flood of tears flowed everywhere from the devotees' eyes.
154. As the fair lion of Lord Caitanya danced the role of His original spiritual potency, the devotees happily watched. Their eyes were like bumblebees drawn to the lotus flower of the Lord's feet.
155. Lord Caitanya became like Goddess Bhakti personified. His trembling, perspiration, bodily hairs standing up, and tears had no end.
156. Holding Nityānanda's hand, Lord Caitanya danced. Who has the power to describe Their sidelong glances?
157. Śrīmān Paṇḍita held a lamp. Speaking in the four directions, Haridāsa reminded everyone to be attentive.
158. Then Lord Nityānanda-Balarāma fell to the ground unconscious.
159. Where was His playing the role of elderly lady now? Nityānanda-Ananta-śeṣa was overcome with love for Lord Kṛṣṇa.
160. When Lord Nityānanda fell to the ground, the Vaiṣṇavas in the four directions wept.
161. How wonderful was that great weeping pushed by ecstatic love for Lord Kṛṣṇa! Lord Caitanya Himself was the force that caused all these activities.
162. Some devotees embraced. Some wept. Some grasped each other's feet. Some rolled on the ground.
163. Lord Caitanya embraced Gopīnātha Acārya. Then Lord Caitanya, now rapt in the mood of Goddess Mahā-Lakṣmī,

stood on the Deity's throne.

164. With folded hands everyone stood before the Lord. Offer prayers to Me", Lord Caitanya-Kṛṣṇa demanded.

§ 165. Understanding that Lord Caitanya was now in the mood of Goddess Lakṣmī, the devotees offered prayers. Lord Caitanya listened.

166. Some devotees offered prayers to Goddess Lakṣmī, and other devotees offered prayers to Goddess Durgā. They fell top the ground and offered prayers according to their understanding. They prayed:

A Song in Mālaśī-rāga

167. jaya jaya jagata-jananī mahā-māyā
duḥkhita jībera deha' raṅga-pāda-chāyā

O Mahā-Māyā, O mother of the worlds, glory, glory to You! O goddess, please give the pleasing shade of Your feet to the suffering conditioned souls.

168. jaya jaya ananta-brahmāṇḍa-kotīśwari
tumi juḡe juḡe dharma rākha abatāri'

O goddess who rule the countless millions of universes, glory, glory to You! Yuga after yuga, You descend to this world and protect the principles of religion.

169. brahmā viṣṇu maheśwara tomāra mahimā
bolite na pāre anye keba dibe sīmā

Even Brahmā, Viṣṇu, and Śiva cannot properly describe all Your glories, what to speak of others.

170. jagata-swarūpa tumi tumi sarba-śakti
tumi śraddhā dayā lajjā tumi viṣṇu-bhakti

You are the form of the universes. You have all powers. You are faith, mercy, and shyness. You are devotional service to Lord Viṣṇu.

171. jata bidyā sakala tomāra mūrti-bhed
sarba-prakṛtira śakti tumi keha bed

All branches of knowledge are parts of Your form. The Vedas declare, 'You are the potency that controls all of the Lord's potencies.'

172. nikhila brahmāṇḍa-gaṇera tumi mātā
ke tomāra swarūpa kahite pāre kathā

You are the mother of all the universes. You has the power to describe Your true nature?

173. tri-jagata-hetu tumi guṇa-traya-mayī
brahmādi tomāre nāhi jāne e-i kahi

You are the origin of the three worlds. The three modes exist within You. Brahmā and the demigods have not the power to understand You. This we declare.

174. sarbāśrayā tumi sarba-jībera basati
tumi ādyā abikārā paramā prakṛti

You are the shelter of everything. You are the home where all conditioned souls live. You are the origin. You are changeless. You the best of the Lord's potencies.

175. jagata-jananī tumi dwitīya-rahitā
mahī-rūpe tumi sarba jiba pāla' mātā

You are the mother of the universes. You have no rival. O mother, assuming the form of the earth, You protect the conditioned souls.

176. jala-rūpe tumi sarba-jībera jīban
tomā saṅgarile khaṇḍe aśeṣa bandhan

Assuming the form of water, You give life to the conditioned souls. By remembering You, the conditioned souls break the bonds of material life.

177. sādhu-jana-gr̥he tumi lakṣmī-mūrtimatī
asādhura-ghare tumi kāla-rupākṛti

In the homes of the saintly You appear as Goddess Lakṣmī. In the homes of the impious You appear as time personified.

178. tumi se karāha tri-jagatera sṛṣṭi-sthiti
tomā na bhajile pāya tri-bidha durgati

You create and maintain the three worlds. They who do not worship You find themselves in the three kinds of calamities.

179. tumi śraddhā vaiṣṇavera sarbatra udāyā
rākhaha janani diyā caraṇera chāyā

You give faith to the Vaiṣṇavas. O mother, please give me shelter in the shade of Your feet.

180. tomāra māyāyā magna sakala saṁsār
tumi na rākhile mātā ke rākhibe āṛ

The whole material world is plunged in the illusions You create. O mother, if You do not protect someone, who will protect him?

181. sabāra uddhāra lagi' tomāra prakāś
duḥkhita jibera mātā koro nija dās

You have come here to deliver everyone. O mother, please make all the suffering conditioned souls into Your servants.

182. brahmādira bandya tumi sarba-bhūta-buddhi
tomā saṅgarile sarba-mantrādira suddhi

Brahmā and all the demigods bow down before You. You are the intelligence in all living beings. By remembering You, one purifies all mantras and everything else."

183. In this way the great devotees offered prayers. Eager to grant boons, Lord Caitanya carefully listened.

184. Again and again everyone offered daṇḍavat obeisances. Again and again everyone offered prayers. Again and again everyone recited Sanskrit verses.

185. They said, O mother, You are our shelter. Please cast a merciful glance upon us, so our thoughts may always stay at Your feet."

186. In this way everyone offered prayers. Raising their arms, they wept.

187. The saintly ladies in the house also wept. Great bliss was present in Candraśekhara's home.

188. Materialists cannot understand this bliss. All this happened at night.

189. Filled with bliss, the devotees were not aware how the night was passing. Then the brilliant and cruel dawn came.

190. The night, which was their opportunity for ecstatic dancing, had come to an end. Everyone felt their hearts had been pierced by arrows.

191. Startled, everyone looked in the four directions. Declaring, the night is over", they wept.

192. The grief of losing a hundred sons was not equal to the grief that took birth in the Vaiṣṇavas' hearts.

193. The Vaiṣṇavas unhappily stared at the rising sun. It was only by Lord Caitanya's mercy that the sun was not burned to ashes.

194. The devotees' rejoicing was now transformed into lamentation. Lord Caitanya Himself was the force behind this change.

195. Unhappy, the devotees wept. Throwing themselves to the ground, the devotees' saintly wives also wept.

196. These wives of the Vaiṣṇavas were the internal potencies of Lord Nārāyaṇa. They were the mothers of the universes.

197. All the saintly wives wept. They all grasped Mother Saci's feet.

198. Impelled by devotion to Lord Viṣṇu, a great weeping arose in the four directions. Candraśekhara's home became filled with ecstatic love for Lord Kṛṣṇa.

199. It was very natural for the Vaiṣṇavas to weep in this way. Birth after birth they had known of Lord Kṛṣṇa's pastimes and glories.

200. Someone said, Alas! Why did the night end? Why did Lord Kṛṣṇa cheat us of this nectar?"

201. Seeing the Vaiṣṇavas' weeping in the four directions, Lord Caitanya felt compassionate.

202. As a mother loves her child, so Lord Caitanya loved them all. He considered them all His children.
 203. Assuming the form of a mother, Lord Caitanya very affectionately offered them His breast to drink.
 204. Now Lord Caitanya became the mother of the universe. He became Goddess Lakṣmī, Goddess Pārvatī, Goddess Dayā, and Goddess Nārāyaṇī.
 205. In this way Lord Caitanya proved the truth of His own statement in Bhagavad-gītā: I am the father and the grandfather. I am the support and the mother."
 206. In Bhagavad-gītā (9.17) He said:

pitāham asya jagato
 mātā dhātā pitāmahaḥ

I am the father of this universe, the mother, the support, and the grandsire."*

207. Each Vaiṣṇava joyfully drank milk from Lord Caitanya's breast. For millions and millions of births they are most fortunate.
 208. As they drank milk from Lord Caitanya's breast, their feelings of separation fled far away. They became intoxicated with the nectar of ecstatic love.
 209. All these pastimes never end. The Vedas say only that sometimes they can be seen (āvirbhāva), and sometimes they cannot be seen (tirobhāva).
 210. Lord Caitanya, who is the ruler of the kings of kings, enjoyed pastimes like this in Nadiyā.
 211. Whatever is gross or subtle in all the universes exists in Lord Caitanya's form. Lord Caitanya's form is not different from all the worlds.
 212. By His will there is creation. By His will everything enters Him again. He playfully creates the numberless universes. That is His pastime.
 213. The demigods obey His will. By His will everything is done. How can anything happen without His will?
 214. Whatever He wills becomes reality. He came to this world to deliver the conditioned souls. That is His greatness.
 215. Unaware of His glories, the sinners rebuked Lord Caitanya when He chanted the word gopī".
 216. Lord Caitanya's wonderful dancing in the role of a gopī is a great treasure hidden in the four Vedas. Anyone who hears this pastime attains pure devotion to Lord Kṛṣṇa.
 217. In this pastime Lord Nityānanda assumed the role of an elderly lady, and Lord Caitanya assumed the role of Goddess Lakṣmī.
 218. Lord Nityānanda always assisted Lord Caitanya in His pastimes.
 219. In these pastimes Lord Caitanya became a gopī and Lord Nityānanda became an elderly lady. How can a person who has not seen this pastime understand it?
 220. Only a person who has attained Lord Kṛṣṇa's mercy can understand the heart of this pastime. A person who has only a little good fortune cannot understand the truth of Lord Nityānanda.
 221. Someone may say that Lord Nityānanda is a great yogī, or that He is a great devotee or a great philosopher. Why should the people not say whatever they like?
 222. Why should the people not speak in these ways about Lord Caitanya and Lord Nityānanda? I pray that Lord Caitanya and Lord Nityānanda will place Their lotus feet in the people's hearts, no matter what the people say.
 223. The only exception I make is for the sinners who speak blasphemy. Them I will kick on the head.
 224. This Madhya-khaṇḍa's description of Lord Caitanya-Nārāyaṇa's dancing in the costume of Goddess Lakṣmī is like nectar for the ears.
 225. Dancing in the role of Mother Lakṣmī, Lord Caitanya taught the truth of devotional service. Then, giving them His breast-milk to drink, He fulfilled His devotees' desires.
 226. For seven days there was a wonderful effulgence in the home of Candraśekhara, the jewel of ācāryas.
 227. It was as if the moon, sun, and lightning joined together in one place. All the pious persons very happily gazed on that effulgence.
 228. People who came to Candraśekhara's home found themselves unable to open their eyes.
 229. The people said, Why can't we open our eyes in Candraśekhara's home?"
 230. Hearing these words, the Vaiṣṇavas smiled in their hearts. No one revealed what had happened.
 231. Lord Caitanya's Māyā potency is supremely bewildering. Because of that potency no one could understand the reason for the effulgence.
 232. In this way Lord Caitanya enjoyed inconceivable pastimes with His devotees in Navadvīpa.
 233. Listen. Listen, O my brothers to this Madhya-khaṇḍa's description of Lord Caitanya's pastimes.
 The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Nineteen
Sri Advaita-gr̥he vilasa-varṇana
Description of Pastimes in Lord Advaita's Home

1. O Lord Caitanya, O master of all the Vaiṣṇavas, glory to You! O Lord, please give the conditioned souls the gift of devotional service. Please accept them as Your own devotees.
2. In this way Lord Caitanya enjoyed pastimes in Navadvīpa. Still, His pastimes were not visible to the eyes of everyone.
3. In home after home He enjoyed pastimes with Nityānanda, Gadādhara, and the other devotees.
4. The devotees became filled with spiritual bliss given them by the Lord. They saw all the worlds were filled with Lord Kṛṣṇa's presence.
5. They were always rapt in the ecstasy of love for Lord Kṛṣṇa. They were never in external consciousness. Sāṅkīrtana was their only activity. They did nothing else.
6. Lord Advaita was the most wild of all the devotees. No one understood the fathomless deep meaning of His activities.
7. Only by Lord Caitanya's mercy can one understand Advaita Acārya, who is Lord Caitanya's great devotee and is the master of Śāntipura.
8. When He returned to external consciousness, Lord Caitanya devotedly served the Vaiṣṇavas. Especially He served Advaita Acārya.
9. At this Advaita Acārya was very unhappy. In His thoughts He made sounds like thunder. In His heart He was not happy.
10. He thought, This thief always cheats and mocks Me. Renouncing His position as the Supreme Master, He grasps My feet.
11. The Lord is very powerful. I have no power against Him. He forcibly takes the dust of My feet.
12. The power of devotional service is My only recourse. Without engaging in devotional service no one can understand Lord Caitanya.
13. When I break apart material illusion and crush it into powder, the people call Me, 'Advaita, the lion'.
14. This thief defeated Bhṛgu Muni. I will gather hundreds and hundreds of disciples like Bhṛgu.
15. Then great anger will take birth in the Lord's body. With His own hand the Lord will punish Me.
16. The Lord descended to this world to teach devotional service. I will not give any importance to devotional service. That I will teach.
17. When I say that devotional service is not important, the Lord will forget Himself with anger. Then the Lord will grab Me by the hair and punish Me."
18. Thinking in this way, Advaita became very happy. Accompanied by Haridāsa, Advaita went on a journey.
19. To execute His plan, He went to His home in Śāntipura. To further the plan of His heart, He began to study.
20. Rapt in ecstatic love, He became like a wild man. Preaching the philosophy of impersonalism, He began to give lectures on the book Yoga-vaiśiṣṭha.
21. He said, Without first accepting the philosophy of impersonalism, devotion to Lord Viṣṇu has no power. Impersonalism is the life of all spiritual activity. Impersonalism has all spiritual power.
22. Not understanding the truth of impersonalism, people leave the wealth they have at home and go to the forest.
23. Devotion to Lord Viṣṇu is a mirror, and impersonal philosophy is a pair of eyes. How can a man without eyes look in a mirror?
24. I have studied all the scriptures from beginning to end. In this way I have understood that impersonalism alone is the true teaching of the scriptures."
25. Haridāsa understood Advaita's actions very well. Hearing these explanations, Haridāsa laughed very, very, very loudly.
26. Advaita Acārya's actions are inconceivable. No one can plumb their depths. Pious persons think His actions are good. Impious persons think they are bad.
27. Lord Caitanya, who is like a kalpa-vṛkṣa tree that fulfills all desires, in His heart understood Advaita's desire.
28. One day Lord Caitanya happily walked in the town. Accompanied by Lord Nityānanda, He looked at the world He had created.
29. Concluding that his work was good, the demigod Brahmā thought in his heart, With His own eyes the Supreme Lord looks at my craftsmanship."
30. Like two moons, the two Lords walked about. To the extent that they possessed humbleness and devotion, the people were able to see the two Lord.
31. Staying in the sky, the demigods saw everything. In their hearts they thought the two Lords were two moons.
32. Thinking the two Lords were moons, the demigods mistook their worlds for the earth and the earth for Svargaloka.
33. The idea that they were human beings took birth among them. The effulgence of the two moons convinced them that the human beings must be demigods.
34. Gazing at the two moons, they said, In Svargaloka there never were two moons."
35. One demigod said, Please hear my words. One of Them is the original moon. The other is a reflection."
36. Another demigod said, I think that we are fortunate, for Lord Nārāyaṇa has created two moons for us."
37. Another demigod said, Father and son often look alike. I think one of these is the moon, and the other is the moon's son Mars."
38. Even the Vedas cannot understand the truth of the Lord's form. Therefore it is not surprising that the demigods were so bewildered.
39. In this way Lord Caitanya and Lord Nityānanda walked about the town.
40. Lord Caitanya said to Lord Nityānanda, Let Us visit Advaita Acārya's home in Śāntipura."
41. Happy and playful, the two Lords walked on the path to Advaita Acārya's home.

42. Half way on the path to Sāntipura, near the Gaṅgā, They came to a village called Lalitapura.

43. In this village lived a householder-sannyāsī. His house was by the path near the Gaṅgā.

44. Lord Caitanya asked Lord Nityānanda, Whose house is this, and who lives here? Please tell."

45. Lord Nityānanda replied, This is a sannyāsī's home." Lord Caitanya said, If We are fortunate, We may see him."

46. Smiling and laughing, the two Lords went to the sannyāsī's house. Lord Caitanya offered obeisances to the sannyāsī.

47-48. Gazing at the charming forms, blossoming faces, and graceful limbs of the two brāhmaṇa's sons, the sannyāsī happily offered many blessings. May You have wealth, fame, a good marriage, and great learning," he said.

49. Then Lord Caitanya said, A true sannyāsī does not give a blessing like that. A true sannyāsī will say, 'May you attain Lord Kṛṣṇa's mercy.'

50. Devotion to Lord Viṣṇu is the true blessing. It is eternal and can never be lost. That blessing a true sannyāsī will give. What you said is not right."

51. Laughing, the sannyāsī said, Today I have found the proof of what I heard before.

52. A person who speaks sweet words will find himself beaten with sticks. This brāhmaṇa's son acts like that.

53. I cheerfully blessed Him that He will become wealthy. What has happened to the good deed I just did? What fault is there on my part?"

54. The sannyāsī continued, Listen, brāhmaṇa boy. Why do You criticize my blessing?

55-56. If a person born in this world does not enjoy pastimes with beautiful amorous women, and does not have any wealth, then what is he doing with his life? I give You the blessing to become wealthy, and You only become embarrassed to receive it!

57. You may be a devotee of Lord Viṣṇu, but how do You maintain Your body without money? Tell me that."

58. Hearing the sannyāsī's words, Lord Caitanya laughed. Lifting His graceful hand, He placed it to His forehead.

59. By these actions Lord Caitanya taught everyone: One should not desire anything but devotional service.

60. Lord Caitanya said, Please listen. Listen, O sannyāsī-gosvāmī. It is because of his past karma that a living being eats food and encounters various situations.

61. If the purpose of life in this world is to enjoy wealth and family, then please tell Me: Why are wealth and family always taken away at death?

62. No one desires disease. Why do diseases torture our bodies?

63. Listen. Listen, O sannyāsī-gosvāmī. The reason for all this is karma. A person who is wise understands the heart of all this.

64. Someone may claim that the Vedas teach how to ascend to Svargaloka. This teaching is an example of the Veda's mercy to fools.

65. Most people are happy to enjoy material sense pleasures. Knowing the people's heart, the Vedas speak about Svargaloka. Are the Vedas are not at fault for this?

66. Hearing the Vedas say, 'By bathing in the Gaṅgā and chanting the holy name of Lord Hari one attains wealth and happy family life', the people follow.

67. However, by the power of bathing in the Ganga and chanting the holy name of Lord Hari, the people attain devotional service to the Lord.

68. This secret purpose of the Vedas the fools do not know. Rejecting devotional service to Lord Kṛṣṇa, they plunge into material pleasures.

69. O gosvāmī, please consider what is good and bad. Nothing is better than devotional service to Lord Kṛṣṇa."

70. Assuming the role of teacher (śikṣa-guru) to the sannyāsī, the Supreme Lord explained that the Vedas teach the superiority of devotional service.

71. What Lord Caitanya says is the truth. Only sinners mock and reject His words

72. Hearing Lord Caitanya's words, the sannyāsī laughed and thought, I think this brāhmaṇa is crazy. Some mantra must be the reason for His craziness.

73. I think the sannyāsī with Him must have given Him these ideas. That is why the brāhmaṇa boy is so bewildered."

74. Then the sannyāsī said, The time has come. Standing before a child, I know nothing.

75-76. I have traveled over the earth. I have traveled to Ayodhyā, Mathurā, Māyā, Badarikāśrama, Guruvāta, Vārāṇasī, Gayā, Vijayanagarī, Sindhala, and all the important cities.

77. I do not know what is right. What I say is wrong. Now a boy still drinking His mother's milk must give Me instruction."

78. Laughing, Lord Nityānanda said, Listen, sannyāsī. You shouldn't argue with a child.

79. I know how glorious you are. Please glance at Us and forgive everything."

80. Hearing himself praised, the sannyāsī became happy and cheerfully invited his guests to a meal.

81. Lord Nityānanda said, We must hurry on urgent business. Please give Us something. After bathing, We will stop on the path and eat.

82. The sannyāsī said, Bathe here. Eat something, rest, and then go."

83. The two Lords had descended to this world to save the sinners. That is why They stayed at that sannyāsī's home.

84. Bathing in the Gaṅgā, They washed away the fatigue of Their journey on the road. Then They sat down to eat some fruit.

85. They offered some milk, mangoes, panasa, and other fruit to Lord Kṛṣṇa, and then, as the sannyāsī looked on, They ate the remnants.

86. A follower of the left-path, the sannyāsī was accustomed to drink wine. Again and again gesturing to Lord Nityānanda, he said,

87. Listen, Śrīpāda. Shall I bring some 'bliss'? Where will I find guests like You?"

88. Having traveled in different places, Lord Nityānanda understood everything. In His heart He thought, This sannyāsī drinks wine."

89. Again and again the sannyāsī said, I will bring some 'bliss'." Lord Nityānanda said, We must leave now."

90. Gazing at the two Lords handsome like Kāmadeva, and becoming rapt in thinking of Them, the sannyāsī's wife desired Them.

91. She rebuked the sannyāsī, Why do you interrupt Their meal?"

92. Then Lord Caitanya said, What is this 'bliss' the sannyāsī talks about?" Lord Nityānanda said, He means 'wine'."

93. Calling out, Viṣṇu! Viṣṇu!", Lord Caitanya rinsed His mouth and ran from the house.

94. The two Lords ran and jumped in the Gaṅgā. They swam in the Gaṅgā until They came to Advaita Acārya's house.

95. In this way the Lord was merciful even to a debauchee wine-drinker. Still, He destroys even the Vedāntists if they become blasphemers.

96. This sannyāsī drank wine and enjoyed the company of women. Still, Lord Caitanya visited his home.

97. Lord Caitanya conversed with him, taught him, rested in his home, and accepted the meal he offered.

98. In that birth the sannyāsī did not become saintly. But in another birth he will. But the blasphemers do not soon become saintly at heart.

99. A non-devotee sannyāsī cannot see the Lord. The sannyāsīs of Vārāṇasī bear witness to this truth.

100. In the Antya-khaṇḍa of this book the sannyāsīs of Vārāṇasī hear of Lord Caitanya's arrival there.

101. Hearing this news, the sannyāsīs became joyful. Hearing this news, the great souls there declared, Let us see Lord Caitanya."

102-103. The Vedāntists, philosophers, ascetics, famous persons, and persons living from birth in Vārāṇasī all shared the same fault: In commenting on Vedānta-sūtra they never discussed devotional service to Lord Viṣṇu.

104. Because He is the Supersoul in the hearts of all, the fair lion of Lord Caitanya knew everything. Even though He went to Vārāṇasī, He did not allow the people there to see Him.

105. Hiding in Rāmacandra Puri's matha, He stayed for two months in Vārāṇasī.

106. Two days before the festival of Viśvarūpa-kṣaura, He secretly left. Only later did some of them see Him.

107. Only later did the sannyāsīs hear of this. Lord Caitanya went to Vārāṇasī, but He did not allow the people to see Him.

108. The sin of blasphemy robs all intelligence. In whose heart will suffering not take birth because of blasphemy?

109. They said, We are sannyāsīs. Why did He leave without speaking with us?

110. Why did He leave two days early and neglect His duty? Why did He refuse to observe the Viśvarūpa-kṣaura ceremony?"

111. Non-devotees think like that. Lord Siva never accept worship offered by blasphemers.

112. The blasphemers who live in Vārāṇasī are all punished by Lord Siva. They who offend Lord Siva are not eligible to worship Lord Viṣṇu.

113. Lord Caitanya delivers everyone, except the sinners who blaspheme Vaiṣṇavas.

114. Lord Caitanya bathed and ate at a wine-drinker's home, but he would not even show Himself to the blasphemer-Vedāntists.

115. Souls who in their hearts do not fear punishment from Lord Caitanya will be punished by Yamarāja birth after birth.

116-117. A person who is not delighted by Lord Caitanya's glories, glories always described by the mouths of Brahmā, Siva, and Goddess Lakṣmī, the mother of all, has uselessly accepted sannyāsa. He uselessly studies Vedānta.

118. The two Lords joyfully swam in the Gaṅgā's waves.

119. Again and again Lord Caitanya roared, I am He! I am He!

120. Nārā broke My sleep and brought Me here. Now He hides the truth of devotional service and preaches impersonalism.

121. Today I will see Him with My own eyes. I will punish Him. Today everyone will see what happens to the impersonalists."

122. Roaring in this way, Lord Caitanya swam in the Ganga's current. Remaining silent, Lord Nityānanda smiled within His heart.

123. In this way the two Lords swam in the Gaṅgā. They were like Lord Viṣṇu and Ananta Śeṣa in the milk-ocean.

124. Very powerful because of His devotional service, Advaita understood what was about to happen. In His heart He thought, Now My actions will bear fruit."

125. Understanding, The Lord is coming with great anger", Advaita preached impersonalism more wildly than before.

126. Who has the power to understand the pastimes of Lord Caitanya's devotees? The two Lords met on the Gaṅgā's path.

127. Accompanied by Lord Nityānanda, and His face filled with anger, Lord Caitanya went to see Advaita. Preaching impersonalism, Advaita happily swayed to and fro.

128. Seeing Lord Caitanya, Haridāsa offered daṇḍavat obeisances. Advaita's son Acyuta also offered obeisances.

129. In her heart Advaita's wife offered obeisances. Seeing the Lord's form, in her heart she worried.

130. Lord Caitanya was brilliant like ten million suns. Gazing at Him, everyone felt fear take birth in their hearts.

131. His face filled with anger, Lord Caitanya said, Ah! Ah! Nārā! Look at impersonalism and devotional service, and tell Me: Of the two which is better?

132. Advaita replied, Impersonalism is always better. Unless one is an impersonalist, how can one hope to attain devotional service?"

133. Hearing Advaita say, Impersonalism is better", Lord Caitanya became enraged. He forgot the external world.

134. Dragging Him from His seat, Lord Caitanya raised His fist and struck Advaita.

135. Understanding everything, Advaita's devoted wife, who is the mother of the worlds, became agitated.

136. She called out, He's an old brāhmaṇa! An old brāhmaṇa! Spare, spare His life! By punishing Him, whom do You teach?

137. What more will You do to this old brāhmaṇa? Why can You not leave Him in peace?"

138. Hearing the saintly woman's words, Lord Nityānanda smiled. Frightened, Haridāsa meditated on Lord Kṛṣṇa.

139. Angry Lord Caitanya did not hear the saintly woman's words. With angry words He loudly rebuked Advaita,

140. I slept on the milk-ocean. Then You, Nārā, woke Me to fulfill Your mission.

141. You brought Me here to teach devotional service. Now You are hiding devotional service and teaching impersonalism.

142. If You wanted to hide devotional service, if that's what was in Your heart, then why did You bring Me here to teach it?

143. I did not go against Your desire. Why do You cheat Me?"

144. After thus rebuking Advaita, Lord Caitanya sat down by the door. Then, speaking in a loud voice, He reveled the truth about Himself,

145. Ah! Ah! It was I who killed Kāṁsa! Look, Nārā. You know everything.

146. Brahmā, Siva, Seṣa, and Lakṣmī all serve Me. My cakra killed the jackal Vāsudeva.

147. My cakra burned Vārāṇasī. My arrow killed powerful Rāvaṇa.

148. My cakra cut Bāṇāsura's many arms. My cakra killed Narakāsura.

149. I held the hill with My left hand. I brought the pārijāta from Svargaloka.

150. I cheated Bali. I gave him mercy. I killed Hirāṇyakaśipu and rescued Prahlāda."

151. Hearing Lord Caitanya reveal His own glories, Advaita floated in an ocean of ecstatic love.

152. Attaining this punishment, Advaita became filled with bliss. Now humble and submissive, He clapped His hands and danced.

153. He said, As I offended, so I was punished. The Lord was good to Me. I got only a small punishment.

154. Now I know that You are My master. You punished Me for My misdeed.

155. Lord, in My heart I now have the strength to be Your servant." Speaking these words, Advaita joyfully danced.

156. Advaita joyfully danced everywhere in the courtyard. Then, knitting His eyebrows, He placed these words before Lord Caitanya's feet:

157. Where has Your flattery of Me gone? Where has all Your cheating gone?

158. I am not Durvāsā, that You can insult Me by anointing Your limbs with the remnants of My meal.

159. Neither am I Bhṛgu Muni, the dust of whose feet You happily keep on Your chest as the Śrīvatsa mark.

160. My name is Advaita. I am Your pure servant. Birth after birth I yearn to taste the remnants of what You have eaten.

161. The power of tasting what You have eaten has made Me free of Māyā. You have punished Me. Now please give Me the shade of Your feet."

162. After speaking these words, Advaita humbly and devotedly fell to the ground and placed on His head Lord Caitanya's feet.

163. Respectfully picking Him up, Lord Caitanya embraced Advaita. Embraced, Advaita wept without restraint.

164. Seeing Advaita's devotion, Nityānanda also wept. It was as if a river of tears flowed from Him.

165. Falling to the ground, Haridāsa wept. Advaita's wife wept. Advaita's servants wept.

166. Advaita's son Acyutānanda wept. Advaita's home was filled with ecstatic love for Lord Kṛṣṇa.

167. Now Lord Caitanya was embarrassed that He struck Advaita. To Advaita He happily offered a boon.

168-169. He said, If anyone for even half a sesame seed's worth of time takes shelter of You, even if he is an insect, a worm, a beast, or a bird, or even if he has offended Me a hundred times, then I will give My mercy to him."

170. Hearing this boon, the great soul Advaita wept. Grasping the Lord's feet, He humbly said,

171. O Lord, whatever You speak is never false. O Lord, please hear the solemn vow I now make.

172. If anyone has devotion for Me, but does not honor You, then I will destroy his devotion for Me.

173. Anyone who does not worship Your lotus feet of give honor to You is not My devotee.

174. Lord, anyone who worships You is My very life. I cannot stay in the company of anyone who offends You.

175. I will not even look at a person, even if he is My son or My servant, who offends a Vaiṣṇava.

176. If a person rejects You and worships ten million demigods instead, the demigods, on some pretext, will destroy him.

177. It is not I who say this. This is the teaching of the Vedas. Sudakṣiṇa's death is the proof of this.

178. A prince of Vārāṇasī named Sudakṣiṇa worshiped Lord Siva in deep trance.

179. Very pleased with him, Lord Siva said, 'Ask for a boon. You will get whatever you wish. Perform an abhicāra-yajña.

180. 'However, if You offend a devotee of Lord Viṣṇu, that yajña will take away your life.'

181. Lord Siva spoke these words to deceive Sudakṣiṇa. This Sudakṣiṇa did not understand. So, on Lord Siva's order Sudakṣiṇa performed an abhicāra-yajña.

182-183. From that yajña arose a very fearful being, a being with three hands, three feet, and three heads, a being taller than a palm tree. The creature said, 'Ask for a boon.' Prince Sudakṣiṇa said, 'O noble one, burn up the city of Dvārakā.'

184. Hearing this, the creature, an incarnation of Lord Siva, became unhappy, for he knew that desire would not be fulfilled.

185. Following the order, the creature went to Dvārakā, where he was promptly attached by the cakra that protects Dvārakā.

186. Finding no way to escape, the great form of Lord Siva fell down before the cakra's feet and said,

187. "Durvāsā could not escape from you. Brahmā and Siva could not protect Durvāsā from you.

188. What is my power compared to the power of these great Vaiṣṇavas? Where can I flee? Lord, you may do with me whatever you like.

189. "Glory, glory to my master, who bears the name Sudarśana. Glory to the cakra, who is the abode of Lord Kṛṣṇa and who is another glory of Lord Siva.

190. "Glory to the great cakra. Glory to the greatest of Vaiṣṇavas. Glory to he who makes the demons fearful. Glory to he who protects they who are not demons."

191. Hearing this prayer, the Sudarśana-cakra happily said, "Go and burn up the prince of Vārāṇasī."

192. Then the fearsome creature returned and burned up the prince of Vārāṇasī.

193. Neglecting You, the prince worshiped only Lord Siva. That is why the prince died in his yajña.

194. O Lord, this I say: If anyone neglects You and serves Me instead, then I will destroy him. I will burn him up.

195. You are the master of My life. You are My wealth. You are My mother and father. You are My kinsman.

196. If anyone neglects You and bows down before Me, then I will cut off his head.

197. King Satrajit directly saw the sun-god and worshiped him with devotion.

198. But when Satrajit disobeyed Your order, the sun-god became displeased. When Satrajit and his brother both died, the sun-god was happy to see it.

199. Duryodhana was Lord Balarāma's disciple. Still, when he offended You, Duryodhana perished with all his kinsmen.

200. Hiranyakaśipu obtained a great boon from the demigod Brahmā. Still, when he offended You, Hiranyakaśipu perished with all his kinsmen.

201. Cutting off some of his heads, ten-headed Rāvaṇa worshiped Lord Siva. Still, when he offended You, Rāvaṇa perished with all his kinsmen.

202. You are the root of all the demigods. You are the master of all. All persons, visible and invisible, are Your servants.

203. When a person neglects the master and worships the servant, the servant eats the offerings, and then destroys the offender.

204. A person who neglects You and then worships Siva and the other demigods is like a person who cuts off a tree's roots and then worships the twigs and branches.

205. You are the root of the Vedas, brāhmaṇas, yajñas, and religion. I do not accept worship from anyone who does not worship You."

206. Hearing Advaita's description of these spiritual truths, Lord Caitanya roared,

§ 207-208. Everyone please give your thoughts to Me. Please hear the truth I will now say. Anyone who neglects My servant and then worships Me is very lowly and degraded. Such a person cuts Me into pieces. His worship is like fire burning My body.

209. My holy name, which is a kalpa-vṛkṣa tree, destroys anyone who once blasphemes My servant.

210. The living entities who live in the numberless universes are all My servants. Therefore any living entity who harms another living entity will perish.

211. You are more dear to Me than My own body. Anyone who offends You will not be able to bear the fate that waits for him.

212. If a sannyāsī blasphemes an innocent person, the sannyāsī will fall down. All his piety will perish."

213. Raising His arms, fair Lord Caitanya declared to the entire world, Renouncing criticism of others, everyone please chant Lord Kṛṣṇa's name.

214. I will personally deliver anyone who does not criticize others and who once chants "Kṛṣṇa!" That is the truth. It is the truth."

215. When Lord Caitanya spoke these words, the devotees responded with Jaya! Jaya! Jaya!"

216. Grasping Lord Caitanya's feet, Advaita wept. Embracing Advaita, Lord Caitanya wept.

217. The whole world floated in love for Advaita. That is the very inconceivable story of Lord Advaita.

218. Who has the power to understand Advaita's words? Please know that Advaita is not different from the Supreme Personality of Godhead Himself.

219. If he truly understood them, the hearer would find the arguments and insults Nityānanda and Advaita speak to each other are filled with bliss.

220. The words and activities of Lord Viṣṇu and the Vaiṣṇavas are very difficult to understand. Only by Their mercy can one understand the heart of those words and activities.

221-222. Only Lord Ananta Seṣa, who sings Their names and glories with His thousand mouths, has the power to understand the conversations of Nityānanda and Advaita.

223. Glancing for a moment at Lord Advaita, Lord Caitanya smiled and said,

224. I was a little mischievous. I acted like a child." Advaita replied, Nothing about You is material."

225. Lord Caitanya said, Please listen, O noble-hearted Nityānanda. If I was a little mischievous, please forgive Me."

226. Looking at each other, Nityānanda, Caitanya, Advaita, and Haridāsa all laughed.

227. Then, addressing her as mother", Lord Caitanya spoke to Advaita's saintly and devoted wife.

228. Lord Caitanya said, Go quickly. Cook. Offer the meal to Lord Kṛṣṇa. Then I will eat the remnants."

229. Then, accompanied by Nityānanda, Haridāsa, Advaita, and the others, Lord Caitanya went to bathe in the Gaṅgā.

230. In the future the Vedas will elaborately describe all these blissful pastimes. After bathing, the Lord and the

devotees returned to Advaita's home.

231. After washing His feet, Lord Caitanya offered daṇḍavat obeisances before the Deity of Lord Kṛṣṇa.

232. Then Advaita fell down before the soles of Lord Caitanya's feet, and Haridāsa fell down before the soles of Advaita's feet.

233. Seeing these wonderful pastimes, Nityānanda smiled. He who is the original author of religion was manifest in three forms.

234. Seeing Advaita at the soles of His feet, Lord Caitanya hastily rose and chanted Viṣṇu! Viṣṇu!"

235. Accompanied by Nityānanda, and holding Advaita's hand, Lord Caitanya happily entered the dining room.

236. The three Lords: Lord Caitanya, Lord Nityānanda, and Lord Advaita, sat down together in the dining room.

237. Each of the three Lords had His own nature. Lord Nityānanda's nature was that of a mischievous boy.

238. Haridāsa sat down at the dining room's entrance. He was qualified to see all these pastimes.

239. Chanting Hari! Hari!", Advaita's saintly wife, who was the queen of yoga, served the meal to the three Lords.

240. The three Lords eagerly ate the meal of splendid rice, ghee, milk, and sweet-rice.

241. Glancing at Advaita, Nityānanda smiled. He who is one person had become two for Lord Kṛṣṇa's pastimes.

242. When everyone was full, a little more food remained. Then Nityānanda became like a boy.

243. Throwing the rice here and there in the house, Nityānanda laughed. Lord Caitanya called out, Hāya! Hāya!"

Haridāsa smiled.

244. Seeing all this, Advaita burned with flames of anger. On the pretext of being angry, He explained the truth of Lord Nityānanda.

245. He said, This Nityānanda has destroyed our caste. From where did He come? He stays with drunkards.

246. He has no guru. Still He calls Himself a sannyāsī. I do not know for certain even the village where He was born.

247. No one knows Him, and no one knows His family and caste. Swaying to and fro, He wanders about like a drunken elephant.

248. In the west He ate rice in house after house. Then He came here. Now He stays among the brāhmaṇas.

249. This drunkard Nityānanda will destroy everything. That is the truth, truth, truth. Listen to Me, Haridāsa."

250. Filled with anger, Advaita made Himself clothed only by the four directions. Clapping His hands and loudly laughing, He danced.

251. Seeing Advaita's actions, Lord Caitanya laughed. laughing, Nityānanda pointed two fingers at Advaita.

252. The laughter directed at Advaita was completely pure. Young and old laughed.

253. After a moment everyone returned to external consciousness. They rinsed their mouths, and then They happily embraced.

254. Nityānanda and Advaita embraced. Tasting the nectar of ecstatic love, the two Lords were filled with bliss.

255. Nityānanda and Advaita are the two arms of Lord Caitanya's body. They always love each other. There is not a moment when They do not love each other.

256. Please see this quarrel as Lord Kṛṣṇa's pastime. Lord Viṣṇu and the Vaiṣṇavas play like children.

257. In this way Lord Caitanya enjoyed pastimes in Advaita's home. Filled with bliss, He enjoyed pastimes of sankīrtana.

258. Only Lord Balarāma has the power to understand these pastimes. Others do not understand all the glories of these pastimes.

259. By Lord Balarāma's mercy, Goddess Sarasvatī also understands these pastimes. Staying on the devotees' tongues, Sarasvatī sings the glories of these pastimes.

260. I do not know the sequence of all these pastimes. I only try to sing the glories of Lord Kṛṣṇa as far as I am able.

261. I bow down before the feet of Lord Caitanya's dear devotees. O devotees, please forgive all my offenses.

262. For some days Lord Caitanya stayed in Advaita's home. Then the three Lords returned to Navadvīpa.

263. Accompanied by Nityānanda, Advaita, and Haridāsa, Lord Caitanya returned to His home.

264. Hearing, "The Lord has come", the Vaiṣṇavas joyfully ran to see Him.

265. Gazing at the Lord's moonlike face, the devotees felt all their sufferings were taken away. Grasping the Lord's feet, the devotees wept.

266. Lord Caitanya is the life of all the devotees. He lovingly embraced them all.

267. The Lord's personal associates are like the Lord's own incarnations. They are all very kind and generous. They are the best of the devotees.

268. They all bowed down before Lord Advaita, who devotional activities made Lord Caitanya descend to this world..

269. The Vaiṣṇavas were all wild with bliss. Accompanied by the Lord, they made a great tumult of chanting Lord Kṛṣṇa's names.

270. Seeing her son, Mother Saci was overcome with bliss. Accompanied by her daughter-in-law, she offered prayers of thanks to Lord Kṛṣṇa.

271. Only thousand-faced Lord Ananta Śeṣa has the power to describe these pastimes. He is my life birth after birth.

272. Dvija", vipra", and brāhmaṇa" are three names for the same thing. In the same way Nityānanda and Balarāma are different names of the same person.

273. Anyone who hears these pastimes Lord Caitanya enjoyed at Advaita's home will one day attain the Lord. One day he will meet the Lord.

The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty
Murari-gupta-prabhava-varnana
Description of Murari Gupta's Glories

1. Glory, glory to the fair lion who is the son of Saci! Glory to the Lord whose feet remove all sufferings!
2. Glory to the Lord who is life and master of Gadādhara! O Lord, please be merciful to me. Please allow my heart to stay always at Your feet.
3. Looking at the devotees, and His heart filled with love, Lord Caitanya danced, sang, wept, and laughed.
4. Every day, accompanied by His devotees, Lord Caitanya enjoyed many blissful pastimes.
5. One day, accompanied by Nityānanda, Lord Caitanya went to Srivasa's home and enjoyed many pastimes there.
6. At that time Murāri Gupta also came and offered daṇḍavat obeisances to Lord Caitanya's feet.
7. Then he offered obeisances to Lord Nityānanda's feet. Then he stood before the two effulgent Lords.
8. Very pleased at heart with Murāri Gupta, Lord Caitanya honestly said to him,
9. Murāri, you did not act rightly. You offered obeisances in the wrong way.
10. Must I teach You? Do you not know? Why do you jump over the rules of etiquette?"
11. Murāri replied, Lord, what do I know? I simply follow my heart."
12. Lord Caitanya said, Good. Good. For now go home. Tomorrow I will explain everything to you."
13. Feeling both joy and fear, Murāri respectfully left. He returned home and went to sleep.
14. In a dream he saw Lord Nityānanda, the best of the Vaiṣṇavas, dressed as a wrestler, walking ahead of many others.
15. He saw great serpent's hoods hovering over Lord Nityānanda's head. He saw a plow and a club in Lord Nityānanda's hands.
16. He saw that Lord Nityānanda's form was like Balarāma. Behind Lord Nityānanda walked Lord Caitanya, a peacock feather in His heir.
17. In the dream Lord Caitanya smiled and said, Murāri, now you understand. I am younger. Please understand this in your heart."
18. Glancing at Murāri, the two Lords smiled. In this way the two brothers taught Murāri. Then They left.
19. Waking up, Murāri wept. Breathing heavily, he called out Nityānanda!" again and again. 20. Worried, Murāri's saintly wife began chanting Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!"
21. Understanding, Nityānanda is the elder brother", Murāri happily went to Lord Caitanya's home.
22. Lotus-eyed Lord Caitanya was seated, and Lord Nityānanda, His face filled with happiness, was at His right.
23. First Murāri bowed down before Lord Nityānanda's feet. Then he bowed down before Lord Caitanya's feet.
24. Smiling, Lord Caitanya said, Murāri, why did You do that?" Murāri replied, Lord, I only follow.
25. As a dry straw moves in the wind, so all living beings are subject to Your supreme power."
26. Lord Caitanya said, Murāri, you are dear to Me. That is why I have opened My heart to you."
27. In this way Lord Caitanya revealed the truth about Himself to Murāri Gupta. On the Lord's left was the dear devotee Gadādhara, who held betelnuts in his hands.
28. Lord Caitanya said, Murāri is the first of My servants". Speaking these words, the Lord took some betelnuts He had chewed and gave them to Murāri.
29. Murāri respectfully took them in his hands. Chewing them, Murāri became wild with bliss.
30. Lord Caitanya said, Murāri, wash your hands." Murāri wiped his hands on his head.
31. Lord Caitanya said, Now you've become a low-caste wretch. You placed My remnants on your body."
32. Now Lord Caitanya entered the mood of being the Supreme Personality of Godhead. Gnashing His teeth, He said,
33. In Vārāṇasī lives a sannyāsī named Prakāśānanda. Again and again this wretch cuts Me into pieces. In his mind he thinks it is good to cut Me apart.
34. He teaches Vedānta, but he does not give importance to My form. I have placed leprosy in his body, but still he does not understand.
35. The numberless universes all reside in My body. Still this wretch says My body is only an illusion. How can I tolerate this?
36. Murāri, you are My servant. What I tell you is the truth. Anyone who does not respect My body will perish.
37. Brahma, Siva, and Ananta Sesa serve My body. Thinking it as dear as their own lives, all the demigods worship My body.
38. Simply by touching My body one becomes the purest of the pure. Still this wretch says that My body is an illusion. How can I tolerate this?
39. This form I now show to you is eternal. It is eternal. I am eternal. My servants are eternal. We are eternal.
40. My pastimes are eternal. My abode is eternal. Anyone who says they are illusions cuts Me into pieces.
41. Simply by hearing My glories one destroys the beginningless ignorance of this world. Still, the sinners teach, 'The Lord's pastimes are illusions'.
42. By tasting the nectar of hearing My glories, Lord Siva becomes so intoxicated that he is clothed only by the four directions. Ananta Seṣa, who holds up all the worlds, always chants My glories.
43. Sukadeva, Nārada, and all the sages become intoxicated by hearing My glories. The four Vedas describe the greatness of My glories.
44. O Murāri Gupta, anyone who does not honor My sacred glories will not understand My descent to this world.
45. In this way Lord Caitanya taught Murāri Gupta. He said, My form, servants, pastimes, and abodes are all eternal."

46. In this way Lord Caitanya taught the truth about Himself. Anyone who does not agree with these conclusions will perish.

47. The next moment Lord Caitanya returned to external consciousness. Again He was the most humble of penniless brāhmaṇas.

48. Calling him brother", Lord Caitanya embraced Murāri Gupta. Showing great affection for him, Lord Caitanya kindly said,

49. Murāri, I tell you the truth: You are My pure servant. You know the truth about Nityānanda.

50. Even if he claims to be My devotee, anyone who has even a single sesame seed's worth of hatred for Lord Nityānanda is not dear to Me.

51. Now please go home, Murāri Gupta. You have purchased Me. You know the secret of Nityānanda."

52. In this way Lord Caitanya made Murāri Gupta the object of His mercy. Only Hanumān received mercy like Murāri.

53. Murāri Gupta joyfully returned home. Lord Caitanya and Lord Nityānanda stayed in his heart.

54. Agitated at heart, Murāri returned home. He said one thing, did another, and then happily laughed.

55. With great joy he said, I will eat." His devoted wife brought his meal.

56. Agitated by tasting the nectar of love for Lord Caitanya, Murāri called out, Eat! Eat!", and scattered handfuls of food everywhere.

57. Mixing rice and ghee, he poured the combination on the floor. Kṛṣṇa, eat! Eat! Eat!", he said again and again.

58. Watching Murāri Gupta's actions, his devoted wife smiled. Again and again she brought him food, and again and again he poured on the floor.

59. The devoted wife knew, Murāri Gupta is a great devotee of the Lord". Chanting, Kṛṣṇa!", she reminded her husband of Lord Kṛṣṇa.

60. In this way Murāri Gupta offered food to Lord Kṛṣṇa and Lord Kṛṣṇa accepted it. Lord Kṛṣṇa never rejected Murāri's request.

61. Murāri offered food in this way, and Lord Kṛṣṇa ate it. The next morning Lord Caitanya rose early and went to visit Murāri Gupta.

62. Murāri Gupta sat, rapt in the bliss of chanting Lord Kṛṣṇa's name. At that time Lord Caitanya entered. Seeing Him, Murāri Gupta at once offered obeisances.

63. With great respect Murāri Gupta offered the Lord a place to sit. Lord Caitanya, the son of Jagannātha Mīśra, sat down.

64. Murāri Gupta said, Lord, why have You come?" Lord Caitanya replied, I have come for a medicine."

65. Murāri Gupta said, Can You say what is the cause of Your indigestion? What did You eat yesterday?"

66. Lord Caitanya said, Rascal, how did you know what was my disease? Calling out, 'Eat! Eat!', you threw the food on the floor.

67. You have forgotten, but you wife knows everything. When you offer, how can I not eat?

68. Now you have to give Me medicine. Your food is the cause of My indigestion.

69. Drinking water cures indigestion. Your food caused My indigestion. Therefore your water will be the medicine to cure it."

70. After speaking these words, Lord Caitanya picked up Murāri's cup of water, water filled with the nectar of pure devotion, and drank it.

71. Seeing the Lord's mercy, Murāri fell unconscious. Murāri's family wept in great love.

72. The Lord, His servants, and their devotional service are like this. Lord Caitanya's mercy manifested all the features of pure devotion.

73. Murāri Gupta's servants attained Lord Caitanya's mercy, mercy the great bhattachāryas in Nadiyā never saw.

74. Material learning, wealth, and fame do not bring anything of value. It is the mercy of the Vaiṣṇavas that brings the very valuable result of engagement in devotional service.

75. Why should one not become a servant or maidservant to the Vaiṣṇavas? The Vedas declare, The servants and maidservants of the Vaiṣṇavas are the greatest of all."

76. Every day Lord Caitanya gave His mercy to Murāri Gupta.

77. Please hear. Hear the wonderful story of Murāri Gupta. One who hears about Murāri Gupta attains the great treasure of devotional service.

78. One day, at Srivasa's home, Lord Caitanya, roaring, manifested His own form.

79. In His form hands He held a conchshell, cakra, club, and lotus. He called out, Garuḍa! Garuḍa!"

80. At that moment, making a great sound, Murāri Gupta entered Srivasa's home.

81. The mood of Garuḍa entered Murāri Gupta's body. Murāri Gupta said, I am he. I am the great soul Garuḍa."

82. Lord Caitanya called out, Garuḍa! Garuḍa!" Murāri Gupta replied, I am he. I am Your servant."

83. Lord Caitanya said, Son, you are My carrier?" I am. I am.", Murāri Gupta replied.

84. Murāri Gupta said, You have forgotten. I carried You and the pārijāta tree from Svaragaloka.

85. You have forgotten. I carried You to Vanapura. I cut Kārttikeya's peacock into pieces.

86. Lord, please climb on My shoulders. Give the order. To which universe shall I carry You?"

87. The Lord Caitanya, the son of Jagannātha Mīśra, climbed on Murāri Gupta's shoulders. There was a great sound of Jaya! Jaya!" in Srivasa's home.

88. Carrying Goddess Lakṣmī's husband on his shoulders, Murāri Gupta ran everywhere in the courtyard.

89. The women made auspicious sounds. With great love all the devotees wept.

90. One person said, Jaya! Jaya!" Another said, Hari!" Another said, Never will I forget seeing this."

91. Some joyfully slapped their arms and thighs. Some said, How glorious is the Lord!" Some smiled and laughed.

92. Someone raised his arms and loudly called, Glory, glory to Viśvambhara, who is carried by Murāri Gupta!"

93. Lord Caitanya rocked to and fro on Murāri's shoulders. Then Murāri joyfully ran into the house.

94. The impious did not see the pastimes Lord Caitanya manifested in Navadvīpa.

95. Wealth, family, and fame will not help one attain Lord Kṛṣṇa. Lord Caitanya is conquered only by devotional service.

96. The Lord's servants and maidservants, who birth after birth had worshiped the Lord, happily gazed at all these pastimes.

97. They who saw these pastimes kindly described them to others. Still the impious would not believe them.

98. In this Madhya-khaṇḍa is described the pastime of Lord Caitanya's climbing on Murāri Gupta's shoulders. Every time the Lord descends to this world Murāri is His first of His servants.

99. These pastimes have no end. The Vedas say, Sometimes they are visible (āvirbhāva), and sometimes they are hidden (tirobhāva).

100. Returning to external consciousness, and now very peaceful, Lord Caitanya climbed down from Murāri's shoulders. Murāri Gupta's acceptance of Garuḍa's mood came to a stop.

101. Ordinary people do not understand these confidential pastimes, where Lord Caitanya climbs on Murāri Gupta's shoulders.

102. Seeing the mercy Lord Caitanya gave to Murāri Gupta, the circle of Vaiṣṇavas praised Murāri, saying, Glorious! Glorious! Glorious!"

103. Murāri Gupta was a very glorious and fortunate devotee. His devotional service to Lord Viṣṇu had borne a very great fruit, for he had the power to carry Lord Caitanya in His pastimes.

104. There are many other sacred stories of Murāri Gupta, and they will be described in due course.

105. One day pure-hearted Murāri Gupta thought in his heart about the Lord's incarnations.

106. He thought, I understand that, bringing His limbs and sub-limbs, the Lord descends to this world to fulfill His mission.

107. But I do not understand Lord Kṛṣṇa's pastimes. Why does He act as He does? Sometimes He creates, and sometimes He destroys.

108. Why, after rescuing Sītā and killing Rāvaṇa and Rāvaṇa's kinsmen, did the Lord abandon Sītā at the end?

109. He peacefully watched as the Yādavas, who were dear to Him as His own life, lost their lives.

110. Therefore I will give up this body now, while the Lord Himself is personally present in this world.

111. Now is the time, while the Lord Himself is on this earth, for Me to end this body."

112. In his heart renouncing the world, Murāri got a very sharp knife meant for sawing conchshells.

113. Keeping that knife in his house, he thought, With joy in my heart, tonight I will end this body."

114. Lord Caitanya, who is the Supersoul in the hearts of all living beings, knew the thoughts in Murāri's heart.

115. The Lord quickly went to Murāri's house. Murāri Gupta respectfully bowed down before the Lord's feet.

116. Feeling very merciful to Murāri Gupta, Lord Caitanya sat down and spoke about Lord Kṛṣṇa.

117. Lord Caitanya said, Murāri Gupta, you must follow My order." Murāri Gupta said, Lord, my body is Your property."

118. Lord Caitanya said, Is that the truth?" Murāri Gupta said, It is." Lord Caitanya whispered in Murāri's ear, Give Me the knife.

119. Bring the knife you will use to leave your body. Give it to Me. It is in this house."

120. Hāya! Hāya!" Murāri Gupta said, unhappy at heart. Murāri said, Someone has told You this lie. Who is it?"

121. Lord Caitanya said, Murāri, I see that you are not very intelligent. You say that someone else told me about this and that how I know of it?

122. I made that knife, and I gave it to you. That is how I know. I know where you hid the knife."

123. Lord Caitanya, the Supersoul in the hearts of all, knows everything. He went, found the knife, and returned with it.

124. Lord Caitanya said, Murāri Gupta, this is the way you act! What is My fault that you want to leave Me and go away?

125. If you go, then who will help Me in My pastimes? Where did you get this idea?

126. Murāri, please give Me this gift: Never think like this again."

127. Lord Caitanya embraced Murāri and then placed His hand on Murāri's head.

128. Lord Caitanya said, You will eat My head. You will eat My head if you want to leave Me again."

129. Murāri at once fell to the ground. With tears of love he washed the Lord's feet.

130. Grasping the Lord's feet, saintly Murāri wept. Embracing Murāri, Lord Caitanya wept.

131. Lakṣmī, Brahmā, Ananta Seṣa, and Siva yearn to attain the mercy that Lord Caitanya gave to Murāri Gupta.

132. The demigods are not different from Lord Caitanya. The demigods are not different from Lord Kṛṣṇa". This the Vedas declare.

133. Assuming the form of Ananta Seṣa, Lord Caitanya holds up the worlds. Assuming the form of Brahmā, Lord Caitanya creates the world.

134. Assuming the form of Siva, Lord Caitanya destroys the world. With His own mouth He speaks prayers glorifying Himself.

135. The demigods are not different from the Lord. They are not different. They all serve Lord Caitanya's feet.

136. If even a bird chants Lord Caitanya's name, that soul will go to Lord Caitanya's abode. That is the truth.

137. If a sannyāsī does not chant Lord Caitanya's name, that soul will life after life be born blind among wicked beings.

138. He is a thief in the clothing of sannyāsī. He is a blasphemous-sannyāsī, a sinner.

139. A blasphemer-sannyāsī is not different from a thief. Both are great blasphemers. The Vedas call such a person, an enemy of others".

140. This enemy is described in these words of the Bṛhan-Nāradya Purāṇa:

*prakataṁ patitaḥ śreyān
ya eko yāty adhaḥ svayam
baka-vṛttiḥ svayam pāpaḥ
pātayaty aparān api*

One kind of sinner falls himself down into hell. Another kind, a hypocrite who deceives others, makes other souls fall into hell.

141. *haranti dasyavo 'kutyām
vimohyāstrair nṛṇāṁ dhanam
cāritrair ati-tīkṣṇāgrair
vādair evaṁ baka-vrataḥ*

As thieves threaten others with weapons in a secluded place and rob them of their wealth, so with very sharp words false preachers rob others."

142. In Śrīmad-Bhāgavatam (12.3.38) it is said:

*śūdrāḥ pratigrahiṣyanti
tapo-veśopajīvinaḥ
dharmam vakṣyanty adharmajñā
adhiruhyottamāsanam*

To earn their livelihood śūdras will dress as sannyāsīs and accept alms. Persons who know only sins will sit on a high seat and teach religion."

143. Thinking an impostor is a true sannyāsī, the people hear from him blasphemy of Vaiṣṇavas. In this way the people perish.

144. If one hears blasphemy of saintly persons, his piety will be destroyed. Birth after birth he will be fallen. This the Vedas say.

145. A thief suffers in only one birth, but a blasphemer suffers birth after birth and moment after moment.

146. Therefore a blasphemer-sannyāsī is a thief. He is countless times more sinful than a thief.

147. From Brahmā down to the unmoving plants, every living being is Lord Kṛṣṇa's potency. Therefore all the scriptures say, Anyone who blasphemes another angers Lord Kṛṣṇa."

148. Lord Kṛṣṇa delivers any person who is not a blasphemer and who once chants Kṛṣṇa!" That is the truth. It is the truth.

149. If a person studies the four Vedas and then blasphemes others, he will fall into the hell called Kumbhipāka. There he will suffer birth after birth.

150. A person who studies Śrīmad-Bhāgavatam and then, his intelligence wrecked, blasphemes Lord Nityānanda, will be completely destroyed.

151. The blasphemers have no faith in the eternal pastimes Lord Caitanya manifested in Navadvīpa.

152. They whose thoughts and deeds are placed at Lord Caitanya's feet stay with Lord Caitanya birth after birth.

153. Never will I look at yogīs who have eight mystic perfections but no devotion to Lord Caitanya. Such persons are impious sinners.

154. After comforting Murāri Gupta, Lord Caitanya happily returned to His home.

155. These are the glories of Murāri Gupta. How can I truly describe all his glories?

156. From Lord Nityānanda's mouth I have heard a little of the Vaiṣṇavas' glories.

157. May Lord Nityānanda be my master birth after birth. By His mercy I am attracted to Lord Caitanya.

158. O Lord Caitanya, O son of Jagannātha Miśra, glory, glory to You! I pray that Your Nityānanda will be the great treasure of my life.

159. I my heart I always hold Lord Caitanya, who is the very life of He (Lord Nityānanda) who is the master of my life.

160. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet

1. Glory, glory to Lord Caitanya, who is the very life of Lord Nityānanda! Glory to Lord Caitanya, the master of Gadādhara and Advaita!
2. Glory to Lord Caitanya, who is dear to Srivasa and Haridāsa! Glory to Lord Caitanya, the master of Gaṅgādāsa and Vāsudeva Datta!
3. Glory, glory to Lord Caitanya and all His devotees! Anyone who hears these narrations of Lord Caitanya will attain pure devotional service.
4. Accompanied by Nityānanda and Gadādhara, Lord Caitanya enjoyed pastimes in Navadvīpa.
5. One day, surrounded in the four directions by His devotee associates, Lord Caitanya walked in the town.
6. Lord Caitanya walked to the home, by the Gaṅgā's dam, of Viśārada Maheśvara, who was Sārvabhauma's father.
7. At that place was also the home of Devānanda Paṇḍita, a very peaceful brāhmaṇa who yearned after impersonal liberation.
8. He was learned and austere. From birth he was disinterested in material things. He was a great student of Srimad-Bhagavatam, but he was not a devotee.
9. The people said, He is a great teacher of Srimad-Bhagavatam". Still, because he was not a devotee, he did not understand the true meaning at the heart of Srimad-Bhagavatam.
10. Because of some offense he was not qualified to understand Srimad-Bhagavatam. Lord Kṛṣṇa knows the reason.
11. By divine arrangement, as They walked on the path Lord Caitanya and His associates overheard Devānanda lecturing on Srimad-Bhagavatam.
12. As He listened, Lord Caitanya, who is the Supersoul in the hearts of all beings, and who knows everything, did not hear any description of the greatness of devotional service.
13. Lord Caitanya angrily said, What is the meaning of this rascal's words? In this birth he does not know anything of the true meaning of Srimad-Bhagavatam.
14. How can this rascal be qualified to talk about Srimad-Bhagavatam? Srimad-Bhagavatam is Lord Kṛṣṇa Himself in the form of a book.
15. In Srimad-Bhagavatam it is said that devotional service is the highest goal of life. That is why the four Vedas say, 'Srimad-Bhagavatam is the personification of ecstatic love for Lord Kṛṣṇa'.
16. The four Vedas are yogurt, and Srimad-Bhagavatam is fresh butter. Sukadeva Gosvāmī churned and Mahārāja Parīkṣit ate that butter of Srimad-Bhagavatam.
17. My dear devotee Sukadeva Gosvāmī knows the true meaning of Srimad-Bhagavatam. In speaking Srimad-Bhagavatam he explained the truth about Me.
18. Anyone who thinks that I, My servant, and Srimad-Bhagavatam are different will perish."
19. In this way Lord Caitanya angrily explained the truth of Srimad-Bhagavatam. Hearing His explanation, the devotees floated in great bliss.
20. In Srimad-Bhagavatam devotional service is the sole topic. There is no other. Then Lord Caitanya said, This rascal doesn't know anything.
21. This non-devotee fool is always lecturing on Srimad-Bhagavatam. Today I will tear up his book. You watch while I do it."
22. Lord Caitanya angrily went to tear up the book. Grabbing Him, the devotees stopped Him.
23. All the scriptures affirm that Srimad-Bhagavatam is not understood very easily. Material scholarship, austerity, and fame do not help one understand it.
24. Persons who proudly claim, I know Srimad-Bhagavatam", never know Srimad-Bhagavatam's true meaning.
25. Persons who know that Srimad-Bhagavatam is the inconceivable Supreme Personality of Godhead Himself know that devotional service is the true meaning of Srimad-Bhagavatam.
26. Very few were learned and virtuous like Devānanda Paṇḍita.
27. Still, Yamarāja punishes all proud scholars bewildered about the true meaning of Srimad-Bhagavatam.
28. Persons who study Srimad-Bhagavatam and then blaspheme Lord Nityānanda, who is the moon of avadhūtas and the home of all the worlds, will perish.
29. Every day Lord Caitanya would walk in the town with His followers.
30. One day Lord Caitanya walked in the town with Srivasa Paṇḍita.
31. In the outskirts of town was a drunkard's house. Walking by, Lord Caitanya smelled the fragrance of wine.
32. Remembering the vāruṇī beverage, Lord Caitanya entered the mood of Lord Balarāma.
33. Forgetting external consciousness, Lord Caitanya again and again roared at Srivasa, I will go in!"
34. Lord Caitanya said, Srivasa, I will go in!" Srivasa respectfully grasped the Lord's feet.
35. Lord Caitanya said, Can I be ordered or forbidden?" Still, Srivasa forbade the Lord.
36. Srivasa said, You are the father of the universes. If You break the rules of religion, who can protect them?
37. Not understanding Your pastimes, the people will blaspheme You. Because of that blasphemy they will suffer birth after birth.
38. You are the eternal Supreme Personality of Godhead. You preserve the eternal religion. Who will understand this pastime of Yours?
39. If You enter that wine-drinker's house, I will drown myself in the Gaṅgā."
40. The Lord never goes against His devotee's desire. Hearing Srivasa's words, the Lord smiled.
41. Lord Caitanya said, If you don't wish, I won't go. I won't make your words false."
42. Because of Srivasa's words, Lord Caitanya stopped His mood of Lord Balarāma. Slowly and peacefully the glorious

Lord walked on the royal road.

43. Seeing Lord Caitanya, the people drunk on wine called out again and again, Hari! Hari!"

44. Someone said, Nimāi Paṇḍita is good. Good. A good person. He sings and dances good."

45. Calling out Hari!", and clapping his hands, someone danced. Then the other drunkards happily followed behind him.

46. Singing, Haribol! Haribol! Jaya Nārāyaṇa!", the drunkards happily danced.

47. The drunkards made a great sound of chanting Hari!" All this happened because they saw Lord Viṣṇu and a Vaiṣṇava.

48. Seeing the drunkards' activities, Lord Caitanya laughed. When he saw them, Srivasa wept tears of joy.

49. Seeing Lord Caitanya, the drunkards became happy. Only sinner-sannyāsīs blaspheme the Lord when they see Him.

50. They who feel unhappy at heart when they hear of Lord Caitanya-candra's glories will not find happiness in any birth or any āśrama.

51. I offer my respectful obeisances to all, even the drunkards, who saw Lord Caitanyacandra when He was personally present on this earth.

52. Placing a glance of mercy on the drunkards, Lord Caitanya, rapt in His own ecstasy, continued walking from village to village.

53. Seeing Devānanda Paṇḍita a little ahead, Lord Caitanya very angrily said,

54. In His heart Lord Caitanya thought, In the past Devānanda Paṇḍita offended Srivasa Paṇḍita."

55. At the time of that offense, Lord Caitanya had not yet manifested His nature as a devotee. All His servants were then unhappy, for the whole world was empty of ecstatic love for Lord Kṛṣṇa.

56. If some scholars lectured on Bhagavad-gītā or Srimad-Bhagavatam, no one ever heard from them any descriptions of devotional service.

57. At that time Devānanda was both learned and peaceful, He was honored by the people.

58. He regularly lectured on Srimad-Bhagavatam. From childhood he had lived like a sannyāsī.

59. One day, desiring to hear Srimad-Bhagavatam, Srivasa visited his home.

60. Listening to Srimad-Bhagavatam, which syllable by syllable is filled with ecstatic love for Lord Kṛṣṇa, Srivasa felt his heart melt.

61. Listening to Srimad-Bhagavatam, Srivasa wept. The great devotee brāhmaṇa deeply sighed.

62. Then the sinful students there said, This fellow is trash. Brothers, with him present we cannot learn anything. We are wasting our time."

63. Srivasa's tears did not stop. Srivasa was very dear to Lord Caitanya. He purified the entire world.

64. Meeting together and coming to a conclusion, the students dragged Srivasa outside.

65. Devānanda Paṇḍita did not stop them. As the teacher was empty of devotion, so were his students.

66. Finding himself outside, Srivasa unhappily returned home. Lord Caitanya, who is the Supersoul in the hearts of all, knew all that had happened.

67. Seeing Devānanda, Lord Caitanya remembered all this. His face filled with anger, Lord Caitanya, the son of Saci, said,

68. Aye! Aye! Devānanda! I'm talking to you. You lecture on Srimad-Bhagavatam.

69. Srivasa, whom even Goddess Gaṅgā desires to see, once went to hear Srimad-Bhagavatam from you.

70. What offense did he commit, that your students grabbed him and dragged him outside?

71. Is it right to drag and throw away a person who when he hears Srimad-Bhagavatam weeps with love for Lord Kṛṣṇa?

72. I understand that you lecture on Srimad-Bhagavatam. In this birth you do not know the true meaning of that book.

73. When a person eats and becomes full, he is happy with the outside world.

74. You lecture on Srimad-Bhagavatam, which is full of ecstatic love for Lord Kṛṣṇa, but you yourself cannot feel the happiness of that love. This I tell you."

75. Hearing these words, the brāhmaṇa Devānanda became embarrassed. He did not reply.

76. After speaking these words, Lord Caitanya angrily walked away. Devānanda unhappily walked to his home.

77. Although the Lord punished him with words, Devānanda was very pious and fortunate.

78. Persons punished by Lord Caitanya become great saints. Indeed, persons killed by the Lord go to Vaikuṇṭha.

79. A person who accepts the punishment given by Lord Caitanya and places that punishment on his head becomes qualified to attain ecstatic love for Lord Kṛṣṇa.

80. Persons who in their hearts are not afraid of Lord Caitanya's punishment are sinners. Birth after birth they are punished by Yamarāja.

81. Lord Kṛṣṇa appears in four forms, the forms of Srimad-Bhagavatam, Tulasī, Gaṅgā, and His devotees.

82. The Deity form of the Lord may be worshiped only after life is placed in the Deity. However, the Vedas say, The other four forms are the Supreme Lord Himself from the moment those forms are born in this world."

83. I know that the descriptions of Lord Caitanya have neither beginning nor end. As far as I know of them, I explain Lord Caitanya's glories.

84. I offer my respectful obeisances to the feet of Lord Caitanya's servants. I pray that I may never offend them.

85. Anyone who hears this Madhya-khaṇḍa, which is sweet like nectar, will destroy the offenses in his heart.

86. I pray that Lord Nityānanda, who is dear to Lord Caitanya, and who always stays with Lord Caitanya's servants, will never leave me.

87. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-two
Sri Nityananda-guṇa-varṇana
Description of Lord Nityananda's Virtues

1. Glory, glory to Lord Caitanya, who is an ocean of mercy! Glory to the handsome son of Saci and Jagannātha Miśra!
2. Glory, glory to Saci's son, Sri Kṛṣṇa Caitanya! By giving it the holy name of Lord Kṛṣṇa, Lord Caitanya has made this world fortunate and glorious.
3. Accompanied by Nityānanda and Gadādhara, Lord Caitanya enjoyed pastimes in Navadvīpa.
4. After striking Devānanda with the stick of His words, Lord Caitanya returned to His home.
5. Devānanda Paṇḍita returned to his home. Because of bad association, he was now unhappy.
6. Even though the people may think them pious and saintly, persons like Devānanda are not qualified to stand before Lord Caitanya.
7. Only by the mercy of a Vaiṣṇava can one attain Lord Caitanya. If a person has no love and devotion, his austerities and japa will not help him attain the Lord.
8. Even if he has attained Lord Kṛṣṇa's mercy, a person who offends a Vaiṣṇava is stopped from attaining ecstatic love for Lord Kṛṣṇa.
9. I do not speak these words. They are the Vedas' words. Saci's son proved that they are true.
10. Mother Saci, in whose womb Lord Caitanya descended to this world, once offended a Vaiṣṇava.
11. Lord Caitanya destroyed her offense, taught her, and gave her the gift of ecstatic spiritual love.
12. Please carefully hear this story. By hearing it one's offenses to Vaiṣṇavas are destroyed.
13. One day handsome fair-limbed Lord Caitanya rose and then sat down on the throne of Lord Viṣṇu.
14. Placing on His lap His Śalagrāma-śilā forms, Lord Caitanya happily manifested His transcendental glories.
15. He said, I am Kṛṣṇa, come to the Kali-yuga. I am Nārāyaṇa. I am Rāmacandra, who bridged the ocean.
16. I slept in the milk-ocean. Then Nārā's loud calls broke My sleep.
17. I am here to freely distribute pure spiritual love and pure devotional service. Ask, Nārā. Ask for a boon. Ask for a boon, Srivasa."
18. Seeing that Lord Caitanya was now openly manifesting His glories, Nityānanda held a great parasol over the Lord's head.
19. On the left Gadādhara held betelnuts. In the four directions the devotees waved cāmaras.
20. Lord Caitanya freely distributed pure devotional service. He gave many boons. He gave whatever the devotees desired.
21. Someone said, My father is sinful at heart. Please make his heart good. That will be a great relief to me."
22. Some asked blessing for their teachers, some for their students, some for their children, and some for their wives. They asked whatever they wished.
23. Lord Caitanya granted whatever was asked. Smiling, He gave everyone the gift of pure love and pure devotion.
24. Saintly Srivasa said, Lord, to Your mother please give the gift of ecstatic love for Lord Kṛṣṇa. Everyone wants You to give her that gift."
25. Lord Caitanya said, Srivasa, I will not give it. To her I will not give the pastimes of ecstatic love for Lord Kṛṣṇa.
26. She offended a Vaiṣṇava. Therefore she cannot have ecstatic love for Lord Kṛṣṇa."
27. Eloquent Srivasa said again, Lord, these words will make us all leave our bodies.
28. You are her son. You entered her womb. Why is she not qualified to attain ecstatic love for Lord Kṛṣṇa?
29. Your mother is everyone's life. She is the mother of all the worlds. Lord, please give up Your tricks and illusions and give her ecstatic love for Lord Kṛṣṇa.
30. Lord, You are her son, and therefore she is also the mother of us all. How can a mother offend her son? That is my opinion.
31. If she has offended a Vaiṣṇava, then please be kind and break her offense into pieces."
32. Lord Caitanya said, I have the power to teach her, but I have no power to break apart her offense to a Vaiṣṇava.
33. Only the offended Vaiṣṇava can forgive the offense. On then is the offense destroyed. There is no other way.
34. You know how Durvāsā's offense to Mahārāja Ambariṣa was finally destroyed.
35. My mother offended Nārā. Only when Nārā forgives her will she attain the mercy that gives ecstatic love for Lord Kṛṣṇa.
36. When she takes the dust of Advaita's feet and places it on her head, then, by My order, My mother will attain ecstatic love for Lord Kṛṣṇa."
37. Then everyone went to Advaita and told Him all that Lord Caitanya had said.
38. Hearing these words, Advaita remembered Lord Viṣṇu and said, You all want to take away My life.
39. Through Saci's womb Lord Caitanya entered this world. She is My mother. I am her son.
40. It is I who should take the dust of Mother Saci's feet. I do not understand even a single sesame seed of her power and glory.

41. Mother Saci is the personification of devotional service to Lord Viṣṇu. She is the mother of the worlds. How can you talk the way you have done?

42. Even a person who, thinking it an ordinary material word, speaks the word 'ā-i' (mother), the power of that word 'ā-i' is such that the speaker will no longer suffer.

43. Mother Saci is Goddess Gaṅgā. They are not different. Mother Saci is Devakī and Yaśodā. That is the nature of Mother Saci."

44. After speaking the truth about Mother Saci, Advaita entered an ecstatic trance and fell to the ground. He was not in external consciousness.

45. Aware that this was her opportunity, Mother Saci came and placed the dust of Advaita's feet on her head.

46. Mother Saci is a great Vaiṣṇavī. She is pure devotional service personified. She had the power to hold Lord Caitanya in her womb.

47. When she took the dust from Advaita's feet, Mother Saci became overwhelmed and fell to the ground. She was no longer in external consciousness.

48. The Vaiṣṇavas called out, Jaya! Jaya Hari!" They made a great tumult of chanting Lord Caitanya's names.

49. By Mother Saci's power, Advaita was not in external consciousness. By Lord Advaita's power, Mother Saci was not in external consciousness.

50. They were both overwhelmed by each other's power. Meanwhile the circle of Vaiṣṇavas chanted, Hari! Hari!"

51. Sitting on the Deity's throne, Lord Caitanya smiled and laughed. Pleased, He said to His mother,

52. Now you may have pure devotion to Lord Viṣṇu. Your offense to Advaita is no more."

53. Hearing these merciful words from the Lord's graceful mouth, everyone called out, Jaya! Jaya Hari!"

54. Making an example of Mother Saci, the Supreme Personality of Godhead, who is the teacher (śikṣā-guru) of all, taught everyone to carefully avoid offending Vaiṣṇavas.

55. If even a person equal to Lord Siva offends a Vaiṣṇava, the offender will perish. This the scriptures say.

56. They who will not follow these instructions and blaspheme good people are sinners. They will suffer birth after birth.

57. What to speak of others, even Lord Caitanya's own mother was punished for offending a Vaiṣṇava.

58. In truth Mother Saci had not committed any offense. Still, Lord Caitanya said that she had.

59. Why do the people call Him Advaita"? Why did Saci, displeased, call Him Dvaita"?

60. Now I will tell this story. Please listen carefully. This is related to the story of Viśvarūpa.

61. Saintly Visvarupa was Lord Caitanya's elder brother. Handsomeness like His was difficult to find in all the worlds. He was very powerful and glorious.

62. He was learned in all the scriptures. He was very saintly and peaceful. His body was not different from Lord Nityānanda's body.

63. The people in Navadvīpa could not understand His very learned lectures. Still, accepting the mood of a boy, He stayed with the boys.

64. One day Jagannātha Miśra went to a meeting of paṇḍitas, and his very handsome son Viśvarūpa followed behind him.

65. Jagannātha Miśra entered the assembly of bhattachāryas. Seeing Viśvarūpa, the whole assembly was filled with wonder.

66. Handsome, all-powerful Viśvarūpa, who was Lord Nityānanda Himself, stole the hearts of everyone there.

67. One bhattachārya asked, What are you studying?" Viśvarūpa replied, A little. A little of everything."

68. Thinking Him only a child, no one said anything more. Only Jagannātha Miśra became unhappy to hear that arrogant reply.

69. As They walked home on the path, Jagannātha Miśra rebuked Viśvarūpa,

70. Rascal, why did You not tell the assembly what books You study?

71. You acted as if You were more learned than anyone else. Now the others will mock me and embarrass me."

72. Very angry with his son, very generous and fortunate Jagannātha Miśra walked home.

73. Returning to the assembly, smiling Viśvarūpa said to the bhattachāryas,

74. You did not ask Me any questions. Now My father is punishing Me.

75. In My heart is the thought that you should ask me questions. All of you please gather together and ask Me questions."

76. Smiling, one bhattachārya asked, Listen, child. Please tell a little of what You studied today."

77. Lord Viśvarūpa explained a sūtra. In their hearts everyone decided that His explanations were very good.

78. Everyone said, You explained the sūtra well." Lord Viśvarūpa replied, You did not understand anything of it. Now I will tear My own explanation into pieces."

79. Explaining again, He refuted all He had just proved. Wonder entered everyone's hearts.

80. Three times He refuted His explanations and three times He refuted the refutations and re-established the original premise.

81. He is very, very intelligent," everyone said. Still, bewildered by Lord Viṣṇu's illusory potency, no one there could understand Viśvarūpa's true identity.

82. In this way Viśvarūpa stayed in Navadvīpa. Seeing the people empty of devotion to the Lord, He was not happy.

83. The whole world was intoxicated by material things. No one understood the glories and auspiciousness of devotion to Lord Viṣṇu.

84. They lost great wealth on festivals for their children and others. No one was aware of worship offered to Lord Kṛṣṇa, or the religion of devotion to Lord Kṛṣṇa.

85. The learned teachers lectured on material logic. None of them knew anything about devotion to Lord Kṛṣṇa or worship of Lord Kṛṣṇa.
86. If someone lectured on Bhagavad-gita or Srimad-Bhagavatam, he would not say anything about devotional service. His explanations were all dry.
87. Not hearing descriptions of devotional service anywhere, Lord Viśvarūpa became very unhappy.
88. The lion who bears the name Advaita and who is full of Lord Kṛṣṇa's powers lectured on Yoga-vaiśiṣṭha. But His explanations were all about devotional service.
89. Who could understand Advaita's explanations? Advaita was the foremost of the Vaiṣṇavas in Nadiyā.
90. Looking in the four directions, Viśvarūpa felt unhappy at heart. On in Advaita did He find the happiness of pure love for Lord Kṛṣṇa.
91. Viśvarūpa always stayed with Advaita. Accompanied by Viśvarūpa, Advaita happily tasted the mellows of pure devotion.
92. At this time Lord Caitanya was still a small boy. His limbs were fair and handsome. His hair was gracefully curly. His charming form stole everyone's heart.
93. Mother Saci would tell Him, Viśvambhara, Quickly go, call Your brother, and bring Him home."
94. On His mother's order, Lord Caitanya would run to Advaita's home.
95. There Advaita sat, surrounded by many devotees. Srivasa and many other great souls were there.
96. Lord Caitanya would say, Brother, come home and eat rice. Don't delay." Smiling and smiling, the Lord would speak these words.
97. Lord Caitanya stole the hearts of everyone. They all gazed at the very handsome form of the boy Lord.
98. Completely enchanted, Advaita gazed at the Lord. Forgetting everything, He gazed at the Lord's face.
99. In this way, on the pretext of calling for Viśvarūpa on Their mother's order, Lord Caitanya came there every day.
100. Gazing at Lord Caitanya, Advaita thought in His heart, This very handsome boy has stolen My heart.
101. This person who now enchants Me must be My Lord. Who else has the power to steal My heart? That is what My heart now thinks."
102. Understanding Advaita's thoughts, Lord Caitanya, who is the Supersoul in the hearts of all beings, quickly returned to His home.
103. Rejecting material pleasures, Viśvarūpa stayed always with Advaita.
104. Viśvarūpa's story was elaborately told in the Adi-khaṇḍa. In the form of Lord Nityānanda, Viśvarūpa enjoyed limitless pastimes.
105. The incarnations of the Supreme Lord know the Supreme Lord's will very well. After some days, Viśvarūpa accepted sannyāsa.
106. Known in this world by the name Saṅkarāraṇya, He was the foremost of Vaiṣṇavas. He walked on the path of the limitless Supreme Lord.
107. Accepting a sannyāsī's daṇḍa, He traveled about. Mother Saci's heart was always broken with grief.
108. Becoming thoughtful, Saci decided in her heart, Advaita made My son leave home."
109. Afraid to offend a Vaiṣṇava, Mother Saci said nothing. In her heart she was very unhappy.
110. Looking at Lord Caitanya, Mother Saci forgot her grief. The Lord made His mother's happiness grow.
111. After some days, by divine arrangement, Lord Caitanya manifested His true nature. Then He always enjoyed pastimes with Advaita.
112. Neglecting Goddess Lakṣmī and leaving the happiness of His own home, Lord Caitanya stayed at Advaita's home.
113. Seeing that her son no longer stayed at home, Mother Saci thought, Advaita will take My son away."
114. Unhappy, she told everyone, Who says He is 'Advaita'? That Vaiṣṇava is 'Dvaita' (full of duplicity).
115. He has already driven away one moonlike son. Now he will not leave my other son alone.
116. I am a helpless widow. No one is kind to me. To the world He is 'Advaita'. But to me He is 'Dvaita-māyā' (full of duplicity).
117. This was the entirety of her offense. There was nothing more than that. Because of this offense Lord Caitanya would not give His mother devotional service.
118. A person who calls one Vaiṣṇava a 'big Vaiṣṇava' and another Vaiṣṇava a 'little Vaiṣṇava' may be peaceful and happy for now, but for how long will he remain peaceful and happy?
119. On the pretext of rebuking His mother, Lord Caitanya, the supreme teacher (śikṣā-guru), taught everyone to carefully avoid offending a Vaiṣṇava.
120. Anyone who jumps over lion-like Lord Caitanya's order and foolishly offends a Vaiṣṇava will be punished for his offense.
121. Please give me your attention and hear why Lord Caitanya spoke as He did.
122. Lord Caitanya knows everything that happens in all three phases (past, present, and future) of time. He knows that in the future some demonic people will serve Lord Advaita.
123. They will refer to Lord Advaita by the name Sri Kṛṣṇa". In this way they will reject the words of the true Vaiṣṇavas.
124. These sinners will thus disobey the devotees who affirm that Advaita is the greatest Vaiṣṇava".
125. Many persons will consider themselves the followers of Lord Advaita, but they will not have the power to see how in the future they will be punished.
126. Lord Caitanya, the crest jewel of they who know everything, knew all this. Therefore He did something to try to stop this from happening.
127. By punishing His mother, Lord Caitanya showed the result that comes from offending Lord Advaita or any other

Vaiṣṇava.

128. No one can protect a person who has offended a Vaiṣṇava.

129. Therefore one should avoid persons who offend Vaiṣṇava.

130. One should avoid an offender, even if the offender is otherwise very qualified. A little association with an offender will make one fall down.

131. Who has the power to understand why the Lord gives punishment? By punishing His mother, He taught everyone.

132. Anyone who blasphemes they who use the word "Vaiṣṇava" to address Lord Advaita will be punished. He will perish.

133. Lord Caitanya is the Supreme Personality of Godhead, the master of all. To be called His follower is very great praise.

134. Without any intention to deceive, Lord Caitanya openly said that Lord Nityānanda is the Supreme Personality of Godhead Himself.

135. By Lord Nityānanda's mercy I know Lord Caitanya. By Lord Nityānanda's mercy I know the Vaiṣṇavas.

136. By Lord Nityānanda's mercy offenses are destroyed. By Lord Nityānanda's mercy one attains devotion to Lord Viṣṇu.

137. Blasphemy directed to Lord Nityānanda's servants never enters my mouth. Day and night I happily sing Lord Caitanya's glories

138. I carefully serve Lord Nityānanda's devotees. Lord Caitanya is the life and wealth of Lord Nityānanda's servants.

139. A person who has only a little good fortune will not become Lord Nityānanda's servant, for Lord Nityānanda's servant is able to see Lord Caitanya.

140. Anyone who hears this story of Lord Viṣvarūpa becomes a servant of the limitless Supreme Personality of Godhead. He feels that Lord Nityānanda is his very life.

141. Lord Nityānanda and Lord Viṣvarūpa do not have different bodies. This Mother Saci knew. Some other great souls also knew.

142. Glory to Lord Nityānanda, who takes shelter of Lord Caitanya! Glory, glory to Lord Nityānanda, who is thousand-faced Ananta Śeṣa!

143. O Lord Nityānanda, O king of Gauḍa-deśa, glory to You! Who can attain Lord Caitanya without first attaining Your mercy?

144. Anyone who loses Lord Nityānanda will not be happy in this life.

145. Will I some day see Lord Caitanya, Lord Nityānanda, and their associates all together in one place?

146. Lord Caitanya is my master. With great faith and hope I meditate on Him within my heart.

147. I bow down before Lord Advaita's feet. I pray that he will always be dear to me and that He will always stay in my thoughts.

148. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṇḍāvana dāsa, sing the glories of Their feet.

Chapter Twenty-three Sri Navadvīpa-nagara-bhramāṇa Wandering in Navadvīpa City

1. Glory, glory to Sri Kṛṣṇa Caitanya, whom is a treasure-house of transcendental virtues! Glory to Lord Caitanya, the maintainer of the worlds! Glory to Lord Caitanya, the great treasure cherished by Lord Śiva and the demigods!

2. Glory, glory to Lord Caitanya, who is the king of the brāhmaṇas and dear to Lord Nityānanda! Glory, glory to Lord Caitanya's devotees!

3. Lord Caitanya enjoyed pastimes in Navadvīpa, but those pastimes were not seen by the eyes of all.

4. Day after day Lord Caitanya, the king of Vaiṣṇava, was present in Navadvīpa City.

5. Accompanied by most dear Nityānanda, He enjoyed many pastimes. Accompanied by His devotees, He relished the nectar of His own holy names.

6. Every evening He performed kīrtana. Only the devotees, and none else, were allowed in these kīrtanas.

7. Lord Caitanya's powers were very glorious. No one in the three worlds had the power to know their limit.

8. Barred from the kīrtana, five or ten persons complained. They were hurrying to Yamarāja's abode.

9. One of them said, Who can be a true Vaiṣṇava in Kali-yuga? These people are only pretending so they can fill their bellies."

10. Another one said, If we tie their hands and feet and throw them in the water, then all our sufferings will go away."

11. Another one said, O my brothers, please know for certain that this Nīmāi Paṇḍita will destroy our village."

12. Sometimes they would threaten the devotees to gain entrance and see the kīrtana. But they were not fortunate at heart. What could they accomplish by mere expert plans and tricks?

13. Lord Caitanya performed kīrtana. In this way He purified the thoughts of everyone in the world.

14. Unable to see the Lord's kīrtana, some people blamed themselves. Saying, "We are unfortunate", they sighed.

15. Some asked the devotees to secretly bring them inside so they could see the kīrtana.

16. All the Lord's servants knew, The Lord knows everything." Afraid, no one would bring anyone in.

17. A certain austere, saintly, and faultless brahmacārī lived in Navadvīpa.

18. He always lived only by drinking milk and he never ate rice. This brāhmaṇa yearned to see the Lord's kīrtana.

19. Lord Caitanya personally closed the doors and began the kīrtana. Only the devotees, and none else, were allowed to enter.

20. Every day this brāhmaṇa came to Srivasa's house. He yearned to see the Lord's dancing.

21. He would say, If for one day you are merciful to me, please allow me to enter the house.

22. Then I will be able to see the great paṇḍitas dance. Then my eyes will have attained their goal. Then I will attain the goal of my life."

23. Every day the brāhmaṇa repeated this request. One day Srivasa replied,

24. I know you have always been a very good person. The time has not come for you to taste the fruit of your long brahmacarya.

25. I know that no sins stay in your body. You are qualified to see the Lord's kīrtana.

26. The Lord's order is that no one should enter. Therefore I tell you: I will secretly let you in."

27. Speaking these words, he let the brāhmaṇa inside and gave him a place to hide.

28. Lord Caitanya, the master of the fourteen worlds, began to dance. In the four directions were the very fortunate devotees.

29. Everyone sang, Kṛṣṇa! Rāma! Mukunda! Murāri! Vanamālī!" There was a great tumult.

30. Nityānanda and Gadādhara embraced. Advaita joyfully ran in the four directions.

31. Overcome with spiritual bliss, no one was in external consciousness. Lord Caitanya, the king of Vaiṣṇava, danced.

32. Haribol! Haribol! O my brothers, Haribol!" No one could hear any sounds but these.

33. Lord Caitanya wept, trembled, and loudly roared. The hairs of His body stood erect. Who can describe all His symptoms of ecstasy?

34. Lord Caitanya, the crest jewel of the all-knowing, knew, A brāhmaṇa is hiding here".

35. Stopping, Lord Caitanya said, Why do I not feel ecstasy today?

36. I know that someone is in this house. More I don't know. Tell Me the truth."

37. Frightened, Srivasa said, Lord, no blasphemer has come to this house.

38. There is only one good brāhmaṇa brahmacārī. He lives only by drinking milk. His whole life he is sinless.

39. With great faith he wants to see Your dancing. He is hiding now. This You know very well."

40. Hearing this, Lord Caitanya angrily said, Quickly, quickly take him from this house!

41. What power has he to see My dancing? By drinking milk he will become My devotee?"

42. Raising His arms and spreading His fingers, Lord Caitanya declared, Merely by drinking milk one will never attain Me!

43. If an outcaste takes shelter of Me, then he is Mine, and I am his. Know that without doubt.

44. If a sannyāsī does not take shelter of Me, then he is not Mine. I speak the truth.

45. What austerities did Gajendra, or the monkeys, or the gopas do? How did they attain Me? Tell.

46. The demons perform austerities. What happens to them? Without taking shelter of Me, no one has the power to attain Me."

47. Then the Lord said, Merely by drinking milk one does not get the power to attain Me. When I see that fellow I will rip him to pieces."

48. Frightened, the brahmacārī went outside. In his heart the saintly brāhmaṇa thought,

49. I am very fortunate that I briefly saw the Lord. Only because of my offenses that was I punished.

50. I saw His wonderful dancing and His wonderful kīrtana. Only because of my offenses was I rebuked."

51. When the Lord punishes him, a true devotee thinks in this way.

52. Thinking in this way, the brāhmaṇa walked. Lord Caitanya, who is the Supersoul in the hearts of all, knew the brāhmaṇa's thoughts.

53. Calling for him and bringing him back, Lord Caitanya, who is an ocean of kindness, placed His lotus feet on the brāhmaṇa's head.

54. The Lord said to him, Don't try to become powerful by performing austerities. Know that devotional service to Lord Viṣṇu is the best of all spiritual activities."

55. The brāhmaṇa wept with joy. He always remembered the Lord's kindness.

56. Happily calling out, Hari! Hari!", the devotees offered daṇḍavat obeisances.

57. Anyone who faithfully hears these confidential pastimes will certainly meet Lord Caitanya. That meeting is inevitable.

58. After thus giving His mercy to the brāhmaṇa, Lord Caitanya danced in great ecstasy.

59. I offer my respectful obeisances to that brāhmaṇa, who thought in that way when the Lord punished him.

60. In this way the Lord performed kīrtana every evening. The non-devotees did not have the power to see them.

61. For this reason the people of Nadiya were unhappy at heart. The pious people rebuked the materialists and blasphemers,

62. The good sense of these sinners and blasphemers is completely destroyed. Because of them we cannot see these great festivals.

63. The sinners and blasphemers speak ill of everyone. Because of them we are cheated of seeing these kīrtanas.

64. Nīmāi Paṇḍita will never open the door to those sinners and blasphemers.

65. He is a great devotee of Lord Kṛṣṇa. That we all know. His heart is supremely pure.

66. If we have true devotion for the Lord, then some day we will certainly see His dancing."
67. Some of the townspeople said, Brothers, let us wait here. Eventually we will fill our eyes with the sight of this kīrtana.
68. To deliver the entire world Nīmāi Paṇḍita has come to Nadiyā.
69. In town after down and home after home, at every door He will perform saṅkīrtana. This I tell you."
70. Every time the Lord descends to this world the pious people become fortunate and the blasphemers paṇḍitas perish.
71. When day came all the pious people of Nadiyā went to see the Lord.
72. Some brought new goods. Some held bananas in their hands. Some brought ghee, some yogurt, and some splendid garlands.
73. Everyone had come to see the Lord. Seeing the Lord, everyone offered daṇḍavat obeisances.
74. The Lord said, All of you please devotedly serve Lord Kṛṣṇa. Please always chant Lord Kṛṣṇa's names and describe His glories."
75. The Lord personally taught them, Please happily hear from Me the mahā-mantra of Lord Kṛṣṇa's names. It is:
76. Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare"
77. The Lord said, Regularly chant japa of this mahā-mantra.
78. In this way you will attain all perfections. Chant at any time and in any circumstance. There are no other rules for chanting.
79. Gather together, five or ten, in your own homes, clap hands and sing kīrtana of these holy names.
80. You may also sing these words:
- haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana
81. Gathering at home with parents, wife, and children, please sing kīrtana in this way."
82. Attaining these mantras from the Lord's own mouth, everyone became joyful. They offered daṇḍavat obeisances and then they returned to their homes.
83. With mind and body always thinking of the Lord's feet, they always chanted japa of the holy names of Lord Kṛṣṇa.
84. At sunset they gathered in their homes, clapped their hands, and performed kīrtana.
85. In this way Saci's son established kīrtana in village after village.
86. Picking them up, Lord Caitanya embraced everyone. He personally placed garlands around their necks.
87. Placing a blade of grass between His teeth, the Lord begged, O My brothers, please worship Lord Kṛṣṇa day and night."
88. Gazing at the Lord, everyone wept. Engaging their voices, thoughts, and bodies, they performed saṅkīrtana.
89. Clapping their hands, the townspeople joyfully chanted, Rāma! Nārāyaṇa!"
90. In every home were sounds of mṛdaṅgas, karatālas, and conchshells. The people played the instruments played at Goddess Durgā's festivals.
91. At the time of kīrtana they played all these instruments. With happy hearts everyone sang,
92. Hari!" and then Rāma! Rāma!", and then Hari!", and then Rāma! Rāma!" In this way the holy names of the Supreme Lord arose in the village.
93. Chanting and chanting Lord Hari's holy names, the banana-leaf seller Sṛīdhara was walking down the road.
94. Hearing the kīrtana, he began to dance wildly. That great servant of Lord Caitanya was overcome with bliss.
95. Seeing joyful Sṛīdhara, the townspeople surrounded him. Now the kīrtana was in the four directions around him.
96. Tasting the nectar of ecstatic love, Sṛīdhara rolled about on the ground. Standing aloof, the materialists laughed.
97. One sinner said, O my brothers, look! The banana-leaf-seller has become a Vaiṣṇava!
98. he has no proper clothing. There is no food in his belly. He wants everyone to know, 'I am in ecstasy!' "
99. Another said, They are celebrating Goddess Durgā's festival at the wrong time."
100. Even though the blasphemers spoke in this way, the townspeople daily chanted Lord Kṛṣṇa's holy names.
101. One day, by divine arrangement, the Kazi was walking on the road. He could hear the mṛdaṅgas, karatālas, and conchshells.
102. Hearing a tumult of Lord Hari's holy names in the four directions, the Kazi remembered his own scripture.
103. The Kazi called out, Catch them! Catch them! Today I will act. What will your teacher, Nīmāi Paṇḍita, do now?"
104. There was a great commotion. The townspeople fled. Frightened, some did not even tie their hair.
105. Some successfully fled. The Kazi had the others beaten. He broke mṛdaṅgas. He acted badly.
106. The Kazi said, There is still Hinduism in Nadiyā. I will punish the Hindus.
107. Night is coming. For now I will forgive. Do this on another day, and I will take away your caste."
108. Every day, on the Kazi's order, a gang of thugs wandered the town, looking for any kīrtana.
109. Unhappy, the townspeople hid. The Kazi's men attacked and beat Hindus.
110. Some said, Lord Hari's name should be chanted in the mind. What Purāṇa says one should made a great commotion of chanting?
111. They who jump over the Vedas' words will be punished. These people are not afraid that they will lose their caste.

112. Nimāi Paṇḍita is very proud. Soon the Kazi with rip His pride to pieces.

113. Nityānanda, who wanders from village to village, will some day see all these happy things.

114. They call us blasphemers. These people are all hypocrites. Soon they will all run from Nadiyā."

115. Afraid, no devotee answered. They all went to the Lord and said,

116. Afraid of the Kazi, we can no longer perform kīrtana. Every day he sends a thousand men wandering about.

117. We will leave Nadiyā and go to another place. We place this news before Your two feet."

118. Hearing that the kīrtana was stopped, Lord Caitanya became angry. He became like Lord Siva personified.

119. Saci's son made a thunderous cry. Touching their ears, the townspeople called out, Hari!"

120. Lord Caitanya said, Nityānanda, give Me Your attention. At this moment go to all the Vaiṣṇavas' homes.

121. Today I will do kīrtana in all of Navadvīpa. I will see who will do what to Me.

122. I will see. Today I will set the Kazi's door and house on fire. What will the king do? That I will see.

123. Today I will make a great rainstorm of pure devotional service and ecstatic love for Lord Kṛṣṇa. Today time personified stands before the blasphemers.

124. O people of Nadiyā, O My brothers, go. Go everywhere and repeat this order:

125. Let everyone who wishes to see Lord Kṛṣṇa's secret come here with a torch.

126. I will smash the Kazi's house. I will perform kīrtana at the Kazi's door. I will see what he will do.

127. The numberless universes are filled with the servants of My servants. Why be afraid when I am present?

128. No one should feel in their hearts even half a sesame seed's worth of fear. Everyone should eat lunch, and then quickly assemble here in the afternoon."

129. Then the townspeople left. The hairs on their bodies stood up. How could the people eat lunch?

130. Going from house to house, they said, Today Nimāi Paṇḍita will dance in village after village."

131. In the past thousands and millions of the people in Nadiyā lamented because they did not see Lord Caitanya dance.

132. Now there was great joy in home after home, for now Lord Caitanya would openly dance in village after village.

133. If a father made a torch, the son would also make his own torch. Everyone worked happily. No one could stop them.

134. One made a large torch. Another also made a large torch. All made large torches. Great, great barrels of oil were used for the torches.

135. Countless millions of people lived in Nadiyā. Who had the power to count the torches there?

136. Everyone became very busy. Some people made a thousand torches.

137. The town of Nityānanda was filled with torches. Women, children, and elders all became very happy.

138. Who but Lord Kṛṣṇa Himself has the power to do all this? Only the sinners do not understand this truth.

139. Thus by a single casual order, all of Navadvīpa came, bearing torches, to the Lord.

140. Hearing that all the Vaiṣṇavas had come, Saci's son gave them instructions.

141. Lord Advaita would dance in front. Some devotees would sing in His group.

142. Haridāsa would dance in the middle. Some devotees would sing by his side.

143. Then Srivasa Paṇḍita would dance. Some devotees would sing in his group.

144. Then Lord Caitanya looked at Nityānanda. Nityānanda said, I will never leave You.

145. Wherever I go, I will take You with Me. That is My duty. Not for a single sesame seed's worth of time will I ever abandon the feet You keep in My heart.

146. Lord, what power have I to dance independently, away from You? As You act, so do I. That is My devotional service to You."

147. Seeing tears of bliss and love streaming over Lord Nityānanda's limbs, Lord Caitanya embraced Him and kept Him always by His side.

148. The hearts of all became filled with bliss. Some danced in separate groups, and some danced by the Lord's side.

149. O my brothers, please attentively hear of this kīrtana in the city. One who hears this description kills his past karma.

150-152. Gadādhara, Vākreśvara, Murāri Srivasa, Gopīnātha, Jagadīśa, Gaṅgādāsa Vipra, Rāmāi, Govindānanda, Sri Candraśekhara, Vāsudeva, Śrīgarbha, Mukunda, Śrīdhara, Govinda, Jagadānanda, Nandana Acārya, Suklāmbara, and many others were in that kīrtana.

153. Who know all the names of Lord Caitanya's numberless servants? In the future Vedavyāsa will reveal their names in the Purāṇas.

154. What human being has the power to say how Lord Caitanya danced with His associates, servants, weapons, and confidential companions?

155. What wonderful pastimes did the Lord reveal when He became the son of Saci!

156. Little by little, Lord Caitanya's joy grew. In this way the afternoon passed.

157. What bliss was in the devotees' hearts! The devotees floated in an ocean of happiness.

158. Lord Caitanya, Goddess Lakṣmī's husband, would dance in the city. Seeing this would happen, everyone felt all their sufferings would soon perish.

159. The women, children, elders, and all other moving and unmoving living entities who saw the dancing became free from all material bondage.

160. Who was not in ecstasy? Then the sun set.

161. Millions and millions of people were at the Lord's door. They filled the universe with sounds of Hari!"

162. Then the Lord who is Saci's son made a great sound, a sound that filled the ears of all.

163. That sound excited everyone. Calling out, Hari!" , everyone lighted their torches.

164. In the four directions thousands and millions of torches burned brilliantly. In the four directions thousands and millions of people chanted, Hari!"
165. Who has the power to describe the glory of all this? What great bliss descended on that place? I do not know.
166. How splendid is the moon? How splendid is the sun? How splendidly do the stars shine? I do not know even slightly.
167. The sky became filled with light. It was as if Lord Kṛṣṇa Himself stood there in the form of light.
168. Fair-limbed, handsome Lord Caitanya called out, Hari!" All the Vaiṣṇavas became agitated.
169. A kīrtana surrounded Lord Caitanya. The devotees' bodies were garlanded with flowers and anointed with sandal paste and red phāgu powder.
170. Playing karatālas, everyone made a glorious sound. Their power defeated millions of lions.
171. In the four directions the devotees surrounded the Lord who is Saci's son.
172. Everyone around the Lord drank the nectar of dancing. Chanting, Hari!", everyone floated in bliss.
173. Gazing at the Lord's face, everyone became free of material sufferings. Everyone blissfully chanted Hari!"
174. Lord Caitanya's handsomeness defeated millions of Kāmadevas. I cannot speak any metaphor or simile to describe how handsome the Lord was.
175. Still, by the Lord's mercy, I will say something to describe Him. Who has the power to describe Him completely?
176. His form was effulgent like God. He was the essence of all the Vedas. Anointed with sandal paste, He was like the moon personified.
177. On His curly hair was a splendid jasmine garland. Defeating all beauties the arts can create, He smiled very sweetly.
178. Sandal paste and drops of phāgu paste shone on His forehead. He raised His arms and with His graceful moonlike mouth He chanted, Hari!"
179. Reaching to His knees, a great garland swung to and fro across His body. His entire body was wet with tears from His lotus eyes.
180. His great arms were like two golden pillars. His limbs with hairs standing up were like golden kadamba flowers.
181. His lips were very red. His teeth were beautiful. His glorious eyebrows reached almost to the root of His ears.
182. His shoulders defeated the king of elephants. His chest was broad. His white and thin sacred-thread was splendid.
183. Lakṣmī and Tulasi stay at His lotus feet. His garments were fine, pure, and splendid.
184. His nose was raised. His neck was charming like a lion's neck. His body was very tall and fair.
185. The people there said, Look how the Lord's hair is beautiful with many flowers."
186. A great multitude was present there. Even a great host of mustard seeds fallen to the ground would not equal the number of people there.
187. Having attained His mercy, everyone there happily gazed at the Lord's face.
188. Gazing at the Lord's face, the ladies made auspicious sounds and chanted Hari!" at every moment.
189. Every doorway was decorated with bananas, coconuts, mangoes, and full waterpots.
190. Beautiful ghee-lamps burned. Yogurt, rice, and dūrvā grass were sprinkled on the splendid walkways.
191. Every doorway in Nadiyā was like this. Who arranged for all this? I do not know.
192. Every man and woman followed the Lord. Filled with bliss, they were not aware of anything else.
193. The thieves thought, This is our opportunity. Now we will rob every house."
194. At the end also filled with ecstasy, the thieves forgot all about robbing others. Placing the word, Hari!" on their mouths, they did not enter anyone's house.
195. Some threw puffed-rice and coins on the path, and some followed the procession. There was great joy.
196. Please do not think these descriptions are all exaggerations. When Lord Kṛṣṇa enjoys pastimes, things like this happen.
197. In an eye-blink Lord Kṛṣṇa made nine-hundred thousand jewel palaces appear in Dvārakā.
- 198-199. When Lord Kṛṣṇa enjoyed water-pastimes with the Yādavas in the ocean around Dvārakā, the salt-water ocean suddenly became transformed into an ocean of nectar.
200. The confidential pastimes are described in the Hari-vamśa. Please do not doubt them.
201. Overcome with bliss, Lord Caitanya danced in a kīrtana of His own holy names. All auspiciousness came there.
202. Dancing, Lord Caitanya proceeded on the path by the Gaṅgā's shore. Chanting, Hari!", everyone ran before and behind Him.
203. Lord Advaita and His group went ahead. Dancing, they proceeded with great bliss.
204. Then came Haridāsa, who was a nectar-ocean of love for Lord Kṛṣṇa. On the Lord's order, gracefully dancing Haridāsa proceeded on the path.
205. Then Srivasa danced as he proceeded on the path. His actions were all pastimes filled with the bliss of love for Lord Kṛṣṇa.
206. These devotees went before the Lord. Another group of devotees surrounded the Lord and sang.
207. Dancing very gracefully, the other devotees followed behind Lord Caitanya.
208. All the devotees sang with voices sweet like nectar. Perhaps they had never sung before, but now they sang very well.
209. Murāri, Mukunda Datta, Rāmāi, Govinda, Vakreśvara, and Vāsudeva led the devotees.
210. Surrounded by these singers, Lord Caitanya danced. Filled with bliss, the Lord's group proceeded on the path.
211. Nityānanda and Gadādhara were at the Lord's two sides. They both swam in a nectar ocean of ecstatic love.
212. Dancing and dancing, Lord Caitanya proceeded on the path. Thousands and millions of people ran to see Him.
213. Millions and millions of torches brightly burned. Their light was like moonlight on the bodies of all.

214. In the four directions millions and millions of torches brightly burned. In the four directions millions and millions of people chanted, Hari!"

215. Gazing at the Lord's dancing and wonderful ecstatic symptoms, everyone in Nadiyā became agitated with transcendental bliss.

216. One moment the Lord's limbs were covered with dust. The next moment His limbs were washed with tears from His eyes.

217. Seeing the Lord's ecstatic symptoms of trembling, perspiring, and bodily hairs standing erect, even the blasphemers felt their thoughts begin to dance.

218. A great tumult of Lord Kṛṣṇa's holy names arose in the town. Everywhere everyone chanted Hari!" Everywhere everyone danced.

219. Chanting, Hari" and Rāma! Rāma!" and Hari!" and Rāma! Rāma!", all the fortunate people danced.

220. In place after place five or ten people would meet in this way. Some sang, some played musical instruments, and, in the middle, some danced.

221. Thousands and thousands and millions and millions of people were there. Blissfully dancing, they proceeded in Navadvīpa.

222. They sang:

haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana

223. Some danced alone. Some, clapping their hands, danced in groups of five or ten.

224. Some carried in their two hands torches and the oil that was the torches' food. How were all these wonders happening?

225. I think it was like Vaikuṇṭha come to Navadvīpa. The spiritual nature of Vaikuṇṭha was then present on the earth.

226. Every living entity had become a four-armed resident of Vaikuṇṭha. Still, overcome with the bliss of love for Lord Kṛṣṇa, no one knew it.

227. Everyone now had four hands, but no one knew it. They had forgotten all about themselves. How could they know it?

228. In this way the bliss of Vaikuṇṭha came to Navadvīpa. Dancing, everyone proceeded on the path by the Gaṅgā's bank.

229. As He went, Lord Caitanya had become like Nanda's son. Garlanded with forest flowers, and a charming flute in His hand, He proceeded on the path.

230. In this way everyone performed kīrtana. They forgot their bodies and their duties. They forgot all their sufferings and their lamentations.

231. Some rolled on the ground. Some slapped their arms. Some found many words appearing on their tongues.

232. Some said, Where will this rascal Kāzi go now? If I catch him I will sever his head and throw it away."

233. Some went off to catch some blasphemers. Some, speaking the names of certain blasphemers, struck the ground with their fists.

234. How many people played mṛdaṅgas? I do not know. How many people blissfully sang? I do not know.

235. It was as if a great shower of ecstatic love fell on all of Nadiyā. The Lord's servants in Vaikuṇṭha always yearn to find such a shower.

236. All the people of Nadiyā floated in the nectar of bliss, the same bliss that overwhelms Brahmā, Siva, and Ananta Śeṣa.

237. Dancing with His associates, servants, weapons, and confidential companions, the king of Vaikuṇṭha proceeded on the path by the Gaṅgā's bank.

238. Never had such bliss come to the earth. Every path in every direction was filled with bliss.

239. It was as if there was no longer even a single sesame seed's worth of sin anywhere on the earth. The highest purity was present in every place.

240. Dancing, handsome and fair-limbed Lord Caitanya proceeded on the path. Surrounding Him in the four directions, the singing devotees followed Him.

A Song

241. (refrain) *tuyā caraṇe mana lāgaḥuṁ re*
sāraṅga-dhara tuyā caraṇe mana lāgaḥuṁ re

I place my heart at Your feet. Well-aware of what is the best, I place my heart at Your feet."

242. *caitanyacandrera e-i ādi-saṅkīrtan*
bhakta-gaṇa gāya nāce śrī-śacīnandan

This was Lord Caitanya's first saṅkīrtana. The devotees sang, and Lord Caitanya danced.

243. Everyone accompanied Lord Caitanya in the kīrtana. Where are we going?" No one knew.

244. Thousands and millions of people sang the names of Lord Hari. It was as if, hearing the kīrtana, the material universe was about to break apart.

245. All the worlds, up to Brahmāloka, Sivaloka, and Vaikuṇṭhaloka, became filled with bliss. The bliss had no end.

246. Accompanied by their associates, the demigods came to see. Seeing, they and their associates fell unconscious.

247. That moment all the demigods attained Lord Caitanya's association. Assuming human forms, they joined in the kīrtana.

248. Brahmā, Siva, Varuṇa, Kuvera, Indra, Yamarāja, Soma, and many other demigods came.

249. Seeing the wonderful and unprecedented spiritual bliss, they all assumed human forms and attained Lord Caitanya's association.

250. In this way the demigods and human beings together chanted, Hari!" Filling the sky, all the great torches burned brightly.

251. At every doorway were banana trees, full waterpots, rice, dūrvā grass, lamps, and mangoes.

252. Who has the power to describe the opulences of Nadiyā? Within it were numberless towns, houses, courtyards, and marketplaces.

253. Hundreds of millions of people lived there. Who is foolish enough to try to count them all?

254. When the Lord descended to this world, He arranged that all these people would take birth there. That is why so many people lived in that one place.

255. The women called out, Jaya!" and Hari!" Even in a hundred thousand years I could not describe the glory of these pastimes.

256. Everyone gazed at the Lord as He danced. No one had the power to think of anything but Him.

257. Seeing the Lord's mercy and hearing Him weep, even the most sinful debauchees fell to the ground and also wept.

258. Calling out, Chant! Chant!", handsome and fair-limbed Lord Caitanya danced. A very charming flower-garland decorated His entire body.

259. The Lord wore a sacred-thread and thrice-folded garments. His eyes were lotus flowers. His body was covered with dust.

260. His tears of love flowed like the celestial Gaṅgā. Anyone who sees His face will no longer think the moon very glorious.

261. Tears flowed along His nose without stop, tears like a slender string of pearls.

262. His handsome curly hair was wonderfully bound and splendid with a string of jasmine flowers.

263. O Lord, please give me this gift birth after birth: Please always enjoy pastimes in my heart."

264. The whole world spoke this prayer as the Lord who is Saci's son gracefully danced.

265. The dearest devotees danced in front, and He who is the king of Vaikuṇṭha danced behind them.

266. Lord Caitanya knows how to encourage His devotees. As the devotees acted, so did He.

267. In this way Lord Caitanya danced and danced. Accompanied by everyone, the Lord proceeded on the Gaṅgā's path.

268. He who is the king of Vaikuṇṭha danced in all of Nadiya. In the four directions the devotees sang His sacred glories.

A Song

269. (refrain) *hari bolo mugdha loka hari hari bolo re*
nāmābhāse nāhi raya śamana-bhaya re

O bewildered people, Chant, `Hari!' Chant, Hari! Hari!' When even the dim reflection of the holy name is present, there is no longer any fear of Yamarāja."

270. *e-i saba kīrtane nācaye gauracandra*
brahmādi sebaya yāmra pāda-padma-dwandwa

As everyone sang these words, Lord Caitanya, whose two lotus feet Brahmā and all the demigods serve, danced.

A Song in Pahirā-rāga

271. *nāce biśwambhara jagata-iśwar*
bhāgīrathī-tīre-tīre
jām'ra pada-dhūli ha-i' kutuhali
sabe-i dharila śire

Lord Caitanya, who is the king of all the universes, and the dust of whose feet everyone joyfully placed on their heads, danced by the Gaṅgā's bank.

272. *apūrba bikār nayane su-dhār*
huṅkāra garjana śuni
hāsiyā hāsiyā śrī-bhuja tuliyā

bole hari-hari-bāṇī

His ecstatic symptoms were wonderful and unprecedented. A stream of tears flowed from His eyes. Everyone heard His loud roars. Laughing and laughing, with upraised arms He called out, Hari! Hari!"

273. *madana-sundar gaura-kalebar*
dibya-bāsa paridhān
cāñcara cikure mālā manohare
jena dekhi pāñca bāṇ

Lord Caitanya's fair form was more handsome than Kāmadeva. His garments were splendid. A garland of flowers decorated His charming curly hair. He looked like Kāmadeva.

274. *candana carcit śrī-aṅga-sobhit*
gale dole bana-mālā
dhuliyā paḍaye preme thira nahe
ānande śacira bālā

His graceful arms were anointed with sandal paste. A garland of forest flowers swung to and fro on His neck. He swayed to and fro and then He fell down. Overcome with love, he could not stand still. Saci's son was filled with bliss.

275. *kāma-śarāsan bhrū-juga-pattan*
bhāle malayaja-bindu
mukutā-daśan śrījuta badan
prakṛti karuṇā-sindhu

His eyebrows were Kāmadeva's quivers. His forehead was decorated with sandal-paste dots. His teeth were pearls. His face was glorious. His nature was an ocean of mercy.

276. *kṣaṇe śata śat bikāra adbhut*
kata koriba niścoy
aśru kampa gharma pulaka baibarnya
na jāni kateka hoy

Each moment He manifested hundreds and hundreds of ecstatic symptoms. How could He be peaceful? He wept, trembled, perspired, and became pale. The hairs of His body stood erect. I do not know all the ecstatic symptoms He manifested.

277. *tribhanga hoiyā kabhu dāṇḍāiyā*
aṅgule muralī bā'y
jini' matta gaj cala-i sahaj
dekhi' nayana juḍāy

Sometimes His form bent in three places and with His fingers He played the flute. His graceful motions defeated the graceful maddened elephants. He looked with graceful eyes.

278. *ati-manohar yajña-sūtra-bar*
sadaya hṛdaye śobhe
e bujhi anant ha-i' guṇabant
rahila paraśa-śobhe

A very charming sacred-thread graced His merciful chest. I think that thread was saintly Ananta Seṣa Himself, who assumed that form so he could touch the Lord.

279. *nityānanda-cānd mādharma-nandan*
śobhā kore dui-pāśe
jata priya-gaṇ koraye kīrtan

sabā' cā'hi cā'hi hāse'

Nityānanda-candra and Gadādhara were splendid at His two sides. The multitudes of dear devotees performed kīrtana. Looking and looking at them all, the Lord smiled.

280. *jāmhāra kīrtan kori' anukṣaṇ*
śiba digambara bhola
se prabhu bihare nagare nagare
koriyā kīrtana-khelā

Assuming the form of a sannyāsī clothed only by the four directions, moment after moment Lord Siva sang in the kīrtana. In this, going from town to town, Lord Caitanya enjoyed His kīrtana pastimes.

281. *je koraye beś je aṅga je keś*
kamalā lālasā kore
se prabhu dhulāy gaḍāgaḍi jāy
prati-nagare nagare

The Supreme Personality of Godhead, whose garments, hair, and limbs Goddess Lakṣmī yearns to touch, now sways to and fro and rolls on the ground in town after town.

282. *lakṣa koti dīpe cāndera āloke*
na jāni ki bhela sukhe
sakala saṁsār hari bahi ār
na bola-i kare mukhe

Thousands and millions of torches shone like the moon. How did all this happen? I do not know. In the whole world Hari!" was the only sound. No other sound came from any mouth.

283. *apūrba kautuk dekhi' sarba lok*
ānande hāila bhor
sabe-i sabār cāhiyā badan
bole bhāi hari bol

Seeing these wonderful pastimes, everyone became blissful. O my brothers, looking at each other's faces, everyone called out, Haribol!"

284. *prabhura ānand jāne nityānand*
jakhana je-rūpa hoy
paḍibāra bele dui bāhu mele
jena aṅge prabhu roy

Nityānanda understood Lord Caitanya's ecstasy. Whenever Lord Caitanya was about to fall, Nityānanda held out His arms and caught the Lord's body.

285. *nityānanda dhorī' bīrāsana kori'*
kṣaṇe mahāprabhu baise
bāma kakṣe tāli diyā kutuhālī
hari hari bolī' hāse

One time, when Nityānanda caught Him, Lord Caitanya sat down in a virāsana yoga-posture. Placing His hand on the left side of His abdomen, the Lord blissfully called out, Hari! Hari!", and laughed.

286. *akapate kṣaṇe kahaye āpane*
muṇi deba nārāyaṇ

kaṁsāsura māri' muṇi se kaṁsāri
boli choliyā bāman

Another moment Lord Caitanya very sincerely said, I am Lord Nārāyaṇa. After I killed the demon Kaṁsa, I became known as Kaṁsa's enemy. I became Vāmana and cheated Bali.

287. *setu-bandha kori' rābaṇa samhāri'*
muṇi se rāghaba-rāy
koriya huṅkār tattwa apanār
kohi' cāri-dige cā'y

I built the bridge. I killed Rāvāna. I am Rāmacandra, king of the Rāghavas." Loudly declaring the truth about Himself, Lord Caitanya looked in the four directions.

288. *ke bujhe se tattwa acintya mahattwa*
se-i kṣaṇe kohe ān
dante tṛṇa dhorī' prabhu prabhu boli'
māgaye bhakati dān

Who can understand these truths, the inconceivable glories of the Lord? The next moment Lord Caitanya said something completely different. Placing a blade of grass between His teeth, and calling out, Lord! Master!", Lord Caitanya begged for the gift of devotional service.

289. *jakhana je kore gaurāṅga-sundare*
saba manohara līlā
āpana badane āpana caraṇe
aṅguli dhoriyā khelā

All of handsome and fair-limbed Lord Caitanya pastimes, like the pastime when He placed His toe in His mouth, charm the heart.

290. *baikuntha īśwar prabhu biśwambhar*
saba nabadwīpe nāce
śwetadwīpa nām nabadwīpa grām
bede prakāśiba pāche

Lord Caitanya, who is the king of Vaikuntha, danced in all of Navadvīpa. The town of Navadvīpa is identical with Svetadvīpa. In the future the Vedas will reveal this truth.

291. *mandirā mṛdaṅga karatāla saṅkha*
na jāni kateka bāje
mahā-hari-dhwani catur-dike suni'
mājhe śobhe dwija-rāje

I do not know how many karatālas, mṛdaṅgas, and conchshells were sounded. A great sound of Hari!" was heard in the four directions. In the center of all this shone Lord Caitanya, the king of the brāhmaṇas.

292. *jaya jaya jay nagara-kīrtan*
jaya biśwambhara-nṛtya
biṁśa-pada gīt caitanya-carit
jaya caitanyera bhṛtya

Glory, glory, glory to the kīrtana in the town! Glory to Lord Caitanya's dancing! Glory to Lord Caitanya's servants! This song of twenty stanzas glorifies Lord Caitanya's pastimes.

293. *jei-dike cā'y biśwambhara rāy*

*se dik preme bhāse
śrī-kṛṣṇa-caitanya thākura nityānanda
gāya bṛndāvana dāse*

Wherever He looked, Lord Caitanya saw everyone floating in ecstatic love. Vṛndāvana dāsa sings this song glorifying Lord Caitanya and Lord Nityānanda.

294. In this way the master of all the worlds joyfully performed kīrtana in every town and village.
295. The continual chanting of Lord Hari's names filled all the worlds, broke the boundary of the universe, and entered Vaikuṇṭha.
296. Then Lord Caitanya, the king of Vaikuṇṭha, joyfully jumped in the air.
297. Defeating the maddened lion, the Lord made great waves. Everyone joyfully encircled Him to watch.
298. Dancing, Lord Caitanya proceeded on the path that goes by the Gaṅgā's shore in Nadiyā.
299. Lord Caitanya danced for a long time at His own bathing ghāta. Then He went to Mādhāi's ghāta.
300. Then He went to Vāraṇasī-ghāta and Nāgariyā-ghāta. He passed through town after town by the Gaṅgā's bank until He came to Simuliyā.
301. Thousands and millions of torches brightly burned in the four directions. Thousands and millions of people chanted, Hari!" in the four directions.
302. The moonlight was very wonderful to see. No one could tell whether it was day or night.
303. At every doorway were beautiful and auspicious banana trees, full waterpots, mangoes, and burning lamps.
304. Stranding in the sky, all the demigods from Svargaloka showered campaka and jasmine flowers.
305. Thus there was a shower of flowers. In the form of these flowers the earth-goddess of Navadvīpa extended her tongue.
306. Aware that the Lord's lotus feet were very delicate and soft, the Goddess extended her tongue in the form of these flowers.
307. In front danced Srīvaṣa, Advaita, and Haridāsa. Behind them danced Lord Caitanya, the creator of everything.
308. When the Lord entered a town everyone stopped their household duties and ran to Him.
309. Seeing the Lord's moonlike face, which is the life of all the worlds, everyone offered daṇḍavat obeisances.
310. Forgetting their husbands, children, homes, and wealth, the women made auspicious sounds and chanted, Hari!"
311. In town after town many millions of millions of townspeople became wild, intoxicated by drinking the nectar of love for Lord Kṛṣṇa.
312. Some danced. Some sang. Some called out, Hari!" Some, forgetting who they were, rolled on the ground.
313. Some used their mouths to play different musical instruments. Some happily climbed on others' shoulders.
314. Some fell to the ground, grasped others' feet, and wept. Some wrapped their hair around others' feet.
315. Some offered daṇḍavat obeisances to others' feet. Some embraced others.
316. Someone said, I am Nīmāi Paṇḍita. I have come to deliver the world."
317. Someone else said, I am a Vaiṣṇava in Svetaadvīpa." Someone else said, I am the Lord's associate in Vaikuṇṭha."
318. Someone else said, Where is that rascal Kāzī? If I catch him today, I will cut his head into pieces."
319. Some went to catch the blasphemers. Someone said, The sinners and blasphemers are fleeing! Catch them! Catch them!"
320. Someone again and again climbed a tree and jumped to the ground.
321. Angry with the blasphemers, someone tore apart a wicker basket. Someone said, I am time personified standing before the blasphemers."
322. Someone screamed unnaturally. Someone went to bind Yamarāja and bring him there.
323. Someone said, O Yamadūtas, tell me where is Yamarāja.
324. The king of Vaikuṇṭha has descended to the world and come into Śacī's house. Going from town to town, He now performs kīrtana of His own holy names.
325. The power of His name made your Yamarāja into the king of religion. The power of His name delivered the fallen brāhmaṇa Ajāmila.
326. The Supreme Lord now makes every mouth chant His holy name. They who have no power to chant can at least hear.
327. If every living entity is thus delivered, I am not to be blamed if I at once stop Yamarāja's work.
328. Quickly go and tell Citragupta to throw away all the records of the sinners' sins.
329. The power of the Supreme Lord's holy name made Vārāṇasī into the king of holy places. The liberated residents of Svetaadvīpa always chant the Lord's holy name.
330. It is the power of the Supreme Lord's holy name that made the demigod Śiva worshiped by all. Now the whole world has heard chanted the Lord's name.
331. Renounce all sins and chant the Lord's holy name. Worship Lord Caitanya. Then I will not kill you."
332. Another person called in all the directions, Catch him! Catch him! Where is that Kāzī? He has cheated us and fled.
323. Where are the blasphemers, the sinners who do not like the chanting of Lord Kṛṣṇa's names?"
334. Beating the ground with his fist, someone called out, Blasphemers!" Walking from place to place, someone loudly called, Hari!"
335. In this way everyone spoke and acted as if intoxicated with love for Lord Kṛṣṇa. They did not remember who they were.
336. Seeing the townspeople wild with ecstatic love, the blasphemers burned with anger.

337-338. Meeting together, the blasphemers decided, When the Kazi comes, what will happen to their happy festival? What will happen to their loud calling out? What will happen to their singing and dancing? What will happen to their big parade?

339. What will happen to their banana trees, waterpots, and mangoes? Then all their words will be washed away.

340-341. When the Kazi comes, sees all the burning lamps, sees the circle of devotees, and hears the great tumult, then we will see all these devotees jump into the Gaṅgā."

342. Someone said, I will stay here. I will tie the necks of the fleeing townspeople."

343. Someone else said, I will go and tell the Kazi." Someone else said, That is not a good idea."

344-345. Someone else said, My brother, there is only one action we should take. We should approach the devotees and tell them, 'The Kazi is coming'. When they have weighed the importance of these words, not a single person will stay in this place."

346. As the blasphemers chewed all these thoughts, Lord Caitanya's associates, now wild with ecstasy, chanted the holy names of Lord Hari.

347. Everyone's limbs were splendid with sandal paste and flower garlands. Everyone blissfully chanted Kṛṣṇa!"

348. The town named Simuliyā was in an isolated part of Nadiyā. Dancing and dancing, Lord Caitanya proceeded toward it.

349. Hearing Lord Hari's name come from numberless millions of mouths, Lord Caitanya, the jewel of the brāhmaṇas, roared and danced.

350. How many tears flowed from the Lord's lotus eyes? How many streams of tears flowed over the Lord's pure and splendid limbs?

351. Trembling, Lord Caitanya jumped up into the sky and fell back again. Lord Nityānanda wept. He could not hold the Lord still.

352. At the end Lord Caitanya fainted in ecstasy. His body showed no sign of life. Everyone was frightened.

353. Seeing these wonders, everyone said, This person must be Lord Nārāyaṇa."

354. Someone said, He is like Nārada, Prahlāda, and Sukadeva." Someone else said, He may be whoever He is, but He is not a human being."

355. In this way everyone spoke according to his own realization. A great philosopher said, He is the best of Vaiṣṇavas."

356. Tasting the nectar of great devotion, the Lord was not in external consciousness. Raising His arms, he called out, Haribol! Haribol!"

357. Hearing these words from the Lord's graceful mouth, everyone at once shouted, Hari! Hari!"

358. Wherever Lord Caitanya went as He danced, everyone followed.

359. The Lord had taken the path that led to the Kazi's house. Then the Kazi heard the tumultuous music of the kīrtana.

360. The Kazi said, Listen, O my brothers. What is that singing and music? Is it a marriage procession? Is it songs for worshipping ghosts?

361. Who, jumping over my order, is performing the Hindu rituals? Quickly go and find out. Then I will go myself."

362. On the Kazi's order, a servant ran there. Seeing the great multitude, he recited some verses from his scripture.

363. Then numberless millions of people shouted, Death to the Kazi!" At this, the Kazi's servant fled.

364. He quickly returned and told the Kazi, What can you do? quickly go. Flee.

365. Nīmāi Acārya is with millions and millions of people. How can you punish Him?

366. There are thousands and millions of burning torches. Thousands and millions of people are performing this Hindu ritual.

367. At every door are banana trees, waterpots, and mangoes. I saw that all the roads in Nadiyā are strewn with flowers.

368. I do not know how many coins, flowers, and grains of puffed rice are scattered about. When I hear the loud music I feel my two ears are being pulled up by their roots.

369. Even when the king comes no one acts like this in the towns of Nadiyā.

370. Nīmāi Paṇḍita is the leader of these devotees. Wherever He goes as He dances, the others follow.

371. The townspeople we attacked are there. They all shouted, 'Kill the Kazi!'

372. Nīmāi Acārya shouted very loudly. He is a Hindu saint, and this is how He acts!"

373. Then someone said, Why does this brāhmaṇa weep? Streams of tears flowed from this brāhmaṇa's eyes."

374. Someone else said, Where is this brāhmaṇa at? I think He always weeps because He is unhappy."

375. Someone else said, I am afraid to look at this brāhmaṇa. Thinking He will devour me, I tremble."

376. Then the Kazi said, I think He is going to a wedding.

377. If not, then He is performing a Hindu ritual. If that is so, then today I will take away the caste of the whole town."

378. In this way the Kazi reasoned to everyone. Then he a great tumult of the music.

379. Lord Caitanya, the crest jewel of all people, had come, dancing, to the Kazi's town.

380. The great tumult of millions and millions of people chanting the names of Lord Hari filled the Svarga, Martya, and Pātāla, and other worlds.

381. Hearing that sound, the Kazi and his men trembled and fled. Like frogs frightened by a snake, they fled the Hindus.

382. Lord Caitanya's followers filled every place. The Kazi's frightened men did not know where to flee.

383. Some loosened their turbans and danced unnoticed. In their hearts they trembled.

384. They who had beards, lowered their heads. Shy, they did not lift their heads. Their hearts trembled in fear.

385. The numberless millions of people did not notice them. The people were not even aware of their own bodies.

386. Everyone danced, Everyone joyfully sang. Filling the universe, everyone called out, Hari!"

387. Coming to the Kazi's door, Lord Caitanya roared with anger.

388. The Lord angrily said, Where is the demon Kazi? I will catch him and sever his head.

389. Today I will make the whole world a place where no Muslims live. As I did before, I will now kill all the yavanas.

390. Where will the Kazi go to save his life? Break the doors and the house! Break them!" Again and again the Lord spoke those words.

391. Lord Caitanya is the Supersoul in the hearts of all beings. Who can jump over His order?

392. The people had become wild by tasting the nectar of love for Lord Caitanya. On the Lord's order they all began to enter the house.

393. Some broke the door. Some began breaking the house. Some kicked. Some roared.

394. Some broke and threw around the branches of mango and jackfruit trees. Some broke the grove of banana trees and cried out, Hari!"

395. Thousands and thousands entered the flower gardens, pulled up the flowers, threw them about, and roared.

396. Again and again they broke the flowers and branches. Chanting Hari!", they danced. They placed the Lord's name in every ear.

397. Not a single petal or leaf remained in the garden. Nothing at all remained intact in the Kazi's house.

398. After breaking everything, everyone left the house. Then the Lord said, Set the house on fire.

399. Everyone start a fire. Set the four walls of this house on fire.

400. I will see how this king will punish Me. Today I will see what these people do to escape.

401. Yamarāja, Time personified, and Death personified are all the servants of My servants. All existence has come from My glance.

402. I descended to this world to start the saṅkīrtana movement. I will kill anyone who tries to stop the saṅkīrtana movement.

403. If a sinner joins the saṅkīrtana movement, I will certainly remember him.

404. If ascetics, sannyāsīs, philosophers, yogīs, or anyone else will not join the saṅkīrtana movement, then I will kill them.

405. Set the house on fire. Don't fear. Today I will kill the Muslims."

406. Seeing the Lord's anger, the devotees wrapped their shawls around their necks and fell to the ground.

407. Extending their arms, the devotees grasped the Lord's feet and prayed,

408. Lord Saṅkarṣaṇa, Your first expansion, never becomes angry at the wrong time.

409. Only when it is time to destroy the material creation does Lord Saṅkarṣaṇa angrily appear as Rudra.

410. This Rudra destroys the entire creation in a moment. Then, at the end, he enters Your body.

411. Therefore it is an expansion of Your expansion that angrily destroys everything. Who has the power to stop You when You become angry?

412. 'O Lord, You are full of bliss. You never become angry.' This the Vedas sing. O Lord, it is not right that You refute the Vedas' words.

413. You do not become angry at Brahmā and the other living entities. For You the creation, maintenance, and destruction of the material worlds are all Your pastimes.

414. Today You have given enough punishment to this Kazi. If he again acts against You, then You can take away his life."

415. Then they said, Glory to Viśvambhara, the great king Viśvambhara! Glory to the fair and handsome master of all the worlds!

416. Glory, glory to He who reclines on Ananta, to He who is the husband of Goddess Lakṣmī!" Raising their arms, the great devotees chanted these prayers.

417. Lord Caitanya smiled at His servants' words. Saying, Hari!", He began to taste the nectar of dancing.

418. The Lord punished the Kazi in this way. Then, dancing and tasting the nectar of saṅkīrtana with His associates, Lord Caitanya, who is the king of all the worlds, departed.

419. Playing mṛdaṅgas, karatālas, and conchshells, and clapping their hands, the devotees sang, Jaya Rāma, Kṛṣṇa, Govinda, Gopāla!"

420. After destroying the Kazi's house, the townspeople, joyfully singing, Hari!", and dancing, departed.

421. The blasphemer's hearts were broken. The blasphemers were morose, and the devotees were joyful.

422. Clapping their hands, the townspeople sang, Jaya Kṛṣṇa, Mukunda, Murāri, Vanamālī!"

423. In every town there was a great tumult of Jaya!" Everyone swam in an ocean of bliss.

424. Who danced where? Who sang and who played musical instruments? Who went where? I don't know.

425. Dancing, the devotees went ahead and Lord Caitanya followed them.

426. Brahmā, Siva, and Ananta Seṣa sang as Lord Caitanya, the crest jewel of Vaiṣṇavas, danced.

427. In your heart please do not doubt any of this story. Then Lord Caitanya will give you His mercy.

428. Then, accompanied by numberless millions of people, Lord Caitanya entered a village of conchshell-merchants.

429. Great bliss arose in the village of conchshell merchants. Chanting, Hari!", the people sounded mṛdaṅgas, bells, and conchshells.

430. Dancing, Lord Caitanya proceeded down the flower-strewn path. The very beautiful torches glistened in the four directions.

431. How can I describe the beauty of the moon that night when fair-limbed Lord Hari performed kīrtana?

432. At every door were banana trees, mangoes, and full waterpots. Chanting Hari!", the women made a tumult of glorious sounds.

433. Every town and village was splendid and beautiful. Then Lord Caitanya entered the village of weavers.
 434. A great tumult of Jaya!" and of mṛdaṅga music arose. The weavers were wild with bliss.
 435. Clapping their hands and singing, Hari bol! Mukunda! Gopāla! Vanamali!", the townspeople danced.
 436. Hearing the name Hari come from every mouth, Lord Caitanya smiled. Dancing, Lord Caitanya proceeded to Sṛidhara's home.
 437. Lord Caitanya went to Sṛidhara's home, which was a single broken-down room.
 438. A single iron cup rested at Sṛidhara's doorway, a cup patched in many places, a cup even a thief would not take.
 439. Lord Caitanya danced in Sṛidhara's courtyard. Then He saw Sṛidhara's cup.
 440. Knowing His devotee's pure love, Lord Caitanya at once picked up that iron cup.
 441. Lord Caitanya happily drank the water in that cup. Who had the power to say to Him, Don't do it."?
 442. Now I am dead! I am dead!", Sṛidhara screamed. You came to my house only to kill me!"
 443. Saying these words, saintly Sṛidhara fainted. Then Lord Caitanya said, Now My body has become sanctified.
 444. Now that I have drunk Sṛidhara's water, I have finally attained devotion to Lord Kṛṣṇa's feet.
 445. Now I possess true devotion to Lord Viṣṇu." Again and again saying these words, the Lord shed streams of tears from His eyes.
 446. In this way Lord Caitanya taught everyone: By drinking water from a Vaiṣṇava, one attains devotion to Lord Viṣṇu."
 447. In the Padma Purāṇa (Adi-khaṇḍa 31.112) it is said:

*prārthayed vaiṣṇavasyānnaṁ
 prayatnena vicakṣaṇaḥ
 sarva-pāpa-viśuddhy-arthaṁ
 tad-abhāve jalam pibet*

To become purified of all sins, a wise man will beg food from a Vaiṣṇava. In the absence of food, he may drink the water offered by a Vaiṣṇava."

448. Seeing how the Lord loves His devotee, the devotees wept with joy.
 449. Nityānanda and Gadādhara wept and fell to the ground. Advaita and Srivasa fell to the ground and wept.
 450. Haridāsa, Gaṅgādāsa, Vakreśvara, Murāri, Mukunda, and Candrasekhara wept.
 451. Govinda, Govindānanda, Śrīgarbha, Śrīmān, Kāśīśvara, Jagadānanda, and Rāmāi wept.
 452. Jagadīśa, Gopinātha, Nandana, Suklāmbara, and Garūḍa, and everyone else all wept.
 453. Placing their hands on their heads, thousands and millions of people wept, saying, Lord Kṛṣṇa, the master of they who have no other master, is my master."
 454. Why did Lord Caitanya display this pure love and devotion at Sṛidhara's house? I have not the power to say.
 455. Calling out, Kṛṣṇa!", the whole world wept. His desire now fulfilled, Lord Caitanya smiled.
 456. O my brothers, just see the glory of the Lord's devotees! For His devotees the Lord feels the highest love.
 457. Lord Caitanya very respectfully drank the water in the iron cup.
 458. Because with the highest motive the Lord desired to drink it, the devotee's water became sweet like nectar.
 459. To teach the truth about devotional service, the Lord drank water from that cup. Everything that belongs to a Vaiṣṇava is pure and spiritual.
 460. To drink from it the Lord will not cast His glance on splendid jeweled water-cup of a proud person.
 461. With great love He at once eats whatever His servant offers. He has no desire to wait until all the rituals of offering are performed.
 462. If the devotee has very little food, and therefore does not offer it, the Lord eats it by force. The brāhmaṇa's broken rice at Dvārakā bears witness to this truth.
 463. The Lord also eats the remnants of His servant's meal. The vegetables of Yudhiṣṭhira when he lived in the forest bear witness to that truth.
 464. Lord Kṛṣṇa's servant is Lord Kṛṣṇa's father, mother, wife, and brother. Lord Kṛṣṇa does not consider His servant at all different from His own self.
 465. As the servant meditates on the Lord, so the Lord manifests a form. He gives His servants the power to sell Him to others.
 466. The Supreme Personality of Godhead loves His servants." So the Vedas sing. Lord Kṛṣṇa always appears before His devotees.
 467. Filling your eyes, please gaze at the power of the Lord's servants. Out of love Lord Kṛṣṇa becomes the servant of His servants.
 468. Please don't use the word small" with the word servant of Lord Kṛṣṇa". Lord Kṛṣṇa never uses the words small" or great" to describe His servants.
 469-470. A person who for millions of births performs his prescribed religious duties, is non-violent and honest, does all his work, and day and night prays to become a servant of the Lord, at the time of his death chants, Nārāyaṇa".
 471. Then he becomes liberated. His material bondage is completely destroyed. After he is liberated in this way he becomes a true servant of Lord Kṛṣṇa.
 472. All the true commentators of scripture give this explanation: After he attains liberation, a soul attains a body suitable for joining Lord Kṛṣṇa's pastimes. In that body the soul worships and serves Lord Kṛṣṇa directly.

473. The all-knowing commentator (Śrīla Śrīdhara Svāmī) explains (in his commentary on Srimad-Bhagavatam 10.87.21):

muktā api līlayā vīgraham kṛtvā bhagavantam bhajante

The liberated souls accept forms suitable for joining the Lord's pastimes. Then they worship and serve the Supreme Personality of Godhead directly."

474. Therefore the Supreme Personality of Godhead and the devotee are equal. Indeed, the Supreme Lord thinks that He is defeated by His devotee.

475. All the garlands of prayers that exist in the numberless universes are not enough to properly glorify the Lord's devotees.

476. Brahmā and Siva happily call themselves servant of the Lord". Ananta Seṣa, who holds up all the worlds, yearns for the qualification to serve the Lord.

477. Although they are naturally equal to the Lord, the devotees Love the Lord dearly.

478. Because of their past sinful deeds the sinners are unhappy when someone happily calls Advaita Acārya a devotee of the Lord".

479. Lord Kṛṣṇa Himself is happy to be called a devotee". Who but Lord Kṛṣṇa Himself knows the devotee's true nature?

480. Only to fill their bellies do the sinners declare, I am the Supreme Lord Himself". At the root these people are worthless like old and tired oxen.

481. Their disciples are like donkeys and jackals. Some of them declare, Now I have become Lord Rāmacandra."

482. Bewildered by Lord Viṣṇu's Māyā, they declare, I am the Supreme Lord", even though the truth is that their bodies are fit to be eaten by dogs.

483. Lord Caitanya is the master of all. Filling your eyes, please gaze at His powers.

484. By His will millions and millions of powers and glories and opulences are at once manifest. How many millions of torches burned with great brilliance because of His will?

485. By whose power were banana trees suddenly planted beside every door? By whose power were great singing and instrumental music suddenly manifested? By whose power did flowers rain from the sky?

486. I do not understand the great love the Lord displayed by drinking water from Śrīdhara's cup.

487. Seeing the Lord's love for His devotees, the three worlds wept. Some people fell to the ground and their hair did not stay neatly tied.

488. Śrīdhara wept. Placing a blade of grass between his teeth, he loudly called out, Hari!" as tears flowed from his eyes.

489. Why did the king of the three worlds drink this water?", Śrīdhara asked. Śrīdhara danced, wept, and called out, Hāya! Hāya!"

490. Lord Caitanya drank His devotee's water. The king of Vaikuṇṭha danced in Śrīdhara's courtyard.

491. Tasting the sweet nectar of devotion, the dear devotees surrounded Him in the four directions and sang. Nityānanda and Gadādhara were splendid at His two sides.

492. Please gaze on the ultimate in good fortune, good fortune attained by the banana-leaf seller Śrīdhara, a servant of the Lord. Gazing on Śrīdhara's glories, Brahmā and Siva weep.

493. By wealth, followers, and learning one does not attain Lord Kṛṣṇa. Only by pure devotional service does one bring Lord Caitanya under one's control.

494. After giving mercy to Śrīdhara by drinking his water, Lord Caitanya again entered the town.

495. As loud sounds of Hari!" were heard in the four directions, Lord Caitanya, the master of all the mellows of devotional service, danced.

496. The splendor and beauty of Navadvīpa defeats the splendor and beauty of all the worlds. In Navadvīpa the word Hari!" is heard from every tongue.

497. The same spiritual bliss tasted by Sukadeva, Nārada, and Siva made all the towns of Nadiyā wild with joy.

498. The king of the three worlds danced in every part of Navadvīpa. He went to Gādigāchā, Pāradāngā, and Mājidā.

499. Please do not think all this happened in a single night. Many kalpas passed during that night of the Lord's kīrtana.

500. Nothing is impossible for Lord Caitanya. By moving His eyebrow He destroys the universes.

501. A very fortunate person can understand this truth. A sinful dry logician cannot understand it at all.

502. In whatever town the king of Vaikuṇṭha danced everyone swam in an ocean of bliss.

503. Seeing the shouts, the tumult, and the streams of tears, the men and women in Nadiyā wept.

504. Someone said, I offer my respectful obeisances to the feet of Saci, from whose womb this great person was born.

505. Someone else said, Jagannātha Miśra was a great saint." Someone else said, The good fortune of Nadiyā has no end."

506. Lord Caitanya enjoyed pastimes in this way for many kalpas. Everyone said, From this night the sun will not rise."

507. Everyone called out, Jaya!" No sound but Hari!" was spoken by anyone.

508. Seeing Lord Caitanya, everyone offered daṇḍavat obeisances. The men, women, and children all fell to the ground.

509. Casting a merciful glance on everyone, Lord Caitanya continued His blissful pastimes.

510. These pastimes never come to an end. The Vedas say only that sometimes they can be seen (āvirbhāva) and sometimes they cannot be seen by ordinary people (tirobhāva).

511. The Lord appears before the devotees in whatever form they meditate on Him.
512. This is described in these words of Srimad-Bhagavatam (3.9.11):

*yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ pranayase sad-anugrahāya*

*O my Lord, You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."**

513. Even at this very moment Lord Caitanya enjoys all these pastime. They who are fortunate see these pastimes eternally.

514. Every time He descends to this world, the Supreme Lord takes His liberated devotees with Him. Only the devotees, and no one else, can understand the Lord's activities.

515. If, passing many millions of births in yoga, yajñas, and austerities, a person does not perform devotional service, he will not obtain any good result from his endeavors.

516. A person who does not serve the devotees will not attain devotional service. Therefore all the scriptures say that one should serve the devotees.

517. Glory, glory to Lord Nityānanda, the Supreme Personality of Godhead, by whose mercy Lord Caitanya manifested the saṅkīrtana movement!

518. Someone said, Nityānanda is the same person as Balarāma." Someone else said, He is most dear to Lord Caitanya."

519. Someone else said, He is a very powerful expansion of the Lord." Someone else said, I do not have the power to understand who He is."

520. The people may say that Nityānanda is an individual soul, or that He is a devotee or a philosopher. Why should the people not say whatever they like about Lord Nityānanda?

521. Why should Nityānanda not be thought a devotee of Lord Caitanya? Lord Nityānanda feet are the great treasure I keep in my heart.

522. I kick the heads of the sinners who mock and blaspheme Lord Nityānanda.

523. I offer respectful obeisances to the feet of Lord Caitanya's dear devotees. May Lord Nityānanda, the moon of avadhūtas, be my master.

524. By Lord Caitanya's mercy I know the truth of Lord Nityānanda. Because Lord Nityānanda teaches me, I know the truth of Lord Caitanya.

525. Lord Caitanya and Lord Nityānanda are Lord Rāmacandra and Lakṣmaṇa. Lord Caitanya is Kṛṣṇa, and Lord Nityānanda is Saṅkarṣaṇa.

526. Lord Nityānanda is devotion to Lord Caitanya personified. He has all the powers of the Lord.

527. The exalted servants of Lord Caitanya can understand the narrations of Lord Nityānanda Srimad-Bhagavatam's pastimes.

528. If you see the devotees quarreling among themselves, please know that this is all Lord Kṛṣṇa's pastime. Please do not understand it in any other way.

529. If a person takes the side of one Vaiṣṇava in this quarrel and then blasphemes another Vaiṣṇava, the blasphemer will perish.

530. A person who worships Lord Kṛṣṇa in all respects and does not blaspheme others will be counted among the Vaiṣṇavas.

531. I offer my respectful obeisances to the feet of Lord Advaita. May I think of Him with love.

532. Glory, glory to Lord Caitanya and all His associates! Anyone who hears this Madhya-khaṇḍa will attain devotional service.

533. Anyone who in a quarrel takes Advaita's side and then criticizes Gadādhara is a sinner. He is not a true servant of Lord Advaita.

534. My the sweet nectar of these descriptions of Lord nourish the thoughts of all spirit souls.

535. Anyone who enjoys hearing these descriptions of Lord Caitanya will some day gaze on Lord Caitanya's face. That is inevitable.

536. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-four Viśvarupa-darśanadi-varṇana Description of the Revelation of the Universal Form and Other Pastimes

1. Glory, glory, glory to the fair lion that is saintly Lord Caitanya! Glory, glory to the Lord who protects the devotees! Glory to the Lord who heroically vanquishes the demons!

2. Glory, glory to Lord Caitanya, the son of Saci and Jagannātha Miśra! Glory, glory, glory to Lord Caitanya, hearing and chanting whose glories purify the heart!

3. Glory, glory to Lord Caitanya, the life of Jagadānanda! Glory to Lord Caitanya, the life and wealth of Haridāsa and Kāśīśvara!
4. O ocean of mercy, O friend of the downtrodden, O father of all, if anyone says to You, I am Yours", You accept him and become his master.
5. In this way Lord Caitanya always enjoyed many different kinds of sankīrtana pastimes in Navadvīpa.
6. Simply by hearing Lord Kṛṣṇa's name in hari-sankīrtana, Lord Caitanya would fall to the ground.
7. Whether He was in the town, in a courtyard, by the water, or in the forest, a stream of tears would flow from His graceful eyes without stop.
8. The Lord's associates would always rescue Him. Lord Caitanya always tasted the nectar of devotion to the Lord.
9. If he heard anyone say the name of Lord Hari in any way, Lord Caitanya would forget Himself and fall to the ground.
10. He would tremble and weep. The hairs of His body stood erect. In the middle of town he would be overcome with ecstasy and would roll on the ground.
11. The people of Nadiyā regularly saw the Lord's ecstasies, ecstasies even Brahmā and the demigods would think themselves fortunate to see.
12. At the end of His ecstasies the Lord would fall unconscious. Then His servants would gather, pick Him up, and carry Him to His home.
13. Once in the Lord's house they would perform sankīrtana. In this way the numberless universes became filled with bliss.
14. The Lord's ecstasies cannot be described. How was the Lord overwhelmed by tasting the nectar of Lord Kṛṣṇa? I do not know.
15. One moment He would say, I am Kṛṣṇa, the cowherd boy more handsome than Kāmadeva." The next moment He would say, I am Lord Kṛṣṇa's servant eternally."
16. On some days He would chant japa of, Gopī! Gopī! Gopī!" Then when He heard Lord Kṛṣṇa's name, He would burn with great anger.
17. He would say, Where is your Kṛṣṇa? He is a great thief. He is an arrogant rogue, a deceiver. Who would worship Him?
18. First He conquers women. Then He cuts off their ears and noses. Like a hunter He took away Vālī's life.
19. Why should I hear talk of this thief?" In this way Lord Caitanya would become angry if someone spoke the word Kṛṣṇa".
20. Moment after moment He would chant, Gokula! Gokula!" Then, on other days, He would chant, Vṛndāvana! Vṛndāvana!"
21. On other days He would happily chant, Mathurā! Mathurā!" On other days He would scratch the ground with His toenail.
22. Sometimes He would draw on the ground a three-fold bending form. Gazing at the form, He would weep. The ground floated in His tears.
23. Sometimes He would say, I see a great forest filled with lions, tigers, and bears."
24. Sometimes He would say that night was day and day was night.
25. Seeing the Lord's ecstasies, the devotees would hold each other's necks and weep.
26. The Vaiṣṇava servants of the Lord easily saw ecstasies that even Brahmā yearns to see.
27. Avoiding His own home, Lord Caitanya always stayed in the homes of the Vaiṣṇavas.
28. Only sometimes, to please His mother, would the Lord participate in external, ordinary activities.
29. All the devotees were filled with happiness. Everyone joyfully chanted Lord Kṛṣṇa's holy names.
30. Enjoying endless pastimes, the wild lion that was Lord Nityānanda wandered in home after home in Nadiyā.
31. Taking Advaita with them, Nityānanda and Gadādhara always stayed with Lord Caitanya. Their conversation was always about Lord Viṣṇu.
32. One day, as with great love everyone sang a kīrtana, Advaita danced in the mood of a gopī.
33. Distraught, and a blade of grass placed between His teeth, He danced again and again.
34. Tasting the nectar of ecstatic love, Advaita rolled on the ground. In the four directions around Him, the devotees sang with great joy.
35. For six hours He danced without stop. At the end all the devotees were exhausted.
36. Gathering together, they stopped Advaita. Advaita Acārya sat down, and the devotees sat around Him in the four directions.
37. As Advaita Acārya peacefully sat, Srivāsa, Rāmāi, and others left to bathe.
38. Then Advaita's distress increased more and more. Falling to the ground, He rolled about in Srivāsa's courtyard.
39. Busy in some other activities, Lord Caitanya was in His own home. In His heart He could see Advaita's distress.
40. The eternally blissful Lord, who pacifies His devotees' distress, went to where Advaita was rolling on the ground.
41. Seeing Advaita's distress, with His own hand Lord Caitanya picked Him up, took Him into Lord Viṣṇu's temple-room, and sat down.
42. Smiling, Lord Caitanya said, Listen, Acārya. What do You want. Tell Me what You want?"
43. Advaita replied, You are the essence of the Vedas. Lord, I want You. What else would I want?"
44. Smiling, Lord Caitanya said, I am here before Your eyes. What more do You want? Tell Me."
45. Advaita said, Lord, I speak the real truth. You are the truth described in the Vedānta and in all the Vedas.
46. Still, I want to see some of Your powers and opulences." Lord Caitanya said, What do You want? Tell Me."
47. Advaita said, Lord, what Arjuna saw in ancient times, I yearn to see."

48. The moment He spoke these words, Advaita saw Himself sitting on a chariot. In the four directions around Him, great armies ferociously fought.

49. On the chariot Advaita saw dark and handsome Lord Kṛṣṇa, a conchshell, cakṛa, club, and lotus in His four hands.

50. The next moment He saw the form of the numberless universes, a form that had a moon and sun, and many oceans, mountains, rivers, and gardens.

51. Again and again He saw millions of eyes, arms, and faces. Then He saw Arjuna offering prayers.

52. Great flames burned in each mouth of the universal form. Flying like moths into the flames, the demons and blasphemers were at once consumed.

53. The sinners who blasphemed and attacked others perished in the great flames of Lord Caitanya's mouth.

54. By Lord Caitanya's mercy, Advaita Acārya saw this form. Others had no power to see it.

55. Advaita wept with joy and love. Placing a blade of grass between His teeth, again and again He begged for service to the Lord.

56. Meanwhile, Lord Nityānanda was joyfully wandering in Nadiyā.

57. Nityānanda knew all that Lord Caitanya had manifested. He knew the Lord was revealing His universal form.

58. Lord Nityānanda hurried there. Standing before the door of Lord Viṣṇu's temple-room, Nityānanda roared.

59. Aware that Nityānanda had come, Lord Caitanya quickly opened the door.

60. Seeing the limitless universal form, Nityānanda offered daṇḍavat obeisances and then closed His eyes.

61. Lord Caitanya said, Rise, Nityānanda. You are My very life. You know all about Me.

62. In truth I become the property of anyone who loves You. To Me no one is more dear than You.

63. Anyone who thinks that You and Advaita are different persons does not know that You are both My incarnations. You are both supremely pure."

64. Then, glancing at both Nityānanda and Advaita, Lord Caitanya blissfully danced in the temple-room of Lord Viṣṇu.

65. Then Lord Caitanya roared. Look! Look!", He loudly called again and again.

66. Saying, Lord! Lord!", Nityānanda and Advaita offered prayers. Gazing at the universal form, their hearts became filled with bliss.

67. Even though these wonderful pastimes were manifested in Srivāsa's home, no one else had the power to see them.

68. This true story comes from Lord Advaita's mouth. Anyone who does not believe it is a sinner.

69. Anyone who will not say, Lord Caitanya is the Supreme Personality of Godhead, the master of all", is a sinner, and is never fit to be seen by Vaiṣṇavas.

70. Lord Caitanya is the master of my master." This I firmly believe in my heart.

71. Lord Caitanya manifested His pastimes in Navadvīpa. Still, none but the devotees could understand them.

72. Devotional service is the greatest treasure. Devotional service. Devotional service. Devotion is seen when one weeps on remembering Lord Kṛṣṇa's holy name.

73. He who weeps when he chants, Kṛṣṇa!" truly chants Lord Kṛṣṇa's name. It is not by the power of great wealth or noble family that one is able to chant Kṛṣṇa!" in truth.

74. They who hear this story of Nityānanda and Advaita seeing the Lord's universal form will certainly attain the great treasure that is Lord Kṛṣṇa.

75. Then, in a moment, Lord Caitanya stopped everything and, accompanied by His devotees, returned to His home.

76. When They thus saw the universal form, Nityānanda and Advaita were not in external consciousness. They were filled with spiritual bliss.

77. Wild with bliss by seeing the universal form, Nityānanda and Advaita rolled on the ground everywhere in the courtyard, covering Their bodies with dust.

78. One of Them danced while the other sang and clapped His hands. Intoxicated with bliss, the two powerful devotees stumbled as They walked.

79. At first They were both blissful, but in the end they insulted each other.

80. Advaita said, Drunken avadhūta, who said You could come here?

81. How did You open the door and come inside? Who says that You are a sannyāsī?

82. You have no caste. You don't eat at Your own home. No one knows Your family and caste.

83. Why should a drunkard like You stay among the Vaiṣṇavas? If You don't leave at once, it won't be good for You."

84. Then Nityānanda replied, O Nārādā, be still, or I will show You My power with a blow from My fist.

85. You old brāhmaṇa, You are not afraid? I am a wild avadhūta. I am the Lord's brother.

86. You have already perished, destroyed by wife, children, and home. I am very exalted. I walk the path of the paramahamsas.

87. If I strike You, You cannot say anything to protest. Without reason You have become very proud before Me."

88. Hearing these words, Advaita burned with anger like fire. Then, after first making Himself clothed only by the four directions, He spoke these insults:

89. You eat fish! You eat meat! How are You a sannyāsī? Now I take off My clothes! Now I am clothed only by the four directions!

90. Where are Your mother and father? In what country is Your home? Who knows? Tell Me that.

91. You come like a thief and You eat everything.

92. Anyone who calls You a `sannyāsī' Doesn't know anything. You call Yourself a `sannyāsī', but You eat three times a day.

93. Srivāsa Paṇḍita doesn't know anything about caste. From where did he get this avadhūta?

94. This avadhūta will destroy the caste status of us all. From where did this drunkard Nityānanda come?"

95. Intoxicated by tasting the nectar of ecstatic love for Lord Kṛṣṇa, Nityānanda and Advaita always quarreled.

96. Anyone who takes the side of one of Them and then criticizes the other, goes to his destruction.
97. Anyone who, not understanding the heart of this loving quarrel, criticizes one and praises the other, will perish.
98. Anyone who takes Advaita's side and criticizes Gadādhara is very lowly and degraded. He will never be Lord Advaita's servant.
99. When one incarnation of the Supreme Personality of Godhead quarrels with another incarnation of the Supreme Personality of Godhead, who can understand Their quarrel? Their quarrel is only a pastime of Lord Viṣṇu and the Vaiṣṇavas.
100. Lord Viṣṇu and the Vaiṣṇavas are equal. The blasphemers, however, have a different understanding.
101. A person who sees that the Vaiṣṇavas are not different, and who worships Lord Kṛṣṇa's feet, will cross beyond this material world.
102. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-five

Mrta-siṣu-tattva-jñāna-varṇana

Description of a Dead Boy's Explanation of the Truth

1. Glory, glory to Lord Caitanya, the master of all the worlds! Glory to Lord Caitanya, supreme king of the brāhmaṇas, the Vedas, the true religion, and the sannyāsīs!
2. Glory to Lord Caitanya, who is an ocean of mercy, and who is the jewel that came from Saci's womb! Glory to Lord Caitanya! Glory, glory to Lord Nityānanda!
3. Glory, glory to Lord Caitanya and His devotees! Anyone who hears these topics of Lord Caitanya will attain pure devotional service.
4. The stories in this Madhya-khaṇḍa are a great treasure-house of the nectar of pure devotional service. Lord Caitanya, who is the life of all, enjoyed pastimes in Navadvīpa.
5. Lord Caitanya performed hari-saṅkīrtana without stop. At every moment He revealed His powers and opulences.
6. Overwhelmed by chanting His own holy name, Lord Caitanya danced. Roaring, He loudly laughed.
7. Always wild by tasting the nectar of ecstatic love, He rolled on the ground. In this way the limbs that the demigod Brahmā bows down before became covered with dust.
8. The Lord's ecstasy had no end. Filling their eyes, the fortunate devotees gazed at Him.
9. When He was in external consciousness, the Lord would sit with His associates. On some days He would enjoy pastimes in the Gaṅgā's waters.
10. On other days He would dance and then sit in the courtyard. He and the devotees would then bathe in the house.
11. While the Lord was dancing in ecstasy, a fortunate maidservant named Duḥkhī (sad) would fetch the water.
12. For a moment she would see the Lord dance with tears in His eyes, and then again and again she would bring more and more water from the Gaṅgā.
13. Seeing the rows of waterpots in the four directions, Lord Caitanya became very pleased.
14. Lord Caitanya asked Srivāsa, Who brings the Gaṅgā water every day?"
15. Srivāsa replied, Lord, Duḥkhī brings it." Lord Caitanya said, Everyone should call her Sukhī (happy).
16. The name Duḥkhī is not right for such a person. In My heart she is always Sukhī."
17. Hearing these merciful words from the Lord's graceful mouth, the devotees wept with love and joy.
18. Thus, by the Lord's order everyone called her Sukhī. Srivāsa no longer thought her a maidservant in any way.
19. By loving devotional service one attains Lord Kṛṣṇa. Simply by shaving one's head one will not escape the punishments offered by Yamarāja.
20. One's beauty, wealth, material learning, and noble family do not please Lord Kṛṣṇa. Lord Kṛṣṇa is pleased when a devotee worships Him with love.
21. This truth, which the Vedas and Śrīmad-Bhāgavatam teach, Lord Caitanya openly showed so all could see it with their own eyes.
22. Persons proud for no good reason cannot see the great mercy Lord Caitanya gave to the maidservant named Duḥkhī.
23. How can I glorify the good fortune of Srivāsa, whose servants and maidservants are fortunate without limit?
24. One day, as Srivāsa and the other devotees happily performed kīrtana, Lord Caitanya danced in Srivāsa's house.
25. By divine arrangement, Srivāsa's son died of a disease, went to the spiritual world, and saw Lord Nārāyaṇa.
26. Then, as Lord Caitanya danced in ecstasy, weeping suddenly arose in Srivāsa's home.
27. Hurrying to the room, Srivāsa saw that his son was now living in the spiritual world.
28. Srivāsa, a very grave and learned devotee, instructed the ladies, who were his relatives,
29. You all know the glories of Lord Kṛṣṇa. Everyone stop crying. Be peaceful at heart.
30. By once, at the last moment, hearing Lord Kṛṣṇa's name even a great sinner goes to Lord Kṛṣṇa's abode.
31. The Supreme Personality of Godhead is personally dancing here. Brahmā and the demigods are His servants. They sing His glories.
32. If someone dies at this moment, why should anyone lament for him?

33. Now my son has attained great auspiciousness. I know that he has attained the goal of life.

34. If you cannot stop these material emotions, then keep your weeping in your hearts. Weep later.

35. No one say anything about this, for then the Lord's joy in dancing will break.

36. If the Lord hears of this and then returns to external consciousness, today I will drown myself in the Gaṅgā."

37. Because of Srivāsa's words everyone became peaceful. Then Srivāsa returned to the Lord's kīrtana.

38. Srivāsa joyfully sang in the kīrtana. Again and again his joy increased.

39. These are the glories of Srivāsa Paṇḍita. Lord Caitanya's personal associates possess the greatest virtues.

40. Lord Caitanya blissfully danced. The devotees stayed around Him at every moment.

41. One after the other, the devotees heard that Srivāsa's son had gone to Vaiṣṇava.

42. Still, no one revealed that news. Everyone hid the sorrow in his heart.

43. Then Lord Caitanya, the crest jewel of they who know everything, placed a question before the hearts of all the devotees.

44. The Lord said, Now My heart is unhappy. What sorrow has entered Srivāsa Paṇḍita's house?"

45. Srivāsa Paṇḍita said, Lord, how can I have a sorrow? Your blissful face is present in my home."

46. Finally all the great devotees recounted the story of Srivāsa's son.

47. The Lord respectfully said, Tell Me for how long." The Lord heard that it happened two hours after sunset.

48. The devotees said, Afraid that Your joy would be broken, Srivāsa did not reveal it to anyone.

49. The boy went to the spiritual world seven and a half hours ago. Give the order, and we will perform the last rights at once."

50. Hearing all this, the Lord was very surprised at Srivāsa. The Lord chanted, Govinda! Govinda!"

51. The Lord said, How can I give up your company?" Speaking these words, the Lord wept.

52. He said, How can I leave the company of a person who, out of love for Me, does not even know grief for his own son?"

53. Speaking in this way, Lord Caitanya wept greatly. Hearing these glorious words, everyone became thoughtful in his heart.

54. Among themselves the devotees discussed the meaning of the Lord's words. Everyone was bewildered. No one understood.

55. The meaning was that in the future Lord Caitanya would leave household life and accept sannyāsa. At that time everyone would sigh and loudly weep.

56. Seeing that the Lord had become peaceful, the devotees went to the boy to perform the last rites.

57. Lord Caitanya said to the dead boy, Why did you leave Srivāsa's house?"

58. The boy replied, Lord, You control my destiny. Who has the power to act against Your will."

59. Hearing the dead boy reply in this way to the Lord's question, all the devotees became filled with wonder.

60. The boy said, I have already experienced the days that were allotted for this body.

61. That allotment is now ended. I cannot stop that end. Now I must go to the city of another body.

62. I have no power to stop the destiny of this body. Please be merciful, that I may not forget You.

63. Who is anyone's father? O Lord, who is anyone's son? Everyone experiences the results of his own karma.

64. My auspicious days of staying in Srivāsa's home are now in the past. Now I will do something else. Now I will go to another's home.

65. I bow down and offer respects to the feet of You and Your associates. Please do not take my offenses seriously. Now please give me permission to depart."

66. After speaking these words, the boy's body became silent. In this way Lord Caitanya manifested wonderful pastimes.

67. Hearing these wonderful words from the mouth of a dead boy, all the devotees floated in an ocean of bliss.

68. The grief Srivāsa's relatives felt for the boy was now gone. Everyone became wild with the bliss of ecstatic love for Lord Kṛṣṇa.

69. Overcome with love for Lord Kṛṣṇa, Srivāsa's relatives grasped Lord Caitanya feet, wept, and said,

70. Birth after birth You are our father, mother, son, and master. We pray that we may never forget Your feet.

71. Lord, if we always have devotion to Your feet why should we not take birth in any form of life?"

72. In this way, their voices choked with emotion, the four brothers prayed. Around them in the four directions, the devotees loudly wept.

73. Weeping in ecstatic love for Lord Kṛṣṇa arose in the four directions. Srivāsa's home became filled with ecstatic love for Lord Kṛṣṇa.

74. Lord Caitanya said, Listen. Listen, Srivāsa Paṇḍita. You know all about the ways of this world.

75. How can the sufferings of this world trouble you? Anyone who even sees you will never be troubled by this world.

76. Because Nityānanda and I are your two sons, you will never know suffering.

77. Hearing these merciful words from the Lord's graceful mouth, the devotees in the four directions made a great sound of Jaya!"

78. Performing kīrtana, and accompanied by all the devotees, Lord Caitanya took the dead boy to the Gaṅgā's shore.

79. After performing the proper rituals, everyone bathed in the Gaṅgā. Chanting, Kṛṣṇa!", they all returned to their homes.

80. The Lord and the devotees returned to their homes. Srivāsa's family was overwhelmed.

81. Anyone who hears this confidential story will attain a great wealth of ecstatic love for Lord Kṛṣṇa. That is inevitable.

82. I offer my respectful obeisances to the feet of Srivāsa, whose two sons were Lord Caitanya and Lord Nityānanda.

83. All these wonders happened in Navadvīpa. The devotees believe them, but the non-devotees do not.
84. Thus is related in the Madhya-khaṇḍa the story of how a dead boy explained the spiritual truth.
85. In this way, in Navadvīpa, Lord Caitanya always enjoyed pastimes of sankīrtana.
86. Lord Caitanya had no love for household life. He could not even perform a householder's worship of Lord Viṣṇu's Deity. How could he perform a householder's other duties?
87. When He would bathe and then sit down to worship Lord Viṣṇu's Deity, Lord Caitanya's limbs and clothing were soon drenched with tears of love.
88. Lord Caitanya would then go outside, remove His clothes, put on new clothes, and then return to worship Lord Viṣṇu.
89. But again His clothes became drenched with tears of bliss and love. Again He went outside and washed His body.
90. In this way Lord Caitanya changed His clothes again and again. Because He was overwhelmed with ecstatic love He had not even a single sesame seed's worth of power to worship Lord Viṣṇu's Deity.
91. Finally He said to Gadādhara, You please worship this Deity of Lord Viṣṇu. I am not fortunate enough to worship Him."
92. in this way, in Navadvīpa, day and night the king of Vaikuṇṭha enjoyed pastimes of tasting the nectar of pure devotional service.
93. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-six

Suklāmbara-vijaya-prasada-varṇanaṁ, Tatha Vidyārthi-śodhana-rūpa-yati-dharma-grahaṇeccha-varṇanaṁ ca
Description Of Mercy to Suklāmbara Brahmācārī, and Description of the Lord's Desire to Accept Sannyāsa When
His Students Tried to Correct Him

A Song

(Refrain) jaya jaya jagata-maṅgala gauracandra
 dāna deha' hrdaye tomara pāda-dwandwa

O Lord Caitanya, O auspiciousness of the worlds, glory, glory to You! O Lord, please place in my heart the gift of Your two feet.

1. eka dina śuklāmbara-brahmacārī-sthāne
 kṛpāya tāhṇte anna māṅgala āpane

One day Lord Caitanya mercifully begged food from Suklāmbara Brahmācārī.

2. The Lord said, I have a strong desire to eat food that you offer. Don't be afraid. What I tell you is My firm decision."
3. Again and again Lord Caitanya spoke in this way. Hearing this, Suklāmbara, in a voice choked with emotion, said,
4. I am beggar, a lowly, degraded, condemned sinner. You are the eternal religion personified, and I am fallen.
5. O Lord, when will You give me the shade of Your feet? I am not as good as a worm or an insect. You are only playing a big trick on me."
6. Lord Caitanya said, Please do not think in your heart that this is a trick. I feel a strong desire for your cooking.
7. Go quickly and prepare an offering to the Lord. I will come at midday today."
8. Still, Suklāmbara was frightened at heart. He asked the devotees what he should do.
9. They all said, Why are you afraid? The truth is that He is not different from the Supreme Personality of Godhead Himself.
10. He always tries to eat food offered by persons who worship Him with love.
11. He begged food from Vidūra, who was a śūdra's son. He did that because of Vidūra's devotion,
12. The Lord begs food from His devotees and eats what they offer. That is His nature. You go home, prepare an elaborate meal, and offer it to Him with love.
13. If you still feel fear in Your heart, then don't touch anything while you cook.
14. You are very fortunate that the Lord is so kind to you." Hearing these words, the brāhmaṇa happily returned to his home.
15. After bathing, Suklāmbara carefully heated some scented water.
16. He cooked rice with splendid garbha-khoḍa. Not touching anything as he cooked, the brāhmaṇa folded his hands.
17. Jaya Kṛṣṇa! Govinda! Gopāla! Vanamālī!", Suklāmbara happily chanted.
18. At that moment Goddess Lakṣmī, who is very devoted to her husband, and who is the mother of the worlds, glanced at the devotee's food.
19. At that moment the food became the sweetest nectar. After His bath, Lord Caitanya came there.
20. He came with Nityānanda and some other associates. Lord Caitanya changed out of His wet clothing.

21. Hungry, the Lord happily glanced at Suklāmbara.

22. The house was near the Gaṅgā. Then the food was very happily offered to Lord Viṣṇu.

23. Smiling, Lord Caitanya sat down and happily ate. Filling His eyes, He glanced at His servants.

24. Lord Caitanya, who eats what Brahmā and the demigods offer in yajñas, now ate the food offered by Suklāmbara. It is very difficult to become fortunate like Suklāmbara.

25. Lord Caitanya said, From the time of My birth I have never tasted any food more delicious than this.

26. How delicious is this garbha-khoḍa! I cannot describe it. How, not even touching it, did you cook food like this?

27. You are one of My friends. Friends like you are the root from which I grow."

28. Lord Caitanya cast a glance of mercy at Suklāmbara. All the devotees wept.

29. Again and again the Lord relished the food in this way. Filled with bliss, He ate.

30. The non-devotee sinner millionaires should see the mercy the beggar Suklāmbara attained.

31. By wealth, followers, and material learning one does not attain Lord Caitanya. The Supreme Lord is conquered by the nectar of devotional service." This all the Vedas sing.

32. The Lord sat and lovingly ate. Then, smiling and smiling, the Lord chewed betelnuts.

33. Accepting the remnants from the Lord's plate, the devotees, overcome with bliss, forgot everything else. Brahmā, Siva, and Ananta Śeṣa would respectfully place that plate to their heads.

34. How much bliss there was in that beggar's home! In this way Lord Caitanya happily enjoyed pastimes.

35. After some time spent in talking about Lord Kṛṣṇa, Lord Caitanya lay down for a nap.

36. The devotees also lay down for a nap. Then one in their midst saw a great wonder.

37. Sri Vijaya dāsa was one of the Lord's students. That great soul then saw something of the Lord's glories and opulences.

38. No one in Navadvīpa wrote as gracefully as He. He personally copied many books for Lord Caitanya.

39. Everyone called him, Vijaya the penman". Still, because they had no devotion, most people did not understand his heart.

40. As He lay down, Lord Caitanya rested His hand on Vijaya's body. Vijaya suddenly saw many great wonders.

41. He saw the Lord's hand suddenly become like a great lofty pillar. Then he saw the Lord was covered with jewel ornaments.

42. Then he saw many jewel rings on the Lord's fingers. With the splendor of how many millions of suns and moons did those jewels glisten? He did not know.

43. Seeing Lord Caitanya's effulgent hand spread everywhere, even up to the demigod Brahmā, Vijaya rejoiced.

44. On seeing all this, Vijaya suddenly called out. Lord Caitanya then placed His graceful hand over Vijaya's mouth.

45. Lord Caitanya said, For as many days as I am here, don't tell anyone of this."

46. Speaking these words, the Lord smiled and glanced at Vijaya. Vijaya jumped up and roared.

47. Vijaya's roar awakened the devotees. They tried to hold Vijaya still. No one could hold him.

48. For some moments Vijaya was like a madman. At the end he fainted in ecstasy.

49. The devotees knew Vijaya must have seen some wonder. Everyone wept.

50. The Lord asked everyone, What did he say? Suddenly Vijaya began to scream."

51. Then the Lord said, I think it must be the power of the Gaṅgā. Vijaya was very devoted to the Gaṅgā.

52. Or perhaps not. Perhaps it is because of the Deities in Suklāmbara's home. Or perhaps Vijaya saw Lord Kṛṣṇa."

53. After speaking these words, Lord Caitanya placed His hand on Vijaya's body. Vijaya suddenly regained consciousness. All the Vaiṣṇavas smiled.

54. Rising up, Vijaya was stunned like an inanimate object. For seven days he wandered Nadiyā like that.

55. He did not eat. He did not sleep. He ignored his body. In this way Vijaya wandered about. No one understood his heart.

56. After some days Vijaya returned to external consciousness. These wonderful pastimes happened in Suklāmbara's home.

57. Who has the power to describe Suklāmbara's good fortune? Lord Caitanya personally accepted the food he cooked.

58. Accompanied by His associates, Lord Caitanya enjoyed these pastimes in fortunate Suklāmbara's home.

59. Simply by hearing these pastimes of the Lord's eating Suklāmbara's cooking and giving mercy to Vijaya, one attains the great treasure of pure devotional service.

60. In this way Lord Caitanya, before whom all the Vedas bow down, always enjoyed pastimes in Navadvīpa.

61. Accompanied by Nityānanda, Lord Caitanya enjoyed pastimes like this every day in the homes of each of the Vaiṣṇavas.

62. Lord Caitanya was always agitated by tasting the nectar of ecstatic love. In this way He manifested His different natures.

63. He manifested the natures of Matsya, Kūrma, Nṛsimha, Varāha, Vāmana, Rāmacandra, Buddha, Kalki, and Kṛṣṇa.

64. He manifested the natures of all these avatāras. On the pretext of being in ecstasy, the Lord manifested all these forms.

65. Each of them He manifested and then hid. For many days He would not stop the nature of Lord Balarāma.

66. Entering the nature of Lord Balarāma, He became as if wildly intoxicated. Bring wine! Bring wine!", He screamed.

67. Understanding the Lord's mood, Nityānanda filled a cup with Gaṅgā water and respectfully offered it to the Lord.

68. The Lord screamed and roared. Because of that roar Navadvīpa and every other place in the three worlds trembled.

69. Then the Lord danced wildly and the whole earth seemed to break into pieces.

70. The earth and all the universe was thrown into chaos. Seeing the Lord's dancing, all the devotees became afraid.

71. Everyone sang songs describing Lord Balarāma. Hearing these songs, Lord Caitanya was overcome with bliss.

72. Swaying and staggering like an intoxicated person, Lord Caitanya wandered in the courtyard.

73. How handsome was Lord Caitanya in the mood of Balarāma! Gazing and gazing at Him, the devotees no longer felt any of the troubles of this world.

74. Everyone gazed at His indescribable moonlike face. Very loudly He called, Nityānanda! Nityānanda!"

75. Sometimes Lord Caitanya would return to external consciousness. He told everyone, My life-breath is leaving Me."

76. Lord Caitanya then said, O father Kṛṣṇa, Your elder brother Balarāma hit Me, and You always protected Me."

77. After speaking these words, Lord Caitanya fell into a trance. Seeing all this, the frightened devotees loudly wept.

78. The Lord enjoyed these very wonderful pastimes. Lord Caitanya, the son of Jagannātha Miśra, danced in many different moods.

79. Sometimes Lord Caitanya felt the mood of separation. At those times He was plunged in an indescribable and very wonderful ocean of love.

80. At those times Lord Caitanya cried out and wept. Hearing Him, the numberless worlds broke into pieces.

81. Forgetting who He was, Lord Caitanya became wild with love for a person that was actually Himself.

82. Previously the gopīs, overcome with feelings of separation, feared they would die when the moon rose.

83. Accepting the gopīs' mood, Lord Caitanya held the devotees' necks and wept.

84. Seeing Lord Caitanya overcome with ecstatic love in this way, Saci, the mother of the worlds, wept at home.

85. How can a mere human being have the power to describe these manifestations of Lord Caitanya's wonderful ecstatic love and devotion?

86. Accepting different moods, Lord Caitanya would dance in different ways day after day.

87. One day Lord Caitanya, the master of the universes, accepted the mood of the gopīs. Then He chanted, Vṛndāvana!" and Gopī! Gopī!" without stop.

88. Not understanding the heart of the Lord's ecstasy, one of His students approached Him and said,

89. O Nīmāi Paṇḍita, why do You chant, 'Gopī! Gopī!?' Stop chanting, 'Gopī! Gopī!' Instead chant, 'Kṛṣṇa!' at once.

90. What piety will be born by chanting, 'Gopī! gopī!?' Chanting Kṛṣṇa's name brings piety. The Vedas say so."

91. The foolish student did not understand Lord Caitanya's different ecstatic moods. Lord Caitanya give this reply: Kṛṣṇa is a thief. Who would worship Him?

92. He is an ingrate. He killed Vālī, even though Vālī did nothing wrong. He is a debauchee conquered by women. He once cut off a woman's nose and ears.

93. He robbed Mahārāja Bali of all his wealth and threw him down to Pātāla-loka. What will I gain if I chant this Kṛṣṇa's name?"

94. After speaking these words, Lord Caitanya, still rapt in ecstasy, took a stick in His hand ran after the student to beat him.

95. The student jumped up and fled. Calling out, Stop! Stop!", Lord Caitanya chased him.

96. Seeing the angry Lord, stick in hand, chasing him, the bewildered student fled.

97. The student could not understand Lord Caitanya's different ecstatic moods. Fearing for his life, the student fled.

98. Frantically running, the devotees caught and grabbed the Lord.

99. Gathering around Him, they all pacified the Lord while the frightened student ran far away.

100. Breathing heavily, and his body covered with perspiration, the student ran to the other students.

101. The students asked the reason of his fear. The student replied, Why ask? Today I am lucky still to be alive.

102. Everyone says, 'Nīmāi Paṇḍita is a great saint.', So today I went to His house to see Him.

103. I saw Him sitting down and chanting japa of, 'Gopī! Gopī!' day and night. He did not chant anything else.

104. I said to Him, 'Paṇḍita, what are You doing? You should chant, 'Kṛṣṇa! Kṛṣṇa!' That is what the scriptures say.

105. Hearing these words, He became aflame with anger. To beat me with the stick in His hand, He chased after me.

106. Again and again He blasphemed Lord Kṛṣṇa. I have no power to place those blasphemies in my mouth.

107. Somehow I saved my life. That why I can speak to you today."

108. Hearing all this, the foolish students laughed. Then they spoke what was in their hearts.

109. One student said, The people say He is a good Vaiṣṇava, but He angrily chases a brāhmaṇa to beat him."

110. Another said, If He does not chant Lord Kṛṣṇa's names, how can He be a Vaiṣṇava?"

111. Another said, What I have heard is very strange: A Vaiṣṇava who chants only 'Gopī! Gopī!'"

112. Another said, Why should we be respectful to Him? Do we not also have brahminical power?

113. he may be a brāhmaṇa. Are we not brāhmaṇas also? If He attacks us, why should we tolerate it?

114. He is not the king. Why should He punish us? We should all gather together.

115. If He attacks us again, we should not tolerate it.

116. He may be the son of Jagannātha Miśra in Navadvīpa, but we are not the sons of ordinary men either.

117. Yesterday we all studied together. Why should this fellow all of a sudden become the 'big master'?"

118. In this way the sinners expressed their opinions. Lord Caitanya, who is the Supersoul in the hearts of all, knew all they said.

119. One day Lord Caitanya sat down with His associates around Him in the four directions.

120. Suddenly He said something unusual. No one understood its meaning. Everyone was startled.

121. He said, The medicine pippalikhaṇḍa was prepared to cure excess mucus, but it had the opposite effect. The mucus only increased."

122. Saying these words, Lord Caitanya, the master of all the worlds, loudly laughed. No one knew why the Lord spoke these words. Fear was born in everyone.

123. Nityānanda knew the Lord's heart. He thought, Soon the Lord will leave home."

124. Aware that Lord Caitanya would accept sannyāsa, Nityānanda became plunged in grief.

125. Thinking of how Lord Caitanya would become a shaven-headed sannyāsī, Nityānanda felt His life-breath attacked by grief.

126. The next moment Lord Caitanya grasped Nityānanda's hand, took Him to a secluded place, and sat down with Him.

127. Lord Caitanya said, Saintly Nityānanda, please listen. I will tell My heart to You.

128. I came here to deliver the world. It has not become delivered. Now it seems that I have come here to destroy the world.

129. How is their material bondage becoming destroyed. I see that where there was one rope of material bondage now there are millions of ropes.

130. Now they have decided to beat Me. That means they will enter into complete bondage.

131. I descended to this place to deliver the world, but now it seems that I must kill everyone here.

132. Look. Tomorrow I will shave My śikhā and take away My sacred thread. Becoming a sannyāsī, I will go begging. I will travel from place to place.

133. Tomorrow I will be a beggar at the doors of the people who now want to beat Me.

134. Seeing Me, they will respectfully grasp My feet. In this way I will deliver all the worlds.

135. Everyone bows down before a sannyāsī. No one will attack a sannyāsī.

136. Tomorrow I will become a sannyāsī. I will beg from every house. I will see who will attack Me.

137. I have told You My heart. I will renounce household life. That is certain.

138. Please don't be unhappy at heart because of this. Please give Me permission to accept sannyāsa.

139. I will do whatever You say. You know why I descended to this world. Therefore please give Me permission.

140. If You wish to deliver the world, then please do not forbid Me.

141. Please don't be unhappy, even for a moment. You know why I descended to this world."

142. Hearing that Lord Caitanya's śikhā would be gone, Nityānanda felt His heart, mind, body, and life-breath become ripped into shreds.

143. What would Nityānanda say? No words came to His mouth. In His heart He thought, The Lord will do it. No one can stop Him."

144. Nityānanda said, Lord, Your wish is always fulfilled. Lord, whatever You wish will certainly happen.

145. Who has the power to order You to do anything or forbid You to do anything? Whatever is in Your heart must be the spiritual truth.

146. You are the protector of everyone. You are the master of everyone. Whatever You decide is good.

147. Lord, You know what should be done to deliver the world. Who else knows?

148. You are completely independent. Whatever You do is full of bliss. Whatever You decide will certainly be.

149. Still, please tell this to all Your servants. Please hear what they will say.

150. Then You may do whatever You wish. Who has the power to thwart Your will?"

151. Pleased by Nityānanda's words, Lord Caitanya embraced Him again and again.

152. Accepting this advice, Lord Caitanya went with Nityānanda to the assembly of Vaiṣṇavas.

153. Nityānanda thought, The Lord will renounce His home". Externally Nityānanda did not manifest anything. His whole body was numb.

154. Stunned, Nityānanda thought in His heart, After the Lord has left, how will Mother Saci remain alive?"

155. How will Mother Saci pass the time: her days and nights?" Thinking in this way, noble-hearted Nityānanda fell unconscious.

156. Thinking of how Mother Saci would suffer, Lord Nityānanda went to a secluded place and repeatedly wept.

157. Meanwhile Lord Caitanya went to Mukunda's home. Seeing the Lord, Mukunda became joyful.

158. Lord Caitanya said, Sing a song about Lord Kṛṣṇa's auspicious glories." Mukunda sang. Listening, Lord Caitanya was agitated with ecstatic love.

159. Listening to saintly Mukunda's splendid voice, Lord Caitanya, the jewel of the brāhmaṇas, roared, Sing! Sing!"

160. After some moments stopping His ecstasy, Lord Caitanya conversed with Mukunda.

161. Lord Caitanya said, Mukunda, please hear My words. I will leave. I will not stay here.

162. I will definitely renounce household life. I will shave My śikhā and travel from one place to another."

163. Hearing that the Lord would shave His śikhā, Mukunda, overwhelmed by thoughts of separation, fell to the ground. All His joy was now destroyed.

164. With a voice trembling with emotion, Mukunda begged, Lord, if that is Your wish, You will do it without fail.

165. Please stay like this for a few more days and perform kīrtana here. After that, O Lord, do what is in Your heart."

166. After hearing Mukunda's words, Lord Caitanya went to Gadādhara.

167. Gadādhara respectfully offered obeisances to the Lord's feet. Lord Caitanya said, Please hear My words.

168. Gadādhara, I will not stay at home. I will go wherever Lord Kṛṣṇa orders.

169. I will not keep My śikhā. I will shave My head and go in one direction or another."

170. Hearing that the Lord would shave His śikhā, Gadādhara felt as if a thunderbolt had fallen on his head.

171. Unhappy at heart, Gadādhara said, Lord, Your words are very strange.

172. Merely by shaving his śikhā can anyone attain Lord Kṛṣṇa? Why can You not remain as a householder and a Vaiṣṇava?

173. By shaving Your head will You gain some religious benefit? Obviously You think that You will. The Vedas do not hold that opinion.

174. How can You abandon Your widowed mother? From the first You will be responsible for Your mother's death.

175. If You go, she will not stay alive. You are all she has left. You are her life.

176. Is the Supreme Lord not pleased by devotees who stay in their homes? A householder is pleasing to everyone.
 177. If You still wish to shave Your head, then do it and go away from this place."
 178. In this way Lord Caitanya visited the different Vaiṣṇava, one after another, and told them all, I will shave My śikhā."
 179. Hearing that the Lord would shave His śikhā, each one of them fell down. Consciousness did not stay in their bodies.
 180. Thinking of how Lord Caitanya would shave His śikhā, all the devotees wept.
 181. Someone said, How will we place flower garlands on His graceful curly hair?"
 182. Another said, If I cannot see His neatly-tied hair, how will I be able to maintain this sinful life?"
 183. Saying, Never again will I smell the splendid fragrance of His hair", another beat his head.
 184. Another said, Will I ever again anoint his graceful hair with amalaka?"
 185. Calling out, Hari! Hari!", everyone loudly wept. The devotees were drowning in an ocean of grief.
 186. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-seven Viraha-prabodha-varṇana Description of the Awakening of Feelings of Separation

1. Glory, glory to Lord Caitanya, the maintainer of the worlds and the son of Saci! Glory, glory to the golden lion of Lord Caitanya, the purifier of the fallen!
 2. Thinking they would be separated from the Lord, all the devotees wept.
 3. They said, Where will the Lord go when He accepts sannyāsa? Where will we go to see Him?
 4. When He accepts sannyāsa, He will not stay in this village. In what direction will He go?"
 5. In this way the devotees were rapt in ecstatic love. By eating no one felt his body become pleased.
 6. That His servants were suffering was not something Lord Caitanya could tolerate. Becoming cheerful, the Lord instructed everyone.
 7. Lord Caitanya said, Why do you worry. I will stay with you at every moment.
 8. You all think I will take sannyāsa, leave you all, and go far away.
 9. Please don't think that. I will not leave you for even a moment.
 10. All of you always enjoy pastimes with Me. Not only in this birth, but in birth after birth.
 11. In this birth you will always enjoy blissful sankīrtana pastimes with Me.
 12. Birth after birth, whenever I descend to this world, you will always stay with Me.
 13. I have descended to this world in two forms. My two forms are: 1. sankīrtana, and 2. the bliss of Deity worship.
 14. Please find happiness with these two forms. In My company you will continue to perform sankīrtana with great joy.
 15. To teach the world I will accept sannyāsa. Please end all your worries."
 16. After speaking these words the Lord affectionately embraced everyone again and again.
 17. The devotees were all somewhat pacified by the Lord's words. After enlightening everyone, Lord Caitanya returned to His home.
 18. Hearing all this news from the others, Mother Saci almost could not remain alive in that body.
 19. Hearing that Lord Caitanya would accept sannyāsa, Saci, the mother of the worlds, felt a pain she had never know before.
 20. In a moment she fell unconscious to the ground. From her a stream of tears endlessly flowed. She had no power to stop it.
 21. Approaching her, lotus-eyed Lord Caitanya sat down. Weeping, Saci said,

A Song in Bhātiyāri-rāga

(Refrain) gaurāṅga he

O Gaurāṅga!

22. na jā-iyā na jā-iyā bāpa māyere chāḍiyā
 pāpa jī-u āche tora śrī-mukha cāhiyā

Don't go. Dear son, don't leave me and go away. Only by gazing at Your beautiful face can we stay alive.

23. kamala-nayana tora śrī-candra-badan
 adhara suraṅga kunda-mukutā-daśan

Your eyes are lotus flowers. Your face is the moon. Your red lips are beautiful. Your teeth are pearls and jasmine flowers.

24. āmiyā barikhe jena sundara bacan
na dekhi bāñciba ki se gajendra-gaman

Your beautiful words are like nectar showering down on me. If I cannot see You walking and gestures, graceful like the movements of a graceful elephant, how can I remain alive?

25. adwaita-śrībāsa-ādi tora anucar
nityānanda āche tora prāṇera dosar

Beginning with Advaita and Śrīvāsa, You have a host of followers. Nityānanda is Your own life manifested in another form.

26. parama-bandhaba gadādhara-ādi-saṅge
gr̥he rahi' sañkīrtana koro' tumi raṅge

Beginning with Gadādhara, You have a host of dear friends. Please stay at home and happily perform sañkīrtana here.

27. dharma bujhā-ite bāpa tora abatār
jananī chāḍibā e kon dharmera bicār

Dear son, it is to teach the true religion that You descended to this world. If You abandon Your mother, how will You teach religion?

28. tumi dharma-maya jadi jananī chāḍibā
kemate jagate tumi dharma bujhā-ibā

You are religion personified. If You abandon Your mother, how will You teach religion to the world?"

29. Overcome with love and grief, Saci spoke these words, and Lord Caitanya listened. His voice choked with love, Lord Caitanya gave no reply.

30. Then Saci said, Your elder brother left me and went away. Then Your father went to Vaikuṇṭha.

31. When I see You, I forget all my sufferings. If You go away, I will give up this life.

A Song in Karuṇa-bhātiyāri-rāga

32. prāṇera gaurāṅga hera bāp
anāthini chāḍite na jujāy

Dear son more dear than life, dear Gaurāṅga, look. It is not right for You to abandon Your widowed, helpless mother.

33. (Refrain) sabā layña koro' nija-aṅgane kīrtan
nityānanda āchaye sahāy

Perform kīrtana with everyone in Your own courtyard. Nityānanda will help You.

34. prema-maya du-i āñkhi dīrgha du-i bhuja dekhi'
bacanete amiyā boriṣe
binā-dīpe ghara mor tora aṅgete ujoṛ
raṅga pā'ye kata madhu boriṣe

I gaze at Your love-filled eyes and Your long arms. Your words shower nectar upon me. Even when there are no lamps, Your limbs fill my house with light. How much nectar rains from Your reddish feet?"

35. prema-śoke kohe śacī biśwambhara śune basi'
(jena) raghunāthe kauśalyā bujhāy
śrī-caitanya nityānanda sukha-dātā sadānanda
bṛndābana-dāsa rasa gāy

With love and grief Saci spoke these words. Lord Caitanya sat and listened. Saci was like Kauśalyā speaking to Lord Rāma. Lord Caitanya and Lord Nityānanda are full of bliss and They give bliss to others. I, Vṛndāvana dāsa, sing the nectar of Their glories.

36. In this way Mother Saci lamented. Lord Caitanya lifted His face, but He did not say anything.
 37. Saci had turned white. She was skin and bones. Overcome with grief, she did not eat.
 38. Seeing that His mother would not remain alive, Lord Caitanya sat down in a secluded place and spoke to her certain secrets.
 39. Lord Caitanya said, Mother, please be peaceful at heart. Please listen. For many births I have been your son.
 40. Please carefully listen to your own glories. There was a time when you had the name Pṛṣṇi.
 41. There was a time when you were Aditi in Svargaloka. Then also I was your son.
 42. At that time I descended to this world and was known as Vāmana. Then you were also My mother.
 43. Then again you became Devahūti, and I became your son, Kapila.
 44. Another time you became Kauśalyā, and I became your son Rāmacandra.
 45. Another time you became Devakī in Mathurā and you were imprisoned by the demon Kāṁsa.
 46. Then also you were My mother. You were Devakī, and I was your son.
 47. I have taken birth twice to begin the saṅkīrtana movement. Both times I am your son.
 48. You are the earth goddess, and therefore you are the mother of My Deity-form. You are also the tongues of everyone, and therefore you are the mother of My form as the holy name.
 49. In this way you are My mother birth after birth. In My heart I will never leave you.
 50. I am not lying, I speak the truth. Please do not feel unhappy at heart."
 51. Hearing the Lord speak these secret truths, Saci became a little peaceful at heart.
 52. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Twenty-eight Sannyasa-grahaṇa Accepting Sannyasa

1. O fair-limbed Lord Caitanya, O husband of Viṣṇupriyā, glory, glory to You! O Lord, please place Your glance of mercy on the conditioned souls.
 2. Lord Caitanya always enjoyed the bliss of saṅkīrtana.
 3. Lord Caitanya is the all-powerful Supreme Personality of Godhead, whose desires are always fulfilled. No one has the power to understand what is in His heart.
 4. Accompanied by His devotees, He always enjoyed the bliss of saṅkīrtana.
 5. Overcome with bliss, the devotees forgot that the Lord would leave them.
 6. In this way the devotees enjoyed pastimes with the Supreme Personality of Godhead, whom all the Vedas yearn to see.
 7. As the day for Lord Caitanya's acceptance of sannyāsa approached, in a secluded place Lord Caitanya said to Nityānanda,
 8. Please listen. Listen, O Nityānanda Gosvāmī. Now I will leave five people.
 9. On the day when the sun begins to travel north, I will travel and accept sannyāsa.
 10. Near Katwa, in the village named Indrāṇī, stays a person who bears the pure name Keśava Bhāratī.
 11. From him at that place I will certainly accept sannyāsa. This five people will soon know.
 12. Those five people are: My mother, Gadādhara, Brahmānanda, Śrī Candrasekhara Acārya, and the peerless Mukunda.
 13. Lord Caitanya spoke these words only to Nityānanda. No one else knew of these plans.
 14. When Lord Caitanya had departed, Lord Nityānanda repeated these words to the five persons.
 15. That day Lord stayed with the Vaiṣṇavas. Every day passed in the joys of saṅkīrtana.
 16. With great bliss the Lord enjoyed these pastimes. In the evening He would take His meal and then go to see the Gaṅgā.
 17. He would offer obeisances to the Gaṅgā and then sit by the Gaṅgā's shore. After some time He would return home.
 18. One day, surrounded in the four directions by His followers, Lord Caitanya sat at home.
 19. On that day the Lord would leave home. This no one knew. They all happily enjoyed pastimes with the Lord.
 20. The Lord sat down. His eyes were lotus flowers. His every limb was splendid with flower garlands and fragrant with sandal paste.
 21. All the Vaiṣṇavas came to see Him. They all brought sandal paste and flower garlands in their two hands.
 22. Like a magnet, the Lord attracted them all. From wherever they were, they all came to Him. How this happened I do not know.
 23. Many townspeople came to see the Lord. Neither Brahmā nor all the demigods have the power to write all that happened then.
 24. Everyone fell down and offered daṇḍavat obeisances. As if with a single pair of eyes they all gazed at the Lord's graceful face.
 25. The Lord placed a flower garland around each devotee's neck. Then the Lord ordered, Sing 'Kṛṣṇa!'
 26. Talk of Kṛṣṇa. Worship Kṛṣṇa. Sing Kṛṣṇa's name. Think only of Lord Kṛṣṇa. Think of no one else.

27. If you love Me, then please sing only of Lord Kṛṣṇa. Sing of no one else.

28. Whether asleep, awake, or eating your meals, think only of Lord Kṛṣṇa day and night. With your mouths speak only of Him."

29. Speaking in this way, Lord Caitanya placed His glance of mercy on everyone. After speaking these instructions, Lord Caitanya said to everyone, Now please go home."

30. In this way they came and went. No one understood the meaning of what had just happened. Everyone floated in bliss.

31. The Lord's graceful form was covered with sandal paste and flower garlands. How many times more splendid than the moon was the Lord's form? I cannot say.

32. Attaining the Lord's mercy, everyone was very happy. Everyone loudly chanted the names of Lord Hari.

33. At that time saintly Sridhara, carrying a lāu squash in his hand, came there.

34. Seeing the gift of a squash, Lord Caitanya smiled and asked, Where did you get it?"

35. In His heart Lord Caitanya thought, Tomorrow I will leave. I will not be able to eat this squash.

36. How can I reject Sridhara's gift? I must eat this squash today."

37. Thinking in this way, out of love for His devotee Lord Caitanya asked His mother to cook the squash.

38. Then another fortunate devotee brought a gift of milk.

39. Lord Caitanya smiled and said, Good. Very good. Cook the squash and milk together."

40. Saci happily cooked them. In this way Lord Caitanya loves His devotees.

41. In this way the king of Vaikuṇṭha happily enjoyed pastimes for six hours of the night.

42. After bidding farewell to everyone, Lord Caitanya, who is the master of the thirty-million demigods, sat down to eat.

43. After eating, Lord Caitanya washed His mouth and went to His bedroom.

44. Although in truth He withdrew into a yogic trance, to every eye it seemed that Lord Caitanya was asleep. Haridāsa and Gadādhara slept nearby.

45. Aware that on the next day the Lord would leave, Mother Saci could not sleep. She wept at every moment.

46. The Lord thought, Two hours of the night remain." Taking a deep breath through His nostrils, Lord Caitanya rose to depart.

47. Aware of what was to happen, Gadādhara and Haridāsa also rose. Gadādhara said, I will go with You."

48. The Lord replied, No one will go with Me. I will go alone, without any companion. That is My happiness."

49. Aware that Lord Caitanya would depart, Mother Saci sat, waiting, at the door.

50. Seeing His mother, the Lord held out His hand and embraced her. Sitting down, He spoke many words to enlighten her.

51. He said, For a long time you protected Me. It is because of you that I heard and read the scriptures.

52. From the time of My birth I did not feel even half a sesame seed's worth of happiness that you did not give to Me.

53. Even in millions of kalpas I could not repay the love you gave Me moment after moment.

54. I cannot repay the mercy you gave Me. Birth after birth I am in debt to you.

55. Listen, mother. The whole world is dependent on the Supreme Personality of Godhead. No one is independent of Him

56. The Supreme Personality of Godhead brings people together, and then He also pushes them apart. How has the power to understand what He wills?

57. After ten days I will return. Please don't worry.

58. All the service you have given now touches Me. You are very dear to Me."

59. Placing His hand on His chest, Lord Caitanya said again and again, You are very dear to Me."

60. Saci listened to all the Lord said, but she gave no reply. From her eyes she shed tears without stop.

61. Saci is the mother of the universes. She is the earth-goddess personified. Who can understand the narrations of Lord Kṛṣṇa's inconceivable pastimes?

62. On His head Lord Caitanya placed the dust of His mother's feet. Then He circumambulated her, and then He quickly departed.

63. The king of Vaikuṇṭha left His home. To deliver all the conditioned souls He would accept sannyāsa.

64. O my brothers, please listen. Please listen. Anyone who hears the story of the Lord's sannyāsa breaks all the bonds that tie him to this world.

65. When Lord Caitanya left, Mother Saci was stunned. She was like an inanimate object. She spoke not a word.

66. The devotees did not know what had happened. At dawn they all took their baths.

67. Then they went to the Lord's home to bow down before Him. They saw Mother Saci outside the door.

68. Kind and generous Srivāsa spoke first: Mother, why are you outside the door?"

69. Like an inanimate object, stunned Mother Saci gave no reply. A stream of tears flowed without stop from her eyes.

70. After a moment, Mother Saci said, O my fathers, please listen. Every Vaiṣṇava is entitled to share in the property of Lord Viṣṇu.

71. You all have a right to His property. This the scriptures teach.

72. Now that you have gathered here, you may do what you like. The Lord has left me."

73. Hearing that the Lord had left, the devotees fell unconscious to the ground.

74. Who can describe the Vaiṣṇavas' grief? Loudly expressing their grief, they wept.

75. Resting their arms on each other's necks, they lamented in many ways.

76. Saying, O Gopīnātha, why did this terrible night have to end?", they held their hands to their faces and wept.

77. Someone said, Never again will I see the moon of His face. How will I live now? How can I keep this sinful life

alive?

78. Why did this thunderbolt suddenly fall on me?" Some, striking themselves, rolled about on the ground.
79. The devotees did not stop weeping. The Lord's house was filled with weeping.
80. The devotees who came to see the Lord were now drowning in a great ocean of separation.
81. The devotees fell to the ground and wept. They said, The Lord has gone to take sannyāsa.
82. he who is the Lord of the helpless has now gone away. Now we are all thrown into the ocean of separation."
83. The devotees fell unconscious. They loudly called, Hari! Hari!" They all wept. They lamented, The Lord, who is our wealth, who is our life, has left us all!"
84. They held their hands to their heads. They beat their chests. They lamented, Alas! Alas! Lord Caitanya left us to take sannyāsa. He did not even tell us of His plans." Covered with dust, the devotees wept.
85. Falling to the ground in the Lord's courtyard, Mukunda, Murāri, Sridhara, Gadādhara, and Gaṅgādāsa wept. Srivāsa's family wept without stop. Sri Advaita Acārya and Haridāsa wept.
86. Hearing the weeping, all the people of Nadiyā ran to see what had happened. Not seeing the Lord's face, they were overcome with grief. Placing their hands to their heads, they all wept.
87. All the devotees in the town wept without stop. There was no difference between young and old. The men and women all wept. The blasphemers mocked, I do not see Nimāi Paṇḍita."
88. After some time the devotees became quiet. Surrounding Saci, they all sat down.
89. Soon the news spread through all of Navadvīpa: The jewel of the brāhmaṇas left to take sannyāsa."
90. Hearing this news, everyone became filled with wonder. Everyone in Nadiyā ran to the Lord's house.
91. Seeing that the Lord's house was now empty, everyone wept.
92. Everyone called out, Hāya! Hāya!" Even the greatest blasphemers were filled with grief.
93. We are sinners. We did not understand His greatness!", everyone said. Filled with remorse, everyone loudly wept.
94. Falling to the ground, the townspeople wept. Never again will we see His moonlike face", they said.
95. Someone said, I will go home, set a fire inside my doors, put an earring in one ear, and become a yogī.
96. Now that the Lord has left Navadvīpa, why should I stay alive?"
97. Hearing the news, every man and woman in Nadiyā was filled with grief. No one was free of grief.
98. Now the Lord would act to deliver all the conditioned souls.
99. In their hearts even the blasphemers felt themselves bitten by the cruel snake of separation from the Lord.
100. Glory, glory to Lord Caitanya, who is the master of all living entities, who is supremely merciful, and who happily delivered everyone.
101. Please listen. Listen, O my brothers, to the story of the Lord's sannyāsa. Anyone who hears this story breaks the bonds of karma.
102. Crossing the Gaṅgā, in one day Lord Caitanya went to the town of Kaṇṭaka-nagara.
103. Following the Lord's previous instructions, one by one the devotees met Him there.
- 104-105. Lord Nityānanda, Gadādhara, Mukunda, Śrī Candrasekhara Acārya, and Brahmānanda all came there. There Keśava Bhāratī, powerful like a ferocious lion, stayed with his dear associates.
106. Seeing the wonderful effulgence of Lord Caitanya's body, saintly Keśava Bhāratī stood up.
107. Lord Caitanya offered daṇḍavat obeisances and then, folding His hands, offered prayers.
108. He said, O saintly one, please be merciful to Me. You are very merciful. You purify the fallen.
109. Lord Kṛṣṇa is the master of your life, and you have the power to give Him to others. Lord Kṛṣṇa always stays with you.
110. Please give Me service to Lord Kṛṣṇa. Don't give Me anything but that. Please teach Me."
111. As the Lord spoke, His body floated in tears of love. At the end of His speaking He loudly roared and He danced.
112. As Mukunda and the other devotees sang, Lord Caitanya, wild with ecstatic love for a person that was actually Himself, danced.
113. Hearing all this, many millions and millions of people quickly came. I do not know how so many people could be present in that one place.
114. They gazed at Lord Caitanya's supremely handsome form. With their eyes they drank the sight of Him without stop.
115. The wonderful stream of tears that flowed from the Lord's eyes cannot be described by words. Even Lord Ananta Śeṣa with His many mouths has no power to describe it.
116. Dancing in a circle, Lord Caitanya bathed everyone with the streams of His tears.
117. Everyone was wet with the Lord's tears of love. Men and women, and young and old, sang, Hari! Hari!"
118. One moment the Lord trembled. The next He perspired. The next He fell unconscious. Seeing all this, everyone became afraid.
119. Now assuming the role of His servant, the master of the numberless universes now places a blade of grass between His teeth and begs everyone to allow Him to serve them.
120. When they saw the Lord's ecstasy, everyone wept. When they heard the word sannyāsa", everyone bitterly lamented.
121. They said, After this night ends how will Mother Saci be able to stay alive?
122. How will saintly Saci earn the money to live? Will cruel fate take everything from her?
123. Our lives break into pieces when we hear these things. How will His wife and mother stay alive?"
124. Speaking these words, the grieving women wept. Falling into Lord Caitanya's trap, everyone fell to the ground and wept.
125. After some time, Lord Caitanya stopped dancing. When He sat down, all His followers sat around Him in the four

directions.

126. Seeing the Lord's ecstatic devotion, Keśava Bhāratī, now plunged in an ocean of bliss, prayed,

127. Only the Supreme Personality of Godhead Himself, and no one else, has the power to manifest the ecstatic devotion I saw You manifest with my own eyes.

128. I know without doubt that You are the Supreme Personality of Godhead, the spiritual master of all the worlds. No one can ever truly become Your spiritual master.

129. Still, in order to teach the world, in Your heart You have decided to accept me as Your spiritual master."

130. Lord Caitanya said, Please don't try to trick Me. Please give Me initiation, so I may become a servant of Lord Kṛṣṇa."

131. With these devotees Lord Caitanya spent the night happily talking about Lord Kṛṣṇa.

132. When the sun rose, Lord Caitanya, the master of all the worlds, ordered Śrī Candrasekhara,

133. Please arrange everything for the ceremony. I entrust you with this duty."

134. On Lord Caitanya's order, Candrasekhara gathered everything needed for the ceremony.

135. He gathered many things from many different villages. Words cannot describe all that he gathered.

136. From everyone he gathered yogurt, milk, ghee, dāl, betelnuts, sandalwood, flowers, a sacred thread, and cloth.

137. He gathered many different kinds of food. From where did he get all this? I do not know.

138. Everyone very joyfully chanted the holy names of Lord Hari. Only Hari", and no other sound, was heard from anyone's mouth.

139. Then Lord Caitanya, the life-breath of all the worlds, sat down to shave off His śikhā.

140. Then the barber sat down facing Him. At that moment a great sound of weeping arose.

141. The barber then placed the razor to the Lord's curly hair. Unable to place his hand on the Lord's head, the barber wept.

142. Nityānanda and the other devotees fell to the ground and wept.

143. What could the devotees do? They could only grieve and weep.

144. Someone said, What are the rituals for sannyāsa?" When this was asked, the women all deeply sighed.

145. Unseen by anyone, the demigods also wept. The numberless universes were filled with weeping.

146. With these pastimes of kārūṇya-rasa (the mellows of grief), Lord Caitanya made the stones, dry sticks, and other inanimate objects melt.

147. Lord Caitanya manifested these pastimes to deliver everyone. Seeing these pastimes, everyone wept.

148. Tasting the nectar of ecstatic love, Lord Caitanya became restless. Always trembling and weeping, He could not remain still.

149. Demanding, Sing! Sing!", Lord Caitanya stood up. Mukunda sang, and Lord Caitanya danced without stop.

150. Lord Caitanya had no power to sit down and remain still. Tasting the nectar of ecstatic love, He trembled. He shed streams of tears.

151. Sing! Sing!", Lord Caitanya roared. The barber had no power to do the shaving.

152. Somehow or other, after all these days, the act of shaving was completed with great love.

153. Then Lord Caitanya, the master of all the worlds, bathed in the Gaṅgā, returned, and sat down as a sannyāsī.

154. The Vedas say, Lord Caitanya is the śikṣā-guru (instructing spiritual master) of everyone." The Lord's acceptance of Keśava Bhāratī as His spiritual master was only a trick.

155. Lord Caitanya said, In a dream an exalted person whispered the sannyāsa-mantra in My ear.

156. You will see whether it is the right mantra or not". Speaking these words, Lord Caitanya whispered the mantra in Keśava Bhāratī's ear.

157. By this trick Lord Caitanya mercifully accepted Keśava Bhāratī as His disciple. At that moment great wonder took birth in Keśava Bhāratī's heart.

158. Keśava Bharatī said, This is the best of great mantras. You have certainly attained Lord Kṛṣṇa's mercy."

159. By Lord Caitanya's order, noble-hearted Keśava Bhāratī repeated that mantra to the Lord.

160. Then the four directions became filled with auspicious sounds of Lord Hari's holy names. In this way Lord Caitanya, the crest jewel of Vaikuṇṭha accepted sannyāsa.

161. Accepting a charming saffron cloth, Lord Caitanya was more handsome than millions of Kāmadevas.

162. His head and all His limbs were anointed with sandal paste. Covered with a flower garland, His body was glorious.

163. A splendid danda and kamandalu rested in His graceful hands. He was always agitated with ecstatic love for a person who was actually Himself.

164. His graceful face was more glorious and handsome than millions and millions of moons. His two lotus eyes were filled with streams of tears.

165. Some day Vedavyāsa will perfectly describe Lord Caitanya appearance as a sannyāsī.

166. In the Sahasra-nāma (Thousand names of Lord Viṣṇu) Vedavyāsa has already described Lord Caitanya as a sannyāsī.

167-168. In this prayer is a verse that in truth describes Lord Caitanya, the king of brāhmaṇas. All the Vaiṣṇava know the heart of this verse, which declares (Mahābhārata, Dāna-dharma-parva, Chapter 149, Viṣṇu-sahasra-nāma-stotra, verse 75):

sannyāsa-kṛc chamah śānto
nisthā-śānti-parāyaṇaḥ

The Lord will take the fourth order of spiritual life (sannyāsa) and will be very self-controlled. He will be distinguished

from the Māyāvādī sannyāsis in that He will be fixed in devotional service and will spread the saṅkīrtana movement. "*"

169. Then noble-hearted Keśava Bhāratī considered what name to give the Lord.
170. He said, the Vaiṣṇavas in the fourteen worlds do not see what my eyes see.
171. Nowhere is there a name that satisfies me.
172. The name 'Bhāratī' would mean 'the disciple of Keśava Bhāratī'. Therefore that name is not appropriate for You."
173. As the fortunate sannyāsi Keśava Bhāratī was thinking in this way, saintly Goddess Sarasvatī entered his tongue.
174. In this way he decided on the right name. Placing his hand on the Lord's chest, pure-hearted Keśava Bhāratī said,
175. You make the whole world chant the name 'Kṛṣṇa'. In this way You make the whole world alive (caitanya) with kīrtana.
176. Therefore Your name will be 'Sri Kṛṣṇa Caitanya'. Because of You everyone in the world will become fortunate."
177. When the noble sannyāsi spoke these words there was a shower of flowers and a great sound of Jaya!"
178. A great tumult of Hari!" filled the four directions. All the Vaiṣṇavas floated in bliss.
179. All the devotees offered obeisances to Keśava Bhāratī. The Lord was pleased with His new name.
180. In this way the name Sri Kṛṣṇa Caitanya was manifested. Then all the servants of the Lord offered daṇḍavat obeisances.
181. In this way the glorious Lord accepted sannyāsa, and in this way He revealed His name: Sri Kṛṣṇa Caitanya.
182. Lord Caitanya enjoys all His pastimes at every moment. When He is merciful He allows others to see them.
183. It is from Lord Nityānanda that I learned of all these nectar pastimes.
184. It is by His mercy and on His order that in this book I have written these sūtras describing them.
185. I offer respectful obeisances to the feet of the Vaiṣṇavas. I pray that they will not take my offenses seriously.
186. Some day, in the Vedas, Muni Vedavyāsa will describe millions and millions of these pastimes.
187. Anyone who in this Madhya-khaṇḍa hears the story of the Lord's sannyāsa will become a servant of Lord Caitanya.
188. Anyone who in this Madhya-khaṇḍa hears the story of the Lord's sannyāsa will attain a great wealth of ecstatic love for Lord Kṛṣṇa.
189. Sri Kṛṣṇa and Nityānanda are my two masters. My desire is that I will never forget Them.
190. Will the day come when I will see Lord Caitanya and Lord Nityānanda surrounded by devotees in the four directions?
191. Lord Caitanya is my Lord. In my heart I always keep great faith in Him.
192. Anyone who with his own mouth says, I am a servant of Nityānanda" will some day see Lord Caitanya. That is inevitable.
193. Nityānanda is most dear to Lord Caitanya. I will never leave the company of the Lord's servants.
194. I worship Lord Caitanya. Lord Nityānanda gives to the whole world the gift of ecstatic love for Lord Kṛṣṇa.
195. Beyond this world of birth and death lies the ocean of pure devotional service. Anyone who wishes to dive in that ocean should worship Lord Caitanya and Lord Nityānanda.
196. As a puppetmaster makes a wooden puppet dance, so Lord Caitanya makes me speak.
- 197-198. As the sky has no end and a bird flies in it as far as it has the power, so the descriptions of Lord Caitanya's pastimes also have no end and every speaker describes those pastimes as far as he has the power.
199. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Thus Ends the Madhya-khaṇḍa

Antya-khaṇḍa

Chapter One

Sri Advaitacarya-gr̥he Punah Sammelanam
Meeting Again at Sri Advaita Acarya's Home

1. avatīrṇau sa-kāruṇyau
paricchinnau sad-iśvarau
sri-kṛṣṇa-caitanya-nityā-
nandau dvau bhrātarau bhaje

I worship the two brothers, Sri Kṛṣṇa Caitanya and Sri Nityānanda, who are the two masters of the devotees, and who have mercifully descended to this world.

2. namas tri-kāla-satyāya
jagannātha-sutāya ca
sa-bhṛtyāya sa-putrāya
sa-kalatrāya te namaḥ

O Lord who exists eternally in the three phases of time, O son of Jagannātha Miśra, O Lord accompanied by Your servants, sons, and wives, I offer my respectful obeisances unto You.

3. Glory, glory to Sri Kṛṣṇa Caitanya, Goddess Lakṣmi's beloved! Glory, glory to Lord Caitanya, who is most dear to Nityānanda!

4. Glory, glory to the king of Vaikunṭha, who has now become the king of sannyāsis! Glory, glory, glory to the devotees of the Lord!

5. Glory, glory to Lord Caitanya, the purifier of the fallen! O Lord, please place Your feet in my heart.

6. O my brothers, with one mind please hear this Seṣa-khaṇḍa, where Lord Caitanya goes to Jagannātha Purī.

7. After accepting sannyāsa, the king of Vaikunṭha stayed overnight in Kaṇṭaka-nāgara.

8. After accepting sannyāsa, the Lord ordered Mukunda to sing a kīrtana.

9. Saying, Chant! Chant!", the Lord began to dance. In the four directions the Lord's servants sang.

10. The Lord sighed, laughed, perspired, trembled, and cried out. The hairs on His body stood erect. I do not know all the limitless symptoms of ecstasy He manifested.

11. He roared like millions of lions. Seeing Him fall to the ground in ecstasy, everyone became afraid.

12. Throwing somewhere His daṇḍa and kamaṇḍalu, the king of Vaikunṭha became mad with love for a person who was actually Himself.

13. The Lord danced and danced. Embracing His sannyāsa-guru, He became very happy.

14. In the Lord's merciful embrace Keśava Bhārati attained ecstatic love for Lord Kṛṣṇa.

15. Overcome with ecstasy, Keśava Bhārati threw his daṇḍa and kamaṇḍalu far away. Calling out, Hari! Hari!", saintly Keśava Bhārati danced.

16. His external consciousness now far away, Keśava Bhārati tasted the nectar of ecstatic love. He rolled about on the ground. At the end clothes no longer covered his body.

17. Seeing the mercy Lord Caitanya had given to Keśava Bhārati, everyone called out, Hari!" again and again.

18. Lord Caitanya happily danced with His sannyāsa-guru. Watching, all the Lord's servants happily sang.

19. The great sannyāsi Keśava Bhārati danced with a person whom even the four Vedas find difficult to see in the trance of meditation.

20. Again and again I bow down before the feet of Keśava Bhārati. The master of the limitless universes became his disciple.

21. For the whole night the king of Vaikunṭha danced with His sannyāsa-guru.

22. When sunrise came and He returned to external consciousness, Lord Caitanya approached His sannyāsa-guru and bid him farewell.

23. He said, Entering the forest, I will find Lord Kṛṣṇacandra, the master of My life."

24. His sannyāsa-guru said, I will go with You. In Your company I will happily perform saṅkīrtana."

25. Lord Caitanya mercifully went with him. The sannyāsa-guru walked first in the forest, and Lord Caitanya followed behind.

26. Embracing Candrasekhara Acārya, Lord Caitanya loudly wept.

27. He said, Please return home and tell all the Vaiṣṇavas that I have gone to the forest.

28. Please go home and do not be unhappy at heart. I will always stay as a prisoner in your heart.

29. You are My father. I am your son. I love you birth after birth."

30. After speaking these words, Lord Caitanya departed. Then Candrasekhara fell unconscious.

31. No one can understand the Lord's inconceivable potency, the potency that keeps the devotees alive even when they are separated from the Lord.

32. After a moment regaining consciousness, Candrasekhara hurried to Navadvīpa.

33. Arriving in Navadvīpa, Candrasekhara told everyone, The Lord has gone to the forest."

34. Hearing these words from Sri Candrasekhara's mouth, the devotees wept in anguish.

35. Anguished laments came from millions of mouths. I have no power to describe how everyone lamented.

36. Advaita said, I will not live." Hearing Him weep, the dry wood the rocks cracked into pieces.

37. Simply by hearing this news, Advaita became unconscious and fell to the ground. There was no sign of life in His body.

38. Saci-devi was motionless, stunned with grief. She stood unmoving, like a puppet.

39. The saintly women devoted to their Vaiṣṇava husbands fell, weeping, to the ground.

40. Advaita said, My master has gone away. What reason have I to stay alive?

41. Today I will drown in the Gaṅgā. If the people stop Me during the day, I will drown at night."

42. Separated from the Lord, everyone felt as Advaita did. All the devotees' hearts were filled with anxiety.

43. No heart was happy. Every devotee yearned to leave his body.

44. Although every devotee was naturally learned and peaceful, no one could be peaceful now.

45. Every devotee had decided to leave his body. Aware of this, a person speaking from the sky stopped them.

46. From the sky came the words, O devotees headed by Advaita, do not be unhappy. Each one of you please happily worship Lord Kṛṣṇacandra.
47. In two or four days the Lord will return. You will all meet Him again.
48. No one of you should in his heart decide to leave his body. All of you will enjoy pastimes with the Lord as you did before.
49. Hearing this voice from the sky, in his heart every devotee abandoned the thought of leaving his body.
50. Taking shelter of Lord Caitanya's holy names and qualities, the devotees stayed always around Sacī-devī.
51. Meanwhile, always chanting the names of Lord Hari, Lord Caitanya, the crest jewel of sannyāsīs, traveled west.
52. With Him were Nityānanda, Mukunda, and Gadādhara. Keśava Bhāratī walked in front.
53. Lord Caitanya walked like a maddened lion. Thousands and millions of weeping people followed behind.
54. In the four directions weeping followers broke the forest. With true mercy Lord Caitanya said to them,
55. Everyone please return home and chant Lord Kṛṣṇa's name. Make Lord Kṛṣṇa your great wealth. Make Him your very life.
56. May the nectar that Brahmā, Siva, Sukadeva, and all the great saints yearn to taste always rest in your bodies.
57. Hearing this blessing, everyone loudly wept. As if controlled by another, they all returned to their homes.
58. Then Lord Caitanya entered the place called Rāḍha-deśa. To this day that place is fortunate and holy because of His visit.
59. Rāḍha-deśa is very beautiful to see. It is charming, a great circle of aśvattha trees in the four directions.
60. Seeing how this place was beautiful with many cows, the Lord at once entered it.
61. Calling out, Hari! Hari!", the Lord began to dance. In the four directions His servants made a great saṅkīrtana.
62. The king of Vaikuntha loudly roared. Hearing His roars, every heart in the universe became pure.
63. In this way Lord Caitanya sanctified Rāḍha-deśa. Whatever path He traveled, He always danced.
64. The Lord said, I will go to the forest where the Vakreśvara Deity stays. I will stay in that secluded place."
65. Overcome with love, the Lord spoke these words and then continued walking. Nityānanda and the others followed close behind.
66. The Lord's dancing was wonderful. Hearing the Lord's wonderful kīrtana, everyone followed Him.
- 67-68. Even though there had never been saṅkīrtana in that place, and even though now one had ever seen weeping in ecstatic love for Lord Kṛṣṇa, when the people saw Lord Caitanya they began to weep very wonderfully. Falling to the ground, they offered daṇḍavat obeisances.
69. The lowest and most degraded persons asked, Why is there so much weeping?"
70. By the Lord's mercy everyone was overcome with ecstatic love. They wept and they rolled on the ground.
71. All the worlds sang the names of Lord Caitanya. Only the ghosts and demons would not sing.
72. Please know that anyone who turns his face from the holy name of Sri Kṛṣṇa Caitanya is ghost or a demon.
73. Accompanied by His devotees, in this way the king of Vaikuntha tasted the nectar of dancing.
74. At the day's end Lord Caitanya arrived at a fortunate village and stayed at the home of a saintly brahmaṇa.
75. After accepting His meal, the Lord lay down and went to sleep. The devotees slept around Him in the four directions.
76. When perhaps three hours of the night remained, Lord Caitanya left and went far away.
77. Not seeing the Lord when they awakened, the devotees wept.
78. The devotees searched every village and every grassy field.
79. Tasting the nectar of ecstatic love, in a grassy field the king of Vaikuntha loudly wept.
80. Calling out, Kṛṣṇa! My master! Kṛṣṇa! My father!", the master of all souls wept.
81. Calling out these words, the crest-jewel of sannyāsī's wept. The sound of His weeping traveled for two miles.
82. From far away the devotees heard the Lord's wonderful weeping.
83. Following that sound, they found the loudly weeping Lord.
84. The Lord and the devotees wept. Then Mukunda began to sing a kīrtana.
85. Hearing the kīrtana, the Lord began to dance. Surrounding Him in the four directions, the devotees happily sang.
86. On every path He followed, the Lord danced and danced. In this way He happily traveled west.
87. When they were eight miles from Vakreśvara-tīrtha, Lord Caitanya turned in a new direction.
88. Dancing as He went, the Lord happily turned from the west and again went east.
89. Tasting the nectar of dancing, the Lord went east. Filled with limitless happiness, He loudly laughed.
90. Revealing His thoughts, the Lord happily said, I will go to Jagannātha Puri.
91. Lord Jagannātha personally ordered Me. 'Hurry to Jagannātha Puri', He said.
92. After speaking these words, Lord Caitanya continued east. The devotees very happily followed Him.
93. Only a person who has attained the Lord's mercy can understand the Lord's desires.
94. Why did the Lord not desire to go to Vakreśvara-tīrtha? Only a person who has attained the Lord's mercy has the power to know.
95. I think the Lord's traveling to Vakreśvara-tīrtha was a trick to bless everyone in Rāḍha-deśa.
96. Again traveling to the Gaṅgā, the Lord was overcome with the bliss of ecstatic love.
97. The whole country was empty of devotional service. No one knew anything about kīrtana. In no mouth was present the chanting of Lord Kṛṣṇa's names.
98. Lord Caitanya said, Why do I walk in this country? I do not hear the name Kṛṣṇa come from any mouth.
99. Why do I walk in this country? No longer will I protect this body. I will give up My life."
100. At that time some boys herding cows came. Amongst them was one very saintly boy.
101. This boy suddenly began to chant the holy names of Lord Hari. Hearing this, Lord Caitanya became very happy.

102. Hearing the words, Haribol!" from the boy's mouth, the Lord happily said,

103. I did not hear the name of Lord Hari come from any mouth in any of the villages I saw in the past two or three days.

104. Then I suddenly hear the name of Lord Hari come from this boy's mouth. What is the reason for that? Please explain, and I will listen."

105. Then Lord Caitanya said, How far is the Gaṅgā from here?" Everyone said, It is three hours on this path."

106. Then the Lord said, That is the great glory of the Gaṅgā. She teaches the chanting of Lord Kṛṣṇa's names.

107. The breezes from the Gaṅgā blow here. That is why I hear songs of Lord Kṛṣṇa's glory."

108. In this way the Lord explaining her glory, the Lord increased everyone's devotion to the Gaṅgā.

109. Lord Caitanya said, Today I will dive into the Ganga." Saying these words, the Lord continued walking.

110. Lord Caitanya walked like a maddened lion, and the others were like bumblebees following His feet.

111. Eager to see the Ganga, the Lord quickly walked. The devotees had no power to keep up with Him.

112. Accompanied only by the lion that was Lord Nityānanda, at sunset Lord Caitanya happily came to the Gaṅgā's bank.

113. Accompanied by Nityānanda, the Lord dove into the Gaṅgā, chanted, Gaṅgā! Gaṅgā!", and recited many prayers.

114. Filling Himself, the Lord drank the Gaṅgā's water. Again and again He offered prayers and obeisances.

115. The Lord said, Your splendid transcendental water is ecstatic love personified. Lord Siva know all the truth about you.

116. Anyone who once hears your name attains true devotion to Lord Viṣṇu. How much greater, then, is a person who drinks your waters.

117. By your mercy the name Kṛṣṇa!" appears on the people's mouths. There is no other reason for this.

118-119. A worm, an insect, a bird, a dog, or a jackal who lives by your bank becomes very fortunate. A wealthy millionaire who lives in some other place is not their equal.

120. To rescue the fallen souls you descended to this world. No one is your equal."

121. Hearing Lord Caitanya's prayers, Goddess Gaṅgā became embarrassed at heart.

122. The Supreme Lord, whose lotus feet are Goddess Gaṅgā's home, had descended to this world and spoken these prayers.

123. Anyone who hears the Lord's prayers glorifying Goddess Gaṅgā will find in his heart love for Sri Kṛṣṇa Caitanya.

124. Accompanied by Nityānanda, Lord Caitanya passed that night in the home of a saintly devotee.

125. The next day the other devotees found the Lord.

126. Accompanied by the devotees, the Lord happily proceeded to Jagannātha Puri.

127. Lord Caitanya said, O noble-hearted Nityānanda, please listen. Please quickly go to Navadvīpa.

128. Please rescue Srīvāsa and the other devotees from their sufferings.

129. Please tell them all that I am going to see Lord Jagannātha, who is like a moon shining in Nīlācala.

130. I will go to Śāntipura. I will wait for them at Advaita's home.

131. Please quickly bring them. Now I will go to Haridāsa's home in Phuliyā-grāma."

132. After speaking these words to Nityānanda, Lord Caitanya walked to Phuliyā-grāma.

133. On Lord Caitanya's order, powerful Nityānanda happily went to Navadvīpa.

134. Intoxicated by tasting the nectar of ecstatic love, Lord Nityānanda roared again and again.

135. Overcome with bliss, He became like a maddened lion. All His pastimes are beyond any order or prohibition.

136. For a moment He stood under a kadamba tree, assumed a charming threefold-bending form, and played enchanting melodies on the flute.

137. Seeing many cows, He began to roll about on the ground. Becoming like a calf, He drank the cows' milk.

138. Whatever path He took, He always danced. He was not in external consciousness. He was plunged in an ocean of bliss.

139. Sometimes He would sit down by the road and weep. Anyone who heard Him felt broken at heart.

140. Sometimes He would loudly laugh. Sometimes, tying His garments like a turban around His head, He would be clothed only by the four directions.

141. Sometimes, accepting the nature of Lord Ananta Sesa, He would swim like a snake in the Gaṅgā's currents.

142. I have personally seen Him gracefully swim like Lord Ananta Sesa in the Gaṅgā.

143. Lord Nityānanda's glories are inconceivable and unattainable. In the three worlds there is no second person merciful like Him.

144. In this way swimming and swimming in the Gaṅgā, Lord Nityānanda finally emerged at Lord Caitanya's bathing-ghāta in Navadvīpa.

145. Again clothing His body, he first went to Lord Caitanya home.

146. He saw that Mother Sacī had been fasting for twelve does. Only by the power of Her pure devotion to Lord Kṛṣṇa did she still breathe.

147. She was overwhelmed with the emotions of Mother Yaśodā. From her eyes flowed and unending tears of love.

148. Whomever she saw, she asked, Are you from Mathurā?

149. How are Kṛṣṇa and Balarāma? Please tell me. Please tell." Then she would fall unconscious to the ground.

150. Sometimes Mother Sacī would say, The flutes and horns sound. Does Akrūra return to Vraja?"

151. In this way Mother Sacī was plunged in an ocean of separation from Lord Kṛṣṇa. External consciousness was not manifest in her body.

152. Lord Nityānanda at once offered daṇḍavat obeisances to Mother Sacī's feet.

153. Seeing Lord Nityānanda, the devotees embraced Him and loudly wept.

154. Saying, Son! Son!", Mother Sacī fainted. The devotees could not understand. They did not know in what direction they were being thrown.

155. Lord Nityānanda embraced everyone. Everyone's body He sprinkled with tears of love.

156. To everyone Lord Nityānanda sweetly said, Quickly come to see the Lord.

157. The Lord went to Advaita Acārya's home in Śāntipura. I have come to bring you all there."

158. Separated from Lord Caitanya all the devotees were devastated. Hearing Lord Nityānanda's words, they again became filled with happiness.

159. Everyone was overcome with bliss. A blissful tumult of Lord Kṛṣṇa's names suddenly rose.

160. From the day the Lord left to take sannyāsa, Mother Sacī had fasted.

161. For twelve days she had not eaten. It was only by Lord Caitanya's power that she remained alive.

162. Very sad at heart by seeing her, Lord Nityānanda consoled her with sweet words.

163. He said, What secret of Lord Kṛṣṇa do you not already know? What do I know that I can tell anything to you?

164. Please do not keep even half a sesame seed of grief in your heart. How will even the Vedas Personified attain the mercy you have already attained?

165. The Supreme Personality of Godhead, whom the Vedas always seek, has become your son. He is life of all souls.

166. Placing His hand on His chest, the Lord vowed always to protect and maintain you.

167. Again and again the Lord said to you, 'Your activities are the most exalted kind of devotional service. All that I own is yours. You inherit it.'

168. The Lord knows what is best for everyone. Surrender to Him and be happy.

169. Mother, please quickly go and cook for Lord Kṛṣṇa. Then all the devotees will become happy.

170. Everyone wishes to eat the food you have cooked with your own hand. But if you fast, then Lord Himself will fast also.

171. Cook, and then offer the food to Lord Kṛṣṇa. I wish to eat what you have cooked."

172. Hearing Lord Nityānanda's words, Mother Sacī forgot about her separation from the Lord. She quickly went to cook.

173. Sainly Mother Sacī first offered the food to Lord Kṛṣṇa and then placed it before Lord Nityānanda.

174. Then she offered the food to all the Vaiṣṇavas. Everyone happily ate.

175. When everyone was completely satisfied, Mother Sacī ended her twelve-day fast.

176. Then, accompanied by Lord Nityānanda, all the devotees made ready to visit Lord Caitanya.

177. Everyone in Navadvīpa had heard the words, The Lord became a sannyāsī."

178. Hearing that His wonderful new name was Sri Kṛṣṇa Caitanya", everyone called out, Hari! Hari!" and Glorious! Glorious!"

179. Hearing that the Lord was in Phuliyā-grāma, everyone happily went to see Him.

180. Chanting, Hari! Hari!", young, old, men, and women, all happily went to see the Lord.

181. Even they who had been blasphemers also went with the devotees.

182. Hiding His true nature, the Supreme Lord took birth in Navadvīpa. Unaware of this, we blasphemed Him.

183. Now we must go and surrender at His feet. Only then will our offenses be broken into pieces."

184. Speaking words like those, they happily followed the devotees. I do not know how many people traveled on that path.

185. Countless millions of people came to the ferry-ghāta. The ferrymen did not know how to carry them all across.

186. Some people made improvised rafts. Some tied great waterjugs to their chests. Some floated across on banana-tree trunks.

187. How many people could not cross? In whatever way they could, everyone crossed.

188. Breathing heavily and chanting Lord Caitanya's name, many pregnant women crossed.

189. The blind and the lame all crossed. By the power of Lord Caitanya's name, they all saw the way.

190. Thousands and thousands of people piled into one boat. How far did that boat go before it sank?

191. Even so, the passengers did not become unhappy at heart. Loudly chanting, Hari!", they all swam to the other side.

192. Spiritual bliss took birth in everyone's heart. Everyone swam in a great ocean of bliss.

193. They who did not know how to swim somehow swam anyway. By the power of the Supreme Lord they crossed without trouble to the other bank.

194. How many people crossed to the other bank? I do not know. In the four directions Hari!" was the only sound anyone heard.

195. Forgetting hunger, thirst, home, duty, and troubles, everyone happily traveled.

196. The sound touching the borders of the universe, everyone loudly chanted, Hari!" In this way they arrived at Phuliyā-grāma.

197. Hearing this unprecedented tumult of the sound Hari!", Lord Caitanya, the crest-jewel of sannyāsīs, came outside.

198. What was the unprecedented and wonderful glory and splendor and handsomeness of the Lord like? No one can describe it. He was like millions of moons rising together.

199. With His graceful mouth again and again He chanted, Hare! Kṛṣṇa! Hare! Hare!" From Him flood of bliss flowed without stop.

200. In the four directions everyone offered daṇḍavat obeisances. Who fell on whom? No one fell.

201. No one was afraid of brambles on the ground. Filled with bliss, everyone offered daṇḍavat obeisances.

202. Raising their hands, all the people called out, Save me! Save me!" At this Lord Caitanya became very pleased.

203. Countless millions of people had come to that place. They filled the village and all the nearby grassy fields.

204. From many different towns and villages they had come. Anyone who saw the Lord's face no longer wished to return to his home.

205. There were great crowds. Phuliyā-grāma, as well as all the nearby towns and forests, was filled with people.

206. Seeing Lord Caitanya's charming face, everyone felt fulfilled within and without.

207. Lord Caitanya cast His merciful glance on everyone. Then He proceeded to Advaita Acārya's home in Śāntipura.

208. With great excitement Advaita gazed at the master of His life. Falling at the Lord's lotus feet, He offered daṇḍavat obeisances.

209. Making a piteous sound, He wept. He would not take His two arms from the Lord's lotus feet.

210. With tears of love Advaita bathed the Lord's glorious feet. Lifting Him with both hands, Lord Caitanya embraced Advaita.

211. Advaita Acārya floated in tears of love for the Lord. Fainting in ecstasy, He fell at the Lord's feet.

212. After some moments Lord Caitanya pacified Advaita. Then the Lord sat down. Great bliss arose in Advaita's home.

213. Advaita had had a small son named Acyutānanda, an effulgent son at that moment clothed only by the four directions.

214. That boy was very wise. He knew everything. His power was beyond conception. He was very fortunate and glorious. He was a worthy son of Advaita Acārya.

215. His every limb was covered with dust. Laughing and laughing, he came to see Lord Caitanya's feet.

216. He fell down before the Lord's feet. Dust and all, Lord Caitanya placed the boy on His lap.

217. Lord Caitanya said, Acyuta, Advaita Acārya is My father. That means that you and I are two brothers."

218. Acyutānanda replied, You are the Supreme Lord. You are the friend of all souls. You are everyone's father. That is written in the Vedas."

219. Lord Caitanya and the devotees smiled at Acyutānanda's words. Great wonder took birth in the hearts of all.

220. The devotees said, Children never speak like that. What great soul has taken birth here? I do not know."

221. At that moment Lord Nityānanda-Ananta Sesa came from Nadiyā with all the devotees.

222. Seeing the Lord, Śrīvāsa and the devotees made a great tumult of Hari!"

223. All the devotees offered daṇḍavat obeisances. Grasping the Lord's graceful feet, they all wept.

224. The Lord embraced everyone. Everyone considered the Lord as dear as life.

225. Making a piteous sound, the devotees wept. Hearing that sound, all the worlds became purified.

226. Filled with the bliss of love for Lord Kṛṣṇa, the saintly devotees wept. Simply by hearing the sound of their weeping, everyone became free of all material bondage.

227. By Lord Caitanya's mercy a great spiritual wealth was manifest there. Everyone tasted a spiritual nectar that even Brahmā and the demigods find difficult to attain.

228. Seeing the devotees, Lord Caitanya joyfully began to dance. He tasted the nectar of love for a person who was actually Himself.

229. At once the devotees began to sing. Thundering like a cloud, the Lord demanded, Chant! Chant!"

230. Grasping Lord Caitanya, Nityānanda danced. Unnoticed, Advaita touched the dust of the Lord's feet.

231. Tears, trembling, hairs standing erect, roaring, and uproarious laughter came like wonderful waves on the Lord's limbs.

232. How graceful were His steps! How glorious were the motions of His hands and limbs!

233. How will I describe the sweetness of the nectar love He felt? Joyfully raising His arms, He chanted, Hari! Hari!"

234. Seeing the Lord's nectar dancing, and hearing His wonderful words, the devotees were plunged in great bliss.

235. First the Lord disappeared from the devotees. Now the Lord allowed them again to see Him.

236. Whose body was not overflowing with bliss? Surrounding the Lord, everyone joyfully danced.

237. Who fell on whose body? Who held whom? Who placed whose feet on his chest?

238. Who embraced whom and wept? Who said what? No one knew. Everyone was wild with the bliss of spiritual love.

239. In this way the king of Vaikuntha danced with His associates. Wonderful pastimes like this had never before happened on the earth.

240. Haribol! Haribol! O my brothers, Haribol!" No one could hear any sounds but these.

241. What bliss had come to Advaita's home! Only Lord Nityānanda, whose was thousand-mouthed Ananta Sesa Himself, knew the heart of what was happening.

242. One by one, the devotees embraced the Lord. The Lord lovingly embraced all the devotees.

243. Embraced by the king of Vaikuntha, the devotees became wild with bliss.

244. Hari!", the devotees roared like lions. They became wilder and wilder.

245. Accompanied by His associates, the king of Vaikuntha danced. The earth trembled under Their steps.

246. Now become very wild, effulgent Nityānanda danced with Lord Caitanya.

247. Advaita joyfully danced. He roared. Everyone touched each other's feet.

248. The bliss was like the bliss of Navadvīpa. The singing, dancing, and pastimes were all the same.

249. For some moments manifesting His true nature, Lord Caitanya sat on the throne of Lord Viṣṇu.

250. In the four directions the devotees respectfully folded their hands. Now the Lord had revealed His own nature.

251. He declared, I am Kṛṣṇa. I am Rāma. I am Nārāyaṇa. I am Matsya. I am Kūrma, Varāha, and Vāmana.

252. I am Buddha, Kalki, and Hamsa. I am Balarāma. I am Pṛśnigarbha, Hayagrīva, and Siva.

253. I am Jagannātha, Kapila, and Nṛsimha. Whether they know it or not, all beings are like bumblebees at My lotus feet.

254. All the Vedas sing My glories. Numberless millions of universes serve Me.
255. I appear as Time Personified before everyone but the devotees. By remembering Me, one breaks all calamities into pieces.
256. I rescued Draupadī from embarrassment. I rescued the five Pāṇḍavas from the house of lac.
257. Killing Vṛkāśura, I rescued Siva. I rescued My servant Gajendra.
258. I delivered Prahlāda. I protected the gopas.
259. I churned wonderful nectar. Cheating the demons, I protected the demigods.
260. I killed Kamsa, the enemy of My devotees. I killed the demon Rāvaṇa's family.
261. In My left hand I held Govardhana Hill. I subdued the Kāliya snake.
262. In Satya-yuga I preach the path of austerity. In Tretā-yuga I descend and teach the path of yajña.
263. In Dvāpara-yuga I descend and teach everyone the path of Deity worship.
264. Even the Vedas do not know all My incarnations. Now I have come to teach sankīrtana.
265. By beginning the sankīrtana movement I enjoy pastimes of pure love and devotion. That is why I have come to this Kali-yuga.
266. All the Vedas and Purāṇas pray that I give them shelter. I am the eternal shelter of My devotees.
267. My devotees are not different from Me. My devotees are My father, mother, friend, son, and brother.
268. Although I am independent, and I enjoy pastimes as I like, I am still under the control of My devotees.
269. You are all My personal associates birth after birth. When I descend to this world, I take all of you with Me.
270. I will not leave you even for a half a sesame seed's worth of time. Please know that is the truth."
271. In this way the Lord mercifully revealed the truth. Hearing His words, all the devotees wept aloud.
272. Again and again everyone offered daṇḍavat obeisances. Again and again they fell, rose, spoke prayers in voices trembling with emotion, and wept.
273. What bliss was in Advaita's home! The same nectar present before in the towns of Nadiyā was also present there.
274. The devotees' desires were all fulfilled. Their sufferings were all broken to pieces.
275. The Lord knows how to break His devotees' sufferings into pieces. Why do the suffering conditioned souls not worship a master like Him?
276. Lord Caitanya is an ocean of kindness. The Lord does not see others' faults. He thinks only of their virtues.
277. After some moments the Lord concealed His divine opulences. Returning to external consciousness, He became peaceful.
278. Taking everyone with Him, the Lord went to the Gaṅgā to bathe. In many ways He played in the Ganga's waters.
279. After bathing, He returned with everyone. He watered and circumambulated Tulasī.
280. He circumambulated the temple of Lord Viṣṇu, bowed down, and, taking everyone with Him, sat down to eat.
281. In the middle Lord Caitanya sat down with Nityānanda. In the four directions around Them, Their associates happily sat.
282. The Lord's face blossomed with happiness. Sandal paste anointed His every limbs. With His devotees around Him in the four directions, He happily ate.
283. It was as if, accompanied by the gopas in the midst of Vṛndāvana forest, Kṛṣṇa and Balarāma were enjoying pastimes of eating lunch.
284. As He ate, the Lord conversed with everyone. Again and again He joked and He laughed.
285. Who has the power to describe all these pastimes? Only a person who has attained the Lord's mercy can say anything about them.
286. Finishing His meal, the Lord left. Then the devotees ate what He had left on His plate.
287. Even the old men became like children. That is the power of devotion to Lord Viṣṇu.
288. Sainly devotees who hear all these stories will some day meet Lord Caitanya.
289. The devotees saw the Lord again, the Lord revealed His divine opulences, and then they enjoyed sankīrtana.
290. Then the Lord ate lunch with all the Vaiṣṇavas. Anyone who hears these pastimes will attain a great treasure of ecstatic love.
291. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndavana dāsa, sing the glories of Their feet.

Chapter Two

Bhuvaneśvara-puruṣottamādy-agamana Return to Bhuvaneśvara, Jagannātha Puri, and Other Places

1. Glory, glory to Lord Caitanya! Glory to the Lord who is everyone's life-breath! Glory to the Lord who brings fear to the wicked! Glory to the protector of the devotees!
2. Glory to the master of Ananta Sesa, Lakṣmī, Brahmā, and Siva! Glory to the Lord who is an ocean of mercy, the friend of the fallen, and the best of sannyasis!
3. Glory, glory to Lord Caitanya, who stays with His devotees! O Lord, please be merciful to me. Please stay always in my thoughts.
4. In this way Lord Caitanya enjoyed many pastimes in Advaita's home in Śāntipura.

5. The Lord enjoyed many confidential conversations with the devotees. In their company He happily passed the night.

6. When the night ended and the sun rose, the Lord performed His morning duties. Then He sat down, His servants around Him in the four directions.

7. The Lord said, I will go to Jagannātha Purī. Please do not be unhappy at this.

8. I will see Lord Jagannātha, the moon of Nilācala, and then I will return and stay with all of you.

9. Please happily return to your homes and be always engaged in kīrtana. Birth after birth you are My very life."

10. The devotees said, Lord, who has the power to thwart Your desires?

11. Still, this is a difficult time. No one can travel the roads in that country.

12. The two countries are in the midst of a great quarrel. There is a great danger from highwaymen.

13. If it is the wish in Your heart, please wait until there is not disturbance and everything is peaceful."

14. The Lord said, How can a situation without obstacles ever come? I must go. Please tell the others My decision."

15. Advaita understood the decision in Lord Caitanya's heart. The Lord would go to Jagannātha Purī. Nothing would stop Him.

16. Folding His hands, Advaita described the true situation, What obstacle can block Your path?

17. All obstacles are Your servants. Which one of them has the power to stop You?

18. Lord, if it is the wish in Your heart, You will certainly go to Jagannātha Purī with great happiness.

19. Hearing Advaita's words, Lord Caitanya became happy. He happily replied with the word, Hari!"

20. Walking like a ferocious lion, Lord Caitanya then began His journey to Jagannātha Purī.

21. The devotees followed behind. No one had the power to stop weeping.

22. After a short distance Lord Caitanya sweetly told the devotees,

23. Please do not be unhappy at heart. I will never leave you.

24. Return to your homes and chant Lord Kṛṣṇa's names. After some days I will come back."

25. After speaking these words, Lord Caitanya embraced the Vaiṣṇavas one by one.

26. Sprinkling the devotees with His tears, Lord Caitanya wept.

27. After reassuring everyone in many ways, the Lord proceeded south.

28. Weeping and weeping with love, the devotees again and again fell to the ground and again and again picked themselves up.

29. Like the gopis when Lord Kṛṣṇa went to Mathurā, they were plunged in an ocean of grief.

30. As the gopis somehow survived, so the devotees of Lord Caitanya somehow survived in that time of separation.

31. It was like the time when Kṛṣṇa left for Mathurā. Indeed, the Lord, the devotees, and the emotions were the same.

32. Life and death depend on Lord Kṛṣṇa's will. It matters not whether one drinks poison or nectar.

33. No one has the power to change the fate of someone Lord Kṛṣṇa protects, or of someone He kills.

34. Lord Caitanya joyfully went to Jagannātha Purī.

35. Nityānanda, Gadādhara, Mukunda, Govinda, Jagadānanda, and Brahmānanda were His companions.

36. On the road the Lord tested them all. He asked, Are there any supplies or money? Who brought? Please tell.

37. Who brought money and supplies for this journey on the road? Did anyone? Please tell the truth."

38. The all replied, Lord, who has the power to bring anything without Your permission?"

39. Hearing this, the Lord was pleased. At the end He explained the meaning of His words.

40. The Lord said, I am very pleased that no one brought anything.

41. Destiny will provide the food written for that day. Even if one is in the forest, it is inevitable that he will meet his destined food.

42. If the Supreme Lord does not write food for that day, then even a prince must fast.

43. Without the Supreme Lord's permission, no one has the power to eat. Suddenly, for no reason, he will bitterly quarrel with someone.

44. Angry, he will announce, 'I will not eat!' Speaking that vow, he will rest in hands on his head.

45. Or, he may all kinds of foods, but his body may suddenly burn with fever.

46. Tortured by the fever, what will he eat? In this way the Supreme Lord's will is the cause of whether one eats or not.

47. Lord Kṛṣṇa places a great storehouse of food in the three worlds. If the Supreme Lord wills, one will always find food."

48. In this way the Supreme Lord personally taught everyone. They who have faith in His words will become happy.

49. Why should one struggle ten million times to attain something? One should not. Only if the Supreme Lord wills does anyone attain the result he desires.

50. In this way Lord Caitanya again and again explained the nature of the Supreme Lord. As they arrived at Atisārā-nagara, Lord Caitanya gave these explanations.

51. In the village of Atisārā lived a very fortunate and saintly devotee named Sri Ananta.

52. Lord Caitanya stayed at his home. How can I describe His great good fortune?

53. Very generous Ananta Paṇḍita became very joyful. He was not in external consciousness.

54. The king of Vaikuntha had come as a guest in his home. Happily he prepared the Lord's meal.

55. The Lord and His associates accepted the meal. In this way the Lord taught that a sannyāsi's duty is to accept meals offered by others.

56. In Ananta Paṇḍita's home Lord Caitanya happily passed the whole night describing the glories of Lord Kṛṣṇa.

57. Casting a merciful glance at Ananta Paṇḍita, and chanting Hari! Hari!", at dawn Lord Caitanya departed.

58. Seeing Lord Caitanya's cooling moonlike face, at every moment the people called out, Hari! Hari!"

59. Everyone saw the Supreme Personality of Godhead walking amongst them, the same Supreme Personality of Godhead who only rarely places His feet in the hearts of the kings of the yogis.

60. Walking on the Gaṅgā's bank, the Lord very happily came to Chatrabhoga.

61. At Chatrabhoga the Gaṅgā divides into a hundred mouths. Delighting everyone, the Gaṅgā flows in this way.

62. At this place Lord Siva assumed a form of water. That is why everyone calls this place Ambuliṅga-ghāta.

63. Please listen with one heart, and I will tell the story why Lord Siva here assumed a form (liṅga) of water (ambu).

64. In ancient times King Bhagīratha worshiped the Gaṅgā and brought her to this place to deliver his ancestors.

65. Overcome in separation from Goddess Gaṅgā, and always thinking of her, Lord Siva came to that place.

66. Seeing Goddess Ganga at Chatrabhoga, Lord Siva was overwhelmed with love.

67. The moment he saw her, Lord Siva fell into the Gaṅgā. Assuming a form of water, Siva mixed with the waters of the Gaṅgā.

68. Gazing at Goddess Gaṅgā, the mother of all the worlds, Lord Siva worshiped her with great devotion.

69. Lord Siva knew the glories of worshiping Goddess Gaṅgā, and Goddess Gaṅgā knew the glories of worshiping Lord Siva.

70. Touching the Gaṅgā's waters, Lord Siva assumed a form of water. In this form he humbly worshiped Goddess Gaṅgā.

71. Lord Siva assumed a form of water at this place. That is why everyone calls it Ambuliṅga-ghāta.

72. By the combined power of Goddess Gaṅgā and Lord Siva Chatrabhoga-grāma became famous as a very sacred place.

73. Touched by Lord Caitanya's feet in His pastimes, that place became even more glorious.

74. Lord Caitanya went to Chatrabhoga. At Ambuliṅga-ghāta He saw the Gaṅgā divide into a hundred mouths.

75. Seeing this holy place, Lord Caitanya was overcome with bliss. Roaring, Hari!", He made a great tumult.

76. When Lord Caitanya fainted in ecstasy, Lord Nityānanda caught Him. Everyone called out, Jaya!" and Hari! Hari!"

77. Overcome with bliss, Lord Caitanya and His associates bathed at that ghāta.

78. As He bathed there Lord Caitanya enjoyed many pastimes. In the future Vedavyāsa will write about them in the Purāṇas.

79. After bathing, the Lord climbed onto the riverbank. He soon made the dry clothing He put on wet with tears of love.

80. With a stream of a hundred mouths the River Gaṅgā flowed over the earth. Then, also with a stream of a hundred mouths, tears flowed from Lord Caitanya's eyes.

81. Seeing this wonder, all the devotees laughed. In this way Lord Caitanya wept.

82. The governor in that village was Rāmacandra Khān. Although he enjoyed many sense pleasures, he was still saintly and fortunate.

83. If this were not so, how could he have seen Lord Caitanya? By divine arrangement he came to that place.

84. Seeing the Lord, that governor felt great awe in his heart. In a moment he quickly came down from his palanquin.

85. Falling to the ground, he offered daṇḍavat obeisances. Meanwhile Lord Caitanya, weeping tears of ecstatic love, was not in external consciousness.

86. O! O! Jagannātha!", Lord Caitanya thundered. Then He fell to the ground and wept.

87. Seeing Lord Caitanya's sorrow, Rāmacandra Khān felt his heart break.

88. In his heart thinking, Is there no way to end His sorrow?", he also wept.

89. In the three worlds no one had ever wept like this. Anyone who would not break into pieces when he saw this weeping must have a heart of stone, or of dry wood.

90. After becoming a little pacified, He who is the crest jewel of Vaikuntha asked Rāmacandra Khān, Who are you?"

91. Offering daṇḍavat obeisances, and then folding his hands, the governor respectfully said, I am the servant of Your servant."

92. Then the other people explained, He is the governor of this southern province."

93. Lord Caitanya said, You are the governor. Very good. How may I quickly travel to Jagannātha Purī?"

94. Then Lord Caitanya shed a flood of tears. Again and again calling out, O Jagannātha, O moon of Nīlācala!", He fell to the ground.

95. Then Rāmacandra Khān said, O great saint, please listen. Whatever You order, that will be done without fail.

96. Lord, this is a bad time. Between that country and this country there is no path.

97. The king has planted tridents in place after place. Every traveler is captured, declared a spy, and tortured.

98. The only way I can arrange is to send you in secret. O Lord, please give me Your attention and listen.

99. I command the army here. Even so, this is dangerous for me.

100. Still, why should I not help. Lord, whatever You ask, I will do without fail.

101. If You accept me as Your servant, then, accompanied by Your men, today please accept Your meal at my place.

102. What are noble birth, wealth, and even life? They do not mean anything to me. Tonight I will bring You along that path."

103. Hearing these words, the king of Vaikuntha became happy. Smiling, He cast a merciful glance at the governor.

104. Simply by that glance, the governor became free of all material bonds. Lord Caitanya stayed for a while at that governor-brahmaṇa's home.

105. Supreme auspiciousness came to that brahmaṇa's home. The fruits of all his past pious deeds at once came before his eyes.

106. With great devotion in his heart, that brahmaṇa very carefully cooked for the Lord.

107. Now Lord Caitanya ate in name only. He would not spare even a single moment from ecstatic meditation on a person who was actually Himself.

108. To please His dear associates, Lord Caitanya accepted meals. Spiritual ecstasy was the food He always ate.

109. From the beginning of His journey to Lord Jagannātha, Lord Caitanya ate in name only.

110. Anxious to see Lord Jagannātha, Lord Caitanya forgot His own Self. In this way He traveled on the road.
- 111-112. Was it day or night? On what path did they travel? Where was water? Where was land? Where was a place to cross the river? Plunged in the nectar of ecstatic love, Lord Caitanya did not know. Always staying by His side, His dear associates protected Him.
113. Vedavyāsa alone, and no one else, has the power to describe how Lord Caitanya was rapt in ecstatic love.
114. Who has the power to understand Lord Kṛṣṇa's nature, or when and how He enjoys pastimes?
115. Why was Lord Caitanya so anxious? Why did He weep? Only Lord Nityānanda has the power to know the heart of this.
116. Plunged in the nectar of devotion to a person who was actually His own self, in His pastimes the king of Vaikuntha did not know who He was..
117. Lord Caitanya was Lord Jagannātha Himself. He Himself was the person He longed to meet.
118. Who has the power to understand the Supreme Lord if the Lord does not place His glance of person upon him?
119. Accompanied by Nityānanda and His other dear associates, Lord Caitanya sat down to eat.
120. After eating very little, the Lord roared and stood up.
121. The Lord rinsed His mouth. He was rapt in ecstatic love. How far is Lord Jagannātha?", He thundered.
122. Then Mukunda began to sing. Then He who is the king of Vaikuntha danced.
123. The pious people who lived at Chatrabhoga gazed at the playful Lord of Vaikuntha as He danced.
124. He manifested tears, trembling, roaring, perspiration, becoming stunned, and bodily hairs standing erect. How many ecstatic symptoms did the Lord manifest? Who knows the heart of the Lord's ecstasy?
125. A wonderful flood of tears of love flowed from His eyes, a flood like the swollen Gaṅgā in the month of Bhādra.
126. The Lord danced around and around. Tears gushed from His eyes, tears that bathed everyone there.
127. I say that Lord Caitanya became ecstatic love personified and descended to the earth. No one but Lord Caitanya has the power to act in this way.
128. In this way the third three-hour portion (prahara) of the night passed. Then Lord Caitanya became peaceful.
129. Every person thought in his heart, The night passed like a single moment." By Lord Caitanya's mercy everyone was delivered.
130. Then Rāmacandra Khān said, Lord, the boat has come to the ghāta. It is ready now."
131. Saying Hari!", Lord Caitanya at once stood up, walked, and entered the boat.
132. Casting a glance of mercy on them, He bid everyone farewell and then proceeded to His own city of Jagannātha Puri.
133. By the Lord's order, Mukunda sang kīrtana as the Lord traveled in the boat.
134. The foolish boatman said, I am afraid. I think today we will not remain alive.
135. On the riverbank are tigers. In the water are crocodiles.
136. There are many thieves who will take our wealth and kill us.
137. O master, please be quiet until we reach Orissa."
138. When the boatman spoke these words, everyone stopped singing. Lord Caitanya continued to float in many tears of ecstatic love.
139. In a moment Lord Caitanya stood up and shouted, Why are you afraid? Why?
140. The Sudarśana-cakra stands in the front of this boat. It always protects the Vaiṣṇavas from any danger.
141. Don't worry. Sing the saṅkīrtana of Lord Kṛṣṇa's names. Do you not see the Sudarśana-cakra?"
142. Hearing the Lord's words, all the devotees again sang the kīrtana.
143. Lord Caitanya used this situation to teach everyone: The Sudarśana-cakra always protects the devotees."
144. Any sinner who would attack a Vaiṣṇava the fire of the Sudarśana-cakra throws into flames and kills.
145. Lord Viṣṇu's Sudarśana-cakra always protects the devotees. Who has the power to attack the Lord's devotees?"
146. Lord Caitanya spoke confidential teachings in this way. A person who has attained the Lord's mercy can understand these words He said.
147. Plunged in the nectar of saṅkīrtana in this way, Lord Caitanya finally reached Orissa.
148. The boat finally landed at a place called Sri Prayāga-ghāta. There Lord Caitanya stepped from the boat to the shore.
149. In this way Lord Caitanya entered the country of Orissa. Anyone who hears this story will float in the nectar of ecstatic love for the Lord.
150. In this way Lord Caitanya happily entered the country of Orissa. Accompanied by His associates, He bowed down to offer respects.
151. In a place there called Gaṅgā-ghāta, Lord Caitanya bathed.
152. After bathing, Lord Caitanya bowed down before a Siva-Deity established there by Mahārāja Yudhiṣṭhira.
153. Now that He and His companions had entered Orissa, Lord Caitanya was very happy.
154. Leaving everyone at a temple, Lord Caitanya went out to beg alms.
155. Whenever the Lord went to a house, the people would gaze at His form and become enchanted.
156. The Lord would spread out His cloth, and the people would at once place some rice upon it.
157. Everyone happily offered to Lord Caitanya whatever food was in their home.
158. Goddess Lakṣmī, who is known as She who fills the world with food", begs to stay at the Supreme Lord's feet.
159. Assuming the form of a sannyāsī, that same Supreme Lord personally went from home to home. On the pretext of begging alms, He made fortunate all the souls in that place.
160. After begging in this way, the Lord felt happy at heart. Returning to the devotees, He sat down among them.
161. Seeing the food He had begged, everyone smiled and said, Master, You certainly have the power to feed us."
162. Jagadānanda happily cooked, and the Lord and His companions ate.

163. All night Lord Caitanya sang kīrtana in that village. But when dawn came, He left.

164. After traveling a short distance, the Lord met an ill-behaved toll-collector. Demanding a toll be paid, he would not let the Lord pass.

165. Gazing at the Lord's spiritual effulgence, the man became filled with wonder. How many people are with You?", he asked.

166. The Lord replied, I do not have any companion in the whole world. I do not belong to anyone. I tell you the truth.

167. I am alone. No one is with Me." When the Lord had spoken these words, a flood of tears flowed without stop from His eyes.

168. Then the toll-collector said, O saintly one, You may pass with great happiness. But all these others must pay the toll before they pass."

169. Chanting, Govinda!", the Lord left everyone behind, walked a short distance, and then sat down.

170. When the Lord abandoned them, the devotees became first dejected and then happy.

171. Seeing that the Lord's indifference to them was only a game, they all smiled.

172. When the Lord left them, at first everyone was unhappy at heart.

173. Then Nityānanda enlightened them, Don't worry. The Lord will not abandon us."

174. Then the toll-collector said, You are not with the sannyāsī. Therefore you should pay the toll."

175. Leaving His companions, the Lord went a short distance, sat down, bowed His head, and wept.

176. Hearing that weeping, the stones, dry sticks, and other things began to melt. Seeing this wonder, in his heart the toll-collector began to think.

177. The toll-collector said, He is not a human being. How can such a flood of tears flow from a human being's eyes?"

178. Bowing down, the toll-collector asked all of them, Who are you? Whose people are you? Tell me the truth."

179. Everyone said, He is our master. Perhaps you have heard His name: Sri Kṛṣṇa Caitanya.

180. We are all His servants." When these words were spoken, tears flowed from the devotees' eyes.

181. Seeing this, the toll-collector was overcome, and tears also flowed from his eyes.

182. Running, the tax collector offered daṇḍavat obeisances to the Lord's feet and humbly said,

183. I must have performed pious deeds in millions and millions of births that today I may see You. Now my life has become perfect.

184. O ocean of mercy, please forgive my offense. Now You may quickly go to Jagannātha Puri."

185. Casting a merciful glance at the toll-collector, and chanting, Hari!", the master of all living entities continued on His journey.

186. Lord Caitanya will deliver everyone, all except the sinners who blaspheme Vaiṣṇavas.

187. Even the demons melt when they hear Lord Caitanya's name and virtues. Only the vilest of sinners will not honor Him.

188. Casting His glance in all the people, the king of Vaikuntha went in this way to Jagannātha Puri.

189. Overcome with ecstatic love for a person who was actually Himself, Lord Caitanya did not know on what path He walked. Drinking the nectar of ecstatic love, day and night He was agitated.

190. In this way Lord Caitanya traveled. After some days He came to the river Suvarṇarekhā.

191. The Lord and the Vaiṣṇavas bathed in the supreme clear waters of the Suvarṇarekhā.

192. After bathing in and sanctifying the Suvarṇarekhā, Lord Caitanya, who is the Supreme Personality of Godhead disguised as a human being, continued on His journey.

193. Nityānanda and Jagadānanda fell behind.

194. After going a short distance, Lord Caitanya sat down to wait for Lord Nityānanda.

195. Lord Nityānanda was always wild with ecstatic love for Lord Caitanya. He was always agitated.

196. One moment He would shout. The next moment He would weep. Then He would wildly laugh. Then He would roar.

197. One moment He would dive into a river and swim about. The next moment He would cover His limbs with dust.

198. The next moment, tasting the nectar of ecstatic love, He would violently fall to the ground. Everyone thought His limbs must have become broken into pieces.

199. When He danced alone, the ground trembled.

200. There is nothing surprising in any of these descriptions, for Nityānanda was Ananta Sesa descended to the earth.

201. By Lord Nityānanda's mercy everything is possible. Lord Caitanya always stays in His heart.

202. While Lord Nityānanda waited in one place, Jagadānanda went to beg alms.

203. Jagadānanda carried Lord Caitanya's dāṇḍa. Giving the dāṇḍa to Nityānanda, he said,

204. Please give Your heart to protecting the Lord's dāṇḍa. I will beg alms and return after a few moments."

205. Without thinking, Lord Nityānanda accepted the dāṇḍa. Agitated at heart, He sat down.

206. Holding the dāṇḍa in His hand, Nityānanda laughed. Then He playfully said to the dāṇḍa,

207. He whom I carry in My heart carries you. That is not right."

208. Speaking these words, ferocious Nityānanda-Balarāma broke the dāṇḍa in three pieces and then threw those pieces away.

209. Only the Supreme Lord knows what the Supreme Lord desires. Why did Lord Nityānanda break the dāṇḍa? How can I know?

210. Lord Nityānanda knows what is in Lord Caitanya's heart, and Lord Caitanya knows what is in Lord Nityānanda's heart.

211. Yuga after yuga they are two brothers. They were Rāma and Lakṣmaṇa. At every moment They both know what is in each other's heart.

212. In truth They are one person. But to teach the truth of devotional service They have become two. It is only because of Lord Nityānanda that I know this truth of Lord Caitanya.

213. Who but Lord Balarāma Himself has the power to break Lord Caitanya's daṇḍa?

214. Actually this was all a trick. Lord Caitanya Himself arranged this to teach the people. Anyone who know the heart of this pastime easily crosses beyond this material world.

215. After breaking the daṇḍa, Lord Nityānanda sat down. In a moment Jagadānanda returned.

216. Seeing the broken daṇḍa, Jagadānanda was surprised. In his heart he became worried.

217. He asked, Who broke the daṇḍa?" Lord Nityānanda replied, He who carried the daṇḍa broke it.

218. The Lord broke His own daṇḍa. Who else has the power to break it?"

219. Hearing these words, Jagadānanda said nothing more. Picking up the broken daṇḍa, he quickly left.

220. Going to where Lord Caitanya was sitting, he threw the broken daṇḍa before the Lord.

221. The Lord asked, How was the daṇḍa broken? Please tell. Did you fight with someone on the road?"

222. Jagadānanda Paṇḍita told everything. Wild Nityānanda broke the daṇḍa", he said.

223. Lord Caitanya asked Nityānanda, Why did You break the daṇḍa? Please tell. I have seen it, and I have heard about it."

224. Lord Nityānanda replied, I broke a bamboo stick. If you will not forgive Me, then punish Me."

225. Lord Caitanya said, The daṇḍa is the abode of all the demigods. Why do you think it is only a bamboo stick?"

226. Who has the power to understand Lord Caitanya's pastimes? In His heart Lord Caitanya thinks one thing, but from His mouth another thing comes.

227. Therefore please know that anyone who says, I know Lord Kṛṣṇa's heart", is a fool.

228. When He sees a person He wishes to kill, the Lord may be very pleased and affectionate.

229. But when He sees a person more dear than life to Him, the Lord may act as if He does not care.

230. Only a person who has attained the Lord's mercy can understand these inconceivable pastimes.

231. Although by His own wish He Himself had broken the daṇḍa, now Lord Caitanya was angry.

232. The Lord said, The daṇḍa was My only companion. But now, by Lord Kṛṣṇa's will, it is broken.

233. Now I have no companion. You all go ahead. I will follow."

234. Who had the power to protest the Lord's order? Hearing it, everyone became worried.

235. Then Mukunda said, You go ahead. When we finish our duties, we will follow."

236. Good," said Lord Caitanya and left. The Lord walked like a wild lion. It is very difficult to describe, in the words of a book, how He walked.

237. In less than an hour the Lord came to Jaleśvara-grāma. He promptly went to the temple of Lord Jaleśvara (Siva).

238. With scents, flowers, incense, lamps, flower-garlands, and many ornaments the brahmaṇas worshiped Lord Jaleśvara.

239. A tumult of many kinds of music arose. In the four directions were very auspicious singing and dancing.

240. Seeing this, the Lord became pleased. He forgot His anger. Hearing the music, He tasted the nectar of ecstatic love.

241. Seeing the glory of His dear devotee Siva, Lord Caitanya happily danced.

242. Lord Caitanya knew Lord Siva's greatness. Lord Siva is dear to all the devotees.

243. I have no respect for a person who claims to follow Lord Caitanya's path, but is not respectful to Lord Siva. I will not call such a person by the name Vaiṣṇava". Such a person is completely useless. Everything he does is in vain.

244. Then Lord Caitanya, the life of all the worlds, danced. He roared so loudly He seemed to break the mountains.

245. Seeing this, Lord Siva's servants were filled with wonder. They all said, This person must be Lord Siva Himself."

246. Everyone sang and played music with even greater joy. Lord Caitanya happily danced. Not even a half sesame seed's worth of His thoughts were placed in the external world.

247. Arriving after some moments, Mukunda and the other devotees began to sing.

248. Seeing His dear associates, Lord Caitanya bliss increased. He danced as they gathered around Him and sang.

249. Who has the power to describe Lord Caitanya's ecstasy? A hundred nectar streams of tears flowed from His eyes.

250. That temple of Lord Siva became glorious, for the king of Vaikuntha danced within it.

251. After some moments of ecstasy, Lord Caitanya left with His dear associates.

252. With great love He embraced them all. They were all joyful at heart.

253. Seeing Lord Nityānanda, Lord Caitanya embraced Him. Then He happily said,

254. You are supposed to restrain Me and help protect My sannyāsa.

255. But all You want to do is turn Me into a madman. If You continue like that You will eat My head.

256. Whatever You do, I will follow. What I say is the truth."

257. Then Lord Caitanya taught everyone, Everyone should honor Lord Nityānanda.

258. Lord Nityānanda is greater than Me. I tell you all the truth. It is the truth.

259. Anyone who offends Lord Nityānanda but does not offend Me still can attain ecstatic love and devotion.

260. Any devotee who has even half a sesame seed's worth of hatred for Lord Nityānanda is not dear to Me."

261. Hearing these words of praise, embarrassed Lord Nityānanda would not lift His bowed head.

262. All the devotees were filled with bliss. In this way Lord Caitanya enjoyed pastimes.

263. After passing the night at Jaleśvara-grāma, the Lord and His devotees left at dawn.

264. On the path to Vaniśadaha the Lord met and spoke with a śākta sannyāsī.

265. In His heart aware that this person was a śākta, the Lord nevertheless cheerfully spoke sweet words to him.

266. The Lord said, Please tell, tell where you all are. After a long time I will now see all My friends."

267. Charmed by the Lord's Māyā potency, the śākta began to tell all about himself.

268. One by one he described the śāktas who stayed at his place. Listening, the Lord smiled.

269. The śākta said, Come now to my monastery and we will drink bliss."

270. By the word bliss" the sinner-śākta mean wine. Aware of this, Lord Caitanya and Lord Nityānanda only smiled.

271. Lord Caitanya said, Today I will come and drink bliss. You run ahead and quickly get everything ready."

272. Hearing this, the śākta happily left. The Supreme Lord's pastimes are profound without limit.

273. Lord Kṛṣṇa is the purifier of the fallen." This all the Vedas say. That is why Lord Caitanya spoke with that śākta.

274. The people said, This śākta is now delivered. By his touch the other śāktas will also be delivered.

275. In different ways Lord Caitanya delivers all the conditioned souls.

276. After speaking sweet words to the śākta, Lord Caitanya, who is Lord Hari Himself, went to Remuṇā-grāma.

277. At Remuṇā seeing His own Deity-form of Lord Gopīnātha, Lord Caitanya danced again and again with the devotees.

278. Lord Caitanya forgot who He was. Overcome with love for a person who was actually Himself, He wept piteously.

279. Hearing His piteous weeping, even the stones and dry sticks melted. Hearing His weeping, even the hypocrites who proudly wrap themselves in the flag of religion melted.

280. After some days Lord Caitanya came to Yājapura, a town of brahmanas.

281. Anyone who sees the wonderful Deity of Adi-Varāha there destroys all the bonds that tie him to the material world.

282. In that holy place flows the Vaitaraṇī River. Simply by seeing it one becomes free of all sins.

283. Even an animal crossing that river the demigods see as a four-armed resident of Vaikuntha.

284. Within Yājapura is the place called Nābhi-Gayā, where there is a temple of Goddess Virajā. Eighty miles away is Jagannātha Puri.

285. In Yājapura are many temples. Even in thousands of years I could not name them all.

286. There is no place that that city. There are no temples like the temples there. In Yājapura-grāma every building is a temple.

287. First, accompanied by His devotees, Lord Caitanya, the jewel of the sannyāsīs, bathed at Daśāśvamedha-ghāta.

288. Then the Lord went to the Adi-Varāha temple where, singing and dancing, He tasted the nectar of ecstatic love.

289. Seeing Yājapura, the Lord became very happy. Again and again He became ecstatic.

290. Who can understand the desires the Lord holds in His heart? Leaving everyone behind, the Lord went out alone.

291. Not seeing the Lord, everyone became worried. They went from temple to temple, looking and looking.

292. Searching, but not finding the Lord anywhere, they became worried.

293. Then Lord Nityānanda said, Everyone please be peaceful at heart. I know why the Lord left.

294. He went alone to see all the temples and holy places in Yājapura-grāma.

295. Let us all go, collect alms, return here, and stay here. Tomorrow the Lord will come to this place.

296. In this way the devotees collected alms and ate.

297. Meanwhile the wandering Lord saw all the holy places in Yājapura.

298. The devotees stayed where they were. The next day the Lord met them there.

299. Suddenly jumping up, the devotees happily shouted, Hari! Hari!"

300. In this way the Lord made Yājapura holy and fortunate. Then, chanting Hari!", Lord Caitanya continued His journey.

301. Traveling in this way for some days, Lord Caitanya came to Kataka-nagara.

302. After first bathing in the sacred Mahānadi River, the Lord went to the temple of Sākṣi-Gopāla.

303. Gazing at Sākṣi-Gopāla's enchanting handsomeness, Lord Caitanya roared with bliss.

304. Calling out, Master!", Lord Caitanya bowed down and offered prayers. He wept wonderful tears of love and bliss.

305. The Supreme Personality of Godhead, whose mantra makes His Deity forms come alive, now bore the name Sri Kṛṣṇa Caitanya.

306. Even though He is the Supreme Personality of Godhead Himself, He enjoyed pastimes of serving the Lord. He descended to the earth and enjoyed pastimes like that.

307. Then Lord Caitanya went to Bhuvaneśvara, which Lord Siva made into a secret duplicate of Vārāṇasī.

308. Bringing drop by drop the water from every holy river and lake, Lord Siva created the lake Bindu-sarovara.

309. Aware that this lake was very dear to Lord Siva, Lord Caitanya bathed in it and made it even more fortunate and glorious.

310. Then Lord Caitanya went and saw the Deity that Lord Siva had manifested of Himself. In the four directions the devotees were chanting the names of Lord Siva.

311. Row on row of ghee-lamps burned in the four directions. An abhiṣeka was always in progress.

312. Seeing the glory and opulence of His dear devotee Siva, Lord Caitanya became happy. The Vaiṣṇavas with Him were happy also.

313. The Supreme Personality of Godhead, tasting the nectar of remembering whose feet Lord Siva does not even know whether or not he is covered by garments, now danced in Lord Siva's presence.

314. Singing and dancing before Lord Siva, Lord Caitanya became very happy. In that village Lord Caitanya passed the night.

315. Now I will tell the Skanda Purāṇa's description of how Lord Siva first came to this place.

316. In ancient times Siva and Pārvatī secretly lived for a long time in Vārāṇasī.

317. Then Siva and Pārvatī went to Mount Kailāsa. After that human kings enjoyed staying in Vārāṇasī.

318. One of these kings, who bore the name Kāśīrāja, worshiped Lord Siva and enjoyed life in Vārāṇasī.

319. Then, by destiny, the noose of time came around him. To attain the power to defeat Lord Kṛṣṇa, that king performed severe austerities and worshiped Lord Siva

320. By the power of those austerities, Lord Siva appeared before him. Ask for a boon", Lord Siva said. The king asked,
321. Master, at Your feet I ask for only one boon, a boon by which I will have the power to defeat Kṛṣṇa in battle."
322. Lord Siva is the master of the fools and materialists. His nobility and virtue are fathomless. Who can understand His mercy?
323. He said, King, you march into battle. I will follow with all my armies.
324. I will follow with my paśupata weapon. Who will have the power to defeat you?"
325. His heart fooled by Lord Siva's words, the king happily marched into battle with Lord Kṛṣṇa.
326. In his heart intent on fighting for the king, Lord Siva followed with his armies.
327. Meanwhile Lord Kṛṣṇa, who is the Supersoul present in all hearts, knew all that was happening.
328. Aware of everything, Lord Kṛṣṇa threw His Sudarśana-cakra and cut all the enemy to pieces.
329. No one could escape the Sudarśana-cakra. First approaching Kāśīraja, Sudarśana cut off his head.
330. At the end Sudarśana burned all of Vārāṇasī to ashes.
331. Seeing Vārāṇasī burned, angry Lord Siva threw his fearsome paśupata weapon.
332. What could the paśupata weapon do before the Sudarśana-cakra? Seeing Sudarśana's power, the paśupata weapon fled.
333. At the end even Lord Siva fled in fear of Sudarśana.
334. The Sudarśana-cakra's power is felt in all the worlds. Fleeing Lord Siva found no escape.
335. As in the past Duvāśa suffered from Sudarśana, so Lord Siva also suffered.
336. At the end Lord Siva understood, I will not escape Sudarśana without first taking shelter of Lord Kṛṣṇa."
337. Thinking in this way, and trembling in fear, Lord Siva, who is actually the first of Vaiṣṇavas, took shelter of Lord Kṛṣṇa.
338. He prayed, O supreme master, O son of Devakī, glory, glory to You! O all-pervading Lord, O shelter of all souls, glory to You!
339. O Lord who gives both wisdom and folly, glory, glory to You! O creator, protector, and destroyer of all, glory, glory to You!
340. O Lord who does not see the faults of others, O ocean of mercy, glory, glory to You! O only friend of the suffering souls, glory, glory to You!
341. O Lord whose shelter breaks all offenses, glory, glory to You! O Lord, please forgive my offense. I take shelter of You."
342. Hearing Lord Siva's prayers, the Supreme Personality of Godhead, the master of all souls, stopped the Sudarśana-cakra's attack.
343. The gopas and gopis suddenly made the four directions glorious and beautiful. His face both smiling and angry, Lord Kṛṣṇa said,
344. Siva, you know My glories. Why, why did you think as you did?
345. Siding with that degraded king, that worm Kāśīraja, you fought with Me.
346. Now you see that you cannot defend yourself from the attack of My Sudarśana-cakra.
347-348. The brahmastra, paśupata-astra, and all other great weapons cannot fight with My Sudarśana-cakra.
349. I do not see anyone in the material world who hates Me more than you."
350. Hearing Lord Kṛṣṇa's angry words, Siva trembled in his heart.
351. Finally, grasping Lord Kṛṣṇa's graceful feet, Siva surrendered himself.
352. He said, O master, all the worlds are subject to Your command. Who has the power to be independent of You?
353. As blades of grass move in the wind, all the worlds move by Your will. They are not independent.
354. What You will all souls must obey. Who can cross beyond Your Māyā?
355. Lord, You gave great false-ego to Me. That is why I do not see the existence of someone else greater than Me.
356. Your Māyā threw Me into this calamity. Master, what can I do? My heart and mind are not independent.
357. Your lotus feet are my very life. Meditating on Your feet, I will stay in the forest.
358. Still, it is You who gave this false-ego to me. Lord, what can I do? It is Your will."
359. O Lord, still I have committed an offense. Please forgive me and give me Your mercy.
360. I pray that I will never be foolish in this way again. Lord, please be merciful and give me this boon.
361. Full of pride and ego, I committed an offense. I was punished. I will not commit that offense again.
362. Lord, please give me Your order. Where shall I stay? Where can I go if You do not give me permission."
363. Hearing Lord Siva's words, Lord Kṛṣṇa gently smiled. The merciful Lord said,
364. Listen, O Siva. I will give you a splendid spiritual abode. Please go there with all your associates.
365. O master who appear as millions of liṅgas, you may stay at the beautiful place named Ekāmrakavana.
366. That city is beautiful like Vārāṇasī. It is My own private, hidden, transcendental city.
367. O Siva, today I declare that place is your home. That place is My heart. Still, no one knows the truth about it.
368. On the shore of the ocean, at the root of a banyan tree, is beautiful Puruṣottama-kṣetra, which is also known as Nilācala.
369. When the numberless universes are destroyed, that place is not destroyed.
370. That place is My eternal home. Every day I eat opulent meals there.
371-372. That place is eighty miles in size. The demigods see that all living entities there, even the insects, worms, and beasts, have the four-armed forms of liberated souls in Vaikuntha. Therefore I say that place is very sacred and auspicious.
373. Anyone who sleeps in that place obtains the result of meditating in samādhi. Anyone who reclines in that place obtains the result of offering obeisances. This the Vedas declare.
374. Anyone who walks in that place obtains the result of circumambulating a holy place. Anyone who talks in that

place obtains the result of offering prayers to Me.

375. That place is very pure and glorious. Even if one eats fish in that place he obtains the result of eating haviṣya.

376. That place is very dear to Me, therefore it is known by My own name. Anyone who lives there becomes like Me.

377. Yamarāja has no power to judge in that place. For everyone there I personally decide what is pious and what a sin.

378. I give you a place north of My city there.

379. That beautiful place will grant both material pleasures and liberation. Famous with your name, it will be called Bhuvaneśvara."

380. Hearing the glories of this wonderful city, Lord Siva again grasped Lord Kṛṣṇa's feet and said,

381. O master of my life, please hear my appeal. At every moment I am always very proud.

382. If I leave You and go to some other place it will not be very good for me.

383. I wish always to stay near You. This my heart wishes. As long as I associate with wicked people I will never attain anything good.

384. Please give me a place within Your own abode, so I may associate with Your servants.

385. Now that from Your own graceful mouth I have heard its glories, I yearn to stay in this place.

386. Lord, I am very fallen and lowly. Please allow me to serve You. Please give to me a place in Your abode, even a place the size of a single sesame seed.

387. My heart yearns to stay in Your abode." Speaking these words, Lord Siva began to weep.

388. Hearing Lord Siva's words, Lord Kṛṣṇa, whose face is as graceful as the moon, became pleased. He embraced Lord Siva and then He said,

389. Listen, O Siva. Your body is like Mine. Whoever is dear to you is also very dear to Me.

390. As you are, so am I. We are not different. To you I give homes in all of My abodes.

391. You are the protector of My abodes. I give you the right to live in all of My abodes.

392. I give Ekamravana to you. Please stay there in your original form.

393. That place is very dear to Me. I stay there always.

394. Anyone who claims to be My devotee but does not honor you is only cheating Me. He mocks Me."

395. In this way Lord Siva came to live at that place. Even today that place is known by the name Bhuvaneśvara.

396. To prove that Lord Kṛṣṇa dearly loves Lord Siva, Lord Caitanya danced before Lord Siva.

397. In this way Lord Caitanya personally demonstrated how to follow what Lord Kṛṣṇa has taught in the Purāṇas.

398. Chanting, Siva! Rāma! Govinda!", and clapping His hands, Lord Caitanya danced again and again.

399. In this way, accompanied by His devotees, Lord Caitanya went to Bhuvaneśvara and worshiped Lord Siva.

400. One who does not honor this teaching of Lord Caitanya, who is the śikṣā-guru of everyone, commits a great mistake. For that he will suffer.

401. Accompanied by His devotees, Lord Caitanya happily wandering in that city, looking and looking at many Siva-lingas.

402. In one very secluded Siva temple Lord Caitanya gazed at the liṅga and became very happy.

403. Lord Caitanya saw every temple in that city.

404. Then the Lord happily continued His journey on the road. Next He came to Kamala-pura.

405. From afar seeing the Jagannātha-temple flag, the Lord became plunged in an ocean of bliss.

406. The wonderful, indescribable Lord loudly roared. His entire body trembled.

407. He looked and looked in the direction of the temple. As He walked, the Lord recited a verse.

408. In this way Lord Caitanya enjoyed pastimes. Please attentively hear half the verse that came from His graceful mouth.

409. The Lord said:

prāsādāgre nivasati puraḥ smera-vaktrāravindo
mām ālokyā smita-suvadano bāla-gopāla-mūrtiḥ

"Standing before the temple, a smiling gopa boy with a lotus-face gazes at Me."

410. The Lord said, Look! in front of the temple a smiling gopa boy gazes at Me."

411. Again and again repeating this verse, Lord Caitanya became agitated.

412. Even Lord Ananta Sesa with His many tongues cannot describe how Lord Caitanya bitterly wept on that day.

413. The Lord would gaze at the temple's cakṛa, recite this verse, and then fall to the ground.

414. In this way He offered daṇḍavat obeisances again and again. The whole time He traveled on the path He manifested pure ecstatic love in this way.

415. Therefore I say He is spiritual love personified descended to this world. Only Lord Caitanya, and no one else, has the power to act as He did.

416. Seeing Him, the pious people on the path said, He must be Lord Nārāyaṇa Himself."

417. Surrounding Him in the four directions, the devotees found their eyes flooded with tears of bliss.

418. Everyone else took an hour and half to travel that part of the road. Overcome with ecstatic love, Lord Caitanya took nine hours to travel it.

419. Coming to the town of Athāranālā, Lord Caitanya stopped His ecstasy.

420. Becoming peaceful, the Lord sat down with His companions and humbly said to them,

421. You have been good friends to Me. You brought Me to see Lord Jagannātha.

422. Will you go ahead to see Him, or should I go ahead. You tell Me."

423. Mukunda answered, You go ahead." Saying, Good", Lord Caitanya went ahead.

424. His walking defeating the movements of wild lions, Lord Caitanya quickly entered the city of Jagannātha Puri.

425. Anyone who hears of Lord Caitanya's entrance into Jagannātha Puri will find himself floating in a stream of ecstatic love.

426. By the Lord's will, at that moment Sārvabhauma Bhattācārya had also eagerly come to see Lord Jagannātha.

427. At that moment Lord Caitanya, who is the life of all the worlds, gazed at Lord Jagannātha, Lord Balarāma, and Lady Subhadrā.

428. Gazing at Them, Lord Caitanya loudly roared. He yearned to embrace Them.

429. Agitated with bliss, Lord Caitanya leaped again and again. Tears flowed in the four directions from His eyes.

430. Within a moment He fell to the ground, fainting in ecstasy. Who understands the Lord's fathomless nature?

431. The foolish guards stood up to beat the Lord. In the commotion Sārvabhauma threw himself across the Lord's back.

432. In his heart saintly Sārvabhauma thought, A mere human being never has power like that.

433. His roaring and His flooding stream of tears show power beyond what is possible in the material world.

434. I think this person may be Sri Kṛṣṇa Caitanya." Fortunate Sārvabhauma thought in this way.

435. Stopped by Sārvabhauma, the guards stood back, afraid.

436. Simply by seeing Lord Jagannātha and His dear associates, Lord Caitanya fainted.

437. Into what bliss was the king of Vaikuntha plunged? Even the Vedas personified find it difficult to know.

438. In the forms of His catur-vyūha expansions it was Lord Caitanya Himself who happily sat on the altar.

439. The same Lord had now become a worshiper, a worshiper filled with devotion to the Lord. Who can understand the Lord's power?

440. Still, Lord Caitanya knows the truth about Himself. All this is explained in the Vedas and in the Srimad-Bhagavatam.

441. The Lord manifested these pastimes to deliver the conditioned souls. This the Vedas declare.

442. Lord Caitanya was then plunged in the ecstasy a Vaiṣṇava feels. He swam in an ocean of ecstatic love. External consciousness was far away.

443. Sārvabhauma protected the Lord. He did not break the Lord's ecstatic swoon.

444. Finally Sārvabhauma thought in his heart, I should bring the Lord to my home."

445. Sārvabhauma said, Guards! Brothers! Pick up this jewel of men."

446. The servants who carry Lord Jagannātha during the Pāṇḍu-vijaya ceremony then picked up Lord Caitanya and carried Him.

447. Who can understand the Lord's pastimes? In this way the Lord went to Sārvabhauma's home.

448. As the Lord was carried, jubilant shouts of Hari! Hari!" filled the four directions. ,

449. At that moment the Lord's associates arrived at the Simha-dvāra gate. With joyful hearts they met the Lord.

450. Filled with wonder, everyone gazed at the Lord. They all carried Him, passing Him from one to another, as a line of ants carries a grain of rice.

451. In this way many persons carried the Lord. Everyone was filled with bliss.

452. At the Simha-dvara gate the Lord's associates bowed down before Him. They happily followed the Lord.

453. In this way everyone carried the Lord to Sārvabhauma's home. The Lord was carried in, but the doors were closed to everyone else.

454. In this way the Lord's associates met the Lord again. With a happy heart Sārvabhauma gazed at the Lord's associates.

455. He spoke properly and politely with them. They sat down. They broke apart all his doubts.

456. Saintly Sārvabhauma became very happy. Who was more fortunate than Him?

457. All the Vedas declare His glories. The Supreme Personality of Godhead spontaneously came to his home.

458. Saintly Sārvabhauma gazed at Lord Nityānanda and then humbly touched the dust of His feet.

459. Going with some men Sārvabhauma gave them, the Lord's associates went to see Lord Jagannātha.

460. The men who were to show them Lord Jagannātha then folded their hands and appealed to the Lord's associates,

461. Please be peaceful when you see Lord Jagannātha. Please don't do what your master did before.

462. We do not know what kind of persons you are. Please be peaceful when you see Lord Jagannātha. Only then will we take you to see Him.

463. Only one of your group came before, and it is fortunate that somehow Lord Jagannātha is still on His throne.

464. Why must we say anything more? You yourselves saw it. Is it possible than any other person could have fallen like that and kept the life within his body?

465. The descriptions we heard were all beyond our understanding. Therefore please be peaceful when you see Lord Jagannātha. This we beg you."

466. Hearing this, the devotees smiled and said, Don't worry." Then they all went.

467. Entering the temple, the joyful devotees gazed at Catur-vyūha Lord Jagannātha.

468. Gazing at Lord Jagannātha, everyone wept. They offered daṇḍavat obeisances, circumambulated, and recited prayers.

469. The brahmana priests took garlands from the Lord's neck and happily placed them around the devotees' necks.

470. Accepting the Lord's garlands, with happy hearts they quickly returned to Sārvabhauma's home.

471. Meanwhile Lord Caitanya was still unconscious in ecstasy. He did not manifest even a single sesame seed's worth of external consciousness.

472. Sārvabhauma sat at the Lord's feet. In the four directions the devotees chanted, Rāma! Kṛṣṇa!"

473. Lord Caitanya's nature and pastimes are all inconceivable. For nine hours He did not manifest external consciousness.

474. Then He who is the life of the worlds became conscious. The devotees called out, Hari!"

475. Now peaceful, the Lord asked everyone, What happened to Me today? You saw it. Please tell Me."

476. Finally Nityānanda told the Lord, Simply by seeing Lord Jagannātha, You fell unconscious.

477. By divine arrangement Sārvabhauma was there. He picked You up and brought You to his home.

478. Overcome with ecstasy, You did not manifest external consciousness for nine hours today.

479. This person bowing down before You is Sārvabhauma." Lord Caitanya at once embraced Sārvabhauma.

480. Lord Caitanya said, Lord Jagannātha is very merciful. He brought Me to Sārvabhauma's home.

481. In My heart I wondered how I would meet you.

482. Now Lord Kṛṣṇa has easily fulfilled My desire." Speaking these words, Lord Caitanya glanced at Sārvabhauma and smiled.

483. The Lord said, Please hear the story of what happened to Me today. Today I approached Lord Jagannātha and I gazed upon Him.

484. Gazing at Lord Jagannātha, in My heart I yearned to embrace Him, holding Him to My chest.

485. I was about to embrace Lord Jagannātha. After that I do not know what happened.

486. By the Lord's will Sārvabhauma was there today. He protected Me from a great danger.

487. I vow that from today on I will only gaze at Lord Jagannātha from outside.

488. I will not enter inside. Staying behind the Garuda-stambha, I will gaze at the Supreme Personality of Godhead.

489. I am fortunate that today I did not embrace Lord Jagannātha. A great calamity would have fallen on Me."

490. Then Lord Nityānanda said, You avoided a great calamity. It is not longer daytime. You should bathe at once."

491. Lord Caitanya said, Nityānanda, You should always protect Me. I place My body in Your care."

492. After spending a few moments bathing, Lord Caitanya, His face smiling with ecstatic love, sat down with everyone.

493. Then Sārvabhauma quickly brought many kinds of mahā-prasādam and placed them all before Lord Caitanya.

494. Bowing down before the mahā-prasādam, Lord Caitanya sat down to eat with His associates.

495. The Lord said, Give Me a big portion of mixed vegetables. Give the laddus and nectar drinks to the others."

496. After speaking these words, Lord Caitanya, now tasting the nectar of ecstatic love, ate the mixed vegetables as all the devotees smiled.

497. Sārvabhauma had been the Lord's personal associate birth after birth. If that were not so, he could not have attained this good fortune.

498. Then Sārvabhauma brought rice on a golden plate and placed it before the Lord. The Lord ate.

499. In the future Vedavyāsa will describe the pastimes of ecstatic love Lord Caitanya enjoyed as He honored prasādam

500. After enjoying endless bliss in His pastime of honoring prasādam, Lord Caitanya sat down, His associates around Him on four sides.

501. Anyone who hears these descriptions of the Lord enjoying happy pastimes of honoring prasādam in Jagannātha Purī will attain Lord Caitanya's association.

502. In this chapter of Antya-khaṇḍa Lord Caitanya goes to Jagannātha Purī. Anyone who hears these pastimes will swim in a stream of ecstatic love.

503. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndavana dāsa, sing the glories of Their feet.

Chapter Three

Sri Mahāprabhu-sārvabhaumoddharaḥṢaḍ-bhuja-pradarśanaṁ Gauḍa-vijayaś
Lord Caitanya's Deliverance of Sārvabhauma, Revelation of His Six-armed Form, and Journey to West Bengal

1. Glory, glory to Sri Kṛṣṇa Caitanya, the abode of all virtues! Glory, glory to the Lord who is the very life of Nityānanda!
2. Glory, glory to the king of Vaikuntha, who is an ocean of mercy! Glory, glory to the Lord who is the crest jewel of the sannyāsīs and the friend of the fallen!
3. O my brothers, with one heart please hear the descriptions in this Antya-khaṇḍa, which recounts how Lord Caitanya enjoyed pastimes.
4. Descriptions of Lord Caitanya are the nectar of nectars. Brahmā and Siva always yearn to drink this nectar.
5. By hearing these descriptions of Lord Caitanya everyone becomes pleased. Only the demons are not pleased.
6. Now please hear the confidential pastimes of Lord Caitanya described in this Antya-khaṇḍa. By hearing them one will one day meet Lord Caitanya. That is inevitable.
7. Concealing His true identity, Lord Caitanya happily stayed in Jagannātha Purī.
8. If the Lord does not reveal His true identity, who has the power to know it?
9. By divine arrangement, one day the Lord sat down with Sārvabhauma in a secluded place.
10. The Lord said, O saintly Sārvabhauma, please hear Me. I will tell you My heart.
11. I came here to see Lord Jagannātha. Still, you are the root of My reason to come here.

12. Will Lord Jagannātha speak to Me? It is you who will cut the bonds that tie Me.
 13. All of Lord Kṛṣṇa's power rests in you. You have the power to give to others pure love for Lord Kṛṣṇa.
 14. Therefore I now take shelter of you. Please do what is good for Me.
 15. What religious activities should I perform? How should I act that I will not again fall into the well of repeated birth and death?
 16. Without trying to trick Me, please teach Me. Please know that in every way I am yours."
 17. Manifesting His Māyā potency in many ways, Lord Caitanya spoke these words to Sārvabhauma.
 18. Not knowing the Supreme Lord's heart, Sārvabhauma began to describe the religious duties of the many souls.
 19. Sārvabhauma said, I think You have spoken well.
 20. No one has ever described the wonderful devotion that has risen within You.
 21. Lord Kṛṣṇa's mercy has been given to You. You never engage in material activities.
 22. You are very intelligent. Why did You accept sannyāsa?
 23. Look at it and try to understand. When a person accepts sannyāsa, the first thing is that he becomes tightly bound by ropes of pride and false-ego.
 24. Holding his daṇḍa, he thinks he is very wise. In that condition he will never humbly fold his hands before anyone.
 25. The Vedas say that one should touch the dust of a saintly person's feet. But a proud sannyāsī will not humbly bow down before anyone.
 26. Pride is never good. Please know that Śrīmad-Bhāgavatam (11.19.16) declares:

27. praṇamed daṇḍavad bhūmāv
 āśva-cāṇḍāla-go-kharam
 praviṣṭo jīva-kalayā
 tatraiva bhagavān iti

Aware that the Supreme Personality of Godhead resides alongside the soul in every body, one should offer daṇḍavat obeisances to every living being, even to dogs, cows, mules, and outcastes."

28. Therefore, beginning with brāhmaṇas and ending with dogs and outcastes, one should respectfully offer daṇḍavat obeisances to everyone.
 29. The religious duty of a Vaiṣṇava is to offer respectful obeisances to everyone. But that is something the hypocrites, who proudly wrap themselves with the flag of religion, do not like.
 30. When a fellow accepts sannyāsa and shaves off his śikhā, then everyone bows down before. They bring big, big offerings to him.
 31. From the very beginning it is a calamity. Please hear how the sannyāsī loses his intelligence, how he becomes completely lost.
 32. The soul's natural duty is to worship the Supreme Lord. Turning away from this duty, a proud sannyāsī claims, 'I am Nārāyaṇa.'
 33. When the soul lives in the womb, the Supreme Lord protects him and mercifully teaches him.
 34. Brahmā, Siva, Lakṣmī, and Ananta Sesha yearn to serve the Supreme Lord. Even after they attain it, they desire it eternally.
 35. It is the Supreme Lord's servants who create, maintain, and destroy the material world. Still, a proud sannyāsī shamelessly calls himself 'master'.
 36. Asleep, he cannot answer the question, 'Who am I?' Still he claims, 'I am Nārāyaṇa.'
 37. Lord Kṛṣṇa is the father of all the worlds. This the Vedas say. A good son is devoted to his father.
 38. In Bhagavad-gītā (9.17) Lord Kṛṣṇa declares:

pitāham asya jagato
 mātā dātā pitāmahaḥ

I am the father of this universe, the mother, the support, and the grandsire."*

39. In the Bhagavad-gītā, the Supreme Lord described true sannyāsa to Arjuna. Please hear what Lord Nārāyaṇa said (Bhagavad-gītā 6.1):

40. anāśritaḥ karma-phalaṁ
 kāryaṁ karma karoti yaḥ
 sa sannyāsī ca yogī ca
 na nirāgnir na cākriyaḥ

One who is unattached to the fruits of his work, and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty."*

41. This means that a person who without material desires worships and serves Lord Kṛṣṇa is truly called a yogī or a sannyāsī.

42. A person who only accepts food in charity but does not work to please Lord Viṣṇu is not a true sannyāsī. That the Vedas say.

43. In Śrīmad-Bhāgavatam (4.29.49-50) it is said:

tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā
harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ

Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness. Sri Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature."*

44. Therefore I say that true religion, true duty, and true pious deeds are actions performed to please the Supreme Personality of Godhead in this world. That is the opinion of all who are wise.

45. I say that a person who places his studies, knowledge, and mantras as offerings before Lord Kṛṣṇa's lotus feet will attain true peace in his heart.

46. Lord Kṛṣṇa is the life of everyone. He is everyone's father. A person who does not worship Lord Kṛṣṇa lives in vain.

47. If you say that Śaṅkarācārya's opinion was not like that, then I will quote words from his own mouth that prove he believed in the importance of devotional service to the Lord.

48. Śaṅkarācārya said:

saty api bhedāpagame
nātha tavāhaṁ na māmakīyas tvam
samudro hi taraṅgaṁ
kvacana samudro na tāraṅgaḥ

O Supreme Lord, even though You and I are not different. I am Your property, but You are not my property. The wave is the property of the ocean, but the ocean is never the property of the wave."

49. Even though the Supreme Lord and His universe are not different, the Lord is the complete, the everything, and all that exists rests within Him.

50. Here Śaṅkarācārya says, 'O Lord, I am manifested from You, but You are never manifested from Me.'

51. He gives an ordinary example. He says that a wave comes from the ocean, but the ocean never comes from a wave.

52. He says, 'O Lord, this world is Yours. You are its father. In this world and in the spiritual world You are the protector.'

53. Anyone who does not worship and serve the Supreme Lord, who protects the world and from whom the world was born, should be shunned.

54. That is the meaning of Śaṅkarācārya's words. Without understanding that truth, what is the use of shaving one's head?

55. With great love and devotion a sannyāsī should chant, 'Nārāyaṇa!' at every moment.

56. If a person, not understanding the true meaning of Śaṅkarācārya's words, turns from devotional service and then shaves his head, he attains only suffering.

57. Therefore I ask You: Why have You entered on this path?

58. If by serving Lord Kṛṣṇa with love and devotion one becomes delivered from this world, what more will one attain by shaving his śikhā?

59-60. If You say that Mādhavendra Purī and other fortunate souls accepted sannyāsa and shaved off their śikhās, then I reply by asking: How is this the proper time for You to accept sannyāsa?

61. Only after three fourths of their lives have passed and they have already tasted whatever nectar lies in material things do the great souls accept sannyāsa.

62. You are still young! How are You qualified for sannyāsa?

63-64. How will You attain the spiritual goal of life by accepting sannyāsa? The devotion already present in Your body is a rare mercy even the kings of the yogīs and many others cannot attain. Why have You become so mad that You accepted sannyāsa?"

65. Hearing Sārvabhauma's description of devotional service, Lord Caitanya, who is Lord Nārāyaṇa Himself, became very happy.

66. Lord Caitanya said, Saintly Sārvabhauma, please listen. Please know that I am not really a sannyāsī.

67. Tormented by separation from Lord Kṛṣṇa, I cut off My śikhā and left My home.

68. Please don't think of Me as a sannyāsī. Give Me your mercy, so I may always think of Lord Kṛṣṇa."

69. In this way the Supreme Lord bewildered His servant. If the Lord places His Māyā potency before him, how can a devotee understand the truth?

70. If the Lord does not reveal Himself, who has the power to understand Him?

71. The Supreme Lord was still pleased with His servant's words, even though the servant did not understand what was happening.
72. The Supreme Lord always enjoys pastimes with His servants. His servants are the reason He personally descends to this material world.
73. As much as the servant worships and serves the Lord's feet, so much Lord Kṛṣṇa worships and serves His servant.
74. That is the Lord's nature. He loves His devotees. Who has the power to stop Him from loving them?
75. Gazing and gazing at Sārvabhauma, Lord Caitanya smiled. Bewildered by Māyā, Sārvabhauma did not understand.
76. Sārvabhauma said, You are in a higher āśrama. The scriptures say that I should bow down before You, that I should become Your worshiper.
77. If You glorify me, that is not right. Then I become an offender."
78. Then Lord Caitanya said, Please give up all these tricks. In every way I take shelter of your shadow."
79. In this way Lord Caitanya played with His servant. Who has the power to understand Lord Caitanya's pastimes?
80. Then Lord Caitanya said, I have only one desire. I will hear Śrīmad-Bhāgavatam from your mouth.
81. There is no one but you who can destroy the doubts in My heart."
82. Sārvabhauma said, You have all knowledge. You are very learned. That I know for certain.
83. What statement of Śrīmad-Bhāgavatam do You not understand? How can I explain it to You?
84. Still, the devotees like to talk among themselves about devotional service, and to do this they pretend to ask questions.
85. Tell me where Your doubt lies, and I will explain as far as I am able."
86. Gently smiling, the king of Vaikuntha then recited a verse that had eight syllables in each line.
87. The Lord said (quoting Śrīmad-Bhāgavatam 1.7.10):

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaiktukīm bhaktim
ittham-bhūta-guṇo hariḥ

All different varieties of ātmārāmas (those who take pleasure in ātmā, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service to the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

88. Then, in the presence of Lord Caitanya, who is the master of Goddess Sarasvatī, and by His mercy, Sārvabhauma began to explain this verse.
89. Sārvabhauma said, This verse means that devotion to Lord Kṛṣṇa's feet is the root of all truth.
90. When that devotion is always fully present, then material bondage cannot also be present, either within or without.
91. In this way the liberated souls serve Lord Kṛṣṇa with devotion. The great power of Lord Kṛṣṇa's transcendental qualities is like that.
92. Anyone who chants Lord Kṛṣṇa's name becomes liberated. Anyone who dishonors Lord Kṛṣṇa's name perishes."
93. Rapt in talking of his subject, Sārvabhauma gave many different explanations of this verse.
94. In thirteen different ways he explained that verse. Finally he said, I cannot give any more explanations."
95. Gently smiling, Lord Caitanya said, Everything you said was the truth.
96. Now please listen, and I will give a brief explanation. Are My words right? You decide."
97. saintly Sārvabhauma was very surprised. He thought, To give more explanations is beyond human power!"
98. The Lord's explanations were all original. No one had every thought of them before.
99. Hearing the Lord's explanations, Sārvabhauma was filled with wonder. In his heart he thought, Is this person the Supreme Lord Himself?"
100. After explaining the verse in these ways, Lord Caitanya loudly roared. Then, revealing His true nature, He manifested a six-armed form.
101. Then the Lord said, Sārvabhauma, what do you think? Am I qualified to accept sannyāsa?
102. In your heart do you accept that I am a true sannyāsī? I came here to show Myself to you.
103. Many lifetimes you spent rapt in love for Me. That is why I now show Myself to you.
104. To start the sankīrtana movement I descended to this world. The numberless universes come from Me. They do not come from anyone else.
105. Birth after birth you have been My servant, a servant whose love for Me is pure. That is why I now show Myself to you.
106. I will deliver the devotees and kill the demons. Don't be anxious. Now offer prayers to Me."
107. Gazing at this wonderful six-armed form, a form splendid like millions of suns, saintly Sārvabhauma fell unconscious.
108. Manifesting this six-armed form, Lord Caitanya-Nārāyaṇa roared with bliss.
109. Pleased at heart with Sārvabhauma, the Lord said, Rise." Then He placed His graceful hand on Sārvabhauma's head.
110. Although the touch of the Lord's graceful hand had revived his consciousness, the brāhmaṇa Sārvabhauma was stunned with bliss. He could not speak.

111. Then Lord Caitanya, who is an ocean of mercy, placed His lotus feet over Sārvabhauma's heart.
 112. Now that he had attained the Lord's graceful feet, Sārvabhauma became filled with ecstatic love.
 113. Tightly holding the Lord's lotus feet, and declaring, "Today I have found the thief that stole my heart", he wept with love and bliss.
 114. Holding the wonderful lotus feet that are Goddess Lakṣmī's great treasure, Sārvabhauma loudly wept.
 115. He said, Sri Kṛṣṇa Caitanya! My Lord! Master of my life! Lord, please place Your glance on fallen me.
 116. Not understanding Your inconceivable pure heart, sinful I tried to teach religion to You.
 117. My Lord, who, beginning with the great kings of yoga, is not bewildered by Your Māyā?
 118. Why should You not have the power to bewilder me? Lord, please give me loving devotion to Your feet.
 119. Glory, glory to Sri Kṛṣṇa Caitanya, the master of my life! Glory, glory to the Lord come from saintly Saci's womb!
 120. Glory, glory to Sri Kṛṣṇa Caitanya, the life of all! Glory, glory to the Lord who protects the Vedas, brāhmaṇas, devotees, and principles of religion!
 121. Glory, glory to the master of Vaikuntha and all the worlds! Glory glory to the best of the sannyāsīs, a sannyāsī whose form is pure and spiritual!"
 122. Speaking verse after verse, intelligent and saintly Sārvabhauma again and again glorified the Lord.
 123. He said:

kālān naṣṭaṁ bhakti-yogaṁ nijarṇ yaḥ
 prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
 āvirbhūtas tasya pādāravinde
 gādham gādham liyatāṁ citta-bhṛṅgaḥ

Let my consciousness, which like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."*

124-125. This verse means: May my heart stay at the lotus feet of the Lord who bears the name Sri Kṛṣṇa Caitanya and who, to again reveal the truth of devotional service to Him, a truth that by the power time had become hidden after some days, descended to this world.

126. Then Sārvabhauma said:

vairāgya-vidyā-nija-bhakti-yoga-
 śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
 śrī-kṛṣṇa-caitanya-śarīra-dhārī
 kṛpāmbudhir yas tam ahaṁ prapadye

Let me take shelter of the Supreme Personality of Godhead, Sri Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender at His lotus feet."*

127. This verse means: To teach His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness, the Supreme Personality of Godhead has mercifully descended to this earth.

128. The Supreme Personality of Godhead, the oldest of all persons, now manifests His form of Sri Kṛṣṇa Caitanya. No one in the three worlds is His equal or superior.

129. May the feet, transcendental qualities, and holy names of that Supreme Lord, who is an ocean of mercy, always stay in my heart.

130. Speaking a hundred verses like this as he grasped the Lord's lotus feet, Sārvabhauma glorified Lord Caitanya.

131. He said, To deliver the fallen You have descended to this world. O Lord, I am fallen. Therefore please deliver me also.

132. I am tightly shackled. Education, wealth, and aristocratic family are the shackles that bind me. How will I understand You?

133. O master of all living entities, please be merciful to me. Day and night please stay in my thoughts.

134. Lord, Your pastimes are inconceivable and unapproachable. Unless You reveal the truth about them, who has the power to understand them?

135. Assuming a transcendental wooden form of dāru-brahma, You stay in Jagannātha Purī and happily enjoy many kinds of opulent foods.

136. What You have eaten You give back as Your mercy. You gaze at Yourself and weep.

137. Gazing at Yourself, You become like a wild man. Lord, who knows Your greatness?

138. Only a person who has attained Your mercy can understand You.

139. I am worthless like a pile of ashes. How can I understand You, who bewilder the hearts of Brahmā, Siva, and the demigods?

140. Now that he had attained the Lord's mercy, in a voice charged with emotion Sārvabhauma spoke many plaintive prayers.

141. Hearing these prayers, six-armed Lord Caitanya-Nārāyaṇa smiled and said to Sārvabhauma,

142. Sārvabhauma, listen. You are My eternal associate. That is why you may see My glories.
143. You are the reason I came here. You worshiped Me again and again.
144. I am very pleased by your words glorifying devotional service.
145. I declare that all you said was true. How could anything but the truth come from your mouth?
146-147. Whoever hears or reads the hundreds verse of prayers you have spoken will attain true devotional service without doubt. These prayers will become famous as Sārvabhauma-śataka (Sārvabhauma's hundred prayers).
148. Conceal from the others whatever you have seen of My glories.
149. I forbid you to talk of it as long as I stay on this earth.
150. Lord Nityānanda is My second body. You should devotedly serve His feet.
151. What I have said about Him is very confidential. Only when I reveal the truth can anyone understand Him."
152. After explaining these spiritual truths to Sārvabhauma, Lord Caitanya stopped the manifestation of His opulences and became as He was.
153. Recognizing His Lord, saintly Sārvabhauma was not in external consciousness. He was filled with bliss.
154. Anyone who hears Lord Caitanya's glories crosses beyond the world of birth and death and goes to Lord Caitanya's spiritual abode.
155. Simply by hearing these very confidential descriptions of Lord Kṛṣṇa one goes to Lord Kṛṣṇa.
156. In this way Lord Caitanya delivered Sārvabhauma. In Jagannātha Purī Lord Caitanya enjoyed pastimes of kīrtana.
157. He was always rapt in the bliss of singing and dancing. Day and night tasting the nectar of love for Lord Kṛṣṇa, He knew nothing else.
158. Seeing these wonders, the people of Jagannātha Purī again and again called out, Hari!"
159. He is the moving Jagannātha", the people said. There was not a person that did not forget everything else when he saw Lord Caitanya.
160. Unending sounds of Hari" were always heard in whatever path Lord Caitanya walked.
161. Wherever Lord Caitanya had placed His feet everyone rolled in the dust.
162. Rolling in that dust, the saintly people felt indescribable bliss.
163. The Lord's peerless handsomeness always stole everyone's heart.
164. A flood of bliss always flowed as tears from His graceful eyes. The names Hare Kṛṣṇa!" alone were heard coming from His graceful mouth.
165. His limbs were anointed with sandal paste. His graceful slow motions defeated the motions of graceful wild lions.
166. Walking on the path, the Lord was not in external consciousness. In this way Lord Caitanya enjoyed pastimes of tasting the nectar of devotional service.
167. One day the Lord met Paramānanda Purī, who had just returned from a pilgrimage.
168. Seeing him from afar, Lord Caitanya at once stood up.
169. Enjoying His dear devotee, and then happily dancing and reciting prayers, Lord Caitanya tasted the nectar of ecstatic love.
170. Raising His arms, He called out, Hari! Hari!" With His eyes He gazed at Paramānanda Purī.
171. He said, Today My eyes are fortunate. Today My birth in this world has become fortunate and successful. Today all My pious deeds have borne their fruits."
172. The Lord said, Today My sannyāsa is a success. Today Mādhavendra Purī has appeared before Me."
173. Speaking these words, and embracing him, the Lord sprinkled His dear devotee with tears from His lotus eyes.
174. Forgetting himself as he gazed at the moon of the Lord's graceful face, Paramānanda Purī became filled with bliss
175. After some moments They offered obeisances to each other. Paramānanda Purī was the abode of pure love for Lord Caitanya.
176. Lord Caitanya was very pleased with him. He accepted him as a personal associate and kept him in His association.
177. Having attained his Lord, and now serving His lotus feet, Paramānanda Purī was filled with bliss.
178. Saintly Paramānanda Purī was a dear disciple of Mādhavendra Purī. He was filled with the nectar of ecstatic love.
179. After some more days Svarūpa Dāmodara met the Lord. Day and night he enjoyed pastimes in the Lord's company.
180. Svarūpa Dāmodara's singing was full of nectar. Hearing it, Lord Caitanya would dance.
181. In this Antya-khaṇḍa Svarūpa Dāmodara and Paramānanda Purī attain Lord Caitanya's association.
182. Little by little the Lord's eternal associates met Him in Jagannātha Purī.
183. Little by little the Lord's eternal associates that had taken birth in Orissa met the Lord.
184. Pradyumna Miśra, who was spiritual love personified, met the Lord. The two great saints Paramānanda and Rāmānanda also met Him.
185. After some days Dāmodara Paṇḍita and Sri Śaṅkara Paṇḍita also came.
186. Pradyumna Brahmācārī was a great servant of Lord Nṛsiṁha. Lord Nṛsiṁha personally lived in his body.
187. Thinking, Lord Nṛsiṁha now enjoys pastimes in a sannyāsī's form", he stayed near Lord Caitanya.
188. Bhagavān Acārya was a great saint. He did not allow ordinary material news to touch his ears.
189. In this way all the Lord's servants came to His side.
190. When they saw the Lord, all their sufferings perished. In the Lord's company they enjoyed pastimes of kīrtana.
191. Now manifesting the form of a sannyāsī, the king of Vaikuntha performed kīrtana with His devotees.
192. Tasting the nectar of Lord Caitanya, peaceful and saintly Nityānanda would become wild. He could not peacefully remain in one place.
193. Gazing at Lord Jagannātha, Nityānanda suddenly ran to embrace Him. The guards had no power to stop Him.
194. One day He climbed the golden altar and embraced Lord Balarāma.

195. A guard climbed after Him and grabbed Him with both hands. The guard was suddenly thrown back a distance of five or seven hands.

196. Taking the garland from Lord Balarāma's neck, Lord Nityānanda placed it around His own.

197. Wearing the garland, and walking like the king of elephants, Lord Nityānanda left. The guard then thought in his heart,

198. This sannyāsī has strength that is not human strength. Who else could stay in his body after touching Lord Balarāma?

199. I am strong enough to hold and stop a wild elephant. How can a mere human being escape my grip?

200. Although I tightly held this person with both my hands, I was thrown away like a blade of grass."

201. Thinking in this way, the saintly guard was very humble when next he saw Lord Nityānanda.

202. Nityānanda, who was always like a child, affectionately embraced the guard.

203. One day Lord Caitanya, the husband of Goddess Lakṣmī, went to the seashore and sat down.

204. Gazing at that beautiful places by the seashore, Lord Caitanya was very pleased.

205. The moon shone. The southern breeze blew. Lord Caitanya sat down by the seashore.

206. His graceful face and limbs were splendid with sandal paste. With His graceful mouth He chanted, Hare Kṛṣṇa!" without stop.

207. His charming chest was covered with a flower garland. In the four directions His followers surrounded Him.

208. Smiling, the Lord looked at the beauty of the ocean waves at night.

209. The saintly ocean now attained the same good fortune the Gaṅgā and Yamunā attained in the past.

210. Accompanied by His associates, the king of Vaikuntha stayed by the ocean's shore.

211. The whole night the Lord performed a wild and joyful kīrtana by the ocean's shore.

212. Tasting the nectar of love for a person who is actually Himself, Lord Caitanya, the learned paṇḍita of wild dancing, danced wildly. Meanwhile the devotees all swam in an ocean of bliss.

213. The Lord manifested tears, trembling, perspiration, roaring, and shouting. The hairs of His body stood erect Moment after moment He manifested different kinds of ecstatic symptoms.

214. All the different kinds of devotional ecstasy met on Lord Caitanya's body. Fully manifested, they stayed there.

215. The different devotional ecstasies all assumed forms. They were all partial incarnations of the Lord. They were full of all knowledge.

216. Rapt in the ecstasy a Vaiṣṇava feels, the Supreme Personality of Godhead danced. Knowing this, the devotees all stayed by His side.

217. Not for a moment did Lord Caitanya feel even half a sesame seed's worth of loving separation from the Lord.

218. No one else can manifest even a little of the power that Lord Caitanya manifested in His pastimes.

219. Nothing is impossible for Him. All the Vedas proclaim this truth of the Supreme Personality of Godhead.

220. No one else in the numberless universes can manifest the ecstatic love Lord Caitanya manifested.

221. No one else can manifest ecstatic love like what Lord Caitanya manifested.

222. Only persons who have attained the Lord's merciful glance have the power to understand Him.

223. Persons who completely surrender to the Lord and serve Him with devotion break apart the bonds of repeated birth and death.

224-225. The Supreme Personality of Godhead, whom Brahmā, Siva, and all the demigods meditate on in their hearts, now enjoyed pastimes of ecstatic love as He danced with His devotees.

226. I offer my respectful obeisances to all the devotees who enjoyed pastimes of kīrtana with Lord Caitanya.

227. In this way charming Lord Caitanya spent the whole night dancing by the seashore.

228. Gadādhara always stayed with the Lord. Never was the Lord apart from Gadādhara.

229. Whether eating, sleeping, or walking about, Gadādhara served Lord Caitanya at every moment.

230. Gadādhara would read Śrīmad-Bhāgavatam to the Lord. Listening, the Lord would become wild by tasting the nectar of ecstatic love.

231. Simply by hearing Gadādhara's voice the Lord became happy. Accompanied by Gadādhara, the Lord visited the homes of the Vaiṣṇavas.

232. One day the Lord went to Paramānanda Purī's monastery and sat down next to him.

233. The Lord was very pleased with Paramānanda Purī. They were close friends, like Kṛṣṇa and Arjuna.

234. They conversed about the secrets of Lord Kṛṣṇa. The Lord always enjoyed Paramānanda Purī's company.

235. The water in Paramānanda Purī's well was not good. Lord Caitanya, the all-pervading Supersoul, knew all about it.

236. Lord Caitanya asked Paramānanda, How is the water in your well. Please tell. I will listen."

237. Paramānanda Purī replied, The well is very bad. The water is horrible. It is mud personified."

238. Hearing this, Lord Caitanya said, Alas! Alas!" He said, Lord Jagannātha is a miser.

239. Anyone who touches the water of Paramānanda's well becomes free of all sins.

240. Lord Jagannātha's Māyā ruined this water so no one will drink it."

241. After speaking these words, Lord Caitanya stood up, raised both His arms, and said,

§ 242. O Jagannātha, O great master, please grant this boon to Me. Please make the Gaṅgā flow into this well.

243. Please order the Bhogavatī Gaṅgā to flow from Pātāla-loka into this well."

244. Hearing Lord Caitanya's words, all the devotees loudly called out, Hari!"

245. After some moments Lord Caitanya went home and all the devotees went to sleep.

246. Placing that order on her head, Goddess Gaṅgā then entered the well and filled it.

247. When they rose the next morning, everyone saw a great wonder. The well was now filled with very clear and pure water.

248. Seeing this wonder, the devotees called out, Hari!" Paramānanda Purī fainted with joy.

249. Saying that Goddess Gaṅgā had entered it, everyone circumambulated the well.

250. Hearing of this, Lord Caitanya came. With a happy heart he looked at the water.

251-252. Lord Caitanya said, O devotees, please hear. Anyone who drinks this water or uses it to bathe attains the result of bathing in the Gaṅgā. That is the truth. It is the truth. That person will attain very pure love and devotion to Lord Kṛṣṇa.

253. Hearing the Lord's words, all the devotees loudly called out, Hari!"

254. Then Lord Caitanya very happily drank and bathed in the splendid transcendental water of Paramānanda Purī's well.

255. Then Lord Caitanya said, Please know that I came to this earth only because I love Paramānanda Purī Gosvāmī.

256. I am Paramānanda Purī Gosvāmī's property. It is not otherwise. Paramānanda Purī can sell Me anywhere.

257. Anyone who once sees Paramānanda Purī will attain ecstatic love for Lord Kṛṣṇa."

258. After praising Paramānanda Purī and blessing his well, Lord Caitanya returned to His own home.

259. The Supreme Personality of Godhead always glorifies His devotees. Who is such an ingrate that he would not worship such a Supreme Lord?

260. To protect His devotees, the Supreme Lord descends to this world. He always enjoys pastimes with His devotees.

261. To protect His devotees, He will do what should not be done. That He killed Vālī for Sugrīva's sake is the proof of this.

262. The Supreme Lord happily serves His servants. Although He is never defeated by anyone, the lion that is Lord Caitanya allows Himself to be defeated by His devotees.

263. Accompanied by His devotees, the king of Vaikuntha enjoyed pastimes of kīrtana by the ocean's shore.

264. Sitting by the ocean's shore, Lord Caitanya played in the blissful ocean of devotional service.

265. Because Goddess Lakṣmī was born in its waters, the ocean became glorious again when the Supreme Lord descended as Sri Caitanya.

266. By bathing in the ocean there, the people of Jagannātha Purī wash away all their sins.

267. That is why Goddess Gaṅgā flows so swiftly to meet the glorious ocean at that place.

268. Sitting by the shore, Lord Caitanya made the ocean fortunate and glorious.

269. When Lord Caitanya came to Jagannātha Purī, King Pratāparudra was not in Orissa.

270. The king was fighting a war with Vijayanagara. Therefore at that time he did not see Lord Caitanya.

271. After staying for some days at Jagannātha Purī, Lord Caitanya happily returned to West Bengal.

272. Filled with love for the Gaṅgā, Lord Caitanya quickly returned to West Bengal.

273. Sārvabhauma had a brother named Vidyā-vācaspati, who was peaceful, austere, religious, and very fortunate.

274. Accompanied by His associates, Lord Caitanya suddenly arrived at Vidyā-vācaspati's home.

275. Attaining the king of Vaikuntha as a guest in his home, Vidyā-vācaspati at once offered daṇḍavat obeisances.

276. Great bliss filled that brāhmaṇa's body. He did not know what he should do.

277. Embracing him, Lord Caitanya said, Please hear My words.

278. In My heart I have decided to go to Mathurā. But first, for some days I will bathe in the Gaṅgā.

279. Secretly staying at your home, for some days I will bathe in the Gaṅgā.

280. Then finally I will go to Mathurā. If you wish to see Me, you must help Me in this."

281. Hearing the Lord's words, with a humble heart Vidyā-vācaspati spoke.

282. The brāhmaṇa said, The many generations of my family have now become fortunate, for I have attained the dust of Your feet.

283. Everything in my house is Yours. Please happily stay here. No one will know."

284. Hearing these words, the Lord became happy. For some days He stayed at that glorious place.

285. How can the sun be hidden? Soon everyone heard that Lord Caitanya had come.

286. In Navadvīpa and other places everyone said, The crest-jewel of saṁnyāsis now stays at Vidyā-vācaspati's home."

287. Hearing these words everyone felt great joy in their hearts. It was as if in their present bodies they were all transported to Vaikuntha.

288. Forgetting wives, children, bodies, homes, and all else, everyone joyfully chanted, Hari! Hari!"

289. Everyone embraced everyone else's. They said, Look, let us go to His feet."

290. Speaking in this way, everyone was filled with joy. No one said anything about elders going in front or behind.

291. Chanting, Hari! Hari!", numberless millions of people went to see Lord Caitanya.

292. When the roads, filled with people, became impassable, many cut through the jungles to see the Lord.

293. O my brothers, hear. Please hear these pastimes of Lord Caitanya, pastimes where the Lord delivered all living entities.

294. Breaking through thorny thickets, the people ran to see the Lord. Filled with bliss, no one felt any trouble.

295. In a moment the great crowds of people made their own splendid pathway through the jungles.

296. Chanting, Hari!", the people came from every direction. By all of this Lord Caitanya was very pleased.

297. Someone said, I will grasp His feet and beg that He break the bonds that hold me to this world."

298. Another person said, When I see Him with my eyes, I will attain everything. Why should I ask for anything more than that?"

299. Another person said, I did not know His glories, so I blasphemed Him. My blasphemy had no limit.

300. Holding His lotus feet to my heart, I will beg that He kill all my sins and offenses."

301. Another person said, My son is a compulsive gambler. I will pray for the boon that my son will no longer gamble."

302. Another person said, I will ask for the boon that my body and mind may never leave His lotus feet."

303. Another person said, Glorious, glorious is the boon I will ask. I will ask that I will never forget fair and handsome Lord Caitanya."

304. In these ways the people talked as they traveled. Their hearts were filled with bliss.

305. In a moment all these people came to the ferry-landing. The ferrymen then fell into a great calamity.

306. Thousands and thousands of people tried to climb into one boat. In a moment even the big big boats fell apart.

307. Giving their extra clothing to the ferrymen, many people happily swam to the other side.

308. Not able to cross in a boat, many people devised other ways to cross. Some held large clay jars to their chests and floated across.

309. Some floated across on banana-trunk rafts. Some happily swam across.

310. In the four directions everyone chanted, Hari!" Hearing this chanting, it seemed the whole material universe would break into pieces.

311. Vidyā-vācaspati meanwhile had gathered many boats.

312. No one waited for the boats. Everyone crossed in whatever way he could.

313. Lord Caitanya had attracted the hearts of all. But for Him, who has the power to do that?

314. Crossing the Gaṅgā in this way, everyone grasped Vidyā-vācaspati's feet.

315. They said, You are very saintly and fortunate, for Lord Caitanya now stays in your home.

316. Who has the power to describe your good fortune? Please deliver all of us.

317. We are all sinners fallen into the well of repeated birth and death. We have not seen the Lord.

318. Please show to us the Lord's feet. Then we sinners will attain the goal of life."

319. Seeing the people's anxiety to see the Lord, the noble-hearted brāhmaṇa Vidyā-vācaspati shed tears of joy.

320. Taking them with him, he went to the house where the Lord stayed. Thousands and millions of people made a great tumult of chanting the names of Lord Hari.

321. The names of Lord Hari alone stayed on everyone's mouth. No other word was spoken or heard.

322. Then Lord Caitanya, who is an ocean of mercy, stood up before everyone.

323. Hearing the chanting of Lord Hari's names, and conquered by the people's good fortune, Lord Caitanya very happily came outside.

324. Lord Caitanya's form was very handsome and enchanting. No other form could compare with it.

325. Lord Caitanya's face was always handsome and cheerful. His two graceful eyes were flooded with tears of joy.

326. The devotees had anointed His graceful limbs with sandal paste. His chest was covered with a great flower-garland. His motions were like those of a graceful elephant.

327. Raising His two graceful knee-length arms, He roared like a lion, Hari!"

328. Gazing at the Lord, the people in the four directions chanted, Hari!" and happily danced.

329. Falling to the ground, they offered daṇḍavat obeisances. Plunged in bliss, they chanted, Hari! Hari!"

330. Raising their arms, everyone prayed, Lord, please deliver us sinners!"

331. Smiling, the Lord blessed everyone, Always remember Lord Kṛṣṇa.

332. Chant, 'Kṛṣṇa!' Worship Kṛṣṇa. Hear Kṛṣṇa's name. Make Lord Kṛṣṇa your whole life, your wealth, your very breath."

333. Hearing this blessing, everyone chanted, Hari!" Their voices choked with emotion, everyone offered prayers again and again.

334. They said, To deliver the world You descended to this world. In this hidden form You appeared in Saci's womb in Navadvīpa.

335. We are all sinners. We did not recognize You. We fell into a blind well.

336. O ocean of mercy, O Lord who does good to others, please be merciful to us, so we will never forget You."

337. In this way offering prayers, the people in all the directions pleased Lord Caitanya.

338. The village became filled with people. There was no room in either the middle or in the outskirts of the village.

339. Anxious to see the Lord, thousands and thousands of people tried to climb a single tree.

340. How many people climbed the roofs of houses? It is only by the Lord's will that those houses did not collapse.

341. Gazing at the Lord's graceful moonlike face, everyone called out, Hari!" They roared like lions.

342. From the different directions the people again and again gazed at the Lord's graceful face. No one returned to his home.

343. After enjoying many pastimes in this way, the Lord slipped away and went to Kuliyā-nagara.

344. Not telling Vidyā-vācaspati, the Lord left with His associates.

345. When the king of Vaikuntha left for Kuliyā-nagara, everyone became tormented with grief.

346. Vidyā-vācaspati looked in the four directions. Where did the Lord go? He had no power to see.

347. Searching for but not finding the Lord, Vidyā-vācaspati loudly wept.

348. In their hearts everyone thought, The Lord must have gone inside the house."

349. Thinking that the Lord would hear the names of Lord Hari and then come outside, everyone made a great tumult of chanting Lord Hari's names.

350. Millions and millions of people chanted Lord Hari's names. The chanting filled Svargaloka, Martyaloka, Pātāla-loka, and all the worlds.

351. After some moments Vidyā-vācaspati came outside and told everyone what the Lord had done.

352. He said, The jewel of the sannyāsīs has cheated us sinners and gone away. At what time of the night did He go? In what direction did He go? I do not know.

353. My brothers, I tell you the truth. I do not know to what village Lord Caitanya went."

354. Trust in what Vidyā-vācaspati said did not take birth in the people's hearts.

355. Everyone cheerfully thought, Seeing the great crowds, the Lord is hiding inside the house."

356. Someone privately told Vidyā-vācaspati, I am alone. Show the Lord to me."

357. Everyone grasped Vidyā-vācaspati's feet and said, Just one time let us see Him with our own eyes.

358. Then we will all happily return to our homes. Please go to the Lord and tell Him these words.

359. He will not disobey your words. In this way we sinners will gaze on Him."

360. Again Vidyā-vācaspati explained what had happened, but in their hearts no one believed him.

361. Still not seeing the Lord, after some time the people spoke harshly to Vidyā-vācaspati.

362. They said, In his house Vidyā-vācaspati hides the jewel of the sannyāsis. Then he comes and tells us lies.

363. Why should he be unhappy if we become liberated? Why should he be happy only with his own liberation?"

364. Someone else said, A saintly person is merciful. He wants to liberate everyone.

365. An ordinary person thinks, 'Let good things happen to me.' But a saintly person, uninterested in his own welfare, tries to save others."

366. Someone else said, Even in ordinary activities, if a person gets many candies and then eats them all himself, his action is considered an offense.

367. This person has found the Supreme Lord Himself, the sweetest thing in the three worlds, and now he wants to be the only one to enjoy Him."

368. Then someone else said, This brāhmaṇa is a cheater at heart. He will not be merciful and do good to others."

369. On the one side, Vidyā-vācaspati was tormented by separation from the Lord, and on the other side everyone was speaking badly of him.

370. In these two ways that generous brāhmaṇa suffered. He did not know what remedy would cure his sufferings.

371. Suddenly a brāhmaṇa came and whispered in Vidyā-vācaspati's ear,

372. Lord Caitanya went to Kuliya-nagara. Think what now you will do."

373. Hearing these words, Vidyā-vācaspati happily embraced the brāhmaṇa.

374. At once he went to everyone and told them the secret.

375. He said, Unaware of the truth, you accused me, saying that I was hiding the Lord.

376. I have heard that the Lord is now in Kuliya-nagara. A brāhmaṇa just now came and told me this.

377. Let us go there. If these words are the truth, then all of you please declare that I am a true brāhmaṇa."

378. Calling out, Hari!", in a moment everyone very happily left with Vidyā-vācaspati.

379. In every direction there was a great sound of The jewel of sannyāsis went to Kuliya-nagara!"

380. Hearing this news, many people in Nadiyā crossed the Gaṅgā and went to Kuliya.

381. The crowd that traveled from Vidyā-vācaspati's village was now millions and millions of times larger.

382. Even Ananta Sesa with His thousands of mouths has no power to describe how many people were drawn to Kuliya.

383. From where did these thousands and millions of people come? How did they all cross the Gaṅgā? I do not know.

384. How many boats sank in the middle of the Gaṅgā? Even when that happened, no one died.

385. As they sank the boats would suddenly hit dry land. All this was arranged by Lord Caitanya's merciful will.

386. Anyone who once sings Lord Caitanya's name or virtues at once crosses the ocean of repeated birth and death, an ocean that becomes like a calf's-hoofprint mud-puddle.

387. Why, then, should be surprising that everyone successfully crossed the Gaṅgā as they went to directly see Lord Caitanya?

388. Thousands and millions of people happily swam across the Gaṅgā.

389. Coming to the other side, they embraced each other and called out, Hari!"

390. How much money did the ferrymen earn? How many marketplaces and bazaars suddenly sprang into existence? How many people were there?

391. Whatever one wished in the four directions one could buy there. How many people were there? I do not know.

392. The towns, villages, and farmlands were all filled with people. No place was empty.

393. Numberless millions of people made a great sound of Hari!" Still, Lord Caitanya, the jewel of the sannyāsis, did not come out. He remained in hiding.

394. Where was Lord Caitanya hiding? Searching and searching, Vidyā-vācaspati could not find Him.

395. After some time of searching for and calling out to the Lord, Vidyā-vācaspati finally found Lord Caitanya.

396. When the Lord was in sight, Vidyā-vācaspati, the son of Viśārada at once fell to the ground and offered daṇḍavat obeisances.

397. Again and again he recited verses describing Lord Caitanya's descent to this world. Again and again he bowed down.

398. He said, To deliver the whole world You have come in the form of Lord Caitanya. You have already delivered everyone who has fallen into the well of birth and death.

399. O Lord Caitanya, Your mercy is like the ocean. Birth after birth please always stay in my heart.

400. Seeing the whole world plunged in the ocean of birth and death, again and again You mercifully shower ecstatic spiritual love upon it.

401. O peerlessly merciful Lord Caitanya, please always appear in my heart."

402. Again and again reciting verses like these, Vidyā-vācaspati glorified the Lord. Again and again he offered daṇḍavat obeisances.

403. I offer my respectful obeisances to Viśārada, whose two sons were Sārvabhauma and Vidyā-vācaspati.

404. Lord Caitanya cast a merciful glance at Vidyā-vācaspati. Then Vidyā-vācaspati began to speak.

405. Offering daṇḍavat obeisances, and then folding his hands, Vidyā-vācaspati said, O noble-hearted Lord, please hear

my request.

406. You are exalted, blissful, and supremely independent. You do whatever You wish.

407. You go wherever You wish. Only if You reveal Yourself can anyone know You.

408. Your heart establishes what is good. What rule or prohibition must You follow?

409. All these people do not know this truth about You. In their hearts they criticize me. They say I am cruel.

410. Not knowing the truth, the people say that I am hiding You in my house.

411. For half a sesame seed's worth of time, O Lord, please come outside. Then the people will say that I am a true brāhmaṇa."

412. Smiling at the brāhmaṇa's words, by His own will Lord Caitanya at once went outside.

413. Seeing that the Lord had come outside, everyone became plunged in an ocean of bliss.

414. From the four directions the people offered daṇḍavat obeisances. Then they spoke many prayers, whatever was in their hearts.

415. Numberless millions of people chanted the holy names of Lord Hari. Everyone was plunged in an ocean of bliss.

416. In place after place, thousands and thousands of groups joyfully sang kīrtana.

417. In this way Lord Caitanya, the jewel of the sannyāsīs, day and night filled all the worlds with the blissful names of Lord Kṛṣṇa.

418. By tasting a portion of a drop of that happiness, Brahmaloḥa, Sivaloka, and the other higher worlds became free of all sufferings.

419. By tasting a drop of that happiness, the kings of the yogīs and kings of the sages became wild with bliss.

Manifesting the form of a sannyāsī, Lord Kṛṣṇa was then present on the earth.

420-421. The sinners who say there is no evidence to prove the existence of a supreme, all-powerful God, are very pathetic. Everyone should feel sorry for them. Their birth, pious deeds, education, and brahminical virtues are all useless.

422. O my brothers, worship, worship Lord Caitanya's feet. By hearing about Lord Caitanya one breaks the bonds of ignorance.

423. Simply by remembering Him one becomes free of all sufferings. Therefore worship, worship the feet of He who is the jewel of sannyāsīs.

424. Seeing the great saṅkīrtana in four directions, Lord Caitanya and His associates swam in bliss.

425. Lord Caitanya wept a flood of tears of joy. It was as if the Gaṅgā were flowing in the four directions at once.

426. Lord Caitanya was overwhelmed with the bliss of saṅkīrtana. He was not in external consciousness.

427. Lord Caitanya joyfully danced with the saṅkīrtana groups He saw before Him.

428. Everyone thought themselves very fortunate that they could assist Lord Caitanya in His pastimes.

429. Lord Nityānanda was the most agitated with ecstatic love. He embraced Lord Caitanya and made Him dance.

430. Overcome with bliss and love, Lord Nityānanda danced with Lord Caitanya.

431. Roaring like a lion, Lord Caitanya danced. Anyone who hears that sound finds his sufferings broken to pieces.

432. In the past, when he tasted the nectar of that Supreme Lord, Siva became intoxicated and unaware that clothes no longer covered His body. That same Supreme Personality of Godhead now danced among the people.

433. Tasting the nectar of ecstatic love the Supreme Personality of Godhead, the controller of the numberless universes, now danced on the earth.

434. The Supreme Personality of Godhead, whom all the demigods yearn to see, now danced before everyone.

435. In this way the people floated in great bliss. Lord Caitanya's appearance delivered the entire world.

436. From the ten directions everyone gazed at the Lord as He danced.

437. Lord Caitanya was not in external consciousness. Tasting the nectar of ecstatic love, He had become wild. Gazing at Him, everyone became plunged in an ocean of bliss.

438. When Lord Caitanya came to Kuliyā, the sinners, lowly people, ordinary people, and great devotees all became delivered.

439. Simply by hearing of Lord Caitanya's coming to Kuliyā-grāma, one breaks all the bonds of karma.

440. By allowing everyone to see Him, Lord Caitanya made everyone joyful at heart.

441. Staying outside, Lord Caitanya sat down with His associates.

442. At that time a brāhmaṇa approached and tightly grasped the Lord's feet.

443. The brāhmaṇa said, Lord, I have one request. If You give me a moment, I will tell it.

444. Unaware of the glory of devotional service, I committed many sins. I blasphemed many Vaiṣṇavas.

445. I would say, 'How, in Kali-yuga, is it possible for anyone to be a true Vaiṣṇava? How can anyone truly sing kīrtana?' Moment after moment I blasphemed many Vaiṣṇavas in this way.

446. Moment after moment remembering these sins, my heart burns with grief.

447. O lion who delivers all the worlds, please tell me how I can break my sins into pieces."

448. Hearing the brāhmaṇa's sincere words, Lord Caitanya smiled and spoke this remedy:

449-450. O brāhmaṇa, please listen. If with his own mouth a person drinks poison, and then, with the same mouth, also drinks the nectar of immortality, then the poison will wither away, and the nectar will make that person's body immortal. Please hear this explanation.

451. Not knowing what was happening, you blasphemed Vaiṣṇavas. In this way you drank poison.

452. With your mouth you should now always drink the nectar of Lord Kṛṣṇa's holy names and qualities.

453. The same mouth that once blasphemed Vaiṣṇavas should now sing their praises.

454. O brāhmaṇa, in poetry and songs you should sing the glories of the devotees.

455. By drinking the nectar of Lord Kṛṣṇa's glories, you will counteract the poison of blasphemy.

456-458. What I say is the truth. If a person who unwittingly commits blasphemy stops blaspheming others and

instead praises Lord Viṣṇu and the Vaiṣṇavas, then that person will destroy all his sins. That is the right way to destroy them. Millions of rituals of atonement will not destroy them.

459. O brāhmaṇa, go and sing the glories of the devotees. Then you will become free of all sins."

460. Hearing these words from the Lord's graceful mouth, the Vaiṣṇavas called out, Jaya! Jaya! Hari!"

461. In this way Lord Caitanya described the best atonement for the sin of blasphemy.

462. Any sinner who, not honoring Lord Caitanya's order, blasphemes the Vaiṣṇavas will be plunged in an ocean of sufferings.

463. Anyone who honors Lord Caitanya's order as the essence of the Vedas will become happy. He will cross the ocean of repeated birth and death.

464. In this way Lord Caitanya described the truth to that brāhmaṇa. The next moment Devānanda Paṇḍita approached the Lord.

465-466. When Lord Caitanya was enjoying pastimes as a householder, Devānanda Paṇḍita did not have faith in Him. For that reason he did not see the Lord.

467. He was qualified to see the Lord. Why did he not see Him? The reason lies in Lord Kṛṣṇa Himself.

468. After the Lord accepted sannyāsa and went away, by good fortune Devānanda met Vakreśvara Paṇḍita.

469. Vakreśvara Paṇḍita was a very dear associate of Lord Caitanya. Simply by hearing about Vakreśvara all the world becomes purified.

470. He was the personification of eternal love for Lord Kṛṣṇa. He was always in ecstasy. When he danced the demigods and demons became enthralled.

471. He manifested tears, trembling, perspiration, laughter, roaring, standing up of the body's hairs, becoming pale, fainting, and many other symptoms of ecstasy.

472. By Lord Caitanya's mercy all the symptoms of ecstasy entered Vakreśvara's body when he danced.

473. Vakreśvara Paṇḍita felt very intense ecstasy. Who has the power to describe his ecstasies?

474. By divine arrangement, and attracted by the nectar of ecstatic love, Vakreśvara Paṇḍita stayed for some time at Devānanda Paṇḍita's āśrama.

475-476. Seeing Vakreśvara's bodily effulgence and great devotion to Lord Viṣṇu, devotion without equal in the three worlds, Devānanda Paṇḍita became very happy at heart. With sincere love he served Vakreśvara Paṇḍita.

477-478. When Vakreśvara danced, Devānanda, stick in hand, walked about to keep the crowds back. When Vakreśvara was about to faint in ecstasy, Devānanda caught him and kept him on his lap.

479. With respectful devotion in his heart, he took the dust from Vakreśvara's body and smeared it on his own body.

480. Seeing his glory, Devānanda stayed with Vakreśvara. In this way faith in Lord Caitanya was born within Devānanda.

481. This story bears witness to the truth of what the Purāṇas say is the fruit of serving a Vaiṣṇava. Even today everyone can see that this fruit comes.

482. From his very birth Devānanda was religious, renounced, and learned. He lectured on Śrīmad-Bhāgavatam. He did not lecture on any other book.

483. He was peaceful, self-controlled, a victor over his senses, and not greedy for material things. What virtue did he not possess?

484. Still, he did not have faith in Lord Caitanya. By Vakreśvara's mercy, his misconceptions were destroyed.

485. Service to the Vaiṣṇavas is more important than even service to Lord Kṛṣṇa." This truth Śrīmad-Bhāgavatam and all other scriptures affirm very emphatically.

486. In the scriptures it is said:

siddhir bhavati vā neti

saṁśayo 'cyuta-sevinām

niḥśaṁsayo 'stu tad-bhakta-

paricaryā-ratātmanām

The servants of the infallible Supreme Personality of Godhead may or may not attain perfection. There is some doubt. But for the servants of the Lord's devotees there is no doubt."

487. Therefore service to the Vaiṣṇavas is the great means of spiritual advancement. By serving the devotees one attains Lord Kṛṣṇa.

488. Therefore because of his association with Vakreśvara Paṇḍita, Devānanda Paṇḍita lovingly went to see Lord Caitanya.

489. As Lord Caitanya sat, Devānanda approached.

490. Devānanda offered daṇḍavat obeisances. Hesitating, he stayed back.

491. Seeing him, Lord Caitanya was pleased. He made him sit close by.

492. Forgiving his previous offenses, Lord Caitanya gave His mercy.

493. Lord Caitanya said, You served Vakreśvara. Therefore you may approach Me.

494. Vakreśvara Paṇḍita is the Supreme Lord's spiritual potency. Anyone who devotedly serves him attains Lord Kṛṣṇa.

495. Lord Kṛṣṇa makes His home in Vakreśvara's heart. When Vakreśvara dances, Lord Kṛṣṇa dances also.

496. If Vakreśvara stays in any place, that place becomes all holy places. It becomes Vaikuntha."

497. Hearing the Lord's words, Devānanda folded his hands and prayed,

498. O merciful Lord, to deliver the entire world You appeared in Navadvīpa.

499. I am a great sinner. Because of my past sins I did not understand who You really are. I was cheated of the spiritual bliss that comes from You.

500. You are naturally merciful to all living entities. Therefore I beg You: May I always feel spiritual love for You.

501. Lord, I place one request at Your feet. Please say what I should do.

502. I am not all-knowing. Still, I lecture on a book meant for persons who know everything. Please say how I should lecture on Śrīmad-Bhāgavatam.

503. How should I explain it? How should I lecture on it? Lord, please tell me."

504. Hearing these words, Lord Caitanya described the glory of Śrīmad-Bhāgavatam. He said,

505. O Śrīmad-Bhāgavatam, please listen, and I will say how to lecture on Śrīmad-Bhāgavatam. Into your mouth you should place only the word bhakti" (devotional service). Don't say any other word.

506. Eternal, imperishable, always-perfect devotional service to Lord Viṣṇu is the sole topic in the beginning, middle, and end of Śrīmad-Bhāgavatam.

507. Devotional service is the great truth in the numberless universes. When all the universes are destroyed, devotional service will remain, perfect and powerful.

508. Easily giving the gift of liberation, Lord Nārāyaṇa conceals devotional service. Without Lord Kṛṣṇa's mercy no one can understand the truth of devotional service.

509. Śrīmad-Bhāgavatam explains the truth of devotional service. No other scripture is Śrīmad-Bhāgavatam's equal.

510-511. As Matsya, Kūrma, and the other incarnations of the Supreme Personality of Godhead sometimes appear before the people and sometimes disappear, in the same way Śrīmad-Bhāgavatam also appears and disappears. It is not a book written by someone.

512. Only by Lord Kṛṣṇa's mercy, and because of Vyāsa's sincere devotion, did Śrīmad-Bhāgavatam appear on Vyāsa's tongue.

513. No one can know all the truths of the Supreme Personality of Godhead. In the same way no one can know all the truths of Śrīmad-Bhāgavatam. This all the scriptures say.

514. Anyone who declares, 'I understand Śrīmad-Bhāgavatam', does not really know the truth of Śrīmad-Bhāgavatam.

515. But an uneducated person who humbly takes shelter of Śrīmad-Bhāgavatam will easily see Śrīmad-Bhāgavatam's true meaning.

516. Śrīmad-Bhāgavatam is made of ecstatic spiritual love. It is Lord Kṛṣṇa's own body. It describes Lord Kṛṣṇa's secret pastimes.

517. After speaking the Vedas and Purāṇas, Vedavyāsa was not happy at heart.

518. But when Śrīmad-Bhāgavatam appeared on his tongue, at once he felt joy in his heart.

519. When reading Śrīmad-Bhāgavatam some people fall into danger. Honestly listen, O brāhmaṇa, and I will tell you about this.

520. When you lecture say that in the beginning, middle, and end of Śrīmad-Bhāgavatam devotional service alone is described.

521. Then you will not commit offense. Then you will feel joy in your thoughts.

522. Every scripture speaks only of devotional service to Lord Kṛṣṇa. But Śrīmad-Bhāgavatam is especially sweet with the nectar of Lord Kṛṣṇa.

523. In this way go and teach. Explain to everyone the nectar of devotional service to Lord Kṛṣṇa."

524. Hearing the Lord's words, Devānanda Paṇḍita offered daṇḍavat obeisances. He knew he had become very fortunate.

525. Again and again he offered obeisances. Then, his heart meditating on the Lord's feet, the brāhmaṇa departed.

526. In this way Lord Caitanya explained to everyone the truth about Śrīmad-Bhāgavatam.

527. Śrīmad-Bhāgavatam teaches devotional alone. In its beginning, middle, and end it teaches nothing else.

528. A person who lectures on Śrīmad-Bhāgavatam, but does not explain it in terms of devotional service, wastes his words. He commits an offense.

529. Śrīmad-Bhāgavatam is the personification of the nectar of devotional service. Anyone who knows this becomes dear to Lord Kṛṣṇa.

530. Inauspiciousness never enters a home where the book Śrīmad-Bhāgavatam is kept.

531. Anyone who worships Śrīmad-Bhāgavatam also worships Lord Kṛṣṇa. Hearing and reading Śrīmad-Bhāgavatam are acts of devotion to Lord Kṛṣṇa.

532. The word Śrīmad-Bhāgavatam" has two meanings. One is the book Śrīmad-Bhāgavatam. The other is a person who has attained Lord Kṛṣṇa's mercy.

533. By regularly worshipping, reading, hearing, or seeing Śrīmad-Bhāgavatam one becomes a person like that, a person who has attained Lord Kṛṣṇa's mercy. That is the truth.

534. When a sinner reads Śrīmad-Bhāgavatam, he does not understand it. He will blaspheme Lord Nityānanda.

535. Lord Nityānanda is the personification of the nectar of devotional service. One who knows this is very fortunate.

536. Moment after moment, with His thousand mouths Lord Nityānanda explains the meaning of Śrīmad-Bhāgavatam.

537. Even today Lord Nityānanda Ananta Sesa is not able to complete His explanations.

538. Even Lord Ananta Sesa cannot come to the end of Śrīmad-Bhāgavatam. It is said that Śrīmad-Bhāgavatam contains the sweetest nectar of pure devotional service.

539. By speaking these words to Devānanda Paṇḍita, Lord Caitanya explained to everyone the truth about Śrīmad-Bhāgavatam.

540. To everyone who came with questions, Lord Caitanya gave perfect answers.
541. In this way Sri Kṛṣṇa Caitanya went to Kuliyā-grāma. There was not a person at that place whom the Lord did not make fortunate and glorious.
542. Gazing at the Lord, everyone became happy. Filling their eyes, everyone gazed at Him again and again.
543. Gazing at the Lord, everyone attained all they desired. Forgetting suffering and grief, they floated in spiritual bliss.
544. Anyone who with a happy heart hears all these pastimes will attain Lord Caitanya's association.
545. It does not matter into what caste he was born. He becomes the best of persons. Anyone who hears the glories of Lord Kṛṣṇa will never meet calamity.
546. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their holy feet.

Chapter Four

Sri Acyutananda-caritra Sri Madhavendra-tithi-puja-varṇana

Description of Sri Acyutananda's Pastimes and the Worship on Sri Madhavendra-tithi

1. Glory, glory to He who is an ocean of mercy! Glory to Lord Caitanya! Glory, glory to He whose feet contain all auspiciousness!
2. Glory, glory to Sri Kṛṣṇa Caitanya, the king of sannyāsīs! Glory, glory to Lord Caitanya's devotees!
3. After delivering everyone, accompanied by His devotees Lord Caitanya set out for Mathurā.
4. He walked on the path by the Gaṅgā's bank. By bathing and drinking, He fulfilled Goddess Gaṅgā's desire.
5. Near Gauḍa, by the Gaṅgā's shore, was a village named Rāmakeli, a village of brāhmaṇas.
6. The Lord went to that holy place. After four or five days no one knew He was there.
7. How long can the sun remain hidden? Soon everyone heard that Lord Caitanya had come there.
8. With happy hearts everyone, including women, children, elders, pious, and impious, came to see Him.
9. The Lord was always rapt in ecstasy. Nothing but pure devotion and ecstatic love pleased Him.
10. He roared, thundered, trembled, and wept. The hairs of His body stood erect. Again and again He stumbled and fell.
11. Again and again He performed kīrtana with the devotees. Not for a moment did He perform even half a sesame seed's worth of any other activity.
12. The Lord very loudly wept. For two miles on the path the people heard Him weeping.
13. Even though they did not understand the nectar of ecstatic devotional service, everyone felt happy when they saw the Lord.
14. From afar everyone offered daṇḍavat obeisances. Gathering together, they loudly sang, Hari! Hari!"
15. Hearing the people chant the holy names of Lord Hari, Lord Caitanya became very happy.
16. Chant! Chant! Chant!", the Lord said, raising His arms. Everyone happily chanted louder.
17. Lord Caitanya manifested so much bliss there that even the Muslims, what to speak of the others, all chanted.
18. Even the Muslims offered daṇḍavat obeisances from afar. Lord Caitanya manifested great mercy.
19. Lord Caitanya always performed saṅkīrtana. He did not do even half a sesame seed's worth of any other activity.
20. From the four directions the people came to see. Gazing at the Lord, who did not feel his heart run to Him?
21. Gathering together, the people chanted the holy names of Lord Hari. In the four directions no one could hear any other sound.
22. The Muslim king's court was nearby. Still, fear did not take birth in anyone's heart.
23. Forgetting all sufferings, sorrows, homes, and duties, everyone fearlessly chanted, Hari!"
24. A policeman went to the Muslim king and said, A sannyāsī has come to Rāmakeli-grāma.
25. he always does kīrtana glorifying some ghost. How many people have come to meet Him? I do not know."
26. The king said, What is this sannyāsi like?
27. Tell me. Tell. What does He eat? What is His name? What is the shape of His body?"
28. The policeman said, Listen. Listen, my lord. This is a wonder I have never seen or heard before.
29. This sannyāsī is very handsome to see. He is equal to Kāmadeva himself. I do not have the power to describe Him.
30. He conquers the splendor of gold. He is very tall. His arms reach to His knees. His navel is very deep.
31. he has a lion's neck, an elephant's shoulders, and lotus eyes. Millions of moons do not equal His face.
32. His lips are gloriously red. His teeth defeat pearls. His knitted eyebrows are like the archer Kāmadeva's bows.
33. His handsome broad chest is anointed with sandal paste. A saffron garment graces His broad hips.
34. His feet are like red lotuses. His ten toenails glisten like ten mirrors.
35. He must have been the king of some country, or the son of some king. He must have attained spiritual knowledge and accepted sannyāsa. Now He travels from place to place.
36. His every limb is soft like butter. Now please hear this wonder. He violently falls to the ground.
37. In half an hour He falls hundreds and hundreds of times. His falls break stone, but still His body is not broken.
38. The hairs on this sannyāsī's body always stand erect. In this way His limbs look like panasa fruits.
39. Moment after moment this sannyāsī trembles. A hundred men have no power to hold Him still.
40. The tears flowing from His two eyes are a wonder to be seen. His tears flow like how many rivers? I have no power to say.

40. Sometimes this sannyāsī loudly laughs. Even after six hours He does not stop.

41. Sometimes, after listening to the kirtana, He falls unconscious. No can revive Him. Everyone becomes frightened.

42. Again and again He raises His arms and chants the names of Lord Hari. He has no desire to eat, sleep, or do anything else.

43. From the four directions people come to see Him. No heart there wishes to go home.

44. How many sannyāsīs, yogīs, and philosophers have I seen? I have never seen or heard of any wonderful person like Him.

§ 45. O great king, I say that this person's arrival makes your country glorious and fortunate.

46. Now no one eats. No one sleeps. No one talks. At every moment everyone enjoys only pastimes of saṅkīrtana."

47. Although he was naturally very passionate and ferocious, when he heard these words the Muslim king felt great wonder in his heart.

48. The wonder-struck king called for Keśava Khān and asked him,

49. Keśava Khān, what is your opinion of the person named Sri Kṛṣṇa Caitanya? Tell me.

50. What is the talk about Him? What kind of man is He? What kind of sannyāsī? You must tell me.

51. From the four directions people come to see Him. Why do they come? Please say what you think."

52. Hearing these words, saintly Keśava Khān became afraid. Hiding his true opinion, he said,

53. Who says He is a great gosvāmī? He's just a sannyāsī beggar. He's just a poor man from another country. He lives under a tree."

54. Then the king said, Don't call Him a poor man. It is a great offense to hear those words with the ear.

55. Everyone should know without doubt that He is the same person the Hindus call 'Kṛṣṇa' and the Muslims call 'Khodā'.

56. In my kingdom everyone follows my order. But in every kingdom everyone places this person's order on their head.

57. In my own kingdom how many enemies try to stop me?

58. If this person were not the Supreme Personality of Godhead, why would these people from every country worship Him with their bodies, words, and thoughts?

59. If for six months I did not pay them, every one of my servants would make many complaints against me.

60. These people arrange for their own eating, and then they serve Him. Who does not gaze on Him with a loving heart?

61. Therefore please know that He is the Supreme Personality of Godhead. That is the truth. Please don't say that he is a 'poor person'."

62-65. The king said, This I say to everyone: If anyone, be he a kazi, or a policeman, or anyone, makes trouble for this sannyāsī, I will personally take away the troublemaker's life. This sannyāsī may go wherever He likes. He may preach whatever He likes from His own scripture. He may happily perform kirtana with all the people. He may do whatever is in His heart."

66. After giving this order, the king retired to the inner rooms of His palace. Thus Lord Caitanya was able to continue His pastimes.

67. This Muslim king was Hussein Shah, who broke many Deities and temples throughout Orissa.

68. Even that Muslim king honored Lord Caitanya. Therefore only a blind person will not honor Lord Caitanya.

69. Though they may shave their heads and wear sannyāsī's garments, these blind people burn in their hearts when they hear Lord Caitanya's glories.

70-72. Anyone who is not happy to hear Lord Caitanya's glories, glories that fill the numberless universes, glories that crush ignorance into powder, glories that make Lakṣmī, Siva, Brahmā, and Ananta Sesa wild with happiness, glories that the four Vedas always sing, finds that all his virtues become faults.

73. If he remembers Lord Caitanya's feet, even a person with no virtues will go to Vaikuntha.

74. O my brothers, listen. Please listen to these pastimes of the Antya-khaṇḍa, pastimes where Lord Kṛṣṇa performed saṅkīrtana.

75. Hearing these truthful words from the king, the saintly people became happy.

76. Meeting in secret, the saintly devotees discussed the situation, saying,

77. The king is a ferocious Muslim. He is always agitated by the mode of ignorance.

78. In Orissa how many millions and millions of Deities and temples did he wildly break?

79. By divine arrangement the mode of goodness is now born in his heart. That is why he now speaks good words to us.

80. But if someone comes and gives him bad advice, then he may again become wicked and ferocious.

81. Aware of this situation, we should tell the sannyāsī, 'Lord, why did You come to see this place?'

82. We should sent Him a letter that says, 'Why should You stay in a village so close to this king?' "

83. Everyone agreed to this plan. A good brāhmaṇa secretly carried the letter.

84. Tasting the nectar of ecstatic love, and always wild with bliss, Lord Caitanya roared and thundered again and again.

85. Gathering together, thousands and millions of people sang Lord Hari's holy names. In their midst Lord Caitanya, the jewel of sannyāsīs, joyfully danced.

86. Not for a moment did anyone say or do anything else. Day and night everyone performed saṅkīrtana.

87. Seeing this, the brāhmaṇa became filled with wonder. There was no opportunity to deliver the letter.

88. Lord Caitanya would not speak even to His close associates. Why would He speak to others?

89. Was it day? Was it night? Was He among friends or strangers? Was He in water? Was He on land? Was He in a village?

90. Lord Caitanya did not know. By tasting the nectar of devotion to a person who was actually His own self, He had

become wild. Day and night He swam in an ocean of love for a person who was actually His own self.

91. Not finding an opportunity to speak to the Lord, the brāhmaṇa spoke to the devotees.

92. The brāhmaṇa said, You are all the close associates of the Lord. When you find the opportunity, please tell the Lord this message:

93. "Why should You stay in a village so close to this king?" All of you please tell Him this message."

94. After speaking these words, and after offering millions of daṇḍavat obeisances to the Lord, the brāhmaṇa left and returned to his home.

95. Hearing these words, the Lord's associates began to worry in their hearts.

96. Still, they could not find an opportunity to tell the Lord. Lord Caitanya did not manifest external consciousness.

97. Raising His two arms, all He would say was, Chant! Chant! Chant 'Hari!' Chant 'Hari!'

98. In the four directions millions and millions of people clapped their hands and joyfully chanted, Hari!"

99-102. The Supreme Personality of Godhead, the remembrance of whose servants' names breaks the bonds of repeated birth and death and throws all obstacles far away, whose potency enables the individual souls to move and act, whom the Vedas describe as the eternal and pure Supreme Brahman", and whose Māyā makes the conditioned souls forget Him, has now descended to the earth to deliver the conditioned souls from the bondage of repeated birth and death by allowing them to taste the nectar of pure devotional service.

103. Who is the king that has the right to rule over Him? Of whom need He fear? The Vedas affirm, Death, time, and their companions are all His servants."

104. By His own wish supremely independent Lord Caitanya, the crest jewel of all persons, performed saṅkīrtana with all the people.

105. If they should be afraid of anyone, the people should be afraid of Lord Caitanya. Still, they were not afraid. From the four directions they came to see Him.

106. Lord Caitanya gave spiritual bliss to everyone. They were not afraid of the king.

107-108. Although the people were not learned in spiritual matters, when they saw Lord Caitanya spiritual bliss was suddenly born in their bodies. Even Yamarāja, the king of death, did not. Why would they be afraid of some king?

109. Again frighten them and again everyone chanted the names of Lord Hari. No other sound was heard in anyone's mouth.

110. Surrounded by everyone, the king of Vaikuntha performed saṅkīrtana in this way.

111. A slight worry then entered the hearts of the Lord's associates. Lord Caitanya, the Supersoul in the hearts of all, became aware of that.

112. Slightly smiling, the Lord came to external consciousness. Breaking the illusion of His devotees, the Lord spoke.

113. The Lord said, Why are you afraid that the king will come to see Me?

114. Anyone who comes to see Me I will see. But not everyone will come to see Me.

115. Why are you afraid at heart? What can the king say that will force Me to go and see him?

116. What power has the king to order Me?

117. Only if I place the words in his mouth will this king say that he wishes to see Me.

118. What power has he to see Me without My will? The Vedas search for Me, but they do not see Me.

119. The devaṛṣis, rājaraṣis, siddhas, Purāṇas, and Mahābhārata search for Me, but they do not see Me.

120. To begin the saṅkīrtana movement I have descended to this world. I will deliver the whole fallen world.

121. My heart does not care whether the people are yavanas or demons. In this yuga everyone will chant My names.

122. I will deliver the untouchables, demons, yavanas, outcastes, women, śūdras, and everyone else.

123. In this yuga I will give to everyone the devotional service that the demigods, sages, and siddhas yearn to attain.

124. But persons intoxicated by learning, wealth, aristocratic family, knowledge, and austerity, will not become My devotees. They commit offenses.

125. In this yuga these people are cheated. They do not understand My transcendental pastimes.

126. In every village and country on this earth My name will be preached.

127. I have come to this earth, but still the people do not search to find Me.

128. Why would this king come to see Me? These words are all false. This I tell you all."

129. Manifesting external consciousness, Lord Caitanya spoke these words. Hearing them, the devotees became happy.

130. Staying for some days in that village, Lord Caitanya fearlessly performed the saṅkīrtana of chanting His own holy names.

131. Who has the power to know the Supreme Lord's desire? He did not go to Mathurā. He turned and went back.

132. He told His devotees, I will go to Lord Jagannātha, the moon of Nīlācala."

133. Saying these words, the supremely blissful and independent Lord, continuing His pastimes of saṅkīrtana, went south.

134. He joyfully continued on the path by the Gaṅgā's bank. After some days He came to Advaita's home.

135. Seeing His son's glory, Advaita turned from His other duties and became rapt in bliss.

136. At that time Lord Caitanya came to Advaita's home.

137. Please happily listen and I will tell the very wonderful story of why Advaita was rapt in bliss in His son's company.

138. Advaita had a worthy son who in this world was known by the name Acyutānanda".

139. One day, by divine arrangement, an exalted sannyāsī came to Advaita Acārya's home.

140. Seeing the sannyāsī, Advaita became very humble. First He bowed down, and then He offered the sannyāsī a sitting place.

141. Advaita said, Gosvāmī, please accept alms." The sannyāsī said, You may offer alms.

142. But first I wish to ask a question of You. The alms I ask is that You answer my question."

143. Advaita Acārya said, Please accept a meal first. Later you may ask questions and we will talk."

§ 144. The sannyāsī said, First I will ask my question." Advaita Acārya said, Ask Me whatever you like."

145. The sannyāsī said, Who is Keśava Bhārati to Lord Caitanya? Please tell me that."

146. In His heart Lord Advaita thought, There are two sides: material and spiritual.

147. Although He has neither father nor mother, the Supreme Personality of Godhead is still called 'Devakīnandana' (the son of Devakī).

148. Although from the spiritual point of view no one can be Lord Caitanya's guru, still everyone says that He has a guru.

149. Why should I begin by talking from the spiritual point of view? First I will speak in ordinary, in material terms."

150. Thinking in this way, Lord Advaita said, Keśava Bhārati is Lord Caitanya's guru.

151. You have seen that Keśava Bhārati is His guru. Why do you ask this question of Me?"

152. The moment Advaita spoke these words, Acyutānanda ran into the room.

153. He was a charming five-year-old boy. His limbs, clothed only by the four directions, were covered with dust from his childhood playing.

154. His every limb was handsome. He was like Kārtikeya. He knew everything. He was very devoted. He held all the power of pure devotional service.

155. Hearing the words, Lord Caitanya's guru", Acyutānanda laughed and laughed. Filled with anger, he said,

156. Father! What are You saying? Say again what You think. You think, 'Lord Caitanya has a guru'?

157. How can You dare to place such words on Your tongue? I do not know the reason.

158. If You place words like those on Your tongue then I think the Kali-yuga has certainly come.

159. Or perhaps Lord Caitanya's Māyā potency, which bewilders Brahmā, Siva, and the demigods, has also bewildered You.

160. I think Lord Viṣṇu's Māyā potency bewilders You. Who has the power to cross over Lord Caitanya's Māyā?

161. If You are not bewildered by Māyā, then why do You say, 'Lord Caitanya has a guru'?

162. By Lord Caitanya's wish the numberless universes enter the pores of Lord Caitanya's body.

163. Lord Caitanya enjoys pastimes on the water. He plays alone. Nothing different from Him exists.

164. many proud sages do not even know where they are.

165. By Lord Caitanya's inconceivable will, Brahmā was playfully born from Lord Caitanya's lotus navel.

166. At that moment Brahmā had no power even to see where he was. At the end Brahmā worshiped Lord Caitanya with unalloyed devotion.

§ 167. Pleased by Brahmā's devotion, Lord Caitanya taught him the truth.

168. Placing Lord Caitanya's order on his head, Brahmā then created the universe and taught everyone what he had learned.

169. Sanaka and the other sages learned that knowledge from Brahmā and mercifully taught it to the whole world.

170. In this way the knowledge was passed down. Why, then, do you say that Lord Caitanya has a guru?

171. You are my father. You are my śikṣā-guru. How will I learn the truth from You? Why did You say all those false things?"

172. After speaking these words, Acyutānanda became silent. Hearing his words, Advaita became filled with bliss.

173. Saying, Son! Son!", Advaita embraced Acyutānanda. With tears of love He sprinkled Acyutānanda's limbs.

174. He said, You are My father. I am your son. Pretending to be My son, You have come here to teach Me.

175. Father, please forgive My offenses against you. Never again will I talk as I did. This I promise you."

176. Hearing himself praised, saintly Acyutānanda became embarrassed. He would not lift his head.

177. Hearing Acyutānanda's words, the sannyāsī at once offered daṇḍavat obeisances.

178. The sannyāsī said, Advaita's son is worthy. As the father is, so is the son. His words are beyond the knowledge of ordinary human beings.

179. The power of the Supreme Personality of Godhead rests in Acyutānanda. It cannot be otherwise. How can such words come from the mouth of a child?

180. The moment when I came to see Advaita is auspicious. With my own eyes I have seen very wonderful glory."

181. After offering respectful obeisances to Advaita and His son, the sannyāsī departed, chanting, Hari! Hari!"

182. That is why I say the Advaita's son was worthy. His only shelter was Lord Caitanya's feet.

183. If someone worships Advaita but rejects Lord Caitanya, then, even if he be Advaita's own son, he must go.

184. Seeing His son's glory, Advaita Acārya abandoned all duties, embraced His son, and wept.

185. He took the dust from His son's limbs and happily smeared it on His own body.

186. Saying, Lord Caitanya's own associate is born in My home!", Lord Advaita clapped His hands and danced.

187. Embracing His son, Lord Advaita danced. No one in the three worlds can know the heights of His devotion.

188. Seeing His son's glory, Advaita was overcome. At that moment everything was very auspicious.

189. Accompanied by His associates, Lord Caitanya came to Advaita's home at that moment.

190. Seeing His worshipable Deity, the master of His life, Advaita fell to the ground and offered daṇḍavat obeisances.

191. Advaita roared, Hari!" Overcome with bliss, He forgot His own body. 192. The women chanted Jaya! Jaya!" Great bliss arose in Advaita's home.

193. Lord Caitanya embraced Advaita to His chest. He sprinkled Advaita's limbs with tears of ecstatic love.

194. Holding Lord Caitanya's feet to His chest, Advaita wept. He was not in external consciousness.

195. In the four directions the devotees wept. How wonderful was the love they felt. I do not have the power to describe it.

196. After some moments becoming peaceful, Advaita humbly offered Lord Caitanya an āsana.
197. Lord Caitanya sat on that glorious āsana. In the four directions were the glorious devotees.
198. Nityānanda and Advaita embraced. Gazing at each other, They became happy at heart.
199. The devotees offered obeisances to Advaita Acārya. With great love Advaita Acārya embraced them all.
200. Except for Vedavyāsa Himself, who has the power to describe the bliss that was born in Advaita's home?
201. In a moment Advaita's small son Acyutānanda offered obeisances to Lord Caitanya's feet.
202. Embracing him, Lord Caitanya covered Acyutānanda's body with tears of love.
203. Lord Caitanya would not let Acyutānanda leave His chest. Acyutānanda clung to the Lord's body.
204. Seeing the Lord's mercy to Acyutānanda, the devotees wept with love.
205. Of all of Lord Caitanya's associates, none was more dear than Acyutānanda. No one was like him.
206. For Nityānanda and Svarūpa Dāmodara, he was as dear as life. He was the foremost disciple of Gadādhara Paṇḍita.
207. Therefore I say that Acyutānanda was a worthy son of Advaita. As the father was, so was the son. It was right that they were together.
208. In this way, accompanied by Lord Advaita's associates, Lord Caitanya plunged in the nectar of spiritual bliss.
209. By Advaita's wish, Lord Caitanya stayed for some days and enjoyed pastimes of sankīrtana in Advaita's home.
210. Overcome with bliss by the Lord of His life's presence in His home, Lord Advaita Acārya did not know where He was.
211. When noble-hearted Advaita became a little peaceful He sent a messenger running to Mother Saci.
212. Taking with him a palanquin, the messenger quickly went to Navadvīpa and told Mother Saci the message.
213. Mother Saci was plunged in a nectar ocean of ecstatic love. What did she say? What did she hear? She was not in external consciousness.
214. When she saw anyone before her she would say, Please tell me the news from Mathurā.
215. How are Kṛṣṇa and Balarāma in Mathurā? What is that sinner Kāṁsa doing now?
216. What is the news of Akrūra, the thief who stole my Kṛṣṇa and Balarāma? Please tell me.
217. I heard that the sinner Kāṁsa died. Is it true that Ugrasena is now king?"
218. Sometimes Mother Saci would call out, Kṛṣṇa! Balarāma! Quickly milk the cows. I will go to sell the milk.
219. Sometimes Mother Saci would grab a stick and say, Grab Him! Grab Him, everyone! The butter-thief flees.
220. Where will You run now? Now I will tie You up." Speaking these words, Mother Saci, now rapt in ecstasy, would run here and there.
221. Seeing a woman come before her, she would say, Come, let us go to the Yamunā and take our baths."
222. Sometimes she would loudly weep. Hearing her weep, any heart would melt.
223. An unbroken stream of tears flowed from her two eyes. Hearing her emotional lament, even stones and dry sticks would split apart.
224. Sometimes, Lord Kṛṣṇa would appear in her meditation. Forgetting who she was, then she would very loudly laugh and laugh.
225. This laughter was very blissful and wonderful. Even after six hours it did not end.
226. Sometimes Mother Saci would faint in ecstasy. For three hours there was no sign of life in her body.
227. Sometimes she trembled. Again and again someone picked her up, and again and again she fell to the ground.
228. Who has ecstatic love for Lord Kṛṣṇa like Mother Saci? No one is like her.
229. Devotion to Kṛṣṇa resides in Lord Kṛṣṇa's transcendental body. It was Lord Kṛṣṇa Himself who gave the power of devotion to Mother Saci.
230. Who has the power to describe the devotional ecstasies Mother Saci felt?
231. Day and night Mother Saci very happily swam in the waves of the ocean of ecstatic love.
232. Whenever she was slightly in external consciousness Mother Saci would worship her deity of Lord Viṣṇu. Please know this for certain.
233. When Mother Saci had thus sat down to worship Lord Kṛṣṇa, the messenger came with the good news.
234. He said, Lord Caitanya has come to Śāntipura. Mother, come quickly and see Him."
235. Hearing this news, Mother Saci became very happy. Then the messenger went to tell the others.
236. When the devotees heard this news of the Lord, their hearts became filled with great joy and love.
237. Taking Mother Saci with him, the Lord's dear devotee Gaṅgādāsa Paṇḍita at once departed.
238. Murāri Gupta and the other devotees all accompanied Mother Saci.
239. Mother Saci quickly came to Śāntipura. Lord Caitanya heard this news.
240. Seeing His mother from afar, Lord Caitanya at once offered daṇḍavat obeisances.
241. Again and again He circumambulated her and offered daṇḍavat obeisances. Again and again He recited prayers.
242. He said, I say You are the mother of the universe. You are pure devotional service personified. Your form is spiritual, beyond the modes of material nature.
243. If you cast a merciful glance on them, the conditioned souls find their hearts have fallen in love with Lord Kṛṣṇa.
244. You are personified pure devotion to Lord Viṣṇu. From you everything has come. You are Lord Viṣṇu's potency.
245. You are Gaṅgā, Devakī, Yaśodā, and Devahūti. You are Pṛṣṇi, Anasūyā, Kauśalyā, and Aditi.
246. From your glance everything arose. You are the protector. By you everything is destroyed.
247. Who has the power to describe you? Your home is in the hearts of all."
248. Reciting verses like these, He offered prayers. The Supreme Personality of Godhead, who is eternal religion personified, offered daṇḍavat obeisances.
249. Who but Lord Kṛṣṇa Himself has the power to be so devoted to father, mother, and guru?
250. Streams of tears of bliss flowed over His limbs. Reciting these verses, He humbly offered obeisances.

251. Simply by seeing Lord Caitanya's face, Mother Saci was at once stunned with bliss.
 252. As Mother Saci remained motionless like a wooden puppet, the king of Vaikuntha joyfully prayed.
 253. The Lord said, Whatever little devotion to Lord Kṛṣṇa I possess has come only from your mercy.
 254. The millions of servants of your servants are more dear to Me than My own life.
 255. Anyone who once remembers you is no longer bound in the world of birth and death.
 256. By touching you Gaṅgā and Tulasī have become glorious and fortunate. That is why they now purify everything.
 257. You have always been My protector. I have no power to repay the debt I owe you.
 258. Your own spiritual virtues will have to be My repayment for the love you gave Me hour after hour."
 259. In this way Lord Caitanya happily offered prayers. Simply by hearing these prayers, the Vaiṣṇavas floated in bliss.
 260. Mother Saci knew her son was Lord Nārāyaṇa descended to the earth, and He could say whatever He wished.
 261. After some moments, Mother Saci said only, Who can understand Your words?
 262-263. As lifeless objects float in the ocean, helplessly carried here and there by the currents, so all conditioned souls float in the ocean of repeated birth and death, carried here and there by Your Māyā.
 264. Son, I reply to Your words by saying that whatever You do is good.
 265. You may recite prayers, circumambulate, and bow down. I know that You will do whatever You wish."
 266. Hearing Mother Saci's words, the devotees made a great sound of Jaya! Jaya!"
 267. Who has the power to describe the great heights of Mother Saci's devotion? Within her womb Lord Caitanya descended to this world.
 268. A person who says the material sound ā-i " (mother) will find, by the power of the word ā-i" that she no longer experiences material sufferings.
 269. Gazing at the Lord, Mother Saci became filled with bliss. Overcome with bliss, the devotees were not in external consciousness.
 270. What human being has the power to describe the bliss they felt?
 271. Mother Saci's bliss made Lord Nityānanda wild. He happily floated in an ocean of bliss.
 272. Reciting prayers that said she was Devakī herself, Lord Advaita offered daṇḍavat obeisances to Mother Saci. His obeisances did not come to an end.
 273-274. Mother Saci's bliss made Haridāsa, Murāri, Śrīgarbha, Nārāyaṇa, Jagadīśa, Gopīnātha, and the other devotees blissful also.
 275. Whoever reads or hears of their bliss will attain a great treasure of pure love for Lord Kṛṣṇa.
 276. Glorious Mother Saci will cook for the Lord." Advaita repeated this order of the Lord.
 277. Mother Saci happily went to cook. With great love she thought, Caitanya is Nārāyaṇa."
 278. How many different kinds of food did Mother Saci prepare? I do not know even the names of the different foods she cooked.
 279. Mother Saci knew the Lord liked śāka, so she cooked twenty different preparations made of śāka.
 280. With a happy heart Mother Saci prepared each kind of food in ten or twenty different ways.
 281. When the cooking was completed, she brought all the foods to the dining room.
 282. Over the rice, vegetables, and other foods she placed tulasī mañjarīs.
 283. She placed the rice, vegetables, and other foods in the four directions, and in the middle she placed a comfortable seat.
 284. Accompanied by His associates, Lord Caitanya came to eat.
 285. Seeing the nice arrangement of rice, vegetables, and other foods, Lord Caitanya at once offered daṇḍavat obeisances.
 286. The Lord said, Even without eating, simply by seeing this food one becomes free of the bonds of birth and death.
 287. How beautiful is this food! Words cannot properly praise it. Simply by smelling the fragrance of this food one attains pure devotion to Lord Kṛṣṇa.
 288. I know that Lord Kṛṣṇa and His associates have certainly accepted this food."
 289. After speaking these words, the Lord circumambulated the food. Then Lord Caitanya-Nṛsimha sat down to eat.
 290. With the Lord's permission, in the four directions the devotees sat to watch Him eat.
 291. Then the king of Vaikuntha ate. Filling her eyes, fortunate and glorious Mother Saci gazed at Him.
 292. One by one, with great pleasure the Lord ate from each kind of food.
 293. Most glorious of all was the śāka vegetable. Again and again the Lord ate that.
 294. Seeing the śāka, the Lord was very pleased. At this the Lord's followers smiled.
 295. Gently smiling, the Lord ate. He told everyone the glories of śāka.
 296. The Lord said, This is the śāka named 'Acyutā'. By eating it one falls in love with Lord Kṛṣṇa.
 297. By eating the śākas named 'patala-vāstuka' and 'kāla', one attains the association of Vaiṣṇavas birth after birth.
 298. By eating the śākas named 'śālīñcā' and 'helāñcā' one becomes free of disease and one also meets Lord Kṛṣṇa.
 299. Again and again praising the glory of śāka in this way, and the hairs of His body standing erect with joy, the Lord ate.
 300. Lord Ananta Sesa, who has thousands of heads, knows the bliss Lord Caitanya felt as He ate on that day.
 301. With His thousands of tongues Lord Ananta Sesa, the support of the worlds and the first of the demigods, eternally sings the glories of Lord Caitanya.
 302. In Kali-yuga Lord Ananta Sesa has become Nityānanda, the king of avadhūtas. By His order I write this book in the form of sūtras.
 303. In the future Vedavyāsa and the other great sages will describe all the glories of Lord Caitanya.
 304. If he hears or reads of Lord Caitanya's glories, a conditioned soul will break the bonds of material ignorance.

305. Sitting, Lord Caitanya happily ate. Then He left and rinsed His mouth.
 306. While the Lord was rinsing His mouth, the devotees fell on the food He left.
 307. Someone said, What right have brāhmaṇas to eat leftovers? I am a śūdra. It is right that I eat the leftovers."
 308. The other person said, I am not a brāhmaṇa." Some people slipped in, took something, and fled.
 309. Someone said, Śūdras have no right to eat these leftovers. Someone may say, 'Śūdras have a right', and someone else may say, 'Śūdras have no right.' Let us understand this according to what the scriptures say."
 310. Someone else said, I don't want the leftovers. I will simply take the empty banana-leaf plates and go."
 311. Someone else said, I always throw away the banana-leaf plates. Now, claiming that you are the authority here, you are taking them."
 312. Saying these words, the playful devotees eagerly tasted the nectar from the Supreme Lord's lips.
 313. This food had been cooked by Mother Saci and tasted by Lord Caitanya. Within whom would greed to taste these leftovers not take birth?
 314. The devotees joyfully ate. Then they approached Lord Caitanya.
 315. Lord Caitanya sat down, and His followers sat around Him in the four directions.
 316. Seeing Murāri Gupta before Him, Lord smiled and said,
 317. Murāri Gupta, I heard that you wrote eight Sanskrit verses describing Lord Rāmacandra. Please recite them."
 318. Hearing the Lord's order, ecstatic Murāri Gupta recited these verses:

(Verse One)

319. agre dhanurdhara-varaḥ kanakojjvalāṅgo
 jyeṣṭhānusevana-rato vara-bhūṣaṇādhyah
 śeṣākhyā-dhāma-vara-lakṣmaṇa-nāma yasya
 rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi

Again and again I worship Lord Rāmacandra, the master of the three worlds. Before Him stands the person named Lakṣmaṇa, whose limbs are splendid like gold, who is the best of bowmen, whose is glorious with beautiful ornaments, who is the resting-place of Lord Ananta Sesa, and who is His brother's devoted servant.

(Verse Two)

320. hatvā khara-triśirasau sa-gaṇau kabandham
 śrī-daṇḍa-kānanam aduṣaṇam eva kṛtvā
 sugrīva-maitram akarod vinihatya śatruṁ
 rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi

Again and again I worship Lord Rāmacandra, the master of the three worlds. Killing Khara, Triśirāḥ, Kambandha, and their followers, He made Daṇḍakāraṇya Forest pure and glorious. Killing the enemy Vāli, He befriended Sugrīva."

321. After reciting all eight of these verses, by the Lord's order Murāri Gupta explained them.

(Verse Three)

322. He said, Lord Rāma is dark like dūrvā grass. He is the dīkṣā-guru of all bowmen. He is a kalpa-vṛkṣa tree that fulfills His devotees' every desire.
 323. His face smiling, He sits on a jewel throne. Sītā-devī is at His left.
 324. Before Him is His younger brother, the great bowman Lakṣmaṇa, who is splendid like gold and who is decorated with golden ornaments.
 325. This younger brother, who is His elder brother's devoted servant, and who is the resting-place of Lord Ananta Sesa, bears the name 'Sri Lakṣmaṇa'.
 326. Birth after birth I worship the feet of Lord Rāmacandra, who is like this, and who is the great master of all.

(Verse Four)

327-328. Birth after birth I sing the glories of Lord Rāmacandra, who delivered Ahalyā, who delivered the caṇḍāla Guha, whom Bharata and Satrugna fan with cāmara whisks, and standing before whom Hanumān sings His sacred glories.

(Verse Five)

329-331. I worship the feet of Lord Rāmacandra, who is the master of the three worlds, who, placing on His head His guru's order, left His kingdom and wandered in the forest to benefit the demigods and devotees, who, killing Vāli, gave a kingdom to Sugrīva, and who mercifully gave His friendship to Sugrīva.

(Verse Six)

332-333. I worship the feet of Lord Rāmacandra, who with the help of Lakṣmaṇa and the monkeys playfully built a bridge across the impassable ocean, and who killed Rāvaṇa and his kinsmen, Rāvaṇa undefeated even by Indra.

(Verse Seven)

334-335. I worship the feet of Lord Rāmacandra, whose glories even the yavanas hear with faith, and by whose mercy saintly Vibhīṣaṇa, though he did not desire it, became king of Laṅkā.

(Verse Eight)

336-339. I worship the feet of Lord Rāmacandra, who is the master of all, about whom the Vedas sing, 'Rāma is the Supreme Brahman. He is the master of the universes.', who to stop the wicked always carries His bow, who protects the citizens as if they were His own children, by whose mercy all the residents of Ayodhyā became, in their very same bodies, residents of Vaikuntha, the nectar of whose holy name Lord Siva, clothed only by the four directions, always tastes, and whose feet Goddess Lakṣmī always serves."

340. In this way Murāri Gupta recited the eight Sanskrit verses he had written, verses describing the nectar glories of Lord Rāmacandra.

341. Pleased by hearing these prayers, Lord Caitanya placed His lotus feet on Murāri Gupta's head.

342. He said, Listen, Murāri Gupta. By My mercy without obstacle you will be Lord Rāmacandra's servant birth after birth.

343. Anyone who takes shelter of you, even for only a single moment, will certainly attain Lord Rāmacandra's lotus feet."

344. Hearing the boon Lord Caitanya gave Murāri Gupta, everyone made a great sound of Jaya! Jaya!"

345. In this way the lion of Lord Caitanya enjoyed pastimes. The four directions around Him were glorious with all the devotees, devotees like bees attracted to the lotus flower of His feet.

346. At that time a leper came before the Lord.

347. He offered daṇḍavat obeisances. He cried in pain. Raising his two arms, he wept with grief.

348. He said, O merciful Lord, to deliver the whole world You descended to this earth.

349. Seeing the sufferings of others, You also feel unhappy. That is why I have come before You.

350. I am tormented by leprosy. My body burns with pain. Please say how I may be cured."

351. Hearing the leper's words, Lord Caitanya angrily rebuked him, saying,

352. Die! Die, sinner! When the people here see you, sin takes birth within them.

353. If even a saintly person sees you, from that day he must suffer.

354. You are the blasphemer of a Vaiṣṇava. You are a sinner. Your actions are evil. How much more suffering awaits you!

355. Evil-hearted sinner, if you cannot bear the flames of these sufferings, then how will you live in the hell of Kumbhīpāka?

356. The word Vaiṣṇava" purifies the entire world. Brahmā and the demigods sing the glories of the Vaiṣṇavas.

357. One who worships the Vaiṣṇavas attains Lord Kṛṣṇa, who is beyond the conception of conditioned souls. Nothing is greater than worshiping the Vaiṣṇavas.

358. 'The Vaiṣṇavas are dear to Lord Kṛṣṇa, more dear than Lakṣmī, Brahmā, Siva, and Ananta Sesa, more dear than the Lord's own body.' This Śrīmad-Bhāgavatam declares.

359. Śrīmad-Bhāgavatam (11.14.15) Lord Kṛṣṇa says to Uddhava:

na tathā me priyatama

ātma-yonir na saṅkaraḥ

na ca saṅkarṣaṇo na śrīr

naivātmā ca yathā bhavān

O Uddhava! Neither Brahmā, nor Saṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."*

360. Anyone who blasphemes a Vaiṣṇava will suffer, will suffer in birth, in life, and in death.

361. Anyone who blasphemes a Vaiṣṇava is a sinner, is a person of evil deeds. His education, noble family, austerities, and other virtues are all fruitless.

362. If he worships Lord Kṛṣṇa, Lord Kṛṣṇa does not accept his worship. Anyone who blasphemes a Vaiṣṇava is a sinner.

363. By a Vaiṣṇava's dancing, the earth is made fortunate and glorious. By a Vaiṣṇava's glance, the sins in the four directions wither and die.

364. When a Vaiṣṇava raises his arms to dance, the troubles in Svargaloka all perish.

365. Śrīvāsa Paṇḍita is a great Vaiṣṇava. You are a sinner. You blasphemed his character.

366. These flames of leprosy are only the root of your punishment. Yamarāja will punish you much more in the future.

367. You are unworthy to be seen by Me. I am not the one to deliver you."

368. Hearing the Lord's words, the leper placed a blade of grass between his teeth and pitifully said,

369. I do not know anything. I ate my own self. I went mad and I blasphemed a Vaiṣṇava.

370. Therefore it is right that I am punished. Still, You are the Supreme Controller. Please think of my welfare.

371. A saintly person's nature is to rescue the suffering. A saintly person will be merciful even to a blasphemer.

372. Therefore I take shelter of You and surrender to You. If You reject me, who will deliver me?

373. You know everything about atonement. Please tell the atonement I should perform. You are the father of everyone.

374. I blasphemed a Vaiṣṇava. Therefore it is right that I am punished."

375. Lord Caitanya said, 'A person who blasphemes a Vaiṣṇava will suffer leprosy.' That is written in the scriptures.

376. That is only his present punishment. How many torments will he suffer from Yamarāja?

377. The blasphemer of a Vaiṣṇava again and again suffers fourteen-thousand tortures from Yamarāja.

378. Leper, run to Śrīvāsa Paṇḍita and fall before his feet.

379. You blasphemed him. Only his mercy can deliver you.

380. When the foot is pierced by a thorn, with another thorn the first can be taken out. What will one gain by massaging the shoulders?

381. Now I say the way you can be delivered: Śrīvāsa Paṇḍita must forgive you. Then your sufferings will go.

382. He is very intelligent. Go to him. He will forgive you. He will deliver you."

383. Hearing the Lord's very truthful words, the devotees made a great sound of Jaya! Jaya!"

384. Hearing the Lord's words, the leper offered daṇḍavat obeisances and left at once.

385. The leper attained Śrīvāsa Paṇḍita's mercy. He became delivered. His offenses were all broken into pieces.

386. In this way the king of Vaikuntha explained how blasphemy of a Vaiṣṇava brings trouble and suffering.

387. Lord Caitanya-Nārāyaṇa punishes anyone who, in spite of all this, blasphemes a Vaiṣṇava.

388. If one sees one Vaiṣṇava quarreling with another Vaiṣṇava, one should know the quarrel is not real. It is only Lord Kṛṣṇa's pastime.

389. Satyabhāmā and Rukmiṇī quarreled, but the truth is they were in harmony. It only looked like they quarreled.

390. In the same way the Vaiṣṇavas never quarrel. Lord Caitanya arranges their quarrels for His pastimes.

391. If, taking the side of one Vaiṣṇava, a person blasphemes another Vaiṣṇava, the blasphemer will perish.

392. With one hand he serves the Lord, and with the other hand he tortures the Lord. How will any good come to him?

393. The devotees are Lord Kṛṣṇa's own body. One who knows this becomes very peaceful and very serious.

394. A person who, seeing that they are not different, worships both Lord Kṛṣṇa and the Vaiṣṇavas and also serves Lord Kṛṣṇa's feet, crosses beyond this world of birth and death.

395. A person who hears and sings these sacred descriptions will never find blasphemy of a Vaiṣṇava take birth within him.

396. In this way Lord Caitanya very happily stayed at Advaita's home in Śāntipura.

397. By divine arrangement, the sacred day for worshiping Mādhavendra Purī came while the Lord was there.

398. Although Advaita and Mādhavendra Purī are not different, Lord Advaita was Mādhavendra Purī's disciple.

399. Lord Caitanya always enjoys pastimes in Mādhavendra Purī's body. That is the truth. It is the truth. It is the truth.

400. Mādhavendra Purī's devotion to Lord Viṣṇu is beyond description. By Lord Kṛṣṇa's mercy, Mādhavendra Purī always possessed all powers.

401. Giving all your attention, please hear the auspicious story of how Lord Advaita became a disciple of Mādhavendra Purī.

402. In the time before Lord Caitanya descended, the whole world was empty of true devotion to Lord Viṣṇu.

403. By Lord Caitanya's mercy, Mādhavendra Purī always floated in an ocean of spiritual bliss and love.

404. Tears, trembling, roaring, thundering, loud laughter, perspiration, being stunned, and hairs standing up were always manifested in his body.

405. He always meditated on Lord Kṛṣṇa. He was never in external consciousness. He was not even aware of how he performed ordinary duties.

406. While walking on the pathways, he would joyfully chant Hari!" and dance.

407. Sometimes he would faint in ecstasy. For six or nine hours external consciousness was not present in his body.

408. Sometimes he would weep in separation from Lord Kṛṣṇa. His tears were like the Gaṅgā. It is very wonderful to describe them.

409. Sometimes he would laugh very loudly. Tasting the nectar of spiritual bliss, he was sometimes clothed only by the four directions.

410. In these ways Mādhavendra Purī tasted the happiness of devotion to Lord Kṛṣṇa. Still, seeing the world empty of true devotion, he became unhappy.

411. Again and again he thought of the people's welfare. He thought, Lord Kṛṣṇa should come here."

412. No one knew anything about saṅkīrtana of chanting Lord Kṛṣṇa's names, or about festivals to honor Lord Kṛṣṇa.

413. People knew only about pious deeds and rules of conduct. Keeping all-night vigils, they sang songs glorifying Goddess Maṅgala-Cāṇḍī.

414. They knew only the goddesses Śaṣthī and Viṣahari. With great pride and pomp they worshiped these goddesses.

415. In their hearts they yearned, May my wealth and my family increase." Offering wine and flesh, some people worshiped demons.

416. Everyone happily heard songs glorifying ordinary kings, songs praising them as protectors of the yogīs", protectors of the materialists", and protectors of the earth".

417. At the time of bathing the most pious amongst them might chant, Kṛṣṇa!" or O lotus-eyed one!"

418. Who called himself Vaiṣṇava"? Who sang saṅkīrtana of Lord Kṛṣṇa's names? Who danced in the ecstasy of love for Lord Kṛṣṇa? Who wept out of love for Lord Kṛṣṇa?

419. In the grip of Lord Viṣṇu's Māyā, no one knew of these things. The whole world was bound by the ropes of great ignorance.

420. Seeing the world like this, Mādhavendra Purī became unhappy. He did not speak to anyone, even for a half a sesame seed's worth of time.

421. He went to talk with other sannyāsīs, but they all claimed they were Nārāyaṇa".

422. Unhappy, he no longer talked with other sannyāsīs. Not from anyone did he hear anything about devotion to Lord Kṛṣṇa.

423. Teachings about the glories of service to the Lord never came from the mouth of anyone famous as a philosopher, yogi, ascetic, or sannyāsī.

424. Teachers taught only about logic and philosophy. No one gave any attention to the transcendental form of Lord Kṛṣṇa.

425. Seeing and hearing all this, Mādhavendra Purī became unhappy. In his heart he thought, I will go and live in the forest."

426. He thought, Why do I wander this world to find a Vaiṣṇava? I do not even hear the word 'Vaiṣṇava' anywhere in this world.

427. I will leave the world and go to the forest. I will not go to see anyone.

428. The forest is the best place in the world, for there I will not talk to people who are not Vaiṣṇavas."

429. In this way he lamented in his heart. Then, by the Supreme Lord's desire, he met Lord Advaita.

430. Seeing the whole world empty of devotion to Lord Viṣṇu, Advaita Acārya was also unhappy.

431. Still, by Lord Kṛṣṇa's mercy lion-like Lord Advaita always emphatically preached devotion to Lord Viṣṇu.

432. He always explained Bhagavad-gītā and Śrīmad-Bhāgavatam in terms of devotional service.

433. At that time saintly Mādhavendra Purī came to Lord Advaita's home.

434. Seeing in him all the signs of a true Vaiṣṇava, Lord Advaita at once bowed down before Mādhavendra Purī.

435. Embracing Lord Advaita, Mādhavendra Purī sprinkled His limbs with tears of love and bliss.

436. Together tasting the nectar of topics about Lord Kṛṣṇa, the two of Them no longer remembered Their own bodies.

437. Mādhavendra Purī's ecstatic love is beyond description. Seeing a dark cloud he at once fainted in ecstasy.

438. Hearing Lord Kṛṣṇa's name, he would shout. In one moment he manifested thousands of symptoms of ecstatic love for Lord Kṛṣṇa.

439. Seeing Mādhavendra Purī's ecstatic devotion to Lord Kṛṣṇa, saintly Advaita became very happy.

440. Then Advaita accepted instruction from Mādhavendra Purī. In this way Lord Advaita and Mādhavendra Purī met.

441. One the day of worshiping Mādhavendra Purī, Lord Advaita happily offered all that He had.

442. When by divine arrangement that holy day came, Lord Advaita happily made elaborate preparations.

443. When that holy day came, Lord Caitanya and His associates became very happy.

444. Lord Advaita made very elaborate arrangements for worship on that day. The arrangements had no end.

445. Help with the preparations came from different directions. What were all the different arrangements? I do not know.

446. As they were able everyone brought appropriate offerings to please Mādhavendra Purī.

447. Surrounded by the wives of the Vaiṣṇavas, Mother Sacī accepted the burden of cooking.

448. With boundless joy Lord Nityānanda accepted the duty of worshiping the Vaiṣṇavas.

449. Someone said, I will grind the sandal paste". Another person said, I will string the flower garlands."

450. Another said, Bringing the water is my task." Another said, My task is to clean the rooms."

451. Another said, My task is to wash the Vaiṣṇavas' feet."

452. Someone tied flags in place. Someone else set up a canopy. Someone donated large jars filled with goods. Someone brought the jars.

453. Some devotees sang saṅkīrtana, and others joyfully danced.

454. As some sang Hari!" in kīrtana, others sounded bells and conchshells.

455. Some prepared everything for the worship on that day. Advaita Acārya performed the worship on that day.

456. Tasting the nectar of spiritual bliss, everyone performed the duties their hearts desired.

457. The devotees licked, drank, and tasted the nectar of Lord Hari's holy names. In the four directions no other sound could be heard.

458. In the saṅkīrtana was a great sound of conchshells, bells, mṛdaṅgas, kartālas, and mandirā cymbals.

459. Filled with bliss, no one was in external consciousness. Lord Advaita's home became Śrī Vaikuntha-dhāma.

460. Seeing the elaborate preparations, Lord Caitanya was very pleased.

461. Lord Caitanya saw two or four rooms filled with rice. He saw firewood stacked like a mountain.

462. He saw five rooms become kitchens and now filled with cooking pots. He saw two or four rooms filled with mung dal.

463. He saw five or seven rooms filled with various kinds of cloth. The Lord saw ten rooms filled with banana leaves.

464. The Lord saw two or four rooms filled with flat rice. The Lord saw a great pile of thousands and thousands of bananas.

465. I do not know how many coconuts, betelnuts, or betel-leaves there were, or from where they all came.

466. I do not know how many rooms were filled with patola squashes, eggplants, khoḍas, alus, and śāka.

467. The Lord saw thousands and thousands of jars of milk, cream, yogurt, sugarcane, and mung-sprouts.

468. The Lord saw many jars of oil, salt, and ghee. Everything was numberless. I do not have the power to write how many there were.

469. Seeing these elaborate arrangements, beyond what a human being could do, Lord Caitanya felt wonder in His heart.

470. Lord Caitanya said, A human being cannot have such opulence. In My heart I think Advaita Acārya must be Lord Siva himself.

471. How is it possible for a human being to have such opulence? Only Lord Siva has opulence like this.

472. Therefore I think Advaita Acārya is Lord Siva descended to this world." Smiling, Lord Caitanya spoke these words again and again.

473. In this way Lord Caitanya indirectly spoke the truth about Advaita Acārya. Pious persons accept His words with great joy.

474. Before anyone who does not honor these words, Lord Advaita appears as a blazing fire.

475. Although by nature He is pleasantly cooling like millions of moons, to persons who have turned away from Lord Caitanya, Advaita Acārya becomes like the fire of time, a fire that devours the universe.

476-477. Even without knowing the truth of Lord Siva, a person who once chants Lord Siva's holy name become at once cleansed of all sins. This truth the Vedas, the Śrīmad-Bhāgavatam, and all the scriptures say.

478. Anyone who is not happy to hear Lord Siva's holy name is thrown into an ocean of calamities.

479. In Śrīmad-Bhāgavatam (4.4.14) Satī declares:

yad dvy-akṣaram nāma gireritam nṛnām
 sakṛt-prasaṅgād agham āśu hanti tat
 pavitra-kīrtiṁ tam alaṅghya-śāsanam
 bhavān aho dveṣṭi śivam śivetaṛaḥ

My dear father, you are committing the greatest offense by envying Lord Siva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Siva is always pure, and no one but you envies him."*

480. With His own graceful mouth Lord Kṛṣṇa declares, How can anyone who does not worship Lord Siva worship Me?

481. How can anyone who does not honor Lord Siva, who is so dear to Me, attain true devotion to Me?"

482. Lord Kṛṣṇa declares:

katham vā mayi bhaktiṁ sa
 labhatām pāpa-pūruṣaḥ
 yo madiyam param bhaktam
 śivam sampūjayaṁ na hi

A person who does not worship My great devotee Lord Siva is a sinner. How will he attain devotion to Me?"

483. That is why all the demigods happily worship Lord Kṛṣṇa first, and then Lord Siva.

484. In the Skanda Purāṇa it is said:

prathamam keśavam pūjām
 kṛtvā deva-maheśvaram
 pūjaniyā maha-bhaktyā
 ye cānye santi devatāḥ

First one *should* worship Lord Kṛṣṇa with great devotion. Then one *should* worship Lord Siva. Then one *should* worship the other demigods."

485. Because of Lord Caitanya's hint the devotees say Advaita Acārya is Lord Siva.

486. Fools disagree. Not understanding Lord Advaita's powers, they perish.

487. Lord Caitanya saw all the new cloths. They had no end. I do not have the power to write how many they were.

488. Seeing the elaborate arrangements, Lord Caitanya became very happy at heart. Moment after moment He praised Advaita Acārya.

489. One by one, Lord Caitanya saw all the arrangements. Then He returned to the sankīrtana room.

490. When Lord Caitanya entered the sankīrtana room, the devotees became filled with bliss.

491. Who danced and sang where? I do not know. Who joyfully leapt and ran where? I do not know.

492. Everyone made a great sound of Jaya! Jaya!" No sound could be heard but, Bol! Bol! Haribol!"

493. The Vaiṣṇavas' limbs were anointed with sandal paste. Their graceful chests were filled with flower garlands.
 494. The devotees were the Lord's foremost companions. They all sang and danced in Lord Caitanya's presence.
 495. A joyful saṅkīrtana of Lord Hari's holy names arose. The sound of that saṅkīrtana purified the numberless worlds.
 496. Rapt in the mood of being a small boy, the joyful wrestler Lord Nityānanda enthusiastically danced.
 497. Lord Advaita Acārya was overwhelmed. His dancing did not end.
 498. Haridāsa Thākura danced for a long time. All the devotees danced with great joy.
 499. When everyone stopped dancing, Lord Caitanya danced solo.
 500. First the devotees danced, then Lord Caitanya danced solo, and then the Lord and the devotees danced together.
 501. Lord Caitanya danced in the middle, and the devotees danced in a circle around Him.
 502. In this way they spent the whole day singing and dancing. Finally Lord Caitanya and His devotees sat down.
 503. First asking permission, Lord Advaita brought in the great feast.
 504. Lord Caitanya sat down to eat. The Lord was in the middle, and around Him in the four directions were the devotees.
 505. In the four directions were the devotees splendid like a host of stars, and in the middle was Lord Caitanya splendid like millions of moons rising together.
 506. For the worship of Mādhavendra Purī, Mother Sacī had cooked many kinds of rice, vegetables, and sweets.
 507. Talking and talking of Mādhavendra Purī, Lord Caitanya and the devotees ate.
 508. The Lord said, Anyone who honors this feat on the holy day of worshiping Mādhavendra Purī will certainly attain true devotion to Lord Kṛṣṇa.
 509. In this way Lord Caitanya happily ate. Then He went and rinsed His mouth.
 510. Then Advaita Acārya brought splendid and fragrant sandal paste and splendid flower garlands, and placed them before Lord Caitanya.
 511. Then Lord Caitanya went to Lord Nityānanda. With great love He anointed Lord Nityānanda's limbs with sandal paste and placed a flower garland upon Him.
 512. One by one, with His own graceful hand Lord Caitanya offered sandal paste and a flower garland to each Vaiṣṇava.
 513. Accepting this mercy from the Lord's own graceful hand, everyone felt bliss in his heart.
 514. Then everyone made a loud sound of Hari!" What was the bliss they all felt? I have know power to know or say.
 515. Lord Advaita's bliss had no end. The king of Vaikuṇṭha had come to His home.
 516. How can a mere human being have the power to describe all of Lord Caitanya's pastimes?
 517. Even with many millions of years to speak, no one can describe even one day of Lord Caitanya's pastimes.
 518. The sky has no end. As bird can fly there as high as it has the power.
 519. In the same way Lord Caitanya's glories have no end. A person can sing of them as much as the Lord gives him the power.
 520. As a puppetmaster makes a wooden puppet dance, so Lord Caitanya makes me speak.
 521. I do not know the chronology of these events. As far as I am able, I describe Lord Caitanya's glories.
 522. I bow down before the Vaiṣṇavas' feet. I pray that I may never offend them.
 523. Anyone who hears these sacred narrations will attain a great wealth of ecstatic love for Lord Kṛṣṇa. That is certain.
 524. The two moons Sri Kṛṣṇa Caitanya and Sri Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Five

Nityananda-carita-varṇana

Description of Lord Nityananda's Pastimes

1. Glory, glory to Lord Caitanya, the master of all! Glory, glory to the Lord who is a kalpa-vṛkṣa tree that fulfills the devotees' desires!
2. Glory, glory to the king of Vaikuṇṭha, who is now the jewel of sannyāsīs! O Lord, please place Your glance of mercy on the conditioned souls.
3. Glory, glory to Lord Caitanya and His devotees! Glory, glory to merciful Lord Caitanya, who is an ocean of mercy!
4. O my brothers, with one heart please hear the Antya-khaṇḍa's narrations of how Lord Caitanya enjoyed pastimes.
5. After staying for some days in Lord Advaita's home, Lord Caitanya went to Śrīvāsa Paṇḍita's home in Kumārahatta.
6. Śrīvāsa was then rapt in the ecstasy of meditation of Lord. Suddenly, the object of his meditation stood before him.
7. Seeing the master of his life, Śrīvāsa fell to the ground and offered daṇḍavat obeisances.
8. Holding the Lord's graceful feet to his chest, Śrīvāsa loudly sighed and wept.
9. Then Lord Caitanya embraced Śrīvāsa and showered him with tears of love and joy.
10. By Lord Caitanya's mercy Śrīvāsa's family and friends were all saintly. Seeing Lord Caitanya, they raised their arms and wept.
11. Now that the king of Vaikuṇṭha had come to his home, how much bliss had suddenly taken birth within Śrīvāsa? Even Śrīvāsa himself did not know
12. Carrying the nicest seat on his own head, he placed it before Lord Caitanya, and the lotus-eyed Lord sat upon it.
13. The Lord's companions sat around Him in the four directions. Moment after moment everyone sang the names of

Lord Kṛṣṇa.

14. The saintly women devoted to their husbands sang, Jaya! Jaya!" Śrīvāsa's home was filled with bliss.
 15. Hearing the news that Lord Caitanya had come to Śrīvāsa Paṇḍita's home, Acārya Purandara arrived.
 16. Seeing him, Lord Caitanya called out, Father!" Wild with love, the Lord embraced him.
 17. Seeing Lord Caitanya, saintly Acārya Purandara wept without restraint.
 18. Accompanied by Sīvānanda Sena and many others, Vāsudeva Datta also came at that moment.
 19. Vāsudeva Datta was very dear to Lord Caitanya. By the Lord's mercy Vāsudeva Datta knew everything.
 20. Vāsudeva Datta wanted to do good to the entire world. He was merciful to every living being. He was wild with love for Lord Caitanya.
 21. He only saw the good in others. He never saw their faults. His heart was appropriately filled with love for the Supreme Personality of Godhead and for the Vaiṣṇavas.
 22. Seeing Vāsudeva Datta, Lord Caitanya embraced him and wept again and again.
 23. Grasping the Lord's feet, Vāsudeva Datta loudly wept.
 24. When he wept, Vāsudeva Datta made even stones and dry sticks, what to speak of human beings, weep.
 25. Vāsudeva Datta had the most exalted virtues. No one was like Vāsudeva Datta.
 26. Lord Caitanya dearly loved Vāsudeva Datta. The Lord said, I am the property of Vāsudeva Datta. Of this there is no doubt."
 27. Again and again Lord Caitanya said, My body is Vāsudeva Datta's property.
 28. If Vāsudeva Datta sells Me, I am sold. That is the truth. It is the truth. It is not otherwise.
 29. Lord Kṛṣṇa will deliver anyone who even touches the breeze that blows by Vāsudeva Datta.
 30. I speak the truth. Please listen, O circle of Vaiṣṇavas. My body belongs to Vāsudeva Datta alone."
 31. Hearing of the Lord's mercy to Vāsudeva Datta, the Vaiṣṇavas joyfully called out, Hari!"
 32. Lord Caitanya knew how to glorify His devotees.
 33. In this way Lord Caitanya happily stayed for some days at Śrīvāsa's home.
 34. As two brothers Śrīvāsa and Rāmāi sang the Lord's glories, Lord Caitanya, who was in truth the king of Vaiṣṇava Himself, danced in ecstasy.
 35. Śrīvāsa and Rāmāi were very dear to Lord Caitanya. The two of them were Lord Caitanya's own body. They never quarreled.
 36. They were always engaged in saṅkīrtana and in reading and lecturing from Śrīmad-Bhāgavatam. They were always playful and witty.
 37. Śrīvāsa, in whose home the Lord manifested the best of His pastimes, greatly pleased Lord Caitanya.
 38. One day, in private, Lord Caitanya asked Śrīvāsa about his livelihood.
 39. Lord Caitanya said, I see that you never go anywhere. How do you maintain your family? How will you maintain them in the future?
 40. Śrīvāsa replied, Lord, in my heart there is no desire to go anywhere. This I tell You."
 41. The Lord said, You have a big family. If you don't do anything, what will happen to them?"
 42. Śrīvāsa said, Whatever is destined will happen. That will come."
 43. The Lord said, You should accept sannyāsa." Śrīvāsa said, I have no power to do that."
 44. The Lord said, If you will not accept sannyāsa, why do you not go out to beg alms?
 45. How will you feed your family? I do not at all understand your words.
 46. If you never go anywhere, you will not get anything.
 47. If nothing comes to your door, what will you do then? Please tell Me that."
 48. Then Śrīvāsa clapped his hands three times and said, One. Two. Three. That is my explanation."
 49. The Lord said, What does, 'One. Two. Three' mean? Why did you clap your hands? Please explain."
 - 50-51. Śrīvāsa said, This is my solemn vow: If three times food does not come to me, and I must fast, then I will tie a waterpot around my neck and drown myself in the Gaṅgā."
 52. Hearing Śrīvāsa's words, Lord Caitanya at once stood up and roared.
 53. He said, Śrīvāsa Paṇḍita! What are you saying? Why should you fast three times?
 54. Even if some day Goddess Lakṣmī becomes poverty-stricken and has to beg alms, poverty still will not enter your house.
 55. Śrīvāsa, have you forgotten what I said in Bhagavad-gītā (9.22):
56. ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānām
yoga-kṣemaṁ vahāmy aham

But to those who always worship Me with exclusive devotion, meditating on My transcendental form to them I carry what they lack and I preserve what they have."*

57. to anyone who always meditates on Me with exclusive devotion, I give alms. I carry the alms on My head, and I give it to them.
58. Anyone who meditates on Me need never leave his door. Of their own accord, all perfections will come to him.
59. Piety, wealth, happiness, and liberation will come to him. My servant need not ask for them. They will never leave

My servant.

60. My Sudarsana-cakra will always protect My servant. Even when all the universes are destroyed he will not perish.
61. Anyone who remembers my devotee I will feed and protect.
62. The servant of My servant is very dear to Me. Without even trying, he easily attains Me.
63. Why should he worry? I personally bring him food. I personally feed My servant.
64. Śrīvāsa, you happily stay where you are. I will bring everything to your door.
65. You and Advaita are very dear to Me. Your bodies will never be devoured by old-age."
66. Then Lord Caitanya called for Rāmāi Paṇḍita. The Lord said, Listen, Rāmāi. You are very dear to Me.
67. You should always serve your elder brother Śrīvāsa Paṇḍita as if he were the Supreme Personality of Godhead Himself. That is My order to you.
68. Śrī Rāmāi Paṇḍita, you are as dear to Me as My own life. Please never give up serving Śrīvāsa."
69. Hearing the Lord's words, Śrīvāsa and Śrī Rāmāi both felt happiness that had no end. Their desires were all fulfilled.
70. Even today, by Lord Caitanya's mercy everything needed comes of its own accord to Śrīvāsa's door.
71. How can I describe Śrīvāsa's noble and generous character? The three worlds become purified by remembering him.
72. Lord Caitanya enjoyed pastimes at Śrīvāsa's home and Śrīvāsa sincerely served Him.
73. By Śrīvāsa's desire, Lord Caitanya happily stayed for some days at Śrīvāsa's home.
74. Gazing and gazing at Lord Caitanya, Śrīvāsa and his family floated in transcendental bliss.
75. After staying for some days at Śrīvāsa's home, Lord Caitanya went to Rāghava's home in Pāṇihāti.
76. Busily engaged in service to Lord Kṛṣṇa, Śrī Rāghava Paṇḍita suddenly found Lord Caitanya standing before him.
77. Seeing the master of his life, Rāghava Paṇḍita fell to the ground and offered daṇḍavat obeisances.
78. Tightly embracing the feet of Goddess Lakṣmī's beloved husband, Rāghava Paṇḍita wept in bliss.
79. Lord Caitanya embraced Rāghava Paṇḍita and sprinkled his body with tears of joy and love.
80. His body filled with bliss, Rāghava Paṇḍita did not know what he should do to greet the Lord.
81. Seeing his sincere devotion, Lord Caitanya, the king of Vaikuṇṭha, placed His merciful glance on Rāghava Paṇḍita.
82. The Lord said, Now that I have come to his home, and now that I see Rāghava Paṇḍita, I forget all My sufferings.
83. By bathing in the Gaṅgā one becomes happy. In the same way I become happy by entering Rāghava Paṇḍita's home."
84. Smiling, Lord Caitanya said, Listen, Rāghava Paṇḍita. Quickly go and cook for Lord Kṛṣṇa."
85. Attaining this order, and now tasting the nectar of ecstatic love, Rāghava Paṇḍita happily went to cook.
86. Following his heart's desire, the brāhmaṇa Rāghava cooked a limitless quantity of food.
87. Accompanied by His associates and by Nityānanda, Lord Caitanya came to eat.
88. Then Lord Caitanya, the beloved of Goddess Lakṣmī, ate. He praised every food.
89. The Lord said, How beautiful is Rāghava's cooking! Never have I tasted śāka like this!"
90. Aware that Lord Caitanya was fond of śāka, Rāghava cooked different kinds of śāka in different ways and placed all these śāka preparations before the Lord.
91. In this way Lord Caitanya happily ate. At last He left and rinsed His mouth.
92. Hearing that Lord Caitanya had come, Gadādhara dāsa ran to Rāghava Paṇḍita's house.
93. Gadādhara dāsa was very dear to Lord Caitanya. He was filled with the bliss of devotional service. Lord Caitanya personally appeared in his body.
94. Seeing him, Lord Caitanya placed His graceful feet on saintly Gadādhara's head.
- 95-96. Purandara Paṇḍita and Paramesvara dāsa, in whose bodies Lord Caitanya also appeared, also ran there. Seeing the Lord, they both wept with love.
97. Raghunatha Vaidya also came. He was a great Vaiṣṇava. His virtues had no end.
98. These Vaiṣṇavas all came before the Lord.
99. There was great bliss in Pāṇihāti-grāma. Lord Caitanya had personally come there.
100. In private Lord Caitanya revealed to Rāghava Paṇḍita a secret. The Lord said,
101. Rāghava, I will tell you a secret. Nityānanda is not different from Me.
102. Whatever Nityānanda does, I do. This I tell to you.
103. My actions are all done by Nityānanda. I do not try to trick you when I say this.
104. Nityānanda and I are the same person. We are not different. Everyone in your home will come to know this.
105. What the kings of yoga attain with great difficulty is easily attained from Nityānanda.
106. Therefore with great care you should serve Nityānanda. Serve Him as if He were the Supreme Personality of Godhead Himself."
107. To Makaradhvaja Lord Caitanya said, You should serve Śrī Rāghava Paṇḍita.
108. Please know that when you please Rāghava Paṇḍita you please Me."
109. Making it glorious and fortunate, Lord Caitanya stayed for some days at Pāṇihāti-grāma.
110. Then Lord Caitanya went to a very fortunate brāhmaṇa's home in Varāha-nagara.
111. This brāhmaṇa was very learned in Śrīmad-Bhāgavatam. At the moment when he first saw the Lord, the brāhmaṇa was reading Śrīmad-Bhāgavatam aloud.
112. Hearing the Śrīmad-Bhāgavatam's description of devotional service, Lord Caitanya-Nārāyaṇa was overcome with ecstasy.
113. Read! Read!", Lord Caitanya roared again and again.
114. Plunged in bliss, the brāhmaṇa read. Forgetting the external world, Lord Caitanya danced.
115. Hearing and hearing verses glorifying devotional service, Lord Caitanya fell again and again to the ground.
116. Seeing the Lord overwhelmed with ecstatic love, and seeing Him violently fall to the ground, everyone became

afraid.

117. In this way nine hours of the night passed. Hearing Śrīmad-Bhāgavatam, Lord Caitanya, the treasure-house of all virtues, danced.

118. Finally returning to external consciousness, Lord Caitanya sat down. He happily embraced the brāhmaṇa.

119. Lord Caitanya said, Not from any mouth have I ever heard Śrīmad-Bhāgavatam as you read it.

120. Your name is now 'Bhāgavatācārya' (teacher of Śrīmad-Bhāgavatam). Please do not do anything but read Śrīmad-Bhāgavatam."

121. Hearing Lord Caitanya's very appropriate words, everyone made a great sound of Hari! Hari!"

122. In this way, in village after village on the Ganga's bank, Lord Caitanya stayed at the homes of different devotees.

123. After thus fulfilling everyone's desires, Lord Caitanya returned to Jagannātha Purī.

124. Anyone who hears this pastime of the Lord's return to West Bengal will never suffer again.

125. In all of Jagannātha Purī were born the words, The Lord who is the crest-jewel of sannyāsīs has returned."

126. Jaya! Jaya!" everyone blissfully chanted. The moving Jagannātha has come to Nilācala."

127. Hearing this news, Sārvabhauma and all the Lord's associates in Orissa at once came.

128. For many days the devotees were separated from the Lord. Seeing Him, they joyfully sang kīrtana.

129. With great love the Lord embraced everyone. Everyone's limbs He sprinkled with tears from His eyes.

130. In Jagannātha Purī Lord Caitanya happily stayed at Kāśī Mīśra's home.

131. Overcome with ecstasy, wherever He was Lord Caitanya always sang and danced.

132. Dancing before Lord Jagannātha, Lord Caitanya was overcome with ecstatic love. He did not have even half a sesame seed's worth of external consciousness.

133. Sometimes Lord Caitanya danced in Kāśī Mīśra's home and sometimes He danced by the seashore.

134. The Lord always enjoyed pastimes like these. He did not do even half a sesame seed's worth of any other activity.

135. The moment the conchshell sounded He was up. He waited at the door to see Lord Jagannātha.

136. Gazing at Lord Jagannātha, He manifested the signs of ecstatic love. How wonderful those signs were! They cannot be described. His tears flowed like the Gaṅgā.

137. Gazing at this wonder, the people of Orissa found that material joys and griefs no longer stayed in their bodies.

138. Wherever Lord Caitanya went, everyone chanted, Hari! Hari!"

139. King Pratāparudra also heard, Lord Caitanya has returned to Jagannātha Purī."

140. The moment he heard these words, King Pratāparudra at once left Cuttack and went to Jagannātha Purī.

141. The king was very eager to see Lord Caitanya, but Lord Caitanya never allowed him.

142. The king asked Sārvabhauma and the Lord's other associates, but out of fear none of them informed the Lord.

143. The king said, If you are all afraid to do anything, at least allow me to see Him without His knowledge."

144. Seeing the king's anxiety, the devotees met and decided,

145. When He dances in kīrtana, the Lord is not in external consciousness.

146. That is the opportunity for this great-devotee king. Unseen, he may gaze on the Lord."

147. Deciding on this, they told the king. The king said to them, I will see Him any way I can."

148. One day, by divine arrangement, hearing that Lord Caitanya was dancing at a certain place, the king hurried there.

149. Hiding, the king saw the Lord as He danced. How wonderful! Never had he seen anything like this.

150. An endless stream of tears flowed from Lord Caitanya's eyes. Moment after moment the Lord manifested trembling, perspiration, paleness, and standing up of the body's hairs.

151. When the Lord violently fell the ground, the frightened king could bear to watch.

152. When the Lord roared and thundered. King Pratāparudra covered his ears.

153. When Lord Caitanya wept in separation from Lord Kṛṣṇa, the king watched. Streams of tears flowed from the Lord's eyes.

154. What were all the numberless ecstatic symptoms Lord Caitanya manifested? I have no power to write of them all.

155. Raising the two maces of His arms and chanting, Haribol!", again and again Lord Caitanya joyfully danced.

156. For some time Lord Caitanya danced in this way.. Then, returning to external consciousness, He sat down among his associates.

157. Happy to have seen the Lord dance, the king left unseen.

158. Having seen the Lord's wonderful dancing and wonderful ecstatic symptoms, the king felt limitless happiness in his heart.

159. Then, by the Lord's mercy, a thought entered the king's mind.

160. When Lord Caitanya danced, a splendid stream of tears always flowed from His eyes, and saliva flowed from His graceful mouth.

161. As the Lord was overcome with ecstatic love in the kīrtana, saliva flowed from His graceful mouth and covered His every limb.

162. Not understanding this symptom of ecstatic love, the king had a slight doubt in his heart.

163. Not revealing this doubt to anyone, the king very happily returned to his home.

164. Very happy after seeing the Lord, the king returned home and went to sleep.

165. Assuming the form of a sannyāsī, Lord Jagannātha has descended to the earth. Now He enjoys pastimes of chanting His own holy names in saṅkīrtana."

166. Bewildered by the Lord's Māyā, the king did not understand the heart of this truth. Therefore the Lord Himself revealed this truth to him.

167. At night saintly Pratāparudra saw a dream. In the dream Lord Jagannātha came before him.

168. The king saw Lord Jagannātha, His limbs covered with dust, and from His eyes tears flowing like the Gaṅgā.

169. From His nostrils mucus flowed again and again. From His graceful mouth saliva flowed. It covered His entire body.

170. In that dream the king thought in his heart, "What kind of pastime is this? Why does Lord Jagannātha enjoy a pastime like this? I have no power to understand it."

171. The king went to touch Lord Jagannātha's feet. Lord Jagannātha said, King, this is not right.

172. When you anoint them with camphor, musk, fragrances, sandal, and kunikuma, then My limbs are good.

173. But you see that now My limbs are covered with saliva and dust. How can it be right for you to touch My limbs now?

174. Today I went to dance. By My mercy you saw My limbs covered with dust and saliva.

175. Look! My limbs are covered with dust and saliva. You are a great king. You are the son of a great king.

176. How can it be right for you to touch Me?" After speaking these words, the merciful Lord looked at His servant and smiled.

177. The next moment the king saw Lord Caitanya sitting on Lord Jagannātha's throne.

178. Lord Caitanya's graceful limbs were covered with dust and saliva. The king smiled and said, Why is it not right?

179. You have kindly entered my heart. Therefore why should You not touch me?"

180. In this way giving His mercy to Pratāparudra, Lord Caitanya sat on the throne and smiled.

181. At that moment the king awakened. Now awake, he wept.

182. He said, I am a great offender, a wicked sinner. I did not know that Lord Caitanya is the Supreme Personality of Godhead Himself descended to this world.

183. How can any living being have to power to understand Him? Even Brahmā and all the demigods are bewildered by His Māyā.

184. I am an offender. Lord, please forgive me. Please make me Your servant and give me Your mercy."

185. Then the king understood that Lord Caitanya is Lord Jagannātha Himself. They are not different.

186. Now the king very earnestly yearned to see the Lord. Still, no one would arrange for him to see Him.

187. By divine arrangement, one day Lord Caitanya sat with some associates in a flower-garden.

188. Going there alone, King Pratāparudra fell down before the Lord's feet.

189. The king trembled and wept. The hairs of his body stood erect. His ecstatic symptoms had no end. He fell unconscious in ecstasy.

190. Seeing the king's symptoms of pure devotion to Lord Viṣṇu, Lord Caitanya said, Rise". Then He placed His graceful hand on the king's body.

191. With the touch of the Lord's graceful hand, the king regained consciousness. Grasping the Lord's feet, he wept.

192. King Pratāparudra prayed, Save me! Save me, O master of all living entities, O ocean of mercy! Please place Your glance of mercy on me, a sinner.

193. Save me! Save me, O independent Lord who enjoy whatever pastimes You wish, O ocean of mercy! Save me! Save me, O Śrī Kṛṣṇa Caitanya, O friend of the poor!

194. Save me! Save me, O Lord before whom all the demigods bow, O beloved of Goddess Lakṣmī! Save me! Save me, O only object of the devotees' love!

195. Save me! Save me, O Lord whose form is pure and spiritual! Save me! Save me, O Lord Kṛṣṇa eager to enjoy pastimes of sankīrtana!

196. Save me! Save me, O Lord whose nature, names, and virtues are beyond the understanding of mere human beings! Save me! Save me, O abode of gentleness and virtue!

197. Save me! Save me, O Lord before whose graceful feet Brahmā and Siva bow! Save me! Save me, O ornament of sannyāsa-dharma!

198. Save me! Save me, O Lord Caitanya Mahāprabhu! O Lord, please give Your mercy to me! Please never leave me!"

199. Hearing King Pratāparudra's prayers spoken in a voice breaking with emotion, Lord Caitanya became pleased and gave His mercy.

200. The Lord said, May you attain devotion to Lord Kṛṣṇa. Don't do any action but devotional service to Lord Kṛṣṇa.

201. Always sing sankīrtana of chanting Lord Kṛṣṇa's holy names. Lord Viṣṇu's Sudarśana-cakra will always protect you.

202. You, Sārvabhauma, and Rāmānanda Rāya are the three. For the sake of you three I have come here.

203. I place one request before you three: Don't reveal to anyone the truth about Me.

204. If you reveal it, I will go away. That is the truth."

205. Speaking these words, the Lord placed His own flower-garland around the king's neck. Pleased, the Lord gave the king permission to depart.

206. Again and again offering daṇḍavat obeisances, and placing the Lord's order on his head, the king departed.

207. Having seen the Lord, the king thought all his desires were now fulfilled. Again and again he meditated on the Lord's feet.

208. Anyone who hears this narration of King Pratāparudra seeing Lord Caitanya will attain a great wealth of spiritual love.

209. Happily enjoying pastimes of sankīrtana in this way, Lord Caitanya stayed in Jagannātha Puri.

210. The devotees who had taken birth in Jagannātha Puri all recognized Lord Caitanya as the master of their lives.

211. Śrī Pradyumna Miśra was an ocean of love for Lord Kṛṣṇa. Lord Caitanya personally gave His lotus feet to him.

212. Śrī Paramānanda Mahāpātra was very saintly. His body was filled with the nectar of devotion to Lord Caitanya.

213. Kāśī Miśra was always overwhelmed by tasting the nectar of love for Lord Kṛṣṇa. Lord Caitanya stayed in his home.

214. Accompanied by His servants, Lord Caitanya always enjoyed pastimes of saṅkīrtana.
 215. One by one, the renounced servants of Lord Caitanya all came and resided in Jagannātha Purī.
 216. Effulgent and wild Lord Nityānanda roamed in Jagannātha Purī.
 217. He was always wild, intoxicated by tasting transcendental bliss. The truth of Him is beyond human understanding. I have no power to write of it.
 218. He always chanted japa of the name, Śrī Kṛṣṇa Caitanya". Even in His dreams no other word came from Lord Nityānanda's mouth.
 219. As in His heart Lakṣmaṇa loved Lord Rāmacandra, so Nityānanda loved Lord Caitanya.
 220. It is because of Lord Nityānanda's mercy that even today the whole world sings of the Supreme Lord's descent as Śrī Caitanya to this world.
 221. In this way Lord Caitanya and Lord Caitanya lived like two brothers in Jagannātha Purī.
 222. One day Lord Caitanya-Nṛsiṃha sat down in a private place with Lord Nityānanda.
 223. Lord Caitanya said, O noble-hearted Nityānanda, please hear. Please go quickly to Navadvīpa.
 224. With My own mouth I vowed, 'I will make every wretched, fallen fool float in the bliss of ecstatic love.'
 225-226. If You stay like a peaceful, silent sage, and do not become wildly active, then how will You deliver the fallen fools of this world? Tell Me that.
 227. You are the giver of the nectar of devotional service. If You hide that truth, then how will You fulfill Your mission in descending to this world?
 228. If You think My words are right, You should go to West Bengal without delay.
 229. Give devotional service to the degraded, fallen, suffering fools, and deliver them all."
 230. Accepting Lord Caitanya's order, Lord Nityānanda at once went with His companions to West Bengal.
 231. Rāma dāsa, Gadādhara dāsa, and Raghunātha Vaidya Ojha were all filled with the nectar of devotional service.
 232. Kṛṣṇa dāsa Paṇḍita, Parameśvarī dāsa, and Purandara Paṇḍita were all filled with joy.
 233. These were Lord Nityānanda's companions. They all accompanied Lord Nityānanda.
 234. Sainly Nityānanda, who was filled with ecstatic love, walked in front as He and His companions traveled on the road.
 235. Everyone completely forget themselves. The ecstasies that filled their bodies had no end.
 236. At the beginning the great Vaiṣṇava Rama dāsa manifested the nature of a cowherd boy.
 237. In the middle of the road Rāma dāsa manifested a threefold-bending form. For nine hours he forgot the existence of the external world.
 238. Gadādhara dāsa manifested the nature of Śrī Rādhā. Who will buy yogurt?", he called out and loudly laughed.
 239. The saintly scholar Raghunātha Vaidya became Revatī personified.
 240. Kṛṣṇa dāsa and Parameśvarī dāsa both manifested the natures of cowherd boys. Again and again they called out, Hai! Hai!"
 241. Declaring, I am Aṅgada," Purandara Paṇḍita climbed a tree and jumped to the ground.
 242. In this way Lord Nityānanda, who is the resting-place of Lord Ananta Seṣa, made everyone wild with spiritual ecstasy.
 243. In half an hour they walked four or eight miles. Forgetting themselves, they went south.
 244. After some time on the road, they asked someone, How can we get to the Gaṅgā's bank? O brother, please tell us."
 245. The people said, Hāy! Hāy! You are lost on this road. Turn from this road and travel for six hours."
 246. Following the people's words, they turned from the road, but again they became lost in the same way.
 247. Again they asked some people about the right path. The people said, Stay on this path for twenty miles. It is on the left."
 248. Smiling, they continued on the road. They were not aware of their own bodies, what to speak of whether they walked on the right path.
 249. They were not aware of their own bodies, of hunger, thirst, fear, or pain. They were filled with spiritual bliss.
 250. Traveling on that road, Lord Nityānanda enjoyed many pastimes. Who can describe them? Who knows of them? They were all endless.
 251. In this way Lord Nityānanda, who is the resting-place of Lord Ananta Seṣa, came to Pāṇihātī-grāma on the Gaṅgā's bank.
 252. Accompanied by His companions, Lord Nityānanda first went to Rāghava Paṇḍita's home.
 253. Rāghava Paṇḍita, Śrī Makaradhvajā, and their families became filled with bliss.
 254. In this way Lord Nityānanda and His associates stayed at Pāṇihātī-grāma.
 255. Lord Nityānanda always roared with bliss. He knew nothing by the ecstasies in His body.
 256. In His heart He desired to dance. Suddenly all the singers converged around Him.
 257. Sainly Mādhava Ghoṣa, who was very devoted to singing in kīrtana, came. In the whole earth there was no kīrtana singer like him.
 258. His songs about Vṛndāvana were very dear to Lord Nityānanda.
 259. The three brothers Mādhava Ghoṣa, Govinda Ghoṣa, and Vāsudeva Ghoṣa sang while Lord Nityānanda danced.
 260. As the powerful Avadhūta danced, the earth trembled with the weight of His steps.
 261. Hari! Hari!", He roared again and again. Seeing Him violently fall to the ground, everyone became filled with wonder.
 262. Whoever attained Lord Nityānanda's glance would dance and dance. Overcome with ecstatic love, that person would fall to the ground.
 263. In this way Lord Nityānanda, who is filled with the nectar of ecstatic love, began His auspicious work of

delivering the entire world.

264. Manifesting limitless symptoms of ecstatic love, Lord Nityānanda danced.

265. After some time Lord Nityānanda sat on the Deity's throne on the altar and ordered everyone to perform an abhiṣeka.

266. Rāghava Paṇḍita as his companions at once performed an abhiṣeka.

267. They brought thousands and thousands of jars of Gaṅgā water and scented them all with various fragrances.

268. As in the four directions they chanted, Hari! Hari!", everyone happily poured this water over Lord Nityānanda's head.

269. Everyone sang songs and mantras right for an abhiṣeka. Everyone was overcome with bliss, the hairs on their bodies standing erect.

270. The abhiṣeka completed, the devotees dressed Lord Nityānanda with new clothes and anointed His limbs with sandal paste.

271. With many splendid garlands of forest flowers and tulasi they covered His broad chest.

272. Then they made Him sit on a golden throne.

273. As Lord Nityānanda sat on the throne, Rāghava Paṇḍita held a parasol over His head.

274. The devotees made great sounds of Jaya!" Joyful instrumental music rose in the four directions.

275. Save us! Save us!", everyone chanted with their arms raised. No one was in external consciousness. Everyone was filled with bliss.

276. Filled with the bliss of accepting His true identity, Lord Nityānanda showered glances of ecstatic love in the four directions.

277. Then Lord Nityānanda commanded, Listen, O Rāghava Paṇḍita. At once bring Me a garland of kadamba flowers.

278. I like kadamba flowers. I always stay in a kadamba forest."

279. Folding his hands, Rāghava Paṇḍita said, It is not the season for kadamba flowers."

280. Lord Nityānanda said, Go to the garden and look. Perhaps there are some blooming somewhere."

281. Rāghava Paṇḍita went to the garden and looked. Looking, he was filled with wonder.

282. On a lime tree were many peerless kadamba flowers in full bloom.

283. How wonderful was their color! How wonderful was their fragrance! Anyone who saw those flowers became at once free of all material bondage.

284. When Rāghava Paṇḍita saw those kadamba flowers, his external consciousness fled far away. He became very joyful.

285. Picking those flowers, he quickly made a garland and placed it before Lord Nityānanda.

286. Seeing the kadamba garland, Lord Nityānanda very happily placed it around His neck.

287. Gazing at these wonders, all the Vaiṣṇavas were agitated with bliss by the sweet fragrance of that kadamba garland.

288. After some moments another great wonder came. Everyone smelled the fragrance of wonderful damanaka flowers.

289. The fragrance of damanaka flowers charmed everyone's heart. That fragrance filled the four directions of the house.

290. Smiling, Lord Nityānanda said, O My brothers, what is that wonderful fragrance? Please tell Me."

291. Folding their hands, everyone said, A wonderful fragrance of damanaka flowers fills the four directions."

292. Hearing everyone's words, Lord Nityānanda mercifully told them a secret.

293. The Lord said, Everyone please listen to the great secret I will now reveal.

294. Hearing the kīrtana, today Lord Caitanya came here from Jagannātha Purī.

295. His every limb fragrant like damanaka garlands, He came here and assumed the form of a tree.

296. This splendid fragrance of damanaka flowers that fills the four directions and delights everyone comes from His graceful limbs.

297. To see your singing and dancing, Lord Caitanya has personally come here from Jagannātha Purī.

298. Therefore everyone please forget all other duties. Forget even your selves and always chant, Kṛṣṇa!"

299. May everyone's body be filled with the glories of Śrī Kṛṣṇa Caitanya and the nectar of love for Him."

300. After speaking these words, Lord Nityānanda roared, Hari!" and cast His glance of love in every direction.

301. Lord Nityānanda's glance of love made everyone forget their own body, their own self.

302. Listen! Listen, O my brothers, to Lord Nityānanda's power, the power with which to the whole world He gave pure devotional service.

303. Because of Lord Nityānanda the whole world attained the pure devotion the gopīs felt, devotion described in Śrīmad-Bhāgavatam.

304. Lord Nityānanda sat on the Deity's throne as His companions danced.

305. Someone, climbing out on the fragile branches of the trees, still did not fall.

306. Someone roared in the ecstasy of spiritual love. Calling out, Hari! Hari!", someone jumped from the trees.

307. Roaring, Hari! Hari!", someone uprooted trees and threw them about.

308. Running among the betelnut trees, someone uprooted five or seven at once.

309. The great power of ecstatic love had entered their bodies. That is why the devotees had the power to uproot trees.

310-312. By Lord Nityānanda's power of divine love, all the symptoms of ecstatic love for Lord Kṛṣṇa, symptoms described in Śrīmad-Bhāgavatam, symptoms beginning with tears, trembling, being stunned, perspiration, standing up of the body's hairs, thundering, speaking with a choked voice, turning pale, roaring like a lion, and fainting in bliss, were fully manifested in the devotees bodies.

313. In whatever direction glorious Lord Nityānanda glanced, a great shower of ecstatic spiritual love fell.

314. Whoever received Lord Nityānanda's glance fainted in ecstatic love. No longer keeping his clothes, he fell to the ground and rolled here and there.

315. He ran to embrace Lord Nityānanda. Lord Nityānanda sat on the Deity's throne and smiled.

316. In this way Lord Nityānanda's foremost associates became resting-places of all the Lord's powers.

317. The devotees became all-knowing and perfect in eloquent speech. Their bodies became handsome like Kāmadeva.

318. Whoever was touched by the hand of any of these great devotees forgot everything and became overwhelmed with ecstatic love.

319. In this way for three months at Pāṇihātī-grāma Lord Nityānanda enjoyed pastimes of devotional service

320. For three months external consciousness was not present in any body. No one had even half a sesame seed's worth of concern for his body.

321. For three months no one ate. Everyone only danced in ecstatic love. They did nothing else.

322. In the future the four Vedas will describe all these pastimes of ecstatic love in Pāṇihātī-grāma.

323. Who has the power to describe all the pastimes Lord Nityānanda enjoyed in even half an hour?

324. Moment after moment, His companions around Him in the four directions, Lord Nityānanda joyfully danced.

325. Sometimes Lord Nityānanda would sit in a vīrāsana posture and have the devotees dance, one by one.

326. Flooded with the nectar of ecstatic love, everyone in the four directions watched as one devotee joyfully danced.

327. Overcome with ecstatic love, everyone collapsed. They fell like a forest of banana trees in a hurricane.

328. The devotees did whatever Lord Nityānanda commanded.

329. Accompanied by the devotees, Lord Nityānanda sang kīrtanas glorifying Lord Śrī Kṛṣṇa Caitanya.

330. Whoever came to see this wonderful display of divine love became wild and ecstatic.

331. Whatever in their hearts the devotees desired at once came to them.

332. Joyfully tasting the nectar of spiritual love, everyone felt the time pass like a single moment. They did not know that three months had passed.

333. One day, in His heart Lord Nityānanda desired many ornaments.

334. Simply by His desire, many ornaments at once were placed before Him.

335-336. Placing before Lord Nityānanda many beautiful ornaments of gold, silver, emeralds, many different kinds of priceless jewels, and coral, and also many kinds of silk cloth, and pearl necklaces, the saintly devotees bowed down.

337. How many ornaments were there! How gloriously and beautifully were they designed! Whatever ornaments the Lord desired were given to Him.

338. To His heart's desire Lord Nityānanda decorated His arms and wrists with golden armlets and bracelets.

339. He placed rings of gold and jewels on His ten fingers.

340. On His neck He placed many different beautiful glistening necklaces of jewels, pearls, coral, and other things.

341. To please Lord Śiva He placed on His neck two golden and silver necklaces with rudrākṣa and viḍālākṣa.

342. On His ears He placed very beautiful earrings of gold and pearls.

343. On His lotus feet He placed silver anklets and above them He placed a mala ornament that charmed the worlds.

344. He wore different kinds of white, yellow, and blue silk cloth. In this way He was decorated with wonderful grace.

345. Garlands of mālatī, mallikā, yūthī, and campaka flowers playfully moved to and fro on His graceful chest.

346. His graceful limbs were decorated with wonderful pictures and designs drawn in splendid and fragrant sandal paste mixed with gorocanā.

347. His graceful head was decorated with a turban of various colors. Above the turban was a splendid and graceful garland of different-colored flowers.

348. His graceful and cheerful face defeated millions of moons. Smiling, He always chanted the names of Lord Hari.

349. In whatever direction Lord Nityānanda's two lotus eyes glanced, a great shower of ecstatic spiritual love fell on everyone.

350. In two directions the Lord held two iron rods glistening like silver and inlaid with gold.

351. The Lord always held those two iron rods as if they were His mace and plow.

352-353. The Lord's associates decorated themselves with armlets, bracelets, mala ornaments, anklets, necklaces, horn-bugles, flutes, sticks, rope, and guñjā-necklaces. These devotees were all amśa and kalā incarnations of cowherd boys.

354. Then Lord Nityānanda enjoyed blissful pastimes with His companions.

355. Accompanied by His companions, Lord Nityānanda then visited, one by one, the homes of the devotees.

356. Effulgent Lord Nityānanda walked to all the villages on both sides of the Gaṅgā.

357. Simply by seeing Lord Nityānanda, every living entity felt enchanted. Manifest in two ways, in the way of His own form and in the way of His holy name, Lord Nityānanda was sweet like nectar.

358. Seeing Lord Nityānanda, even the blasphemers offered prayers to Him and yearned in their hearts to offer all they possessed to Him.

359. Lord Nityānanda, His glorious form sweet and charming, placed merciful glances on everyone.

360. Whether He ate, slept, or walked, He did not waste a moment, spending it without performing saṅkīrtana.

361. When Lord Nityānanda danced in the saṅkīrtana of Lord Kṛṣṇa's holy names, many many people went wild, overcome with ecstasy.

362. Small children, who did not know anything, uprooted big, big trees.

363. Loudly roaring, they uprooted trees and threw them about. Shouting, "I am a cowherd boy!", they ran here and there.

364. So great was the power in those small children that even a hundred men could not catch them and hold them still.

365. Chanting, "Śrī Kṛṣṇa Caitanya Jaya Nityānanda!", the children joyfully roared like lions.

366. Overcome with ecstasy, Lord Nityānanda, who was naturally like a child, joined the children.

367. For one month those children had not eaten anything. Therefore, when the people saw all this, they felt great wonder in their hearts.

368. All the devotees became wild with ecstasy. Lord Nityānanda became the protector of them all.

369. Thinking they were His sons, Lord Nityānanda embraced everyone. He fed them with His own hand.

370. He kept them by His side. He tied them up, hit them, and loudly laughed.

371. One day, to please him, Lord Nityānanda went to Gadādhara dāsa's home.

372. Thinking himself a gopī, Gadādhara dāsa was filled with bliss.

373. Placing a pot of Ganga-water on his head, again and again he called out, Who will buy cow's milk?"

374. In the temple at his home was a very handsome Deity of Lord Kṛṣṇa as Śrī Bāla-Gopāla.

375. Seeing this charming Deity of Bala-Gopala, with great joy and love Lord Nityānanda embraced the Deity to His chest.

376. With a heart filled with endless love, Lord Nityānanda gazed at Lord Bāla-Gopāla as the devotees joyfully chanted the names of Lord Hari.

377. Roaring, Lord Nityānanda, the king of wrestlers, danced. In this way He enjoyed pastimes with Lord Bāla-Gopāla.

378. Then Mādhava Ghōṣa sang about Lord Kṛṣṇa's dāna-keli (pastimes of pretending to be a toll-collector). Hearing this, Lord Nityānanda, the lion of avadhūtas, was very pleased.

379. Listening to fortunate Mādhava Ghōṣa's voice, Lord Nityānanda, the jewel of avadhūtas, was overcome with ecstatic love.

380. In this way, with great joy and love, Lord Nityānanda enjoyed pastimes with saintly Gadādhara dāsa.

381. Always thinking of himself as a gopī, Gadādhara was never in external consciousness.

382. Hearing the song about Lord Kṛṣṇa's dāna-keli pastime, Lord Nityānanda danced. No one has the power to properly describe His dancing.

383. He manifested all the symptoms of ecstatic love. His dancing had no peer.

384. His graceful motions were like lightning. How glorious were the wonderful movements of His arms!

385. How wonderful were the graceful movements of His eyes! How beautiful was His smile! How wonderful were the playful and graceful movements of His head!

386. He placed His feet together, and then He gracefully jumped.

387. Wherever, tasting the nectar of ecstatic love, He glanced, there the men and women floated in the nectar of love for Lord Kṛṣṇa.

388. Whoever received Lord Nityānanda's merciful glance became filled with bliss. No longer did he remember his own body.

389. By Lord Nityānanda's mercy everyone attained the pure devotional service the sages and the kings of yogīs yearn to find.

390. When he does not eat for three days, a man strong like an elephant becomes thin and has no power even to walk.

391. The small children there had not eaten for a month, but still they acted as if they were lions.

392. This was all a manifestation of Lord Nityānanda's power. Still, bewildered by Lord Caitanya's Māyā, no one could understand that truth.

393. Thus tasting the nectar of ecstatic love, for some days Lord Nityānanda stayed at Gadādhara dāsa's home.

394. External consciousness was not present in Gadādhara dāsa's body. Again and again he made everyone chant, Haribol!"

395. In this village lived a ferocious kazi who had limitless hatred for saṅkīrtana.

396. Wild with bliss, saintly Gadādhara dāsa went to the kazi's home one night.

397. Afraid of the kazi, everyone else would always run away from him. But that night Gadādhara dāsa fearlessly went to the kazi's home.

398. Again and again chanting the holy names of Lord Hari, Gadādhara dāsa entered the kazi's home.

399. Seeing him, the kazi's men sat down. No word came to anyone's mouth.

400. Gadādhara dāsa said, Aha! Where is that fellow, that kazi? This moment say, 'Kṛṣṇa!' If you do not, I will cut off your head."

401. Angry like fire, the kazi came out. Seeing Gadādhara dāsa, he became peaceful.

402. The kazi said, Gadādhara, why have you come?" Gadādhara replied, I will tell you something.

403. Lord Caitanya and Lord Nityānanda are the Supreme Personality of Godhead descended to this earth. They make every mouth in this world speak the words, 'Hari! Hari!'

404. You are the only person who does not chant the holy names of Lord Hari. Therefore I have come here to convince you to chant.

405. Please chant the supremely auspicious holy name of Lord Hari. I will deliver you from all your sins."

406. Although he was a very violent man, the kazi said nothing. He was stunned.

407. Smiling, the kazi said, Listen, Gadādhara dāsa. Tomorrow I will chant, 'Hari!' For now, please go home."

408. Hearing the holy name of Lord Hari come from the kazi's mouth, Gadādhara dāsa became filled with joy and love.

409. Gadādhara dāsa said, Why wait for tomorrow? At this moment the word, 'Hari' has appeared on your mouth.

410. Now that you have spoken the word, 'Hari!', your sins no longer exist."

411. Speaking these words, Gadādhara dāsa clapped His hands and wildly danced again and again.

412. After some time he returned to his home. Lord Nityānanda's home was in Gadādhara dāsa's body.

413. Gadādhara dāsa's glories were well known among Lord Caitanya's associates.

414. Fearing that they would at once lose their caste-status, the pious people would not come near even the breeze that

blew by the kazi.

415. They thought that if they once saw the violent kazi, their caste-status would be lost. To that kazi saintly Gadādhara dāsa gave his glance of mercy.

416. In this way Gadādhara dāsa made everyone forget their cruel and violent sins. He made everyone be always intent on chanting, Kṛṣṇa!"

417. Fires, snakes, and tigers have no power to attack a person in whose body love for Lord Kṛṣṇa stays.

418. Love for Lord Kṛṣṇa is always manifested in the gopīs. Brahmā and the demigods yearn to attain this love.

419. With a glance Lord Nityānanda mercifully gave this love to all His dear companions.

420. O my brothers, please worship Lord Nityānanda's feet. By His mercy you will attain Lord Caitanya's shelter.

421. After some days, in His heart Lord Nityānanda desired to see Mother Sacī.

422. Accompanied by His associates, He began a glorious journey to Navadvīpa.

423. Thus the Lord came to the temple-home of Purandara Paṇḍita in the village of Khaḍadaha-grāma.

424. I have no power to describe how Lord Nityānanda danced when He came to Khaḍadaha-grāma.

425. Now become like a wild man, Purandara Paṇḍita climbed a tree and roared like a lion.

426. External consciousness no longer present in his body, Caitanya dāsa would run like a tiger into the jungle.

427. There he would jump on the tigers' backs. By Lord Kṛṣṇa's mercy the tigers had no power to attack him.

428. Cheerfully and fearlessly he would sit down with a python in his lap.

429. He played with the tigers. All this happened by the great avadhūta Nityānanda's mercy.

430. Lord Nityānanda is very affectionate to His servants. With a glance He allows them to taste the spiritual nectar even Brahmā and the demigods cannot taste.

431. Completely forgetting himself, Caitanya dāsa always spoke whatever was in his joyful heart.

432. Once he stayed underwater for two or three days without any pain or discomfort in his body.

433. Sometimes he would be stunned and motionless. Other times he would be ferocious like a tiger.

434. I have no power to describe the symptoms of devotional ecstasy Caitanya dāsa displayed. They are all endless.

435. Anyone who touches even the breeze that blows by Śrī Caitanya dāsa or by Murāri Gupta will attain Lord Kṛṣṇa.

That is certain.

436. Some people who call themselves by the name Caitanya dāsa" (servant of Lord Caitanya) never, even in their dreams, chant Lord Caitanya's glories.

437. Śrī Kṛṣṇa Caitanya is the master of life for Advaita Acārya. It is by Lord Caitanya's mercy and by devotion to Lord Caitanya that Advaita Acārya has become glorious in truth.

438. Glory, glory to Advaita Acārya's devotion to Lord Caitanya! By Lord Caitanya's mercy Advaita Acārya has attained all power.

439. Truly saintly people say Advaita Acārya is glorious because of Lord Caitanya's mercy. Other people think this idea is an offense to Advaita Acārya.

440. Though they may call themselves by the name Caitanya dāsa", these people are worthless like a pile of ashes. How can sinners like them take shelter of Advaita Acārya?

441. These sinners may call themselves followers of Advaita Acārya", but they do not know what is truly in Advaita Acārya's heart.

442. A cannibal may call himself by the name puṇyajana" (saint). As a cannibal calls himself a saint, so these people call themselves Caitanya dāsa" (servants of Lord Caitanya).

443. After staying for some days in Khaḍadaha-grāma, Lord Nityānanda and His associates went to Saptagrāma.

444. In Saptagrāma is the place of the seven sages. Throughout the universe this place is known as Trivenī-ghāta" (the place where three rivers meet).

445. In ancient times the seven sages performed austerities at this ghāta by the Gaṅgā. There they attained Lord Kṛṣṇa's feet.

446. Three goddesses: Gaṅgā, Yamunā, and Sarasvatī met at that place.

447. That is why this place is famous in the three worlds as Trivenī-ghāta". By seeing this holy place one destroys all his sins.

448. Accompanied by His associates, Lord Nityānanda joyfully bathed at this ghāta.

449. On the bank at this place where three rivers meet Lord Nityānanda stayed at the home of fortunate Uddharaṇa Datta.

450. With his body, mind, and words Uddharaṇa Datta sincerely worshiped Lord Nityānanda's feet.

451. Uddharaṇa Datta became qualified to serve Lord Nityānanda directly. What greater good fortune can anyone attain?

452. Birth after birth Lord Nityānanda is the Supreme Personality of Godhead. Birth after birth Uddharaṇa Datta is His servant.

453. Because of Uddharaṇa Datta all the merchants there became purified. Of this there is no doubt.

454. Lord Nityānanda went there to deliver the merchants. He made those merchants qualified to attain ecstatic love and devotion.

455. Going from house to house among the merchants there, Lord Nityānanda enjoyed pastimes of kīrtana.

456. All the merchants took shelter of Lord Nityānanda's feet and worshiped them in every way.

457. Seeing how the merchants were worshiping Lord Kṛṣṇa, everyone in the world felt wonder in his heart.

458. Lord Nityānanda's mercy is an ocean that has no shore. He delivered all those foolish, lowly merchants.

459. Accompanied by His associates, Lord Nityānanda enjoyed pastimes of saṅkīrtana at Saptagrāma.

460. Even if he had a hundred years to do it, no one could describe all the saṅkīrtana pastimes Lord Nityānanda

enjoyed at Saptagrāma.

461. As He had enjoyed in the towns and villages of Nadiyā, so Lord Nityānanda enjoyed pastimes at Saptagrama.

462. Every direction was filled with the saṅkīrtana of Lord Hari's holy names. Now there was no day or night, hunger or thirst, sleep or fear.

463. From house to house, and in every village and crossroads, Lord Nityānanda enjoyed pastimes of kīrtana.

464. No one had ever seen anything like the ecstasy Lord Nityānanda manifested. Wild ecstasy like this had never before been manifested in this universe.

465. What to speak of others, even the Muslims, who hate Lord Kṛṣṇa, now took shelter of Lord Kṛṣṇa's lotus feet.

466. Streams of tears of ecstatic love flowed from the Muslims' eyes, tears that made even the brāhmaṇas rebuke themselves for their lack of devotion.

467. Glory, glory to saintly Lord Nityānanda, the moon of avadhūtas! By His mercy everyone became filled with bliss.

468. In this way Lord Nityānanda enjoyed joyful pastimes at Saptagrāma and Ambikā Kalnā

469. After some days Lord Nityānanda went to dear Advaita Acārya's home in Śāntipura.

470. Gazing at Lord Nityānanda's graceful face, Advaita Acārya could not understand how much bliss had suddenly taken birth within Him.

471. Hari! Hari!" He roared. He circumambulated. He offered daṇḍavat obeisances.

472. Embracing Lord Nityānanda, Advaita Acārya sprinkled His limbs with tears of joy and love.

473. Gazing at each other, They both became overwhelmed. A limitless and indescribable sweet nectar of love took birth within Them.

474. Embracing each other, they rolled on the ground. They struggled to touch each other's feet.

475. They roared like lions. They seemed to defeat many millions of lions. They could not restrain themselves. The two Lords were now wild with ecstasy.

476. After some time the two Lords became peaceful. The two peaceful Lord sat down together.

477. Folding His hands, noble-hearted Advaita Acārya joyfully offered prayers to Lord Nityānanda,

478. Because You are eternal (nitya) bliss (ānanda) personified, You bear the name 'Nityānanda'. You are Lord Caitanya's glories and virtues personified.

479. You are the protector of all living entities. You are the cause of liberation. You are the preacher of the true religion.

480. You preach loving devotion to Lord Caitanya. You bear all the power given by the kalpa-vṛkṣa tree that is Lord Caitanya.

481. You are the transcendental teacher of Brahmā, Siva, Nārada, and all others who bear the name 'devotee'.

482. It is from You that they attained devotion to Lord Viṣṇu. Still, no pride even touches You.

483. You are the purifier of the fallen. You do not see the faults of others. Only the great saints understand You.

484. Your form is the resting-place of all yajñas. By remembering You, one breaks the bonds of ignorance.

485. If You do not reveal Yourself, who has the power to understand You?

486. You are the Supreme Personality of Godhead, blissful and free from anger. You are thousand-faced Ananta Śeṣa, the first of the demigods and the holder of the worlds.

487. You are Śrī Lakṣmaṇa, the killer of the rākṣasas. You are a GOP's son. You are Lord Balarāma personified.

488. To deliver the fallen, lowly, degraded fools You have now descended to this earth.

489. From You everyone will attain the pure devotion the sages and the kings of yoga yearn after."

490. Overcome with bliss, and forgetting His own Self, Advaita Acārya glorified Lord Nityānanda with these prayers.

491. Advaita Acārya understood the power and glory of Lord Nityānanda. Only some few fortunate souls know Lord Nityānanda's heart.

492. If a person knows the truth he knows that the quarrels of Nityānanda and Advaita are only joyful play.

493. Who has the power to understand Lord Advaita's words? Please know that Lord Advaita is not different from the Supreme Personality of Godhead.

494. Exchanging auspicious talks about Lord Kṛṣṇa, these two Lords enjoyed blissful pastimes.

495. Lord Nityānanda and Lord Advaita exchanged many secrets. Perfect love for each other was born within Them.

496. Then, after taking permission from Lord Advaita, Lord Nityānanda went to Navadvīpa.

497. First He went to Mother Sacī's home and bowed down before her feet.

498. Seeing Lord Nityānanda, what happiness did Mother Sacī feel? It had no end.

499. Mother Sacī said, Son, You are truly the Supersoul staying in the hearts of all. I wished to see You, and now I do.

500. Knowing my heart, You hurried here. Who in this world knows You?

501. Son, for some days please stay in Navadvīpa. Then I will see You for ten days, or fifteen days, or a month.

502. I am full of sorrow. That is why I yearn to see You. By the Supreme Lord's arrangement You have come here to deliver unhappy me."

503. Hearing Mother Sacī's words, Lord Nityānanda smiled. He knew that Mother Sacī's power and glory had no end.

504. Lord Nityānanda said, O mother, O mother of everyone, please listen. I came here to see you.

505. My desire to see you is very strong. With your permission, I will stay in Navadvīpa."

506. After talking with Mother Sacī in this way, Lord Nityānanda joyfully wandered in Navadvīpa.

507. With His companions going from house to house in Navadvīpa, Lord Nityānanda enjoyed pastimes of kīrtana.

508. In these kīrtanas in Navadvīpa Lord Nityānanda became like bliss personified.

509. Going from house to house with His companions, Lord Nityānanda always enjoyed pastimes of saṅkīrtana.

510. Elaborately dressed as the great wrestler of saṅkīrtana, how charming was Lord Nityānanda! Simply by seeing Him, everyone attained piety and bliss.

511. On His head was a turban of many different kinds of silk. Above that were many different graceful flower

garlands.

512. On His neck were necklaces of gold, pearls, and many kinds of jewels. On His ears were peerless earrings of pearls and gold.

513. On His wrists and arms were golden bracelets and armlets. I do not know how many flower garlands decorated His body.

514. His every limb was anointed with sandal paste and gorocanā. His pastimes were always like those of Lord Kṛṣṇa as a small cowherd boy.

515. With His ten fingers, each wearing a golden ring, He playfully held a wonderful iron rod.

516. He was playfully and splendidly dressed in wonderful colorful yellow, blue, and white silk.

517. A flute and a bamboo rod were stuck in His belt. Seeing Him or remembering Him, the people of the world felt their hearts drawn to Him.

518. Silver anklets glistened on His graceful feet. His words were sublimely sweet. His walking and gestures were graceful like the king of elephants.

519. In whatever direction Lord Nityānanda looked, the personified nectar of pure love for Lord Kṛṣṇa at once appeared.

520. In this way Lord Nityānanda very happily enjoyed pastimes in Navadvīpa, the place of Lord Caitanya's birth.

521. Navadvīpa was like the royal capital of Mathurā. Many, many people lived there. I do not know how many.

522. Seeing the saintly people there, a sinner would become free of the greatest sins.

523. Also, touching the shadow of the sinners there would destroy all piety.

524. By Lord Nityānanda's mercy the people there were sincerely attracted to the path of devotion to Lord Kṛṣṇa.

525. Many had already been saved by Lord Caitanya. Now Lord Nityānanda would deliver everyone else in the three worlds.

526. Lord Nityānanda delivered many swindlers, thieves, and fallen sinners.

527. Hear. Please hear how Lord Nityānanda delivered many thieves.

528. In Navadvīpa lived a brāhmaṇa's son who had no peer among the thieves.

529. He was a brāhmaṇa in name only. His heart was filled with evil. He was the commander of an army of thieves.

530. There was no mercy in his body. He always happily stayed among thieves.

531-532. Seeing Lord Nityānanda's ornaments, and glistening necklaces of gold, pearls and coral, and seeing the many valuable things that decorated His graceful limbs, the brāhmaṇa-thief decided to rob them all.

533. Concealing his desire to rob the Lord of His wealth, the thief stayed always in Lord Nityānanda's company.

534. In His heart Lord Nityānanda knew this wicked brāhmaṇa was not a good person.

535. A good brāhmaṇa named Hiraṇya Paṇḍita, lived in Navadvīpa. He had no material possessions.

536. Associating with no one else, Lord Nityānanda now stayed in the home of this fortunate devotee.

537. Meanwhile the evil-minded brāhmaṇa-thief met with other thieves and told them this plan:

538. O my brothers, why should we be unhappy any longer? Mother Durgā has brought a great treasure-house of wealth to a place nearby.

539. On the limbs of avadhūta Nityānanda are many ornaments of gold, pearls, and diamonds. There is nothing like these ornaments.

540. What is the money value of all these ornaments? I do not know. Mother Durgā has put them all in one place.

541. Now they are all in Hiraṇya's house. In half an hour we will rob them all.

542. Taking our swords and shields, tonight we will go there and attack."

543. Agreeing on this plan, the thieves met at night.

544. Armed with swords, daggers, and tridents, the thieves went to the place where Lord Nityānanda stayed.

545. Sending a spy ahead, the thieves waited at a certain place.

546. Meanwhile Lord Nityānanda was eating, and in the four directions the devotees chanted the holy names of Lord Hari.

547. Lord Nityānanda's companions were wild with the ecstasy of love for Lord Kṛṣṇa. One devotee roared like a lion. Another made a sound like thunder.

548. Another, tasting the nectar of love for Lord Kṛṣṇa, wept. Another clapped his hands and loudly laughed.

549. Hai! Hai! Hāya! Hāya!" another exclaimed. Filled with the bliss of love for Lord Kṛṣṇa, no one slept.

550. The spy returned to the thieves. The avadhūta is eating. Everyone is awake," was his report.

551. The thieves said, Let them eat. When they are asleep, we will attack."

552. Happy that they would soon plunder great wealth, the thieves sat under a tree.

553. One of them said, The gold bracelets and armlets are mine." Another said, I will take the pearl necklace."

554. Another said, I will take the earrings." Another said, I will take the gold necklace."

555. Another said, I will take the silver anklets." Their minds became absorbed in these thoughts.

556. By Lord Nityānanda's wish, the goddess of sleep came and put a veil around those thieves.

557. At once the thieves fell asleep. They were all unconscious.

558. They were all bewildered by the Lord's Māyā. The dawn came. Still they were not awake.

559. When the crows cawed, the thieves awakened. They did not even see the night. They were unhappy at heart.

560. They hurriedly hid their swords and shields in the forest. Then the thieves hurried to bathe in the Gaṅgā.

561. At the end the thieves returned to their own place. They violently quarreled.

562. One of them said, You fell asleep first." Another said, You slept very soundly."

563. Another said, Why should we quarrel? Today saintly Goddess Durgā rescued us."

564. The wicked brāhmaṇa who was the commander of that army of thieves said, Why should we quarrel?

565. Whatever happened was all Goddess Durgā's will. One day may pass. Does that mean that all the days are gone?

566. I think Goddess Durgā bewildered us. We did not worship Goddess Durgā before we left. That is the reason for all this.

567. Tonight we will all worship Goddess Durgā. We will offer her meat and wine. Then we will go to the same place.

568. Agreeing to this plan, the thieves, offering meat and wine, worshiped Goddess Durgā.

569. The next day they cleaned their weapons, dressed in black clothing, and left.

570. The night was very dark. Everyone slept. The thieves assembled.

571. Approaching the house, the thieves saw many tall men guarding the four directions.

572. Standing in the four directions, the armed guards again and again chanted the holy names of Lord Hari.

573. They were giants. They were powerful and ferocious. Their weapons were raised.

574. The thieves saw that each of those giants had the power to kill a hundred thieves.

575. The giants had flower garlands around their necks and sandal paste on their limbs. Again and again they chanted sankīrtana of the holy names.

576. As Lord Nityānanda slept, the giants in the four directions sang, Kṛṣṇa!"

577. Seeing this, the thieves became filled with wonder. They left the house and sat down together.

578. The thieves said, From where did these guards come?"

579. One of them said, Somehow the avadhūta must have known. He asked the guards and brought them here."

580. Another said, My brothers, this avadhūta is a great sage and a philosopher. Again and again I heard this from many mouths.

581. This saintly avadhūta has great knowledge. He can protect Himself.

582. We all saw those guards. I don't think they were human beings.

583. I think this avadhūta has great mystic powers. That is why the people call Him 'Gosāi' (master)."

584. Another thief said, My brother, you are a fool. How can anyone who eats as He does and decorates Himself with fancy clothes, as He does, be a 'gosāi'?"

585-587. The brāhmaṇa who was the commander of that little army of thieves said, I know the reason.

586. Some big, big important person must have come to see the avadhūta.

587. An emissary from the king must have come. The giants were his personal bodyguards.

588. Those bodyguards were all religious fanatics. That is why they chanted, 'Hari! Hari!'

589. While the guards are here, we should not come. After some days they will leave.

590. For now let us go to our homes. My brothers, for ten days let us quietly stay at home."

591. When the leader had spoken these words, the thieves returned to their homes. Meanwhile Lord Nityānanda, the moon of avadhūtas, enjoyed pastimes as He wished.

592. Whoever worships Lord Nityānanda's feet and remembers them breaks all obstacles into pieces.

593. Who has the power to place obstacles before Lord Nityānanda?

594. Who has the power to place obstacles before the Supreme Lord? Simply by remembering the Lord's servants, one breaks all ignorance into pieces.

595. Gaṇeśa and all his associates are all servants of the Supreme Lord. Siva, who destroys the worlds, is an aṁśa incarnation of the Supreme Lord.

596. Who can bring fear to Lord Nityānanda? When the Lord's aṁśa incarnation Ananta Seṣa moves, all the worlds tremble.

597. By His own will Lord Nityānanda performed kīrtana in all of Navadvīpa. By His own will He enjoyed pastimes of eating and sleeping.

598. His every limb was decorated with priceless ornaments. He looked exactly like Rohiṇī's son Balarāma.

599. Lord Nityānanda chewed betelnuts mixed with camphor. His gentle smile charmed the heart of every person in the world.

600. Fearless and blissful, and accompanied by a host of fearless and blissful devotees, He went everywhere.

601. Another time the thieves made a plan and came to the house where Lord Nityānanda stayed.

602. By the Lord's arrangement there were great clouds. The darkness was blinding. The night was very fearsome. No person walked anywhere.

603. On that very fearsome night each thief armed himself with five or ten weapons.

604. They approached the house. Then every thief became blind. No one had the power to see.

605. They could not see anything. All the thieves were now blind. Each one of them felt his mind, intelligence, and breath were under attack.

606. One of them fell into a ditch and was ferociously bitten by mosquitoes and leeches.

607. Another fell into a garbage-pit and was ferociously bitten by mosquitoes and scorpions.

608. Another fell among thorns. His every limb wounded by the thorns, he had no power to move.

609. Another fell into a canal. His hands and feet broken, he wept.

610. Another burned with fever. Every thief felt terror in his heart.

611. At that moment the demigod Indra sent a great rainstorm to that very place.

612. The thief bitten by mosquitoes and leeches was especially tortured by the rainstorm.

613. Then hailstones fell on the thieves' bodies. They could not save their lives. Everyone was plunged in an ocean of sufferings.

614. One thief became dizzy and fell down. Forgetting who he was, he was filled with terror.

615. An endless rainstorm fell on the thieves. Their bodies trembled from the freezing cold.

616. Now blind, the thieves had no power to see. Attacked by the freezing rain, they were on the verge of death.

617. Aware that these people were enemies of Lord Nityānanda, the demigod Indra became angry and tortured them

very badly.

618. After some moments the brāhmaṇa who was commander of that little army of thieves suddenly become fortunate. Now he understood.

619. In his heart that brāhmaṇa thought, Nityānanda is not a human being. In truth He must be the Supreme Personality of Godhead Himself. How can anyone say He is a human being?

620. One day He bewildered us and mad us all fall asleep. Still, because of His powerful Māyā, I did not understand.

621. Another day He showed us many very wonderful guards. Still I did not understand.

622. I am a great sinner. Everything I do is bad. In my heart I wanted to rob the Supreme Lord of His wealth.

623. Who has the power to throw me into all these calamities? Lord Nityānanda is my only shelter, I have no other shelter."

624. Thinking in this way, the brāhmaṇa meditated on Lord Nityānanda's feet. With great love he took shelter of them and surrendered himself to them.

625. When the brāhmaṇa meditated on Lord Nityānanda's feet, the calamities suddenly stopped. At that moment the brāhmaṇa became free of many millions of his past offenses.

626. The brāhmaṇa prayed, Save me! Save me! O Nityānanda, O cowherd boy Kṛṣṇa, O master, O protector of all living entities, please save me!

627. A person who trips and falls to the ground takes shelter of the earth.

628. In the same way a person who commits offenses against You must meditate on You. On then can he be delivered from his sufferings.

629. You forgive all offenses. You are merciful to the fallen.

630. I have killed many brāhmaṇa and many cows. O Lord, no one is a greater offender than I am.

631. Still, even the greatest sinners may find shelter in You and break into pieces the bonds that tie them to this world of birth and death.

632. From the moment of birth You protect the lives of the living entities, O Lord, and at the end of their lives You protect them also.

633. O Lord, please protect me today from these dangers. If I remain alive, I will have learned my lesson.

634. Birth after birth I am Your servant, O Lord. Whether I live or die, I only wish to be Your servant."

635. Hearing these words, merciful Lord Nityānanda delivered all the thieves.

636. In this way the thieves became conscious again. Their eyes were suddenly released from blindness.

637. By the power of the thief's surrender to Lord Nityānanda, the terrible rainstorm no longer fell.

638. After some moments the thieves again could see the path. They walked as if they were on the verge of death.

639. They went to their homes and then bathed in the Gaṅgā.

640. The commander of that little army of thieves wept and wept. In his heart he took shelter of Lord Nityānanda's feet.

641. Meanwhile, Lord Nityānanda, who is the master of all the worlds, sat down and placed His merciful glance on the fallen souls.

642. In the four directions the devotees sang the holy names of Lord Hari. Lord Nityānanda, the jewel of avadhūtas, roared with bliss.

643. At that moment the brāhmaṇa-thief came, lifted his arms, called out, Save me!", and offered daṇḍavat obeisances.

644. From head to feet, the hairs of his body stood erect. From him an unending stream of tears flowed. He trembled.

645. Again and again the brāhmaṇa roared and thundered with ecstatic love. He was not in external consciousness. He wept.

646. Gazing at Lord Nityānanda's glory, the brāhmaṇa joyfully danced

647. Save me, Father Nityānanda, purifier of the fallen!", the brāhmaṇa roared, his arms raised.

648. Seeing this, the devotees became filled with wonder. How did the thief become like this?"

649. One devotee said, It is a trick. It is a sham. Any moment he will attack us."

650. Another devotee said, Lord Nityānanda is the purifier of the fallen. By His mercy this man has become good at heart."

651. Seeing the endless symptoms of the brāhmaṇa devotional ecstasy, Lord Nityānanda gently smiled and asked a question.

652. The Lord said, What has become of you? O brāhmaṇa, please tell Me. I see that your activities have become wonderful.

653. What have you seen? What have you heard of Lord Kṛṣṇa's glories? Without worrying, and without trickery, please tell everything."

654. Hearing the Lord's words, the saintly brāhmaṇa had no power to say anything. He only wept.

655. He fell to the ground and rolled in the courtyard. Spontaneously he laughed, wept, danced, and sang.

656. After some time the brāhmaṇa became peaceful. Then he said to Lord Nityānanda,

657. Lord, my home is in Nadiyā. I am a brāhmaṇa in name only. My actions are those of a hunter or a caṇḍāla.

658. By always associating with wicked people, I became a violent thief. From the time of my birth I have not been anything but that.

659. When they see me, everyone in Navadvīpa trembles in fear. There is not a sin that does not rest in my body.

660. When I saw Your glistening ornaments, in my heart I decided to rob them.

661. One night I came with my band of thieves to rob the treasures that decorate Your graceful limbs.

662. Lord, that night You bewildered us all. Bewildered by Your Māyā, I did not know who You were.

663. Another night, after worshipping Goddess Durgā in many ways, and armed with swords, daggers, and tridents, we

came again.

664. That night we saw a great wonder. Your house was surrounded by guards.
665. Each guard was powerful like a mad elephant. Each wore a flower garland from his neck to his knees.
666. As the holy name of Lord Hari stayed in every guard's mouth, You happily slept in the house.
667. I was so sinful at heart that even then I did not understand Your glories.
668. 'Whose guards are these? From where did they come?' Thinking these thoughts, I left.
669. After some days, I came again last night, but at once my eyes were blinded.
670. When I came with my band of thieves, we surrounded Your house. Then we all became blind and we fell into different situations.
671. We were bitten by mosquitoes, leeches, and thorns. There were torrential rains and a hailstorm. We suffered badly. We had no power to move.
672. First we suffered Yamarāja's tortures. Then, at the end, we became Your devotees.
673. By Your mercy, with unalloyed love we meditated on Your feet.
674. Then You restored vision to our eyes. You are the Supreme Personality of Godhead, the purifier of the fallen.
675. Simply by thinking of You, we all escaped the tortures of Yamarāja. How great is Your glory!
676. Simply by remembering You, a person breaks the bonds of ignorance and easily goes to Vaikuṇṭha."
677. Speaking and speaking in this way, the brāhmaṇa loudly wept. In this way Lord Nityānanda manifested His pastimes.
678. Hearing these wonders, everyone bowed down before the brāhmaṇa.
679. Then the brāhmaṇa said, Lord, please give me permission to depart. No longer do I wish to keep this body alive.
680. In my heart I desired to harm You. Therefore my penance is that I will die by drowning in the Gaṅgā."
681. Hearing the brāhmaṇa's sincere words, Lord Nityānanda and the devotees became pleased,
682. Lord Nityānanda said, brāhmaṇa, you are very fortunate. Birth after birth You are Lord Kṛṣṇa's servant.
683. If you had not attained the Lord's mercy, how could all those events have passed? How could they have passed if you were not a servant of the Lord?
684. Lord Caitanya has descended to this world to purify the fallen. It is not otherwise.
685. Listen, brāhmaṇa. If you commit no more sins, I will accept all your karma.
686. Give up violence, theft, and all misdeeds. Do them no more.
687. Walk on the path of religion. Chant the holy names of Lord Hari. Then you can deliver others.
688. Go among the thieves and criminals. Bring them all to the path of religion."
689. Speaking these words, Lord Nityānanda took the garland from His own neck and happily gave it to the brāhmaṇa.
690. Then there was a great sound of Jaya! Jaya!" The brāhmaṇa was now free of all material bondage.
691. The brāhmaṇa spoke words choked with emotion. Grasping Lord Nityānanda's feet, he wept and wept.
692. He called out, Lord Nityānanda! Master! Purifier of the sinners! Please give the shelter of Your feet to me, a sinner!
693. In my heart I wished You harm. Who is more sinful than me?"
694. Then Lord Nityānanda, who is an ocean of mercy, placed His lotus feet on the brāhmaṇa's head.
695. When his head received the mercy of Lord Nityānanda's feet, the brāhmaṇa's offenses were all broken into pieces.
696. Whenever thieves came to his door, the brāhmaṇa guided them on the path of religion. He taught them to take shelter of Lord Caitanya.
697. Renouncing theft, violence, and all misdeeds, they all became very saintly.
698. They all chanted the holy names of Lord Hari hundreds of thousands of times. They all became expert in devotional service to Lord Viṣṇu.
699. Wild with love for Lord Kṛṣṇa, Lord Nityānanda always sang Lord Kṛṣṇa's holy names. In this way Lord Nityānanda was an ocean of mercy.
700. In no other incarnation did the Supreme Lord act in this way. Lord Nityānanda always chanted, Caitanya!"
701. A brāhmaṇa who does not honor Lord Nityānanda becomes counted among the thieves and ruffians.
702-703. By Lord Nityānanda's power these thieves and ruffians attained ecstatic devotional service, devotional service where the devotee weeps, trembles, shouts, and finds the hairs of his body standing erect, devotional service the kings of yoga yearn to attain.
704. O my brothers, please worship, please worship Lord Nityānanda. By His mercy you will attain Lord Caitanya.
705. Anyone who hears these stories of Lord Nityānanda will someday meet Lord Caitanya, the Supreme Personality of Godhead.
706. Anyone who with an attentive heart hears this pastime of the thieves' deliverance will someday see Lord Caitanya and Lord Nityānanda.
707. In this way Lord Nityānanda fearlessly and joyfully enjoyed many pastimes.
708. Wandering in village after village with His associates, Lord Nityānanda enjoyed pastimes of kīrtana.
709. In this way He visited Khānacaurā, Baragāchi, Dogāchiyā, and, on the other side of the Gaṅgā, Kuliyā.
710. The people of Baragāchi were very pious. Their village was an important place of Lord Nityānanda's pastimes.
711. No one has the power to describe the glory and good fortune of Baragāchi.
712. Lord Nityānanda's associates were always very joyful at heart.
713. They did nothing but saṅkīrtana. Moment after moment they became more and more rapt in the ecstasy of being gopas.
714. They carried sticks, flutes, buffalo-horns, and rope for tying cows. They wore guṇjā-necklaces. On their wrists were bracelets and on their ankles anklets.

715. Ecstatic love for Lord Kṛṣṇa was always present in their bodies. They were attracted to Lord Kṛṣṇa. They wept and trembled. The hairs of their bodies stood erect.

716. They were very handsome. It was as if they were not different from Kāmadeva himself. They always performed sankīrtana.

717. Accompanied by their master, fearless Lord Nityānanda, these devotees were always joyful.

718. Even in a hundred years I could not describe all the glories of Lord Nityānanda's servants.

719. Still, I will at least tell their names, as far as I know them. Simply by remembering their names one crosses beyond this world of birth and death.

720. In their company Lord Nityānanda enjoyed pastimes. They are all eternal associates of Mahārāja Nanda. They are gopas and gopis descended to this world.

721. Lord Nityānanda has forbidden us. He said that their previous names should not be revealed or written.

722. Rāmadāsa was one of the Lord's important associates. He always spoke in the mood of the Supreme Lord Himself.

723. No one had the power to understand his words. Lord Nityānanda always stayed in his heart.

724. Rāmadāsa was always in the grip of intense ecstatic love. For three months Lord Kṛṣṇa personally stayed in his body.

725. Murāri Paṇḍita was a famous devotee of Lord Caitanya. He would play with snakes and tigers.

726. Raghunātha Vaidya Upādhyāya was very noble-hearted. His glance made every heart fall in love with Lord Kṛṣṇa.

727. Gadādhara dāsa always tasted the nectar of ecstatic love and devotion. His glance destroyed all sins.

728. The devotee named Sundarānanda was like a nectar ocean of ecstatic love. He was one of the most important of Lord Nityānanda's associates.

729. Kamalākānta Paṇḍita was always wild with ecstasy. Lord Nityānanda gave the village of Saptagrama to him.

730. Gaurīdāsa Paṇḍita was very glorious and fortunate. With body, mind, and words he served Lord Nityānanda. Lord Nityānanda was his very life.

731. Purandara Paṇḍita was very peaceful and self-controlled. He was very dear to Lord Nityānanda.

732. Parameśvarī dāsa considered Lord Nityānanda his very life. In his body Lord Nityānanda enjoyed pastimes.

733. Dhanañjaya Paṇḍita was very exalted. At every moment Lord Nityānanda stayed in his heart.

734. Balarāma dāsa was always wild from tasting the nectar of ecstatic love. The breeze that blew past him destroyed all sins.

735. Yadunātha Kavirāja was always filled with the nectar of ecstatic love. Lord Nityānanda was always merciful to him.

736. Jagadīśa Paṇḍita was the abode of great effulgence. Lord Nityānanda and Lord Nityānanda's associates were his life and his wealth.

737. Puruṣottama Paṇḍita was born in Navadvīpa. In his heart he was a great servant of Lord Nityānanda.

738. In the beginning Lord Nityānanda stayed in his home. His mercy makes one's heart drawn to Lord Nityānanda.

739. Dvija Kṛṣṇadāsa was born in Rādhā-deśa. He enjoyed pastimes with Lord Nityānanda's associates.

740. Kālīyā Kṛṣṇadāsa is famous in the three worlds. By remembering him one attains Lord Caitanya.

741. Sadāśiva Kavirāja was very glorious and fortunate. His son was named Puruṣottama dāsa.

742. External consciousness was never present in Puruṣottama dāsa's body. In his heart Lord Nityānanda always enjoyed pastimes.

743. Uddharāṇa Datta was a noble and generous Vaiṣṇava. He was very qualified to serve Lord Nityānanda.

744. Maheśa Paṇḍita was very exalted. Paramānanda Upādhyāya was a pure Vaiṣṇava.

745. Gaṅgādāsa was the son of Caturbhūja Paṇḍita. In the beginning Lord Nityānanda enjoyed pastimes in Gaṅgādāsa's home.

746. Acārya Vaiṣṇavananda was very noble and generous. In the beginning he was known by the name Raghunātha Purī.

747. Saintly Paramānanda Guṇa was very famous. In the beginning Lord Nityānanda stayed at his home.

748. Kṛṣṇadāsa was a saintly resident of Baragāchi. In his home Lord Nityānanda enjoyed pastimes.

749. Kṛṣṇadāsa and Devānanda were both very pure at heart. Exalted Acāryacandra had Lord Nityānanda as his only shelter.

750. Saintly Mādhava Ghoṣa was a singer. Vāsudeva Ghoṣa always tasted the nectar of ecstatic love.

751. Jiva Paṇḍita was very noble, generous, glorious, and fortunate. Lord Nityānanda enjoyed pastimes in his home.

752. The four devotees Manohara, Nārāyaṇa, Kṛṣṇadāsa, and Devānanda were very dear to Lord Nityānanda.

753. Even if I had a hundred years to do it, I would not have the power to write about all of Lord Nityānanda's servants.

754. Thousands and thousands of devotees were Lord Nityānanda's servants. For all of them Lord Caitanya and Lord Nityānanda were their life and wealth.

755. By Lord Nityānanda's mercy they all became wild by tasting the nectar of love for Lord Caitanya.

756. The little that I know I have written. Later Vedavyāsa will reveal everything.

757. At the end of all these servants is Vṛndāvana dāsa, who was born from the womb of Nārāyaṇī, the Nārāyaṇī who tasted the remnants of Lord Caitanya's meal.

758. Even today it is heard among the Vaiṣṇavas, Nārāyaṇī tasted the remnants of Lord Caitanya's meal."

759. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Six
Sri Nityananda-mahatmya-varṇana
Description of Lord Nityananda's Glories

1. Glory, glory to Lord Caitanya! Glory to Lord Nityānanda! Glory, glory to the Lord's devotees!
2. Accompanied by His servants, Lord Nityānanda enjoyed the bliss of sankīrtana in this way.
3. Lord Nityānanda enjoyed the same pastimes He had enjoyed in Vṛndāvana.
5. He made every heart sincerely attracted to Lord Caitanya.
5. In His company the devotees became wild with ecstasy. Lord Nityānanda, the abode of great glory and effulgence, wandered in all of Navadvīpa.
6. His body was fully decorated with ornaments and flower garlands. His red lips glistened with betelnuts and camphor.
7. Seeing Lord Nityānanda-Rama's pastimes some people became delighted, but in other people faith in Lord Nityānanda did not take birth.
8. In Navadvīpa lived a brāhmaṇa who had previous been a student of Lord Caitanya.
9. Seeing Lord Nityānanda's pastimes, this brāhmaṇa felt a doubt take birth in his heart.
10. This brāhmaṇa had firm devotion to Lord Caitanya. Still, he had no power to understand Lord Nityānanda.
11. By the Lord's will this brāhmaṇa when to Jagannātha Puri, where he happily stayed for some days.
12. Every day this brāhmaṇa went to visit Lord Caitanya. He had great faith in Lord Caitanya's feet.
13. One day, by the Lord's will, in a private place, this brāhmaṇa asked a question that stayed in his heart.
14. The brāhmaṇa said, Lord, there is one request I would like to place before You. If You wish You may grant it.
15. Lord, if in Your heart You accept me as Your servant, then please tell me something with Your graceful mouth.
16. Nityānanda Avadhūta wanders in Navadvīpa. I do not understand what kind of person He is.
17. The people say He is in the sannyāsa āśrama. But at every moment He chews betelnuts and camphor.
18. On His body He wears ornaments of gold, silver, and pearls, things a sannyāsī should not touch.
19. Rejecting a saffron kaupīna, He wears splendid silk garments. He is always decorated with sandal paste and flower garlands.
20. Why does He reject a sannyāsī's daṇḍa and instead hold an iron rod in His hand? Why does He always stay in a śūdra's home?
21. I do not see how these actions are permitted by the scriptures. Therefore a shoreless ocean of doubt now stays in my heart.
22. Everyone says, 'Nityānanda is very exalted'. Why, then, does He not follow the rules of conduct proper for the sannyāsa āśrama?
23. What is at the heart of all this? Lord, if in Your heart You accept me as Your servant, then please tell me with Your graceful mouth.
24. When at that auspicious moment the saintly brāhmaṇa asked this question, Lord Caitanya, without trying to deceive him, explained to him the truth.
25. Hearing the brāhmaṇa's words, Lord Caitanya smiled and said,
26. Listen, O brāhmaṇa. Neither material faults nor material virtues take birth in very elevated persons.
27. In Śrīmad-Bhāgavatam (11.20.36) Lord Kṛṣṇa explains:

na mayy ekānta-bhaktānām
guṇa-doṣodbhavā guṇāḥ
sādhūnām sama-cittānām
buddheḥ param upeyusām

My pure devotees have no material faults or material virtues. They are equal to all material things. They have attained Me, who am beyond all material ideas."

As a lotus leaf is always untouched by water,
so Lord Nityānanda is always untouched by material impurity.

29. O brāhmaṇa, please know without doubt that Lord Kṛṣṇa always stays in Nityānanda's body. There He always enjoys pastimes.

30. If someone not highly qualified like Lord Nityānanda were to act as He does, then that person would suffer. Sins would take birth within him.

31. If someone other than Lord Siva were to drink an ocean of poison, that person would perish. All the Purāṇas give proof of this.

32. In Śrīmad-Bhāgavatam (10.33.30 and 29) it is said:

naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād
yathārudro 'bdhijam viṣam

Conditioned followers, who are not actually in control, should never imagine imitating the uncommon activities of the controller. One should not even think of imitating Kṛṣṇa's rāsa dance. If out of foolishness one tries to imitate Kṛṣṇa's rāsa dance, he will be killed, just like a person who wants to imitate Lord Siva's drinking an ocean of poison."*

33. dharma-vyatikramo dṛṣṭa
īśvarāṇām ca sāhasam
tejīyasām na doṣāya
vagneḥ sarva-bhujo yathā

Transgressions of religious principles by the supreme controller testify to His great power. For example, fire can consume any abominable thing. That is the manifestation of the supremacy of fire."*

34. Anyone who, not knowing these truths, criticizes the actions of a very exalted person, will suffer birth after birth for his offense.

35. Anyone who criticizes or mocks a great soul will perish.

36. I know this truth from Sṛīmad-Bhāgavatam. I have heard it from the mouths of the Vaiṣṇava gurus.

37. With full attention please hear what Sṛīmad-Bhāgavatam says about persons who mock the actions of great souls.

38. At the same time Kṛṣṇa and Balarāma left to study. When Their education was complete, they approached Their guru.

39. 'What dakṣiṇā shall We give?' They asked Their guru. The guru consulted with his wife.

40. The guru asked Kṛṣṇa and Balarāma to return the guru's dead sons. Then Kṛṣṇa and Balarāma went to the abode of Yamarāja.

41. By Kṛṣṇa and Balarāma's order, the karma of the dead sons was at once destroyed. Then Kṛṣṇa and Balarāma took the dead sons from Yamarāja's abode and gave them to Their guru.

42. Hearing this very wonderful story, Devakī asked that her dead sons be given to her.

43. By divine arrangement one day Devakī called for Kṛṣṇa and Balarāma and told them of her sufferings.

44. She said, 'Listen, listen, O Kṛṣṇa and Balarāma, O masters of the masters of yoga. Your forms are eternal, transcendental, and pure.

45. 'You are the two fathers of all the universes. I know that You are the two causes of all existence.

46. 'By a part of one of Your parts the universes are created, maintained, and destroyed.

47. 'To break into pieces the burden of this earth You have descended to this world and become my sons.

48. 'Taking them from Yamarāja's abode, You gave Your guru's sons as dakṣiṇā.

49. 'My heart yearns to see my six sons that Kamsa killed.

50. 'Even though they had been dead for some time, You had the power to bring back Your guru's sons.

51. 'Please fulfill my desire in the same way. Please give me my six dead sons.'

52. Hearing Their mother's words, Kṛṣṇa and Balarāma at once went to Mahārāja Bali's abode.

53. Seeing the two Lords that were the objects of his worship, Mahārāja Bali became plunged in an ocean of bliss.

54. He at once placed the dead sons before the Lords' lotus feet.

55. His eyes filled with tears and the hairs of his body erect, Mahārāja Bali joyfully offered prayers to the Lords' lotus feet. Then he wept.

56. He prayed, 'Glory, glory to Balarāma, who is Saṅkarṣaṇa and Ananta Seṣa! Glory, glory to Kṛṣṇa, who is the ornament of Gokula!

57. 'Glory, glory to Balarāma, the holder of the plow, the teacher of the gopas, friendship personified! Glory, glory to Kṛṣṇa, who is the wealth, thoughts, and life of His devotees!

58-59. 'Even though the demigods and sages in the mode of pure goodness find it very difficult to see You, You are merciful to me. Even though I am a demon in the mode of ignorance, You have come before my eyes.

60. 'For You there are neither friends nor enemies. This the Vedas say. Now I see it with my own eyes.

61. 'Though Pūtānā came with poison-smeared breast to kill You, You still sent her to the world of Vaikuṇṭha.

62. 'Neither the Vedas nor the kings of yoga have the power to understand Your heart.

63. 'Bewildered by Your Māyā, even the kings of yoga do not understand You. How can I, a sinful demon, understand You?

64. 'O master of all the worlds, please be merciful to me! Please don't make me fall into the blind well of household life.

65. 'I hold Your two lotus feet to my heart. Peaceful at heart, I fall down before You, who are like a kalpa-vṛkṣa tree.

66. 'Please make me Your servant. Please give me the association of Your devotees. Those are the only desires in my heart.'

67. Holding Kṛṣṇa and Balarāma's lotus feet to his heart, Bali Mahārāja prayed in this way.

68. Assuming the form of the Gaṅgā, the water that has washed Kṛṣṇa and Balarāma's feet purifies Brahmaloḥka and Sivaloḥka.

69. By drinking that sacred water and sprinkling it on their heads, Bali Mahārāja and his associates became very fortunate.

70. Offering fragrances, flowers, incense, lamps, garments, and ornaments, Bali Mahārāja bowed down before Kṛṣṇa and Balarāma's lotus feet.

71. Then Bali Mahārāja said, 'O Lords, if in Your hearts You accept me as Your servant, then please give me a command, a command I may carry on my head.'

72. 'O Lords, anyone who follows Your command is beyond all ordinary commands or prohibitions.'

73. Hearing Bali Maharaja's words, the two Lords became pleased. Then they described the reason They had come.

74. The Lord said, 'Listen. Listen, O saintly Bali, to the reason We have come to your home.'

75. 'The sinner Kāṁsa killed Our mother's six sons. They died because of their past sins.'

76. 'Grieving over her dead sons, Our mother Devakī is very unhappy. She always weeps.'

77. 'Those six sons are now with you. Give them to please Our mother.'

78. 'Those six souls were previously perfect demigods. They were grandsons of Lord Brahmā. Please hear how they came to suffer.'

79. 'Prajāpati Marīci was a son of Brahmā. These six souls were previously the sons of Marīci.'

80. 'By divine arrangement Brahmā became bewildered, struck by one of Kāmadeva's arrows. Throwing aside all shame, his heart yearned after his own daughter.'

81. 'Seeing that, these six souls mocked Brahmā. For this offenses, they fell down at once.'

82. 'Because they mocked a great soul, they took birth from a demonic womb.'

83. 'Abandoning their demigod bodies, they took birth in the home of Hiranyakaśipu, who hated the whole world.'

84. 'Tortured in many ways by Indra's thunderbolt, these six demons died.'

85. 'Then, by the power of Yogamāyā, they were brought down to earth and placed in Devakī's womb.'

86. 'Their sin was that they mocked Lord Brahmā. For this they suffered in many ways.'

87. Even though Devakī was his sister, King Kāṁsa killed them as soon as they were born.'

88. 'Devakī does not know these secrets about her sons.'

89. 'Taking them from your place, We will give these six sons to Devakī.'

90. 'When they drink Devakī's breast milk, these six souls will at once be freed from the curse placed upon them.' "

91-92. Then the Lords said, 'Listen. Listen, O saintly Bali. Even a perfect demigod will suffer if he mocks a Vaiṣṇava for his actions. How, then, can We describe how that offense will make an ordinary, imperfect person suffer?'

93. 'An impious person who blasphemes a Vaiṣṇava will suffer birth after birth.'

94. 'Listen, O Bali, and I will teach this to you. Never blaspheme or mock a Vaiṣṇava.'

95. 'If he blasphemes My devotee, even a person who worships Me and chants My holy names will find many obstacles placed before him.'

96. 'But anyone who loves My devotee will attain Me. This I say. It is true without any doubt.'

97. In the Varāha Purāṇa it is said:

siddhir bhavati vā neti
 samśayo 'cyuta-sevinām
 niḥsamśayas tu tad-bhakta-
 paricaryā-ratātmanām

'They who serve the infallible Supreme Personality of Godhead may or may not attain perfection. There is some doubt. But they who devotedly serve the Supreme Lord's devotees will certainly attain perfection. Of that there is no doubt.'

98. 'This means that the Lord says: 'Anyone who worships only Me, and does not worship My devotees also, is proud and arrogant. He does not attain My mercy.'

99. 'In the Hari-bhakti-sudhodaya (13.76) it is said:

abhyarcayitvā govindam
 tadyān arcayanti ye
 na te viṣṇu-prasādasya
 bhājanam dambhikā janāḥ

'Proud and arrogant persons who worship Lord Kṛṣṇa but do not worship the Lord's devotees, do not attain Lord Kṛṣṇa's mercy.'

100. 'O Bali, you are My dear servant. That is why I tell this secret to you.'

101. Hearing the Supreme Lord's instructions, saintly Bali became very happy at heart.

102. Placing Lord Kṛṣṇa's order on his head, Bali brought the six sons before Him.

103. Kṛṣṇa and Balarāma at once took the six sons and brought them to Their mother.

104. Seeing her previously dead infant sons, with a joyful heart and with great love Devakī at once offered them her breast.

105. Drinking from the breast that had once suckled the Supreme Personality of Godhead, the sons at once attained transcendental knowledge.

106. They all offered daṇḍavat obeisances to the Lord. Then the Lord glanced at them.

107. The Lord placed His glance of mercy on them. Then the merciful Lord said to them,
 108. "Go. Go, O demigods. Go to your own abodes. Do not again mock a great soul.
 109. "Brahmā is empowered by the Supreme Personality of Godhead. He is equal to the Supreme Lord Himself. He never acts badly.
 110. "Because you mocked him, you suffered great torments. Do not again think as you did before.
 111. "Go to Brahmā and beg forgiveness for your offense. Then you will again have My mercy in your hearts."
 112. Hearing these words, the six souls very respectfully accepted the Lord's command.
 113. Bowing down before Kṛṣṇa, Balarāma, and their father and mother, the six souls returned to their own home among the demigods.
 114. O brāhmaṇa, thus I have told you this story from Sṛīmad-Bhāgavatam. You should give up all hostility to Lord Nityānanda.
 115. Lord Nityānanda is very exalted. But a person whose good fortune is small does not have the power to understand that truth.
 116. Anyone who respectfully sees Lord Nityānanda's supernatural activities becomes delivered.
 117. To deliver the fallen souls Lord Nityānanda descended to this world. He will deliver every soul.
 118. His actions are beyond all ordinary commands and prohibitions. Who has the power to understand Him?
 119. Anyone who, not understanding His fathomless virtue, criticizes Lord Nityānanda, will find his progress in devotional service to Lord Viṣṇu is stopped.
 120. O brāhmaṇa, go. Go at once to Navadvīpa. Repeat these words. Teach this to everyone.
 121. Anyone who in any way blasphemes Lord Nityānanda will not be spared from Yamarāja's place.
 122. Anyone who loves Nityānanda, loves Me. O brāhmaṇa, what I tell you is the truth. It is the truth. It is the truth.
 123. Even if He drinks wine, and even if He embraces an outcaste girl, Nityānanda is fit to be worshiped by Lord Brahmā. This I tell to you.
 124. This I tell you:

grhṇīyād yavanī-pāṇīm
 viśed vā sauṇḍikālayam
 tathāpi brahmaṇo vandyam
 nityānanda-padāmbujam

Even if Lord Nityānanda holds an outcaste girl's hand, and even if He enters a wine-shop, His lotus feet are still fit to be worshiped by Brahmā."

125. Hearing these words of Lord Caitanya, the saintly brāhmaṇa became very happy.
 126. Great faith in Lord Nityānanda took birth within him. He returned to his home in Navadvīpa.
 127. Returning to Navadvīpa, that fortunate brāhmaṇa at once approached Lord Nityānanda.
 128. Without deception he described his offense to the Lord. Listening, Lord Nityānanda gave His mercy.
 129. Lord Nityānanda activities are like this. They are hidden from the Vedas. They are beyond the knowledge of ordinary people.
 130. Lord Nityānanda is always on the spiritual platform. He is the king of yoga. This I say: He is Lord Ananta Seṣa, the first of the demigods.
 131. He is thousand-headed Lord Ananta Seṣa, whose form is eternal and pure. Without attaining Lord Caitanya's mercy no one can understand this.
 132. Some people say, "Nityānanda is like Balarāma." Others say, "He is the great abode of Lord Caitanya's love."
 133. Still others say, "He is the aiśa incarnation of someone who is very powerful." Still others say, "I have no power to understand Him."
 134. Some may say that Nityānanda is a jīva. Others may say He is a devotee or a philosopher. Why should they not say what they like or what they think?
 135. Why should they not speak in these ways about Lord Caitanya's Nityānanda? I only pray that Lord Nityānanda's lotus feet may always stay in my heart.
 136. He is my Lord. I am His servant birth after birth. My desires all rest in His feet.
 137. I kick the head of anyone who insults Him or blasphemes Him.
 138. Lord Caitanya is the master of my master. With great faith I embrace Him in my heart.
 139. Will the day come when I will see Lord Caitanya and Lord Nityānanda surrounded by Their devotees in the four directions?
 140. Glory, glory to Lord Caitanya! O Lord, please give to me Lord Nityānanda. Please allow me to meet Lord Nityānanda.
 141. O Lord Caitanya, please be merciful to me. Please allow that I will never forget You and Lord Nityānanda.
 142. O my Lords, You two have descended to this world. Please grant that I will be a fit person to serve You both.
 143. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndavana dāsa, sing the glories of Their feet.

Chapter Seven
Gadadhara-kānana-vilasa-varnana
Description of Gadadhara's Pastimes in the Forest

1. Glory, glory to Lord Caitanya, the king of Vaikuntha! Glory, glory to Lord Nityānanda, the service-form of the Supreme Lord!
2. Glory, glory to Lord Caitanya, who is dear to Advaita and Śrīvāsa! Glory, glory to Lord Caitanya, who is the life of Gadādhara and Jagadānanda!
3. Glory, glory to Lord Caitanya, who is the life of Paramānanda Purī! Glory, glory to Lord Caitanya, who is the life and wealth of Svarūpa Dāmodara!
4. Glory, glory to Lord Caitanya, who is affectionate to Vakreśvara Paṇḍita! Glory, glory to Lord Caitanya, who charms the heart of Puṇḍarīka Vidyānidhi!
5. Glory, glory to Lord Caitanya, the master of the gatekeeper Govinda! O Lord, please place Your glance of mercy on the conditioned souls.
6. In this way in the town of Navadvīpa, Lord Nityānanda enjoyed pastimes in an ocean of ecstatic love and devotion.
7. He always performed kīrtana with the devotees. Singing and dancing, He worshiped Lord Kṛṣṇa.
8. Accompanied by His host of cowherd boys, He went from house to house. He enjoyed pastimes in the same way He had done before in the towns of Gokula.
9. Manifesting the bliss of Gokula, Lord Nityānanda enjoyed pastimes of kīrtana.
10. Lord Nityānanda is the Supreme Personality of Godhead. Whatever He wishes, He attains. At that time He wished to see Lord Caitanya.
11. Hurriedly and joyfully bidding farewell to everyone, and yearning to see Lord Caitanya, Lord Nityānanda set out for Jagannātha Purī.
12. Accompanied by His associates, overcome with bliss, and always singing of Lord Caitanya's names and virtues, Lord Nityānanda departed.
13. Accompanied by His associates, again and again He roared, thundered, and danced. He wept with joy.
14. Tasting the nectar of ecstatic love on every path He walked, after some days He came to Jagannātha Purī.
15. Coming to Kamala-pura and seeing the temple there, Lord Nityānanda fainted in ecstasy.
16. Streams of tears always flowed from His eyes. Śrī Kṛṣṇa Caitanya!", He roared.
17. Coming to a flower-garden, He stopped and rested. But for Lord Caitanya Himself, who can understand His desires?
18. Aware of Lord Nityānanda's journey, Lord Caitanya left His devotees and went to Ekeśvara.
19. In that place Lord Nityānanda was rapt in a trance of meditation. Lord Caitanya went there.
20. Arriving and seeing Lord Nityānanda rapt in trance, Lord Caitanya circumambulated Him many times.
21. Filled with love, and reciting verses glorifying Him, Lord Caitanya circumambulated Lord Nityānanda.
22. Please hear the verse that came from Lord Caitanya's graceful mouth, a verse glorifying Lord Nityānanda. Anyone who hears this verse will find his heart attracted to Lord Nityānanda.

23. The verse is:

grhṇīyād yavanī-pāṇīm
viśed vā śauṇḍikālayam
tathāpi brahmaṇo vandyam
nityānanda-padāmbujam

Even if Lord Nityānanda holds an outcaste girl's hand, and even if He enters a wine-shop, His lotus feet are still fit to be worshiped by Brahmā."

24. In this verse Lord Caitanya said, Even if He drinks wine, and even if He embraces an outcaste girl, Nityānanda is fit to be worshiped by Lord Brahmā."
25. Reciting this verse and making a shower of ecstatic love, Lord Caitanya circumambulated Lord Nityānanda.
26. Becoming conscious, Lord Nityānanda at once shouted, Hari!" and stood up.
27. How much bliss did Lord Nityānanda feel when He gazed at Lord Caitanya's face? His bliss cannot be described.
28. Hari!" He roared like a lion. Overcome with ecstatic love, He fell to the ground.
29. Lord Caitanya and Lord Nityānanda circumambulated each other. Falling to the ground, They offered daṇḍavat obeisances to each other.
30. One moment the two Lords lovingly embraced. The next moment They joyfully wept on each other's necks.
31. The next moment They rolled on the ground in ecstasy. Their roars defeated the wild roars of many lions.
32. How wonderful was the love the two Lords felt. I heard it was like the love of Rāmacandra and Lakṣmaṇa.
33. The two Lords spoke prayers glorifying each other. With folded hands They offered obeisances to each other.
34. They wept, trembled, laughed, fainted, and turned pale. The hairs of Their bodies stood erect. They manifested the symptoms that are at the heart of ecstatic love for Lord Kṛṣṇa.
35. Nothing but these ecstatic symptoms was manifested in the graceful forms of Lord Caitanya and Lord Nityānanda.

Lord Caitanya manifested every symptom of ecstasy.

36. How wonderful were the ecstatic symptoms the Two Lords manifested. Filling their eyes, the pure devotees gazed at the two Lords.

37. After some moments Lord Caitanya folded His hands and prayed to Lord Nityānanda,

38. In both name and form You are eternal (nitya) bliss (ānanda) personified. You are the home of the Vaiṣṇavas. You are Lord Ananta Śeṣa.

39. Every ornament on Your graceful limbs is an incarnation of pure devotional service personified. That is the truth. It is the truth. It is the truth.

40. You are happily decorated with the nine kinds of pure devotional service, which are now manifested as ornaments of gold, pearls, diamonds, rudrākṣa and other things,

41. You deliver the fallen and degraded people, and the people in low castes.

42. To the merchants You gave the pure devotional service even the demigods, siddhas, sages, and kings of yoga yearn to attain.

43. The Vedas say Lord Kṛṣṇa is 'supremely independent'. Even so, You have the power to sell Kṛṣṇa to others.

44. Who has the power to know Your glories? You are the nectar of love for Lord Kṛṣṇa descended to this earth.

45. Tasting the bliss of saṅkīrtana, You are not in external consciousness. Day and night the glories and virtues of Lord Kṛṣṇa appear in Your graceful mouth.

46. Lord Kṛṣṇa always stays in Your heart. Your body is the abode of Lord Kṛṣṇa's pastimes.

47. Lord Kṛṣṇa will not leave anyone who loves You. That is the truth. It is the truth."

48. Then, after some moments, Lord Nityānanda humbly said,

49. You praise Me, calling Me 'Lord'. But it is I who have devotion for You.

50. You may circumambulate Me. You may bow down before Me. You may kill Me. You may protect Me. Whatever You wish, You may do.

51. My Lord, what need I say to You? With Your spiritual vision, what do You not see?

52. You are the master of My heart, My breath, My everything. Whatever You command, I will do.

53. You may punish Me. You may kill Me.

54. Now I have renounced the activities of a muni. Now I wear bracelets, armlets, and anklets. Now I hold a flute, stick, buffalo-horn bugle, and a rope for tying cows.

55. To Advaita Acārya and the other dear devotees You have given activities of austerity and devotional service.

56. But You have made Me renounce the activities of a muni. Smiling, You make Me act in a different way.

57. I am Your dancer. By Your will, I dance. I dance to please You.

58. You may give Me mercy or punishment. By chanting Your holy name, You deliver even the trees."

59. Then Lord Caitanya said, The ornaments on Your body are the nine processes of devotional service. They are not anything else.

60. Your ornaments are always the activities of devotional service, activities that begin with hearing, chanting, and remembering the glories of the Lord and bowing down before Him.

61-63. As the people have no power to understand the snakes Lord Śiva wears as ornaments, snakes that are Lord Ananta Śeṣa pretending to be ordinary snakes, in the same way the people do not understand Your fathomless pastimes. That is why they criticize You.

64. I do not see anything but the nectar of devotional service on Your limbs and in Your words and heart.

65. Happily tasting the nectar tasted by Nanda Mahārāja's associates in Vṛndāvana, You wear these ornaments of devotional service.

66. Any pious person who can see all this will become happy. He will directly gaze on Lord Kṛṣṇa's graceful face. That is inevitable.

67. A stick, flute, buffalo-horn bugle, gunja-necklace, flower garland, and sweet fragrances always decorate Your graceful limbs.

68. When I see You in the company of a boy, in My heart I know that boy must be Śrīdāmā, Sudāmā, or another cowherd boy.

69. You always associate with the cowherd boys who play in Vṛndāvana. This I know in My heart.

70. In Your body I see ecstatic love, great splendor, all power, and the devotion felt by Nanda Mahārāja's associates.

71. Anyone who loves You or Your servant loves Me. That is the truth of truths."

72. What kind of ecstatic love did Lord Kṛṣṇa and Lord Ananta Śeṣa feel then? Who can describe it? Who can know where it ends?"

73. After some time, the two Lords returned to external consciousness. Going to a secluded flower-garden in the forest, They sat down together.

74. How can even the Vedas know everything about the Supreme Personality of Godhead?

75. At that time Lord Caitanya and Lord Nityānanda looked at each other. No one else was present there.

76. What did the two Lords, their forms naturally always filled with bliss, do? By Lord Caitanya's desire no one else was present.

77. Knowing Lord Caitanya's wish, Lord Nityānanda went and looked at the jewel of sannyāsis.

78. Lord Caitanya did not continue to manifest His form of Lord Caitanya. In the same way Lord Nityānanda also did not manifest the form of Lord Nityānanda.

79. Brahmā, Śiva, and the Vedas personified do not understand the soft heart of the Supreme Personality of Godhead.

80. Even though they do not understand it completely, they still sing its glories. Even Goddess Lakṣmī does not understand it completely. What, then, can be said of others understanding it?

81. How, then, can one person describe the ecstatic love Lord Caitanya felt?
 82. Everyone joyfully thought, He does not love anyone more than me.
 83. To me He spoke the confidential words, 'Renouncing the activities of a muni, I will always worship Lord Kṛṣṇa.
 84. Why has He renounced the activities of a muni, and why does He now wear a peacock-feather and a guñjā-necklace and carry a flute, stick, and rope for binding cows?"
 85. Someone said, The devotees in Vṛndāvana and the confidential pastimes in Vṛndāvana are the best of all.
 86. Brahmā, Siva, and all the demigods yearn to attain the exalted devotion felt by the gopas and gopīs, devotion that was the result of great austerities.
 87. A person who is the object of the Supreme Lord's great mercy will attain the ecstatic love felt by the people of Gokula. Lord Kṛṣṇa desired to give Uddhava the gift of this exalted love.
 88. This exalted love is described in these words of Śrīmad-Bhāgavatam (10.47.63):

vande nanda-vraja-strīṇāṁ
 pāda-reṇum abhikṣaṇāḥ
 yāsāṁ hari-kathodgītāṁ
 punāti bhuvana-trayaṁ

At every moment I offer my respectful obeisances to the dust from the feet of the girls in Nanda's Vraja, girls whose songs about Lord Kṛṣṇa purify the three worlds."

89. In this way the Vaiṣṇavas tried to understand the Lord's activities. Lord Caitanya accepted all they said.
 90. It was by the Supreme Lord's wish that the devotees spoke in this way among themselves. Lord Caitanya enjoyed all their talks.
 91. By Lord Caitanya's mercy everyone was wild with bliss. Sometimes the devotees playfully quarreled.
 92. Some devotees would take the side of one of the two Lords, and the others would then criticize that Lord.
 93. But the devotees are not really different from the Lord. They are the Lord's fingers, arms, and feet.
 94. In Śrīmad-Bhāgavatam (4.7.53) The Supreme Lord explains:

yathā pumān na svāṅgeṣu
 śiraḥ-pāṇy-ādiṣu kvacit
 pāraṅka-buddhiṁ kurute
 evaṁ-bhūteṣu mat-paraḥ

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity."*

95. All this is true for all the Vaiṣṇavas, still it is said, Śrī Kṛṣṇa Caitanya is the supreme master of all."
 96. Gathering together, everyone sings the glories of the Supreme Lord, saying He is the creator, maintainer, and destroyer of all the worlds.
 97. The Supreme Lord appears in every body. To everyone He mercifully gives the results of devotional service.
 98. He gives all knowledge and all power. He punishes offenses as He sees fit.
 99. He does not stop glorifying Lord Nityānanda and Lord Advaita.
 100. Although Lord Nityānanda and Lord Advaita have many millions of transcendental virtues beyond what the world knows, Lord Caitanya does not speak anything about those virtues.
 101. For some moments Lord Caitanya happily enjoyed pastimes with Lord Nityānanda.
 102. Then, taking His leave of Lord Nityānanda, Lord Caitanya returned to His own home.
 103. With a happy heart Lord Nityānanda went to see Lord Jagannātha.
 104. Anyone who hears this account of how Lord Caitanya and Lord Nityānanda saw each other will become free of all material bondage.
 105. Simply by gazing at Lord Jagannātha, Lord Nityānanda became wild with bliss. He rolled about on the ground.
 106. Lord Nityānanda violently fell on the stone floor. A hundred men had no power to hold Him still.
 107. Gazing at Lord Jagannātha, Lord Balarāma, and Lady Subhadrā, Lord Nityānanda wept.
 108. Aware of His glories, the brāhmaṇa-priest again and again gave to Lord Nityānanda all the garlands from the necks of Lord Jagannātha, Lord Balarāma, and Lady Subhadrā.
 109. Gazing at Lord Nityānanda, all the servants of Lord Jagannātha felt great bliss take birth within themselves.
 110. Anyone who did not understand, asked. Everyone gave this reply: He is the brother of Śrī Kṛṣṇa Caitanya."
 111. Lord Nityānanda embraced everyone. With the tears from His eyes He sprinkled everyone's limbs.
 112. After thus gazing at Lord Jagannātha, Lord Nityānanda and His associates joyfully went to see Gadādhara.
 113. Who has the power to describe the love that Lord Nityānanda and Gadādhara felt in Their hearts?
 114. At Gadādhara's home was a very enchanting Deity of Lord Gopinātha. That Deity was Lord Kṛṣṇa Himself. He was Nanda's own son.
 115. Lord Caitanya personally embraced that Deity. Seeing that Deity, the blasphemers thought it only a statue.
 116. Seeing this Deity, a threefold-bending Deity holding a flute to His mouth, Lord Nityānanda shed tears of joy, tears that had no end.
 117. Learning that Lord Nityānanda had come, Gadādhara stopped reading Śrīmad-Bhāgavatam and went to Him at

once.

118. They gazed at each other's face. Grasping each other's necks, They wept.

119. They offered obeisances to each other. They glorified each other.

120. They both said, "Now My eyes are purified." They both said, "Noe My life has become successful."

121. External consciousness was no longer present in the bodies of the two Lords. The two Lord floated in an ocean of bliss and love."

122. Seeing this display of great love and devotion, the devotees in the four directions fell to the ground and wept.

123. How wonderful was the love Nityānanda and Gadādhara felt! They did not say anything but words of love and devotion.

124. Gadādhara had no desire to see the face of anyone who criticized Lord Nityānanda.

125. Gadādhara Paṇḍita would not look at the face of anyone who did not love Lord Nityānanda.

126. After some time becoming peaceful again, the two Lords sat down together and talked about the auspicious glories of Lord Caitanya.

127. Then Gadādhara said to Lord Nityānanda, "Today please accept Your meal here."

128. Lord Nityānanda had come there to accept a meal from Gadādhara.

129. From West Bengal He had brought fine white rice suitable for Lord Gopīnātha.

130. He also brought two beautiful red cloths. He placed all these before Gadādhara.

131. Lord Nityānanda said, "Gadādhara, cook this rice and offer it to Lord Gopīnātha. He will enjoy it."

132. Seeing the rice, Gadādhara Pandita smiled and said, "With my eyes I have never seen rice like this."

133. Master, did You bring this rice from Vāikunṭha to give it to Lord Gopīnātha?

134. Goddess Lakṣmī alone should cook this rice. Then Lord Kṛṣṇa will enjoy it, and after Him, the devotees will also enjoy it."

135. After happily praising the rice, Gadādhara offered the two cloths to Lord Gopīnātha.

136. He placed the splendid red cloths on Lord Gopīnātha's graceful limbs. Gazing at the Lord's handsomeness, he floated in bliss.

137. Then he went to cook. First he gathered some śāka.

138. Although originally no śāka was there, by divine arrangement śāka appeared. He gathered the śāka and began to cook.

139. He gathered some soft leaves from a tamarind tree and placed them in a pot of salted water.

140. Then he prepared the bitter vegetable named amla". In this way fortunate Gadādhara cooked.

141. Finally he placed the prepared foods before Lord Gopīnātha. At that moment Lord Caitanya arrived.

142. With His graceful mouth joyfully chanting, "Hare! Kṛṣṇa! Kṛṣṇa!", Lord Caitanya arrived.

143. Gadādhara! Gadādhara!", Lord Caitanya called out. At once Gadādhara offered obeisances to the Lord's feet.

144. Smiling, Lord Caitanya said, "Gadādhara, why did I not get an invitation from you?"

145. You and I are not quarreling. Even those I did not get an invitation, I have come anyway.

146. Nityānanda brought the ingredients, you cooked, Lord Gopīnātha gave His mercy, and I will accept My share of the remnants."

147. Hearing Lord Caitanya's merciful words, Nityānanda and Gadādhara became plunged in an ocean of bliss.

148. Gadādhara happily brought the prasādam and placed it before Lord Caitanya.

149. The prasādam was very fragrant. Again and again Lord Caitanya devotedly bowed down before it.

150. Lord Caitanya said, "Divide it into three equal parts. Then We will sit down together and honor the prasādam."

151. Sitting down, Lord Caitanya greatly enjoyed the rice Lord Nityānanda had brought.

152. Sitting together, the two Lords ate. Lord Caitanya happily praised the rice and the vegetables.

153. Lord Caitanya said, "This food is very fragrant. It must be devotion to Lord Kṛṣṇa personified. It cannot be any other way."

154. Gadādhara! How beautiful is your cooking! I have never tasted śāka like this.

155. Gadādhara! How wonderful is your cooking, your vegetable of tamarind leaves!

156. I think you must have cooked this in. How can you hide that truth from Me?"

157. Joking and laughing in this way, the three Lords tasted the nectar of ecstatic love as They ate.

158. The devotees who love these three Lords know Their true identities. But Lord Caitanya did not quickly tell anyone who the three Lords were.

159. After some time the three Lords stopped eating and left. Then the devotees took the remnants the Lords had left on Their plates.

160. Anyone who hears or reads of this blissful meal will attain pure devotion to Lord Kṛṣṇa. He will go to Lord Kṛṣṇa.

161. Anyone on whom Gadādhara has placed His merciful glance will have the power to understand the true nature of Lord Nityānanda.

162. Anyone who in his heart loves Lord Nityānanda will know the truth about Gadādhara.

163. In this way Lord Nityānanda happily enjoyed pastimes with Lord Caitanya in Jagannātha Purī.

164. The three Lords Śrī Kṛṣṇa Caitanya, Nityānanda, and Gadādhara always stayed together.

165. Together these three gazed on Lord Jagannātha. Wild with bliss, They performed sankīrtana together.

166. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Eight
Jala-kṛīḍadi-varṇana
Description of Water-pastimes and Other Pastimes

1. Glory, glory to Śrī Kṛṣṇa Caitanya Mahāprabhu! Glory, glory to Lord Nityānanda, the glory and fortune of the three worlds!
2. Glory, glory to Lord Caitanya and His devotees! Anyone who hears these descriptions of Lord Caitanya will attain pure devotional service.
3. Now please hear how Advaita Acārya and all the devotees came to Jagannātha Purī.
4. When the time of Rathayātrā came, all the devotees came to Jagannātha Purī.
5. By Lord Caitanya's order they came every year to see Rathayātrā.
6. Placing Advaita Acārya in front, they all came to Jagannātha Purī.
7. Saintly Śrīvāsa Paṇḍita, at whose home Lord Caitanya had enjoyed so many pastimes, also came.
8. Acāryaratna and Śrī Candrasekhara, at whose home Lord Caitanya danced in the ecstasy of Goddess Lakṣmī, also came.
9. Gaṅgādāsa Paṇḍita, the memory of whom breaks the bonds of karma, also came.
10. Puṇḍarīka Vidyānidhi, who wept when he thought of Lord Caitanya, happily came.
11. Vakreśvara Paṇḍita, who danced in Lord Caitanya's kīrtana, happily came.
12. Saintly Pradyumna Brahmācārī, before whom, it was said, Lord Nṛsiṃha directly appeared, came.
13. Haridāsa Thākura, and the other Haridāsa, who lived by the seashore, happily came.
14. Saintly Vāsudeva Datta, to whom Lord Kṛṣṇa had sold Himself, came.
15. Accompanied by Sīvānanda Sena and many others, the Kṛṣṇa-singer Mukunda Datta came.
16. Govindānanda, who is always overcome with ecstatic love, and the memory of whom purifies the ten directions, came.
17. Govinda Datta, who sang kīrtana before the Lord, happily came.
18. The scribe Vijaya dāsa, whom Lord Caitanya gave the name Ratnabāhu" (jewel hands), came.
19. Pure-hearted Sadāśiva Paṇḍita, at whose home Lord Nityānanda had stayed, came.
20. Puruṣottama-Saṅjaya, who had been Lord Caitanya's foremost student, came with a happy heart.
21. Śrīmān Paṇḍita, who carefully held a lamp when Lord Caitanya danced at night, came chanting, Hari!"
22. Nandana Acārya, to whose home Lord Nityānanda went first, came with a happy heart.
23. Suklāmbara Brahmācārī, from whom Lord Caitanya first begged alms, happily came.
24. Lord Kṛṣṇa's penniless servant Śrīdhara, from whose cup Lord Caitanya drank water, came.
25. The scribe Bhagavān Paṇḍita, in whose body Lord Kṛṣṇa lived, came.
26. Gopīnātha Paṇḍita and Śrīgarbha Paṇḍita, who were certainly two forms of Lord Kṛṣṇa, came.
27. Saintly Vanamālī Paṇḍita, who saw Lord Balarama's golden club and plow, came.
28. Jagadisa Pandita and Hiranya-bhagavata, who were both wild by tasting the nectar of love for Lord Kṛṣṇa, happily came.
29. One ekādaśī, when He was a child, Lord Caitanya begged and ate food at their home.
30. Saintly Buddhimanta Khān, who from his birth had always followed Lord Caitanya's command, came.
31. Śrī Acārya Purandara, whom Lord Caitanya addressed by calling out, Father!", happily came.
32. Saintly Śrī Rāghava Paṇḍita, in whose home Lord Caitanya enjoyed confidential pastimes, came.
33. Murāri, who was the lion of physicians, and in whose body Lord Caitanya secretly lived, came.
34. Śrī Garuḍa Paṇḍita happily came. When his name is chanted, snake poison cannot act.
35. Saintly Gopīnātha Siṃha, whom Lord Caitanya called Akrūra", came.
36. Accompanied by Nārāyaṇa Paṇḍita, Śrī Rāma Paṇḍita, who was very dear to the Lord, came.
37. Śrī Dāmodara Paṇḍita went to see Mother Sacī. After seeing her, he quickly left for Jagannātha Purī.
38. Lord Caitanya's devotees are numberless. How many of their names do I know? They all went to Jagannātha Purī, the abode of spiritual bliss.
39. After first bidding farewell to Mother Sacī, the lion that was Advaita Acārya left with the devotees for Jagannātha Purī.
40. They all brought gifts for Lord Caitanya, things they knew pleased Him.
41. On every path they walked, they sang saṅkīrtana. They purified every path they travelled.
42. Hearing the devotees' joyful chanting of Lord Hari's holy names, the residents of the three worlds became purified.
43. Accompanied by their wives, children, menservants, and maidservants, they happily went to see Lord Caitanya.
44. Every place they stayed became like Vaiṣṇava.
45. Listen. Listen, O my brothers to this auspicious story, which Lord Ananta Seṣa, the first of the demigods, personally sings.
46. In this way all these exalted souls happily came to Jagannātha Purī.
47. Seeing the temple-flag at Kamala-pura, they wept. They fell to the ground to offer daṇḍavat obeisances.
48. Knowing that the devotees had come, in His heart Lord Caitanya desired to go ahead and greet them.
49. Lord Advaita, who dearly loved Lord Caitanya, sent a messenger ahead with a gift of mahā-prasādam.
50. How wonderful was Advaita's love? It had no end. From the city of Cuttack He sent the messenger with the prasādam.
51. I was sleeping on the milk ocean. Then Nārā shouted and broke My sleep.

52. It is because of Advaita Acārya that I descended to this world." Again and again Lord Caitanya spoke these words.

53. Lord Caitanya was purely devoted to Lord Advaita, who was equal to Lord Siva.

54. Hearing, Advaita has come", the king of Vaikuṇṭha went with His dear associates to greet Him.

55. Nityānanda, Gadādhara, and Śrī Purī Gosāi all happily came. They were not in external consciousness.

56-60. Śārvabhauma, Jagadānanda, Kāśī Mīśra, Svārūpa Dāmodara, Śrī Saṅkara Paṇḍita, Kāśīśvara Paṇḍita, Acārya Bhagavān, Śrī Pradyumna Mīśra, who was exalted with loving devotion, Śrī Paramānanda Pātra, Rāmānanda Rāya, Lord Caitanya's doorkeeper saintly Govinda, Brahmānanda Bhārati, Śrī Rūpa, Śrī Sanātana, Raghunātha Vaidya, Sīvānanda, Nārāyaṇa, Advaita's eldest son Śrī Acyutānanda, Vāṇinātha, Sikhi Māhātī, and many other devotees were all there.

61. Lord Caitanya's servants are numberless. How many of their names do I know? Big or small, they all went.

62. They all joyfully went with Lord Caitanya. Neither external vision nor external consciousness were present in their bodies.

63. At Athāranālā, Lord Caitanya met lionlike Advaita Acārya and the Vaiṣṇavas.

64. Then Lord Caitanya went to Narendrasarovara. There the two groups of devotees saw each other.

65. Seeing each other from afar, the two groups of Vaiṣṇavas at once offered daṇḍavat obeisances.

66. Seeing Advaita Acārya from far away, Lord Caitanya, the king of Vaikuṇṭha, tears streaming down His face, offered daṇḍavat obeisances.

67. Seeing the master of His life from far away, Śrī Advaita bowed down again and again.

68. He wept, trembled, perspired, and fell unconscious. The hairs of His body stood erect. He roared. He offered daṇḍavat obeisances. He did not see anyone but His Lord.

69. In this way the two groups of devotees offered daṇḍavat obeisances. They were all wild with love for Lord Caitanya.

70. Whether big, small, learned, or not learned, everyone offered daṇḍavat obeisances and chanted Lord Hari's holy names.

71. Lord Caitanya offered dandavat obeisances to the devotees. Lord Advaita and others did the same.

72. Everyone offered daṇḍavat obeisances again and again. In this way the two groups joyfully met.

73. They joyfully gazed at each other. They loudly chanted the holy names of Lord Hari. They loudly wept with joy.

74. Does a mere human being have the power to describe all this? Vedavyāsa will describe it later. Lord Ananta Śeṣa will describe it with His thousand mouths.

75. Seeing Advaita, Lord Caitanya embraced Him and sprinkled His limbs with tears of joy and love.

76. Reciting a verse, Advaita offered obeisances. Advaita was bliss personified.

77. Many things were brought with which to worship Lord Caitanya. Everyone forgot. None of the articles of worship were brought out.

78. Again and again lionlike Lord Advaita joyfully roared, I brought Him! I brought Him!"

79. The holy names of Lord Hari were chanted very loudly. I think the chanting must have filled all the worlds.

80. Forgetting everything else, the Vaiṣṇavas chanted, Hari!" and wept.

81. Embracing each other's necks, the devotees wept with joy and chanted, Hari! Hari!"

82. Everyone bowed down before Advaita Acārya, who made Lord Caitanya descend to this world.

83. Then the two groups of devotees made a very loud kīrtana.

84. Who danced where? Who sang from what directions? Who fell to the ground and rolled about where?

85. Seeing Lord Caitanya, everyone became wild with bliss. Supremely glorious Lord Caitanya danced in the midst of everyone.

86. Nityānanda and Advaita embraced. Like two wild lions, They joyfully danced.

87. With a heart full of love Lord Caitanya embraced all the Vaiṣṇavas, one by one.

88. Lord Caitanya, who is the devotees' master and life, held the devotees' necks and wept.

89. By Lord Caitanya's order, at that moment sandal paste and thousands and thousands of garlands were brought from Lord Jagannātha.

90. Seeing Lord Jagannātha's garlands, Lord Caitanya was happy. First He placed a garland around Lord Advaita's neck.

91. With His own graceful hands, Lord Caitanya placed garlands and sandal paste on the body of each Vaiṣṇava.

92. Seeing the Lord's mercy, the devotees raised their arms and loudly wept.

93. Everyone grasped Lord Caitanya's feet and asked for boons. They said, Birth after birth may I never forget You, O Lord.

94. Whether I take birth as a human being, an animal, or a bird, may I always gaze on Your lotus feet.

95. O Lord, O ocean of mercy, please give this boon to me." Grasping the Lord's lotus feet, all the devotees wept.

96. Staying at a distance, the Vaiṣṇavas' saintly wives, who were all devoted to their husbands, gazed on Lord Caitanya and wept.

97. Their tears of love had no end. They were not different from the transcendental potency of Lord Viṣṇu.

98. Lord Caitanya said of them, In knowledge and devotion, they are their husbands' equals."

99. Performing a saṅkīrtana filled with singing, dancing, and instrumental music, the devotees walked with Lord Caitanya.

100. In this way there was a great display of love and devotion. Never have I seen anything like the joy manifested then.

101. Going ten daṇḍas from Athāranālā, Lord Caitanya went to Narendrasarovara.

102. At that time the Deities of Kṛṣṇa, Balarāma, and Śrī Govinda had come to enjoy water-pastimes at Narendrasarovara.

103. There was a great tumult of Lord Hari's holy names. The mṛdaṅgas, conchshells, bherīs, and jayātākas made a great sound.

104. Thousands and thousands of parasols, flags, and cāmaras made the four directions very beautiful.
105. There was a great sound of Jaya! Jaya!" and great sounds of Lord Hari's holy names. No sound but those could be heard.
106. In this way the Deities of Kṛṣṇa, Balarāma, and Śrī Govinda crossed Narendra-sarovara in a boat.
107. Lord Jagannātha's servants and Lord Caitanya's associates met and joined in saṅkīrtana.
108. In this way the two groups became one. What bliss was there! Did the personified bliss of Vaiṣṇuṭha come to that place?
109. In the four directions the bliss had no end. Lord Caitanya performed saṅkīrtana nad made others perform it also.
110. When the Deities of Kṛṣṇa, Balarāma, and Śrī Govinda emerged from Their boat, from the four directions a host of devotees waved cāmara fans.
111. Seeing the boat ride enjoyed by the Deities of Kṛṣṇa, Balarāma, and Śrī Govinda, Lord became happy.
112. Accompanied by all the devotees, Lord Caitanya happily jumped into the waters of Narendra-sarovara.
113. O my brothers, please hear how Lord Caitanya enjoyed pastimes in Narendra-sarovara.
- 114-115. As He had previous enjoyed water-pastimes with the cowherd boys in the Yamunā, so the Lord enjoyed pastimes in Narendra-sarovara with all the Vaiṣṇavas.
116. In West Bengal a water-game called kayā" is popular. The devotees began by playing that game.
117. Chanting, Kayā! Kayā!", the devotees splashed water with their hands. Other devotees played musical instruments in the water.
118. Everyone was in the mood of the cowherd boys in Gokula. Then Lord Caitanya entered the mood of Lord Kṛṣṇa, the king of Gokula.
119. No one was in external consciousness. Everyone was wild with bliss. Everyone fearlessly splashed water on the body of the Supreme Personality of Godhead.
120. Lord Caitanya and Lord Advaita splashed water on each other. In this way They enjoyed blissful pastimes.
121. One moment Lord Advaita was victorious, but the next moment Lord Caitanya was the victor. They splashed water in each other's eyes.
122. Nityānanda, Gadādhara, and Śrī Purī Gosāi, these three fought in the water. No one of them emerged the victor.
123. Vāsudeva Datta and Murāri Gupta fought again and again in the water. They roared with bliss.
124. The two friends Puṇḍarīka Vidyānidhī and Svarūpa Dāmodara joyfully splashed water on each other and laughed.
- 125-126. Śrīvāsa, Śrī Rāma, Haridāsa, Vakreśvara, Gaṅgādāsa, Gopīnātha, and Śrī Candrasekhara splashed water on each other. In Lord Caitanya's company they had become wild with bliss.
127. After the Deities of Kṛṣṇa, Balarāma, and Śrī Govinda had enjoyed Their boat trip, many hundreds of thousands of devotees played in the water.
128. Playing in the water, the sannyāsīs, brahmacārīs, and sannyāsīs floated in bliss.
129. No person still in the grip of Lord Caitanya's Mahā-māyā had the power to come to that place. They had no power to see these pastimes.
130. No person with only a little good fortune had the power to become one of Lord Caitanya's personal associates. Lord Caitanya is subdued and controlled only by pure devotional service.
131. When devotional service is absent, then learning and austerity are not worth anything. They bring only sufferings.
132. Look at the bliss of saṅkīrtana Lord Caitanya enjoyed in Jagannātha Purī.
133. The impersonalist sannyāsīs, who called themselves great-souls", were not fortunate enough to see these pastimes.
134. One impersonalist said, Why, rejecting the study of Vedānta, does Caitanya perform these rowdy kīrtanas?
135. A sannyāsī's duty is always to perform prāṇāyāma. But this sannyāsī dances and weeps. Is that right for a sannyāsī?"
136. The best of the sannyāsīs defended the Lord. One of them said, Śrī Kṛṣṇa Caitanya is a great soul."
137. Someone else said, He is a philosopher." Another person said, He is a devotee." The good sannyāsīs praised Him, but none knew the truth about Him.
138. In this way the Vaiṣṇavas enjoyed water pastimes with the Supreme Personality of Godhead.
139. As He had previously enjoyed water-pastimes in the Yamunā, so Lord Caitanya enjoyed with the devotees.
140. By Lord Caitanya's mercy Narendra-sarovara became the Gaṅgā and the Yamunā. Its glory and good fortune had no end.
141. The Lord enjoyed these pastimes to deliver the conditioned souls. By hearing or reading of these pastimes one breaks the bonds of karma.
142. When the water pastimes came to an end, Lord Caitanya and the devotees went to see Lord Jagannātha.
143. Gazing at Lord Jagannātha, Lord Caitanya and the devotees wept with joy.
144. Gazing at Lord Jagannātha, Lord Caitanya became overwhelmed. Streams of tears of joy flowed over His limbs.
145. Lord Advaita and the other devotees happily watched. They swam in an ocean of spiritual bliss.
146. Gazing and gazing at the two Lord Jagannāthas, one moving and the other still, the devotees offered daṇḍavat obeisances.
147. Kāśī Miśra took garlands from Lord Jagannātha's neck and made them ornaments on the devotees' bodies.
148. Lord Nārāyaṇa, the supreme śikṣā-guru, who now manifested the form of a sannyāsī, accepted Lord Jagannātha's garland with great reverence and devotion.
149. One should know that nothing is powerful like the Vaiṣṇavas, Tulasī, the Gaṅgā, and honoring the Lord's prasādam.

150. Therefore one should honor and serve the Vaiṣṇavas. Even the sannyāsīs, who are in the highest āśrama, should offer daṇḍavat obeisances to the Vaiṣṇavas.

151. Even a father should offer obeisances to a son that has become a sannyāsī.

152. The sannyāsa-āśrama should receive honor from everyone. Everyone should bow down before a sannyāsī.

153. Still, turning away from the exalted status of a sannyāsī, Lord Kṛṣṇa, the supreme śikṣā-guru, personally bowed down before the Vaiṣṇavas.

154. Please give me your attention and now hear about devotion to Tulasī and Tulasī's pastimes.

155. Filling a small pot with good earth, one should sow Tulasī.

156. The Supreme Lord said, I will not happily stay in a place where I do not see Tulasī. There I am like a fish out of water."

157. The Lord visits a person who chants a fixed number of holy names before Tulasī.

158. Tears of joy streaming down His graceful limbs, the Lord follows that person.

159. The Supreme Lord stays where a devotee chants a fixed number of holy names. Also, a devotee who stays with Tulasī has the Supreme Lord always at his side.

160. Who understands the devotional activities of a person who chants a fixed number of holy names as he gazes at Tulasī?

161. A person who chants a fixed number of holy names in Tulasī's presence attains the association of the Supreme Lord.

162. Lord Nārāyaṇa, the supreme śikṣā-guru, teaches this. He will protect whoever follows this teaching.

163. After gazing at Lord Jagannātha and bowing down before Lord Jagannātha, Lord Caitanya returned home with His associates.

164. The Supreme Personality of Godhead fulfills whatever desire is in His devotees' hearts.

165. He protects them as a father protects his children. The devotees always follow behind Him.

166. In this way the devotees from West Bengal and from Jagannātha Purī met in the bliss of Kṛṣṇa consciousness.

167. By Lord Caitanya's mercy the residents of Svetadvīpa saw the Vaiṣṇavas in His pastimes.

168. With His own graceful mouth, moonlike Lord Advaita again and again said, Even the demigods are not allowed to see these exalted Vaiṣṇavas!"

169. Grasping Lord Caitanya feet, and weeping, Advaita said, Lord, it is only because of You that anyone sees these exalted Vaiṣṇavas."

170. The Lord's Vaiṣṇava associates had all descended from the spiritual world. Before the Lord Himself descended, they descended.

171. In this way Pradyumna, Aniruddha, and Saṅkarṣaṇa had descended as Lakṣmaṇa, Bharata, and Satrugṇa.

172. Whenever the Supreme Lord descends to this world, by His order the liberated Vaiṣṇavas descend also.

173. Thus these Vaiṣṇavas never experience birth or death. They come to this world to accompany the Supreme Lord.

174. The Vaiṣṇavas do not take birth because of past pious deeds or religious rituals. Revealing this truth, the Padma Purāṇa (Uttara-khaṇḍa 257.57-58) declares:

175. yathā saumitra-bharatau
yathā saṅkarṣaṇādayaḥ
tathā tenaiva jāyante
martya-lokaṁ yadrccchayā

As Sumitra, Bharata, Saṅkarṣaṇa, and other forms of the Supreme Personality of Godhead voluntarily take birth in the material world, so the liberated Vaiṣṇavas who are the Lord's eternal associates also voluntarily take birth in this world.

176. punas tenaiva yāsyanti
tad viṣṇoḥ śāśvataṁ padam
na karma-bandhanaṁ janma
vaiṣṇavānām ca vidyate

Their duties completed, those liberated Vaiṣṇavas again return to Lord Viṣṇu's eternal abode. Therefore the liberated Vaiṣṇavas never take birth in this world because of the bondage of their past karma."

177. The devotees who are the Lord's personal associates are always filled with ecstatic love.

178. Anyone who hears the narrations of these liberated devotees' devotional activities will meet Lord Caitanya and His devotees.

179. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Description of Lord Advaita's Glories

1. Glory, glory to Śrī Kṛṣṇa Caitanya, the beloved of Goddess Lakṣmī! Glory to Lord Caitanya, who is dear to all the Vaiṣṇavas!
2. Glory, glory to the merciful king of Vaikuṇṭha! O Lord, please place Your glance of mercy on the conditioned souls.
3. In this way the Supreme Personality of Godhead joyfully performed kīrtana with the devotees.
4. The circle of Vaiṣṇavas knew the foods Lord Caitanya liked since His childhood.
5. With great love they brought these foods for Him.
6. With great love they cooked these foods and invited the Lord to take His meal.
7. On the day the devotees invited Him, the Lord would come and very happily eat.
8. The Vaiṣṇavas' wives were all aṁśa expansions of Goddess Lakṣmī. What were all the wonderful foods they cooked? I do not know.
9. Every mouth was always filled with Lord Kṛṣṇa's holy names, and every eye was always flooded with tears.
10. The Vaiṣṇavis in Navadvīpa knew what were Lord Caitanya's favorite foods.
11. With great love they cooked these foods, and with great love Lord Caitanya ate them.
12. One day noble-hearted, lionlike Advaita Acārya said to Lord Caitanya, "Today please accept Your meal at My home.
13. Lord, with My own hand I will cook for You. Please accept a meal from My hand."
14. Lord Caitanya said, "Anyone who eats the food You cook will attain Lord Kṛṣṇa. He will attain pure devotion to Lord Kṛṣṇa."
15. Acārya, Your cooking is My very life. What You cook Lord Kṛṣṇa eats.
16. I am very inclined to accept a meal You have personally cooked."
17. How did Advaita Acārya float in bliss when He heard Lord Caitanya's words? I do not know.
18. Happily returning home, Lord Advaita prepared Lord Caitanya's meal.
19. Advaita's devoted wife, who was an aṁśa expansion of Goddess Lakṣmī born in this world, happily helped cook.
20. From West Bengal They had brought many of Lord Caitanya's favorite foods.
21. When Lord Advaita sat down to cook, Lord Caitanya entered His heart.
22. Advaita's devoted wife was an expert cook. According to the desire in her heart, she cooked.
23. Thinking, "Śāka is the Lord's favorite", she prepared many kinds of śāka ten different ways.
24. Advaita Acārya cooked and His wife helped. They both floated in an ocean of bliss.
25. Advaita said, "Please listen, O mother of Kṛṣṇadāsa. I will tell you what is in My heart.
26. Whatever I cook Lord Caitanya will accept.
27. If He brings many saṁnyāsī companions, then I will not be able to eat anything. This I know.
28. The Lord will bring all His saṁnyāsī friends to take this meal.
29. The Lord will happily invite them to this meal."
30. In His heart Lord Advaita thought, "Now I am cooking. Soon the Lord will come.
31. Then I will offer food to the Lord. Then all My desires will be fulfilled."
32. Thinking in this way in His heart, Lord Advaita cooked.
33. Meanwhile Lord Caitanya chanted His fixed number of holy names. Then in His heart He decided to perform His midday duties.
34. At midday all the saṁnyāsīs came to take their meal with the Lord.
35. At that moment, by Lord Advaita's will, the demigod Indra sent a sudden rainstorm.
36. In the four directions a hailstorm made a great tumult. There were impossible winds. The rains had no end.
37. Every direction was covered with blinding darkness. No one had the power to leave his house and walk on the streets.
38. In this way the great storm fell. No one had the power to stay peaceful. No one knew from where such a storm had come.
39. But where Advaita was cooking only very little rain fell.
40. None of the saṁnyāsīs came to take their meal with Lord Caitanya. No one could go anywhere.
41. Meanwhile lionlike Lord Advaita finished cooking. He set out all the preparations of rice and vegetables.
42. He set out many preparations made with ghee, yogurt, milk, condensed milk, and butter. He set out piṣṭakas, sandeśas, kadalakas, and many kinds of sweets made with sugar.
43. Over everything He placed Tulasī-maṅjaris. He sat down. In meditation He brought Lord Caitanya there.
44. As Advaita meditated in His heart, Lord Caitanya came.
45. By Lord Advaita's desire, Lord Caitanya in truth came there.
46. Chanting, "Hare Kṛṣṇa! Hare Kṛṣṇa!", Lord Caitanya lovingly came before Lord Advaita.
47. With great respect Advaita bowed down before Lord Caitanya's lotus feet. He offered a seat. Lord Caitanya sat.
48. Lord Caitanya had come alone, without any companions. Seeing this, Advaita became wild with joy.
49. Accompanied by His wife, He happily served Lord Caitanya. He washed the Lord's feet. He anointed the Lord with sandal paste. He fanned Him.
50. Lord Caitanya sat down and happily ate. Advaita served Him.
51. Advaita happily placed many vegetable preparations before the Lord. Tasting the nectar of ecstatic love, Lord Caitanya accepted them.
52. Lord Caitanya ate the vegetables. Of each preparation He left a small part uneaten.
53. Smiling, Advaita said to Lord Caitanya, "Why did You leave part of the vegetables uneaten? Please let Me know the

reason.

54. I see that You ate most of the vegetables. Only a small part of each preparation You did not eat."

55. Smiling, Lord Caitanya said, Please listen, O Acārya. Where did You learn how to cook?

56. I have never tasted śāka like this. This cooking is all very wonderful."

57. Whatever Advaita Acārya brought, Lord Caitanya ate everything. Lord Caitanya is a kalpa-vṛkṣa tree that fulfills the devotees' desires.

58. Whatever preparations made with yogurt, milk, ghee, and condensed milk Advaita brought, and whatever sandeśa sweets He brought, Lord Caitanya accepted.

59. In this way Lord Caitanya, the Supreme Personality of Godhead, ate. He fulfilled all the desires in the heart of lionlike Advaita Acārya.

60. When Lord Caitanya had finished eating, Advaita Acārya recited Indra's prayers.

61. He said, Today I, Indra, know Your great powers. Today I know that You are without doubt a great Vaiṣṇava.

62. Today I shower flowers on You. I am Indra. Today You have purchased Me."

63. Then Lord Caitanya said, Why did Indra speak these prayers to Me today? Please tell Me."

64. Advaita Acārya said, You please eat. Why must I listen to You?"

65. Then Lord Caitanya said, Why do You hide, O Acārya? That sudden rainstorm was all Your doing.

66. It was not time for rain. It was so sudden. It was such a great rain. There was hail."

67. By Your desire those calamities came. This I know directly.

68. Therefore I say, when You say these prayers are 'by Indra', I know what You mean.

69. 'If He brings many sannyāsīs, then I will not eat anything.' That thought was in Your heart.

70. You thought, 'If the Lord comes alone and eats, then My desire will be fulfilled.'

71. That is why You created all those calamities. Staying in their hearts, You forbade the sannyāsīs to come.

72. What power has Indra to give commands to You? It is Indra's good fortune that he has a chance to serve You.

73-74. He whose desire Lord Kṛṣṇa never thwarts, He who has the power to make Lord Kṛṣṇa directly manifest, He who always obeys Lord Kṛṣṇa's command made this rainstorm. What is surprising about that?

75-76. He whose command Yamarāja, Time, and Death place on their heads, He whose feet the kings of yoga and the kings of the sages yearn to attain, He the memory of whom frees everyone from material bondage made this rainstorm. What surprising about that?

77. Who in this world of birth and death knows the truth about You? The person to whom You give Your mercy attains the fruit that is pure devotional service."

78. Then Lord Advaita said, You love Your servants. With My body, mind, and words I hold You close to Me. I have that power.

79. By the power of devotion to You, I have become a lion that lives forever. I ask this boon: 'Please never abandon Me.'

80. When the meal was finished, the two Lords joyfully tasted the nectar of this kind of talk.

81. Everything that Lord Advaita said with His graceful mouth was the truth. It was the truth. It was the truth. It was not otherwise.

82. Anyone who is not happy to hear these talks is very lowly and degraded. Lord Advaita certainly remains invisible to him.

83. As they do not understand the talks of Lord Kṛṣṇa and Lord Siva, so the materialist fools do not understand the talks of Lord Caitanya and Lord Advaita.

84. Anyone who does not like one of these two Lords does not like both Lords. Lord Caitanya and Lord Advaita are like Lord Kṛṣṇa and Lord Siva.

85. Always speaking words like these, merciful-hearted Lord Advaita delivers the entire world.

86. Please know that anyone who has the power to understand Lord Advaita's words will never be separated from the Supreme Lord.

87. Anyone who devotedly hears these narrations will attain pure devotion to Lord Kṛṣṇa. Everything will be auspicious for him.

88. Then, having fulfilled the desire in lionlike Lord Advaita's heart, Lord Caitanya, the Supreme Personality of Godhead, returned to His home.

89. In this way accepting meals in the homes of Śrīvāsa and the other devotees, Lord Caitanya fulfilled everyone's desire.

90. Accompanied by His devotees, Lord Caitanya performed saṅkīrtana. Moment after moment He personally danced and made others dance also.

91. Dāmodara Paṇḍita went to see Mother Sacī. After seeing Mother Sacī, he quickly went to Jagannātha Purī.

92. Seeing Dāmodara Paṇḍita, Lord Caitanya took him to a private place and asked about Mother Sacī.

93. Lord Caitanya said, You went to see her. Is My Mother devoted to Lord Viṣṇu? Tell the truth."

94. Hearing these words, renounced and austere Dāmodara Paṇḍita became angry and said,

95. Master, how can I describe Your mother's devotion? Master, why do You ask this question?

96. It is by Your mother's mercy that You have devotion to Lord Viṣṇu. Whatever power You have all comes from her.

97. Please know without doubt that whatever devotion to Lord Viṣṇu has arisen within You comes from Your mother's mercy.

98-99. Tears, trembling, perspiration, fainting, shouting, and the body's hairs standing erect, the symptoms of ecstasy that come from pure devotion to Lord Viṣṇu, never for a moment stop being manifested on Your mother's body. On her graceful mouth is always manifested the holy name of Lord Kṛṣṇa.

100. Master, You have asked about Your mother's devotion. Anyone who asks about her devotion to Lord Viṣṇu should see Your mother.

101. Your mother is devotional service personified. This I tell to You. You know this already. Your question is only to bewilder me.

102. Anyone who speaks the ordinary word 'ā-i' (mother) will, by the power of the word ā-i" no longer suffer any troubles.

103. Hearing His mother's glories from Dāmodara's mouth, Lord Caitanya felt bliss that had no limit.

104. Tasting the nectar of ecstatic love, Lord Caitanya happily embraced Dāmodara Paṇḍita again and again.

105. Lord Caitanya said, Dāmodara, from this day you have the right to sell Me. You spoke what was in My heart.

106. Whatever wealth of devotion to Lord Viṣṇu I possess is all by My mother's mercy. That is not a lie.

107. It is by her desire that I came to this earth. Never will I have the power to repay My debt to her.

108. I am a prisoner in My mother's home. Listen, Dāmodara. I see My mother at every moment."

109. In this way Lord Caitanya gave His mercy to Dāmodara Paṇḍita. Then Lord Caitanya returned and sat amongst His devotees.

110. By asking about His mother's devotion, Lord Caitanya taught a lesson to the entire world.

111. Then Lord Caitanya asked an old friend about Their friends and kinsmen. He said, Please tell Me about My friends and kinsmen. Do they have an auspicious life?"

112. To reveal that devotional service" is the true meaning of the word auspicious", Lord Caitanya asked this question.

113. When devotional service is present, everything is auspicious. When devotional service is absent, even a king has a life that is inauspicious.

114. If a person has all wealth, fame, and pleasures, but no devotional service to the Lord, then everything he has is inauspicious.

115. If a person has not even today's food, and if he lives at the very limit of poverty, but he has devotion to Lord Viṣṇu, then he is wealthy.

116. On the pretext of accepting invitations for meals, Lord Caitanya explained this truth to everyone.

117. Smiling, Lord Caitanya would say to the person inviting Him for a meal, O master of a hundred thousand, please come before Me.

118. Only the master of a hundred thousand may invite Me to a meal." Hearing this, all the brāhmaṇas became anxious at heart.

119. The brāhmaṇas then offered this prayer, O Lord, who of us has a hundred thousand coins? None of us have even one thousand coins.

120. If You will not accept meals from us householders, we will all burn into ashes."

121. Then Lord Caitanya said, Do you know what the phrase 'master of a hundred thousand' means? It describes a person who every day chants a hundred thousand holy names.

122. That person I call, 'master of a hundred thousand'. That person may offer Me a meal. I will not enter any other house."

123. Hearing the Lord's merciful words, the brāhmaṇas lost their worries and became happy at heart.

124. They said, Lord, we will chant a hundred thousand holy names. Please accept meals from us. We are fortunate that You have taught this to us."

125. So Lord Caitanya would accept meals from them, the brāhmaṇas now chanted a hundred thousand holy names daily.

126. In this way teaching how to engage in devotional service, the king of Vaikuṇṭha played in an ocean of devotional activities.

127. In this way Lord Caitanya taught how to engage in devotional service. The Lord did not ask any question that was not about devotional service.

128. The Lord said, A person who engages in devotional service has an auspicious life. I always stand behind him."

129. Lord Caitanya would not look at any face that did not glorify devotional service.

130. One day Lord Caitanya asked His spiritual master, Keśava Bhāratī about bhakti (devotional service) and jñāna (impersonal speculation).

131. Lord Caitanya said, Which is better: bhakti or jñāna? O master, please consider this and tell me your final conclusion."

132. Thinking in his heart for some moments, Keāava Bhāratī spoke to Lord Caitanya.

133. Keśava Bhāratī said, After thinking in my heart, I see that devotional service is more glorious than anything else."

134. Then Lord Caitanya said, Why is devotional service better than impersonal speculation? The sannyāsis say impersonal speculation is better."

135. Keśava Bhāratī said, They do not know the path the great souls walk.

136. Fools leave the path of the scriptures, the path the great souls walk.

137-138. Brahmā, Siva, Nārada, Prahlāda, Sukadeva, Vyāsa, Sanaka and the sages, Yudhiṣṭhira and the Pāṇḍavas, Priyavrata, Prthu, Dhruva, Akrūra, and Uddhava are the names of the great souls (mahājānas).

139. Approaching the Supreme Lord's feet, they all beg for devotional service. Why do they beg for devotional service and not impersonal speculation?

140. Why, without stopping to think, do the great souls turn from impersonal liberation and moment after moment beg for devotional service?

141. All the words of the Purāṇas prove this. What boon did the demigod Brahmā beg from the Supreme Personality of Godhead?

142. Brahmā said (Srīmad-Bhāgavatam (10.14.30):

tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam

‘My dear Lord, I pray that I may be so fortunate that, in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in Your devotional service.’*

143. These words mean: ‘I may take birth as Brahmā, or I may take birth in any form of life. I will always be Your servant, and I will always serve You.’

144. In this way the great souls turn from everything else and desire only devotional service.

145. In the Viṣṇu Purāṇa it is said:

nātha yoni-sahasreṣu
yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir
acyutāstu sadā tvayi

‘O Lord, I make take birth in thousands of wombs, one after another. O infallible Lord, I pray that in each birth I may have unflinching devotion to You.’

146. sva-karma-phala-nirdiṣṭām
yām yām yonim vrajāmy aham
tasyām tasyām hr̥ṣīkeśa
tvayi bhaktir dṛḍhāstu me

‘O Supreme Lord, O master of the senses, I pray that wherever I take birth I will always have firm devotion to You.’

147. In Srīmad-Bhāgavatam (10.47.67) it is said:

karmabhir brahmyamānānām
yatra kvāpīśvarecchaya
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

‘Wherever I wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase.’*

148. In this way all scriptures declare that devotional service is the best spiritual path, the path of the great souls.

149. In Mahābhārata (Vana-parva 131.1.17) it is said:

tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ

‘Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.’*

150. Hearing from Keśava Bhāratī's mouth the words, Devotional service is the best", with joy and love Lord Caitanya roared, Hari!"

151. Lord Caitanya said, Now I will stay a few days more on the earth. I tell you the truth.

152. If you had said, ‘impersonal speculation is the best', I would have drowned Myself in the ocean."

153. Then Lord Caitanya happily embraced His guru's feet. With a happy heart the guru offered obeisances to Lord Caitanya.

154. Lord Caitanya said, Anyone whose mouth does not talk about devotion to the Lord wears a śikhā and a sacred thread in vain."

155. Lord Caitanya asked questions only about devotional service and nothing else. Lord Caitanya was the personified nectar of devotional service.

156. Night and day the devotees knew nothing but devotional service. They always danced and loudly chanted in kīrtana.

157. One day, Advaita Acārya, wild with bliss, said to the devotees,
 158. Listen, O My brothers. Filling our mouths with His names, today we will sing about Lord Caitanya.
 159. Today we will not sing about any other avatāra. Lord Caitanya is the essence of all avatāras.
 160. Taking Us with Him, Lord Caitanya descended to the earth to deliver everyone in all the worlds.
 161. By His mercy We are honored everywhere. He has given Us the great wealth that is saṅkīrtana.
 162. I will dance. You all sing Lord Caitanya's glories. Roar like lions. Leave behind all the fear in your hearts."
 163. Lord Caitanya had hidden Himself. All the devotees thought, Lord Caitanya will be angry."
 164. However, no one could disobey Advaita Acārya's command. They all sang Lord Caitanya's glories.

166. Hearing the names and glories of Lord Caitanya, the Lord's most recent avatāra in this world, all the Vaiṣṇavas became wild with bliss.
 167. Personally singing about Lord Caitanya, Advaita Acārya danced. In this way He delivered the worlds.
 168. He sang:

śrī-caitanya nārāyaṇa karuṇā-sagor
 duḥkṛiteṇa bandhu prabhu mora doyā kor

O Śrī Caitanya, O Nārāyaṇa, O ocean of mercy, O friend of the distressed, O Lord, please be merciful to Me!"

169. When this verse came on lionlike Lord Advaita's mouth, the kīrtana became very glorious.
 170-171. Someone said, Jaya Sacinandana!" Someone else said:

jaya gauracandra-nārāyaṇ

jaya saṅkīrtana-priya śrī-gaura-gopāl
 jaya bhakta-jana-priya paṣaṇḍira kāl

Glory to Caitanya-Nārāyaṇa! Glory to Caitanya-Kṛṣṇa, who is fond of saṅkīrtana! Glory to the Lord who loves the devotees and is destructive time personified to the blasphemers!"

172. Lionlike Advaita Acārya wildly danced. All the devotees sang of Lord Caitanya's names, virtues, and activities.

A Song in Śrī-rāga

173. pulake carita gā 'y sukhe gaḍāgaḍi jāy
 dekhare caitanya-abatārā
 baikuṇṭha-nāyaka hari dwija-rūpe abatari'
 saṅkīrtana korena bihārā

Look at Lord Caitanya! As He joyfully sings the Supreme Lord's glories, He rolls about on the ground, and the hairs of His body stand erect. He is Lord Kṛṣṇa Himself. He is the king of Vaikuṇṭha. Assuming the form of a brāhmaṇa, He has descended to this world. Now He enjoys pastimes of saṅkīrtana.

174. (Refrain) kanaka jiniyā kānti śrī-bigraha śobhe ati
 ājānu-lambita-bhujā sāja re
 nyāsi-bara-rūpa-dhar āpanā rase bihwal
 nā jāni kemana sukhe nāce re

His graceful body's splendor defeats gold. His arms reach to His knees. Assuming the form of a sannyāsī, He has become wild by tasting the nectar of love for a person who is actually Himself. Why does He dance so blissfully? I do not know.

175. jaya śrī-gaurasundar karuṇā-sindhu
 śjaya jaya bṛndāvana-rāyā
 jaya jaya samprati jay nabadwīpa-purandar
 caraṇa-kamala deha' chāyā

Glory to Lord Caitanya, who is handsome and fair, and who is an ocean of mercy! Glory, glory to the king of Bṛndāvana! Glory, glory, glory to He who is now the king of Navadvīpa! O Lord, please give me the shade of Your lotus feet.

176. All the devotees sang kīrtana. Meditating on Lord Caitanya's feet, Advaita Acārya danced.
 177. Hearing these new verses about the Lord's most recent avatāra, the Vaiṣṇavas joyfully sang the names of Lord Kṛṣṇa.
 178. How wonderful was the bliss in that kīrtana! Lord Nityānanda alone has the power to describe it completely.

179. Hearing the loud sounds of the kīrtana, Lord Caitanya, the jewel of the sannyāsīs, came there.
180. Seeing Lord Caitanya, the devotees sang with even more joy, and Advaita Acārya danced with even more bliss.
181. Filled with bliss, no one feared Lord Caitanya. Everyone openly sang of Lord Caitanya's glories.
182. In His pastimes Lord Caitanya was always in the mood of Lord Kṛṣṇa's servant. He would say, I am a servant of Lord Kṛṣṇa. Please do not call Me anything else."
183. No one had the power to face Him and openly call Him Supreme Personality of Godhead". They could only call Him Lord Kṛṣṇa's servant".
184. Still, by Advaita Acārya's power they were now fearlessly singing songs declaring that Lord Caitanya was Lord Kṛṣṇa Himself.
185. Lord Caitanya, the jewel of the sannyāsīs, stood for a moment and listened to the songs glorifying Him. Then He became embarrassed and fled.
186. To teach everyone, Lord Caitanya, the Supreme Personality of Godhead, the supreme śikṣā-guru, went home when He heard others singing a kīrtana glorifying Him.
187. Even so, fear was not born in any heart. Now they sang the Lord Caitanya's glories all the more.
188. External consciousness was not present in anyone's body. Everyone saw that Lord Caitanya was present in the kīrtana glorifying Him.
189. Everyone wildly sang Lord Caitanya's glories. They became almost like madmen. The saintly devotees heard that kīrtana with joy. The wicked were unhappy to hear it.
190. Of what value are brahmacarya or sannyāsa to a person who is not pleased by Lord Caitanya's glories?
191. In this way the devotees always joyfully sang saṅkīrtana of Lord Kṛṣṇa's holy names.
192. Anyone who reads or hears of all these blissful pastimes will one day meet all the personal associates of Lord Caitanya.
193. Singing and dancing, all these great devotees went to see Lord Caitanya.
194. Hearing the kīrtana glorifying Him, and then seeing how everyone had come, Lord Caitanya became afraid. He lay down to go to sleep.
195. Saintly Govinda informed the Lord, All the Vaiṣṇavas are at Your door."
196. Lord Caitanya ordered Govinda to bring them all inside. Then Lord Caitanya went to sleep. No one looked in any other direction. They looked only at Him.
197. Afraid, all the devotees meditated on Lord Caitanya's feet.
198. In a moment Lord Caitanya, who dearly loves His devotees, awakened. He said, Ah! All the Vaiṣṇavas!
199. Ah! Ah! Saintly Śrīvāsa Paṇḍita! Why have You all come here today?
200. Why, abandoning Lord Kṛṣṇa's holy names, and abandoning kīrtana glorifying Lord Kṛṣṇa, have you all come and awakened Me?"
201. Very eloquent Śrīvāsa said, Lord, the individual souls have no power to act independently, against Your will.
202. As the Supreme Personality of Godhead makes me act and speak, so I act and speak. This I tell to You."
203. Lord Caitanya said, you are all paṇḍitas. Why do you hide your knowledge?"
204. Hearing Lord Caitanya's words, Śrīvāsa Paṇḍita moved his hand as if he were trying to cover the sun. Then he laughed.
205. Lord Caitanya said, What do you hint by moving your hand like that? Tell Me what your gesture means."
206. Śrīvāsa said, With this hand I will cover the sun. Thus I tell You the meaning of this gesture.
207. Do I have the power to cover the sun with one hand? In the same way, You have no power to hide Yourself.
208. Even if some day I get the power to cover the sun with my hand, You will still have no power to hide Yourself.
209. On the ocean of milk You could not hide Yourself. How will You hide Yourself in the world of human beings?
210. Your pure glories will fill every direction, from the Himalayas to Setubandha to the entire earth.
211. The kīrtana glorifying You will fill the entire universe, reaching up to Brahmaloka. How many people will sing in that kīrtana? How will You punish them all?"
212. The Supreme Personality of Godhead always chants the glories of His devotees. Now a great wonder had come to the Lord's own door.
213. From where did so many thousands and thousands of people come? I do not know. After seeing Lord Jagannātha, they all went to see Lord Caitanya.
214. Some had come from Tripura, others from Cātigrāma, others from Śrīhatta, and others from East Bengal.
215. Thousands and thousands of people sang a kīrtana glorifying Lord Caitanya.
216. They sang:

jaya jaya śrī-kṛṣṇa-caitanya banamālī
jaya jaya nija-bhakti-rasa-kutuhālī

Glory, glory to Śrī Kṛṣṇa Caitanya, who is forest-flower garlanded Lord Kṛṣṇa! Glory, glory to the Lord who now happily tastes the nectar of devotional service to a person who is actually Himself!

217. jaya jaya parama-sannyāsi-rūpa-dhārī
jaya jaya saṅkīrtana-lampata murārī

Glory, glory to the Lord who has now assumed the form of the supreme sannyāsi! Glory, glory to Lord Kṛṣṇa, who is now eager to enjoy pastimes of saṅkīrtana!

218-219. jaya jaya dwija-rāja baikuṇṭha-bihārī
jaya jaya sarba-jagatera upakārī

jaya kṛṣṇa-caitanya śrī-sacīra nandan

Glory, glory to the king of brāhmaṇas, who is actually the Supreme Personality of Godhead, the master who enjoys pastimes in Vaiṅkuṇṭha! Glory, glory to the Lord who blesses all the worlds! Glory to Sacī's son, Śrī Kṛṣṇa Caitanya!"

In this way everyone sang while a hundred persons danced.

220. Then Śrīvāsa said, Lord, what will You do? The whole world is singing. Where will You hide?

221. Lord, what should I teach the whole world? Lord, the whole world is singing like this.

222. Lord, You do not appear before the conditioned souls. They cannot see You. But because You are merciful You now stand before their eyes.

223. You hide from them, and also You reveal Yourself to them. They who attain Your mercy understand You."

224. Lord Caitanya said, By your own power You arranged all this. With your own mouth you told everyone in the world. This I know.

225. I am defeated by you. Listen, O paṇḍita, I know you have all powers."

226. The Supreme Personality of Godhead always praises His devotees. That is His nature. This the Vedas and the Śrīmad-Bhāgavatam say.

227. With a smiling face Lord Caitanya bid farewell to all the Vaiṣṇavas. They all returned to their homes.

228. Lord Caitanya loves His devotees. Because of Him everyone chants, Kṛṣṇa!"

229. Lord Nityānanda, Lord Advaita, and all the other personal associates of the Lord affirm, Śrī Kṛṣṇa Caitanya is the Supreme Personality of Godhead."

230. They who disagree with the Supreme Lord's words and say that Lord Caitanya is not Lord Kṛṣṇa are unfortunate.

231. Lord Kṛṣṇa rests on Ananta Śeṣa, bears the mark of Śrīvatsa, is decorated by the Kaustubha jewel, and is carried by Garuḍa.

232. Also, the Gaṅgā is not born from any place but His lotus feet. Please know without doubt that the presence of these indicates that a person is Lord Kṛṣṇa.

233. Except for Lord Caitanya, no one else in this age manifested these symptoms of Lord Kṛṣṇa. This the Vedas, the other scriptures, and the Vaiṣṇavas all declare.

234. They who honor these words of the Vaiṣṇavas become victorious and glorious everywhere.

235. In these ways Lord Caitanya always enjoyed pastimes with His devotees.

236. Like the moon illuminating the four directions, Lord Caitanya was surrounded by His devotees.

237. In the midst of that circle of devotees, Lord Caitanya, who is the jewel of the sannyāsīs and the king of Vaiṅkuṇṭha, always talked about Lord Kṛṣṇa and chanted Lord Kṛṣṇa's names.

238. At that time two very fortunate persons approached Lord Caitanya.

239. Lord Caitanya cast His merciful glance on those two brothers, one of whom bore the name Śākara Mallik.

240. From afar they offered daṇḍavat obeisances. Blades of grass between their teeth, in voices breaking with emotion they said,

241. Glory, glory to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy the whole world has become fortunate.

242. Glory to the friend of the fallen, the benefactor of the whole world! Glory, glory to the Lord who now has the form of the most exalted sannyāsī!

243. Glory, glory to the Lord who enjoys pastimes of saṅkīrtana without end! Glory, glory, glory to the Supreme Lord, who is the beginning, middle, and end of everything!

244. O Lord, assuming the form of a Vaiṣṇava, You descended to this world. Giving it the gift of pure devotional service, You delivered the whole world.

245. But Lord, why did You not deliver us two? Are we not also in this world?

246. From birth we were bewildered by sense pleasures. We did not know that Your feet were our true welfare.

247. We did not associate with Your devotees. We did not sing or hear Your kīrtana.

248. Making us ministers of the king, You cheated us. Why did You give us that king of birth in the world of human beings?

249. We took birth among human beings, a birth even the demigods desire. O Lord, but then, after giving us that birth, You cheated us.

250. Lord, please do not cheat us. Give us Your mercy. We chant Your names. We offer daṇḍavat obeisances to You.

251. We stand at Your door. We beg for the remnants of mercy left by the dear devotees who take shelter of You."

252. In this way the two brothers, Rūpa and Sanātana, offered prayers. Lord Caitanya listened.

253. Placing His glance of mercy on them, Lord Caitanya mercifully spoke.

254. The Lord said, You are both very fortunate. Breaking the bonds of material life, you left your homes.

255. The whole world is bound by sense pleasures. You two escaped those bonds.

256. If you wish to attain devotional service and spiritual love, then fall down before Advaita Acārya and grasp His feet.

257. Saintly Advaita Acārya is the treasury-house of the most valuable pure devotion. By Advaita Acārya's mercy you will attain pure devotion to Lord Kṛṣṇa."

258. Hearing Lord Caitanya's command, the two great souls offered daṇḍavat obeisances to Lord Advaita's feet.

259. They said, Glory, glory to Śrī Advaita, the purifier of the fallen. O Lord, please deliver us two fallen souls."

260. Lord Caitanya said, Listen. Listen, O Lord Advaita Acārya. In the Kali-yuga no person is renounced like these two.

261. They renounced kingly pleasures. With only two waterpots and some patchwork clothing, they stayed in Mathurā and chanted Lord Kṛṣṇa's holy names.

262. Please don't cheat them. Give them both pure devotion to Lord Kṛṣṇa. Birth after birth they never forget Lord Kṛṣṇa.

263. You are the treasure-house of pure devotional service. If You do not give the gift of pure devotional service, how will Lord Kṛṣṇa, His devotees, and their pure devotional service meet together?"

264. Then Lord Advaita said, Lord, You are the giver of everything. If You order Me to give, then I will give.

265. Lord, if You order, then I can give the whole treasury to whomever You give Your mercy.

266. With My body, heart, and words I say: May these two attain perfect pure devotional service and ecstatic spiritual love."

267. Hearing Lord Advaita's merciful words, everyone made a great sound of Lord Hari's holy names.

268. Then Lord Caitanya said to Dabir Khās, Now you will perfect pure devotional service and ecstatic spiritual love.

269. By Lord Advaita's mercy you will attain pure devotion to Lord Kṛṣṇa. Please know that Lord Advaita has all the powers of Lord Kṛṣṇa.

270. After some days spent gazing at Lord Jagannātha's graceful face, you two brothers please go to Mathurā.

271. Leaving passion and ignorance far behind, go to the west and give everyone the nectar of pure devotional service.

272. Going to Mathurā-maṇḍala, I will see you again. Please prepare a secluded place for Me to stay."

273. Abandoning his former name, Śākar Mallik accepted the name Sanātana Gosvāmī.

274. Even today those two brother Rūpa Gosvāmī and Sanātana Gosvāmī are famous as the abodes of Lord Caitanya's mercy.

275. Lord Caitanya spreads the fame of His devotees and their devotional service.

276. He preaches the truth about Lord Nityānanda and Lord Advaita. He glorifies His very dear devotees.

277. Lord Caitanya happily revealed their glories.

278-279. Lord Caitanya happily revealed everything about His devotees: their identity, how they descended to this world, how they took birth as amśa incarnations of liberated Vaiṣṇavas and Vaiṣṇavīs, their glories, and how they worship and serve the Lord.

280. One day, Advaita, Śrīvāsa, and the other devotees around Him in the four directions, Lord Caitanya revealed these truths.

281. At that time Śrīvāsa Paṇḍita asked Lord Caitanya to speak about Advaita Acārya.

282. Lord Caitanya said, Śrīvāsa, you tell Me. What great Vaiṣṇava dwells in Advaita Acārya?"

283. Thinking in his heart, saintly Śrīvāsa said, My heart thinks Advaita Acārya is like Sukadeva or like Prahlaḍa."

284. Hearing that Advaita Acārya was like Sukadeva or like Prahlaḍa, Lord Caitanya angrily struck Śrīvāsa.

285. Like a father lovingly training his son, Lord Caitanya hit Śrīvāsa.

286. Lord Caitanya said, What did you say? What did you say, Śrīvāsa Paṇḍita? You said My Nārā is Sukadeva or Prahlaḍa?

287. If you say He is Sukadeva, then tomorrow all the children will say Nārā is Sukadeva.

288. Śrīvāsa, by saying this about My Nārā, you make Me very unhappy."

289. After speaking these words, Lord Caitanya angrily took in His hand a stick to beat Śrīvāsa and drive him away.

290. At once standing up, saintly Advaita humbly grabbed Lord Caitanya's hand.

291. Lord Advaita said, When he trains his son, a father has mercy in his heart. Who in the three worlds is the object of Your anger?"

292. Hearing Advaita Acārya's words, Lord Caitanya threw His anger far away. In ecstasy He described Lord Advaita's glories.

293. Lord Caitanya said, Whom You accept as Your son, I also accept as My son. That is why I now throw My anger far away.

294. To teach the people, Nārā broke My sleep and brought Me here."

295. Lord Caitanya continued, O saintly Śrīvāsa, you should be very meek and humble before My Nārā.

296. Sukadeva and all the sages of Nārā's sons. Please know they all took birth after Nārā.

297. It is because of Advaita Acārya that I descended to this world. Nārā's loud calls entered My ear.

298. I peacefully slept on the milk-ocean. Then Nārā's loud calls awakened Me and brought Me here."

299. Hearing Lord Caitanya's very affectionate words describing Advaita Acārya, Śrīvāsa became very pleased.

300. Trembling with fear, Śrīvāsa said, I committed an offense. O Lord, please forgive me."

301. You alone know the truth about Your Advaita Acārya. Now that You teach us, Your servants also many know it.

302. Today I have become very fortunate. Today everything is auspicious, for You have taught this to me.

303. Your explanation of Advaita's exalted position increases the honor I feel for Him in my heart.

304-305. From today on I make this vow: Even if He drinks wine, or even if He embraces an outcaste woman, I will always have great devotion to Advaita Acārya. Lord, these words I say to You are the sincere truth."

306. Lord Caitanya was pleased with Śrīvāsa's words. Then the three of Them happily sat down as before.

307. Anyone who hears this very secret and sacred narration will attain Lord Kṛṣṇa.

308-309. Lord Caitanya has all power and all devotion. His power begins and ends everything. He knows everything. A person who knows this sincerely worships Lord Caitanya.

310. A person who cannot understand these words of Lord Caitanya describing the truth of Lord Viṣṇu cannot understand the truth of the great Vaiṣṇavas either.

311. Persons who, not understanding a perfect Vaiṣṇava's sometimes harsh actions, criticize that Vaiṣṇava, suffer in the world of birth and death.

312. Therefore please see the harsh actions of a perfect Vaiṣṇava to be like his most eloquent words of teaching.

313-314. Bhṛgu Muni, who was the foremost of Vaiṣṇavas, who was Brahmā's son, and who day and night he meditated on the Supreme Lord's feet, kicked the Supreme Lord's chest. Even so, please see him as the best of Vaiṣṇavas.

315. Please hear Śrīmad-Bhāgavatam's account of how Bhṛgu Muni fulfilled his desire.

316. In ancient times many great sages met on the bank of the Sarasvatī to perform great yajñas and hear the Purāṇas.

317. They were all authors of sāstras. They all possessed a great wealth of austerity. They met to discuss the identity of the Supreme.

318. That assembly of sages considered the question: Of Brahmā, Viṣṇu, and Śiva, who is the best?

319. Some sages said, Brahmā is the best". Others said, Śiva is the best". Still others said, Viṣṇu is the best of all."

320. The Purāṇas all had different opinions. In some places Purāṇas said, Śiva is the best". In other places they said, Nārāyaṇa is the best."

321. The assembled sages sent Bhṛgu Muni to learn the truth.

322. They said to him, O saintly mind-born son of Brahmā, you are the eldest, the best, and the wisest of us all.

323. Please go and find to answer to our question. Please break apart our doubt.

324. Whatever you say, we accept as the truth." Hearing these words, Bhṛgu went first to visit the demigod Brahmā.

325. Arriving in Brahmā's assembly, Bhṛgu Muni acted very arrogantly before Brahmā.

326. Seeing his son, Brahmā became very happy. He asked about his son's welfare.

327. Then Bhṛgu, who was Brahmā's son, tested his father. He did not treat his father's words with respect.

328. He did not offer prayers, act in a humble way, or bow down before his father.

329. Seeing that his son was not respectful, Brahmā became angry. He was like fire personified.

330. His heart filled with anger, he was about to burn his son to ashes. Seeing his father's form in this way, Bhṛgu fled.

331. Everyone else there grasped Brahmā's feet and begged, Lord, why are you so angry with your own son?"

332. Filled with love for his son, Brahmā forgot his anger. He was like a fire extinguished by water.

333. Now understanding the true nature of Brahmā, Bhṛgu went to Mount Kailāsa to test Śiva.

334. Seeing Bhṛgu, Śiva was delighted. Accompanied by Pārvatī, he offered respectful greetings.

335. With the respect of an elder brother, Śiva stood to lovingly embrace Bhṛgu.

336. Bhṛgu said, Śiva! Don't touch me! You embrace the blasphemers.

337. The bhūtas, pretās, and piśācas are all untouchable. You give shelter to all those offenders!

338. You have strayed from the right path. In what scripture is the rule that one should wear bones and smear one's body with ashes?

339. If I touch you, I will have to bathe. Go away! Go away, O king of the ghosts!"

340. Bhṛgu spoke these words only as a test. True blasphemy of Lord Śiva never touched Bhṛgu's saintly mouth.

341. Hearing Bhṛgu's words, Śiva angrily picked up his trident.

342. Forgetting that he was Bhṛgu's elder brother, Śiva became like death personified.

343. Śiva picked up His trident to kill Bhṛgu. Goddess Pārvatī at once grasped Śiva's hand.

344. Grasping Śiva's feet, Goddess Pārvatī said, Lord, you are his elder, why are you so angry with your brother?"

345. Embarrassed by the goddess' words, Śiva stopped. Then Bhṛgu went to Vaiṣṇa, the abode of Lord Kṛṣṇa.

346. At that moment the Supreme Lord reclined on a jewel couch as Goddess Lakṣmī served His graceful feet.

347. At that moment Bhṛgu suddenly came and kicked the Supreme Lord's chest.

348. Seeing Bhṛgu, the Supreme Lord at once rose. Cheerfully, affectionately, and respectfully He bowed down before Bhṛgu Muni.

349. Accompanied by Goddess Lakṣmī, the Supreme Lord then happily washed Bhṛgu's feet.

350. Then the Lord offered Bhṛgu a sitting place on an opulent throne. With His own hand the Supreme Lord anointed Bhṛgu's limbs with sandal paste.

351. Although Bhṛgu had acted like an offender, the Supreme Lord begged forgiveness for what He thought was His own offense.

352. The Supreme Lord said, I did not know you were coming. Therefore I offended you. Please forgive Me.

353. The sacred water that has washed your feet that makes the pilgrimage places holy.

354-355. By now giving Me the water from your feet you have purified all the universes and demigods who stay in My body. These are your actions.

356. I am very happy that I now have your dust-footprint on My chest.

357. Now I have a proper place for Goddess Lakṣmī to stay on My chest. The Vedas will call your footprint on My chest by the name 'Śrīvatsa'."

358-359. Hearing the Supreme Lord's humble words, and seeing that the Lord was completely beyond all lust, anger, greed, and illusion, the great sage Bhṛgu became filled with wonder. Embarrassed, he did not lift his head.

360. Bhṛgu's actions were not ordinary. Please know without doubt that his actions were inspired by ecstatic devotion.

361. With love and faith, Bhṛgu gazed and gazed at the Supreme Lord. Filled with the nectar of pure devotion, he began to dance.

362. He laughed, trembled, perspired, fainted, and roared, The hairs of his body stood erect. Brahmā's son Bhṛgu was plunged in the nectar of pure devotion.

363. He said, Kṛṣṇa is the Lord of all! He is the life of all!" Speaking these truths, Bhṛgu Muni danced.

364. Seeing Lord Kṛṣṇa's peacefulness and humbleness, who would not attain ecstatic love and devotion for Him?

365. Bhṛgu Muni was stunned with ecstatic devotion. No words came to his mouth. A stream of joyful tears flowed from his eyes.

366. On his body were all the symptoms of ecstatic love for Lord Kṛṣṇa. Bhṛgu Muni finally returned to the assembly of sages.

367. Seeing Bhṛgu, the sages became joyful without limit. They said, Bhṛgu, tell us! Whom did you see? What did they do?

368. Tell us who is the best." Then Bhṛgu spoke to them.

369. To all of them Bhṛgu described the actions of Brahmā, Siva, and Viṣṇu.

370. He said, Lord Nārāyaṇa, the king of Vaikuṇṭha, is the best of all. That is the truth. It is the truth. It is the truth. This I tell you.

371. Lord Kṛṣṇa is the master of everyone. He is the father of everyone. Brahmā and Siva obtain their authority from Him.

372. Lord Nārāyaṇa is the creator, maintainer, and destroyer of all. Therefore, without doubting, please worship His feet.

373. Religion, knowledge, good reputation, opulence, and renunciation all come from His potencies.

374. Everything belongs to Lord Kṛṣṇa. Please know this without doubt. Therefore please worship Lord Kṛṣṇa and sing His glories."

375. Lord Caitanya is Lord Kṛṣṇa Himself, Kṛṣṇa who now enjoys pastimes of sankīrtana.

376. Hearing Bhṛgu's words, the sages became free of all doubts. They agreed, Nārāyaṇa is the best of all."

377. The sages worshiped Bhṛgu Muni. They said, You cut our doubts into pieces. You made our hearts auspicious and pure."

378. They made their hearts firm in devotion to Lord Kṛṣṇa. Thinking them true devotees of Lord Kṛṣṇa, they honored Brahmā and Siva.

379. Therefore I say: Who has the power to understand the sometimes harsh actions of perfect Vaiṣṇavas?

380. Bhṛgu Muni's actions were only a test. They were not anything but that. That is why he kicked the Lord.

381. Why was the Supreme Personality of Godhead, the creator of the worlds, merciful even after Bhṛgu Muni kicked His chest?

382. The actions of very elevated persons cannot be understood or copied by ordinary persons." That is the only conclusion. I see no other.

383. The root of all this is that Lord Kṛṣṇa Himself entered the body of Bhṛgu Muni and arranged all these activities to reveal the great glory of devotional service.

384. Bhṛgu himself did not know in advance what was to happen. By arranging these actions Lord Kṛṣṇa revealed the glory of both Himself and His devotees.

385. In order to reveal the glory of Lord Kṛṣṇa, Brahmā and Siva became angry with Bhṛgu and made him afraid.

386. Thus the devotees always sing Lord Kṛṣṇa's glories, and Lord Kṛṣṇa even more earnestly praises His devotee's glories.

387. Anyone who, not understanding his actions, criticizes an elevated Vaiṣṇava will not be delivered.

388. An elevated Vaiṣṇava sometimes acts in a way superficially like the actions of lowly people.

389. Anyone who, by Lord Kṛṣṇa's mercy, has the power to understand an elevated Vaiṣṇava's actions, will end all his troubles. He will become delivered.

390. In this situation I see only one way a person can save himself from danger: One should humbly glorify every Vaiṣṇava.

391. A person who does not understand all this should take shelter of Lord Kṛṣṇa and carefully hear the explanations of great devotees.

392. Then Lord Kṛṣṇa will give him spiritual intelligence. He will attain Lord Kṛṣṇa. Nothing will stop him.

393. Anyone who devotedly hears these pastimes of Lord Caitanya will easily attain liberation.

394. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Chapter Ten

Śrī Puṇḍarīka-vidyanidhi-līla-varṇana

Description of Śrī Puṇḍarīka Vidyānidhi's Pastimes

1. Glory, glory to Lord Caitanya, who bears the mark of Śrīvatsa! Glory to Lord Caitanya, who is eternal religion personified and who is the jewel taken from Sacī's womb!
2. Glory to Lord Caitanya, who is Lord Kṛṣṇa Himself, and who enjoys pastimes of sankīrtana! Glory to Lord Caitanya, who loves the devotees! Glory to Lord Caitanya, who stands before the wicked as all-devouring time!
3. Glory, glory to Lord Caitanya and His devotees! Anyone who hears these narrations of Lord Caitanya will attain pure devotional service.
4. Manifesting the form of a sannyāsī, the king of Vaikuṇṭha enjoyed pastimes in this way with His devotees.
5. One day Lord Caitanya happily sat down. Then Lord Advaita approached Him.

6. Advaita offered obeisances and then sat down next to the Lord. Smiling, Lord Caitanya asked a question of Advaita.

7. Lord Caitanya cheerfully said, O Acārya, please tell Me: Where did You go and what did You do?"

8. Lord Advaita said, I saw Lord Jagannātha. Then I came to You."

9. Lord Caitanya said, After seeing Lord Jagannātha what else did You do? Please tell Me."

10. Lord Advaita said, Before seeing Lord Jagannātha, I circumambulated Him five or seven times."

11. Hearing the word, circumambulated", Lord Caitanya smiled. Smiling, Lord Caitanya said, You are defeated. Defeated."

12. Then Advaita Acārya said, How am I defeated? Show Me the reason, and You will have defeated Me."

13. Lord Caitanya said, Hear how You are defeated. You performed a circumambulation.

14. When You walk behind Lord Jagannātha, then You cannot see Him.

15. When I see Lord Jagannātha, My eyes do not go anywhere else.

16. Where is right? Where is left? Where is circumambulation? I only Lord Jagannātha's face and nothing else."

17. Folding His hands, Lord Advaita said, In this way I am defeated by You.

18. No one in the three worlds can eloquently talk like You. I say the truth. There is no one like You.

19. You alone are the Lord. You alone are the great one. With these words I am defeated by You."

20. Hearing these words, the circle of Vaiṣṇavas smiled. Chanting, Hari!", they made a great tumult of auspicious sounds.

21. Speaking very wonderfully in this way, Lord Caitanya delighted Advaita Acārya.

22. One day, with Lord Caitanya, Gadādhara discussed his previous mantra-initiation

23. Gadādhara said, The iṣṭa-mantra I say does not stay very well in my mind.

24. Please tell me that mantra again. Then my heart will be happy."

25. Lord Caitanya said, Anyone who gives you that mantra again will become an offender.

26. The person who gave you that mantra is the very life of both you and Me. It is not right for Me to tell you that mantra again."

27. Then Gadādhara said, Then You cannot act on my guru's behalf."

28. Lord Caitanya said, Your guru is Puṇḍarīka Vidyānidhi. By the Supreme Lord's arrangement, you will meet him again, and he will give you the mantra again."

29. Then Lord Caitanya, who knows everything, who is the crest-jewel of they who know everything, said, Puṇḍarīka Vidyānidhi will soon come to Orissa.

30. In ten days he will come here to see Me.

31. Puṇḍarīka Vidyānidhi always stays in My heart. I know that you will draw him to this place."

32. Hearing Śrī Śrīmad-Bhāgavatam from His dear devotee Gadādhara's mouth, Lord Caitanya would enjoy great happiness.

33. Hearing Gadādhara read Śrīmad-Bhāgavatam, Lord Caitanya would manifest many symptoms of ecstatic love.

34. A hundred times Lord Caitanya attentively heard Gadādhara read the story of Prahlaḍa and the story of Dhruva.

35. Lord Caitanya had no time for any other activity. Again and again He heard and chanted the names and glories of Lord Kṛṣṇa.

36. Saintly Gadādhara would read Śrīmad-Bhāgavatam and Svarūpa Dāmodara would sing kīrtana.

37. When Svarūpa Dāmodara sang songs glorifying Lord Kṛṣṇa, Lord Caitanya would dance in ecstasy.

38. Tears, trembling, laughter, fainting, and standing up of the body's hairs were only some of symptoms of ecstatic love Lord Caitanya manifested.

39. All these ecstatic symptoms became personified in Lord Caitanya. Manifesting them all, Lord Caitanya danced.

40. Hearing Svarūpa Dāmodara's loud kīrtana, Lord Caitanya could not stay in external consciousness. Moment after moment He fell to the ground.

41. No other sannyāsī associate of the Lord was Svarūpa Dāmodara's equal.

42. In the same way He loved Parmānanda Purī Gosvāmī, so Lord Caitanya loved Svarūpa Dāmodara.

43. Svarūpa Dāmodara's singing was like nectar. Hearing it, Lord Caitanya would dance.

44. Disguised, he would wander in the city. No one had the power to recognize who he was.

45. He sang kīrtana like Nārada who plays the tumburu. He would make Lord Caitanya dance. Who was more glorious and fortunate than Him?

46. Among the sannyāsīs none was dear to Lord Caitanya like Svarūpa Dāmodara. Only Paramānanda Purī was like him.

47. Svarūpa Dāmodara and Paramānanda Purī were the two foremost sannyāsī associates of Lord Caitanya.

48. They always stayed with the Lord. They carried the Lord's sannyāsa-daṇḍa.

49. Paramānanda Purī was fond of meditation, and Svarūpa Dāmodara was fond of kīrtana. These two sannyāsīs were like the two arms on the body of the sannyāsī Śrī Caitanya.

50. Accompanied by Svarūpa Dāmodara, Lord Caitanya enjoyed pastimes of sankīrtana day and night.

51. Whether sleeping, eating, or walking, Lord Caitanya would not leave Svarūpa Dāmodara even for a moment.

52. In his previous āśrama, as a householder, Svarūpa Dāmodara's name was Puruṣottama Acārya, and his close friend was Puṇḍarīka Vidyānidhi.

53. When Lord Caitanya walked on the path, Svarūpa Dāmodara would sing. Then Lord Caitanya, dancing in ecstasy, no longer knew where the path was.

54. In Svarūpa Dāmodara's company, Lord Caitanya would fall into ecstasy. No longer was He aware of the external world.

55. Lord Caitanya no longer knew what was water, what was dry land, what was a forest, and what were bushes. He

roared in ecstasy.

56. Svarūpa Dāmodara would sing kīrtana. When Lord Caitanya would fall into bushes or in the forest, Svarūpa Dāmodara would pick Him up.

57. Svarūpa Dāmodara's good fortune had no limit. No one was Svarūpa Dāmodara's equal.

58. One day, as He was rapt in ecstasy, Lord Caitanya fell into a well.

59. Seeing this, Lord Advaita and the other devotees became bewildered. With head in hand, they all wept.

60. Tasting the nectar of ecstatic love and devotion, Lord Caitanya was not aware of the external world. Now like a child, He fell into a well. There He floated.

61. In a moment the well became filled with fresh butter. There was not even a scratch anywhere on the Lord's graceful body.

62. How were these wonders manifested? They were manifested by the power of ecstatic devotion. Seeing that thorns had not pricked the Lord's body, the Vaiṣṇavas danced.

63. Within a few moments Advaita Acārya and the other devotees had pulled Lord Caitanya out of the well.

64. No one knew how Lord Caitanya had fallen into the well. Can you say? Can you say?", Lord Caitanya asked.

65. Tasting the nectar of ecstatic love and devotion, Lord Caitanya was not aware of the external world. Acting as if He did not already know everything, He questioned everyone.

66. Hearing these nectar words from the Lord's graceful mouth, Advaita and the devotees floated in bliss.

67. Tasting the nectar of ecstatic devotion, Lord Caitanya enjoyed pastimes like these. In His heart He knew Puṇḍarīka Vidyānidhi would soon come.

68. The moment Puṇḍarīka Vidyānidhi came, Lord Caitanya at once knew of it in His heart. At once the Lord arranged to see him.

69. Seeing Puṇḍarīka Vidyānidhi, Lord Caitanya laughed. Father has come! Father has come!", He said.

70. Puṇḍarīka Vidyānidhi became wild with bliss. All auspiciousness filled his heart.

71. Lord Caitanya-Nārāyaṇa, who dearly loves His devotees, embraced Puṇḍarīka Vidyānidhi to His chest and wept.

72. In the four directions the Vaiṣṇavas wept. The bliss of Vaikuṇṭha was suddenly manifested there.

73. Moment after moment the love Lord Caitanya and the devotees felt for Puṇḍarīka Vidyānidhi grew stronger and stronger.

74. Puṇḍarīka Vidyānidhi's old friend Svarūpa Dāmodara was there with Lord Caitanya. The two old friends saw each other.

75. Seeing each other, the two old friends grasped the dust of each other's feet. They embraced. Playing, they pushed each other.

76. The two powerful men played and laughed. Lord Caitanya was pleased.

77. Manifesting external consciousness, Lord Caitanya said to Puṇḍarīka Vidyānidhi, Please stay for some days in Jagannātha Puri."

78. Hearing this, Puṇḍarīka Vidyānidhi was very pleased. Thinking himself very fortunate, he always stayed with the Lord.

79. Then, with great love Gadādhara again accepted his iṣṭa-mantra from Puṇḍarīka Vidyānidhi.

80-81. How can I describe the glories of Puṇḍarīka Vidyānidhi, whose glories were sung by Advaita, Śrīvāsa, Murāri Gupta, and Haridāsa Thākura, and whose disciple was Gadādhara, a disciple who had the most exalted kind of ecstatic spiritual love?

82. No other Vaiṣṇava was like Puṇḍarīka Vidyānidhi. The devotees could not describe all the devotional activities Puṇḍarīka Vidyānidhi performed with his body, words, and mind.

83. Not even a single sesame seed's worth of false-ego was present in his body. What was the great wonder of mercy that Lord Caitanya gave to him? I have no power to understand it.

84. Having heard some stories from Gadādhara's mouth, I will write a little about how Puṇḍarīka Vidyānidhi was dear to Lord Kṛṣṇa.

85. Making his home at Yameśvara by the seashore, Puṇḍarīka Vidyānidhi stayed near Lord Caitanya.

86. Thus staying in Jagannātha Puri, he regularly saw Lord Jagannātha. Svarūpa Dāmodara loved him dearly.

87. Together the two friends would see Lord Jagannātha. Together they joyfully tasted the nectar of narrations about Lord Kṛṣṇa.

88. Then came the festival called Oḍana-śaṣṭhi", when Lord Jagannātha receives new garments.

89. On that day, according to their own desires, the devotees offer new starched garments to Lord Jagannātha.

90. Lord Caitanya and the devotees went to see the festival of offering new garments.

91. The mṛdaṅgas, muharis, conchshells, dundubhis, kāhālas, dākas, dagaḍas, and kādās made a great musical sound.

92. Numberless different garments of many kinds were offered on that day. Then there was a festival from the sixth day (śaṣṭhi) until the end of the month of Māgha.

93. Seeing this festival from the offering of garments to the end of night, Lord Caitanya and His devotees floated in ecstatic love.

94. Lord Caitanya was both the worshiper and the object of worship, but without His mercy no one could understand this.

95. Manifesting the wooden form of Lord Jagannātha, the Lord sat on His throne. Manifesting the form of a sannyāsī, the Lord worshiped Himself.

96. Many silken garments were offered, garments of white, yellow, blue, and many other colors, splendid garments, garments sewn with gold and pearls.

97. After the garments were offered, there was an offering of flower ornaments. There were flower bracelets, flower

crowns, and flower garlands.

98. With incense, lamps, and all the sixteen kinds of offerings now scented with flower fragrances, āraṭi was offered to Lord Jagannātha. Many different kinds of food were offered to Him.

99. After seeing this festival with His associates, Lord Caitanya happily returned to His home.

100. At home He bid good night to His associates. Then the Lord happily retired to His own room.

101. When everyone had left, Puṇḍarīka Vidyānidhi stayed there with Svarūpa Dāmodara.

102. The two of them spoke from their hearts. Without deception, they told everything.

103. A doubt about Lord Jagannātha's accepting new starched garments took birth within Puṇḍarīka Vidyānidhi.

104. He asked Svarūpa Dāmodara, Why do they give new starched garments to the Lord?

105. Why, ignoring the śruti and smṛti, and without even washing them first, in this country do they offer starched garments to the Lord?"

106. Svarūpa Dāmodara replied, Listen to this explanation. There is no fault in the custom of this country.

107. Persons who know the śruti and smṛti may not always observe this festival.

108. Still, if the Supreme Lord did not desire this festival, why did He not forbid the king to observe it?"

109. Then Puṇḍarīka Vidyānidhi said, Good, the Supreme Lord may do whatever He wishes. But how can the Lord's servants imitate Him and do whatever they wish?

110. Why would Lord Jagannātha's priests, decorators, servants, and message-carriers offer Him impure, unwashed, starched garments?

111. Lord Jagannātha is the Supreme Personality of Godhead. He may do whatever He wishes. But does that mean that everyone else may do whatever they wish?

112. When one touches an unwashed starched garment one must immediately wash his hand. Why would an intelligent person not follow this rule?

113. Not thinking of this, the king's representative puts unwashed, starched garments on the Supreme King's head."

114. Then Svarūpa Dāmodara said, Listen, O my brother. I think there is nothing wrong with the oḍana-śaṣṭhī festival.

115. The Supreme Personality of Godhead has descended to this world as Lord Jagannātha. He does not have to think about rules and prohibitions."

116. Puṇḍarīka Vidyānidhi said, O my brother, please hear my words. Lord Jagannātha is indeed the Supreme Personality of Godhead.

117. If He jumps over any rule or prohibition, He is not to be blamed. He is indeed the Supreme Personality of Godhead staying in Jagannātha Purī.

118. He indeed may neglect all ordinary customs. He is indeed the Supreme Personality of Godhead descended to this world!"

119. After this conversation, the two friends walked on the path. They smiled. They laughed and laughed.

120. Holding hands, the two friends laughed at the idea that Lord Jagannātha's servants could have been at fault.

121. They knew the power and glory of the Lord's servants. They knew how much Lord Kṛṣṇa loves His servants.

122. Sometimes Lord Kṛṣṇa bewilders His servant. Then, with a merciful heart, the Lord breaks that bewilderment.

123. The Lord had personally bewildered Puṇḍarīka Vidyānidhi. Please hear how the Lord mercifully broke that bewilderment.

124. The two friends left the room and happily performed their duties for Lord Kṛṣṇa.

125. After accepting a meal, they returned to Lord Caitanya's place. Returning to the Lord's place, they fell asleep.

126. Lord Caitanya knows everything. Manifesting the form of Lord Jagannātha, He entered Puṇḍarīka Vidyānidhi's dream.

127. Puṇḍarīka Vidyānidhi saw Lord Jagannātha enter that dream.

128. Lord Jagannātha angrily stared at Puṇḍarīka Vidyānidhi. Then He slapped Puṇḍarīka's face.

129. Both brothers, Jagannātha and Balarāma, violently slapped Puṇḍarīka's cheeks.

130. Puṇḍarīka Vidyānidhi was in pain. Kṛṣṇa! Save me!", he called out. Please forgive my offense!", he begged and fell at the Lord's feet.

131. He asked, O Lord, what is my offense that You beat me?" The Lord said, Your offenses have no end.

132. You do not know anything about the exalted nature of Me or My servants, even though you stay in this place.

133. Why do you stay in this place? It will ruin your status in the upper castes. You should go to your own home. Then you will protect your upper-caste status.

134. You thought there was something wrong with My festival.

135. You treat Me like the Supreme Lord, but you criticize My servants. You saw a mistake in the offering of starched, unwashed garments."

136. In the dream Puṇḍarīka Vidyānidhi became terrified at heart. Holding the Lord's graceful feet to his head, he wept.

137. He said, Lord, please forgive this sinner's offenses. I am an offender. I am an offender. Lord, this I tell to You.

138. Lord, You have punished this mouth that mocked Your servants. Lord, in this way You have been very good to me.

139. An auspicious day now dawns for me. With Your own graceful hand You slapped my mouth and cheeks."

140. Then Lord Jagannātha said, Seeing that you are my servant, I have been kind to you. That is why I punished you."

141. In that dream the two Lords cast an affectionate glance at Puṇḍarīka Vidyānidhi. Then the two brothers, Lord Jagannātha and Lord Balarāma, returned to Their temple.

142. After seeing this dream, Puṇḍarīka Vidyānidhi woke up. Seeing on his cheeks the marks of the Lord's slaps, Puṇḍarīka smiled.

143. Seeing on his cheeks the marks of Lord Jagannātha's slaps, Puṇḍarīka Vidyānidhi said. This is auspicious. This is very auspicious.
144. I committed an offense, and the Lord punished me. I am fortunate the Lord punished me only slightly."
145. Look! Look at Puṇḍarīka Vidyānidhi's glories! The Supreme Lord's mercy to his servant is very great.
146. To teach him, the Lord never even punished His own son Pradyumna in the same way.
147. Neither did the Lord punish Sītā, Rukmiṇī, Satyabhāmā, His other personal associates, or the hosts of demigods and demigoddesses in that way.
148. It is not often that the Lord will directly appear before someone in a dream and mercifully punish him for an offense.
149. A devotee punished in a dream is very fortunate. When he awakes, his offenses are no more.
150. If he is mercifully punished by the Lord in a dream, a devotee attains all that is good in this world.
151. In this world no one is fortunate like Him. The Lord never speaks in dreams to non-devotees.
152. Please consider this. The yavanas may commit many acts of blasphemy and violence.
153. They may see many dreams. Even though He sees their acts of blasphemy and violence, the Supreme Lord never punishes them in dreams.
154. Moment after moment the yavanas commit offenses to the saintly brāhmaṇas.
155. Because of these offenses the yavanas suffer in this world and the next. Still, the Supreme Lord will not punish the nondevotee sinners in a dream.
156. If the Supreme Lord appears before someone in a dream, that person is very fortunate. That is my opinion.
157. Everyone should see the great mercy the Supreme Lord gave to Puṇḍarīka Vidyānidhi by personally punishing him in a dream.
158. At dawn Puṇḍarīka Vidyānidhi awakened. On his cheeks he saw the marks where the Lord's two hands had slapped him.
159. Every day he visited Svarūpa Dāmodara, and then the two of them went to see Lord Jagannātha.
160. As every day he went to visit Svarūpa Dāmodara, so on this day Puṇḍarīka Vidyānidhi also went. He had something to tell him.
161. Svarūpa Dāmodara said, This morning why did you not rise from sleep and go to see Lord Jagannātha?"
162. Puṇḍarīka Vidyānidhi said, My brother, I have come here because there is something I must say."
163. Then Svarūpa Dāmodara saw on Puṇḍarīka Vidyānidhi's cheeks the prominent marks of the Lord's slaps.
164. Svarūpa Dāmodara asked, Tell me: How did you get those marks on your cheeks?"
165. Smiling, saintly Puṇḍarīka Vidyānidhi said, Listen, my brother. Yesterday I had a doubt.
166. I criticized the offering of starched, unwashed garments to the Lord. For that I was hot on the cheeks. Today you can see the marks.
167. Lord Jagannātha and Lord Balarāma came to me in a dream. They both slapped me. They would not stop.
168. Saying, 'You criticized the offering of garments to Us', They both slapped my cheeks.
169. They struck my cheeks with the rings on their fingers. I cannot say anything more.
170. Embarrassed, I cannot say anything more. Today my cheeks have become glorious."
171. Puṇḍarīka Vidyānidhi had no power to say anything more. O my brothers, in your hearts please know that he was very fortunate.
172. I was never fortunate to be punished in this way. I remain fallen in a blind well.
173. Seeing Lord Jagannātha's great love for Puṇḍarīka Vidyānidhi, saintly Svarūpa Dāmodara floated in bliss.
174. A true friend is happy to see his friend become fortunate. The two friends laughed with great joy.
175. Svarūpa Dāmodara said, Listen, O my brother. I have never seen or heard of any punishment wonderful like this.
176. I have never seen or heard that the Supreme Lord would appear before someone in a dream and personally give punishment."
177. In this way the two friends floated in bliss. Day and night tasting the nectar of narrations about Lord Kṛṣṇa, they did not know anything of the external world.
178. In this way Puṇḍarīka Vidyānidhi was very glorious. That is why Lord Caitanya called him, Father".
179. Afraid that his feet would touch her, Puṇḍarīka Vidyānidhi never bathed in the Gaṅgā. He only saw her and drank her water.
180. Lord Caitanya would chant Puṇḍarīka Vidyānidhi's name. He would say, Father Puṇḍarīka!", and weep.
181. Anyone who hears these activities of Puṇḍarīka Vidyānidhi will attain Lord Kṛṣṇa's lotus feet. That is inevitable. The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda are my life and soul. I, Vṛndāvana dāsa, sing the glories of Their feet.

Thus ends Śrī Caitanya-bhāgavata.