

Śrī Caitanya-candrodaya

Act One

Introduction (Nāndī-śloka)

*nidhiṣu kumuda-padma-śaṅkha-mukhyeṣv
aruci-karo nava-bhakti-candrakāntaiḥ
viracita-kali-koka-śoka-śaṅkur
viśaya-tamāmsi hinastu gauracandraḥ*

nidhiṣu—for the treasure; *kumuda-padma-śaṅkha-mukhyeṣu*—headed by Kumuda, Padma and Śaṅkha; *aruci-karaḥ*—creating distaste; *nava-bhakti*—consisting of the nine varieties (*nava* can alternately be read as "new") of devotional service; *candrakāntaiḥ*—by the moon-stones; *viracita*—who has fashioned; *kali*—of the current degraded age, Kali-yuga; *koka*—to the personification as a goose; *śoka*—giving distress; *śaṅkuḥ*—a spear; *viśaya*—of sense gratification; *tamāmsi*—all varieties of darkness; *hinastu*—may He dispel; *gauracandraḥ*—the golden moon, Lord Caitanya Mahāprabhu.

Its nine new candrakānta jewels of devotional service eclipsing Kuvera's lily, lotus, conch, and other treasures, and its arrows of light wounding the cakravāka bird of Kali-yuga, may the moon of Lord Gaura destroy the darkness of the world.

Text 1

(nāndy-ante)

*sūtradhāraḥ: alam ati-prasaṅgena. bho bhoḥ, samākarnyatām. adyāham
ratnākara-velā-kandalita-dalita-kajjalajjvalan-mahā-nīlamanī-kaṇḍalasya nīla-giri-
darī-darīdṛśyamāna-ghana-dala-māla-tamāla-taru-kaḍambasya gabhīratara-koṭara-
mahāvata-vata-nikaṭa-prakaṭa-pramada-mātaṅgasya bhagavataḥ śrī-puruṣottama-
devasya guṇḍicā-yātrāyām sakala-dig-vidig-vihāri-hāri-nara-nikara-mukhara-mukha-
ramamāṇa-jaya-jaya-dhvani-dhvanita-jagadaṇḍa-bhāṇḍa-kuhare pramoda-
modamāṇa-mānasa-rasāvibhakta-bhakta-jana-janita-bhagavat-saṅkīrtana-kutūhala-
hala-halā-svāna-svāndita-dig-vadhū-nikare sa-vimarda-mardala-sāhacarya-lampaṭa-
paṭaha-mahāpaṇa-paṇava-svana-svanalpa-dhakkā-dhakkāra-gabhīratara-bherī-
bhāṅkṛti-dundubhi-duṅkāra-kāraṇānya-śabdāgraha-grahila-niravadhi-*

vadhirāyamāṇa-jana-nikare kvacana samaye sevādhikāritayāratayā samupasīdatā sīdatā ca bhagavac-chrī-kṛṣṇa-caitanya-tanyamāna-tirobhāva-bhāva-bhāvita-mānasāruṣā parūśapad-daśāvaśaḍ aśāta-śāta-vaimukhyena vai mukhyena hetuna tathā-vidhe 'pi paramānande mānaṁ deyam api na kurvātāvātāvani-bhṛtā nibhṛtābhilāṣeṇa gaja-patinā pratāparudreṇādiṣṭo 'smi.

nāndi-ante—after the above auspicious invocation (the Sūtradhāra speaks as follows); *alam*—enough; *ati*—excessive; *prasaṅgena*—with this discussion; *bhoḥ bhoḥ*—gentlemen; *samākarnyatām*—please hear me with attention *adya*—today; *aham*—I; *ratna-akara*—of the ocean, which functions as a jewel mine; *velā*—upon the shore; *kandalita*—produced in abundance; *dalita*—and scattered in fragments; *kajjala*—like black powdered collyrium; *ujjvala*—brilliant; *mahā*—huge; *nīla-maṇi*—of sapphires; *kandalasya*—(of Lord Jagannātha, who appeared as) a heap; *nīla-giri*—of the Blue mountain (after which Purī-dhāma, the abode of Jagannatha, is also known as Nīlācala); *darī*—within the caves; *darīdṛśyamāna*—which is often seen; *ghana*—dense; *dala-māla*—with rows of leaves; *tamāla-taru*—of the tamāla tree; *kadambasya*—(of Lord Jagannātha, who appeared as) the end of a branch; *gabhīra-tara*—very deep; *koṭara*—of a cavern; *mahā-avaṭa*—in a great recess; *vaṭa*—a banyan tree; *nikaṭa*—near; *prakaṭa*—manifest; *pramada*—intoxicated; *mātaṅgasya*—(of Lord Jagannātha, who appeared as) an elephant; *bhagavataḥ*—of the Supreme Lord; *śrī-puruṣottama-devasya*—Śrī Puruṣottama, Jagannātha; *guṇḍicā-yātrāyām*—on the Ratha-yātrā procession to the Guṇḍicā temple; *sakala*—all; *hāri*—charming; *nara*—of men; *nikara*—the throong; *mukhara-mukha*—boisterous; *ramamāna*—rejoicing; *jaya-jaya-dhavani*—sounds of jaya, jaya, "Glories, glories (to the Lord)!" ; *dhvanita*—resounding; *jagat-aṇḍa*—of the universe; *bhāṇḍa*—the confines; *kuhare*—in the far corners; *pramoda-modamāna*—taking pleasure in the festive atmosphere; *mānasa*—of the mind; *rasa*—ecstatic mood; *avibhakta*—undivided; *bhakta-jana*—by the Lord's own men; *janita*—started; *bhagavat-kīrtana*—the chanting of God's glories; *kutūhala*—in their excitement; *hala-halā*—hallooing; *svana*—sound; *su-ānandita*—greatly enthused; *dik-vadhū*—(of the women imitating the sounds of) the goddesses of the directions; *nikare*—the crowd; *sa-vimarda*—pounding; *mardala*—mṛdaṅgas, clay drums; *sāhacarya*—accompanying; *lampāṭa*—raucous; *paṭaha*—tabors; *mahāpaṇa*—another kind of drum; *paṇava*—a certain kind of small drum covered with skin; *svana*—by the sound of all these; *su-analpa*—far from few; *dhakkā*—a large kind of drum; *dhakkāra*—a still larger version of the same; *gabhīra-tara*—very grave; *bherī*—of kettledrums; *bhāṅkṛti*—the rumbling; *duṇḍubhi*—of larger kettledrums; *duṅkāra*—the roaring; *kāraṇa*—because of all this; *anya*—and other; *śabda*—of sounds; *āgraha*—the excess; *grahila*—persistent; *niravadhi*—without cessation; *vadhirāyamāṇa*—making deaf; *jana-nikare*—the assembled people; *kvacana samaye*—at that particular time; *sevā-adhikāratayā*—on account of his qualification as a servant of the Supreme Lord; *aratayā*—who was indifferent to material things; *samupasīdatā*—having approached (me); *sīdatā*—who was distressed; *ca*—also; *bhagavat*—of the Lord; *śrī-caitanya*—Śrī Caitanya Mahāprabhu; *tanyamāna*—extended, constant; *tirobhāva*—of His disappearance; *bhāva*—in the ecstatic mood (of separation); *bhāvita*—absorbed in thought; *mānasa*—on account of his mind being; *aruṣā*—because of his injury; *parūśā*—harsh; *āpat-daśā*—the misfortunate condition; *avaśāt*—helplessly; *aśāta*—

unhappy; *sāta*—to the happiness; *vaimuhyena*—because of his indifference; *vai*—indeed; *mukhyena*—chiefly; *hetunā*—for this reason; *tathā-vidhe*—in the midst of such; *parama-ānande*—unequaled joy; *mānam*—attention; *deyam*—worth giving; *api*—although; *na kurvatā*—who was not giving; *avatā*—by that protector; *avani*—of the earth; *bhṛtā*—the maintainer (the King); *nibhṛta*—secret; *abhilāṣeṇa*—(disclosing) his desire; *gaja-patinā*—by King Gajapati; *pratārudreṇa*—named Pratāparudra; *ādiṣṭaḥ asmi*—I was ordered.

Sūtradhāra: Enough with these pompous words! Listen. Today, as, like kajjala-splendid sapphires scattered by sea waves on the shore, like a great forest of many-leaved tamāla trees seen from a cave of Nilācala mountain, and like an intoxicated elephant playing deep in a banyan forest, Lord Jagannātha went on procession to Guṇḍicā, and as the entire universe became filled with jubilant calls of "jaya! jaya!" from mouths of men in every direction, and as blissful-hearted devotees filled the directions with a tumult of bhagavat-kīrtana, and as women filled the directions with shouts of joy, and as there was a deafening tumult of sweet mrdāṅgas, vigorous paṭahas, mahāpaṇas, paṇavas, many ḍakkās and ḍakkāras, and deep bherīs, bhāṅkṛtis, and dundubhis, I was suddenly approached by Lord Jagannātha's servant, King Pratāparudra, whose heart was wounded by the disappearance of Lord Śrī Kṛṣṇa Caitanya, and who said to me:

Text 2

yathā hamho caraṇācārya

*so 'yaṁ nīlagiriśvaraḥ sa vibhavo yātrā ca sā guṇḍicā
te te dig-vidig-āgatāḥ sukṛtinas tās tā didṛkṣārtayaḥ
ārāmaś ca ta eva nandana-vana-śrīnām tiraskāriṇaḥ
sarvāṅy eva mahāprabhum bata vinā śūnyāni manyāmahe*

yathā—as follows; *hamho*—hello; *carāṇa-acārya*—O drama master; *sah ayam*—this same; *nīla-giri*—of Puri-dhama; *isvaraḥ*—the Lord; *vibhavaḥ*—almighty; *yatra*—procession; *ca*—and; *sa*—this; *gundica*—to Gundica temple; *te te*—all these; *dik-vidik*—from all directions; *agataḥ*—come; *su-kṛtinaḥ*—pious, fortunate men; *tah taḥ*—these women also; *didṛkṣa-artayaḥ*—anxious to see; *aramaḥ*—pleasure gardens; *ca*—and; *te*—these; *eva*—indeed; *nandana-vana*—of the heavenly garden of Indra, named Nandana; *śrīnam*—the opulences; *tiraskarinaḥ*—putting to shame; *sarvani*—all these; *eva*—but; *mahāprabhum*—Lord Caitanya; *bata*—alas; *vina*—without; *sunyani*—void; *manyāmahe*—I consider.

"O playwright, here is the same all-powerful Lord Jagannātha. Here is the same Rathayātrā festival. Here is the same Guṇḍicā temple. Here are the same pilgrims come from all directions to see the Lord. Here is the same garden that eclipses the beauties of Nandanandana. Still, without Lord Caitanya Mahāprabhu I think everything here is a desert.

Text 3

tad idānīm prema-saubhagavato bhagavato yatīndrasya tasyaiva guṇa-parimalodgāra-sāreṇa rasāreṇa kenāpi prayogena śubhavatā bhavatāham ānandanīyaḥ. yataḥ

tat—therefore; *idānīm*—now; *prema*—of ecstatic love; *saubhaga-vataḥ*—who possesses the good fortune; *bhagavataḥ*—of the Supreme Lord; *yati-indrasya*—of the king of renunciants; *tasya*—His; *eva*—indeed; *guṇa*—of the qualities; *parimala*—the fragrance; *udgara*—emitting; *sarena*—from its essence; *rasa-arena*—inspired with the taste of love of God; *kena api*—with some; *prayogena*—dramatic performance; *subha-vata bhavata*—by your good self; *aham*—I; *ānandaniyaḥ*—should be restored to good spirits; *yataḥ*—since.

"To please me, write a sweet, beautiful play fragrant with the virtues of affectionate Lord Caitanya, the best of sannyāsīs.

Text 4

*priyasya sākṣād aviloka-janyam
bādhām viśodhum na hi ko py upāyaḥ
suhṛdbhir uktād atha vābhinitād
ṛte tadīyād guṇa-samprayogāt*

iti tad avaśyam atra prayatanīyam.

priyasya—a loved one; *sakṣat*—directly; *aviloka*—from not seeing; *janyam*—generated; *badham*—the hurt; *viśodhum*—to endure; *na*—there is not; *hi*—indeed; *kaḥ api*—any; *upayaḥ*—means; *suhṛdbhiḥ*—by well-wishers; *uktat*—other than something spoken; *atha va*—or else; *abhinitat*—enacted as a play; *ṛte*—except for; *tādīyat*—in relation to that loved one; *guṇa-samprayogat*—a collection of (descriptions of) his good qualities; *iti*—thus spoke the king; *iti*—thus; *tad*—that; *avaśyam*—inevitably; *atra*—here; *prayatanīyam*—should be done.

"Except for our friends' words or a play filled with His qualities we have no way to bear the pain of not seeing our dear Lord."

I must do it.

Text 5

citram caitat.

nirdhūmo 'py anumīyate prati-diśam yasya pratāpānalaḥ

*sādhūnām sukhado vipakṣa-salabha-vyūhasya dāhoddhuraḥ
prāg eva sphuṭane viśaṅkita-dhiyā yasyoṣmanam prakramaiḥ
śrīśenāvaraṇair akāri bahubhir brahmāṇḍa-lepo bahiḥ*

citram—wonderful; *ca*— also; *etat*—this; *nirdhumaḥ*—without smoke; *api*—although; *anumiyate*—seen; *prati-disam*—all directions; *yasya*—of whom; *pratapa-analah*—powerful fire; *sadhunam*—to the saintly persons; *sukha-dah*—which gives pleasure; *salabha*—of locust (the demons appearing as such); *vyuhasya*—of the swarm; *dahaḥ*—the burning; *uddhuraḥ*—unrestrained; *prak*—premature; *eva*—indeed; *sphuṭane*—of manifestation; *viśaṅkita*—apprehensive; *dhiya*—His mind being; *yasya*—its; *usmanam*—of the heat; *prakramaiḥ*—consecutive; *śrī-sena*—by Lord Maha-visnu, the husband of goddess Śrī; *avaraniḥ*—with coverings; *akari*—He made; *bahubhiḥ*—with many; *brahmāṇḍa*—of the universe; *lepaḥ*—a coating; *bahiḥ*—on its outside.

This is wonderful. Visible everywhere, the smokeless fire of cosmic destruction delights the saintly devotees and burns the locust demons. Fearing the fire's heart would burn it, at the time of creation the Lord put many coverings around the universe.

Text 6

*so 'yaṁ mūrtimān iva nivahī-bhūtaḥ parākramaḥ krama-samupacīyamāna-
bhagavad-bhāva-svabhāva-svayam-āvirbhūta-śānti-rasāvagāha-nirdhūta-rajastamastayāstayā vidyayā sama iva śarīrī pareṣām api manasi na sidhyantīm viṣaya-
vāsanām karoti.*

sah ayam—similarly this Prataparudra; *mūrti-man*— personified; *nivahī-bhūtaḥ*—concentrated; *prakramaḥ*—valor; *krama*—gradually; *samupaciyamana*—increasing; *bhagavat-bhava*— love for the Supreme Lord; *svabhava*—whose nature (is like that); *svayam*—automatically; *avirbhūta*—appeared; *santi*—of peace; *rasa*—in the mood; *avagaha*—by submersion; *nirdhuta*—who was completely cleansed; *rajah-tamastaya*—of the material modes of passion and ignorance; *astaya*—which eradicates; *vidyaya*—with that spiritual knowledge; *sama*—Self-control; *iva*—as if; *sarīri*—incarnate; *pareṣām*—of other persons; *api*—even; *manasi*—in the minds; *na*—not; *siddhyatim*—effecting; *viṣaya*—of inferior sense enjoyment; *vasanam*—thought; *karoti*—does he creates.

The king was once like that fire. Although at first the form of great chivalrous power, gradually increasing love for the Lord plunged the king into an ocean of peace and washed away all passion and ignorance. Knowledge made him the personification of peace. Now in his heart he no longer desires material things.

Text 7

tad adhunā dhunānaḥ sandeham deham ca kṛtārthayann ayam aham śrī-nāthenānugr̥hītena tasyaiva bhagavato 'vato nija-karuṇām śrīkṛṣṇa-caitanyasya priya-pārśadasya sivānanda-senasya tanujena nirmitam paramānanda-dāsa-kavinā vināśita-hṛt-kaśāya-timiram śrī-caitanya-candrodayam nāma nāṭakam abhinīya samihita-hitam asya nṛpateḥ kariṣyāmi.

tat—therefore; *adhunā*—now; *dhunanaḥ*—shaking off; *sandeham*—my doubts; *deham*—(having taken birth in this) body; *ca*—and; *ayam*—this; *aham*—I; *śrī-nāthena*—vy the Supreme Lord, the husband of the goddess of fortune; *anugr̥hītena*—(written) by him who has been favored; *tasya*—of Him; *eva*—indeed; *bhagavataḥ*—of the Lord; *avataḥ*—of the protector; *nija-karuṇam*—(this play which is) His own mercy; *śrī-kṛṣṇa-caitanyasya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *priya-pārsadasya*—of His dear associates; *sivānanda-senasya*—named Sivānanda Sena; *tanujena*—by the son; *nirmitam*—composed; *paramānanda-dasa-kavina*—by the poet Paramānanda dasa Kavi-karna-pura; *vinasita*—which destroys; *hṛt*—of the heart; *kasaya*—filth; *timiram*—and darkness; *śrī-caitanya-candrodayam*—The Moonrise of Lord Caitanya; *nama*—entitled; *natakam*—the play; *abhinīya*—by having performed; *samihita*—desired; *hitam*—benefit; *kariṣyāmi*—I will cause.

Shaking all doubts and thus making this life a success, for the king's good I will now present this play named Śrī Caitanya-candrodaya (The Moonrise of Śrī Caitanya), which destroys the darkness of ignorance in the heart, and which was written by the poet Paramānanda Kavi-karna-pura, to whom the Lord was kind and who is the son of Lord Śrī Kṛṣṇa Caitanya's dear associate Śivānanda Sena.

Text 8

*(agrato 'valokya) bhoḥ, ita itaḥ.
pāripārśvikaḥ: (praviśya) bhava, āścaryam āścaryam.*

agrataḥ—in front; *avalokya*—looking; *bhoḥ bhoḥ*—my friend; *ita itaḥ*—over here, over here; *praviśya*—(the Pāripāsvika) having entered; *bhava*—O master; *ascaryam ascaryam*—amazing, amazing.

(Looking ahead) Oh! Oh! Here! Here!

Pāripārśvika: (enters) O great one! Wonderful! Wonderful!

Text 9

*sūtradhāraḥ: māriśa, kim tat.
pāripārśvikaḥ: etāvaty api bhagavataḥ śrī-nīlācala-calad-ānanda-kāndasya syandana-yātrā-paramānande katipaye sukhoparāme parama-vimānaskas tamaskanda-bhāṇḍam iva brahmāṇḍam manyamāna vilapantaḥ santi. tathā hi.*

marisa—O gentle one; *kim*—what; *tat*—is that; *etavati*—so much; *api*—although; *bhagavataḥ*—of the Lord; *śrī-nilacala*—of Śrī Nilacala, Jagannatha Puri; *calat*—moving; *ānanda*—of ecstasy; *kandasya*—of He who is the root; *syandana-yatra*—of the cart festival; *parama-ānande*—amidst the extreme happiness; *katipaye*—a few persons; *sukha-uparame*—giving up being happy; *parama-vimanaskaḥ*—extremely depressed; *tamaskanda*—pitch black; *bhandam*—a vessel; *iva*—as if; *brahmandam*—the universe; *manyamana*—so thinking; *vilapantaḥ santi*—they are lamenting; *tathā hi*—as follows.

Sūtradhāra: O gentle one, what is it?

Pāripārśvika: In the bliss of blissful Lord Jagannātha's Rathayātra some unhappy men are crying as if they think the world is a cauldron of darkness. They said:

Text 10

*aho so 'yaṁ nīlācala-tilaka-yātrā-vidhir ayam
navodyāna-śreṇir atha vijaya-vartmāpi tad idam
dahaty uccaiḥ pitta-jvara iva dṛṣau kṛntati manaḥ
khalānām vāṇīva vyathati tanuṁ hṛd-vraṇa iva*

tat kathaya, kim atra rahasyam.

aho—ah; *sah ayam*—this same; *nilacala-tilaka*—of the ornament of Nilacala (Lord Jagannatha); *yatra-vidhiḥ*—the observance of the procession; *ayam*—this; *nava*—new; *udyana*—of gardens; *vartma*—the path; *tat idam*—this very same; *dahati*—it burns; *uccaiḥ*—greatly; *pitta-jvaraḥ*—bilious fever; *iva*—as if entire world had become an empty dark pit. it were; *dṛṣau*—in the eyes; *kṛntati*—it cuts; *manaḥ*—the mind; *khalanam*—of envious persons; *vani*—the speech; *iva*—as if; *vyathāti*—it torments; *tanuṁ*—the body; *hṛt*—of the heart; *vraṇaḥ*—a wound; *iva*—as if; *tat*—thus; *kathaya*—please tell; *kim*—what; *atra*—in this; *rahasyam*—the hidden meaning.

"This is the same Rathayātrā of Lord Jagannātha, the tilaka mark of Nīlācala. These are the same newly-blossoming gardens. This is the same glorious path. Still, my eyes burn as if consumed by a fever's flames. My mind breaks as if attacked by demons' words. My body suffers as if my heart were wounded."

Tell me: What is the secret meaning of these words?

Text 11

sūtradhāraḥ: māriṣa, dhanyo 'si, yasya te te kilānayor nayanor nayana-saphalya-kāriṇaḥ parama-bhāgavatā batādyā gocarī-bhūtā bhū-taraṇa-kṛtāḥ.

marisa—O gentle soul; *dhanyaḥ*—fortunate; *asi*—you are; *yasya*—of whom; *te*—your; *kila*—indeed; *anayoḥ*—with these; *nayanayoḥ*—eyes; *nayana-saphalya*—the purpose of having eyes; *karinaḥ*—who fulfill; *parama-bhagavataḥ*—the topmost devotees of the Lord; *bata*—oh; *adya*—today; *gocari-bhūtaḥ*—they have been perceived; *bhu*—of the earth; *taraṇa-kṛtaḥ*—the delivers.

Sūtradhāra: Gentle one, you are fortunate. By seeing the great devotees, who deliver the entire world, your eyes have become perfect.

Text 12

pāripārśvikaḥ: bhava, ke 'mī.
sūtradhāraḥ: śrī-kṛṣṇa-caitanya-priya-pārsadāḥ.

bhava—noble master; *ke*—who; *ami*—these; *śrī-kṛṣṇa-caitanya*—of Śrī Kṛṣṇa Caitanya Mahāprabhu; *priya*—the dear; *parsadaḥ*—personal associates.

Pāripārśvika: Master, who are they?
Sūtradhāra: The dear associates of Śrī Kṛṣṇa Caitanya.

Text 13

pāripārśvikaḥ: ko 'sau caitanya-gosvāmī.
sūtradhāraḥ: māriṣa, adyāpi janani-jathara-pithara-pihita evāsi, yad idam śrī-mahāprabhos tasya nāma nāma ca na śrutam. śrūyatām.

kaḥ—who; *asau*—this; *caitanya-gosvami*—Caitanya Gosvami; *marisa*—gentle one; *adya api*—even now; *janani*—of your mother; *jathara*—of the womb; *pithara*—within that vessel; *pihitaḥ*—confined; *eva*—still; *asi*—you must be; *yat*—since; *idam*—this (name); *śrī-mahāprabhoḥ*—of Lord Mahāprabhu; *nama*—in particular; *nama*—the name; *ca*—and; *na śrutam*—you have not heard; *śrūyatam*—just listen.

Pāripārśvika: Who is Caitanya Gosvāmī?
Sūtradhāra: Gentle one, to not have heard the name Caitanya Mahāprabhu you must even now be staying in your mother's womb. Listen.

Texts 14 and 15

āścaryam yasya kāndo yati-mukuta-mañir mādhavākhyo munīndraḥ
śrīlādvaita-prarohas tri-bhuvana-viditaḥ skandha evāvadhūtaḥ
śrīmad-vakreśvarādyā rasa-maya-vapuṣaḥ skandha-śākha-svarūpā
vistāro bhakti-yogaḥ kusumam atha phalam prema niṣkaiṭavam yat

api ca

brahmānandaṁ ca bhittvā vilasati śikharaṁ yasya yatrātta-nīdaṁ
rādhā-kṛṣṇa-līlā-maya-khaga-mithunaṁ bhinna-bhāvena hīnaṁ
yasya cchāyā bhavādhva-śrama-samana-karī bhakta-saṅkalpa-siddher
hetuḥ caitanya-kalpadruma iha bhuvane kaścana prādurāsīt

ascaryam—wonder; yasya—of which; kandaḥ—the root; yati—of sannyasis; mukuta-maniḥ—the crest jewel; madhava-akhyaḥ—known as Śrī Madhavendra Puri; muni-indraḥ—the king of sages; śrīla-advaita—Śrīla Advaita Acarya; prarohaḥ—the first sprouting; tri-bhuvana—throughout the three worlds; viditaḥ—famous; skandhaḥ—the main trunk; eva—indeed; avadhutaḥ—the mad mendicant, Śrī Nityānanda Prabhu; śrīmat-vakresvara-adyaḥ—Śrī Vakresvara Pandita and others; rasa-maya—saturated with the taste of spiritual ecstasy; vapusaḥ—whose bodies; skandha-sakha—the branches of the trunk; svarūpaḥ—being by nature; vistaraḥ—expansive; bhakti-yogaḥ—the process of devotional service to the Supreme Lord; kusumam—the flower; atha—and; prema—unalloyed love of God; niskaitavam—free from deceit; yat—which is; brahma-ānandaṁ—the realm of the spiritual bliss beyond all material dualities; ca—and; bhittvā—cutting through; vilasati—shines; sikharam—the peak; yasya—of which tree; yatra—where; atta—They have made; nidam—Their nest; radha-kṛṣṇa—Śrī Radha and Kṛṣṇa; lila-maya—playful; khaga—of birds; mithunam—the couple; bhinna-bhāvena—of any dualistic (material) conception; hīnaṁ—who are devoid; yasya—of which tree; chaya—the shade; bhava—of material existence; adhva—(from travelling on) the road; srama—the weariness; samana-karī—which relieves; bhakta—of the devotees; saṅkalpa—of their desires; siddheḥ—of the achievement; hetuḥ—the cause; caitanya-kalpa-drumaḥ—the Caitanya desire-tree; iha bhuvane—in this world; kaścana—that certain; pradurasit—has appeared.

Its wonderful root the great sage Mādhavendra Purī, the crest jewel of sannyāsīs, its new sprout Śrīla Advaita, who is famous in the three worlds, its first branch Avadhūta Nityānanda, its other branches Śrīman Vakreśvara Paṇḍita and other sweet devotees, its flower blossoming devotional service, its fruit sincere love, its highest branches breaking through the boundaries of the material worlds and providing a place for the nest of the two playful birds Rādhā and Kṛṣṇa to stay without ever being separated, and its shade a resting-place for they who travel on the path of repeated birth and death, the Caitanya kalpa-druma tree grows on this earth to fulfill the devotees' desires.

Text 16

pāripārśvikaḥ: bhava, kim prayojano janoḥ-dūro 'yam avatāraḥ.

bhava—master; kim prayojanaḥ—for what purpose; jana—of the people; uha—mental speculation; duraḥ—who erādicates; ayam—this; avataraḥ—incarnation.

Pāripārśvika: Master, why has this incarnation, whose purpose is far from what ordinary people can guess, come?

Text 17

sūtradhārah: mārīṣa, avadhedhi vādhe hi manaso nirviśeṣe 'śeṣe pare brahmaṇi laya eva paraḥ puruṣārthas tat-sādhanam dhanam hi kevalam advaita-bhavaneti sarva-śāstra-pratipādyatvenādyatvenāpi mānvanānām viduṣām sva-matāgraha-graha-grhītānām anākalitam tatra tatraiva śāstresu gūḍhatayodhatayottamatvena sthitam api sac-cid-ānanda-ghana-vigraho nitya-līlo 'khila-saubhagavān bhagavān śrī-kṛṣṇa eva sa-viśeṣam brahmeti tattvam tasyopāsanam sanandanādy-upagītam avigītam avikalāḥ puruṣārthas tasya sādhanam dhanam nāma nāma-saṅkīrtana-pradhānam vividha-bhakti-bhaktiyogam āvirbhāvayitum bhagavān śrī-caitanya-rūpi bhavann āvirāsīt.

marīṣa—gentle one; avadhedhi—please give your attention; vadhe—in the killing; manasaḥ—of the mind; nirviśeṣe—in the formless; aseṣe—limitless; pare—supreme; brahmaṇi—Absolute Truth; layaḥ—dissolution; eva—indeed; paraḥ—the highest; puruṣa-arthaḥ—goal of life; tat—of that; sadhanam—the regulated practice which is the means of attaining; dhanam—treasure; hi—certainly; kevalam—only; advaita-bhavana—impersonal meditation on the "one without a second"; iti—thus speaking; sarva-śāstra—of all the scriptures; pratipadyatvena—as the conclusion; adyatvena—as being superexcellent; api—also; manvanam—thinking thus; viduṣam—for these "wise men"; sva-mata—for their own theories; agraha—by their excess zeal; graha—(as if) by a ghost; grhītānam—who have become possessed; anakalitam—unnoticed; tatra tatra—here and there; eva—indeed; śāstresu—in the scriptures; gudhataya—as confidential; udhataya—as progressive; uttamatvena—as most superior; sthitam—established; api—indeed; sat-cit-ānanda—complete in eternal existence, awareness, and pleasure; vigrahaḥ—whose personal form; nitya-līlaḥ—who is perpetually enjoying pastimes; akhila-saubhagavan—who is the proprietor of all good fortune; bhagavan—the Supreme Personality; śrī-kṛṣṇaḥ—Lord Śrī Kṛṣṇa; eva—indeed; sa-viśeṣam—(He is) possessing a distinct form; brahma—the Absolute Truth; iti—thus speaking; tattvam—that conclusive fact; tasya—of Him; upasanam—worship; sānandana-ādi—by Sānandana-kumara and others; upagītam—sung; avagītam—unanimously; avikalāḥ—perfect, spotless; puruṣa-artha—goal of life; tasya—of that; sadhanam—the means of practice; dhanam—the treasure; nama—in particular; nama—sankīrtana—the congregational chanting of God's holy names; pradhanam—consisting of chiefly; vividha—various kinds; bhakti—of devotion; bhakti-yogam—the practice of service to the Supreme Lord; āvirbhāvayitum—in order to cause its manifestation bhagavan—the Lord; śrī-caitanya-rūpi—assuming the form of Śrī Caitanya Mahāprabhu; bhavan—so becoming; āvirāsīt—He has advented.

Sūtradhāra: Gentle one, listen. To teach the many activities of devotional service, which begin with nāma-saṅkīrtana, which are the highest goal of life, which are described by Sānandana Kumāra and other sages, which are the worship of the Supreme Truth, who has transcendental qualities, who is the supremely opulent Personality of Godhead, Lord Kṛṣṇa, who eternally enjoys

transcendental pastimes and whose form is eternal and full of transcendental knowledge and bliss, which are the confidential truth hidden in the Vedic scriptures, and which are not understood by the impersonalist philosophers, who are haunted by the ghosts of their own foolish theories of the meaning of all the scriptures, and who claim that the supreme goal of life is the merge into the quality-less Brahman, the Supreme Personality of Godhead has appeared in the form of Śrī Caitanya.

Text 18

pāripārśvikaḥ: bhāva, kim teneha tene hariṇā svābhimata-mata-vyanjako granthaḥ.

bhava—master; *kim*—whether; *tene*—by Him; *iha*—in this world; *tene*—has been promulgated; *harina*—by Lord Hari; *sva-abhimata*—cherished by Him; *mata*—the philosophy; *vyanjakaḥ*—elaborating upon; *grantaḥ*—(any) book.

Pāripārśvika: Master, in this incarnation did Lord Hari write any books to teach this?

Text 19

sūtradhāraḥ: yadyapi ko na veda veda-karṭṛtvam bhagavataḥ tathāpi khalv antaryāmī yam ihate preraṇam. na khalu sa bāhyopadeśato deśato va kalataś ca paricchinnā bhavitum arhati.

yadi api—although; *kaḥ na*—no one; *veda*—knows; *veda*—of all the Vedic literatures; *karṭṛtvam*—the authorship; *bhagavataḥ*—of the Lord; *tathā api*—nonetheless; *khalu*—certainly; *antaryami*—dwelling within everyone's heart; *yami*—the controller; *ihate*—He effects; *preraṇam*—inspiration; *na*—not; *khalu*—indeed; *sa*—that (inspiration); *bahya-upadesataḥ*—according to (there being or not being any) external giving of instruction; *desataḥ*—according to place; *va*—or; *kalataḥ*—according to time; *ca*—and; *paricchinna*—limited; *bhavitum arhati*—can it be.

Sūtradhāra: Although the Lord did not personally write any scriptures, as the all-pervading Supersoul He inspired others to write. He is not limited by time, place, or the need to directly teach anyone.

Text 20

pāripārśvikaḥ: bhāva, tarhi katham tatraivodāra-mate ramate na sarvam.

bhava—O noble master; *tarhi*—in that case; *katham*—why; *tatra*—in that; *eva*—

indeed; *udara*—magnanimous; *mate*—philosophy; *ramate*—find pleasure; *na*—do not; *sarvam*—everyone.

Pāripārśvika: Master, why does not everyone appreciate His wise teaching?

Text 21

sūtradhāraḥ: vividha-vasanā-sanātho hi loko lokottare vartmani katham sarva eva pravartatam. vasanā-baddhā śraddhā śrayati hi bhedakatam mater iti.

vividha—various; *vasana*—by mental conceptions; *sa-nathaḥ*—ruled over; *hi*—indeed; *lokaḥ*—the people in general; *loka-uttare*—otherworldly; *vartmani*—on such a path; *katham*—why; *sarve*—all of them; *eva*—indeed; *pravartatam*—would set out; *vasana*—by whimsy; *baddha*—bound; *śraddha*—faith; *śrayati*—takes shelter; *hi*—indeed; *bhedakatam*—of differentiation; *mateḥ*—of opinions; *iti*—thus.

Sūtradhāra: How can they who make a host material desires their masters follow the spiritual path? Bound by material desires they take shelter of many different philosophies.

Text 22

pāripārśvikaḥ: bhāva, bhakti-yogo yo 'gocaraḥ śāstra-kṛtam, sa ca sa-camatkāram jñānam eva janayati, tasya brahma-kaivalyaṁ bālyam phalam iti ko bhedaḥ.

bhava—master; *bhakti-yogaḥ*—the process of devotional service; *yaḥ*—which was; *agocaraḥ*—not perceived; *śāstra-kṛtam*—(even) by the compilers of the śāstras; *sa*—it; *ca*—also; *sa-camatkāram*—amazing; *jñānam*—knowledge; *janayati*—generates; *tasya*—of that (knowledge); *brahma-kaivalyam*—merging into the existence of the Supreme; *bālyam*—powerful; *phalam*—fruit, product; *iti*—thus; *kaḥ bhedaḥ*—what is the difference (between bhakti and brahma-kaivalya).

Pāripārśvika: Master, devotional service, which even the authors of scripture cannot understand, creates wonderful transcendental knowledge and therefore must bear impersonal liberation as its fruit. What is the difference between devotional service and impersonalism?

Text 23

sūtradhāraḥ: māriṣa,

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurago druta-citta ucchaiḥ*

*hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ*

marisa—O gentle soul; *evam-vrataḥ*—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nama*—holy name; *kirtya*—by chanting; *jata*—in this way develops; *anuragaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *gayati*—chants; *unmada-vat*—like a madman; *nṛtyati*—dances; *loka-bahyaḥ*—not caring for outsiders.

Sūtradhāra: Gentle one, Śrīmad-Bhāgavatam (11.2.40) explains:

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."*

Text 24

ity-ādinā bhagavan-nāma-saṅkīrtanādi-rūpasya bhakti-yogasya yo 'gasya rati-janaka-bhāvah, sa khalu pārṣada-bhāvaṁ bhāvam avatiṣṭhate.

iti ādina—and so forth; *bhagavat-nama*—of the holy names of the Lord; *sankirtana-ādi*—beginning with the congregational chanting; *rūpaśya*—consisting of; *bhakti-yogasya*—of the process of devotional service; *yaḥ*—which; *agasya*—free from sin; *rati-janaka*—stimulating transcendental attraction; *bhavaḥ*—ecstatic sentiment; *saḥ*—that; *khalu*—indeed; *parsada-bhavam*—the attitude of a personal associate of the Lord; *bhavam bhavam*—such loving ecstasy; *avatisthate*—evolves into;

Devotional service, which begins with chanting the Lord's holy name, and which makes one free from sin, makes one fall in love with the Supreme Lord. It makes one the Lord's personal associate.

Text 25

tathā ca tair darśanīyāvayavaiḥ ity ārabhya

*paśyanti te me rucirany amba santah
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ sprhanīyaṁ vadanti*

iti tad-rūpataiva teṣāṁ mokṣo na tu kaivalyam ata eva ta evam ucire kapila-pādāḥ. bhaktiḥ siddher garīyasīti. ataḥ khalu kalau nāma nāma-saṅkīrtanam eva puruṣārtha-sādhakatātiraskāri-puraskāri-raty-ākhya-bhāvasya.

tathā ca—and also; *taiḥ*—by those; *darśaniya*—beautiful to behold; *avayavaiḥ*—limbs of the Deity of the Lord; *iti*—thus; *arabhyaadau*—beginning with (these words); *paśyanti*—see; *te*—they; *rucirani*—beautiful; *amba*—O mother; *santaḥ*—devotees; *prasanna*—smiling; *vaktra*—face; *aruna*—like the mornign sun; *locanani*—eyes; *rūpani*—forms; *divyani*—transcendental; *vara-pradani*—benevolent; *sakam*—with Me; *vacam*—words; *sprhaniyam*—favorable; *vadanti*—they speak; *iti*—thus; *tad-rūpatā*—that form; *eva*—indeed; *teṣāṃ*—of them; *mokṣo*=liberation; *na*—not; *tu*—indeed; *kaivalyam*—impersonal liberation; *ata eva*—therefore; *te*—they; *evam*—in this way; *ucire*—say; *kapila-pādāḥ*—Lord Kapila; *bhaktiḥ siddher garīyasi iti*—Śrīmad-Bhāgavatam 3.25.32; *ataḥ*—then; *khalu*—indeed; *kalau*—in Kali-yuga; *nāma*—indeed; *nāma-saṅkīrtanam*—nama-sankirtana; *eva*—indeed; *puruṣārtha-sādhakatā*—the means of attaining the goal of life; *atiraskāri*—not eclipsing; *puraskāri*—placing before; *raty-ākhyā-bhāvasya*—love named rati.

The Lord says (Śrīmad-Bhāgavatam 3.25.35-36):

"My devotees always see the smiling face of My form, with eyes like the rising sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me. Upon seeing My charming forms, smiling and attractive, and hearing My very pleasing words, the pure devotee almost loses other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he gets liberation without separate endeavor."*

This is the liberation the devotees attain. They do not attain impersonal liberation. Lord Kapila says (Śrīmad-Bhāgavatam 3.25.32): "When the service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than impersonal salvation."* In Kali-yuga by chanting the Lord's holy name one attains the ecstatic love known as "rati", which eclipses all other goals of life.

Text 26

pāripārśvikaḥ: bhāva, bhavatmakam vacanam idam atīva viśmāpakam, yato bhagavan-nāma muktīm eva janayatīti śāstram tat anyathā ced ucyate. vastutas tu, nārāyaṇeti mriyamaṇa iyāya muktīm iti śrūyate.

bhava—noble master; *bhava-atmakam*—realized; *vacanam*—words; *idam*—these; *atīva*—greatly; *viśmāpakam*—amazing; *yataḥ*—because; *bhagavat-nama*—the name of the Lord; *muktīm*—liberation; *eva*—indeed; *janayati*—gives rise to; *iti*—thus; *śāstram*—(the version of) scripture; *tat anyathā*—is otherwise; *ced ucyate*—it may be said; *vastutaḥ*—in actuality; *tu*—however; *narayana*—O Narayana; *iti*—thus calling out; *mriyamaṇa*—while dying; *iyāya*—he (Ajāmila) went; *muktīm*—to liberation; *iti*—thus; *śrūyate*—is heard (from the Bhāgavatam).

Pāripārśvika: Master. your words are surprising. The holy name of the Lord certainly does grant liberation. The scriptures say (Śrīmad-Bhāgavatam 6.3.10) that by calling out "O Nārāyaṇa" as one dies, one attains liberation.

Text 27

sūtradhārah: (vihasya) mukti-sabdo 'tra pārśada-svarūpa-parah, yatas tatraiva sadyaḥ svarūpam jagrhe bhagavat-pārśva-vartinam iti. idam eva śrī-kṛṣṇa-caitanya-matam anya-matam apastam karoti, anutiṣṭhanti caitat sukṛtinaḥ kṛtinaḥ. atas tad-avatāreṇa kalir apy ayam kṛtārthaḥ.

vihasya—laughing; *mukti-sabdaḥ*—the word "liberation"; *atra*—here; *parsada*—of a personal servant of God; *svarūpa*—(attainment of) the identity; *paraḥ*—signifies; *yataḥ*—since; *tatra eva*—in that same place (in the Sixth Canto of Śrīmad-Bhagavatam) *sadyaḥ*—immediately; *svarūpam*—the eternal form; *jagrhe*—he (Ajāmila) assumed; *bhagavat*—of the Supreme Lord; *parsva*—in the associate; *vartinam*—of those who remain; *iti*—thus it is said; *idam*—this; *eva*—indeed; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *matam*—the opinion; *anya-matam*—any AMother philosophy; *apastam karoti*—drives away; *anutisthanti*—carry out in practice; *ca*—and; *etat*—this; *su-kṛtinaḥ*—who have performed pious activities in the past; *kṛtinaḥ*—successful persons; *ataḥ*—thus; *tat*—of Him; *avatāreṇa*—with the incarnation; *kalir*—the age of quarrel; *ayam*—this; *kṛtārthaḥ*—has become perfect.

Sūtradhāra: (laughing) Here the word "liberation" means "becoming an associate of the Lord". Scripture says (Śrīmad-Bhāgavatam 6.2.43):

"Ajāmila regained his original spiritual body, which was a body appropriate for an associate of the Lord."

This, the philosophy of Śrī Kṛṣṇa Caitanya, defeats all other philosophies. The pious and wise agree with Him. His incarnation has made the Kali-yuga auspicious.

Text 28

pāripārśvikaḥ: katham etat.

*kalau na rājan jagatām param gurum
triloka-nāthānata-pāda-paṅkajam
prāyeṇa martyā bhagavantam acyutam
yaksyanti pāṣaṇḍa-vibhinna-cetasah*

iti nindā-śravaṇāt.

katham—why; *etat*—is this; *kalau*—in Kali; *na*—not; *rajan*—O King (Parikṣit); *jagatam*—of all worlds; *param*—the supreme; *gurum*—spiritual master; *tri-loka*—of the three planetary systems; *natha*—by the controllers; *anata*—bowed down to; *pada-pankajam*—whose lotus feet; *prayena*—hardly; *martyaḥ*—mortals; *bhagavantam*—the Supreme Lord; *acyutam*—Acyuta, the infallible; *yakṣyanti*—do they worship with sacrifice; *pasanda*—by atheism; *vibhinna*—divided; *cetasah*—their mentalities; *iti*—thus; *ninda-sravanat*—(my doubt is substantiated) by hearing this expression of condemnation.

Pāripārśvika: How can that be? Scripture (Śrīmad-Bhāgavatam 12.3.43) says:

"O king, in Kali-yuga most of the people, their hearts broken with offenses, will not worship the infallible Supreme Personality of Godhead, who is the master of all the worlds, and before whose lotus feet the demigods that control the three worlds bow."

In this way the Śruti-śāstra refutes your opinion.

Text 29

sūtradhārah: *tat tu śrī-kṛṣṇāvatārataḥ pūrva-pūrva-kali-param. anyataḥ.*

tat—that; *tu*—but; *śrī-kṛṣṇa*—of Lord Kṛṣṇa; *avatarataḥ*—than the recent incarnation; *purva-purva*—various previous; *kali*—ages of Kali; *param*—referring to; *anyathā*—otherwise.

Sūtradhāra: That describes previous Kali-yugas, before Śrī Kṛṣṇa Caitanya descended to this world.

Text 30

kalau janiṣyamānānām
duḥkha-śoka-tamo-nudam
anugrahāya bhaktānām
supuṇyam vyatanod yaśaḥ

kalau—in this age of Kali; *janiṣyamananam*—of the conditioned souls who will take birth in the future; *duḥkha-soka-tamah-nudam*—to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; *anugrahaya*—just to show mercy; *bhaktanam*—to the devotees; *su-punyam*—very pious, transcendental activities; *vyatanot*—expanded; *yaśaḥ*—His glories or reputation.

Scripture also says (Śrīmad-Bhāgavatam 9.24.61):

"In this age of Kali, the Lord, out of special mercy to His devotees, will dispel the unhappiness of those born in this fallen age by propagating the hearing and chanting of His own glories."*

Text 31

*kalau khalu bhaviṣyanti
nārāyaṇa-parāyaṇāḥ
kṛtādiṣu prajā rājan
kalāv icchanti sambhavam*

kalau—in Kali; *khalu*—indeed; *bhaviṣyanti*—there will be; *narayana-parayanaḥ*—persons devoted to Narayana, Visnu; *kṛta*—in Satya-yuga, the first, purest age; *ādiṣu*—and in the other ages prior to Kali; *prajāḥ*—creatures; *rajan*—O King (Nimi); *kalau*—in Kali-yuga; *icchanti*—they desire; *sambhavam*—birth.

Scripture again says (Śrīmad-Bhāgavatam 11.5.38):

"O king, in Kali-yuga many people will become devotees of Lord Nārāyaṇa. The people in Satya-yuga and other yugas yearn for a birth in Kali-yuga."

Text 32

ity-ādini bhāvi-caitanyanyāvatāra-parāṇi vacanāni virudhyeran.

iti-ādini—and so forth; *bhavi*—yet to come; *caitanya-avatara*—of the incarnation of Caitanay Mahaprabhu; *parani*—which point to; *vacanani*—these words; *virudhyeran*—can they contradict.

These and other statements describing the appearance of Lord Caitanya refute your words.

Text 33

pāripārśvikaḥ: katham etān na bādhatē kaliḥ.

katham—why; *etan*—these (devotees); *na badhate*—does not impede; *kaliḥ*—Kali.

Pāripārśvika: Why does Kali-yuga not overcome the devotees?

Text 34

sūtradhārah:

*kṛṣṇa-pakṣe 'nu-divasam
kṣayam āpnoti yaḥ sadā
doṣākaro badhatām kim
sa vai viṣṇu-pādaśritān*

kṛṣṇa-pakṣe—during the dark fortnight of the month (alternatively, *kṛṣṇa-pakṣe* can mean "for those on the side of Kṛṣṇa"); *anu-divasam*—day by day; *kṣayam*—diminution; *apnoti*—obtains; *yaḥ*—which; *sadā*—continually; *dosa-akaraḥ*—that mine of faults, Kali (this words is also a pun on sudhakara, "reservoir of nectar", a name of the moon); *badhatam*—can check; *kim*—how; *saḥ*—he; *vai*—certainly; *visnu-pada*—of the feet of Visnu; *āśritān*—those who have taken shelter.

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Sūtradhāra: The waning moon may decrease day by day, but how is it possible for wicked Kali-yuga to overcome they who have taken shelter of Lord Viṣṇu's feet?

Text 35

*(nepathye) kas tvam̐ bho doṣākaratvena mām̐ juguṣayan sudhākaram
upasthāpayasi.*

nepathye—offstage; *kaḥ*—who; *tvam*—are you; *bhoḥ*—sir; *dosa-akaratvena*—as a "mine of faults"; *mam*—me; *jugupsayan*—condemning; *sudha-akaram*—the moon; *upasthapayasi*—you make reference to.

A Voice From Behind the Scenes: Who are you to insult me with the word "wicked" and compare me to the moon?

Text 36

*sūtradhārah: (nipunam̐ nibhalya) māriśa, yathā-prastavam̐ ayam
amarśotkarśotka-hṛdayo 'dayodayo hy adharmeṇa priya-sakhena samam ita
evābhivartate, tad ito 'pasaravaḥ. (iti niṣkrāntau. iti prastavanā.)*

nipunam—carefully; *nibhalya*—looking; *marisa*—O gentle one; *yathā-prastavam*—coincidentally upon mentioning him; *ayam*—this (Kali); *amarsa*—of indignation; *utkarsa*—by an excess; *ukta*—excited; *hṛdayaḥ*—whose heart; *adaya*—mercilessness; *udayaḥ*—which is swelling up within whom; *hi*—indeed; *adharmena*—along with Irreligion, Irreligion personified; *priya-sakhena*—his intimate friend; *samam*—together; *itaḥ*—this way; *abhivartate*—is coming; *tat*—therefore; *itaḥ*—away from here; *apasarvaḥ*—we should go; *iti*—thus speaking; *niṣkrāntau*—they two exit; *prastavana*—the Prastavana.

Sūtradhāra: (carefully looking) Gentle one, as we speak of him, proud-hearted, merciless Kali is coming with his dear friend Irreligion. Let's leave. (They exit.)
(End of Introduction)

Text 37

(*tataḥ praviśaty adharmenopāśyamānaḥ kaliḥ*)
kaliḥ: sakhe adharmā, satyam evāha caraṇācāryaḥ.
adharmāḥ: kim tat.

tataḥ—then; *praviśati*—enters; *adharmena*—by Irreligion; *upaśyamanaḥ*—being attended; *kaliḥ*—Kali; *sakhe*—my dear friend; *adharmā*—O Irreligion; *satyam*—truly; *eva*—indeed; *aha*—he has spoken; *caraṇa-acaryaḥ*—the Drama Master; *kim tat*—what was that.

(Attended by Irreligion, Kali enters.)
Kali: Friend Irreligion, the playwright spoke the truth.
Irreligion: What was that?

Text 38

kaliḥ: ("kṛṣṇa-pakṣe" ity-ādina punaḥ pathati)
adharmāḥ: sakhe yuga-rāja, doṣākaraḥ iti bhavantam evākṣipta-vān ayam
adhamāḥ. aḥ pāpa kuśila-kuśilava, śṛṇu re.

kṛṣṇa-pakṣe iti-ādina—the verse beginning "kṛṣṇa-pakṣe"; *punaḥ*—once again; *pathati*—he recites; *sakhe*—O friend; *yuga-rajā*—King of the age; *doṣa-akaraḥ*—with the term dosakara; *iti*—thus; *bhavantam*—your good self; *eva*—indeed; *akṣiptavan*—he has insulted; *ayam*—this; *adhamāḥ*—lowest of persons; *aḥ*—ah; *pāpa*—sinful one; *ku-sila*—of bad character; *kuśilava*—actor; *śṛṇu re*—just listen.

Kali: He said: "The waning moon may decrease day by day, but how is it possible for wicked Kali-yuga to overcome they who have taken shelter of Lord Viṣṇu's feet?"

Text 39

adharmāḥ: sakhe yuga-rāja doṣākara iti bhavantam evākṣiptavān ayam adhamāḥ.
āḥ pāpa-kuśila-kuśilava śṛṇu re

saucācāra-tapaḥ-kṣama-sama-damaiḥ sārddham vivekātibhiḥ
sāmantair api yena dharmā-nṛpatir nirmūlam unmūlitaḥ

*ye dṛṣṭyaiva punanti te 'pi sahasaivāndhī-kṛtas tat-priyā
yenaikena mayā sa yasya vaśa-gaḥ so 'yaṁ kalir nindyate*

sakhe—friend; *yuga-rāja*—king of the yuga; *doṣākaraḥ*—wicked; *iti*—thus; *bhavantam*—you; *eva*—certainly; *ākṣiptavān*—tossed; *ayam*—this; *adhamah*—wretch; *āḥ*—ah!; *pāpa-kuśila-kuśilava*—O wicked sinful person; *śṛṇu*—listen; *re*—Oh!; *sauca*—cleanliness; *acara*—prescribed behaviour; *tapah*—austerity; *kṣama*—patience, forgiveness; *sama*—the ability to refrain from thinking about material sense gratification; *damaiḥ*—and the ability, when thoughts of gratification creep into the mind, to at least avoid acting upon them; *sardham*—along with all these; *viveka-ādibhiḥ*—plus other good qualities, headed by discrimination; *samantaiḥ*—totally; *api*—even; *yena*—by whom; *dharmā-nrpatiḥ*—King Religion; *nirmulam*—being uprooted; *unmulitaḥ*—removed; *ye*—those who; *dṛṣṭya*—by their glance; *eva*—even; *punanti*—purify; *te*—they; *api*—also; *sahasa*—suddenly; *eva*—indeed; *andhi-kṛtaḥ*—have been blinded (dṛṣṭi can be taken as either "glance" or "sight"); *tat*—of him (Dharma); *priyaḥ*—the most dear; *yena*—by whom; *ekena*—only; *maya*—by me; *sah*—that person (me); *yasya*—of whom; *vaśa-gaḥ*—has come under the control; *sah ayam*—he; *kalih*—Kali; *nindyate*—is ridiculed (by you).

Irreligion: Friend, king of Kali-yuga, this wretch insulted you by calling you "wicked". O sinful, wretched playwright, listen: You have insulted Kali, who uprooted the monarch religion and his soldiers purity, good conduct, austerity, tolerance, equanimity, self-control, discrimination, and other virtues, who blinded religion's friends that purify others with a glance, and who has me as his obedient servant.

Text 40

*tistha re pāpa, tistha tistha.
yato dharmas tataḥ kṛṣṇo
yataḥ kṛṣṇas tato jayaḥ
dharmābhāve kutaḥ kṛṣṇaḥ
pakṣe yasya kaleḥ kṣayaḥ*

tistha re—just stand; *pāpa*—O sinful one; *tistha tistha*—stand and prepare to fight; *yataḥ*—where there is; *dharmah*—religion; *tataḥ*—there is; *kṛṣṇaḥ*—the Supreme Lord Kṛṣṇa; *yataḥ*—where; *kṛṣṇaḥ*—Kṛṣṇa; *tataḥ*—there; *jayaḥ*—victory; *dharmā*—of religion; *abhāve*—in the absence; *kutaḥ*—where is there; *kṛṣṇaḥ*—Kṛṣṇa; *pakṣe*—on the side; *yasya-kaleḥ*—of Kali; *kṣayaḥ*—ruination.

Stand! Sinner, stand! Stand! You may say where religion is, there is Kṛṣṇa, and where Kṛṣṇa is, there is victory. But when there is no religion, where is Kṛṣṇa, who alone can destroy Kali?

Text 41

kalih: sakhe, nāyam ākṣipyatām. avadhāraya, yataḥ

sakhe—my friend; *na*—do not; *ayam*—him (the Sutradhara); *ākṣipyatam*—deride; *avadharaya*—just consider; *yataḥ*—whereas.

Kali: Friend, don't criticize the playwright. Consider this:

Text 42

*gataḥ sa kālo mama sāmpratam sakhe
hata-prabhāvo 'smi kumāarakādataḥ
mahauśadher aṅkura-nirgamād iva
kṣata-prabhas takṣaka-nāga-puṅgavaḥ*

gataḥ—is past; *saḥ*—that; *kalah*—time; *mama*—my; *sampratam*—now; *sakhe*—my friend; *hata-prabhavaḥ*—devoid of potency; *asmi*—I have become; *kumarakat*—on account of a young boy; *ataḥ*—thus; *maha-audasadheḥ*—of the great medicinal herb; *ankura*—of its shoot; *nirgamat*—because its growing up (caused by Lord Dhanvantari); *iva*—just as; *kṣataḥ*—ruined; *prabhaḥ*—his power; *takṣaka*—Takṣaka; *naga*—of serpents; *puṅgavaḥ*—the most eminent.

Friend, my time is now passed. A boy has taken my powers away just as a poison-herb destroyed the great serpent Takṣaka.

Text 43

adharmah: yuga-rāja, ko 'sau kumāarakah, kim kutsito mārakah, kim kaḥ pṛthivyā mārakah.

kalih: nobhayam no bhayam kartum iṣṭe. kintu.

yuga-rajā—O King of the age; *kaḥ*—who; *asau*—this; *kumarakah*—boy; *kim*—whether; *kutsitaḥ*—vile; *marakah*—murderer; *kim*—or whether; *koḥ pṛthivyaḥ*—of ku, the earth; *va*—or; *marakah*—the killer; *na*—not; *ubhayam*—either (of these two possibilities); *naḥ*—for us; *bhayam*—fear; *kartum*—to cause; *iṣṭe*—should they be able; *kintu*—rather.

Irreligion: King of the yuga, who is this boy? Is he a wretched muerder? Has he killed the entire earth?

Kali: Neither. He is not to be feared.

Note: Irreligion interpreted the word "kumāraka" (boy) in the previous text to

mean either "wretched murderer" (kutsita+māraka=kumāraka) or "killer of the earth" (ku=earth and māraka=killer).

Text 44

*navadvīpe jagannātha-
nāmno mīśra-purandarāt
jātaḥ śacyām kumāro 'yam
mama karmāṇi kṛntati*

navadvīpe—in Śrīdhama Navadvīpa; *jaganntha-namnah*—by the father named Jagannatha; *mīśra-purandarāt*—who is also known as Purandara Miśra; *jātaḥ*—born; *śacyām*—in (the womb of) Sacidevi; *kumaraḥ*—child; *ayam*—this; *mama*—my; *karmāṇi*—the vitals; *kṛntati*—is cutting.

Kali: Born in Navadvīpa as the son of Śacī-devī and Jagannātha Mīśra Purandara, this boy has cut my work into pieces.

Text 45

adharmah: (vihasya) hamho yuga-rāja,

*yasyocair bhujā-daṇḍa-caṇḍīma-mahā-martaṇḍa-tejo-bhayān
mūko ghūka ivādri-kandara-gataḥ pādaika-śeṣo vṛṣaḥ
sa tvam mad-vidha-bhr̥tya-sevita-pado bhūdeva-bālād ato
bhitim vindasi hanta ko 'yam atulas cittasya te vibhramah*

vihasya—laughing loudly; *hamho yuga-rajā*—O Yugaraja; *yasya*—of whom; *uccaiḥ*—upraised; *bhujā-danda*—of the rodlike arms; *caṇḍīma*—fierce; *maha*—great; *martanda*—(like) the sun; *tejah*—from the strength; *bhayat*—out of fear; *mukaḥ*—silenced; *ghukaḥ*—an owl; *iva*—as if; *adri*—of some mountain; *kandara*—in a cave; *gataḥ*—having gone; *pada-eka*—only one leg; *śeṣaḥ*—remaining; *vṛṣaḥ*—the bull (of religion; *the four legs of religion are cleanliness, mercy, austerity and truth, of which only the last remains standing in Kali-yuga*); *saḥ*—he; *tvam*—yourself (Kali); *mat-vidha*—such as me; *bhr̥tya*—by servants; *sevita*—attended to; *padaḥ*—whose feet; *bhu-deva*—of a brahmana family; *balat*—because of some child; *ataḥ*—in this way; *bhitim*—fear; *vindasi*—you are experiencing; *hanta*—alas; *kaḥ*—what is; *ayam*—this; *atulaḥ*—incomparable; *cittasya*—of the mind; *te*—your; *vibhramah*—bewilderment.

Irreligion: (laughing) O king of the yuga, out of fear of the splendor of the ferocious sun of your powerful arms, the bull of religion, who has only one leg left, is now silent as an owl hiding in a mountain cave. Your feet are served by many servants like myself. How has your mind become so bewildered that you fear a brāhmaṇa boy?

Text 46

kaliḥ sakhe, nāyam kevalo bhūdeva-bālaḥ, api tu bāla-deva-devaḥ. tathā hi.

sakhe—my friend; *na*—is not; *ayam*—He; *kevalaḥ*—only; *bhu-deva-balaḥ*—the child of a brahmana; *api tu*—but rather also; *bala*—(appearing as) a child; *deva-devaḥ*—the Supreme Lord of lords; *tathā hi*—indeed.

Kali: Friend, he is not just a brāhmaṇa boy. He is a boy that is the master of all the demigods.

Text 47

*hari hari hari-bhakti-śikṣā-
sarasa-manā jagad eva niṣpunānaḥ
harir iha kanakābja-kānta-kāntir
dvija-bhavane 'vatatāra bāla-līlaḥ*

hari hari—O Lord Hari, Hari; *hari-bhakti*—of devotional service to the Supreme Lord; *śikṣa*—in giving instruction; *sa-rasa*—spiritually enlivened; *manaḥ*—His mind; *jagat*—the universe; *niṣpunanaḥ*—purifying; *hariḥ*—Lord Hari; *iha*—in this world; *kanaka*—golden; *abja*—(like) a lotus; *kanta*—beautiful; *kantiḥ*—whose complexion; *dvi-ja*—of twice-born brahmanas; *bhavane*—in the home; *avatatara*—He has advented; *bala-līlaḥ*—playing the part of a child as His pastime.

Purifying the world and placing in its heart the nectar teachings of devotion to Lord Hari, playing as a boy, and splendid as a golden lotus, Lord Hari has incarnated in a brāhmaṇa's home.

Text 48

tathā ca

*jāyamānaḥ pūrṇimāyām
uparaga-cchalena yaḥ
grāhayām āsa yugapat
dharer nāma jagaj-janān*

tathā ca—furthermore; *jayamanaḥ*—as He was taking birth; *purnimayam*—on the evening of the full moon; *uparaga-chalena*—on the pretext of the lunar eclipse; *yaḥ*—who; *grahayam asa*—caused them to take; *yugapat*—simultaneously; *hareḥ*—of the Supreme Lord; *nama*—the holy name; *jagat-janan*—all people of the world.

By taking birth during an elipse of the full moon He tricked the people of the world to chant Lord Hari's name at His birth.

Note: To counteract the inauspiciousness of the lunar eclipse the people of India chanted Lord Hari's holy name.

Text 49

adharmah: ayam api te bhramah. yad idam kaka-taliya-nyāyenopapannam anyathā kalpayasi. śṛṇu bhoḥ śṛṇu.

ayam—this; *api*—then; *te*—your; *bhramah*—delusion; *yad*—which is that; *idam*—this; *kaka-taliya-nyayena*—by the logic of "the crow and the palm leaf" (the false deduction that since just at the same time the crow landed on the palm tree, a palm fruit fell upon his head and killed him, therefore the bird's landing on the tree must have been the cause of the fruit's falling. Actually, the connection between the two events is merely coincidental.) *upapannam*—obtained, perceived; *anyathā*—otherwise (that the actual fact); *kalpayasi*—you are imagining; *srnu*—please listen; *bhoḥ*—sir; *srnu*—please listen.

Irreligion: You are bewildered. It is like the kaka-taliya-nyāya. It is only a coincidence, although you think it is not. Listen. Oh, listen:

Note: The kaka-taliya-nyāya is the example of a crow landing on the branch of a tāla tree. The moment the crow lands on the branch a fruit from a higher branch falls and hits him on the head. One may think the bird's landing on the branch caused the fruit to fall, but that is not so. The two actions are not related. It is only a coincidence.

Text 50

*mahā-prabhāvaḥ sumahā-sahāyaḥ
kva yūyam uccaiḥ cira-baddha-mūlaḥ
kvāyam kadambo dvija-vamśa jātas
tato 'pi bhīḥ ko 'yam aho bhramas te*

maha-prabhavaḥ—possessing the greatest influence; *su-maha-sahayaḥ*—and the very greatest assistants; *kva*—whereas; *yuyam*—yourself; *uccaiḥ*—powerfully; *cira*—for a long time; *baddha-mulaḥ*—who are all steadfast; *kva ayam*—on the other hand, who is this; *kadambaḥ*—young sprout; *dvija-vamsa*—in this dynasty of brahmanas; *jataḥ*—born; *tatah api*—nonetheless; *bhiḥ*—you are afraid; *kah ayam*—what is this; *aho*—ah; *bhramah*—confusion; *te*—of yours.

You are very powerful. You have many strong helpers. What is this new sprout of a brāhmaṇa boy in comparison to You whose roots are so old and firm? How did you become so bewildered to fear this boy?

Text 51

kalih: sakhe, yathārtham ākalaya,

*svayam-prakāśaḥ kila kāla-deśa-
vayo-'nvayādaḥ na hi sa-vyapekṣaḥ
udyāta-mātraḥ khalu bāla-sūryo
gādham tamaskādam apākaroti*

sakhe—my friend; *yathā-artham*—properly; *ākalaya*—please consider; *svayam-prakāśaḥ*—persons who are self-manifested; *kila*—certainly; *kāla*—to the time; *deśa*—place; *vayaḥ*—advancement in age; *anvaya*—or family line; *adau*—and so on; *na*—do not; *hi*—indeed; *sa-vyapekṣaḥ*—pay regard; *udyāta*—risen; *mātraḥ*—even just; *khalu*—after all; *bāla-sūryaḥ*—the newborn sun; *gādham*—dense; *tamaskādam-apākaroti*—dispels.

Kali: Friend, hear the truth. Time, place, age, and family have no meaning to Him. He has come to this world of His own accord. Like a newly rising sun, He removes the blinding darkness.

Text 52

*nāpy ayam asaḥyāḥ, yataḥ khalu svāvatārāt pūrvam evāyam avanī-tale priya-
pārśada-nivahān āvirbhāvayām āsa. tathā hi.*

na—is not; *ayam*—He; *asaḥyāḥ*—without helpers; *yataḥ*—since; *khalu*—indeed; *sva-avataṛat*—than His own descending; *pūrvam*—before; *eva*—even; *ayam*—He; *avanī-tale*—upon the earth; *priya*—of dear; *pārśada*—associates; *nivahān*—multitudes; *āvirbhāvayām āsa*—He has arranged for the appearance; *tathā hi*—indeed.

He is not without helpers. Before He Himself came He sent His dear associates to the earth.

Text 53

*advaitācārya-varyo bhagavad-anavamāṁ sambhavaṁ dhāma sāksān
nityānandāvadhūto maha iha mahitaṁ hanta saṅkarṣaṇaṁ yaḥ*

*śrīkānta-śrīpatibhyām api saha vijayī śrīla-rāmeṇa sārddham
ko 'pi śrīvāsa-nāmā dvija-kula-tilako nārāḍiyam hi tejaḥ*

advaita—Śrī Advaita Prabhu; *acarya*—of spiritual masters; *varyaḥ*—the best; *bhagavat*—of the Supreme Lord; *anavamam*—most exalted; *sambhavam*—of Sambhu, the original Siva; *dhama*—the personal expansion; *sakṣat*—direct; *nityānanda-avadhutaḥ*—the mad mendicant Śrī Nityānanda Prabhu; *mahaḥ*—whose glory; *iha*—throughout this world; *mahitam*—is celebrated; *hanta*—ah; *sankarsanam*—the Supreme Lord Sankarsana; *yaḥ*—who is; *śrīkānta-śrīpatibhyam*—the brothers Śrīkānta and Śrīpati; *api*—also; *sardham*—together with; *kah api*—that certain; *śrīvāsa-nama*—named Śrīvāsa; *dvija-kula*—of the brahmana community; *tilakaḥ*—the crown ornament; *nārāḍiyam*—of Śrī Narada Muni; *hi*—indeed; *tejaḥ*—the empowered incarnation.

Advaita Acārya is the incarnation of Lord Śiva. Nityānanda Avadhūta is glorious Lord Saṅkaraṣaṇa. Śrīvāsa, the tilaka mark of the brāhmaṇas, who is accompanied by Śrīkānta, Śrīpati, and Śrīrāma, is the incarnation of Nārada Muni.

Texts 54 and 55

api ca,

*ācāryaratna-haridāsa-murāri-gaṅgā-
dāsādayaḥ saha-gadādhara-paṇḍitādyāḥ
vidyānidhi-prabhṛtayo 'pi ca vāsudevā-
cāryādayaḥ saha mukunda-mukhās tathānyāḥ*

api ca,

*śrī-vakreśvara-vān nṛsimha-sahitāḥ śuklāmbarenāyutāḥ
śrī-dāmodara-śaṅkarau ca jagadānandaṁ ca mukhyam dadhāt
nānā-bhāva-vilāsa-lāsyā-rasikāḥ premāspadānām gaṇo
yad-bālyāvadhi bandhavāḥ sa jagatī-trāṇāya bhūmim gatāḥ*

api ca—also; *acaryatna*—Śrī Candrasekhara Acarya; *haridasa*—Haridasa Thakura; *murari*—Murari Gupta; *gaṅgadasa*—Gaṅgadasa Pandita; *adayaḥ*—and other devotees; *saha*—with; *gadadhara-pandita*—Gadadhara Pandita; *adayaḥ*—and his followers; *vidyanidhi*—Śrī Pundarika Vidyanidhi; *prabhṛtayaḥ*—and others; *api ca*—and also; *vasudeva-acarya*—Vasudeva Acarya; *adayaḥ*—and his disciples; *saha*—together with; *mukunda-mukhaḥ*—the devotees headed by Mukunda Datta; *tathā anyāḥ*—and the others; *api ca*—and also; *śrī-vakreśvara-van*—including Śrī Vakreśvara; *nṛsimha-sahitāḥ*—and Nṛsimha Brahmācari; *suklāmbarena-āyutaḥ*—with Sulāmbara; *śrī-dāmodara*—Svarūpa Dāmodara Gosvami; *śaṅkarau*—and Sankara Pandita; *ca*—also; *jagadānandaṁ*—Jagadānanda Pandita; *ca*—and; *mukhyam*—at the head; *dadhāt*—placing; *nānā-bhava*—in various ecstatic attitudes; *vilāsa*—in transcendental enjoyment; *lāsyā*—dancing; *rasikāḥ*—who are expert in

appreciating; *prema*—of pure love of God; *aspadanam*—of those who are the abodes; *ganaḥ*—the assembly; *yat*—whose (Lord Caitanya's); *balya-avadhi*—form the very childhood; *bandhavaḥ*—His friends; *sah*—that company of devotees; *jagati*—of all people; *traṇaya*—for the deliverance; *bhumim*—to the earth; *gataḥ*—has come.

Acāryaratna, Haridāsa, Murāri, Gaṅgādāsa, Gadādhara Paṇḍita, Vidyānidhi, Vāsudeva, Sārvabhauma Bhaṭṭācārya, Mukunda, Vakreśvara, Nṛsimha, Śuklāmbara, Dāmodara, Śaṅkara, Jagadānanda, and many others, reservoirs of love, expert at tasting the nectar dances of many kinds of pastimes, and friends of the Lord since childhood, have come to the earth to save the world.

Text 56

adharmaḥ: katham ayam īśvara iti niraṇayi.

katham-ayam—this person; *isvaraḥ*—is the Lord; *iti*—such; *niraṇayi*—has been ascertained.

Irreligion: What is the proof He is God?

Text 57

kalih: sakhe, sakala-janāntaḥ-karaṇākaraṣitvam hi bhagavato 'sadharaṇam liṅgam, ānanda-mayatvāt. ānanda-mayo hi jīvan ānandayitum arhati, yathā pracura-dhanaḥ param api dhaninām karoti. etāvattvam hi paramēśvaram liṅgam asya, yad bāla eva sakala-jana-citta-camatkāra-kāraḥ. tathā hi.

sakhe—my friend; *sakala*—of all; *jana*—people; *antaḥ-karaṇa*—to the minds; *akarsitvam*—attractiveness; *hi*—indeed; *bhagavataḥ*—of the Supreme Lord; *asadharaṇam*—the special; *liṅgam*—symptom; *ānanda-mayatvat*—on account of His being blissful by His very nature; *ānanda-mayaḥ*—the all-blissful Supreme Person; *hi*—certainly; *jīvan*—the minute living entities who are His creatures; *ānandayitum*—to enthrall them with ecstatic spiritual pleasure; *arhati*—He should be able; *yathā*—as; *pracura*—abundantly; *dhanaḥ*—wealthy man; *param*—another person; *api*—also; *dhaninam*—wealthy; *karoti*—makes; *etāvattvam*—to this extent; *hi*—indeed; *parama-isvaram*—of the supreme controller; *liṅgam*—sign; *asya*—His; *yat*—that; *balaḥ*—as a child; *eva*—even; *sakala-jana*—of everyone; *citta-in the minds*; *camatkāra*—of amazement; *kāraḥ*—is the creator; *tathā hi*—indeed.

Kali: Friend, because He is full of bliss, the Supreme Personality of Godhead attracts everyone's heart. That is His extraordinary nature. Supremely blissful, He can make the living entities also blissful, just as a wealthy person can make someone else wealthy also. This boy fills everyone's heart with wonder. That is the sign of the Supreme Personality of Godhead.

Text 58

śiva śiva śiśutāyām eva gāmbhīrya-dhairya-
smṛti-mati-rati-vidyā-mādhurī-snigdhatādyāḥ
nikhila-jana-viśeṣākaraṣiṇo ye guṇās tair
iha na vidadhatām ke viṣṇur ity eva buddhim

siva siva—O all-auspicious Lord; *sisutayam*—in infancy; *eva*—even; *gambhīrya*—of gravity; *dhairya*—sobriety; *smṛti*—strength of memory; *mati*—conviction; *rati*—affectionateness; *vidya*—learning; *madhuri*—charm; *snigdhatā*—tenderness; *adyaḥ*—and so on; *nikhila-jana*—all persons; *visesa*—particularly; *akarsinaḥ*—which attract; *ye*—which; *guṇaḥ*—qualities; *taiḥ*—by them; *iha*—in this world; *na vidadhatam*—would not decide; *ke*—who; *visnuh- iti*—"this is Visnu"; *buddhiḥ*—the understanding.

Even in childhood His virtues, beginning with profound thoughtfulness, peacefulness, perfect memory, intelligence, happiness, wisdom, sweetness, and love, attract everyone. With this proof who will not accept that He is Lord Viṣṇu?

Text 59

adharmāḥ: anaikantikam idam, prakṛṣṭa eva kaścij jīvo bhavatu.

anaikantikam—not necessarily so; *idam*—this; *prakṛṣṭaḥ*—superior; *eva*—certainly; *kascit*—some certain; *jīvaḥ*—living creature; *bhavatu*—He may be.

Irreligion: He is not the only one. Some people are extraordinary.

Text 60

kalīḥ: maivam

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva va
tat tad evāvagaccha tvaṁ
mama tejo 'mśa-sambhavam

ma evam—no; *yat yat*—whatever; *vibhūti*—opulences; *mat*—having; *sattvam*—existence; *śrī-mat*—beautiful; *urjitam-eva*—certainly; *va*—or; *tat tat*—those; *eva*—certainly; *avagaccha*—you must know; *tvam*—you; *mama*—My; *tejaḥ*—splendor; *amsa*—partly; *sambhavam*—born of.

Kali: No. (Kṛṣṇa says in Bhagavad-gītā 10.42:)

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor."*

Text 61

*iti bhagavataḥ sāmānyoktes tathā-vidhāyutāyuta-guṇa-gaṇa-vattayā
bhagavattaivāsya siddheti vayam eva pramāṇam yad vayam jīvato na bibhīmaḥ.*

iti—thus; *bhagavataḥ*—of the Lord; *samanya*—general; *ukteḥ*—from the statement; *tathā-vidha*—of the same sort; *ayuta-ayuta*—absolutely countless; *guna-gana*—many great qualities; *vattaya*—by His possessing; *bhagavatta*—the fact of His being the Supreme Lord; *asya*—of Him; *siddha*—is proven; *iti*—thus; *vayam*—we; *eva*—also; *pramanam*—are evidence; *yat*—in that; *vayam*—we; *eva*—also; *vayam*—we; *jivataḥ*—by any ordinary living entity; *na bibhīmaḥ*—cannot be made fearful.

According to the Lord's own words, the presence of millions of great qualities in others only proves His greatness. We ourselves are proof, for we do not fear any conditioned soul.

Text 62

adharmaḥ: yuga-rāja, sa kila kṛtodvaha iti śrūyate.

yuga-rajā—O Yugaraja; *saḥ*—He; *kila*—indeed; *kṛta-udvahaḥ*—has married; *iti*—thus; *śrūyate*—is heard.

Irreligion: King of the yuga, I heard He is married.

Text 63

atha kim,

*avatarati jagatyām īsvare hanta tasyāpy
avatarati hi śaktiḥ kāpy asau rūpiṇī śrīḥ
anukṛta-nara-līlām tām urī-kṛtya nītvā
katipaya-dīnam antardhāpayām āsa devaḥ*

atha kim—and how else; *avatarati*—when he incarnates; *jagatyam*—in this world; *isvare*—the Lord; *hanta*—ah; *tasya*—His; *api*—also; *avatarati*—she

incarnates; *hi*—certainly; *saktiḥ*—His personal potency; *ka api*—that particular one; *asau*—she; *rūpini*—appearing in a personal form; *śrīḥ*—the all-opulent goddess of fortune; *anukṛta*—(now) imitating; *nara*—a human; *līlam*—such pastimes (of her); *tam*—her; *uri-kṛtya nitvā*—taking her to His chest; *katipaya*—after a few; *dinam*—days; *antardhāpayam asa*—made her disappear; *devaḥ*—the Lord.

Kali: When the Supreme Personality of Godhead descends to the material world, His potency, beautiful goddess Lakṣmī also descends. Imitating the pastimes of ordinary men, He accepted Her, stayed with her for some days, and then sent her far from the eyes of this world.

Text 64

tathā ca tasyā manuṣi-bhāvaḥ,

*devatve deva-rūpa sa
manuṣatve ca manuṣi iti.*

tathā—thus; *ca*—also; *tasyaḥ*—her; *manusi-bhavaḥ*—assumption of human form; *devatve*—when He appears as God; *deva-rūpa*—appearing as the consort of the Lord; *sa*—she; *manusatve*—when He appears in the guise of a human; *ca*—and; *manusi*—as if a human being; *iti*—thus quoting (from the Visnu Puraṇa).

She also has a humanlike form. Scripture says:

"When the Supreme Personality of Godhead assumes a demigod form, Goddess Lakṣmī assumes a demigod form, and when the Lord assumes a humanlike form, she assumes a humanlike form."

Text 65

kim ca

*bhuvo 'mśa-rūpām aparām ca viṣṇu-
priyeti vittām pariṇīya kāntām
vairāgya-śikṣām prakatī-kariṣyan
hāsyaty athainam sa navam navīnaḥ*

kim ca—furthermore; *bhuvāḥ*—of the demigoddess of the earth, Bhudevi; *amsa-rūpām*—who is a partial expansion; *aparām*—other; *ca*—and; *visnu-priya iti vittam*—known as Visnupriya; *pariniya*—marrying; *kantam*—the wife; *vairāgya*—of renunciation; *śikṣam*—instruction; *prakati-kariṣyan*—exhibiting; *hasyati*—He will abandon; *atha*—hence; *enam*—her; *saḥ*—He; *navam navīnaḥ*—the youngest of the young.

He will marry beautiful Viṣṇupriyā, the partial incarnation of Bhū-devī and then, teaching the importance of renunciation, while still young He will leave her.

Text 66

*api ca
asyāgrajas tv akṛta-dāra-parigrahaḥ san
saṅkarṣaṇaḥ sa bhagavān bhuvi viśvarūpaḥ
svīyam mahaḥ kila purīśvaram āpayitvā
pūrvam parivrajita eva tirobabhūva*

api ca—and also; *asya*—His; *agra-jah*—older brother; *tu*—but; *akṛta*—hot having performed; *dara*—of a wife; *parigrahaḥ*—the taking; *san*—in such a condition; *sankarsanaḥ*—Sankarsana; *saḥ*—He; *bhagavan*—the Supreme Lord; *bhuvi*—on earth; *visvarūpaḥ*—called Visvarūpa; *svīyam*—His own; *mahaḥ*—potency; *kila*—indeed; *purī-isvaram*—unto Śrī Isvara Puri (the spiritual master of Caitanya Mahaprabhu); *āpayitvā*—bestowing; *purvam*—previously (to Lord's Caitanya's own sannyasa); *parivrajita*—having left home to wander as a mendicant sannyasi); *eva*—indeed; *tirobabhūva*—He disappeared.

His elder brother, Viśvarūpa, was Lord Saṅkarṣaṇa descended to this world. Not marrying, Viśvarūpa accepted sannyāsa, gave His personal powers to Ísvara Purī, and disappeared.

Text 67

*adharmah: (kṣaṇam vicintya sva-gatam) aho kaṣṭam iva pratibhāti.
pratibhātirekeṇaivāham anyathā-kurvann asmi. kintu.*

kṣaṇam—for a moment; *vicintya*—thinking; *sva-gatam*—he speaks aside; *aho*—ah; *kastam*—a distressful situation *iva*—as if; *pratibhati*—is present here; *pratibha*—of intelligence; *atirekena*—with a great moment; *eva*—even; *aham*—I; *anyathā-kurvan*—attempting to change his attitude; *asmi*—I am; *kintu*—but.

Irreligion: (Thinking for a moment, he says to himself): This is a great calamity. With great cleverness I should be able to dissuade him, but. . .

Text 68

*glāpayati hṛdayam me śraṁsayaty aṅgam aṅgam
vidhūrayati vidheyam sarvam evendriyāṅam*

*smṛtim ahaha lūnite hanta dhairyam dhūnite
na hi mahad-abhidhānād asti me kaṣṭam anyat*

glapayati—makes weary; *hṛdayam*—the heart; *me*—my; *sramsayati*—causes to drop; *aṅgam aṅgam*—all the limbs of the body; *vidhurayati*—deprives me of; *vidheyam*—the proper functioning; *sarvam*—all; *eva*—indeed; *indriya-nam*—of my senses; *smṛtim*—memory; *ahaha*—alas; *lūnite*—cut off; *hanta*—ah; *dhairyam*—composure; *dhūnite*—shakes; *na*—not; *hi*—certainly; *mahat*—of great personalities; *abhidhanat*—except for glorification of the names; *asti*—is there; *me*—for me; *kastam*—(cause for such) distress; *anyat*—other.

. . .now my heart is withered, my limbs are weary, my senses are in disarray, my memory is broken, and my determination is shaken. For this calamity there is no cause other than the holy name of the Lord.

Text 69

kalih: sakhe, anubhūtam idānīm anubhūyatām anubhūyatām.

sakhe—my friend; *anubhūtam*—(the situation) has been evaluated (by me); *idānīm*—so now; *anubhuyatam anubhuyatam*—you should try to explain it according to your understanding.

Kali: Friend, know, know that I have seen it myself.

Text 70

adharmah: sakhe, asty upāyo 'payojjihatḥ kaścīd asya parābhāvaya, bhāvaya cāsmākam.

kalih: sakhe, ko 'sau.

sakhe—friend; *asti*—there is; *upayah*—a means; *apaya*—misfortune; *ujjihatḥ*—to free us from; *kascit*—some; *asya*—of Him (Lord Caitanya); *parabhavaya*—for the defeat; *bhavaya*—for the well-being; *ca*—and; *asmakam*—of us; *sakhe*—friend; *kaḥ*—what is; *asau*—that.

Irreligion: Friend, there is a way to defeat Him, save us from misfortune, and make us happy.

Kali: Friend, what is that?

Text 71

adharmah: sakhe,

*kāmādayo ye sad amī amātyās
teṣām aśakyam na hi kiñcid āste
yeṣām akhaṇḍād bhujā-daṇḍa-darpād
ekātpātram tava viśvam eva*

sakhe—friend; *kama-adayaḥ*—Lust and others (Anger, Greed, Illusion, Intoxication and Envy); *ye*—who; *sat*—six; *amī*—these; *amātyaḥ*—ministers; *tesam*—for them; *aśakyam*—impossible; *na*—not; *hi*—indeed; *kiñcit*—anything; *aste*—is there; *yesam*—of whom; *akhandat*—unbreakable; *bhujā-danda*—of the mighty arms; *darpāt*—by the audacity; *eka-atapatram*—under one sovereignty; *tava*—your; *visvam*—the universe; *eva*—even.

Irreligion: Friend, nothing is impossible for lust and your other generals. The strength of their arms has placed the entire world under your umbrella.

Text 72

samprati ca te dig-vijayataḥ sad eva nivṛttaḥ santi. ekaike khalu ekaikam diśam vijitya niṣkaṅṭakam eva jagat kṛtvā svāminas tava pada-mūlam adhunā dhunānaḥ sandeham samāgamisyanti.

samprati—now; *ca*—and; *te*—they; *dik-vijayataḥ*—having conquered all directions; *sat*—the six; *eva*—indeed; *nivṛttaḥ santi*—have returned; *eka-eka*—each one of them; *khalu*—indeed; *eka-ekam*—one each; *disam*—direction; *vijitya*—having conquered; *niskantakam*—secure; *eva*—indeed; *jagat*—the world; *kṛtvā*—making; *svaminaḥ*—of their master; *tava*—your; *pada-mulam*—at the feet; *adhunā*—now; *dhunanaḥ*—dispelling; *sandeham*—your doubts; *samagamisyanti*—they will assemble.

Now that they have conquered all directions, they have returned. Each having conquered a different direction, they have removed all thorns of opposition to your rule, and now, all doubts shaken away, they will return, O lord, to your feet.

Text 73

tān evāśya parābhavāya sarvān eva yugapat niyojayiṣyāmaḥ. tathā hi teṣām parakramam varṇayāmaḥ.

tan—them; *eva*—indeed; *aśya*—of him; *parabhavaya*—for the defeat; *sarvan*—all; *eva*—even; *yugapat*—all at the same time; *niyojayiṣyamaḥ*—let us engage them; *tathā*—thus; *hi*—indeed; *tesam*—their; *parakramam*—valor; *varṇayamaḥ*—let me describe.

Let us use them all at once to defeat Him. I will describe their prowess.

Text 74

*yad-dor-darpāt svayam upagataḥ padma-yoniḥ sva-putrīm
ātmarāmo 'pi ca paśu-patir mohinīm dhāvati sma
so 'yam kāmas tri-bhuvana-jaye yasya vikhyātir uccaiḥ
strīṇām krīdotava iva pare tatra ke 'mī varākāḥ*

yat—of whose (Lust's); *doh*—of the arms; *darpāt*—by the strength; *svayam*—himself; *upagataḥ*—approached; *sva*—his own; *putrīm*—daughter; *atma-aramaḥ*—self-satisfied; *api*—although; *ca*—and; *paśu-patiḥ*—the lord of lowly beings, Śiva; *mohinīm*—after Mohini (Lord Viṣṇu's incarnation in the apparent form of a beautiful woman); *dhāvati sma*—he chased; *sah ayam*—that same; *kamaḥ*—Lust; *tri-bhuvana*—all three worlds (earth, heaven and hell); *jaye*—in conquering; *yasya*—whose; *vikhyatiḥ*—renown; *uccaiḥ*—is great; *strīṇām*—of women; *krīdotavaḥ*—toy cats; *iva*—as it were; *pare*—others persons; *tatra*—in comparison to him; *ke ami*—what are they; *varakāḥ*—insignificant men.

The god of lust is famous for conquering the three worlds. By the strength of his arms Brahmā approached his own daughter, and Śiva ran after Mohinī. What are other, tiny people? They are like the pet kittens of women.

Text 75

*kalīḥ: sakhe, ajno 'si bhagavattāyāḥ,
nārāyaṇasyeṣa purā parābhava
gataḥ svayam tena parājito 'bhavat
na vai jagat-mohana-mohanam harim
deham-bhṛto mohayitum tam īśate*

sakhe—friend; *ajñāḥ*—ignorant; *asi*—you are; *bhagavattāyāḥ*—of the status of God; *nārāyaṇasya*—of the Supreme Lord (in His appearance on earth as Nara-Narayana); *eṣaḥ*—this (Lust, Cupid); *pura*—previously; *parabhava*—for the purpose of defeating Him; *gataḥ*—when he had gone; *svayam*—himself; *tena*—by Him; *parajitaḥ*—defeated; *abhavat*—became; *na*—not; *vai*—after all; *jagat*—of the whole world; *mohana*—of the bewilderer (Lust); *mohanam*—the bewilderer; *harim*—Lord Hari, Viṣṇu; *deham-bhṛtaḥ*—those trapped in material bodies; *mohayitum*—to enchant; *tam*—Him; *īśate*—are they able.

Kali: Friend, you don't know His power. The god of lust was himself defeated when he tried to conquer Lord Nārāyaṇa. No conditioned soul has the power to bewilder Lord Hari.

Text 76

*tathāpi te mayaiva niyuktāḥ santi, pratijñātam ca taiḥ sati śiśutāpagame 'smābhir
ayam parābhavanīya iti tad apy asambhāvyaṃ eva. yataḥ.*

tathā api—nevertheless; *te*—they; *maya*—by me; *eva*—indeed; *niyuktāḥ santi*—have been thus employed; *pratijñātam*—(I have been) promised; *ca*—and; *taiḥ*—by them; *sati*—when it has occurred; *śiśuta*—of his childhood; *apagame*—the passing; *asmabhiḥ*—by us; *ayam*—He; *parabha-bhavanīyah*—will be conquerable; *iti*—speaking thus (Kali's six agents headed by Kama); *tat*—that; *api*—however; *asam-bhavyam*—not possible; *eva*—indeed; *yataḥ*—because.

I sent my generals to conquer Him, and they promised as soon as His childhood was over they would, but it was not possible.

Text 77

*ārambha eva vayase 'bhinavasya navyām
lakṣmīm iva dyuti-mayīm sa vihāya bhāryām
sampālayan nija-nideśam atho gayāyām
jātaś cakāra janakasya pareta-kāryam*

api ca

*tatraiva daiva-vaśataḥ samupeyivāmsam
nyāsīndram īśvara-purīm urarī-cakāra
śikṣā-gurur gurutayā daśa-varṇa-vidyām
āsādya mādharma-purīndra-vaśām vaśīśaḥ*

arambhe—at the beginning; *eva*—indeed; *vayase*—of His youth; *abhinavasya*—of the young man; *navyam*—the newly married bride; *lakṣmīm*—Lakṣmi, the consort of Viṣṇu; *iva*—like; *dyuti-mayīm*—radiant; *saḥ*—He; *vihāya*—leaving; *bhāryam*—His wife; *sampālayan*—perfectly carrying out; *nija-nidesam*—His obligations; *atho*—then; *gayayam*—to Gaya; *yataḥ*—going; *cakāra*—He executed; *janakasya*—of His father; *pareta*—for one who has died; *kāryam*—the duties; *api ca*—furthermore; *tatra*—there; *va*; *daiva-vaśataḥ*—by destiny; *samupeyivāmsam*—attained; *nyāsīndram*—the best of sannyāsīs; *īśvara-purīm*—Śvara Purī; *urarī-cakāra*—accepted; *śikṣā-gurur*—instructing guru; *gurutayā*—seriously; *daśa-varṇa-vidyām*—the ten-syllable mantra; *āsādya*—attaining; *mādharma-purīndra-vaśām*—under the control of Mādhavendra Purī; *vaśīśaḥ*—the independent Lord.

In the prime of His youth He left His young wife splendid as goddess Lakṣmī and, protecting His own religious teachings, went to Gayā and performed the funeral rites for His father.

There He accepted as His guru Śvara Purī, who by fate had come there. Śri

Caitanya, the master of all self-controlled yogīs, then accepted the ten-syllable mantra from His guru, who had learned it from Mādhavendra Purī.

Text 78

api ca

*āgatyā sa sva-bhavanam priya-sampradāyaiḥ
śrīvāsa-rāma-haridāsa-mukhaiḥ parītaḥ
gāyan nāṭan abhinayan virudann amandam
ānanda-sindhuṣu nimajjayati tri-lokīm*

katham atra kāma-varāko 'vasaram upaitu.

api ca—further; *agatyā*—returning; *sah*—He; *sva-bhavanam*—to His own residence; *priya-sampradāyaiḥ*—by groups of His dear associates; *śrīvāsa*—Śrīvāsa Thakura; *rama*—Śrīrama Pandita, the brother of Śrīvāsa; *haridasa*—and Thakura Haridasa; *mukhaiḥ*—who are headed by; *parītaḥ*—surrounded; *gāyan*—singing; *nāṭan*—dancing; *abhinayan*—acting out dramas; *virudan*—crying; *amandam*—vigorously; *ānanda*—of ecstasy; *sindhuṣu*—in oceans; *nimajjayati*—He is drowning; *tri-lokim*—the three worlds; *katham*—how; *atra*—therefore; *kama*—Lust; *varakaḥ*—this wretched fellow; *avasaram*—any opportunity; *upaitu*—will be able to find.

Then He returned home. Now, in the company of His dear friends headed by Śrīvāsa, Rāma, and Haridāsa, by singing, dancing, acting in religious plays, and crying, He plunges the three worlds in oceans of bliss. How can the god of lust even approach Him?

Text 79

adharmah: sakhe, maivam vādiḥ.

sakhe—my friend; *ma*—do not; *evam*—like that; *vādiḥ*—speak.

Irreligion: Friend, don't talk in that way.

Text 80

*ugrair ugrais tapobhiḥ sama-dama-niyamair dhāraṇā-dhyāna-yogair
yuktas cāpārameṣṭhyam tri-bhuvana-vibhave charditānnāvabodhaḥ
kandarpādīn amitṛān api sahatayā durjayān eva jitvā
yena sprṣṭā nipetuḥ kathaya katham asau kena kopo vijeyaḥ*

ugraih ugraiḥ—very fierce; *tapobhiḥ*—by penances; *sama*—by restraint of the mind; *dama*—and of the senses; *niyamaiḥ*—and by following regulative restrictions; *dharāṇa*—consisting of concentration of the mind; *dhyana*—and fixed meditation on the Supreme; *yogaiḥ*—by such practice of mystic yoga according to the *astaṅga* method of Patanjali; *yuktaḥ*—persons who are so engaged; *ca*—and; *a-paramasthyam*—even up to the position of Brahma, the most powerful living entity; *tri-bhuvana*—of the three worlds; *vibhave*—all opulences; *chardita-anna*—as spit out foodstuff; *avabodhaḥ*—perceiving; *kandarpa-ādin*—Cupid and the others; *amitran*—enemies; *api*—even; *sahajataya*—with ease; *durjayan*—difficult to defeat; *eva*—indeed; *jitvā*—defeating; *yena*—by whom (Anger); *sprstaḥ*—touched; *nipetuḥ*—they fell down; *kathaya*—tell me; *katham*—how; *asau*—he; *kopaḥ*—Anger; *vijeyaḥ*—is to be defeated.

They who, by practicing very terrible austerities, following vows, controlling the mind and senses, and meditating in yogic trance, wisely spat out, even in the post of Brahmā, the opulences of this world, and easily conquered the unconquerable enemies headed by the god of lust, fell from the slight touch of anger. How will He defeat anger?

Text 81

kalih: sakhe, kopo varākas tasya kim karotu. tathā hi, yaḥ khalu vividha-vidharma-narma-sacivayoḥ sa-prapaṇa-paṇa-mahā-pāpa-papācyamāna-mānasayoḥ sakala-lokopaplava-mātra-mātrayoḥ parama-luṅṭhakayoḥ kayościd brāhmaṇa-celayoḥ kucelayoḥ kukarma-karmathayoḥ kadaryayoḥ saudaryayoḥ kapāṭa-pataha-karayor jagannātha-mādhavābhidhānayoḥ anayoḥ ahar-ahar atīva-varḍhamāna-mānasa-mālayoḥ sānugraha-graham ātmanaivāhūya purataḥ samānītayoḥ kilbiṣa-viṣa-lobhavadbhyām bhavadbhyām yad yad eno vyarāci, tad akhilam eva me 'vadhāna-pūrvakam dadatam iti gaditayoḥ katham katham api vismaya-camatkāra-kareṇa kṣaṇam sthagitayoḥ anantaram dadāveti nigadatoḥ karato jalam grhītvā sadya eva dedipyamāni-kriyamānayo ruditvara-tvaramāna-vipula-pulaka-kancukayoḥ ānanda-nanda-dikṣaṇa-salilayoḥ kṛṣṇa kṛṣṇeti gadgada-gadana-ruddha-kaṇṭhayoś cira-samaya-samāyamāna-mano-nirmalatayā cira-samupasanna-bhaktiyoga-yogato gatoddāma-kāmādi-doṣayoḥ parama-bhāgavatānām padavīm adhirūḍhayoḥ tādr̥ṣeṇānanda-vikareṇa paśyataḥ syataḥ sandeham sakalān eva janān citrārpitān ivānivaritam evākarṣīt.

sakhe—my friend; *kopaḥ*—Anger; *varakaḥ*—that insignificant fellow; *tasya*—to Him (Lord Caitanya); *kim*—what; *karotu*—can do; *tathā hi*—indeed; *yaḥ*—who (Caitanya Mahaprabhu); *khalu*—certainly; *vividha*—varieties of; *vidharma*—(consisting of) irreligion; *narma*—in such sports; *sacivayoḥ*—by the two companions (Jagai and Madhai); *sa-prapaṇa*—in all their different varieties; *paṇa-maha-papa*—(on account of) the five cardinal sins (killing of a brahmana, indulging in intoxication, theft, having illicit relations with the wife of one's guru, and associating with anyone who commits one of these four); *papacyamana*—always being tormented (literally, "bakin"); *manasayoḥ*—whose minds; *sakala*—to

all; *loka*—people; *upaplava*—disturbance; *matra*—merely; *matrayoḥ*—whose occupation; *parama*—greatest; *lunthakayoḥ*—plunderers; *kayoscit*—by these two certain persons; *brahmana*—of high class brahmanas; *celayoḥ*—poor examples; *kucelayoḥ*—who were raggedly dressed; *ku-karma*—in doing mischief; *karmathayoḥ*—skillful; *kadaryayoḥ*—miserly; *saudaryayoḥ*—brothers; *kapata*—of deceit; *pataha-karayōḥ*—the drum-beaters; *jagannatha-madhava-abhidhanayoḥ*—named Jagannatha and Madhava; *anayoḥ*—by those who; *ahah ahah*—day after day; *ativa*—excessively; *vardhamana*—increasing; *manasa*—of whose minds; *malayoḥ*—the contamination; *sa-anugraha-graham*—being merciful (Lord Caitanya); *ātmanā*—by Himself; *eva*—indeed; *āhūya*—being called; *purataḥ*—in front of Himself; *samanitayoḥ*—who had been brought (Jagai and Madhai); *kilbisa*—of wicked behavior; *visa*—the poison; *lobha-vadbyam*—who are greedy after; *bhavadbhyam*—by you two; *yat yat*—whatever; *enaḥ*—sin; *vyaraci*—has been performed; *tat*—that; *akhilam*—all; *eva*—even; *me*—unto Me; *avadhana-purvakam*—with full sincerity; *dadatam*—you should give; *iti*—(Lord Caitanya) thus speaking; *gāditayoḥ*—(by the two brothers) who were saying; *katham katham api*—"Indeed, how is this?"; *kṣanam*—for a moment; *sthaḡitayoḥ*—unable to express themselves; *anantaram*—and then; *dadava*—we give it (to You); *iti*—thus; *niḡadatoḥ*—speaking; *karataḥ*—upon their hands; *jalam*—water; *grhītvā*—pouring; *sadyaḥ*—immediately; *eva*—even; *dedipyamana*—rādiant; *kriyamanayoḥ*—becoming; *ruditvara-tvaramana*—rapidly; *vipula*—abundant; *pulaka*—of hairs standing on end; *kancukayoḥ*—(covered with) armor; *ānanda*—of spiritual bliss; *nanda*—in the happiness; *diskana*—of initiation; *salilayoḥ*—water (their tears); *kṛṣṇa kṛṣṇa iti*—"Kṛṣṇa, Kṛṣṇa!"; *gadgada*—with choking gadana—by the saying; *ruddha*—blocked; *kanthayoḥ*—their throats; *cira*—after a long; *samaya*—time; *samayamana*—occurring; *manaḥ*—of their minds; *nirmalataya*—along with the purification; *cira*—after a long time only; *samupasanna*—obtainable (normally); *bhakti-yoga*—in devotional service to the Supreme Lord; *yogataḥ*—by being engaged; *gata*—gone away; *uddama*—severe; *kama-ādi*—lust and others; *dosayoḥ*—their faults; *parama-bhagavatanam*—of the topmost devotees; *padavim*—the position; *adhirudhayoḥ*—having risen up to; *tādrṣena*—by such; *ānanda*—of ecstasy; *vikarena*—transformations; *paśyataḥ*—those who were looking on; *syathā*—who were maintaining within themselves; *sandeham*—some doubt; *sakalan*—all; *janan*—those people; *citra-arpitan*—amazed; *iva*—certainly; *anivaritam*—irresistably; *eva*—indeed; *akarsit*—He attracted them.

Kali: Friend, What can pathetic anger do? To two impious miser brāhmaṇa brothers named Jagannātha (Jagai) and Mādhava (Madhai), whose hearts burned with the five great sins, who troubled everyone, who stole from others, who beat the drums of lies, and whose hearts became more polluted day by day, He was kind, called for them and when they were brought before Him, said: "You are both poisoned by many sins. Please give Me all the sins You have committed," and as, stunned with wonder, they said: "we give them to You", and poured water from their hands, and as they both became effulgent, trembled, wept with bodily hairs standing erect, became plunged in the waters of bliss, and with throats choked with emotion chanted "Kṛṣṇa! Kṛṣṇa!" and as by engaging in eternal devotional service their lust and other vices left them and they now walked on the path of the great devotees, and as everyone that saw this, became

filled with bliss, free of all doubts, and motionless as a painted picture, He (Lord Caitanya) attracted and charmed them all.

Text 82

tasya khalu sakalāgha-lāghava-kāriṇaḥ kaṭākṣa-pāta-mātreṇaiva para-hṛdayād api kāmādi-sad-vipakṣa-pakṣa-cchido bhagavataḥ krodha-vaśi-karaḥ kim citram.
(*nepathye ānanda-kolāhalaḥ*)

tasya—for Him; *khalu*—certainly; *sakala*—all; *agha*—sinful reactions; *karinaḥ*—who can minimize; *kata-akṣa*—of the sidelong glance; *pata*—by the falling; *matrena eva*—merely; *para*—of other persons; *hṛdayat*—from the hearts; *api*—even; *kama-ādi*—Kama and the others; *sat-vipakṣa*—the six enemies (of the conditioned soul's mind); *pakṣa-cchidaḥ*—who disarms (literally, "cuts off their wings"); *bhagavataḥ*—for that Lord; *krodha*—of Anger; *vasi-karaḥ*—the subjugation; *kim*—what; *citram*—wonder; *nepathye*—offstage; *ānanda*—of joy; *kolahalaḥ*—an uproar.

With a sidelong glance He lightens all sins and tears apart lust and all other vices in the hearts of others. How can He be overcome with anger?
(Behind the scenes is a blissful tumult.)

Text 83

kaliḥ: (śrutim abhinīya) sakhe, śrutam idam. adya khalu śrīvāsavasāntare yad ayam ānanda-kutuhala-halaha-ravaḥ śrūyate, tenānumitam amita-mahā-mahānīyam tasyaiva kim api cetaś-camatkāra-karī caritam unmīlati.
(*punar nepathye ululu-dhvani-sahacaro vividha-vāditra-dhvaniḥ*)

śrutim abhinīya—acting out that he hears; *sakhe*—my friend; *śrutam*—did you hear; *idam*—that; *adya*—today; *khalu*—indeed; *śrīvāsa*—of Śrīvāsa Thakura; *avasa*—the residence; *antare*—within; *yad*—which; *ayam*—this; *ānanda*—ecstatic; *kutuhala*—of the playful commotion; *halahala*—of the women's yodelong; *ravaḥ*—the loud cries; *śrūyate*—which you hear; *tena*—by that; *anumitam*—is surmised; *maha-mahānīyam*—very glorious; *tasya*—of Him (the Lord); *eva*—certainly; *kim api*—some; *cetaḥ*—to the heart; *camatkāra*—amazement; *kari*—causing; *caritam*—pastimes; *unmīlati*—is revealing itself; *punaḥ*—again; *nepathye*—offstage; *ululu*—of halooing; *dhvani*—by sounds; *saha-caraḥ*—accompanied; *vividha*—of various; *vāditra*—musical instruments; *dhvaniḥ*—the sounding.

Kali: (listening) Friend, listen. I hear tumultuous sounds of bliss from Śrīvāsa's house. I can guess these are limitlessly glorious pastimes that fill the heart with wonder.

(Behind the scenes are sounds of various musical instruments and sounds of "ululu".)

Text 84

kalih: (nipuṇam nibhalya) aye, satyam evānumitam asmādṛṣa dṛṣyamānam ivaītat.

nipunam—carefully; *nibhalya*—observing; *aye*—oh; *satyam*—correctly; *eva*—indeed; *anumitam*—surmised; *asmādṛṣa*—by me; *dṛṣyamanam*—(thus proven by) being seen; *iva*—certainly; *etat*—this.

Kali: (carefully looking) Your guess is true. It's as if I can see it.

Text 85

paśya, bhūsurā-surasa-taruṇi-gaṇa-mukha-mukharita-maṅgalolulu-dhvani-sahacara-parama-paritoṣa-samuccaraj-jaya-jaya-nisvanānuvādi-vāditra-samūha-nirghoṣa-paripoṣa-viśṛṅkhala-śaṅkha-ghaṅṭā-ravair avaiyagryataḥ śravaṇāvata-ghaṭamāna-sudhā-rasāsāra iva kaścana mahotsava-samayo 'yam unmīlati, tad idam avasyam eva nipuṇam nibhālanīyam. (iti tathā karoti)

paśya—just look; *bhu-sura*—brahmana; *su-rasa*—transcendentally enthused; *taruni-gana*—of the company of young women; *mukha*—from the mouths; *mukharita*—resounding; *maṅgala*—auspicious; *ululu*—of cries in imitation of the goddess of the different directions; *dhvani*—by the sound; *saha-cara*—accompanied; *parama*—supreme; *paritosa*—satisfaction; *samuccarat*—expressing; *jaya-jaya-nisvana*—cries of jaya jaya; *anuvādi*—answering to; *vāditra*—of instruments; *samuha*—of a multitude; *nirghosa*—of this blaring; *pariposa*—with an abundance; *visṛṅkhala*—unrestrained; *śaṅkha*—of conchshells; *ghanta*—and bells; *ravaiḥ*—with the loud playing; *avaiyagryataḥ*—because of the peacefulness; *śravaṇa*—of the ears; *avata*—within; *ghatamana*—entering (literally, "occurring"); *sudha*—of intoxicating nectar; *asaraḥ*—a downpour; *iva*—as it were; *kaścana*—some certain; *maha-utsava*—of a festival; *samayaḥ*—the occasion; *ayam*—this; *unmilati*—is becoming visible; *tat*—therefore; *idam*—this; *avasyam*—necessarily; *nipunam*—scrutinizingly; *nibhalaniyam*—should be observed; *iti*—thus speaking; *tathā*—so; *karoti*—he does.

Look! The blissful calls of the brāhmaṇa's young wives, the sounds of "Jaya! Jaya!" the playing of many instruments, and the unrestrained conchshells and bells are a great festival like a flood of nectar. I must get a closer look. (He does that.)

Text 86

(punas tatraiva)

rāmārgḥādīny aram upahara śrīpate bhavya-navyān
kumbhān aṣṭottara-śatam upāsādaya tvam javena
śrīkānta tvam prati-diśi vadhū-varga-manyāś ca dhanyā
bhūdeva-strīr amara-sarito nīram abhyānayanantu

punaḥ—again; *tatra eva*—there (offstage); *rama*—O Śrīrama; *argha*—the water and various auspicious substances offered in a conchshell in greeting a respected guest; *ādini*—together with the other paraphernalia of worship; *aram*—quickly; *upahara*—please get; *śrīpate*—O Śrīpati; *bhavya*—fine; *navyan*—new; *kumbhan*—clay pots; *asta-uttara-sata*—one hundred and eight; *upasadaya*—have brought; *tvam*—you; *javena*—with all speed; *śrīkānta*—O Śrīkānta; *tvam*—you; *prati-diśi*—in every direction; *vadhū*—of young women; *varga*—of the community; *manyāḥ*—the most respectable members; *ca*—and; *dhanyaḥ*—virtuous; *bhu-deva*—of the brahmanas; *strīḥ*—the women; *amara-saritaḥ*—from the river of the gods, the Ganges; *nīram*—water; *abhyānayanantu*—they should bring fro pouring.

A Voice From Behind the Scenes: Rāma, quickly bring the arghya and other things! Śrīpati, quickly bring 108 excellent new jars! Śrīkānta, from every direction have the brāhmaṇīs and good women bring water from the Ganges!

Text 87

kalih: sakhe, samyag alakṣi mayā yad ayam śrīvāsaḥ sahodarān ādisati. tathā manye tasyaiva viśvambhara-devasya prakāṭa-ghaṭamāna-nijāveśa-vikasvara-parama-prabhāvasya mahābhiṣeka-mahotsava-samārambhaḥ samujjīmbhate.

sakhe—my friend; *samyak*—directly; *alakṣi*—has been seen; *mayā*—by me; *yat*—that; *ayam*—this; *śrīvāsaḥ*—Śrīvāsa Prabhu; *saha-udaran*—his brothers; *ādisati*—is ordering; *tathā*—thus; *manye*—I think; *tasya*—of Him; *viśvambhara-devasya*—Lord Viśvambhara; *prakāṭa*—visibly; *ghaṭamāna*—manifest at present; *nija*—of His own; *avesa*—absorption in ecstatic trance; *vikasvara*—expansive; *parama*—supreme; *prabhāvasya*—(of Him who is exhibiting) His potency; *maha*—full-scale; *abhiṣeka*—of the bathing ceremony; *maha-utsava*—of the festive event; *samārambhaḥ*—the commencement; *samujjīmbhate*—is appearing before us.

Kali: Friend, I see Śrīvāsa giving duties to his brothers. I think the great abhiṣeka festival of ecstatic Lord Viśvambharadeva, who is now revealing that He is the Supreme, has begun.

Text 88

adharmah: yady ayam svayam sva-yantrita īśvara eva, tadā katham adhunika āveśaḥ.

yadi—if; *ayam*—this Lord; *svayam*—Himself; *sva-yantritaḥ*—independent; *isvaraḥ*—ultimate controller; *eva*—indeed; *tada*—then; *katham*—why; *adhunikaḥ*—happening at present; *avesaḥ*—the state of being possessed.

Irreligion: If He is the independent Supreme Personality of Godhead, then why is He overcome with ecstasy?

Text 89

kalih: sakhe, śrūyatām,

*nityo yady apy ahaha balavān īśvarasyeśa-bhāvaḥ
svādhīnatvāt tad api na sa tam sarvadaiva vyanakti
hantādatte kutuka-vaśato laukikīm eva ceṣṭām
līlām āhuḥ parama-surasām tasya tām eva taj-jñāḥ*

sakhe—friend; *śrūyatam*—please listen; *nityaḥ*—eternal; *yadi api*—although; *ahaha*—ah; *bala-van*—powerful; *isvarasya*—of the Supreme Lord; *sva-adhīnatvat*—on account of His being independent; *tad api*—nonetheless; *na*—does not; *saḥ*—He; *tam*—that (attitude); *sarvada*—always; *eva*—indeed; *vyannakti*—manifests; *hanta*—aha; *adatte*—He accepts; *kutuka*—of curiosity; *vasataḥ*—under the sway; *laukikim*—of this world; *eva*—even; *cestam*—activity; *līlam*—His "pastimes"; *ahuḥ*—it is called; *parama*—supremely; *su-rasam*—reliable; *tasya*—His; *tām*—that; *eva*—indeed; *taj-jñāḥ*—those who are knowledgeable in the matter.

Kali: Friend, listen. Although He is always the Supreme Personality of Godhead, because He is supremely independent He does not always reveal his identity to others. By His own wish He sometimes performs actions that seem material. The wise call these His sweet pastimes.

Text 90

(punar nepathyābhimukham ālokyā) sakhe, paśya paśya, tat-kālodita-dinakara-kara-nikara-nirbhara-parirabdha-jambu-nada-śikhari-śikhara-marīci-vici-nicaya-ruci-mañjaribhir ilavṛta-varṣasyaika-khaṇḍam iva bhūsurā-vara-śrīvāsa-vāsam akhila-jana-locana-gocarī-kurvann iva nivahī-bhūtānanda-mahonmādiṣṇur iva yugapad uditvara-samuddāna-vidyud-dāma-puñja iva bhagavad-geham anupraviśya viśāla-śālagrāmādi-paryāṅkam adhiruhya śālagrāmādikam ekato 'vaksīpya samupaviṣṭaḥ sakalair eva sa-sambhrama-bhramaṇam itas ito dhāvadbhiḥ sa-vipulapulakāśrubhir ānayadbhiḥ puroddiṣṭāni pūjopakāraṇāni karaṇānīyata-paṭavair iva vairī-vādha-rūpa-viśaya-vāsānavāsa-nāsa-viśādāntarair abhito 'bhitaḥ parivavre.

punaḥ—again; *nepathyā-abhimukham*—toward the backstage; *ālokyā*—looking; *sakhe*—my friend; *paśya paśya*—look, look; *tat-kala*—at just that moment; *udita*—risen; *dina-kara*—of the sun; *kara*—of rays; *nikara*—by the multitude; *nirbhara*—

abundant; *parirabdha*—embraced; *jambu-nada*—of the Jambu River; *sikhari*—of the mountain (Meru); *sikhara*—(reflected) from the peak; *marici*—of sunlight; *vici*—of waves; *nicaya*—of groups; *ruci*—of light; *manjaribhiḥ*—with clusters (illumined); *ilavṛta-varsasya*—of Ilavṛta-varsa (one of the islands of Jambudvīpa); *eka-khandam*—one section; *iva*—as if; *bhusura*—of brahmanas; *vara*—the residence; *akhila-jana*—of all people; *locana*—to the eyes; *gocari-kurvan*—becoming manifest; *iva*—as if; *nivahi-bhūta*—concentrated; *ānanda*—by ecstasy; *maha-unmādisnuḥ*—greatly intoxicated; *iva*—as if; *yugapat*—simultaneously; *uditvara*—excessively; *samuddama*—unrestrained; *vidyut*—of lightning; *dama*—of bolts; *puñjah*—a bundle; *iva*—as if; *bhagavat*—of the Lord (the Deity); *geham*—the house (altar); *anupraviśya*—entering; *visala*—broad; *salagrama-ādi*—of the Salagrama-sila and other Deities; *paryankam*—the couch; *adhiruhya*—climbing onto; *salagrama-ādikam*—the Narayana-sila and other Deities; *ekataḥ*—to one side; *avaksipyā*—throwing; *samupavistaḥ*—having taken His seat; *sakalaiḥ*—by all (of His devotees); *eva*—indeed; *sa-sambhrama-bhramanam*—milling about with reverence; *itah itaḥ*—here and there; *dhavadbhiḥ*—who were running; *sa*—who had; *vipula*—abundant; *pulaka*—hair standing on end; *āśrubhiḥ*—and tears; *anayadbhiḥ*—bringing forth; *pura*—previously; *uddistani*—which has been arranged; *puja*—of worship; *upakaraṇani*—the paraphernalia; *karaṇa*—of the senses; *aniyata*—unlimited; *patavaiḥ*—who display expertise (in utilizing in the Lord's service); *iva*—indeed; *vairi-of one's enemies*; *vadha*—of the killing; *rūpa*—assuming the same form; *visaya-vasana*—of desires to gratify the senses; *nasa*—by the destruction; *visada*—pure; *antaraiḥ*—whose internal faculties; *abhitah abhitah*—on all sides; *parivavre*—He was surrounded.

(Again looking behind the scenes) Friend, look! Look! In Śrīvāsa Brāhmaṇa's home, which has become like Ilāvṛta-varṣa splendid with waves of light from the rising sun on the peak of golden Mount Meru, He (Lord Caitanya), as a madman overcome with bliss and as the splendor of sudden lightning, enters the Deity-room, ascends the throne of the Śālāgrāma-śilā and other Deities, pushes Them aside, sits down, and is surrounded by all the devotees as they hastily run to and fro expertly bringing articles of worship, shedding tears, the hairs of their bodies erect, and their hearts pure from defeating the enemy that is material desire.

Text 91

(*punar nepathye*)

*kuruṣva surabhir apas tvam iha rāma saṁsodhitā
mukunda racaya svayam tvam abhiṣeka-sāmagrikam
gadādhara vidhatsva bho vasana-mālya-bhūṣādikam
mayāyam abhiṣekṣyate harir ihaiva khatvopari*

punaḥ—again; *nepathye*—a from offstage; *kurusva*—please produce; *surabhiḥ*—fragrant; *apaḥ*—water; *tvam*—you; *iha*—here; *rama*—O Śrīrama; *samsodhita*—completely pure; *mukunda*—O Mukunda; *racaya*—please assemble; *svayam tvam*—

yourself; *abhiseka*—for the bathing ceremony; *samagrikam*—the required articles; *gadghara*—O Gadadhara; *vidhatsva*—please procure; *bhoḥ*—my dear sir; *vasana*—the garments; *malya*—garlands; *bhusa-ādikam*—ornaments and other items; *maya*—by me; *ayam*—He (Lord Caitanya); *abhisekṣyate*—will be ceremoniously bathed; *hariḥ*—the Supreme Lord Hari; *iha*—here; *eva*—even; *khatva-upari*—upon this couch.

Again a Voice From Behind the Scenes: Rāma, bring pure, fragrant water. Mukunda, arrange the paraphernalia for the bathing ceremony. Gadādhara, bring the clothing, garlands, ornaments and other things.

Text 92

kalih: (nepathyabhimukham parito 'valokya) sakhe, paśya paśya.

nepathyabhimukham—facing the backstage; *paritaḥ*—in the different directions; *avalokya*—looking around; *sakhe*—my friend; *paśya paśya*—look, look.

Kali: (looking behind the scenes in every direction) Friend, look! Look!

Text 93

*yānty āyānti ca hanta maṅgala-ghaṭa-vyagrāgra-hastāḥ striyo
yā etāḥ paritaḥ purāt suradhunim tat-kūla-mūlāt puram
tāsām vāci tad-īhitam nayanayor asram tanau vepathur
dhammille ślathatā kapola-phalake romaṇa ity adbhutam*

yanti ayanti—they come and go; *ca*—and; *hanta*—ah; *maṅgala*—auspicious; *ghata*—waterpots; *vyagra-agraha*—very hastily; *hastāḥ*—(carrying in) their hands; *striyaḥ*—the women; *yaḥ*—who; *etāḥ*—these; *paritaḥ*—around; *purat*—from the city; *sura-dhunim*—to the Ganges; *tat-kula*—of its bank; *mulat*—from the edge; *puram*—to the city; *tasam*—of these women; *vaci*—in their words; *tat-ihitam*—that endeavour (the performance of Lord Mahaprabhu's *abhiseka*); *nayanayoḥ*—in their eyes; *asram*—tears; *tanau*—in their bodies; *vepathuḥ*—trembling; *dhammille*—in the braided hair upon their heads; *slathata*—loosening; *kapola-phalake*—upon their cheekbones; *roma-aṇaḥ*—erection of the hair follicles; *iti*—thus; *adbhutam*—amazing.

Carrying auspicious jars in their hands, the women come and go. They go from the town to the Ganges and from the Ganges' shore back to the town. In their words are His pastimes, in their eyes tears, on their bodies trembling, on their braids looseness, and on their cheeks hairs erect in ecstasy. This is very wonderful.

Text 94

adharmah: sakhe, "dhammille slathatā tad etad akhilaraṁ kāmasya visphurjitam" ity eva bhāṇyatām. yataḥ.

sakhe—my friend; *dhammille*—in the hair; *slathata*—slackness; *tat etat*—this; *akhilam*—all; *kamasya*—os Lust; *visphuritam*—the obvious manifestation; *iti*—thus; *eva*—indeed; *bhanyatam*—it may be said; *yataḥ*—since.

Irreligion: It is said that loosened braids are a symptom of lust.

Text 95

*yatra yatra hariṇī-dṛṣāṁ kramas
tatra tatra madanasya vikramah
sva-prakarṣa-jananīm vinā camūm
kevalo jayati kiṁ camū-patiḥ*

yatra yatra—wherever; *harini-dṛṣam*—of doe-eyed women; *kramah*—the passing; *tatra tatra*—there; *madanasya*—of Cupid; *vikramah*—the exhibition of strength; *sva-prakarṣa*—his own superiority; *jananim*—which can effect; *vina*—without; *camum*—an army; *kevalah*—alone; *jayati*—wins victory; *kim*—what; *camu-patiḥ*—commander.

Whenever doe-eyed women walk, there Kāmadeva conquers. Can a general conquer alone without a conquering army?

Text 96

kalih: nāpy etat,

*bhāvenopahataṁ ceto
dvayeṣāṁ kṣobha-kāraḥ
nirbhāvānāṁ punas teṣāṁ
ākāro nāparādhyati*

na api—is not the case; *etat*—this; *bhavana*—by material emotions; *upahatam*—afflicted; *cetaḥ*—the consciousness; *dvayesaṁ*—for men and women in pairs; *kṣobha-karakam*—is a source of agitation; *nirbhavanam*—for those who are free from perverted material sentiments; *punah*—on the other hand; *tesam*—for them; *akarah*—the mere image (of feelings which may appear material but are actually symptoms of pure spiritual ecstasy); *na-aparadhyati*—is not at all offensive.

Kali: Loosened braids agitate men and women whose hearts are filled with

lust, but they do not agitate they who are free of material desire.

Text 97

(*punar nepathye tumula-nirghoṣa-poṣakaḥ puruṣa-sūkta-pārāyaṇa-surasah kalakalah*)

kaliḥ: (nivarnya) aho aty-adbhutam.

punah—again; *nepathye*—from backstage; *tumula*—tumultuous; *nirghosa*—an great deal of sound; *posakah*—which is fostering; *puruṣa-sukta*—the Purusa-sukta prayer of the Rg Veda; *parayana*—created by persons absorbed in chanting; *surasah*—most reliable; *kalakalah*—a commotion; *nivarnya*—observing; *aho*—ah; *ati-adbhutam*—very wonderful.

(From behind the scenes tumultuous sweet sounds of the puruṣa-sūkta prayers.)

Kali: (looking) Ah! Wonderful!

Text 98

*ete brahma-kamaṇḍalor iva ghaṭan niḥsyandamānair muhuḥ
sva-gaṅgā-jala-nirjharair avirala-klinnāt sumeror iva
gaurāṅgasya śarīrato nipatatām bhū-maṇḍalocchvāsinaṁ
niḥsyandaḥ sumahābhiṣeka-payasām sāśruś catasro diśaḥ*

ete—these (trickles of water from Lord Caitanya's body); *brahma*—of Lord Brahma; *kamadaloh*—from the water vessel; *iva*—as if; *ghatat*—from that pot; *niḥsyandamanaiḥ*—flowing down; *muhuh*—repeatedly; *svah-gaṅga*—of the celestial Ganges; *jala*—of the water; *nirjharaiḥ*—with the cascades; *avirala*—thick; *klinnat*—dampened; *sumeroh*—from Mount Sumeru; *iva*—as if; *gaurāṅgasya*—of Lord Gaurāṅga; *sarirataḥ*—from the body; *nipatatam*—which are falling; *bhu-mandala*—upon the surface of the earth; *ucchvasinam*—swelling up; *niḥsyandaḥ*—the trickling; *su-maha*—very great; *abhiṣeka-payasam*—of the liquids with which He is being bathed; *sāśruḥ*—have poured out; *catasrah diśaḥ*—in the four directions.

As water continually falling from Brahmā's kamaṇḍalu, or as the swiftly-flowing heavenly Ganges on always-flooded Mount Sumeru, the abhiṣeka-water flowing from Lord Gaurāṅga's body floods the four directions of the world.

Text 99

api ca, abhiṣiktasya niḥsarita-saritarābhiṣeka-kilalasya lālasamāna-vasanā-

paridhāpana-panana-śobhamānasya mānasya-paritoṣa-viśeṣeṇāśeṣeṇānuliptasya bhakta-janaiḥ kaiscana kṛtālankaraṇasya karaṇa-syandena kair api paridhāvita-carāṇa-kamalasya jvālana-dhauta-kaladhauta-kalāya nirajita-rājita-gaura-mahaso mahaso 'suyamāna-mahimnaḥ śrī-viśvambharasya bhara-syadena premṇām sarvair eva pada-padmapakaṇṭhe yathā-vaibhavaṁ vaibhavaṁ puraskṛtyādvaitam dvaitam pūrayadbhiḥ kanaka-maṇi-vasanādīny upadhaukyante.

api ca—furthermore; *abhisiktasya*—of the Lord, who was being bathed; *nihsarita*—released; *saritara*—from the towel (used to dry Him); *abhiseka*—of the bathing ceremony; *kilalasya*—the nectar (the water used for bathing); *lalasyamana*—being absorbed with delight; *vasana*—with the clothing; *paridhapana*—in dressing Him; *panana*—during this exchange; *sobhamanasya*—(of Lord Caitanya) who was appearing very beautiful; *manasya*—of the mind; *paritosa*—with full satisfaction; *visena*—especial; *asesena*—completely; *anuliptasya*—who had been smeared (with oil and fragrance); *bhakta-janaiḥ*—by devotees; *kaiscana*—certain; *kṛta-alankaraṇasya*—bedecked with ornaments; *karaṇa-syadena*—with as much speed as their active senses would allow; *kair api*—by some of them; *paridhāvita*—being washed; *carāṇa-kamalasya*—whose lotus feet; *jvālana*—with fire; *dhauta*—being refined; *kala-dhauta*—of gold and silver; *kalaya*—with particles; *nirajita*—made to shine; *rajita*—lustrous; *gaura*—golden; *mahasah*—of a flame; *mahasah*—the brilliance; *asuyamana*—rivaling; *mahimnaḥ*—whose splendor; *śrī-viśvambharasya*—of Lord Viśvambhara; *bhara-syadena*—with great haste; *premnām*—caused by their love; *sarvaiḥ*—by all (the devotees); *eva*—indeed; *pada-padma*—of His lotus feet; *upakanthe*—in the proximity; *yathā-vaibhavaṁ*—each according to his own capability; *vaibhavaṁ*—the Lord's opulence; *puraskṛtya*—giving the first honors; *advaitam*—to Advaita Acarya; *dvaitam*—who is like Lord Caitanya's second self; *pūrayadbhiḥ*—who are thus making full display of Lord Caitanya's opulence); *kanaka*—gold; *maṇi*—gems; *vasana-ādini*—garments and other items; *upadhaukyante*—are being presented.

Before the lotus feet of Śrī Viśvambhara, who is now bathed, His body dried with a towel, splendidly dressed in clean garments, with great happiness anointed and decorated by some devotees, His lotus feet washed, and His fair splendor rivaling the glory of the world, all the devotees, aware that He is both different and not different from everything, overcome with love, and according to their own powers, place gold, jewels, belts, and many valuable offerings.

Text 100

adharmaḥ: sakhe, ayam avasaraḥ lobhasya. yataḥ,

*dhairya-dhvaṁśī pariṇati-sukha-dveṣiṇo hrī-virodhī
jetuṁ śakyo bhavati nitarām hanta kenāpi lobhaḥ
kṣīrāmbhodher mathana-janitam ratna-bhūtasya ratnam
devo viṣṇuḥ kim api cakame kaustubham ca śriyam ca*

sakhe—my friend; *ayam*—this; *avasaraḥ*—the opportunity; *lobhasya*—for

Greed; *yataḥ*—because; *dhairya*—patience; *dhvamsi*—which spoils; *parinata*—(even though apparently) perfect; *sukha*—of happiness; *dvesanaḥ*—able to be conquered; *bhavati*—is; *nitaram*—completely; *hanta*—ah; *kena*—by whom; *api*—indeed; *lobhaḥ*—Greed; *kṣira-ambhodheḥ*—of the Milk-ocean; *mathana*—from churning; *janitam*—generated; *ratna-bhūtasya*—(of the ocean which is) the source of gems; *ratnam*—the gem; *devaḥ*—the Supreme Lord; *visnuḥ*—Śrī Visnu; *kim api*—a certain (gem); *cakame*—desired to get; *kaustubham*—the jewel named Kaustubha; *ca*—and; *śrīyam*—the goddess of fortune (who was also born from the churning of the Ksirabdhī); *ca*—also.

Irreligion: Friend, this is greed's opportunity. Greed, which destroys patience, hates happiness, and stops humility, will somehow defeat Him. Even Lord Viṣṇu became greedy for the goddess of fortune and the great Kaustubha gem churned from the milk-ocean.

Text 101

kalīḥ: nāyam tathā. (iti nirbhalya) paśya paśya, eṣa khalu,

na—is not; *ayam*—Him; *tathā*—like this; *iti*—thus; *nirbhalya*—observing; *paśya paśya*—just see; *eṣaḥ*—this (Lord Caitanya); *khalu*—after all.

Kali: It's not like that. (looks) Look! Look! It is so.

Text 102

*na bhāṣate nekṣate ca
na śṛṇoti ca kiñcana
svānanda-stimitaḥ kintu
tejasā param edhate*

na bhasate—He does not speak; *sa ikṣate*—does not see; *ca*—and; *na srnoti*—does not hear; *ca*—and; *kincana*—anything; *sva-ānanda*—by His own ecstasy; *stimitaḥ*—stunned; *kintu*—rather; *tejasa*—in brilliance; *param*—simply; *edhate*—is increasing.

He does not speak. He does not see. He does not hear anything. Stunned with bliss, He shines with great splendor.

Text 103

adharmaḥ: sakhe iyam api madasyaiva rītiḥ.

mūkī-karoty alam amūkam aho anandham
andhī-karoty avadhiraṃ vadhīrī-karoti
yo 'yaṃ balī sumanasam vimalī-karoti
sa śrī-mado vada na kasya mahopahatyai

sakhe—friend; iyam—this; api—also; madasya—of a madman; eva—indeed; ritiḥ—the way; muki-karoti—makes dumb; alam—even; amukam—one who is not dumb; aho—ah; ānandham—one who is not deaf; vadhīrī-karoti—makes deaf; yaḥ—who; ayam—this; bali—powerful; su-manasam—one who is otherwise of good mind; vimani-karoti—deprives of all good sense; śrī-mada—the great intoxication; vada—please tell me; na—not; kasya—of whom; maha-upahatyai—is the cause of great harm.

Irreligion: Friend, these are the actions of a madman. Powerful madness makes the eloquent silent, the sighted blind, the hearing deaf, and the wise foolish. What calamity does it not bring?

Text 104

tad alam atra cintayā, ekasyāvasare sarveṣāṃ evāvasaro 'numeyaḥ. eka-yoga-nirdiṣṭānām saha va pravṛttiḥ, saha vā nivṛttiḥ ity ādi, tena.

tat—therefore; alam—enough; atra—here; cintaya—with worrying; ekasya—of one (of the six enemies of the conditioned soul's mind); avasare—upon the occasion for; sarvesam—of all of them; eva—even; avasaraḥ—the opportunity; anumeyaḥ—may be surmised; eka-yoga—by inference from one and the same set of circumstances; nirdistanam—things whose existence is established; saha—together; va—either; pravṛttiḥ—their occurrence; saḥ—together; va—or; nivṛttiḥ—their non-occurrence; iti—by this precept of logic; ādi—and so on; tena—thus.

Why worry? If there is one fault, then there may also be all other faults. This is confirmed by the words "eka-yoga-nirdiṣṭānām saha vā pravṛttiḥ, saha vā nivṛttiḥ".

Text 105

anyotkarṣāsahatvān manasi malinatā kraurya-kāpatya-kārī
yatrotpadyeta tam hi pradahati sahasā koṭarāgnir yathāgam
yenākrāntāntarāṇām khala iti balate viśva-vikṣobhikākhyā
so 'yaṃ mātsarya-nāmā tava saciva-varo vartate gūḍham atra

anya—of someone else; utkarsa—the superiority; asahatvat—because of the inability to tolerate; manasi—within the mind; malinata—filthy condition; kraurya—of cruelty; kapatya—and deceit; kari—which is the cause; yatra—in which (person); utpadyate—this (Envy) arises; tam—that person; hi—indeed; pradahati—(Envy) burns (consumes) him; sahasa—forcibly, suddenly; kotara—

inside a hollow trunk; *agniḥ*—a fire; *agam*— (burns) a tree; *yena*—by whom; *akranta*—attacked; *antaraṅgam*—for those whose minds are; *khalah iti*—(are considered) "heartless"; *visva*—to the whole world; *vikṣobhika*—he who causes great disturbance; *akhya*—known as; *sah ayam*—this same; *matsarya*— Envy; *nama*—thus named; *tava*—your; *saciva*—of assistants; *varaḥ*—the best; *vartate*—is present; *gudham*—secretly; *atra*—here.

Your lieutenant envy, who pollutes the heart with an intolerance of others' good fortune, who creates cruelty and deceit, who burns as a fire in a tree hollow, who turns those it defeats into demons, and who upsets the entire world, hides within Him.

Text 106

(*punar nepathye*) *hanta bho advaita,*

aṣṭādaśaiva yāmāḥ
kṣaṇa iva nāmābhavan yasya
tasminn ānanda-maye
kim upacarāmo vyaṃ kṣudrāḥ

punaḥ—again; *nepathye*—offstage; *hanta*—ah; *bho advaita*— my dear Advaita Prabhu; *astadaśa*—eighteen; *eva*—even; *yamaḥ*— periods of three hours; *kṣaṇaḥ*— one moment; *iva*—as if; *nama*—in fact; *abhavan*—were; *yasya*—for whom (Lord Caitanya); *tasminn*—for Him; *ānanda-maye*—who is full of spiritual pleasure; *kim*— what; *upacaramaḥ*—can possibly do as service; *vyaṃ*—we; *kṣudraḥ*— insignificant persons.

Again a Voice From Behind the Scenes: O! O! Advaita! These 54 hours have passed for Him as a moment. Now that He is in this ecstasy, how can we tiny people continue to serve Him?

Text 107

tad adhunā sarva eva tathā studhvam, yathāyaṃ sahajam api sāndram ānandaṃ
pratanu-kṛtya bhakta-vātsalyād bahir-vṛttim ālambate.

tat—therefore; *adhunā*—now; *sarve*—everyone; *eva-indeed*; *tathā*—in this way; *studhvam*—we should pray; *yathā*—so that; *ayam*—He; *sahajam*—natural; *api*— although; *sāndram*—dense; *ānandaṃ*—His ecstasy (of Godly majesty); *pratanu-kṛtya*—lessening; *bhakta*—for His devotees; *vātsalyat*—out of affection; *bahir*— external; *vṛttim*—the activities of the senses; *ālambate*—He may resort to.

Let us all pray that out of kindness to His devotees He will give up His ecstasy and return to external consciousness.

Text 108

kalih: śrutam sakhe śrutam. bhakta hi kevalam aisvaryam na sahante, yad evam śrīvāso nigadati.

śrutam—did you hear; *sakhe*—my friend; *śrutam*—did you hear; *bhaktah*—the devotees; *hi*—certainly; *kevalam*—unadultered (by intimacy); *aisvaryam*—opulence; *na*—cannot; *sahante*—tolerate; *yad*—since; *evam*—in this manner; *śrīvasah*—Śrīvāsa Thakura; *nigadati*—is speaking.

Kali: Friend, listen! Listen! The devotees cannot bear His power and opulence. That's what Śrīvāsa is saying.

Text 109

adharmah: śrutam, kintu ebhir evāsyāntavarti madaḥ prakhyāpyate, samanantaram mohaś ca. tathā hi,

śrutam—I heard; *kintu*—but; *ebhiḥ*—by these (words); *eva*—simply; *asya*—within Him; *antarvarti*—in dwelling; *madaḥ*—Intoxication; *prakhyāpyate*—is proclaimed; *samanantaram*—immediately following; *mohaḥ*—Delusion; *ca*—and; *tathā hi*—so indeed.

Irreligion: I heard. Madness is in their hearts. And delusion.

Text 110

*ānandaḥ sahajo bhaved yadi tadā nāsau vihātum kṣamas
tenāntar-mada-meduro 'ti-kapatād viśvam tṛṇam manyate
mohaś cet sva-janeṣu nāsya kim aho teṣām vaco grhyate*

kalih: vātsalyāt.

adharmah: kṣudre moha itītaratra sa janair vātsalyam ity ucyate.

ānandaḥ—ecstasy; *sahajaḥ*—innate; *bhaved*—it were; *yadi*—if; *tadā*—then; *na*—not; *asau*—He; *vihatam*—to give it up; *kṣamaḥ*—(would be) able; *tena*—therefore; *antaḥ*—within Himself; *mada*—by the Intoxication; *meduraḥ*—who is puffed up; *ati-kapatat*—out of extreme deceit; *visvam*—the world; *tṛṇam*—(as if only) a straw; *manyate*—He thinks; *mohaḥ*—Delusion; *cet*—if; *sva-janesu*—in His own devotees; *na*—were not manifest; *asya*—His; *kim*—why; *aho*—ah; *tesam*—to them; *vacah*—the words; *grhyate*—would be acceptable; *vatsalyat*—out of affection; *kṣudre*—in one Who is unimportant; *mohaḥ*—Delusion; *iti*—thus called; *itaratra*—in one who is otherwise (i.e. a great person); *sah*—that; *janair*—by people; *vatsalyam*—

affection; *iti*—thus speaking; *ucyate*—is called.

If He is really in ecstasy he cannot leave his trance. Madness and pride in His heart, He falsely thinks the world is a blade of straw. If they are not bewildered, why do His followers take his words seriously?

Kali: Out of love.

Irreligion: Then you say when it is directed to ordinary people it is delusion and when it is directed to anyone else, to the great souls, it is love.

Text 111

adharmah: ajña, jivāśrayo 'yam vicārah, kṣudrākṣudratvasya jīva-gatatvād iti. (punar nepathyābhimukham avalokya) aho katham akasmād eva.

ajñā—you fool; *jīva*—the living entities; *asrayah*—based; *ayam*—this; *vicarah*—reasoning; *kṣudra-akṣudratvasya*—of ordinary ideas of "important" and "unimportant"; *jīva-gatatvat*—because of having relation to the *jīvas*; *iti*—thus; *punah*—once more; *nepathya-abhimukham*—in the direction of backstage; *avalokya*—looking; *aho*—oh; *katham*—how is it; *akasmāt*—suddenly; *eva*—even.

Kali: Fool, that is the way conditioned souls think. Because they are conditioned they think one is great and another small. (Again looks behind the scenes) Oh! What is this?

Text 112

*advaita-pramukhāḥ patanti yugapat sarve kṣitau daṇḍavat
śrīvāsādi-catuh-sahodara-vadhū-mukhyāḥ striyas cākhilāḥ
ām jñātam,*

*vyākośambuja-mālike iva kṛpā-mādhvika-nihsyandike
svānandormi-vinidrite vikacayām āsāyam īso dṛṣau*

advaita-pramukhaḥ—(the devotess) headed by Advaita Prabhu; *patanti*—they are falling; *sarve*—all; *kṣitau*—onto the ground; *danda-vat*—just like rods; *śrīvāsādi*—Śrīvāsa and the others (Śrīrama, Śrīpati and Śrīnidhi); *catuh-sahodara*—of the four brothers; *vadhu*—the wives; *mukhyaḥ*—headed by them; *striyaḥ*—the women; *ca*—also; *akhilāḥ*—all; *ma*—ah; *jñātam*—now I see; *vyakosa*—fully expanded; *ambuja-malike*—a pair of lotus flowers; *iva*—as if; *kṛpa*—of His mercy; *madhvika*—the liquor; *nihsyandike*—which are dripping; *sva-ānanda*—of His private ecstasy; *urmi*—because of the waves; *vinidrite*—alert; *vikacayam asa*—has opened; *ayam*—He; *isah*—the Lord; *dṛṣau*—His eyes.

All the devotees headed by Advaita and all the women headed by the wives of Śrīvāsa and his brothers fall as sticks to the ground. I understand. The Lord

has opened His eyes like two blossoming lotuses dripping the honey of His mercy, lotuses that had been closed by the waves of His ecstasy.

Text 113

(*punaś ciraṁ nirūpya*) *aho aty-adbhutam*.

punaḥ—again; *ciraṁ*—for a long while; *nirūpya*—observing; *aho*—ah; *ati*—very; *adbhutam*—amazing.

(Again looks for a long time.) Very wonderful!

Text 114

mac-citta bhavateṭi vārida-ghaṭā-gambhīra-dhīra-svaram
bhāṣitvāṅghri-saroruhe bhagavatāmīṣāṁ sirahsv arpite
sāśram sotkalikam sa-vepathu sa-śītkāram sa-romodgamam
sollāsam ca sa-kautukam ca yad amī ānanda-tandram yayuḥ

mat-cittaḥ—absorbed in thought of Me; *bhavata*—just be (always); *iti*—thus speaking; *varida*—of clouds; *ghata*—(like) an assemblage; *gambhira*—grave; *dhira*—and sober; *svaram*—sounds; *bhasitvā*—having spoken; *anḡhri*—His feet; *saroruhe*—which are like lotuses; *bhagavata*—by the Lord; *amisam*—of these (devotees); *sirahsu*—upon the heads; *arpite*—being placed; *sa-asram*—with shedding tears; *sa-utkalikam*—with expressions of longing; *sa-vepathu*—with trembling; *sa-sitkaram*—with cries of ecstasy; *sa-roma-udgamam*—with bodily hairs standing on end; *sa-ullasam*—with great joy; *ca*—and; *sa-kautukam*—with playful mood; *ca*—and; *yat*—which; *amī*—they; *ānanda*—of spiritual pleasure; *tandram*—lassitude; *yayuḥ*—they manifested (literally, "went to").

In a voice deep as thunder saying "Fix your minds on Me", the Lord places His lotus feet on their heads. With tears, anxiety, trembling, coolness, bodily hairs erect, joy, and intense eagerness, they are now overcome with ecstasy.

Text 115

tat ataḥ param atraivāgamiṣyanti sarve, tad ehi sthānāntaram cintayāmaḥ.

tat—thus; *ataḥ param*—henceforth; *atra*—here; *eva*—even; *agamiṣyanti*—they will be coming; *sarve*—all; *tat*—therefore; *ehi*—come now; *sthana-antaram*—some other place (to go); *cintayāmaḥ*—we must think of.

Now they are all coming here. Come. I think we should go somewhere else.

Text 116

*adharmah: sakhe, mamāvasthānam kva cintanīyam.
kaliḥ: cintitam asti, śrūyatām,*

sakhe—friend; *mama*—for me; *avasthanam*—place to stay; *kva*—where; *cintaniyam*—is to be conceived; *cintitam asti*—I have already thought that out; *śrūyatām*—just listen.

Irreligion: Friend, where do you think I should go?

Kali: (thinks) Listen.

Text 117

*vidyā-śīla-tapaḥ-kulāśrama-yujo 'py ekānta-dāntāś ca ye
nindanty asya vibhoś caritram anagham teṣu tvayā sthīyatām
tvat-patnī tu mṛśā bahirmukha-mukheṣv āstām tanūjaś ca te
dambhaḥ kevala-śuṣka-karma-niratesv etena mā khidyatām*

vidya—with learning; *sila*—good character; *tapaḥ*—austerity; *kula*—aristocracy; *asrama*—and adherence to the religious codes of the different orders of life; *yujah*—(persons) who are endowed; *nindanti*—they (some such persons) blaspheme; *asya*—of Him; *vibhoḥ*—the Supreme; *caritram*—the qualities and pastimes; *anagham*—which are spotless; *tesu*—among them (such blasphemers); *tvaya*—you; *sthiyatam*—may stay; *tvat*—your; *patni*—wife; *tu*—and; *mṛsa*—Deceit; *bahih-mukha*—of atheists; *mukhesu*—within the mouths; *astam*—she may remain; *tanujah*—the son; *ca*—and; *te*—your; *dambhaḥ*—Pride; *kevala*—exclusive; *suska*—dry; *karma*—to fruitive work; *niratesu*—among those who are attached; *etena*—for these reasons; *ma khidyatam*—do not be in anxiety.

Kali: You can stay among they who blaspheme the spotless character of Lord Caitanya, who has learning, morality, austerity, exalted lineage, and the highest āśrama. Your wife, Lies, can stay among the atheists, and your son, Deception, can stay among the dry impersonalists and the materialists. Don't be unhappy.

Text 118

adharmah: yathā rucitam te. (iti niṣkrāntau.) (viṣkambhakaḥ.)

yathā—however; *rucitam*—is pleasing; *te*—to you; *iti*—thus; *niṣkrāntau*—they exit; *viṣkambhakaḥ*—the Interlude is to be spoken here.

Irreligion: As you like. (They both exit. Thus ends the Viṣkambhaka.)

Text 119

(*tataḥ praviśati paryāṅkārūḍho gṛhīta-divya-veśa-bhūṣaḥ svānanda-supta-prabuddha iva bhagavān viśvambharaḥ parito vibhavaś cādvaitādayaś ca, dūre kīrtayanto 'nye bhāgavatāḥ*)

tataḥ—then; *praviśati*—enters; *paryāṅka*—on a couch; *arudhaḥ*—seated; *gṛhīta*—wearing; *divya*—resplendent; *veśa*—clothing; *bhūṣaḥ*—and ornaments; *svānanda*—His own private ecstasy; *supta*—(as if) from sleep; *prabuddhaḥ*—who has been awakened; *iva*—as it were; *bhagavān viśvambharaḥ*—the Supreme Lord Śrī Viśvambhara; *paritaḥ*—surrounded Him; *vibhavaḥ*—His few most intimate devotees; *advaita-ādayaḥ*—Advaita Acarya and others; *ca*—and; *dūre*—at a distance; *kīrtayantaḥ*—engaged in congregational chanting; *anye*—the other; *ca*—and; *bhāgavataḥ*—Vaisnava associates of the Lord.

(Carried on a palanquin, dressed in splendid clothing and ornaments, and as if just awakened from the sleep of His ecstasy, Lord Viśvambhara enters. Great souls headed by Advaita surround Him. In the distance other devotees perform kīrtana.)

Text 120

bhagavān: advaita,

*golokād avatārito 'smi bhavataivāhaṁ sudurvārayā
sva-premāmṛta-vanyayaiva parayā dainyādinānanyayā*

advaitaḥ: (aṅjalim baddhvā)

*ko 'haṁ kṣudratamas tvayaiva bhagaval-līlāvaśenātmanā
lokānugraha-sāgrahena dharaṇāv ātmāyam āviṣkṛtaḥ*

bhagavan—Lord Caitanya Mahaprabhu; *advaita*—by dear Advaita; *golokat*—from Goloka, the topmost planet of the spiritual world; *avataritaḥ*—made to descend; *asmi*—I have been; *bhavata*—by Your good self; *eva*—only; *aham*—I; *sudurvāraya*—which was extremely difficult to avoid submitting to; *sva*—Your; *prema-amṛta*—of the ecstasy of the love; *vanyaya*—by the flood; *eva*—indeed; *paraya*—supreme; *dainya*—by Your humbleness; *ādina*—and other saintly qualities; *ananyaya*—which are unequalled; *aṅjalim baddhva*—folding His palms in supplication; *kaḥ*—who; *aham*—(am) I; *kṣudra-tamaḥ*—the most insignificant; *tvaya eva*—by Your own self; *bhagavat*—of Yourself, the Supreme Personality of Godhead; *līla*—in the transcendental pastimes; *avesena atmana*—who is by very nature always absorbed; *loka-anugraha*—to bestow mercy on conditioned souls of this world; *sa-agraheṇa*—who was eager; *dharaṇau*—upon the earth; *atma ayam*—

this manifestation of Your own self (as Caitanya Mahaprabhu); *aviskṛtaḥ*—has been exhibited.

Bhagavān: Advaita, I descended from Goloka because of the flood of nectar that was Your humble request, which I could not refuse.

Advaita: (folding his hands) Who am I? I am the most insignificant. You are the Supreme Personality of Godhead, who enjoys transcendental pastimes. Out of kindness to the conditioned souls You have manifested this form.

Text 121

katham anyathā,

*tathā paramahamsānām
muninām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ*

katham—how; *anyathā*—(if it were) otherwise; *tathā*—besides that; *paramahamsanam*—of the advanced transcendentalists; *muninam*—of the great philosophers or mental speculators; *amala-atmanam*—those whose minds are competent to discern between spirit and matter; *bhakti-yoga*—the science of devotional service; *vidhana-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

How can it be otherwise? Queen Kunti explains (Śrīmad-Bhāgavatam 1.8.20): "You Yourself descend to propagate transcendental science in the hearts of the advanced transcendentalists and mental speculators. Such persons are purified by being able to discriminate between matter and spirit. But how can we unqualified women know you perfectly?"*

Text 122

iti kunty-ukta-diśā tathā-vidhānām nirasatayā śuṣka-hṛdayānām muninām hṛdaya-sarasi-karaṇāya prakatita-jagan-maṅgala-maṅgalāvatāreṇa svayam-bhagavatā vraja-rāja-kumāreṇa viracitāsu puruṣārtha-sārthāparthī-karaṇa-samartha-śravaṇa-kīrtanādiṣu brahmānandād api camatkāra-kariṇīsu gokula-mathurā-dvāravatī-līlāsu.

iti—thus quoting; *kunti*—by Queen Kunti; *ukta*—spoken; *disa*—by this instructive example of prayer; *tathā-vidhanam*—who are such (as described in this verse); *nirasataya*—because of their inability to appreciate the sublime attitudes of loving service to God; *suska-hṛdayanam*—of those whose hearts are dried out; *muninam*—of scholarly authorities; *hṛdaya*—their hearts; *sa-rasi*—spiritually inspired; *karaṇaya*—for the purpose of making; *prakatita*—openly manifested; *jagat*—for the universe; *maṅgala*—of all auspicious things; *maṅgala*—bestowing the most auspiciousness; *avatarena*—by this incarnation (of Lord Śrī Kṛṣṇa);

svayam-bhagavata—who is the original Supreme Lord; *vraja-rajā*—of the King of Vr̄ndavana (Maharaja Nanda); *kumarena*—the young son; *viracitasu*—executed (His pastimes); *puruṣa-artha*—the four ordinary goals of human life; *sa-artha*—all such concepts of "sucess"; *apar̄thi-karaṇa*—to make seen useless; *samartha*—which are capable; *sravana*—by being heard; *kirtana*—chanted; *ādisu*—and remembered in other authorized ways; *brahma-ānanda*—than the joy of liberation in the impersonal Absolute; *api*—even; *camatkara*—of amazement; *karanisu*—which are the causes; *gokula*—(performed) in Gokula; *mathura*—Mathura; *dvaravati*—and Dvaraka; *lilasu*—in His pastimes.

Here Queen Kunti explains that in order to make sweet the dried and shrivelled hearts of the impersonalists sages, Vraja's prince, the Supreme Personality of Godhead, whose appearance brings auspiciousness to the world, manifested His Gokula, Mathurā and Dvārakā pastimes, which are more wonderful than the blkiss of impersonal Brahman, and the hearing and chanting of which eclipses the value of materialistic goals of life.

Text 123

bhagavaty uttama-śloke
bhavatībhir anuttamā
bhaktiḥ pravartitā diṣṭyā
munīnām api durlabhā

bhagavati—unto the Supreme Lord; *uttama-sloke*—who is glorified in excellent verses; *bhavatibhiḥ*—by your good selves; *anuttama*—unsurpassed; *bhaktiḥ*—devotion; *pravartita*—has been engaged in; *diṣṭya*—by your good fortune; *muninam*—for great sages; *api*—even; *durlabha*—hard to achieve.

Uddhava said to the gopīs (Śrīmad-Bhāgavatam 10. 47.25): Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yoga practice. "*"

Text 124

*ity uddhavokta-diṣā sakala-rasa-parāvara-para-varti-golokādy-apara-nāmani śrī-
vr̄ndāvana-dhāmani nikāma-niratiṣyānanda-bhūmani mūrtimad-ānanda-śaktibhiḥ
santata-santanyamāna-mānasa-rāga-para-bhaga-bhagadheyabhir abhīra-bhīrubhiḥ
pravartitam tādr̄ṣam eva prema-tattvaṁ tadānīm tatraiva sthitam samprati
sampratipādyamāna-tad-āsvāda-svādara-gr̄hīta-samucita-vigrahasya tava*

*saubhagavato bhagavato niravadhi tad eva madhuratara-rasa-rahasya-pīyūṣa-juṣām
ahita-gandusām ācamato 'ṅguli-vivara-vilagita iva tat-kaṇaḥ kva nāmāsmābhir apy
ācamyante.*

iti—thus quoting; *uddhava*—by Śrī Uddhava; *ukta*—spoken; *disa*—by the example; *sakala*—of all; *rasa*—various ecstatic sentiments of personal relationships with the Supreme Lord; *para-avara*—of that expansive ocean; *para*—on the far shore; *vartini*—which is situated; *goloka-ādi*—Goloka and so on; *apara-namani*—known by countless names; *śrī-vrṇdavana-dhamani*—in the Lord's abode Vrṇdavana; *nikama*—of (the fulfillment of) desires; *niratisaya*—the topmost; *bhumani*—land; *mūrti-mat*—personified; *ānanda*—of spiritual pleasure; *saktibhiḥ*—by the potencies (the cowherd girls of Vrṇdavana); *santata*—constantly; *santanyamana*—being exhibited; *manasa*—of the minds; *raga*—of longing; *para-bhagam*—the corrolary sentiments (anuraga); *bhagadheyabhiḥ*—who are endowed with; *abhira*—of the cowherd community; *bhirubhiḥ*—by the modest women; *pravartitam*—established; *tādṛśam*—such; *eva*—even; *prema*—of unalloyed love of God; *tattvam*—the fact; *tadanim*—at that time (during the appearance of Lord Kṛṣṇa five thousand years ago); *tatra*—there (at Vrṇdavana); *eva*—indeed; *sthitam*—present (that prema); *samprati*—and now; *sampratipadyamana*—being assumed (by the Lord); *tat*—of that prema; *asvada*—the tasting; *su-adara*—in high regard; *grhīta*—for holding; *samucita*—whihc is suitable; *vigrahasya*—of that body; *tava*—of yours (Lord Caitanya); *saubhagavataḥ*—of the supremely opulent; *bhagavataḥ*—Supreme Lord; *niravadhi*—incenssantly; *tat eva*—that same; *madhura-tara*—most sweet; *rasa*—of transcendental dealings; *rahasya*—of the mystery; *piyusa*—of the intoxicating beverage; *yusam*—like a soup; *ahita*—held; *gandusam*—in Your cupped hands; *acamataḥ*—of You who are sipping; *anguli*—of the fingers; *vivara*—in the spaces inbetween; *vilagitaḥ*—which have dripped; *iva*—as it were; *tat*—of that nectar; *kaṇaḥ*—some drops; *kva*—whereas; *nama*—indeed; *asmabhiḥ*—by us; *api*—only; *acamyante*—are being sipped.

How will we sip the drops that fall between Your fingers as You, the wonderful Supreme Personality of Godhead in a form meant to taste nectar, now sip with cupped hands the secret, sweet nectar of love the gopīs, Your supremely fortunate personified pleasure potencies, their hearts filled with eternal ever-increasing attachment for You, felt in Vrṇdāvana-dhāma, the land of limitless transcendental bliss situated on the far shore of the nectar ocean of all rasa and known by many names beginning with the name Gokula?

Text 125

bhagavān:

*śrīvāsa smarasi viṇiryatas tavāsūn
arautsam yad iha cāpeta-pāṭavena*

śrīvāsaḥ: (smṛtim abhinīya)

*ām vedmi prabhu-vara mocito 'smi mṛtyoḥ
kenāpi prasabham iti smṛtir mamāste*

śrīvasa—my dear Śrīvāsa; *smarasi*—do you remember; *viniryataḥ*—when passing out; *vasun*—your life airs; *arautam*—I checked them; *yat*—that (I did this); *iha*—in this life (of yours); *capeta*—with a slap of my hand; *patavena*—expert; *smṛtim*—the act of remembering; *abhiniya*—acting out; *am*—ah, yes; *vedmi*—I remember now; *prabhu*—of masters; *vara*—O best; *mocitaḥ-asmi*—I was saved; *mṛtyoḥ*—from death; *kena api*—by someone; *prasabham*—unexpectedly; *iti*—thus; *smṛtiḥ*—the memory; *mama*—my; *aste*—there is.

Bhagavān: Śrīvāsa, do you remember how with My hand I once forcibly stopped your life breath from leaving your body?

Śrīvāsa: (remembers) Yes. I remember, O Lord, how You saved me from death.

Text 126

(*sarve vismayam natayanti*)

bhagavān: śrīvāsa, āmulam kathaya, sarve śṛṇvantu.

sarve—everyone; *vismayam*—surprise; *natayanti*—they display; *śrīvasa*—Śrīvāsa; *amulam*—completely; *kathaya*—please describe this; *sarve*—all of you; *śṛṇvantu*—should listen.

(Everyone is filled with wonder.)

Bhagavān: Tell everything from the beginning. Everyone hear.

Text 127

*śrīvāsaḥ: bhagavatā avirbhāvāt pūrvam āsaiśavam āṣoḍaśa-varṣam ayam jantur
ati-danturatayā dvija-gurv-ādiṣu mantumattayā mattayā mano-vṛtty āvṛttyāgacchad-
āsānti-dasāntima-kaṣṭha-kaṣṭhāyamāna-hṛdayo 'dayo vṛtha-kalaha-lahari-
kukathādibhir mada-medura-duravasthita-dhīḥ svapne 'pi na śruta-kīrtita-bhagavad-
guṇaḥ kadācid acita-pūrva-sukṛta-sukṛta-vaśān nidrā-vidrāvitāyām samjñāyām
kenāpi karuṇātmanā svapne samupaḍiṣṭa iva jāto 'smi.*

bhagavataḥ—of the Lord (Caitanya Mahaprabhu); *avirbhavat*—to the appearance; *pūrvam*—previously; *a-saiśavam*—from very infancy; *a-sodaśa-
varṣam*—up to the age of sixteen; *ayam*—this; *jantuḥ*—creature (referring to himself); *ati*—excessive; *danturataya*—because of harshness; *dvija*—to the brahmanas; *guru*—my spiritual master; *ādiṣu*—and others; *mantu-mattaya*—because of being offensive; *manah-vṛtti*—of my mental activities; *āvṛtya*—because of the course; *agacchat*—having come to; *asanti*—of lack of any peace; *dasa*—the condition; *antima*—the most extreme; *kaṣṭha*—stage; *kaṣṭhāyamāna*—thus turning to wood; *hṛdayaḥ*—my heart; *adayaḥ*—devoid of mercy; *vṛtha*—useless; *kalaha*—of

arguments; *lahari*—by the waves; *ku-katha*—by misguided conversations; *ādibhiḥ*—and so on; *mada*—with false pride; *medura*—puffed-up; *duravasthita*—unfortunately situated; *dhiḥ*—my intelligence; *svapne*—in sleep; *api*—even; *na*—never; *śruta*—having heard; *kṛtita*—or chanted; *bhagavat-guṇaḥ*—the transcendental qualities of the Lord; *kadacit*—but on one occasion; *acita*—accumulated; *purva*—in the past; *su-kṛta*—performed auspiciously; *su-kṛta*—of some activities; *vasat*—as the reaction; *nidra*—by sleep; *vidravatayam*—which has been overcome; *samjñāyam*—within my consciousness; *kena api*—by someone; *karuna-atmana*—merciful; *svapne*—in my dreams; *samupādistaḥ*—addressed; *iva*—as it were; *jataḥ asmi*—I was.

Śrīvāsa: Before the Lord came, from childhood up to sixteen years, this person, wild, merciless, offensive to guru and brāhmaṇas, his restless heart hard as wood, and his proud mind splashed by the waves of contentious useless theories, even in dream never heard or chanted the Lord's glories. Then, because of some unknown previous pious act, a kind-hearted person said to me in a dream:

Text 128

yathāare brāhmaṇa-bruvā, bruvantu ke tvam upadeśa-vācam vā cañala-hṛdaya, tathāpi brumahe varṣam ekam te 'taḥ param paramāyur ataḥ param vṛthāyuh-kṣepam mā karṣīr iti.

yathā—as follows; *are*—O you; *brahmana-bruva*—who are a brahmana in name only; *bruvantu*—is able to speak; *ke*—who; *tvam*—to you; *upadesa*—of good advice; *vacam*—words; *va*—even; *cañala-hṛdaya*—O you whose heart is so unsteady; *tathā api*—nevertheless; *brumahe*—I am telling you; *varṣam*—a year; *ekam*—(only) one; *te*—for you; *ataḥ param*—further; *parama-ayuh*—the limit of your lifespan; *ataḥ param*—henceforth; *vṛtha*—in vain; *ayuh*—your allotted time to live; *kṣepam mā karsīḥ*—please do no waste; *iti*—speaking thus.

"O brāhmaṇa in name only, O restless-hearted one, who can give you advice? Still, I tell you: You have only one year of life ahead. Don't throw it away."

Text 129

vibhātāyām vibhāvāryām varyām tam upadeśa-vācam anusmarann alpāyuskatayā vimanasko viratākhila-capalas tad-dinam upoṣitaḥ poṣitas tenaivopadeśāpadeśāmṛtena puruṣa-niḥśreyasam kim iti nirṇetum vidhivān nārādīya-purāṇa-padyam idaṁ upalabdhavān asmi. yathā,

vibhatayam—at dawn; *vibhavaryam*—(which I has received) during the night; *varyam*—excellent; *tam*—that; *upadesa-vacam*—warning; *anusmaran*—remembering; *alpa-ayuskataya*—on account of my short time to live; *vimanaskaḥ*—disheartened; *virata*—becoming detached; *akhila*—from all; *capalaḥ*—of my

nonsense; *tat-dinam*—on that day; *upositaḥ*—fasting; *positaḥ*—inspired; *tena*—by that; *eva*—indeed; *upadesa*—of the instruction; *apadesa*—by the indication; *amṛtena*—(which was actually) nectar; *which would lead to immortality for me*; *puruṣam*—for a human being; *nihsreyasam*—the highest good; *iti*—thus; *nirnetum*—(being inspired) to ascertain; *vidhi-vat*—according to the prescription of bona fide authorities; *narādiya-purāṇa*—of the Brhan-narādiya-Purāṇa; *padyam*—the verse; *idam*—this; *upalabdhavān asmi*—I encountered; *yathā*—as follows.

Awakening at dawn, remembering the good advice, unhappy at heart that my life would be so short, giving up all my misdeeds, fasting on that day, encouraged by the nectar of that advice, and determined to understand what is the best goal of life, in the Nārada Purāṇa I found this verse:

Text 130

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
iti.*

hareh nama—the holy name of the Lord Hari; *hareh nama*—the holy name of the Lord Hari; *hareh nama*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—means; *anyathā*—other; *iti*—thus quoting.

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."*

Text 131

tad anu danuja-damanopadeśam iva tan manvāno 'nvanodita-sakala-karma hari-nāma-mātra-śaraṇaḥ śaraṇam api vismṛtavān asmi.

tat anu—after that; *danuja-damana*—of Lord Kṛṣṇa, the subduer of the demoniac sons of Danu; *upadesam*—the direct instruction; *iva*—as if; *tat*—that verse; *manvanah*—considering; *anvanodita*—having completely rejected; *sakala*—all; *karma*—my fruitive engagements; *hari-nama*—the holy name of the Lord; *matra*—only; *saraṇaḥ*—shelter; *saraṇam*—the mundane shelter of home and society; *api*—indeed; *vismṛtavān asmi*—I forgot about.

Considering this a message from Lord Kṛṣṇa, the crusher of demons, I gave

up all materialism and, forgetting even my own home, took shelter of Lord Hari's name alone.

Text 132

sarvair evopahasyamāno 'pi praśānta-manā manāg api nānya-vṛttis tad eva mṛtyu-dinam anusandadhāno dadhāno hṛdi viśādam māsān gaṇayann uparate varṣe pratyupasanne ca mṛtyu-divase 'vaśeṣāyur aham śrī-bhagavatādhyāpana-kartur devānanda-panḍitasyālayam tac-chuśrūṣayāgataḥ.

sarvaiḥ—by everyone; *eva*—even; *upahasyamaṇaḥ*—being laughed at; *api*—although; *praśānta*—indifferent; *manāḥ*—my mind; *manak api*—even a little; *na*—not; *anya*—any other; *vṛttiḥ*—business; *tad eva*—that very; *mṛtyu*—of my death; *dinam*—the day; *anusandadhanaḥ*—awaiting; *dadhanaḥ*—assuming; *hṛdi*—within my heart; *viśadam*—despair; *masān*—the months; *gaṇayan*—counting; *uparate*—when it was finished; *varṣe*—the year; *pratyupasanne*—having approached; *ca*—and; *mṛtyu-divase*—the very day of my death; *avaśesa*—what little remaining; *ayuh*—span of life; *aham*—I; *śrī-bhagavata*—of Śrīmad-Bhagavatam; *adhyāpana-kartuḥ*—of the professional reciter; *devānanda-panḍitasya*—Śrī Devānanda Pandita; *alayam*—to the home; *tac*—that (Bhagavatam); *śuśrūṣaya*—with the desire to hear; *agataḥ*—I went.

Peaceful at heart although everyone laughed at me, not doing anything else (but only chanting Lord Hari's name), waiting with sadness in my heart for the day of my death, and counting the months, when the year was over and the day of my death had come, with a desire to hear from him, I went the home of Devānanda Paṇḍita, a teacher of Śrīmad-Bhāgavatam.

Text 133

prahrāda-carita-śravaṇa-kāle tam eva samāyām āsādyā sadyamāna-jñāno mṛtyu-vaśam gataḥ, patito 'smi tad-bhavanālındato 'ṅgana-talam, tad anu kenāpi mṛtyu-mukhān mocitam citam ca punar āyusetyātmānaṁ manyamāno vivaśa iva punar utthitavān asmi. tasminn eva samaye sarva eva mām utthāpya grham aninyuḥ.

prahrada—of Prahlada Maharaja; *carita*—the story; *śravaṇa*—hearing; *kale*—at the time of; *tam eva*—that very; *samayam*—moment; *āsadya*—reaching; *sadyamana*—becoming debilitated; *jñānaḥ*—my awareness; *mṛtyu-vaśam*—under the grips of death; *gataḥ*—become; *patitaḥ asmi*—I fell; *tad-bhavana*—of that residence; *alındataḥ*—from the balcony; *āṅgana*—of the courtyard; *talam*—onto the ground; *tad anu*—then; *kena api*—by some person; *mṛtyu-mukhat*—from the jaws of death; *mocitam*—saved; *citam*—endowed; *ca*—and; *punaḥ*—once more; *ayusa*—with life; *iti*—thus; *atmanam manyamanaḥ*—considering myself; *vivaśaḥ*—with no control over myself; *iva*—as it were; *punaḥ*—again; *utthitavān asmi*—stood up; *tasminn*—at that; *samaye*—time; *sarve*—everyone; *eva*—indeed; *mām*—

me; *utthapya*—rasing up; *grham*—to my home; *aninyuh*—they led me.

While listening to the story of Prahlāda Mahārāja, the moment arrived. I became unconscious and, under the spell of death, I fell from a balcony to the courtyard below. Then someone rescued me from the mouth of death. Understanding that I was still alive, I was overcome. Again I stood. Helping me stand, everyone brought me to my home.

Text 134

bhagavān: nisam samaya sa mayā svapno darśitaḥ pragata-jīvito 'vito 'pi punar-jīvita-dānena.
(*sarve vismayam natayanti*)

nisam—of night; *samaya*—in the midst; *sah*—that; *maya*—by Me; *svapnaḥ*—the dream; *darśitaḥ*—was shown; *pragata-jīvitaḥ*—(you) who life was virtually gone; *avitaḥ*—was protected (by Me); *api*—also; *punah-jīvita*—of new life; *danena*—with the gift; *sarve*—all; *vismayam*—surprise; *natayanti*—exhibit the symptoms of.

bhagavān: It was I that appeared to you in a dream. It was I that gave back your life when it was ended.
(Everyone is filled with wonder.)

Text 135

bhagavān:

sparśa-maṇeḥ sparśa-vaśāt
kanakī-bhāvaṁ prayātam iva lauham
tava tu tad eva śarīram
nārada-śakti-praveśato 'nyad iva

sparsa-manaḥ—of the magic cintamani, "touchstone"; *sparsa-vasat*—by the touch; *kanaki-bhavam*—as gold; *prayatam*—become; *lauham*—iron; *tava*—your; *tu*—likewise; *tat eva*—that same; *sariram*—body; *narada*—of Śrīla Narada Muni; *sakti*—by the potency; *pravesataḥ*—entered; *anyat*—another (body); *iva*—as if.

As iron becomes gold by a sparśamaṇi jewel's touch, so your body became like another body by Nārada-śakti's entrance.

Text 136

advaitaḥ: evaṁ tat, anyathā na mṛtaḥ punar jīvati. kintu bhagavan, sarva evaite

tava sahaja-svabhāva-bhāva-sahacarās tathāpi mad-bhajanena janena śarīrāntaram iva labhyata iti śikṣayā 'kṣayānandena bhagavatedam adhyāvasitam. vastutaḥ stuta-mahimāyaṁ tava bhakti-śrī-vāsaḥ śrīvāsaḥ.

bhagavān: advaita, satyam etat.

evam—so; etat—it is; anyathā—otherwise; na—not; mṛtaḥ—a dead person; punaḥ—again; jīvati—could live; kintu—but; bhagavan—O Lord; sarve—all; eva—even; ete—these; tava—Your; sahaja-svabhava—automatically by their very natures; bhava—in your ecstatic moods; sahacaraḥ—they render valuable assistance; tathā api—nonetheless; mad-bhajanena—by worship of Me (Lord Kṛṣṇa is being quoted); janena—by a person; sarira-antaram—another body; iva—as it were; labhyata—is obtained; iti—thus quoting; sikṣaya—with that instruction; akṣaya-ānandena—whose enjoyment of bliss never diminishes; bhagavata—by the Supreme Lord; idam—this; adhyavasitam—has been ascertained; vastutaḥ—in truth; stuta-mahima—most praiseworthy; ayam—this person; tava—Your; bhakti-śrī—of the devotional service personified as a goddess of fortune; vasaḥ—who is the place of residence; śrīvāsaḥ—Śrīvāsa Thakura; advaita—My dear Advaita; satyam—true; etat—this is.

Advaita: It is so. Otherwise a dead man cannot live again. Lord, everyone here loves You and is Your servant. This proves the eternally blissful Lord's teaching: "A person who worships Me attains a new body." Śrīvāsa is glorious. He is the home (vāsa) of the glory (śrī) of love for You.

Bhagavān: Advaita, that is the truth.

Text 137

advaitaḥ: bhagavan, murāri-mukundādayo 'py ete tava dāsya-bhāva-bhāva-dātāro dātāro nayanānandasya.

*bhagavān: advaita, antar anayor anayo mahān asti.
(ubhau saśaṅkaṁ vepate pātena kulīśasyeva)*

bhagavan—My Lord; murari—Śrī Murari Gupta; mukunda—Mukunda Datta; adayaḥ—and the others; api—also; ete—these; tava—toward You; dasya-bhava—the attitude of servitude; bhava—of that ecstasy of love of God; dataraḥ—(they are) the bestowers; dataraḥ—(and also) the bestowers; nayana—for the eyes; ānandasya—of pleasure; advaita—Advaita; antaḥ—within; anayoḥ—those who (Murari and Mukunda); anayaḥ—some improper mentality; mahan—great; asti—there is; ubhau—the two, Murari and Mukunda; sa-asankam—with fear; vepate—shake; patena—with the striking; kulīśasya—of a thunderbolt; iva—as if.

Advaita: Lord, Murāri, Mukunda, and these other devotees transform others into Your loving servants. The give pleasure to the eyes.

Bhagavān: Advaita, there is a great fault in both of them.
(They both tremble in fear as if struck by a thunderbolt.)

Text 138

advaitaḥ: deva, ko 'sau.

*bhagavān: murārer manasi na sidhyati bhakti-raso rasona-dauragandhyam iva
visāri-kāṭavam adhyātma-bhāvanāvanāgraha-grahilatvam evāsti, yat ayam adyapy
anukṣaṇa-kṣaṇa eva vaśiṣṭha-viṣaye.*

deva—My Lord; *kaḥ*—what; *asau*—is that; *murareḥ*—of Murari; *manasi*—in the mind; *na sidhyati*—is not manifested; *bhakti-rasaḥ*—the taste of pure loving service to the Supreme Lord; *rasona*—of an onion; *dauragandhyam*—the foul odor; *iva*—which is like; *visāri*—being exuded; *katavam*—pungency; *adhyātma-bhavana*—of the atheistic, impersonal Adhyātma philosophy; *avana*—in maintaining interest; *agraha*—by overeagerness; *grahilatvam*—being possessed; *eva*—indeed; *asti*—there is; *yat*—since; *ayam*—this (Murari); *adya api*—even now; *anu kṣana*—at every moment; *kṣanaḥ*—his spare time; *eva*—indeed; *vasistha*—of the Yoga-vasistha unauthorized version of the Ramayana; *visaya*—(is spent) in the topics.

Advaita: Lord, what is it?

Bhagavān: The nectar of devotional service is not perfectly situated in Murāri's heart. His heart is filled with the bitter adhyātma-yoga philosophy, putrid as onions. Even today he spend a long time studying the Vaśiṣṭha Yoga-śāstra.

Text 139

advaitaḥ: kim aparāddham adhyātma-yogena.

bhagavān: tvayā katham idam ucyate.

kim—what; *aparaddham*—offence is committed; *adhyātma-yogena*—by this adhyātma-yoga philosophy; *tvaya*—by You; *katham*—why; *idam*—this (question); *ucyate*—is stated.

Advaita: What is the fault in adhyātma-yoga?

Bhagavān: How can You speak these words?

Text 140

*yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīdato 'mṛtāmbhodhau*

kim kṣudraiḥ khatakodakaiḥ

yasya—of whom; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *harau*—Lord Hari; *nihsreyasa-isvara*—the controller of the supreme perfection of life, or supreme liberation; *vikridataḥ*—swimming or playing; *amṛta-ambhodhau*—in the ocean of nectar; *kim*—what is the use; *kṣudraiḥ*—with small; *khataka-udakaiḥ*—ditches of water.

"A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what is the use of the water in small ditches?"*

Note: This verse is quoted from Śrīmad-Bhāgavatam (6.12.22).

Text 141

advaitaḥ: mukundena kim aparāddham.

bhagavān: anena nirucyate rucyate hi bhagavataś catur-bhuja-rūpa eva, tad evopāśyam.

mukundena—by Mukunda; *kim*—what; *aparaddham*—offense has been committed; *anena*—by him; *nirucyate*—is declared; *is most pleasing*; *hi*—certainly; *bhagavataḥ*—of the *catur-bhuja-rūpaḥ*—the four handed form; *eva*—indeed; *tat*—that; *eva*—indeed; *upaśyam*—is to be worshiped.

Advaita: What is Mukunda's offense?

Bhagavān: As he himself admits, he is attracted to the Lord's four-armed form. That is his object of worship.

Text 142

advaitaḥ: kim idam matam amatam aho.

bhagavān: aicchikam hi bhagavataś catur-bhujatvam, svabhāvikam hi dvi bhujatvam eva. tathā hi, "narākṛti param brahma", "gūḍham param brahma manuṣya-liṅgam", "paramātmā narākṛtiḥ" iti, narākṛtitvam dvi-bhujatvam eva.

kim—whether; *idam*—this; *matam*—opinion; *amatam*—is not approved; *aho*—ah; *aicchikam*—performed as a special pastime, according to the Lord's own desire; *hi*—after all; *bhagavataḥ*—of the Lord; *catur-bhujatvam*—having four arms; *svabhāvikam*—innate; *hi*—on the other hand; *dvi-bhujatvam*—His having two arms; *eva*—indeed; *tathā hi*—since; *nara*—of a human; *akṛti*—assuming the appearance; *param brahma*—is the Supreme Absolute Truth; *gūḍham*—confidentially; *param-brahma*—the Supreme Brahman; *manuṣya-liṅgam*—is in human-like form; *parama-atma*—the Supreme Soul; *nara-akṛtitatvam*—(by) His having a human form; *dvi-bhujatvam*—(is meant) His being two-handed; *eva*—certainly.

Advaita: Is that wrong?

Bhagavān: If the Supreme Lord likes He can assume a four-armed form, but His original form has two arms. The scriptures say "narākṛti param brahma" (The original form of the Supreme Personality of Godhead is like that of a human being.) The scriptures again say: "gūḍham param brahma manuṣya-liṅgam" (The confidential, original form of the Supreme Personality of Godhead is like the form of a human being.) The scriptures again say: "paramātmā narākṛtiḥ" (The Supreme Lord's original form resembles that of a human being.) Therefore the original form of the Supreme Personality of Godhead has two arms, like the form of a human being.

Text 143

advaitaḥ: "svayam evātmanātmānam vettha tvam puruṣottama" tadajñāpayantu nija-rūpa-tattvam iti.

bhagavān: (sāngraham) tat te darśayitavyam.

svayam—personally; *eva*—indeed; *atmana*—by Yourself; *atmanam*—Yourself; *vettha*—do know; *tvam*—You; *puruṣa-uttama*—O Supreme Person; *tada*—thus; *ajñāpayantu*—(your good self) may make known; *nija*—Your own; *rūpa*—of the different forms; *tattvam*—the actual facts; *iti*—thus (is the purport of the Gita verse which was quoted); *sa-anugraham*—mercifully; *tat*—that; *te*—unto You; *darśayitavyam*—should be revealed by Me.

Advaita: In Bhagavad-gītā, Arjuna says: "You alone know Yourself by Your own potencies, O Supreme Person."* Therefore please explain the truth of Your personal form.

Bhagavān: (with kindness) It will be seen.

Text 144

advaitaḥ: anugṛhīto 'smi, kintu bhagavann anayoḥ prasīda evaitau kṛta-mano-'ruṣā paruṣāparādhenā.

anugṛhītaḥ asmi—You are merciful to Me; *kintu*—but; *bhagavan*—O Lord; *anayoḥ*—upon them (Murari and Mukunda); *prasīda*—please be gracious; *eva*—indeed; *etau*—they; *kṛta-manah-rusa*—are suffering great pain in their hearts; *parusa*—which are severe; *aparādhenā*—on account of their offenses.

Advaita: You are kind to Me. Lord, please be kind to them. A terrible offense had stolen their intelligence.

Text 145

*durvāsanā-viṣa-viśāda-hare susīma-
cchāyākare puru-kṛpā-makaranda-varṣe
ambhoja-gaṅjana-kṛtī caraṇātapatre
mūrdhny etavoḥ kuru vidheti tathā prasādam*

durvasana—of their evil mentality; *visa*—(caused by) the poison; *hare*—O Lord who takes this away; *su-sima*—cool, pleasant; *chaya*—of shade; *akare*—the source; *puru*—great; *kṛpa*—of Your mercy; *makaranda*—of the honey; *varṣe*—(which two feet of Yours produce) the rain; *ambhoja*—to the lotus; *ganjana*—contempt; *kṛtī*—which express; *carana*—Your feet; *atapatre*—which are like an umbrella; *murdhni*—upon the heads; *etavoḥ*—of these two (Murari and Mukunda); *kuru*—please place; *vidhehi*—please bestow; *tathā*—in this way; *prasadam*—Your favor.

PLEASE be kind to these two and place on their heads Your two parasol-feet, which create a pleasant cool shade, mock the lotus, remove the poison of material desires, and shower the nectar of great mercy.

Text 146

bhagavān: (tathā kṛtvā)

*nāyaṁ sukhāpo bhagavan
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhakti-matām iha*

tathā—so; *kṛtvā*—doing; *na*—not; *ayam*—this; *sukha-apah*—very easily obtainable, or an object of happiness; *bhagavan*—the Supreme Personality of Godhead; *dehinam*—of persons in the bodily concept of life, especially the karmis; *gopika-sutaḥ*—Kṛṣṇa, the son of Yasoda (Kṛṣṇa as the son of Vasudeva is called Vasudeva, and as the son of mother Yasoda He is known as Kṛṣṇa); *jñāninam ca*—and of the jñānis, who try to be free from material contamination; *atma-bhūtanam*—of self-sufficient yogis; *yathā*—as; *bhakti-matam*—of the devotees; *iha*—in this world.

Bhagavān: (As He does that, He says) "The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Note: This verse is quoted from Śrīmad-Bhāgavatam (10.9.22).

Text 147

(*iti paṭhitvā sānukampam*) *nātaḥ param vijatīya-vāsanā-sanāthau bhavatām.*

iti paṭhitvā—having thus recited; *sa-anukampam*—He speaks further, with compassion; *na*—do not; *ataḥ param*—henceforth; *vijatīya*—heretical; *vasana*—of ideas; *sa-nathau*—under the control; *bhavatām*—you two be.

(with kindness) From now on do not be servants of these heresies.

Text 148

ubhau: (daṇḍavat pativā)

*aham hare tava padaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇam te
grṇīta vāk karma karotu kāyaḥ*

iti paṭhataḥ.

ubhau—both (Murari and Mukunda); *dandavat*—like rods; *pativā*—falling to offer respect; *aham*—I; *hare*—O my Lord; *tava*—of Your Lordship; *pada-ekamula*—whose only shelter is the lotus feet; *dasa-anudasah*—the servant of Your servant; *bhavitāsmi*—shall I become; *bhūyaḥ*—again; *manaḥ*—my mind; *smareta*—may remember; *asu-pateḥ*—of the Lord of my life; *gunam*—the attributes; *te*—of Your Lordship; *grṇīta*—may chant; *vāk*—my words; *karma*—activities of service to You; *karotu*—may perform; *kāyaḥ*—my body; *iti*—thus; *paṭhataḥ*—they chant.

Both of Them: (falling down as sticks)

"O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?"*

Note: This verse is quoted from Śrīmad-Bhāgavatam (6.11.24).

Text 149

Bhagavān: tathāstu.

tathā astu—so be it.

Bhagavān: So be it.

Text 150

śuklāmbaraḥ: (sa-dainyam) deva,

*taptāni bhūrīṇi tapāmsi nātha
bahūni tīrthāni ca sevītāni
tathāpi ceto na hi me prasannaṁ
kṛpā-kaṭākṣaṁ kuru me prasīda*

sa-dainyam—with humility; *deva*—O Lord; *taptani*—suffered; *bhurini*—many; *tapamsi*—austerities; *natha*—O master; *bahuni*—many; *tirthani*—holy places of pilgrimage; *ca*—and; *sevitani*—resorted to; *tathā api*—nonetheless; *cetaḥ*—heart; *na*—is not; *hi*—indeed; *me*—my; *prasannaṁ*—satisfied; *kṛpa*—of mercy; *kata-akṣam*—Your sidelong glance; *kuru*—please do; *me*—to me; *prasīda*—please grant your favor.

Śuklāmbara: (with humility) Lord, I have performed many severe austerities and visited many holy places. Still my heart is not satisfied. Please be kind. Please give me Your glance of mercy.

Text 151

*(iti paṭhitvā niḥsādhvasaṁ sādharma-saṅkocena tat-pāda-padmayoḥ śiro nidadhāti)
śrīvāsa: (ālokyā janāntikam) gadādhara, paśya paśya.*

iti—thus; *paṭhitvā*—reciting; *nihsadhvasam*—without shame; *sa-adhva-sankosa*—crouching down upon the ground; *tat*—of Lord Caitanya; *pada-padmayoḥ*—on the lotus feet; *siraḥ*—his head; *nidadhati*—he places; *alokya*—watching this; *jana-antikam*—he speaks aside (to Śrī Gadadhara Pandita); *gadadhara*—Gadadhara; *paśya paśya*—look, look.

(Without fear or shame he places his head on Lord Caitanya's feet.)
Śrīvāsa: (Looking, he says to Gadādhara) Gadādhara! Look! Look!

Text 152

*kaṭhīnatara-tapasyojjṛmbha-dambha-pralambhād
asani-sani-kaṭhoraṁ cittam asya dvijasya*

*sapadi bhagavad-anṅhri-sparśanād eva bhūtvā drutam iva nayanābhyām romabhiḥ
cojjihite*

kathina-tara—very harsh; *tapaśya*—by austerities; *ujjrbha*—expanded;
dambha—of pride; *pralambhat*—by the deceitful attitude; *asani*—like lightning;
sani—or the cruel planet Saturn; *kathoram*—hard; *cittam*—the heart; *asya*—of this;
dvijasya—brahmana; *sapādi*—but suddenly; *bhagavat*—of the Supreme Lord;
anṅhri—the feet; *drutam*—liquified; *iva*—as it were; *nayanabhyam*—from out of his
eyes; *romabhiḥ*—in the form of hair standing on end; *ca*—also; *ujjihite*—it (his
heart) is rising upwards.

This brāhmaṇa's heart which pride of very hard austerities had made hard as
a thunderbolt, is now, by the touch of the Lord's feet, suddenly melting, making
tears flow from his eyes and the hairs of his body stand erect in ecstasy.

Text 153

*tad adhunāsmiṁ putra-dhiyā kīrtanānandena saha viharamāṇā vyaṁ mat-tanayo
'nannopacityāmbhir evonmādito dito 'py asya vyavahāra-mārga iti bahuśo
nirbhartsitaḥ smaḥ śacī-devyā.*

tat—so; *adhunā*—today; *asmiṁ*—for Him; *putra-dhiya*—on account of her
affection of thinking Him her son; *kīrtana-ānandena*—the bliss of chanting the
Lord's names; *saha*—with; *viharamaṇaḥ*—who are taking pleasure; *vyaṁ*—we;
mat-tanayaḥ—(Sacidevi is being quoted) my son; *anaya*—misfortune; *upacityā*—
gathering for Himself; *ambhiḥ*—by these men; *eva*—indeed; *unmāditaḥ*—
maddened; *ditaḥ*—having given up; *api*—and; *asya*—His; *vyavahāra*—of mundane
duties; *margaḥ*—the path; *iti*—speaking thus; *bahusaḥ*—a great deal; *nirbharsitaḥ-
smaḥ*—we have been reprimended; *sacī-devyā*—by mother Sacidevi.

Thinking Him her own son, Śacī-devī scolded us, saying “The ecstasy of your
kīrtanas has driven my son mad and made him abandon the path of duty in this
world.”

Text 154

*yady asāv adhunā dhunānam ātmaja-dhiyām ātmajam ātma-jānandāveśa-vivaśam
etaṁ paśyati syati tadāsmiṁ putra-bhāvaṁ bhāvaṁ heyatvena. tat katham idaṁ
sompatsyate.*

yadi—if; *asau*—she; *adhunā*—now; *dhunanam*—shaking off; *ātmaja-dhiyam*—
her feeling of His being her son; *ātma-jam*—her son; *ātma-ja*—which is born out of
His own self; *ānanda*—by the ecstasy; *aveśa*—because of being possessed;
vivaśam—who is beyond Himself; *etaṁ*—Him; *paśyati*—(if) she sees; *syati*—she
will discard; *tadā*—then; *asmiṁ*—for Him; *putra-bhavam*—as if He were her son;

bhavam—that sentiment; *heyatvena*—as best abandoned; *tat*—thus; *katham*—how; *idam*—this; *sampatsyate*—can be affected.

If she were to see Him now that He is overcome with ecstasy, she would no longer think He is her son. How can this be arranged?

Text 155

gadādharaḥ: ācāryas cet kathayanti.

advaitaḥ: kim tat.

śrīvāsaḥ: (karṇe) evam eva.

acaryaḥ—Advaita Acarya; *cet*—if; *kathayanti*—He speaks to her; *kim*—what; *tat*—is that (which I should say); *karṇe*—whispering something in His ear; *evam*—thus; *eva*—indeed.

Gadādhara: If Advaita Acārya speaks to her. . .

Advaita: What should I say?

Śrīvāsa: (in His ear)! In this way.

Text 156

advaitaḥ: sādhu sādhunānīyatām, kaḥ sambhramo bhramo 'sya apayatu.

sadhu—very well; *sa*—her; *adhunā*—now; *aniyatam*—should be brought; *kaḥ*—what; *sambhramaḥ*—confusion (need there be); *bhramaḥ*—this delusion; *asyaḥ*—of hers; *apayatu*—let it be removed.

Advaita: Good. Bring her. Why worry? Her illusion will go.

Text 157

śrīvāsaḥ: yathājñāpayasi, (iti niṣkrāmya tam ādāya punaḥ praviśya ca) svāminn ācārya, vicarya vijñāpaya jagat-mātaram etam rametām bhagavato 'tra kṛpā-prasāda.

yathā—however; *ajñāpayati*—You order; *iti*—thus speaking; *niskramya*—exiting; *tam*—her; *adaya*—bringing; *punaḥ*—again; *praviśya*—entering; *ca*—and; *svamin*—O master; *acarya*—Advaita Acarya; *vicarya*—giving careful consideration; *vijñāpaya*—please inform; *jagat*—of the universe; *mataram*—the mother; *etam*—her; *rametam*—may they make happy; *bhaga-vataḥ*—of the Lord; *atra*—here; *kṛpā*—the mercy; *prasadaḥ*—and satisfaction.

Śrīvāsa: As you order. (He exits and, bringing her, again enters.) Svāmī, Acārya, please carefully explain that the mother of the universe is now here to enjoy the Lord's happiness and mercy.

Text 158

advaitaḥ: (aṅjalim baddhvā) deva, devahūtiḥ kapilena kila jñāna-yoga-bhakti-yoga-yogataḥ kṛtārthī-kṛtā, smāpratam iyaṁ viśvambhara-jananī viśvambhara-jana-nīti-kalayā parivṛtā kevala-balamāna-premānandena kṛtārthī-kriyatām. (iti karāgryeṇāvalambya bhagavad-agrato 'vaiyagyato 'grya-toṣeṇa samupasarpayati.)

anjalim baddhva—folding His hands in supplication; *deva*—O Lord; *devahutiḥ*—mother Devahuti; *kapilena*—by Lord Kapila, her son; *kila*—certainly; *jñāna-yoga-bhakti-yoga*—knowledge of the process of jñāna-yoga and bhakti-yoga; *yogataḥ*—being; *kṛta-arthi*—all-successful; *kṛta*—she was made; *smāpratam*—at present; *iyam*—this; *viśvambhara*—of Lord Viśvambhara; *janani*—the mother; *iti*—thus; *viśvambhara-jana*—of the devotees of Lord Viśvambhara; *niti*—of the ways of behaving; *kalaya*—with the art; *parivṛta*—who is thoroughly endowed with (skill in); *kevala*—exclusively; *balamana*—being predominant; *prema*—of pure love; *ānandena*—with the ecstasy; *kṛta-arthi*—all-successful; *kriyatam*—may she made; *iti*—thus; *kara*—of His hands; *agryena*—with the front; *alambya*—supporting her; *bhagavat-agrataḥ*—to in front of the Lord; *avaiyagyataḥ*—calmly; *agrya*—with great; *toṣeṇa*—pleasure; *samupasarpayati*—He leads her up to Him.

Advaita: (folding His hands) Lord, Devahūti attained perfection by understanding jñāna-yoga and bhakti-yoga from Lord Kapila. O Viśvambhara, may Your mother, who is endowed with all the virtues of the great devotees, attain perfection by being filled with the bliss of kṛṣṇa-prema. (with great satisfaction He takes her by the hand and places her before the Lord.)

Text 159

śacī: (sa-camatkāra-vismayaṁ svānandāveśa-peśalam adbhutānayaṁ tanayaṁ vilokya jāta-tad-anukampā kampāyamāna-śarīra vag-devatāvatāra-pratibhā pratibhāsamāneva kincid apathit.)

sa—with; *camatkara*—surprise; *vismaya*—and bewilderment; *sva-ānanda*—in His private ecstasy; *avesa*—by being absorbed; *peśalam*—beautiful; *adbhuta*—strange; *nayam*—whose behaviour; *tanayam*—her son; *vilokya*—looking at; *jata*—arisen; *tat*—for Him; *anukampa*—feelings of compassion within her; *kampayamana*—trembling; *sarira*—whose body; *vak-devata*—of the goddess of speech, Sarasvati; *avatara*—the incarnation; *pratibha*—by whose great intelligence; *pratibhasamana*—appearing; *iva*—as if; *kincit*—something; *apathit*—she recited.

Śacī: (Seeing her wonderful son rapt in ecstasy, her body trembles with

compassion. Filled with wonder, she speaks as if she were goddess Sarasvatī.)

Text 160

*viśvaṁ yat etat sva-tanau niśānte
yathāvakāśaṁ puruṣaḥ paro bhavān
bibhārti so 'yaṁ mama garbho-go 'bhūd aho nṛ-lokasya viḍambanaṁ mahat*

visvam—the entire cosmic manifestation; *yat etat*—containing all moving and nonmoving creations; *sva-tanau*—within Your body; *nisa-ante*—at the time of devastation; *yathā-avakasam*—shelter in Your body without difficulty; *puruṣaḥ*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *bhavan*—Your Lordship; *bibharti*—keep; *saḥ*—that (Supreme Personality of Godhead); *ayam*—this form; *mama*—my; *garbha-gaḥ*—came within my womb; *abhūt*—it so happened; *aho*—alas; *nṛ-lokasya*—within this material world of living entities; *viḍambanam*—it is impossible to think of; *hi*—indeed; *tat*—that (kind of conception).

You, the Supreme divine person, within whose body the entire universe rests when there is cosmic devastation, rested in my womb. You only pretend to be an ordinary person in the world of men.

Text 161

(iti stuvati graha-grhīteva vihvalā balād eva tac-caraṇau jighṛkṣati)

iti—thus; *stuvati*—offering prayer; *graha*—by some spirit; *grhīta*—possessed; *iva*—as if; *vihvala*—overwhelmed with emotion; *balad*—forceably; *eva*—even; *tat*—His; *caraṇau*—feet; *jighṛkṣati*—she tries to smell.

(After praying in this way, overwhelmed, she tries to grasp His feet by force.)

Text 162

advaitaḥ: (nivarya sa-vismayam)

*kuta iyam asyāḥ sphūrtir
bhavati hi sahaḥ sa mātr-bhāvo 'yam
dehāntaram api bhajate
nirūpahiṭaḥ praktano bhāvaḥ*

nivarya—forbidding her; *sa-vismayam*—speaking with astonishment; *kutaḥ*—wherefrom; *iyam*—this; *asyaḥ*—of her; *sphurtiḥ*—manifestation; *bhavati*—it is;

sahajaḥ—innate; *saḥ*—the; *matr-bhavam*—sentiment of being (the Lord's) mother; *ayam*—this (of Devaki, the natural mother of Lord Kṛṣṇa, as now being reflected in Śrīmatī Sacidevi); *deha-antaram*—a different body; *api*—although; *bhajate*—she is accepting (Sacidevi is the incarnation of mother Devaki); *nirūpahitaḥ*—free from all perverted mundane conceptions; *praktanaḥ*—from her previous life; *bhavaḥ*—the ecstatic attitude.

Advaita: (stopping her, with surprise He says) From where has this spontaneous maternal love come? She must have been His mother in a previous life.

Text 163

bhagavān: devi, yadyapi jagaj-jananī tvam asi, tathāpi śrīvasādiṣu yo jātas te 'parādhas tad-uparame parameśvara-prasādas te bhāvi, bhā-vīci-nikara-paripanthī hi bhāgavatāparādhaḥ.

devi—O divine lady; *yadi api*—although; *jagat*—of the whole universe; *janani*—the mother; *tvam*—you; *asi*—are; *tathā api*—nevertheless; *śrīvasa-ādisu*—against Śrīvāsa and the; *yaḥ*—which; *jataḥ*—has arisen; *te*—your; *aparadhaḥ*—offense; *tat*—of that; *uparame*—upon the cessation; *parama-isvara*—of the Supreme Lord; *prasadaḥ*—the satisfaction; *te*—with you; *bhavi*—will be; *bha*—of sunlight (and by analogy, of the Lord's mercy); *vīci-nikara*—of the multitude of rays; *paripanthī*—the cause of blockage; *hi*—is indeed; *bhagavata*—towards pure devotees; *aparadhaḥ*—any offense.

Bhagavān: Goddess, although you are the mother of the universe, You have offended Śrīvāsa and the other devotees. Only when your offense is forgiven will the Supreme Lord be merciful to you. An offense to a devotee blocks the sunlight of the Lord's mercy.

Text 164

advaitaḥ: bhagavan, maivam,

*nāparādhyati jagaj-jananīyam
kvāpi yaj-jathara-bhūs tvam adhīśaḥ
hanta mātari bhavanti sutānām
mantavaḥ kila suteṣu na mātuḥ*

bhagavan—O Lord; *ma evam*—it is no so; *na aparadhyati*—cannot commit any offense; *jagat-janani*—the mother of the universe; *iyam*—this (Sacidevi); *kva api*—under any circumstance; *yat*—of whom; *jathara*—within the womb; *bhuḥ*—was conceived; *tvam*—You; *adhīśaḥ*—the Lord of everything; *hanta*—ah; *mātari*—upon the mother; *bhavanti*—there are; *sutanam*—of the sons; *mantavaḥ*—offenses; *kila*—certainly; *sutesu*—upon her sons; *matuḥ*—of the mother.

Advaita: Lord, it is not so. The mother of the universe, within whose womb You, the Supreme Lord, have taken birth, cannot commit offenses. Sons can commit offenses to their mother, but a mother can never commit offenses to her sons.

Text 165

(śrīvāsa sambodhya) hamho śrīvāsa,

yady apīśa-dhiṣaṇā tanaye 'bhūd devakasya duhitur na tathāpi
bhaktir idṛg ajanīṣṭa yad eṣā
putra-pad-yuga-jighṛkṣur ihāsīt

śrīvasam sambodhya—addressing Śrīvāsa; hamho śrīvasa—My dear Śrīvāsa; yadi api—although; isa-dhisana—knowledge of His being God; tanaye—applied to her son; abhūt—there was previously; devakasya duhituḥ—for the daughter of Devaka (mother Devaki); na—not; tathā api—but still; bhaktiḥ—devotion; idṛk—such as this (displayed here by Sacidevi); ajanista—was ever generated; yat—that; esa—this Sacidevi; putra—of her son; pat-yuga—the two feet; jighṛkṣuḥ—desirous of smelling; asit—she has become.

(calling Śrīvāsa) Śrīvāsa! Although Devakī knew that her son was the Supreme Personality of Godhead, her devotion was not like this. She wants to touch her son's feet.

Text 166

śrīvāsah: adhunā niḥsaṅkocāḥ smaḥ.

advaitaḥ: bho bhoh śrīvāsādayaḥ asya kevala-balamānaiśvaryāveśena mātaram
prati mātr-bhāvo 'pi nirasto mātr-mātr-bhāvo 'pi nirasto 'yam cet, tad yathāyam āveśo
nivartate, tathā studhvam.

sarve: svāminn evam eva. (ity advaitena samam tathā kurvanti) bho deva.

adhunā—now; nihsamkocāḥ—freed from anxiety; smaḥ—we are; bhoh bhoh—dear sirs; śrīvāsa-adayaḥ—Śrīvāsa and others; asya—His; kevala—exclusively; balamana—predominant; aishvarya—of supreme opulence; avesena—by His trance; mataram prati—toward His mother; matr-bhavaḥ—the considering as mother; api—also; nirastaḥ—stopped; matr—and of mother Sachi; matr-bhavaḥ—the considering herself as His mother; api—also; nirastaḥ—stopped; ayam—this (bhava); cet—as well; tat—therefore; yathā—so that; ayam—this; avesah—absorption in trance; nivartate—may be halted; tathā—thus; studhvam—you should all pray; sarve—all the devotees; svamin—O svami; evam eva—that is correct; iti—thus; advaitena samam—together with Advaita Prabhu; tathā—as suggested; kurvanti—they do; bhoh deva—dear Lord.

Śrīvāsa: Now we are relieved.

Advaita: O, O devotees headed by Śrīvāsa, this display of the Lord's power and opulence has crushed her maternal love. Let us pray this display may come to an end.

Everyone: Lord, so be it. (They, with Advaita, do that.)

Text 167

*śāsvatī bhagavato bhagavattā
nātha bodha-sukha-cinmayatā ca
hi tathāpi hi bibhārti yadā yad varṣma tat-prakṛtim eṣa dadhāti*

śāsvatī—eternal; *bhagavataḥ*—of the Lord; *bhagavatta*—His absolute supremacy as the Supreme God; *nātha*—O master; *bodha*— His complete awareness; *sukha*—complete happiness; *cit-mayata ca*—and His complete life as eternal spirit; *hi*—ah; *tathā api*—but still; *hi*—indeed; *bibhārti*—He bears; *yadā*—when; *yat*—whatever; *varṣma*—body; *tat*—of that (body); *prakṛtim*—the nature; *eṣaḥ*— this Lord; *dadhāti*—exhibits.

Everyone: Lord, Your opulence, eternity, knowledge, and bliss are all eternal. Still, You appear in different forms with different personal characteristics.

Text 168

*tad idānīm bhavanto 'vanto 'nukampām tathā kartum arhanti, yad āviskṛta-
bhaktāvatāratayā śaiśavam ārabhya mad-vidha-bhāgyānusāri-rūpam grhṇadbhir
vayam āmoditā ditākhila-tāpā bhavadbhis tad evādhunā prakāṣayitum arhanti.*

tat—therefore; *idānīm*—now; *bhavantaḥ*—Your good self; *avantaḥ*—our protector; *anukampam*—bestowing of mercy; *tathā*—in that way; *kartum*—to do; *arhanti*—should please; *yad*—which (form of Caitanya Mahāprabhu); *āviskṛta*—manifested; *bhakta*—appearing as a devotee; *āvatārataya*—by becoming the incarnation; *śaiśavam*—from Your very infancy; *ārabhya*—beginning; *mat-vidha*—of such as us; *bhāgya-anusāri*—by the great fortune; *rūpam*—the form; *grhṇadbhiḥ*—by You who has assumed; *vayam*—we; *āmoditaḥ*—have been enthused; *dita*—having had shattered; *akhila*—all; *tapaḥ*—of our distress; *bhavadbhiḥ*—by You; *tat eva*—that same form; *adhunā*—now; *prakāṣayitum*—to reveal; *arhanti*—You should.

You, our protector, should now be kind to us. Now You should display Your form as a devotee, a form that delighted us since childhood, brought us great good fortune, and destroyed all our sufferings.

Text 169

yad ahārjunah, "tad eva me darśaya deva rūpam" ity ārabhya.

yat—as; *aha*—said; *arjunah*—Arjuna (to Kṛṣṇa); *tat*—therefore; *eva*—certainly; *me*—unto me; *darśaya*—show; *deva*—O Lord; *rūpam*—the form; *iti arabhya*—beginning from this line (in Chapter 11 of Bhagavad-gita).

As Arjuna said (Bhagavad-gītā 11.45): "After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe."*

Text 170

*dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi samvṛttaḥ
sa-cetaḥ prakṛtiṁ gataḥ
iti.*

dṛṣṭvā—seeing; *idam*—this; *manusam*—human being; *rūpam*—form; *tava*—Your; *saumyam*—very beautiful; *janardana*—O chastiser of the enemies; *idānīm*—just now; *asmi*—I am; *samvṛttaḥ*—settled; *sa-cetaḥ*—in my consciousness; *prakṛtim*—my own; *gataḥ*—I am; *iti*—thus quoting.

"When Arjuna thus saw Kṛṣṇa in His original form, he said: O Janārdana, seeing this humanlike form, so very beautiful, I am now composed in mind, and am restored to my original nature."* (Bhagavad-gītā 11.51)

Text 171

vastutas tu,

*alaukike vastuni laukikatvaṁ
nālaukikatvasya virodha-hetuḥ
manyāntarāṇām guṇa-sanniveśas
cintāmaṇer na hy apakarṣa-kārī*

vastutaḥ—actually; *tu*—and; *alaukike*—which is diving; *vastuni*—in some thing; *laukikatvam*—some apparently mundane quality; *na*—is not; *alaukikatvasya*—to its transcendent nature; *virodha*—of any obstruction; *hetuḥ*—is the cause; *mani*—

(other) gems; *antaraṇam*—among; *guna*—upon a string; *sannivesaḥ*—the being placed in proximity; *cintamaneḥ*—for mystic cintamani stone; *na*—is not; *hi*—at all; *apakarsa-kari*—cause of distraction from its superexcellence.

When spiritual beings exhibit seemingly mundane qualities, their transcendental existence is in no way impaired. When a cintāmaṇi gem is placed on the same string with common stones, it is not made less.

Text 172

bhagavān: (smarita-bhaktāveśas tatraiva kṛta-praveśaḥ prakṛtim āsthāya) bho advaitādayaḥ, kim aham etāvantam kālam susupta ivāsām, katham bhavadbhir nāham prabodhitaḥ.

sarve: bhagavan, ānanda-nidrā-bhaṅga-bhiyā.

smarita—caused to remember; *bhakta*—of a devotee; *avesaḥ*—His assumed mood; *tatra*—into that (mood); *eva*—indeed; *kṛta-pravesaḥ*—entering back; *prakṛtim*—His natural mentality; *asthaya*—resuming; *bhoḥ*—by dear; *advaita-adayaḥ*—devotees led by Advaita; *kim*—whether; *aham*—I; *etavantam*—for this much; *kalam*—time; *susuptaḥ*—in a trance of deep sleep; *iva*—as if; *asam*—have been; *katham*—why; *bhavadbhiḥ*—by you; *na*—not; *aham*—I; *prabodhitaḥ*—have been awakened; *bhagavan*—O Lord; *ānanda*—of ecstasy; *nidra*—of the dream; *bhaṅga*—of breaking; *bhiya*—out of fear.

Bhagavān: (Remembering His mood as a devotee, He again assumes that nature) O Advaita and other devotees, did I sleep all this time? Why did you not wake Me?

Everyone: Lord, we were afraid to break Your ecstatic trance.

Text 173

bhagavān: hanta hanta etāvān samayo mayopahata-jñānena vṛtha gamitas tad āgaccha śrī-kṛṣṇam kīrtayāmaḥ.

sarve: (sa-harṣam) yathājñāpayati devaḥ.
(*iti niṣkrāntāḥ sarve*)

hanta—alas; *hanta*—alas; *etavan*—so much; *samayaḥ*—time; *maya*—by Me; *upahata*—covered over; *jñānena*—whose awareness; *vṛtha*—in vain; *gamitaḥ*—has been spent; *tat*—thus; *agaccha*—come now; *śrī-kṛṣṇam*—of Lord Śrī Kṛṣṇa; *kīrtayāmaḥ*—let us engage in kīrtana; *sa-harsam*—joyfully; *yathā*—however; *ajñāpayati*—orders; *devaḥ*—the Lord; *iti*—thus; *niṣkrāntaḥ*—they exit; *sarve*—all.

Bhagavān: Alas! Alas! I wasted all this time unconscious! Come, let us chant Hare Kṛṣṇa.

Everyone: (with pleasure) As the Lord commands.

(Everyone exits.)

Act Two

Text 1

(*tataḥ praviśati virāgaḥ*)

virāgaḥ: (sarvato 'valokya) aho, bahirmukha-bahulam jagat.

*na śaucam no satyam na ca sama-damau nāpi niyamo
na śāntir na kṣāntiḥ śiva śiva na maitrī na ca dayā
aho me nirvyāja-praṇayi-suhṛdo 'mī kali-janaiḥ
kim unmūli-bhūtā vidadhati kim ajñāta-vasatim*

tataḥ—next; *praviśati*—enters; *virāgaḥ*—virāga, Renunciation (a male character); *virāga: sarvataḥ*—all around; *avalokya*—looking; *aho*—alas; *bahirmukha*—atheists; *bahulam*—full of; *jagat*—the world; *na*—there is no; *śaucam*—cleanliness; *na u*—nor; *satyam*—truth; *na ca*—nor; *sama*—the ability to avoid acting on such thoughts when they do arise; *na api*—not even; *niyamaḥ*—practice of regulations; *na*—no; *śāntiḥ*—peacefulness; *na*—no; *kṣāntiḥ*—forbearance; *śiva śiva*—O auspicious Lord; *na*—no; *maitrī*—friendship; *na ca*—nor; *dayā*—mercy; *aho*—alas; *me*—my; *nirvyāja*—free from deceit; *praṇayi*—intimate; *suhṛdaḥ*—friends; *amī*—these; *kali-janaiḥ*—by Kali's men; *kim*—whether; *unmūli-bhūtaḥ*—uprooted; *vidadhati*—have taken up; *kim*—perhaps; *ajñāta*—unknown; *vasatim*—place of residence.

(Renunciation enters.)

Renunciation: (looking all around) The world is full of materialists. Alas! Alas! There is no cleanliness, no truth, no control of mind or senses, no self-restraint, no peacefulness, no tolerance, no friendship, and no mercy. Were my sincere, loving friends uprooted by the people of Kali-yuga? Are they now living in hiding?

Text 2

*hanta, katham ajñāta-vāsaś teṣāṃ sambhāvanīyaḥ,
tathā-vidhasthala-virahāt. tathā hi-*

hanta—ah; *katham*—how; *ajñāta*—secret; *vāsaḥ*—residence; *teṣāṃ*—their; *sambhāvanīyaḥ*—can be possible; *tathā-vidha*—of such a kind; *sthala*—place; *virahāt*—on account of there not existing; *tathā hi*—indeed.

Could they have found a place Kali does not know? No. Because there is no place like that.

Text 3

ṣaṣṭhe karmaṇi kevalam kṛta-dhiyaḥ sūtraika-cihnā
dvi-jāḥ
samjñā-mātra-viśeṣatā bhujā-bhuvo vaiśyaś tu
bauddhā iva
śūdrāḥ paṇḍita-mānino gurutayā dharmopadeśotsukāḥ
varṇānām gatir idṛg eva kalinā hā hanta sampāditā

ṣaṣṭhe—the sixth; karmaṇi—upon the duty; kevalam—solely; kṛta-dhiyaḥ—have fixed their intelligence (The six duties of a brāhmaṇa are: paṭhana, study; pāṭhana, teaching; yajana, performing sacrifice as his own worship of God; yājana—executing sacrifices for others; dān, giving charity; and the sixth is pratigraha, accepting charity.); sūtra—the sacred thread; eka-cihnāḥ—the only sign distinguishing them; dvi-jāḥ—the twice-born; brāhmaṇas; samjñā-mātra—in name only; viśeṣatāḥ—distinct; bhujā-bhuvaḥ—the ruling kṣatriya class; vaiśyaḥ—the mercantile community; bauddhāḥ iva—practically Buddhists; śūdrāḥ—the śūdras; paṇḍita—as scholars; māninaḥ—considering themselves; gurutayā—solemnly; dharmā—in matters of religious duty; upadeśa—to give instructions; utsukāḥ—eager; varṇānām—of the members of each of these four social orders; gatiḥ—evolved status; idṛk—such; eva—indeed; kalinā—by Kali; hā hanta—alas; sampāditā—has been caused.

The brāhmaṇas are interested only in their sixth duty, accepting charity. A sacred thread is the only sign of their status. The kṣatriyas are so in name only. The vaiśyas are like atheists. The śūdras think themselves great scholars and are eager to become gurus and teach the truth of religion. Alas! Alas! Kali has turned the castes into this!

Text 4

api ca
vivāhāyogyatvād iha katicid ādyāśrama-yujo
gṛhasthāḥ strī-putrodara-bharaṇa-mātra-vyasaninaḥ
aho vānaprasthāḥ śravaṇa-patha-mātra-praṇayinaḥ
parivrājo veśaiḥ param upaharante paricayam

api ca—furthermore; vivāha—for marriage; ayogyatvāt—because of being unfit; iha—in this modern world; katicit—a few; ādi-āśrama—the first spiritual order, brahmacarya, celibate student life; yujaḥ—have accepted; gṛhasthāḥ—those in the married order; strī—of wives; putra—and sons; udara—the bellies; bharaṇa—in

maintaining; *mātra*—only; *vyasaninaḥ*—busily engaged; *aho*—alas; *vānaprasthāḥ*—the third, retired order; *śravaṇa-patha-mātra*—to the ears only (i.e., in name only); *praṇayinaḥ*—are well-known to be; *parivrājaḥ*—the wandering sannyāsīs; *veśaiḥ*—by their costume; *param*—the best; *upaharante*—they offer; *paricayam*—recognition.

The brahmacārīs are so only because they cannot marry. The gr̥hasthas are interested only in filling the bellies of their wives and children. Those vānaprasthas are so only in the name "vānaprastha" traveling on the path of the ears. The sannyāsīs are different from the others only in clothing.

Text 5

(*katicit padāni parikramya*) *aho, samīcīno jana-padaḥ. atra hi bhū-rayo rayojjvala-pratibhāḥ pratibhānti vidvāmsaḥ. tad amī avagāhyā vāhyā avāhyā vā. (iti cīram nirūpya) aho.*

katicit—a few; *padāni*—steps; *parikramya*—walking around; *aho*—ah; *ayam*—this is; *samīcīnaḥ*—proper; *jana-padaḥ*—a community; *atra*—here; *hi*—indeed; *bhū-rayāḥ*—brāhmaṇas; *raya*—with zeal; *ujjala*—glowing; *pratibhāḥ*—wise; *pratibhānti*—they appear before me; *vidvāmsaḥ*—learned men; *tad*—therefore; *amī*—these; *avagāhyāḥ*—should be observed; *bāhyāḥ*—superficial; *abāhyāḥ*—real; *vā*—or; *iti*—speaking thus; *cīram*—for some time; *nirūpya*—looking; *aho*—ah.

(He walks a few steps) Ah! Here are good people. The brāhmaṇas here shine with great splendor. Are they sincere, or only pretenders? (He watches for a long time.) Ah!

Text 6

*abhyāsād ya upādhi-jāty-anumiti-vyāpty-ādi-śabdāvaler
janmārabhya sudūra-dūra-bhagavad-vārtā-prasaṅgā amī
ye yatrādhika-kalpanā-kuśalinas te tatra vidvat-tamāḥ
svīyam kalpanam eva śāstram iti ye jānanti aho
tārkikāḥ*

abhyāsāt—by long practice; *ye*—these who; *upādhi-jāti-anumiti-vyāpti-ādi-śabda*—of such terms as *upādhi* (title), *jāti*—(caste), *anumiti* (logical deduction) and *vyāpti* (universal principle); *avaleḥ*—of whole strings; *janma-ārabhya*—beginning from birth; *su-dūra*—for a very long time; *dūra*—kept at a distance, avoided; *bhagavat-vārtā*—discussion of the Supreme Lord; *prasaṅgāḥ*—such topics; *amī*—these men; *ye*—who; *yatra*—whereas; *adhika*—excessive; *kalpanā*—at mental concoction; *kuśalinaḥ*—expert; *tatra*—thus; *vidvat-tamāḥ*—the most learned (so-called); *svīyam*—their own; *kalpanam*—imagined conception; *eva*—indeed; *śāstram iti*—"it is scripture"; *ye*—who; *jānanti*—think; *aho*—ah;

tārkikāḥ— mundane arguers.

Almost from their very birth again and again saying "designation", "social class", "logical inference", "universal principle", and a host of words like them, staying far away from talk of the Supreme Personality of Godhead, and thinking whoever is most expert at logic is the wisest, these logicians think their speculations are the only scripture.

Text 7

tad alam ebhiḥ saha vārtayā. ito 'nyato gacchāmi. (iti kiyad dūram gatvā) aho, amī amīva-rahitā hitābhiyogā iva dṛśyante. tad amūn nirūpayāmi. (iti tathā kṛtvā) aho, amī māyāvādināḥ. tathā hi.

tat—so; *alam*—enough; *ebhiḥ*—with these men; *saha*—together; *vārtayā*—any discussion; *itaḥ*—from here; *anyataḥ*—elsewhere; *gacchāmi*—I will go; *iti*—speaking thus; *kiyat dūram*—a short distance; *gatvā*—having gone; *aho*—ah; *amī*—these; *amīva*—from sin; *rahitāḥ*—free; *hitā*—for something worthwhile; *abhiyogāḥ*—engaged in working; *iva dṛśyante*—appear to be; *tat*—therefore; *amūn*—them; *nirūpayāmi*—I will observe; *iti*—speaking thus; *tathā kṛtvā*—so doing; *aho*—ah; *amī*—these; *māyā-vādināḥ*—Māyāvādīs, Śaṅkarite impersonalists; *tathā hi*—indeed.

What is the use of talking with them? I will go somewhere else. (He walks a certain distance.) Ah! They look like sinless mening some good work. Let me look at them. (He does that.) They are māyāvādīs.

Text 8

*sat-mātrā nirviśeṣaś cid-upadhi-rahitā nirvikalpā nirihā
brahmaivāsmīti vācā śiva śiva bhagavad-vigrahe baddha-
vairāḥ
ye 'mī śrauta-prasiddhān ahaha bhagavato 'cintya-śakty-ādy-
aśeṣān
pratyākhyānto viśeṣān iha jahati ratim hanta tebhyo
namo vaḥ*

sat-mātrā—(the Absolute conceived as) simply eternity; *nirviśeṣāḥ*—adherents of the theory of nonduality; *cid-upadhi*—factual, spiritual designations; *rahitāḥ*—(who believe the Supreme to be) devoid of; *nirvikalpāḥ*—changeless; *nirihāḥ*—and engaged in no work; *brahma eva asmi*—"I am Brahman"; *iti*—thus speaking; *vācā*—by such statements; *śiva śiva*—O God help me; *bhagavat-vigrahe*—unto the Lord's personal form; *baddha-vairāḥ*—fixed in enmity; *ye amī*—these who; *śrauta*—in the Vedic scriptures; *prasiddhāḥ*—conclusively established; *ahaha*—alas; *bhagavataḥ*—of the Supreme Person; *acintya*—inconceivable; *śakti*—personal

potency; *ādi*—and other; *aśeśān*—innumerable; *pratyākhyāntaḥ*—who are denying; *viśeśān*—specific qualities; *iha*—here; *jahati*—these men reject; *ratim*—attraction (to the Lord); *hanta*—alas; *tebhyaḥ*—unto you, sirs; *namaḥ vaḥ*—I offer you my obeisances;

Saying the Supreme is "only eternity," "without qualities," "without designations," "beyond thought," and "without actions," and saying "I am Brahman," alas, alas, hating the Personality of Godhead's form, denying the Lord's inconceivable potencies and qualities even though glorified in Śruti, they shun love for the Supreme Person. Obeisances to you.

Text 9

(*iti tān apāśya punar anyato gatvā paritaḥ parilokya*)
aho, amī yad anyonyam vivadante, tad asya tattvam avagantavyam.

iti—thus speaking; *tān*—them; *apāśya*—leaving aside; *punaḥ*—once again; *anyataḥ*—elsewhere; *gatvā*—going; *paritaḥ*—around; *parilokya*—after looking; *aho*—ah; *amī*—these; *yad*—who; *anyonyam*—amongst themselves; *vivadante*—are discussing; *tad*—thus; *asya*—of this; *tattvam*—the subject matter; *avagantavyam*—let me find out;

(He leaves them, goes to another place, and looks around.) Ah! They are debating. Let us see what is their philosophy.

Text 10

(*iti nirbhālya*) *aho, kapila-kaṇāda-patañjali-jaimini-mata-kovidā ete 'nyonyam vivadante. bhagavat-tattvam na ke 'pi jānanti. tad ito 'pi gantavyam. (iti punaḥ katicit padāni gatvā)*

iti—thus speaking; *nirbhālya*—observing; *aho*—ah; *kapila-kaṇāda-patañjali-jaimini*—of the philosophers Kapila, Kaṇāda, Patañjali and Jaimini; *mata*—in the theories; *kovidāḥ*—knowledgeable; *ete*—these men; *anyonyam vivadante*—are arguing amongst themselves; *bhagavat-tattvam*—the science of God; *na ke api*—none of them; *jānanti*—know; *tad*—therefore; *itaḥ*—away from here; *api*—also; *gantavyam*—I should go; *iti*—thus speaking; *punaḥ*—again; *katicit*—a few; *padāni*—steps; *gatvā*—having gone.

(He observes them) Ah! learned in the theories of Kapila, Kaṇāda, Patañjali, and Jaimini, they are debating. Not one of them knows the truth of the Supreme Personality of Godhead. I will go. (Again he walks a few steps.)

Text 11

aho, dakṣiṇasyām diśi patito 'smi. yad amī āharta-saugata-kāpālikāḥ pracandā hi pāśandāḥ. ete pāśupatā api hatāyuso mām haniṣyanti. tad itaḥ palāyanam eva śaraṇam. (ity apasṛtya kiyad dūram gatvā kiñcid avalokya)

aho—ah; *dakṣiṇasyām*—southerly; *diśi*—in the direction; *patitaḥ asmi*—I am falling; *yat*—because; *amī*—these; *āharta-saugata-kāpālikāḥ*—names of sects; *pracandāḥ*—horrible; *hi*—indeed; *pāśandāḥ*—atheists; *ete*—these; *pāśupatāḥ*—followers of Paśupati, Śiva; *api*—indeed; *hata-āyusaḥ*—whose lifespans are diminished; *mām*—me; *haniṣyanti*—they will kill; *tat*—thus; *itaḥ*—hence; *palāyanam*—flight; *eva*—indeed; *śaraṇam*—to some shelter; *iti*—thus speaking; *apasṛtya*—slipping away; *kiyat dūram*—some distance; *gatvā*—going; *kiñcid avalokya*—seeing something.

I will go south. They are Jains, Buddhists, and naked yogīs, ferocious atheists. They are Śaivites and ghosts about to kill me! I'll run for shelter. (He runs a certain distance and then sees something.)

Text 12

aho, ayam sādthur bhaviṣyati, yataḥ khalu nadī-tata-nikaṭa-vikaṭa-śilā-paṭṭa-ghaṭita-sukhopaveśaḥ kleśātito guṇātitam kim api dhyāyann iva samayaṁ gamayati. tad amuṁ nirūpayāmi. (iti tathā kṛtvā) aho.

aho—ah!; *ayam*—he; *sādthur*—a saint; *sbhaviṣyati*—will be; *yataḥ*—because; *khalu*—indeed; *nadī*—of the river; *tata*—on the shore; *nikaṭa*—near; *vikaṭa*—large; *śilā*—rock; *paṭṭa-ghaṭita-sukhopaveśaḥ*—cheerfully sitting; *kleśa*—distress; *ātito*—beyond; *guṇa*—the modes of nature; *ātitam*—beyond; *kim api*—something; *dhyāyan*—meditating; *iva*—as if; *samayaṁ*—opportunity; *gamayati*—brings; *tad*—therefore; *amuṁ*—him; *nirūpayāmi*—I will observe; *iti*—thus; *tathā*—thus; *kṛtvā*—having done; *aho*—ah!

Ah! This must be a holy man because, cheerfully sitting on a great rock by the riverbank, untroubled, he seems to be passing his time meditating on something beyond the modes of nature. I will observe him. (He does that.) Ah!

Text 13

jihvāgreṇa lalāṭa-candraja-sudhā-syandādhva-rodhe mahad-dākṣyam vyañjayato nimīlya nayane baddhāsanam dhyāyataḥ asyopātta-nadī-tatasya kim ayam bhaṅgaḥ samādher abhūt (iti sa-vismayaṁ vicintya) aho, jñātam.

pānīyāharaṇa-pravṛtta-taruṇī-śaṅkha-svanākaraṇanaiḥ

jihvā-agreṇa—with the tip of the tongue; *lalāṭa*—falling within his forehead; *candra-ja*—coming from the moon; *sudhā-syanda*—of the current of nectar; *adhva*—the path; *rodhe*— in intercepting; *mahat-dākṣyam*—great expertize; *vyanyayataḥ*—exhibiting; *nimīlya*—keeping closed; *nayane*—his eyes; *baddha-āsanam*—sitting erect; *dhyāyataḥ*—engaged in meditation; *asya*—by him; *upāṭṭa*—obtained; *nadī-taṭasya*—the river bank; *kim*— what; *ayam*—this; *bhaṅgaḥ*—interruption; *samādheḥ*—of the trance; *abhūt*—has happened; *iti*—thus; *sa-vismayam*—with amazement; *vicintya*—considering; *aho*—ah; *jñātam*—I see; *pānīya*—drinking water; *āharaṇa*—in taking away; *pravṛtta*— engaged; *taruṇī*—of a young girl; *śaṅkha*—from the conchshell bracelets; *svana*—the sound; *ākaraṇanaiḥ*—from having heard.

Sitting in a yoga-posture by the riverbank, his eyes closed, and expertly stopping with the tip of his tongue the nectar moonlight flowing from within his forehead, he meditates. What broke his meditation? (surprised, he thinks) Ah! I know. It is the tinkling conchshell ornaments of a young girl fetching water.

Text 14

tad idam udara-bharaṇāya kevalam nāṭyam etasya. (punar anyato gatvā parito 'valokya) aho, ayam niṣparigraha iva lakṣyate, tairthika eva bhaviṣyati. tas asya daivād āgatena pathikena saha saṅkathayataḥ kathayaiva hṛdayam ākalanīyam. (ity ākarṇya svayam anuvadati)

tat—thus; *idam*—this; *udara-bharaṇāya*—for the sake of filling the belly; *kevalam*—solely; *ṇāṭyam*—the play-acting; *etasya*—of this man; *punaḥ*—once more; *anyataḥ*—elsewhere; *gatvā*—going; *paritaḥ*—around; *avalokya*—looking; *aho*—ah; *ayam*—this person; *niṣparigrahaḥ*—renounced; *iva*—as if; *lakṣyate*—seems; *tairthikaḥ*—a wandering pilgrim; *eva*—indeed; *bhaviṣyati*—he must be; *tat*—therefore; *asya*—his; *daivāt*—by chance; *āgatena*—encounter; *pathikena*—with a traveler on the road; *saha*—together; *saṅkathayataḥ*—conversing; *kathayā*—by the narration; *eva*—indeed; *hṛdayam*—(what is in) his heart; *ākalanīyam*—may be discerned; *iti*—having thus spoken; *ākarṇya*—listening; *svayam*—himself; *anuvadati*—repeats out loud what he hears.

He is only staging a play to fill his stomach. (He goes to another place and looks around.) Ah! This looks like a renounced soul. He must be a pilgrim coming from the holy places. He talks with a traveler met by chance on the road. By his words I will know what is in his heart. (He listens, and then repeats the words.)

Text 15

gaṅgādvāra-gayā-prayāga-mathurā-vārāṇasī-puṣkara-
śrīraṅgottara-kośala-badarikā-setu-prabhāsādikām
abdenaiva parikramais tri-caturais tīrthāvalīm paryatann
abdānām kati vā śatāni gamitāny asmāḍṣān etu
kaḥ

gaṅgā-dvāra—Hardwar; gayā—Gayā; prayāga—Prayāga; mathurā—Mathurā;
vārāṇasī—Benares; puṣkara—Puṣkara; śrī-raṅga—Raṅga-kṣetra; uttara-kośala—
Ayodhyā; badarikā—Badarikāśrama; setu—Setubandha; prabhāsa—Prabhāsa-
kṣetra; ādikām—and so on; abdena—in a year; parikramaiḥ—with pilgrimages; tri-
caturaiḥ—three or four times; tīrtha—of holy places; avalīm—the circuit;
paryatan—wandering; abdānām—of years; kati—how many; vā—even; śatāni—
hundreds; gamitāni—spent; asmāḍṣān—for someone like me; vā—or; etu—would
come; kaḥ—what result.

"Although I went to Hardwar, Gayā, Prayāga, Mathurā, Benares, Puṣkara, Śrī
Raṅga, Ayodhyā, Badarikāśrama, Setubandha, Prabhāsa and many other places,
three or four times over in the past year, what would persons like us accomplish
even in hundreds of years like this?"

Text 16

(ity anudya) bhadrām bho bhadrām, kalinopadrutaṁ satyaṁ nibhṛtam tvayi
vartate. tad ito 'pasarāmi. (iti tathā kṛtvā purato 'valokya) aho 'yaṁ tapasvī samīcīno
bhaviṣyatīva, nibhālayāmi. (iti tathā kṛtvā) hanta hanta tato 'py ayam duṣkṛtī. tathā
hi

hum hum hum iti tīvra-niṣṭhura-girā dṛṣṭyāpy ati-krūrayā
dūrotsārīta-loka eṣa caraṇāv utkṣīpya dūram kṣīpan
mṛtsnā-lipta-lalāta-dos-tata-gala-grīvadarorāḥ kuśair
divyat pāṇi-talaḥ sameti tanumān dambhaḥ kim āho smayaḥ

iti—thus; anudya—having repeated; bhadrām—good; bhoḥ—dear friend;
bhadrām—well-HHHHksspoken; kalinā—by Kali; upadrutam—disrupted;
satyaṁ—truthfulness; nibhṛtam—secretly; tvayi—in you; vartate—still exists; tat—
so; itaḥ—from here; upasarāmi—I will go; iti—thus speaking; tathā-kṛtvā—having
so done; purataḥ—in front of himself; avalokya—looking; aho—ah; ayam—this;
tapasvī—one practicing austerities; samīcīnaḥ—authentic; bhaviṣyati—must be;
iva—certainly; nibhālayāmi—let me see; iti—so speaking; tathā-kṛtvā—he does
that; hanta hanta—alas, alas; tataḥ—thus; api—also; ayam—this person; duṣkṛtī—a
miscreant; tathā hi—indeed; hum hum hum iti—with the words hum hum hum;
tīvra-niṣṭhura-girā—with very cruel words; dṛṣṭyā—with a glance; api—also; ati-
krūrayā—very cruel; dūrotsārīta—running far away; loka—the people; eṣaḥ—he;
caraṇau—feet; utkṣīpya—throwing; dūram—far; kṣīpan—kicking; mṛtsnā—with
clay; lipta—anoointed; lalāta—forehead; dos-tata—arms; gala-grīva—neck;
udarorāḥ—and belly; kuśair—with kuśa grass; divyat—shining; pāṇi-talaḥ—palm;
sameti—meets; tanumān—possessing a body; dambhaḥpride; kim—what?; āho—

ah!; *smayaḥ*—smile.

(After thus repeating those words) Good. Ah! Good. Although Kali has driven him away, truth hides within you. I will go. (He does that and then looks around.) This must be a genuine ascetic. I will observe. (He does that.) Ah! Ah! He is a demon! Calling out "Hūm! Hūm, Hūm!" in a sharp and bitter voice, keeping the crowd away with a cruel stare, lifting his feet high as he walks with long strides, his forehead, arms, neck, stomach, and chest smeared with clay, and grasping kuśa straws in his hands, he is like pride personified. What arrogance!

Text 17

aho citram idānīm

*viṣṇor bhaktim nirupadhim ṛte dhāraṇā-dhyāna-niṣṭhā-
śāstrābhyāsa-śrama-japa-tapaḥ-karmaṇām kauśalāni
śailūṣāṇām iva nipuṇatādhikya-śikṣā-viśeṣā
nānākārā jaṭhara-piṭharāvarta-pūrti-prakārāḥ*

aho—ah; *citram*—amazing; *idānīm*—nowdays; *viṣṇoḥ*—to the Supreme Lord Viṣṇu; *bhaktim*—devotional service; *nirupadhim*—free from false designations; *ṛte*—excluding; *dhāraṇā*—concentration of the mind; *dhyāna*—beyond that, meditation on the Absolute Truth; *niṣṭhā*—faith; *śāstra-abhyāsa*—study of scripture; *śrama*—performance of Vedic fruitive sacrifices; *japa*—chanting of mantras; *tapaḥ*—austerity; *karmaṇām*—of such activities; *kauśalāni*—the skills; *śailūṣāṇām*—of dramatic actors; *iva*—as if; *nipuṇatā*—with expertise; *adhikya*—thorough; *śikṣā*—of training; *viśeṣāḥ*—particular kinds; *nānā-ākārāḥ*—taking various forms; *jaṭhara*—of the stomach; *piṭhara*—like a pot; *āvarta*—the cavity; *pūrti*—of filling; *prakārāḥ*—various means.

This is strange. Without pure devotional service to Lord Viṣṇu, expert meditation, samādhi, faith, scripture study, good works, japa, and austerity are like an actor's expert playing on a stage. They are only different ways to fill an empty belly.

Text 18

*tad aho kale, sādhu sādhu. ekātapatrī-kṛtam bhuvana-
talam bhavatā. tathā hi*

tat—therefore; *aho kale*—O Kali; *sādhu sādhu*—well done, well done; *ekātapatrī-kṛtam*—taken under one umbrella; *bhuvana-talam*—the planet earth; *bhavatā*—by you; *tathā hi*—indeed.

O Kali, well done! Well done! You brought the entire earth under your rule.

Text 19

*utsāritam śama-damādi nigrhya gādham
bhṛtyī-kṛtam kvacana hanta dhanārjanāya
kāmaṁ sa-mūlam udamūlyata dharmā-sākhī
maitrādayaś ca kim ataḥ param īhitavyam*
utsāritam—sent into exile; *śama-dama-ādi*—restraint of the mind, sense-control, and so on; *nigrhya*—seizing; *gādham*—tightly; *bhṛtyī-kṛtam*—converted into your servants; *kvacana*—somewhere; *hanta*—alas; *dhana-arjanāya*—working for your profit; *kāmaṁ*—by desire; *sa-mūlam udamūlyata*—uprooted; *dharmā-sākhī*—the tree of religion; *maitrādayaḥ*—beginning with friendship *ca*—also; *kim ataḥ param*—what further; *īhitavyam*—can be done.

You drove away control of the mind, control of the senses, and all other virtues. You captured them and made them your slaves working for your own profit. You uprooted the tree of religion, which had friendship and other virtues as its branches. In this situation what can I do?

Text 20

*(kṣaṇam vimṛśya) tādrśa-bandhujana-viprayoga-janita-kleśena ciratara-tad-
anusandhāna-kṛta-parīśramena ca nihsārī-bhūta-bhū-talāvaloka-śokena ca bhṛśam
ākulo 'smi tena kvacana ca kṣaṇam viśramaṇīyam. (iti tathā kṛtvā sa-bāṣpam.)*

kṣaṇam—for a moment; *vimṛśya*—thinking; *tādrśa*—like this; *bandhujana*—friends; *viprayoga*—from separation; *janita*—born; *kleśena*—by suffering; *ciratara*—for a long time; *tad-anusandhāna*—searching for them; *kṛta-parīśramena*—with exhaustion; *ca*—also; *nihsārī-bhūta*—gone; *bhū-tala*—from the earth; *avaloka*—sight; *śokena*—by the grief; *ca*—also; *bhṛśam*—greatly; *ākulo*—disturbed; *asmi*—I am; *tena*—by this; *kvacana*—somewhere; *ca*—and; *kṣaṇam*—for a moment; *viśramaṇīyam*—may be rested; *iti*—thus; *tathā*—in that way; *kṛtvā*—having done; *sa*—with; *bāṣpam*—tears.

.fn 3

(He thinks for a moment.) By the suffering of being separated from my friends, by the exhaustion of long searching for them, and by the grief of seeing the whole world turned into a desert, I am now overcome. Let me rest for a moment. (He does that. Shedding tears, he says:)

Text 21

*dr̥ṣṭam sarvām idam mano vacanayor uddeśya tat-ceṣṭayor
vaijātyaika-visaṅkulaṁ kali-mala-śreṇī-kṛta-glñitaḥ
kṛṣṇam kīrtayatas tathānubhajataḥ sāsrūn sa-romodgamā
bāhyābhyantarayoḥ samān bata kadā vīkṣāmahe vaiṣṇavān*

dr̥ṣṭam—I have seen; *sarvām*—all; *idam*—this; *manaḥ*—of the mind; *vacanayoḥ*—and speech; *uddeśya*—of intentions; *tat-ceṣṭayoḥ*—and of their actions; *vaijātya*—being outside the Vedic social order; *eka*—simply; *visaṁṣṭhulam*—confused; *kali-mala*—of the evils of Kali; *śreṇī*—by the horde; *kṛta*—done; *glñitaḥ*—diminished; *kṛṣṇam kīrtayataḥ*—who are engaged in chanting the glories of Kṛṣṇa; *tathā*—and also; *anubhajataḥ*—worshiping according to authority; *sa-asrūh*—with tears; *sa-roma-udgamāh*—with hair of the body standing eon end; *bāhya-abhyantarayoḥ*—to both outsiders and intimates; *samān*—equal; *bata*—alas; *kadā*—when; *vīkṣāmahe*—shall I see; *vaiṣṇavān*—the devotees of Viṣṇu.

I see that now everyone's thoughts, words, desires and deeds are all destroyed by the impurities of Kali. When will I see the Vaiṣṇavas chanting Kṛṣṇa's glories and serving Him as they shed tears, the hairs of their bodies stand erect in ecstasy, and they are equal to both friends and outsiders?

Text 22

*(tato daiva-vāṇī. ākāśe karṇam dattvā) kim bravīṣi yatra bhaktis tatraiva te
draṣṭavyā iti. (kṣaṇam vimṛśya) aho bhakti-devī kvāpy astīti sambhāvyate. (punar
ākāśe lakṣam baddhvā) kim bravīṣi bhoḥ.*

tataḥ—then; *daiva-vāṇī*—a voice in the sky; *ākāśe*—to the sky; *karṇam*—his ear; *dattvā*—giving; *kim*—what; *bravīṣi*—do you say; *yatra*—where; *bhaktiḥ*—the goddess Devotion; *tatra eva*—there indeed; *te*—they; *draṣṭavyāḥ*—are to be seen; *iti*—thus; *kṣaṇam*—a moment; *vimṛśya*—considering; *aho*—ah; *bhakti-devī*—goddess Bhakti; *kva api*—somewhere; *asti*—is alive; *iti*—thus; *sambhāvyate*—it is possible; *punar*—again; *ākāśe*—at the sky; *lakṣam baddhyā*—gazing; *kim*—what; *bravīṣi*—are you saying; *bhoḥ*—sir.

(A divine voice is heard. Renunciation turns his ear to the sky and says) What do you say? "Wherever Devotional Service is present, there you will see your friends." (He thinks for a moment) Ah, Devotional Service is still alive somewhere! (Again he turns to the sky) What do you say?

Text 23

*gauḍa-kṣonī jayati katamā puṇya-tīrthāvataṁsa-
prāyā yāsau vahati nagarīm śrī-navadvīpa-nāmnīm
yasyām cāmīkara-caya-rucer īśvarsyāvatāro
yasmin mūrtā puri puri parisvandate bhakti-devī*

gauḍa-kṣonī—Gauḍa-deśa; *jayati*—all glories; *katamā*—how many?; *puṇya-tīrtha*—of holy places; *avatāṃsa-prāyā*—the crown; *yā asau*—which; *vahati*—carries; *nagarīm*—the city; *śrī-navadvīpa-nāmnīm*—named Navadvīpa; *yasyām*—where; *cāmīkara-caya-rucer*—splendid as gold; *īśvarsya*—of the Supreme Lord; *avatāro*—the incarnation; *yasmin*—in which; *mūrtā*—personified; *puri puri*—in every home; *parispandate*—is manifest; *bhakti-devī*—the goddess of devotion.

"Glories the crown of holy places, Gauḍa-deśa, where, in the city of Navadvīpa, the Supreme Personality of Godhead appeared in a form splendid as gold, and Devotional Service appeared in every home."

Text 24

(*iti sa-harṣm*) *hanta hanta jīvadbhīḥ kim na dṛśyate tad itas tatraiva gacchāmi. (iti katicit padāni parikramati.)*

iti—thus; *sa-harṣm*—with happiness; *hanta hanta*—Oh! Oh!; *jīvadbhīḥ*—living; *kim*—whether?; *na*—not; *dṛśyate*—seen; *tad*—that; *itas*—from here; *tatra*—there; *eva*—indeed; *gacchāmi*—I will go; *iti*—thus; *katicit*—some; *padāni*—steps; *parikramati*—walks.

(happily) Ah! Ah! Why do the people not see her? I will go there. (He takes a few steps.)

Text 25

(*tataḥ praviśati*) *bhakti-devī: (puro 'valokya) ammo ko eso nīrantara-guru-ovvea-ve-aṇā jajjarījjanta māṇaso māṇa-sohagga-vibbhaṃsa-galāṇa-āṇaṇo ma-e apaḍicījjanto vi maṃ ālo-i-a lo-ia--bhinna-dasaṃ āvaṇṇo santo santosaṃ pāasa-anto sa-aṃ todaṃ muñcanto vva idha āachadi.*

tataḥ—then; *praviśati*—enters; *puraḥ*—in front of herself; *avalokya*—looking; *ammo(aho)*—oh; *ko(kah)*—who; *eso (esaḥ)*—this; *nīrantara*—constant; *guru*—heavy; *ovvea*—of anxiety; *veaṇā*—by the severe pain; *jajjarījjanta*—shattered; *māṇaso*—whose mind; *māṇa-sohagga*—of self-respect and well being; *vibbhaṃsa*—by the deprivation; *galāṇa*—weary; *āṇaṇo*—face; *ma-e*—me; *apaḍicījjanto*—not recognizing; *vi*—even; *maṃ*—at me; *āloia*—looking; *loia-bhinna*—supermundane; *dasaṃ*—a condition; *āvaṇṇo santo*—having attained; *santosaṃ*—complete satisfaction; *pāasa-anto*—displaying; *sa-aṃ*—automatically; *todaṃ*—pain; *muñcanto vva*—apparently giving up; *idha*—in this direction; *āachadi*—is approaching.

(Devotional Service enters.)

Devotional Service: (looking ahead) Ah! who is this? His mind is tortured

by many troubles. His face is withered by the loss of all auspiciousness. I don't recognize him. As he gazes at me he is lifted beyond the material world. Now, free of all suffering, he approaches.

Text 26

hanta amhāṇaṁ edāsīe sampatti-paḍipatti-paḍivādie suttha-dasāe bhāuṇo virāasa saṅgo saṅgocaro ṇa hoi. ṇa āṇe dujjaṇehiṁ kali-jaṇehiṁ kalidāccāhido uvvaro ṇa vetti.

hanta—alas; *amhāṇaṁ*—my; *edāsīe*—in such at this; *sampatti*—of good fortune; *paḍipatti*—the acquisition; *paḍivādie*—in joining me.

Ah! My brother Renunciation could not come to me in this happy, opulent situation. He was tortured so much by Kali's men I do not know if he is alive or not.

Text 27

virāgaḥ: (avalokya) iyam eva bhakti-devī. tathā hi.

avalokya—looking; *iyam*—this; *eva*—certainly; *bhakti-devī*—Devotional Service; *tathā hi*—furthermore.

Renunciation: (looking) This is Devotional Service.

Text 28

*antaḥ prasādayati śodhayatīndriyāṇi
mokṣaṁ ca tucchayati kiṁ punar artha-kāmau
sadyaḥ kṛtārthayati sannihitaika-jīvān
ānanda-sindhu-vivareṣu nimajjayanti*

antaḥ—the heart; *prasādayati*—pleases; *śodhayati*—purifies; *indriyāṇi*—the senses; *mokṣaṁ*—liberation; *ca*—and; *tucchayati*—minimizes; *kiṁ*—what?; *punar*—more; *artha*—economic development; *kāmau*—and sense gratification; *sadyaḥ*—at once; *kṛtārthayati*—fulfills; *sannihita*—placed; *eka-jīvān*—the living entities; *ānanda*—of bliss; *sindhu-vivareṣu*—in oceans; *nimajjayanti*—drowns.

She delights the heart, purifies the senses, makes liberation, what to speak of economic development and sense gratification, insignificant, and, plunging the living entities into oceans of bliss, at once fulfills all their desires.

Text 29

tad upasarpāmi. (ity upasṛtya) devi, virāgo 'haṁ praṇamāmi.

tat—thus; *upasarpāmi*—let me approach; *iti*—thus speaking; *upasṛtya*—going near her; *devi*—O goddess; *virāgaḥ*—Viraga; *aham*—I; *praṇamāmi*—fall in obeisance.

I will go to her. (He approaches.) Goddess, I am Renunciation. I offer my respectful obeisances.

Text 30

bhaktiḥ: (sa-vātsalyam) bhātao, jīvasi. vasiṇam parāṇo 'si tumam. ehi ehi. (iti kareṇa sprṣati)

sa-vātsalyam—compassionately; *bhātao*—O my brother; *jīvasi*—you are alive; *vasiṇam*—of the self-controlled sages; *parāṇo*—the life and soul; *asi*—are; *tumam*—you; *ehi ehi*—come, come; *iti*—thus; *kareṇa*—with her hand; *sprṣati*—touches him.

Devotional Service: (with compassion) Brother, you are alive! You are the life-breath of the self-controlled. Come. Come. (She touches him with her hand)

Text 31

virāgaḥ: (caraṇāv abhivādyā) devi, kathaya katham satyādaya iva kalinā bhavatyo na parābhūtāḥ.

caraṇau—to her feet; *abhivādyā*—after offering homage; *devi*—O goddess; *kathaya*—please tell me; *katham*—how; *satya-ādayaḥ*—Truth and the others; *iva*—like; *kalinā*—by Kali; *bhavatyāḥ*—your good self; *na*—not; *parābhūtāḥ*—defeated.

Renunciation: (bowing at her feet) Goddess, tell me, how is it you were not defeated by Kali, as were Truthfulness and all the others?

Text 32

bhaktiḥ: virāa, ṇa āṇesi, suṇaha. amhāṇam jjeva ka-e kovi maha-karuni-o bha-avam bha-a-bandhu-cche-a-a-carido gauracando odinno.

virā-a—renunciation; *ṇa*—not; *āṇesi*—you know; *suṇaha*—listen; *amhāṇam*—of

us; *jjeva*—indeed; *ka-e*—done; *kovi*—someone; *maha-karuni-o*—very merciful; *bha-avam*—Supreme Lord; *bha-a*—of material existence; *bandha*—bonds; *cche-a-a-carido*—cutting; *gauracando*—moon of Lord Gaura; *odinno*—descended.

Devotional Service: Renunciation, you don't know. Listen. For our sake the merciful Supreme Personality of Godhead has descended as Śrī Gauracandra, whose pastime is to break the bonds of repeated birth and death.

Text 33

virāgaḥ: bhagavati kathaya kim atra rahasyam.

bhagavati—goddess; *kathaya*—tell; *kim*—what; *atra*—here; *rahasyam*—secret.

Renunciation: Goddess, please explain the confidential meaning of this.

Text 34

bhaktiḥ: vira-a edasmim kali-ale kali-a-lesam ettam-vi dhammantaram na tthi. na tthira-daram kimpī ho-i. ke-alam alanka-karedi.

vira-a—renunciation; *edasmim*—in this; *kali-ale*—time of Kali; *kali-a-lesam*—the slightest remnant; *ettam-vi*—even; *dhammantaram*—another method of spiritual realization; *na*—not; *tthi*—is; *na*—not; *tthira-daram*—very steady; *kimpī*—anything; *ho-i*—is; *ke-alam*—only; *alanka-karedi*—ornaments.

Devotional Service: Renunciation, in this time of Kali, there is not the slightest trace of spiritual life. There is no real substance, only decoration.

Text 35

edaṁ kaliṁ bha-avad-dhammo bandhaṁ mohaṁ vi parākaredi tti taṁ jevva sāhaṇa-saddha-saddhammo.

edaṁ—this; *kaliṁ*—Kali; *bhagavat-dhammo*—actual God-conscious religion, the doctrine of Śrīmad-Bhāgavatam; *bandhaṁ*—attachment; *mohaṁ*—illusion; *vi*—also; *parākaredi*—defeats; *tti*—thus; *taṁ*—that; *jjeva*—indeed; *sāhaṇa*—the recommended practice; *saddha*—the goal of practice; *sat-dhammo*—and the true, eternal occupational duty.

Only devotional service, which is both the goal of life and the means of attaining the goal of life, can defeat Kali, material illusion, and the bonds of birth and death.

Text 36

*śuddha-bhatti-jo-eṇa eṇaśam avahāra-eṇa kali-mala-malaṇa-āriṇā ā-cāṇḍālam
caṇḍālaṅghañijja-duvvāsaṇāvāsa-ṇāseṇa saṅgopāṅgāo mādisīo bhatti-de-īo saṅge
kadu-a bha-avadā a-adāro kido bhatta-veseṇa.*

śuddha—pure; *bhatti-joeṇa*—by devotional service; *eṇaśam*—of sins; *avahāra-eṇa*—the erradicator; *kali-mala-of the contamination of Kali-yuga*; *malaṇa*—of the diminution; *āriṇā*—the doer (Lord Caitanya); *ā-cāṇḍālam*—even down to the dog-eaters; *caṇḍa*—fierce; *alaṅghañijja*—and insurmountable; *duvvāsaṇā*—of bad thoughts; *āvāsa*—the opportunity; *ṇāseṇa*—who destroys; *saṅga-upāṅgāo*—as an assistant of His personal associates; *mādisīo*—such a one as myself; *bhāttī-deīo*—Bhaktidevi; *saṅge*—in His company; *kadua*—taking; *bha-avadā*—by the Supreme Lord; *a-adāro*—descent; *kido*—performed; *bhatta-veseṇa*—in the guise of a devotee.

Accompanied by His associates such as myself, and by pure devotional service, which removes all sins, purifies the contaminations of Kali, and destroys the strong material desires in the hearts of all, down to even the outcastes, the Supreme Lord has now appeared in the role of a devotee.

Text 37

virāga: avagatam idam mitam prakāśayantyā gagana-vāṇyā. kintu.

avagatam—understood; *idam*—this; *mitam*—the observation made; *prakāśayantyā*—who was showing; *gagana-vāṇyā*—by the heavenly voice; *kintu*—however.

Renunciation: I already learned this from a voice in the sky.

Text 38

*bhavatyō vā kim ihante
sa vā devaḥ kim ihate
nirāśrayasya mama vā
kim asau bhavitāśrayaḥ*

bhavatyāḥ—your good self; *vā*—and; *kim*—what; *ihante*—is attempting; *saḥ*—He; *vā*—and; *devaḥ*—the Lord; *kim*—what; *ihate*—is attempting; *nirāśrayasya*—of one who has no shelter; *mama*—my; *vā*—and; *kim*—whether; *asau*—He; *bhavitā*—may become; *āśrayaḥ*—the shelter.

What will you do now? What will the Lord do? Is there a shelter now for me, who have no shelter?

Text 39

bhaktiḥ: (saṁskṛtam āśritya) virāga, śrūyatām

*punīmaś caṇḍālān api khalu dhunīmo 'khila-malam
lunīmaḥ saṁskārān api hṛdi tadīyān ati-dṛḍhān
kṛpā-devī tasya prakatayati dṛk-pātam iha cet
tadā teṣām antaḥ kam api rasa-bhāvaṁ ca tanumaḥ*

saṁskṛtam—Sanskrit; *āśritya*—resorting to; *virāga*—virāga; *śrūyatām*—please listen; *punīmaḥ*—I purify; *caṇḍālāh*—dog-eaters, the lowest class of humans; *api*—even; *khalu*—indeed; *dhunīmaḥ*—I cleanse; *akhila*—all; *malam*—dirt; *lunīmaḥ*—I sever; *saṁskārān*—conditioning; *api*—also; *hṛdi*—in the heart; *tadīyān*—their; *ati-dṛḍhān*—very fixed; *kṛpā-devī*—the goddess Mercy; *tasya*—of Lord Caitanya; *prakatayati*—she exhibits; *dṛk-pātam*—the fall of her glance; *iha*—in this world; *cet*—if only; *tadā*—then; *teṣām antaḥ*—within them; *kam api*—some; *rasa-bhāvam*—appreciation; *of devotional ecstasy*; *ca*—and; *tanumaḥ*—I may instill.

Devotional Service: (in Sanskrit) Renunciation, listen. I will purify even the outcastes. I will purify all their contamination. I will cut the strong material desires in their hearts. If the Goddess of Mercy will come I will place the nectar of divine love in their hearts.

Text 40

virāgaḥ: tasya kṛpā-devīm vinā svātantryeṇa bhavatīnām tathā-sāmarthyam na vidyate.

tasya—His; *kṛpā-devīm*—goddess Mercy; *vinā*—without; *svātantryeṇa*—independently; *bhavatīnām*—your; *tathā*—to do such; *sāmarthyam*—capability; *na vidyate*—is not obtained.

Renunciation: You cannot do that without the Goddess of Mercy?

Text 41

bhaktiḥ: tassa vā taj-jaṇānam vā ṇavāṇuggaḥam antareṇa amhe ṇa homma kim uṇa tadhā kuṇamha.

tassa—of Him; *vā*—or else; *ta-jaṇānam*—of His associates; *vā*—or; *ṇava*—new,

fresh; *aṅgaham*—the grace; *antareṇa*—without; *amhe*—I; *ṇa*—cannot; *homma*—exist; *kim uṇa*—what to speak of; *tadhā*—thus; *kuṇamha*—act.

Devotional Service: Without the Lord's mercy, or the mercy of His devotees, I cannot exist, what to speak of act as I do.

Text 42

virāgaḥ: dvitīya-prāśnasyottaram kim.

dvitīya—second; *prāśnasya*—of the question; *uttaram*—the answer; *kim*—what.
Renunciation: What is the answer to my second question?

Text 43

bhaktiḥ: virāa, suṇehi, (iti saṅkṛtena)

*navadvīpe nāsīd ahaha sa jano yasya na pure
harer geham no tad yad api bhagavan-mūrti-rahitam
na sā yasyām sevā na bhavati na sā yā na sa-rasā
raso nāsau saṅkīrtana-naṭana-mukhyo na khalu yaḥ*

iyam jjeva tassa ihā.

virāa—virāga; *suṇehi*—listen; *iti*—after speaking thus; *saṅkṛtena*—continues in Sanskrit; *navadvīpe*—in Navadvīpa; *na āsīt*—there was not; *ahaha*—oh; *saḥ janaḥ*—any person; *yasya*—whose; *na*—not; *pure*—in the home; *hareḥ*—of Lord Hari; *geham*—the temple; *na u*—nor; *tat*—that; *yat*—which; *api*—even; *bhagavat-mūrti*—the Deity form of the Lord; *rahitam*—lacking; *na*—not; *bhavati*—is maintained; *na*—nor; *sā*—that worship; *yā*—which; *na*—is not; *sa-rasā*—with spontaneous feelings of love; *rasaḥ*—the transcendental sentiment; *na*—is not; *asau*—that; *saṅkīrtana*—congregational chanting of the names of the Lord; *naṭana*—and dancing; *mukhyaḥ*—manifested chiefly in; *na*—not; *khalu*—indeed; *yaḥ*—which; *iyam*—this; *jjeva*—certainly; *tassa*—His; *ihā*—endeavour.

Devotional Service: Renunciation, listen. In Navadvīpa there is no person whose home is not a temple of Lord Hari, no temple without a Deity of the Lord, no Deity that is not carefully served, no service that is not done with the nectar of love, and no nectar of love not expressed by saṅkīrtana and dancing. All this is the Lord's doing.

Text 44

virāgaḥ: kim ayam eva tathājñāpayati, kim vā te ta eva ca tad-āśrayam abhimatya

maty-anusāreṇa tathā vyavaharanti.

kim—whether; *ayam*—He; *svayam eva*—Himself personally; *tathā*—in this way; *ājñāpayati*—orders; *kim vā*—or rather; *te te*—all they; *eva*—indeed; *ca*—and; *tat-āśrayam*—Him being their shelter; *abhimatya*—thus considering; *mati-anusāreṇa*—according to His doctrine; *sāreṇa*—taking the essence; *tathā*—thus; *vyavaharanti*—they act on His behalf.

Renunciation: Does the Lord personally order this, or do they who take shelter of Him do this as they think right?

Text 45

bhaktiḥ: tassa taha jjeva mahimā mahi-māṇado jam daṭṭhūṇa jjeva taha jjeva ggaha-ggathā via honti. jaṇāo jaha tassa āsa-am sa-am jjeva savve jāṇanti kuṇanti ca tad-aṇurūam.

tassa—of Him; *taha*—such; *jjeva*—even; *mahimā*—the greatness; *mahi-māṇado*—the glorifier of the earth; *jam*—whom; *daṭṭhūṇa*—having seen; *jjeva*—just; *taha jjeva*—thus indeed; *ggaha*—by a ghost; *ggathā*—possessed; *via*—as if; *honti*—becomes; *jaṇāo*—the people; *jaha*—as; *tassa*—His; *āsa-am*—mind; *sa-am*—each individually; *jjeva*—indeed; *savve*—they all; *jāṇanti*—undertand; *kuṇanti*—act; *ca*—and; *tad-aṇurūam*—accordingly.

Devotional Service: Such is the glory of the Lord that by seeing Him people become mad with ecstasy. Whatever He desires, they know and do.

Text 46

tassa odāre kamalā vi odīṇṇeva, jado ṇa kassa-vi deṇṇam tattha āsi. ā-sisu-ālam sa-am ca jam karedi, tam suṇaha. (saṃskṛtam āśritya)

tassa—His; *odāre*—in the appearance; *kamalā*—the goddess of fortune, Lakṣmī; *vi*—indeed; *odīṇṇeva*—has also descended; *jado*—because of which; *ṇa*—not; *kassa-vi*—of anyone; *deṇṇam*—poverty; *tattha*—there, then; *āsi*—was; *ā-sisu-ālam*—from infancy; *sa-am*—personally; *jam*—what; *karedi*—He has been doing; *tam*—that; *suṇaha*—please hear; *saṃskṛtam āśritya*—switching to Sankrit.

When the Lord descends, the Goddess of Fortune also comes, so His devotee is never poor. Listen to what He has done since childhood.

Text 47

*śrīvāsasya gr̥he kadācana kadāpy ācāryaratnālaye
śrī-vidyānidhi-mandire 'pi ca kadā gehe murāreḥ api
gāyatsu priya-pārsadeṣu pulaka-stambhāśru-gharmādibhiḥ
sāndrānanda-mayī bhavann anudinam̐ devo narīṅṛtyate*

śrīvāsasya—of Śrīvāsa Thākura; *gr̥he*—in the house; *kadācana*—sometimes; *kadā api*—and sometimes; *ācāryaratna*—of Candrasekhara Acārya; *ālaye*—at the residence; *śrī-vidyānidhi*—of Śrī Vidyānidhi; *mandire*—in the home; *api ca kadā*—and sometimes also; *gehe*—in the house; *murāreḥ*—of Murāri Gupta; *api*—also; *gāyatsu*—while they are singing; *priya-pārsadeṣu*—Lord's intimate associates; *pulaka*—with His hair standing on end; *stambha*—being stunned; *āśru*—with tears; *gharma-ādibhiḥ*—perspiring, and so on; *sāndra*—concentrated; *ānanda-mayī*—filled with bliss; *bhavan*—becoming; *anu-dinam*— each day; *devaḥ*—the Lord; *parīṅṛtyate*—always dances.

Sometimes in Śrīvāsa's home, sometimes in Acāryaratna's home, sometimes in Vidyānidhi's home, or sometimes in Murāri's home, filled with bliss, with bodily hairs erect, stunned, shedding tears, covered with perspiration, and manifesting many symptoms of ecstasy, every day, as His dear associates sing, again and again the Lord dances.

Text 48

virāgaḥ: bhagavati, sa kim sarvadā bhaktācaritam eva prakāṣayati, kim vā kadācid aiśvaryam api.

bhagavati—O most fortunate one; *saḥ*—He; *kim*—whether; *sarvadā*—always; *bhaktā-caritam*—the behaviour of a devotee; *eva*—even; *prakāṣayati*—exhibits; *kim vā*—or rather; *kadācit*—ever; *aiśvaryam*—majesty; *api*—as well.

Renunciation: Goddess, does He always act as a devotee, or does he sometimes reveal His supreme power and opulence?

Text 49

bhaktiḥ: (saṁskṛtena) virāga, yady api

*alaukikīto 'pi ca laukikīyam
līlā hareḥ kācana lobhanīyā
maheśa-śīrṣād api bhūmi-madhyam̐
gateva gaṅgā mudam ātanoti*

saṁskṛtena—in Sanskrit; *virāga*—O virāga; *yady api*—although; *alaukikītaḥ*—than those which are supernatural; *api*— even; *laukikī*—seemingly mundane; *īyam*—this; *līlā*—pastime; *hareḥ*—of the Supreme Lord Hari; *kācana*—any such; *lobhanīyā*—more desirable; *maha-īśa*—of Lord Śiva; *śīrṣāt*—from the head; *api*—

even; *bhūmi-madhyam*—onto the earth; *gatā*—come; *iva*—just as; *gaṅgā*—the Ganges; *mudam*—pleasure; *ātanoti*—expands; *iti*—thus.

Devotional Service: Renunciation, Lord Hari's ordinary pastimes are more beautiful than His unusual pastimes. Although the Ganges flows from Lord Śiva's head, it gives us pleasure when it comes to earth.

Text 50

taha-vi kahim-pi kahim alo-i-am pi pa-aḍedi. tadhā hi kahim-pi di-ahe sirivāsa-vāsammi karijjanta-dea-geha-ppadakkhiṇo dakkhiṇāṅgaṇa-ga-eṇa keṇa-vi bhāadhea-vuttiṇā mahā-majja-veṇa amalakheṇa maleccheṇa vasaṇam sīvvanateṇa dīhadara-ma-eṇa bha-avam viśvambhāro diṭṭho.

taha-vi—nonetheless; *kahim-pi*—from time to time; *aloiam*—unwordly (activities); *pi*—also; *pa-aḍedi*—He reveals; *tadhā hi*—thus indeed; *kahim-pi*—on a certain day; *sirivāsa*—of Śrīvāsa Thākura; *vāsammi*—at the residence; *karijjanta*—(Lord Caitanya) who was doing; *dea-geha*—of the Deity's altar; *ppadakkhino*—circumambulation; *dakkhiṇa-aṅgaṇa*—to the southern side of the courtyard; *ga-eṇa keṇa-vi*—by someone who had come; *bhāadhea*—hereditary; *sūi-vuttiṇā*—engaged in the occupation of seamster; *mahā*—great; *majja-veṇa*—drunkard; *amala-akkheṇa*—sharp-eyed; *maleccheṇa*—outcaste, Mohammedan; *vasaṇam*—clothing; *sīvvanateṇa*—who was sewing; *dīvvanateṇa*—an reveling; *dīha-dara*—long-term; *ma-eṇa*—in his drunken stupor; *bha-avam*—the Supreme Lord; *viśvambhāro*—Viśvambhāra; *diṭṭho*—was seen.

Still, sometimes He does something extraordinary. One day, at Śrīvāsa's home, a Muslim tailor, his eyes red from drinking wine, having circumambulated the temple, and in the southern corner of the courtyard having drunkenly begun to sew clothes, began to stare at Lord Viśvambhāra.

Text 51

daṭṭhūna tak khaṇado ma-irā-ma-ado vi māda-a-tameṇa tassa daṁsaṇa-ma-eṇa bhēmhalo bhavia viasida-netto hī hī ma-e diṭṭham diṭṭham kim pi tti savvaṅga-pula-ido ṇirantara-ṇissaranta-ppavāha-vāha-salila-tthimida-vaccha-tthalo vasaṇādiam vicchivā uddha-bāhū ṇaccidum pa-utto so. tado tam tahā-vidham pekkia bha-avam avaṅca-anto sirivāsam bhaṇidavanto.

daṭṭhūna—having seen; *tak khaṇado*—immediately; *ma-irā*—of liquor; *ma-ado vi*—even more than the intoxication; *māda-a-tameṇa*—the most inebriating; *tassa*—of Lord Caitanya; *daṁsaṇa-ma-eṇa*—by the intoxication of seeing; *bhēmhalo*—overwhelmed; *bhavia*—becoming; *viasida*—opened wide; *netto*—his eyes; *hī hī*—hee, hee; *ma-e*—by me; *diṭṭham diṭṭham*—continuously; *ṇissaranta*—

flowing out; *ppavāha*—of the stream; *vāha*—by the current; *salila*—with water; *tthimida*—moistened; *vaccha-tthalo*—his chest; *vasana-ādiam*—the clothes and other things; *vicchivia*—throwing aside; *uddha*—raised; *bāhū*—his arms; *ṇaccidum*—to dance; *pa-utto*—proceed; *so*—he; *tado*—then; *taṃ*—him; *tahā-vidham*—in such a state; *pekkhia*—observing; *bha-avam*—the Lord; *avañca-anto*—guilelessly; *sirivāsam*—to Śrīvāsa; *bhaṇidavanto*—said.

The sight of the Lord made him more intoxicated than any wine. With wide-open eyes he called out: "I have seen! I have seen!" He trembled. The hairs of his body stood erect. Tears flowing from his eyes bathed his chest. Throwing down his sewing, he raised his arms and began to dance. Seeing this, the Lord innocently said to Śrīvāsa:

Text 52

śrīvāsa, kim idam. katham askasmād ayam īdṛg jātotsava iva.'

śrīvāsa—my dear Śrīvāsa; *kim*—what; *idam*—is this; *katham*—why; *akasmāt*—suddenly; *ayam*—this man; *īdṛk*—such; *jātaḥ*—become; *utsavaḥ*—a celebration; *iva*—as if.

"Śrīvāsa, what is this? All of a sudden this person has become as if celebrating a great festival."

Text 53

tado teṇa-vi bhaṇidaṃ ṇidaṃsaṇaṃ vva kuṇanteṇa paḍihāsa-rasassa.

tado—then; *teṇa*—by Śrīvāsa Prabhu; *vi*—indeed; *bhaṇidaṃ*—said; *ṇidaṃsaṇaṃ*—exhibition; *vva*—as if; *kuṇanteṇa*—making; *paḍihāsa-rasassa*—of a joking mood.

Śrīvāsa then jokingly said:

Text 54

bhagavan, apūrva evāyaṃ tava madasya mahimā yato 'yam adya madya-ghaṭa-ghaṭamānāsaktir api na dhiyaṃ jahāti. hā tila-mātra-bhavadarśanenānenānenājātojā-toda-rahito hito bhavann ati-mamāda.

bhagavan—O Lord; *apūrvaḥ*—unprecedented; *eva*—indeed; *drṣtam*—seen; *kim*—what; *pi*—indeed; *tī*—thus exclaiming; *savva-aṅga*—of all his limbs; *pula-ido*—the hair standing on end; *ṇirantara*—??: *ayam*—this; *tava*—Your; *madasya*—

of the intoxication; *mahimā*—the greatness; *yataḥ*—because; *ayam*—this person; *adya*—today; *madya-ghaṭa*—to the wine-pot; *ghaṭamāna*—existing; *āsaktiḥ*—addiction; *api*—even; *dhiyam*—the consciousness; *na*—not; *jahāti*—gives up; *hā*—ha; *tila*—a bit; *mātra*—only; *bhavat*—of You; *darśanena*—by the sight; *anena*—by that; *an-enāḥ*—sinless; *jātaḥ*—become; *ajāta*—not yet procured; *udara*—of his stomach; *hitaḥ*—the benefit (i.e. he had not yet finished his sewing and collected his wages); *hitaḥ*—actually beneficial; *bhavan*—becoming; *ati-mamāda*—he has become very much maddened.

"Lord, this is the unprecedented glory of Your intoxicating handsomeness. All he had ever wanted was a full pot of wine. He could not give up the desire for wine. Now, simply by seeing You for a moiment he is wild with intoxication. Now he has cut the bonds of birth and death. Now he purifies the world.

Text 55

virāgaḥ: tatas tataḥ

tataḥ tataḥ—and then what.

Renunciation: Then? Then?

Text 56

bhaktiḥ: tado tado pahudi bha-avado ṇāma-metta-saraṇo savvaṃ pariaraṃ ujjihiya odhūa-veso huvia ṇaccanto gāanto javaṇācāriehim tāḍijjanto vi bha-avado ṇāma-saṅkittaṇaṃ, kuṇanto jeeva vaṭṭadi.

tato—and then; *tado pahudi*—thenceforth; *bha-avado*—of the Lord; *ṇāma*—the holy name; *metta*—only; *saraṇo*—his shelter; *savvaṃ*—all; *pariaraṃ*—friends and relatives; *ujjihiya*—abandoning; *odhūa*—of a completely renounced devotee; *veso huvia*—assuming the dress; *ṇaccanto*—dancing; *gāanto*—singing; *javaṇācāriehim*—by the Muslim spiritual authorities; *tāḍijjanto*—being punished; *vi*—even; *bha-avado*—of the Lord; *ṇāma-saṅkittaṇaṃ*—loud chanting of His names; *kuṇanto*—doing; *jjeva*—indeed; *vaṭṭadi*—continues.

Devotional Service: That Muslim tailor took shelter of the Lord's holy name. Giving up his former associates, he accepted the dress of a renunciant. He continues to sing and dance, even though beaten by the Muslim teachers. He is always engaged in chanting the Lord's holy names.

Text 57

keṇa-vi pucchidouṇa vissambharo jjeva īsaro ṇāvaro kovi tti bhaṇedi. sa-alehiṃ bhāavadehiṃ vihida-deha-jātto siddho via huvia vicaredi.

keṇa-vi—by anyone; *pucchido*—asked; *uṇa*—in reply; *vissambharo*—Lord Viśvambhara; *jjeva*—indeed; *īsaro*—is God; *ṇa avaro*—none other; *ko-vi*—anyone at all; *tti*—in such words; *bhaṇedi*—he says; *sa-alehiṃ*—by all; *bhāavadehiṃ*—the devotees; *vihida*—provided; *deha-jātto*—his bodily maintenance; *siddho via*—as a perfected mystic; *huvia*—so living; *vicaredi*—he travels from place to place.

If questioned, he explains, "Viśvambhara is the only Lord, there is none else." Provided his livelihood by all the devotees, he travels about as a perfected soul.

Text 58

virāgaḥ: devi, kīdṛśaṃ rūpam anena dṛṣṭam.

devi—O goddess; *kīdṛśam*—what kind of; *rūam*—form (of the Lord); *anena*—by the tailor; *dṛṣṭam*—was seen.

Renunciation: Goddess, what form of the Lord did he see?

Text 59

bhaktiḥ: virā-a, āṇando jjeva bha-avado rūam, jeṇa rūeṇa maham jjeva āṇando hoi. taṃ jjeva tassa rūam tti idaredara-savvapecchattaṇaṃ āṇanda-rūāṇaṃ tti āṇanda-tāratammeṇa rūa-daṃsaṇassa tāratammaṃ.

virāa—my dear virāga; *āṇando*—spiritual bliss; *jjeva*—itself; *bha-avado*—of the Lord; *rūam*—is the form; *jeṇa*—by which; *rūeṇa*—form; *maham*—great; *jjeva*—indeed; *āṇando*—bliss; *hoi*—develops; *taṃ*—that; *jjeva*—indeed; *tassa*—His; *rūam*—form; *tti*—thus; *idara-idara*—one-to-one; *savvapecchattaṇam*—logical relationship; *āṇanda-rūāṇaṃ*—of the blissful forms; *tti*—on the one hand; *āṇanda-tāratammeṇa*—according to the relative ecstasies; *rūa-daṃsaṇassa*—of the vision of these forms; *tāratammaṃ*—gradation (Of the envisioned forms).

Devotional Service: Renunciation, the Lord's form is bliss. The handsomeness of His form brings the greatest bliss. His forms are different kinds of bliss, and seeing these forms brings different kinds of bliss.

Text 60

virāgaḥ: katham ayaṃ nīca-yonir etādṛśa-saubhāgya-bhājanam āsīt.

katham—how; *ayam*—this person; *nīca-yoniḥ*—low-born; *etādṛśa*—such; *saubhāgya*—of good fortune; *bhājanam*—the recipient; *āsīt*—became.

Renunciation: How could a person of such low birth attain such good fortune?

Text 61

bhaktiḥ: (saṁskṛtena)

*na jāti-śilāśrama-dharma-vidyā
kulādy-apekṣī hi hareḥ prasādaḥ
yādṛcchiko 'sau bata nāsya pātrā
pātra-vyavasthā-pratipattir āste*

saṁskṛtena—in Sanskrit; *na*—not; *jāti*—caste; *śila*—good character; *āśrama-dharma*—observance of the regulations of the four different orders of life (brahmacharya, gṛhastha, vānaprastha and sannyāsa); *vidyā*—education; *kula*—breeding; *ādi*—et cetera; *apekṣī*—in regard to such; *hi*—indeed; *hareḥ*—of Lord Hari Kṛṣṇa; *prasādaḥ*—the mercy; *yādṛcchikaḥ*—is independent; *asau*—it; *bata*—ah; *na*—not; *asya*—within it; *pātra-apātra-vyavasthā*—of being qualified or unqualified; *pratipattir*—acknowledgement; *āste*—is there.

Devotional Service: (in Sanskrit) Ignoring noble birth, character, āśrama, occupation, schooling, and family, Lord Hari's mercy does not consider whether one is qualified or not qualified to receive it.

Text 62

virāgaḥ: evam eva, tatas tataḥ.

evam eva—yes, so it is; *tataḥ tataḥ*—please speak further.

Renunciation: It is so. Then? Then?

Text 63

bhaktiḥ: tado avarassim diahe murāri-bha-aṅgane puṅṅimā-canda-candīa-pakkhālīae ṅisāe uvaviṭṭhehim sa-alehim bhāavadehim so jjeva deo sāṅkarisaṅa-rūo ditṭho.

tado—then; *avarassim*—on another; *diahe*—day; *murāri*—of Śrī Murāri Gupta; *bha-aṅga-aṅgaṅe*—in the courtyard of the residence; *puṅṅimā*—of the full-moon

day; *pakkhāliāe*—which was washed; *ṇisāe*—in the night; *uvaviṭṭhehim*—who were sitting; *sa-alehim*—by all; *bhāavadehim*—the devotees; *so*—He; *jjeva*—indeed; *deo*—the Supreme Lord; *saṅkarisaṇa*—of Saṅkarsaṇa; *rūo*—in the form; *diṭṭho*—was seen.

Devotional Service: At another time, in the courtyard of Murāri's home, on a night bathed with the light of the full moon, all the devotees saw the Lord assume the form of Lord Saṅkarṣaṇa.

Text 64

virāgaḥ: devi, viśiṣya kathaya.

devi—O goddess; *viśiṣya*—in detail; *kathaya*—please recount.

Renunciation: Goddess, please tell it in detail.

Text 65

bhaktiḥ: aggado bambhamijjanta-matta-mahuara-ṇiara-paḍipijjanta-canda-candia-ca-a-tak-kāla-sāmalida-gagaṇa-talāndhāarammi dīsantammi ko-vi kāambarī-paḍimalo sa-ala-janehim āladdho.

aggado—in front of them; *bambhami*—persistently flying about; *matta*—maddened; *mahuara*—of bees; *ṇiara*—by the crowd; *paḍipijjanta*—(on account of) being drunk up; *canda-candiā-ca-a*—the rays of moonlight; *tak-kāla*—momentary; *sāmalida*—blackened; *gagaṇa-tala*—of the sky; *andhāarammi*—darkness; *dīsantammi*—while being seen; *ko-vi*—a certain; *kāambarī*—of liquor distilled from rainwater collected in the hollows of the flowering tree; *paḍimalo*—odor; *sa-ala-janehim*—by all persons present; *āladdho*—was perceived.

Devotional Service: At that moment, as a swarm of intoxicated bees swallowed the moonlight and filled the sky with blinding darkness, everyone noticed the scent of liquor distilled from kadamba flowers.

Text 66

virāgaḥ: tatas tataḥ

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 67

bhaktiḥ: tado āladdhe paḍimale sa-alehiṁ bha-avaṁ pucchido jadhā bhagavan, katham akāsmiko `yam puṣpandhaya-gaṇāndhī-karaṇa-caṇaḥ parimalo vimalo vismayam naḥ samullāsayati kādambaryāḥ. purataś ca janita-kautūhalaṁ halaṁ vipakṣa-pakṣa-mūśalaṁ mūśalaṁ cālokyate.

tado—then; *āladdhe*—having been obtained; *paḍimale*—perception; *of the fragrance*; *sa-alehiṁ*—by all; *bha-avaṁ*—the Lord; *pucchido*—was asked; *jadhā*—as follows; *bhagavan*—O Lord; *katham*—why; *ākasmikaḥ*—sudden, unexpected; *ayam*—this; *puṣpandhaya-gaṇa*—the bees; *andhī-karaṇa*—making them blind; *caṇaḥ*—apparently; *parimalaḥ*—fragrance; *vimalaḥ*—pure; *vismayam*—astonishment; *naḥ*—our; *samullāsayati*—greatly stimulates; *kādambaryāḥ*—of kādambarī liquor; *purataḥ*—in front; *ca*—and; *janita*—generated; *kautūhalaṁ*—amazing sight; *halaṁ*—a plow (the weapon of Lord Balarama); *vipakṣa*—of enemies; *pakṣa-mūśalaṁ*—destroying the forces; *mūśalaṁ*—a club; *ca*—as well; *ālokyate*—are seen.

Devotional Service: Aware of this fragrance, everyone asked the Lord: "Lord, why has this splendid fragrance of kadamba liquor suddenly appeared, blinded these bees, and filled us with wonder? Now we see a wonderful plow and a club for crushing enemies."

Text 68

virāgaḥ: tatas tataḥ.

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 69

bhaktiḥ: tado siri-visa-ambhara-de-eṇa uttam hanta bho nikhila-jana-hṛdaya-saṅkarṣaṇena saṅkarṣanaṇena bhagavatāvatādyā prāduribhavitavyam, tad-agre kādambarī varīyasī tat-priyāṇām tad-āyudham yudham vināpi virājamānaṁ halaṁ ca prādurabhavat.

tado—then; *siri-vissambhara-deeṇa*—by Śrī Viśvambhara-deva; *uttam*—was said; *hanta bhoḥ*—ah friends; *nikhila-jana*—of everyone; *hṛdaya*—the hearts; *saṅkarṣaṇena*—who attracts; *saṅkarṣaṇena*—the Supreme Lord in His form of Saṅkarṣana, Baladeva; *bhagavatā*—the Lord; *avatā*—and protector; *adya*—today; *prāduribhavitavyam*—is about to make His appearance; *ta-agre*—previous to that;

kādambarī—(fragrance of) *kādambarī*; *varīyasī*—most desired; *tat-priyāṇām*—for His devotees; *tat*—His; *āyudham*—weaponry; *yudham vinā api*—even without the occasion for a fight; *virājamānam*—resplendent; *halam mūsalam ca*—His plow and club; *prādurabhavat*—have manifested.

Devotional Service: Then Śrī Viśvambhara-deva said: “Lord Saṅkarṣaṇa, who charms everyone's heart, is about to appear. His favorite *kādambarī* liquor, His splendid plow-weapon, and His club have come before Him.”

Text 70

virāgaḥ: tatas tataḥ

tataḥ tataḥ—and then.

Viṛaga: Then? Then?

Texts 71 and 72

bhaktiḥ: tado taha ṇiadanto jjeva so devo tehim ma-irā-moa-mudia-lola-lohida-loaṇo ea-kaṇṇa-taḍavida-kuṇḍalo sasi-maṇḍala-pāṇḍaro so jjeva goracando a-issam jjevva tālaṅko alam kodūhaleṇa sambhūdo.

tado—then; *taha*—thus; *ṇiadanto*—declaring; *so*—He; *devo*—the Lord; *tehim*—in the presence of them (the devotees); *ma-irā*—of liquor; *moa*—in the pleasure; *mudia*—rejoicing; *lola*—rolling; *lohida*—copper-red; *loaṇo*—His eyes; *ea-kaṇṇa*—of one ear; *taḍa*—upon the side; *taḍavida*—dancing wildly; *kuṇḍalo*—an earring; *sasi-maṇḍala*—like the globe of the moon; *pāṇḍaro*—yellow-white; *so*—He; *jjevva*—indeed; *goracando*—Lord Gauracandra; *a-isa-am*—prominently; *sa-am*—Himself; *jjeva*—indeed; *tāla-aṅko*—marked with auspicious signs on His body; *alam kodūhaleṇa*—with a good deal of mirth; *sambhūdo*—so become.

Devotional Service: As He spoke these words Lord Gauracandra became wonderfully changed. His eyes became red and restless in the happiness of drinking wine. An earring danced on one ear. His complexion became pale as the moon. He carried the mark of a palm tree.

Text 73

tado tac-caridāhida-ṇa-a-gīda-padāim gāantehim tehim ṇaccā bahudaram īḍido vi kṣaṇam vimha-a-kāri samvutto.

tado—and then; *tat*—His; *carida*—the character and activities; *āhida*—

composed of; *gīda-padāim*—with verses of songs; *gāantehim*—while they were singing; *tehim*—by the devotees; *naccā*—with dance; *bahu-daram*—very much; *īḍido*—offered worship; *vi*—indeed; *kṣaṇam*—for a short while; *vimha-a*—wonder; *kāri*—making; *samvutto*—He became.

As they sang newer and newer songs of His pastimes, He danced. They worshiped Him. For a moment He filled them with wonder.

Text 74

virāgaḥ: tatas tataḥ.

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 75

bhaktiḥ: evvaṁ rudda-varāha-ṅarasimha-mukkhadarāvadārāṇuāraṁ kkameṇa kadua gade diahe ahedua-karuṇeṇa ṅiccāṇandassa ccha-bhuaṁ rūaṁ teṇa daṁsidaṁ. evvaṁ—thus; *rudda*—of Rudra, Śiva; *varāha*—Varāha; *ṅarasimha*—and Nṛsimha; *mukkhadara*—headed by; *avadāra*—of His incarnations; *aṇuāraṁ*—portrays; *kadua*—having done; *gade diahe*—a whole day having passed; *ahedua*—causeless; *karuṇeṇa*—by His mercy; *ṅiccāṇandassa*—to Prabhu Nityānanda; *chabhuaṁ*—six handed; *rūaṁ*—His form; *teṇa*—by Him; *daṁsidaṁ*—was shown.

Devotional Service: He assumed, one after another, the forms of Buddha, Varāha, Nṛsimha, and other incarnations. At the day's end the causelessly merciful Lord revealed His six-armed form to Nityānanda.

Text 76

virāgaḥ: kīdṛśam hi tat.

kīdṛśam—how; *hi*—indeed; *tat*—that (appeared).

Renunciation: What was it like?

Text 77

bhaktiḥ: (saṁskṛtena)

*bhujābhyām ubhābhyām dadhat cāru-vaṁśīm
caturbhir gadā-śaṅkha-cakrāmbujāni
kirīṭam ca hārāṁś ca keyūrake ca
srajam vaijayantīm maṇim kaustubham ca*

samskṛtena—in Sanskrit; *bhujābhyām*—with two arms; *ubhābhyām*—both; *dadhat*—holding; *cāru*—beloved; *vaṁśīm*— flute; *caturbhiḥ*—with the other four; *gadā-śaṅkha-cakra-ambujāni*—the club, conchshell, disc and lotus (weapons of Viṣṇu); *kirīṭam*—(adorned with) helmet; *ca*—also; *hārān*— necklaces; *ca*—and; *kayūrake*—ornamented with peacock feather; *ca*—and; *srajam vaijayantīm*—Vaijayantī garland; *manim kaustubham*—Kaustubha jewel; *ca*—and.

Devotional Service: In two hands He held a beautiful flute, and in the other four a conchshell, disc, club and lotus. He wore a crown, necklaces, two peacock feathers, a vaijayantī garland, and the Kaustubha gem.

Text 78

api ca

*anāhārya-saundarya-mādhurya-dhuryam
mahaudārya-cātura-gāmbhīrya-śauryam
avaidhurya-dhairyam sadā saukumāryam
mahas tūryam āryam tadāścāryam āsit*

anāhārya—matchless; *saundarya*—by beauty; *mādhurya*—and sweetness; *dhuryam*—distinguished; *mahā-audarya*—great generosity; *cātura*—cleverness; *gāmbhīrya*—gravity; *śauryam*—and heroism; *avaidhurya*—never to be undone; *dhairyam*—steadiness; *sadā*—eternal; *saukumāryam*—youthfulness; *mahaḥ*—glory; *turyam*—transcendental; *āryam*—superexcellent; *tadā*—at that time; *āścāryam*—this wonder; *āsit*—manifested.

He was filled with matchless sweetness, handsomeness, generosity, expert intelligence, gravity, heroism, determination, gentleness, transcendental splendor, nobility, and wonderful glory.

Text 79

virāgaḥ: tatas tataḥ.

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 80

bhaktiḥ: tado taṁ rūaṁ pekkhia paramāṇanda-ṅipphando uañcida-romañca-kañcuo bahudaraṁ tthuvanto āsi ṅiccāṇando, jahā

tado—then; *taṁ rūaṁ*—that form of the Lord; *pekkhia*—looking upon; *parama-āṇanda*—on account of supreme ecstasy; *ṅipphando*—become motionless; *uañcida*—standing up; *roma-añca*—erection of the bodily hairs; *kañcuo*—(as if) a suit of armor; *bahu-daraṁ*—very much; *tthuvanto*—offering prayers in glorification; *āsi*—was; *ṅiccāṇando*—Lord Nityānanda; *jahā*—as follows.

Devotional Service: Stunned with bliss and armored with bodily hairs erect, Nityānanda gazed at that form and prayed:

Text 81

*haris tvam haras tvam viriñcis tvam eva
tvam āpas tvam agnis tvam indus tvam arkaḥ
nabhas tvam kṣitis tvam marut tvam murāre
namas te namas te samasteśvarāya*

hariḥ—Lord Viṣṇu; *tvam*—You are; *haraḥ*—Śiva; *tvam*—You; *virīñciḥ*—Brahmā; *tvam*—You; *eva*—also; *tvam*—You; *āpaḥ*—the waters; *tvam*—You; *agniḥ*—fire; *tvam*—You; *induḥ*—the moon; *tvam*—You; *arkaḥ*—the sun; *nabhaḥ*—the sky; *tvam*—You; *kṣitiḥ*—the earth; *tvam*—You; *marut*—the wind; *tvam*—You; *mura-are*—O Kṛṣṇa, the enemy of demon Mura; *namaḥ te*—obeisances unto You; *namaḥ te*—obeisances unto You; *samasta-iśvarāya*—unto the Lord everything.

"You are Lord Hari. You are Śiva. You are Brahmā. You are water. You are fire. You are the moon. You are the sun. You are the earth. You are the wind. O Lord Murāri, obeisances to You! Obeisances to You, the master of all!"

Text 82

api ca

*bhujaiḥ śadbhir ebhiḥ samākhyāti kaścīn
nisargogra-śaḍ-varga-hanteti bhoḥ tvām
vayaṁ brūmahe he maheccha tvam ebhiś
catur-varga-do bhakti-daḥ prema-daś ca*

bhujaiḥ—by the arms; *śadbhiḥ*—six; *ebhiḥ*—these; *samākhyāti*—may interpret; *ugra*—terrible; *śaḍ-varga*—of the six eternal enemies (lust, anger, greed, intoxication, illusion and envy); *hantā*—the destroyer; *iti*—thus speaking; *bhoḥ*—

dear sir; *tvām*—O most magnanimous one; *tvam*—You; *ebhiḥ*—with these (Your arms); *catuḥ-varga*—of the four goals of human endeavor; *dharmā*—religiosity, artha (economic development), *kāma* (sense gratification) and *mokṣa* (ultimate liberation); *daḥ*—are the bestower; *bhakti-daḥ*—the giver of pure devotion; *prema-daḥ*— the giver of ecstatic love of God; *ca*—and.

"Some say that with these six arms You kill the six enemies of this world. O fulfiller of desires, I say that with these arms You give devotional service, love of God, and the four goals of life."

Text 83

virāgaḥ: aho aty-adbhutam idam. tatas tataḥ.

aho—ha; *ati-adbhutam*—most amazing; *idam*—this; *tataḥ tataḥ*—and then.

Renunciation: Ah, this is very wonderful. Then? Then?

Text 84

bhaktiḥ: tado īsara-bhāvo dāva īdiso tassa kadhido, pemmāveso vi suṇiadu. ettha pure tiṇṇa-vihā jjevva purisāo. ke-vi aṇurattāo, ke-vi majjhamāṇurattāo, ke-vi ṇāṇurattāo ṇāvi virattāo.

tado—next; *īsara-bhāvo*—His sentiment of being the Lord; *dāva*—thus far; *īdiso*—like this; *tassa*—His; *kadhido*—spoken; *pemma-āveso*—His being absorbed in the trance of love of God (in the mood of a devotee); *suṇiadu*—please hear; *ettha*—here; *pure*—in this city; *tiṇṇa-vihā*—three kinds of; *jjevva*—even; *purisāo*—attached (to the Lord); *ke-vi*—some; *majjhama*—moderately; *aṇurattāo*—attached; *ke-vi*—some; *ṇa*—neither; *aṇurattāo*—attached; *ṇāvi*—nor; *virattāo*—detached (from material things).

Devotional Service: In this way His mood of being the Supreme Personality of Godhead is described. Now listen to how He becomes filled with love. In this city are three kinds of men. Some are completely attached to the Lord. Some are moderately attached. Some others are neither attached to the Lord, nor detached from the world.

Text 85

vijjhatthiṇo hi ṇa-ara-vīhī appāṇa-aṁ ovāria sura-ṇāi-siṇāṇaṁ kadua tthimida-ṇia-vasaṇaṁ ccea ācchantam pekkhia ko-vi mahuradaram bha-avado ṇāma-padam, ko-vi sarasadaram bhāvada-pajjam, ko-vi pemma-paḍipaṇṇam lalidadara-gīdam

suṇāvedi.

vijhatthiṇo—the students; *hi*—indeed; *ṇa-ara*—of the city; *vīhīe*—on some street; *appāna-am*—Himself; *ovāria*—having covered (with His clothing); *sura-ṇāi*—in the celestial river Ganges; *siṇāṇam*—bath; *kadua*—having just performed; *tthimida*—wet; *ṇia*—His; *vasaṇam*—clothes; *ccea*—even; *āacchantam*—(Him) approaching; *pekkhia*—catching sight of; *ko-vi*—one of them; *mahura-daram*—very sweet; *bha-avado*—of the Supreme Lord; *ṇāma-padam*—name; *ko-vi*—someone; *sarasa-dasam*—very much endowed with devotion; *bhāavada*—of Śrīmad-Bhāgavatam; *pajjam*—verse; *ko-vi*—someone; *pemma*—with love of God; *paḍipannam*—imbued; *lalida-dara*—very playful; *gīdam*—song; *suṇāvedi*—causes Him to hear.

Seeing Him, His clothing still wet from His bath in the Ganges, walking through the city's streets, one student would chant the very sweet name of the Lord, another would recite a nectarean verse of Śrīmad-Bhāgavatam, and another would sing a beautiful song of devotional love.

Text 86

tado taṁ suṇanto jjevva magga-majjhammi bhūdale ṇipaḍia tthimida-vasaṇa-ṇivaḍanta-jala-kaddamia-damia-rajo-bhara-kaddamia-savvaṅgo vāppha-salilehim sīmantida-vaccha-tthala-kaddamo āṇanda-bhemhaladāe ladāe baddho via vijjud-dāma-dāma-puṇjo via luṭhanto vaṭṭedi.

tado—then; *taṁ*—that; *suṇanto*—hearing; *jjevva*—just upon; *magga*—of the road; *majjhammi*—in the middle; *bhū-dale*—onto the ground; *ṇipaḍia*—falling; *tthimida*—wet; *vasaṇa*—from His garments; *ṇivaḍanta-jala*—by the dripping water; *kaddammia*—turned into mud; *damia*—and absorbed (by the water on His clothes); *rajo*—the dust (of the road); *bhara*—on account of picking up; *kaddamia*—muddied; *savva-aṅgo*—all His limbs; *vāppha*—of his tears; *salilehim*—by the water; *sīmantida*—marked with straight lines, parted; *vaccha-tthala*—upon His chest; *kaddamo*—the mud; *āṇanda*—in spiritual ecstasy; *bhemhaladāe*—by the condition of being overwhelmed; *ladāe*—by some vine; *baddho*—bound; *via*—as if; *vijjud-dāma*—bolts of lightning; *dāma*—as His garland; *puṇjo*—several; *via*—as if; *luṭhanto vaṭṭedi*—He rolls about.

Falling to the street by hearing this, His wet clothing turning the dust of the street to mud, His limbs covered with mud, the mud on His chest washed by His tears, and His form like the great splendor of lightning flashes embraced by a vine of restless ecstasy, He would roll about on the ground.

Text 87

tadhā-vihaṁ pekkhia te saha-arāo cāvala-dosa-dūsidāo hasanto kodūhalam

kuṇanti.

tadhā-vihaṁ—(Him) in such state; *pekkhia*—seeing; *te*—they; *saha-arāo*—His companions; *cāvala-dosa*—by the fault of youthful insolence; *dūsidāo*—contaminated; *hasanto*—laughing; *kodūhalam*—a commotion; *kuṇanti*—they make.

Seeing Him in this state, His student companions, tainted with youthful insolence, would laugh and raise a commotion.

Text 88

muhuttantare ṇia-pariaṇāo utthāvia uṇo sura-ṇāim lambhia uṇa pakkhālida-savvaṅgam siṇāventi. edaṁ suṇia ṇia-taṇa-assa na-assa va-ivasiām aṇutava-i tassa jaṇaṇī jaṇa ṇīdi-visāradā vi.

muhutta-antare—after a few minutes; *ṇia*—His own; *pariaṇāo*—close associates; *utthāvia*—lifting Him up; *uṇo*—again; *sura-ṇāim*—to the Ganges, river of the demigods; *lambhia*—leading Him; *uṇa*—once more; *pakkhālida*—washing; *savva-ṅgam*—all His limbs; *siṇāventi*—they make Him take bath; *edaṁ*—this; *suṇia*—having heard; *ṇia-taṇassa*—of her own son; *ṇa-assa*—young; *va-ivasiām*—the helpless condition; *aṇutava-i*—laments; *tassa*—His; *jaṇaṇī*—mother; *jaṇa-ṇīdi*—in the ways of the world; *visāradā*—knowledgeable; *vi*— although.

After a short while, His own associates would lift Him up, take Him again to the Ganges, and make Him wash all His limbs. Even though she was very wise, His mother wept bitterly to hear of her son's becoming overcome.

Text 89

virāgaḥ: aho premānanda-vaivaśyam avaśyam asya.

aho—ah; *prema-ānanda*—of ecstatic love of God; *vaivaśyam*—loss of self-control; *avaśyam*—must be; *asya*—His.

Renunciation: Ah, His being overcome was the ecstasy of devotional love.

Text 90

bhaktiḥ: avarassim vāsare vāsaresa-sahassa-sarisa-mahā-mahāṇanda-paravaso ācāriara-aṇa-pura-ra-aṇa-purado ṇaccia ṇia-gharam āchanto magga-majjhammi keṇāvi bamhaṇa-bandhuṇā bandhu-nāho ṇia-aṇassa deo ditṭho.

avarassim—on another; *vāsare*—day; *vāsara-īsa*—of suns (the sun is the "Lord

of the daytime"); *sahassa*—thousands; *sarisa*—appearing like; *mahā-mahā*—very great; *ānanda*—of ecstasy; *para-vaso*—under the spell; *ācāria-ra-aṅa*—of Acāryaratna, Śrī Candrasekhara; *pura-ra-aṅa*—the gem of residence; *purado*—in front of; *ṇacia*—dancing; *ṇia-gharam*— toward His own home; *āachanto*—going; *magga-majjhammi*—on the road; *keṇa avi*—by a certain; *bamhaṇa*—of a brāhmaṇa family; *bandhunā*—unqualified descendant; *bandhu-ṇāho*—the protector of those who have developed their personal relationship with Him; *ṇia-aṅassa*—for His own devotees; *deo*—the worshipable Deity; *ditṭho*—was seen.

Devotional Service: On another day as the Lord of devotees, more splendid than thousands of suns, was returning home after dancing at Acryaratna's home, a certain fallen brāhmaṇa saw Him on the street.

Text 91

ditṭhia taṁ so savvaṅga-galantasitto sa-kāu-vāaṁ uvāaṁ aṇṇaṁ ṇa pekkhia kim-pi gadanto āsi- bho sacī-putta-a vissa-ambhara, bhavantaṁ pabhavantaṁ paramaṁ purisaṁ savve ṇiadanti.

ditṭhia—upon seeing; *taṁ*—Him, Lord Caitanya Mahāprabhu; *so*—the fallen brāhmaṇa; *savva-aṅga*—all whose body; *galanta-sitto*—afflicted with advanced leprosy; *sa-kāu-vāaṁ*—addressing Him in a plaintive voice; *uvāaṁ*—resort for himself; *aṇṇaṁ*—other; *ṇa*—not; *pekkhia*—seeing; *kim-pi*—any at all; *gadanto āsi*—spoke (as follows); *bho bho*—my dear sir; *sacī-putta-a*—O son of Śacīdevī; *vissambhara*—Viśvambhara; *bhavantaṁ*—your good self; *pabhavantaṁ*—the all-powerful; *paramaṁ purisaṁ*—Supreme Personality; *savve*—everyone; *ṇiadanti*—declares.

Seeing Him, the fallen brāhmaṇa, his entire body covered with terrible sores, not seeing any other hope, begged: "O son of Śacī, O Viśvambhara, everyone says You are the almighty Supreme Personality of Godhead Himself.

Text 92

danti-vara-vikkama, vikkama-vaibhavaṁ tuha bahudaraṁ jjevva ṇirūventi, ja-i majjha pāmarassa eso gao gao karijja-i, tado saccam jevva tumam bhū-maṅgala-rūo īsaro saroa-ṇa-aṅo sa-am jevva.

danti-vara-vikrama—O Viṣṇu, who heroically saved the elephant king Gajendra; *vikkama*—the valor; *vaibhavaṁ*—and power; *tuha*—Your; *bahu-daraṁ*—very much; *jjevva*—indeed; *ṇirūventi*—are described; *ja-i*—if; *majjha*—my; *pāmarassa*—of the most fallen person; *eso*—this; *gao*—disease; *gao*—gone; *karijja-i*—is made; *tado*—then; *saccam*—truly; *jevva*—indeed; *tumam*—You; *bhū*—for the whole earth; *maṅgala*—auspicious; *rūo*—whose form; *īsaro*—the Supreme Lord; *saroa-ṇa-aṅo*—lotus-eyed Viṣṇu; *sa-am*—Himself; *jevva*—indeed.

"Everyone says You are the same Lord that delivered Gajendra. If You can cure this fallen wretch of his disease, then You are indeed the lotus-eyed Supreme Person, whose form brings auspiciousness to the world."

Text 93

virāgaḥ: tatas tataḥ.

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 94

bhaktiḥ: tado bhavadā jādāṅkampaṇa kampaṇa romañceṇa a vilasanta-dehaṁ tam bamhaṇa-pāsam miccuṇo uvagadam lacchikadua ṇiadidam

tado—then; *bha-avatā*—by the Lord, Caitanya Mahāprabhu; *jāda-anukampaṇa*—whose compassion was aroused; *kampaṇa*—trembling; *roma-añcena*—bodily hairs standing on end; *a*—also; *vilasanta-dehaṁ*—being displayed in his (the supplicator's) body; *taṁ*—unto Him; *bamhaṇa-pāsam*—that untrained brāhmaṇa; *pāsam*—the bondage; *miccuṇo*—of death; *uvagadam*— who was directly approaching; *lacchī-kadua*—addressing; *ṇiadidam*—was said.

Devotional Service: Trembling with compassion and the hairs of His body erect with ecstasy, the Lord glanced at that fallen brāhmaṇa, who was on the verge of death, and said:

Text 95

aye yas tāvad īśvaraḥ, sa khalu duṣprāpa eva sarveśām. kim iti mām upalabhase.

aye—alas; *yaḥ*—He who is; *tāvat*—such as you describe; *īśvaraḥ*—the Lord; *saḥ*—He; *khalu*—certainly; *duṣprāpaḥ*—difficult of attain; *eva*—even; *sarveśām*—for everyone; *kim*—why; *iti*—in such words; *mām*—Myself; *upalabhase*—do you refer.

"The Supreme Personality of Godhead cannot be attained by any ordinary man. Why do You commit this blasphemy by saying I am He?"

Text 96

kintu tavāsyā rogasyopāśamopāya eka eva vartate. tam ced ācarasi, tadāyam gamiṣyati, nātra sandeho. deho 'yam tava pūrvato 'pi samīcīna eva bhavitum arhati.'

kintu—nevertheless; *tava*—your; *asya*—of this; *roga*—diseased condition; *upāśama*—for mitigation; *upāya*—a means; *ekah*—one; *eva*—yet; *vartate*—exists; *tam*—that; *cet*—if; *ācarasi*—you carry out; *tadā*—then; *ayam*—this; *gamiṣyati*—will go away; *na*—there is not; *atra*—in this matter; *sandehaḥ*—any doubt; *dehaḥ*—body; *yam*—this; *tava*—of yours; *pūrvataḥ*—as previously; *api*—even; *samīcīnaḥ*—well; *eva*—indeed; *bhavitum arhati*—should become.

"There is one way your disease can be cured. If you do this one thing, your disease will go away. Of this there is no doubt. Your body will then be as healthy as before."

Text 97

virāgaḥ: tatas tataḥ.

tataḥ tataḥ—and then.

Renunciation: Then? Then?

Text 98

*bhaktiḥ: tado bamhanāpasadeṇa pahu-pasādeṇa paphulla-loaṇeṇa aṇeṇa gadidaṁ-
`dea ko so uvāo.' tado pahuṇā bhaṇidaṁ ṇidaṁsaṇa-rūaṁ kim-pi*

tado—then; *bamhaṇa-apsadeṇa*—by that fallen brāhmaṇa; *pahu*—of Lord Mahāprabhu; *pasādeṇa*—on account of the special mercy; *paphulla*—blossoming; *ioaṇeṇa*—his eyes; *aṇeṇa*—by him; *gadidaṁ*—was said; *dea*—O Lord; *ko*—what is; *so*—that; *uvāo*—means; *tado*—then; *pahuṇā*—by Lord Caitanya; *bhaṇidaṁ*—was spoken; *ṇidaṁsaṇa*—meant to teach him a lesson; *kim-pi*—something.

Devotional Service: With wide-open eyes the fallen brāhmaṇa said: "Lord, what is the way?" The Lord then spoke this instruction:

Text 99

*aye dvija-bandho, bandhor akhila-jagatām gatāmhaḥ-saṅghānām bhagavataḥ
prema-parāyaṇānām pradhānatamo 'yam advaitācāryaḥ. asya cet pādodakam pibasi,*

tadā pāpa-kṛto 'yaṁ gado hetv-abhāve haitūkābhāva iti dūrī-bhaviṣyati.

aye—ah; *dvija-bandho*—O associate of the brahmaṇas; *bandhoḥ*—of the friend; *akhila-jagatām*—of all the worlds; *gata-amha*—sinless; *saṅghānām*—among the community (of devotees); *bhagavataḥ*—of the Supreme Lord; *prema-parāyaṇānām*—among those whose sole goal in life is developing their love of God; *pradhāna-tamaḥ*—the foremost; *ayam*—this; *advaita-ācāryaḥ*—Advaita Acārya Prabhu; *asya*— His; *cet*—if; *pāda-udakam*—water which has washed the feet; *pibasi*—you drink; *tadā*—then; *pāpa-kṛtaḥ*—caused by your sinful behaviour; *ayam*—this; *gadaḥ*—disease; *hetu-abhāve*—in the absence of the cause; *haituka-abhāvaḥ*—the non-existence of its result; *iti*—by such logic; *dūrī-bhaviṣyati*—it will be eradicated.

"O fallen brāhmaṇa, of all sinless persons in all universes, and of all devotees full of love for the Supreme Personality of Godhead, Advaita Acārya is the best. If you drink water that has washed His feet, then this sickness caused by sin, its cause removed, will go far away.

Text 100

tado bamheṇeṇa gadidaṁ tuha sandaṁsaṇādo jjeva gamissadi, kiṁ uṇa kadhideṇa upāa-viseseṇa tti tassa pahāvādo tadhā kide sadi pūvvado vi samīcīna-deho so saṁvutto.

tado—and then; *bamheṇeṇa*—by the brāhmaṇa; *gadidaṁ*—was said; *tuha*—You; *sandaṁsaṇādo*—by seeing; *jjeva*—even; *gamissadi*—it will go away; *kiṁ uṇa*—what to speak of; *kadhideṇa*—which You have spoken; *upāa*—method; *viseseṇa*—specific; *tti*—thus speaking; *tassa*—Lord Caitanya's; *pahāvādo*—by the power; *tadhā kide sadi*—once he had done thus (as instructed); *pūvvado vi*—just as before; *samīcīna*—fit; *deho*— his body; *so*—he; *saṁvutto*—became.

Then the brāhmaṇa said: "Seeing You will make it go away. Why prescribe any other cure?" The brāhmaṇa then followed the Lord's instruction and his body became healthy as before.

Text 101

virāgaḥ: kiṁ citram idam tasya bhagavataḥ. tat kathaya, kva gacchantīcchantī ca kim tatra-bhavatī, yata iyaṁ chāyā-mātra-sahacarī carīkarti tvarām.

kim—what; *citram*—marvel; *idam*—this; *tasya*—for Him; *bhagavataḥ*—the Lord; *tat*—that; *kathaya*—please tell me; *kva*—where; *gacchantī*—going; *icchantī ca kim*—and with what purpose; *tatra-bhavatī*—in being there; *bhavatī*—your good self; *yataḥ*—as; *iyam*—this; *chāyā*—your shadow; *mātra*—only; *saha-carī*—able to follow you; *carīkarti tvarām*—you are hurrying.

Renunciation: What is wonderful for the Supreme Personality of Godhead? Tell me: where are you going and what do you want, that you are going so quickly even your shadow cannot follow you?

Text 102

bhaktiḥ: ajja ajja-utto sirivāsa-vāsa-majjhammi āadeṇa addai-a-deeṇa saddham kim-pi ṇivviraha-rahassa-vuttantaṃ kuṇanto vaṭṭadi, taṃ aṇusaridum tuvaremi.

ajja—today; *ajja-utto*—the pious brhamaṇa's son, Caitanya Mahāprabhu; *sirivāsa*—of Śrīvāsa Ṭhākura; *vāsa-majjhammi*—at the residence; *āaseṇa*—who had also arrived; *addai-a-deeṇa*—Advaitācārya; *saddham*—along with; *kim-pi*—some; *ṇivviraha*—not solitary, in the company of His devotees; *rahassa*—of intimate mysteries; *vuttantaṃ*—acting out; *kuṇanto vaṭṭadi*—is engaged in performing; *taṃ*—that; *aṇusaridum*—in order to attend; *tuvaremi*—I am making haste.

Devotional Service: To enjoy confidential pastimes with His devotees, the saintly Lord is now going with Advaita to Śrīvāsa's home. I am hurrying to follow Him.

Text 103

virāgaḥ: bhagavati, tṛtīya-praśyottaram avaśiṣyate. śiṣyateyaṃ bhavatyā mama. tad anuśādhi mām sa kim mad-āśrayo bhavitā 'vitā vā kim mām.

bhagavati—O goddess; *tṛtīya*—the third; *praśnasya*—of my question; *uttaram*—answer; *avaśiṣyate*—still remains; *śiṣyatā*—to be explained; *iyam*—this question; *bhavatyā*—by you; *mama*—my; *tat*—that; *anuśādhi*—please instruct; *mām*—me; *saḥ*—He, Lord Caitanya Mahāprabhu; *kim*—whether; *mat-āśrayaḥ*—my shelter; *bhavitā*—will be; *avitā*—will protect; *vā*—and; *kim*—whether; *mām*—me.

Renunciation: Goddess, the answer my third question remains to be answered by you. Tell me: Will He be my shelter? Will He protect me?

Text 104

bhaktiḥ: (saṃkṛtena) atha kim.

*ānando 'pi ca mūrto
vyāpī ca tathā paricchinnah
tadvan nitya-vilāso
'pi ca vairāgyāśrayo bhagavān*

tad ehi sahaiva gacchāvaḥ (ity ubhau niṣkrāntau.)

samkṛtena—in Sanskrit; *atha kim*—and why not; *ānandaḥ*—bliss itself; *api ca*—but also; *mūртаḥ*—having a personal form; *vyāpī*—all-pervading; *ca tathā*—but also; *paricchinaḥ*—accepting a definite form; *tadvat*—to that extent; *nitya-vilāsaḥ*—always thinking; *api ca*—also; *vairāgya*—of yourself, Renunciation; *āśrayaḥ*—the shelter; *bhagavān*—the Supreme Lord; *tat*—therefore; *ehi*—come; *saha*—together; *eva*—indeed; *gacchāvaḥ*—let us go; *iti*—thus speaking; *ubhau*—they both; *niṣkrāntau*—exit

Devotional Service: (in Sanskrit) Yes, the Supreme Personality of Godhead, who is transcendental bliss, who has form, who is simultaneously all-pervading and localized in a certain place, and who eternally enjoys pastimes, is the shelter of Renunciation. Come, let us both go. (They both exit.)

Text 105

(tataḥ praviśaty āsana-stho bhagavān viśvambhāro 'dvaitācāryaś ca paritaḥ śrīvāsādayaś ca)

tataḥ—then; *praviśati*—enters; *āsana-sthaḥ*—being carried upon a seat; *bhagavān viśvambhāraḥ*—Lord Caitanya Mahāprabhu; *advaita-ācāryaḥ*—Advaitācārya; *ca*—also; *paritaḥ*—surrounding them; *śrīvāsa-ādayaḥ*—Śrīvāsa and other associates; *ca*—and.

(Accompanied by Advaita Acārya, Śrīvāsa, and other devotees, Lord Viśvambhāra enters and sits down.)

Text 106

bhagavān: (sa-parihāsam advaitam prati) sītā-patir jayati loka-mala-ghna-kīrtiḥ. advaitaḥ: kuto 'tra raghunātho nātho hi yadūnām ayam ujṛmbhate tatra bhavān bhagavān.

sa-parihāsam—jokingly; *advaitam prati*—addressing Advaita; *sītā-patiḥ*—to the Lord Mother Sītā (Sītā is the name of both the wife of Lord Rāmacandra and that of Advaitācārya); *jayati*—all glories; *loka*—of the world; *mala*—corrupting; *ghna*—erradicating; *kīrtiḥ*—whose fame; *kutaḥ*—where; *atra*—here; *raghunāthaḥ*—Lord Rāmacandra; *nāthaḥ*—the master; *hi*—rather; *yadūnām*—of the Yadu dynasty (Yadunātha is Lord Kṛṣṇa); *ayam*—this; *ujṛmbhate*—is visible; *tatra*—there; *bhavān*—Yourself; *bhagavān*—the Supreme Lord.

Bhagavān: (joking to Advaita) Glories to Sītā's husband, whose fame

destroys the world's sins!

Advaita: Why have You, the Supreme Personality of Godhead, who is Lord Rāma, the Rāghava king, and Lord Kṛṣṇa, the Yādava king, come here?

Text 107

bhagavān: advaita, tava viccheda-ccheda-kara upāyo nirapāyo niravadhi mayā cintaye, yena nirantarā nirantarāyā saha-vasatiḥ syāt.

advaita—My dear Advaita; *tava*—from You; *viccheda*—the separation; *cheda-karaḥ*—cutting; *upāyaḥ*—the means; *nirapāyaḥ*—infallible; *niravadhi*—constantly; *mayā cintate*—I think about; *yena*—by which; *nirantarā*—eternal; *nirantarāyā*—without break; *saha-vasatiḥ*—living together; *syāt*—might be.

Bhagavān: Advaita, I always worry how always to stay in You company and never be separated from You.

Text 108

śrīvāsaḥ: deva, yady api śāntipura-vāsa evādvadvaitopayogī, tathāpi navānām bhaktīnām dvīpa iveti navadvīpe caraṇāvīrbhāvāvadhi atraivādvaita-pakṣapātaḥ. tena vyāpako nityānandaś cātra.

deva—O Lord; *yady api*—although; *śāntipura-vāsa*—residence in Śāntipura; *eva*—indeed; *advaita*—for Advaita; *upayogī*—proper; *tathā api*—nevertheless; *navānām bhaktīnām*—consisting of the nine kinds of pure devotional service to the Lord; *dvīpaḥ*—island; *iva*—as it were; *iti*—thus named; *navadvīpe*—in the spiritual abode of Navadvīpa; *caraṇa*—of Your lotus feet; *āvīrbhāva*—the appearance; *avadhi*—ever since; *atra*—here; *eva*—indeed; *advaita-pakṣapātaḥ*—preferred by Lord Advaita; *tena*—for that reason; *vyāpakaḥ*—omnipresent; *nityānandaḥ*—Lord Nityānanda; *ca*—also; *atra*—here.

Śrīvāsa: Lord, since Your lotus feet have appeared in here in the nine bhakti-islands of Navadvīpa, Advaita lives here, even though His home is in Śāntipura. In the same way all-pervading Nityānanda, also lives here.

Text 109

advaitaḥ: ato 'tra śrīvāsaḥ.

śrīvāsaḥ: sā tu tirobhūtaiva.

bhagavān: śrīr visnu-bhaktiḥ, sā bhavatsu satsu vartata eva.

ataḥ—thus; *atra*—here is; *śrī-vāsaḥ*—Śrīvāsa Prabhu (can be alternately read as

"the abode of Śrī, the goddess of fortune"); *sā*—she, (Goddess Śrī in the person of Lakṣmīpriyā, Caitanya Mahāprabhu's first wife); *tu*—however; *tirobhūtā*—has disappeared; *eva*—already; *śrīḥ*—goddess Śrī, the consort of Lord Viṣṇu; *viṣṇu-bhaktiḥ*—is the personification of devotional service to Viṣṇu; *sā*—she; *bhavatsu*—in all of you; *satsu*—being; *varate*—continues to exist; *eva*—still.

Advaita: Here is Śrīvāsa.

Śrīvāsa: Śrī has gone away.

Bhagavān: Real wealth is devotion to Viṣṇu. That wealth always stays with you devotees.

Note: Śrī may mean "wealth", and the name "Śrīvāsa" may be interpreted to mean "the abode of wealth". Śrīvāsa protests that because he is poverty-stricken, Śrī has left him. Lord Caitanya replies by saying that Śrīvāsa is not at all bereft of Śrī.

Text 110

advaitaḥ: idānīm saiva viṣṇupriyā.

bhagavān: atha kim. satsu jñānādi-mārgeṣu bhaktir eva viṣṇoḥ priyā.

advaitaḥ: ata eva bhagavān api tām aṅgī-cakāra.

idānīm—now; *sā*—she; *eva*—indeed; *viṣṇu-priyā*—Viṣṇupriyādevī, the second wife of Lord Caitanya (literally, "dear to Viṣṇu"); *atha kim*—of course, why not; *satsu*—even though they are present; *jñāna-ādi*—of knowledge, etc.; *mārgeṣu*—the various paths of advancement; *bhaktiḥ*—devotional service; *eva*—indeed; *viṣṇoḥ*—of the Lord; *priyā*—the favorite; *ataḥ eva*—therefore; *bhagavān*—the Lord; *api*—indeed; *tām*—her; *aṅgī-cakāra*—has chosen.

Advaita: Now Śrī is Viṣṇupriyā.

Bhagavān: Yes. Of all transcendental paths, which begin with jñāna-yoga, devotional service is most dear to Lord Viṣṇu.

Advaita: That is why the Supreme Personality of Godhead has accepted Her.

Note: Advaita interprets Śrī to mean "Goddess Lakṣmī". He says here "Goddess Lakṣmī has descended as Śrīmatī Viṣṇupriyā-devī (Lord Caitanya's wife)." Lord Caitanya interprets Advaita's words in a different way and says: "Yes the real wealth (Śrī) is devotional service, which is dear (priyā) to Viṣṇu (viṣṇu), thus playfully sidestepping Advaita's statement about Viṣṇupriyā-devī. Advaita replies by referring to Lord Caitanya's marriage to Viṣṇupriyā.

Text 111

(*nepathye*) *bho bho* *viśva-jananyā śacī-devyā nigadyate advaitasyānyatra viśrāma-sthalī na kāryā, mamaivālaye viśramaṇīyo maṇī-yoga iva svayam vṛttaḥ.*

nepathye—voice offstage; *bhoḥ bhoḥ*—sirs; *viśva-jananyā*—by the mother of the universe; *śacī-devyā*—by Śacīdevī; *nigadyate*—is spoken; *advaitasya*—of Śrī Advaita; *anyatra*—elsewhere; *viśrāma-sthalī*—resting place; *na*—should not; *kāryā*—be made; *mama*—my; *eva*—rather; *ālaye*—in the home; *viśramaṇīyaḥ*—He should remain; *maṇī*—of a gem; *yogaḥ*—the setting in a piece of jewelry; *iva*—as if; *svayam*— personally; *vṛttaḥ*—chosen.

A Voice From Behind the Scenes: Śacī-devī, mother of the universe, asks that Advaita not reside in any other place. She says: "Please stay as a jewel in my home."

Text 112

advaitaḥ: (ākarnya) yathājñāpayati viśva-jananī, tad ucyatām sahaivādyā bhoktavyam bhagavatā viśvambhareṇa bhareṇa harśasya mantharo 'yam dehaḥ.

ākarnya—having heard; *yathā*—however; *ājñāpayati*—orders; *viśva-jananī*—the universal mother; *tat*—therefore; *ucyatām*—please tell her; *saha*—together; *eva*—indeed; *adya*—today; *bhoktavyam*—shall dine; *bhagavatā viśvambhareṇa*—with Lord Viśvambhara; *bhareṇa*—by the burden; *harśasya*—of happiness; *mantharaḥ*—become heavy; *ayam*—this me—of mine; *dehaḥ*—body.

Advaita: (hearing) As the mother of the universe orders. Tell her this body, overcome with bliss, will today take prasādam with Lord Viśvambhara.

Text 113

śrīvāsaḥ: tan mamāpi māpitavyam tatra bhojanam.
bhagavān: tarhi pariśramo 'sya mahān bhavitā vitānena pākasya.
advaitaḥ: asyeti kim ucyate, asyā ity ucyatām. (iti kañcid ātmanīnam tatra preṣayati. sa ceṅgitam buddhvā niṣkrāntaḥ)

tat—thus; *mama*—my; *api*—also; *mā āpitavyam*—may it not be accepted; *tatra*—there; *bhojanam*—meal; *tarhi*—in that case; *pariśramaḥ*—labor; *asya*—in it (preparing the meal); *mahān*—great; *bhavitā*—will become; *vitānena*—because of the great deal; *pākasya*—of cooking; *asya iti*—"in it"; *kim*—why; *ucyate*—He says; *asyā ity*—"for her"; *ucyatām*—should be said; *ity*—speaking thus; *kañcit*—one; *ātmanīnam*—personal servant; *tatra*—to her; *preṣayati*—He motions Him to go; *saḥ*—that person; *ca*—and; *ingitam*—the gesture; *buddhvā*—undertanding; *niṣkrāntaḥ*—exits.

Śrīvāsa: I will also take prasādam with Them.
Bhagavān: It will be difficult for him to cook such a great meal.
Advaita: Why does He say "for him"? He should say "for her". (He calls for a servant. The servant understands the hint and exits.)

Text 114

(advaitaḥ śrīvāsasya karṇe lagati)
bhagavān: kim āhācāryaḥ āryaḥ.
śrīvāsaḥ: śrī-nityānandena devasya ṣaḍ-bhujam rūpam avalokitam, tad bhavate darśanīyam iti svarūpa-darśanāya yad āṅgī-kṛtam mahyam, mahyam tat katham iti svarūpa-darśanāya yad āṅgī-kṛtam mahyam mahyam tat katham na darśyate bhagavatāvatā, 'dṛṣṭam me kīdṛṣam iti.

advaitaḥ—Advaita; śrīnivāsa karṇe—into Śrīvāsa's ear; lagati—whispers; kim—what; āha—has said; ācāryaḥ— Advaita; āryaḥ—the noble soul; śrī-nityānandena—by Nityānanda Prabhu; devasya—of the Lord; ṣaḍ-bhujam—six-armed; rūpam—form; avalokitam—was seen; tat—that; bhavate— unto You (Advaita); darśanīyam—shall be displayed; iti— speaking in those words; svarūpa-darśanāya—indicating the intention of revealing His own original form; yat—which; āṅgī-kṛtam—was acknowledged; mahyam—unto Me; mahyam—to Me; tat— that; katham—why; na darśyate—has not been shown; bhagavatā— by Our Lord; avatā—and protector; adṛṣṭam—(previously) unseen; me—by me; kīdṛṣam—what kind (of form) is it; iti— thus expressing Himself.

(Advaita whispers in Śrīvāsa's ear.)

Bhagavān: What did the noble Acārya say?

Śrīvāsa: He said: "Śrī Nityānandadeva saw His six-armed form. The Lord promised to show it to Me, but I have not seen it. Why did the Lord, our protector, not show it?"

Text 115

(nepathye) bho bhoḥ, ṣaḍ-bhujam rūpam avalokitam.

nepathye—voice from the wings; bhoḥ bhoḥ—sirs; ṣaḍ-bhujam rūpam—the form with six hands; avalokitam—was seen.

A Voice From Behind the Scenes: Ah! Ah! Now we see the six-armed form!

Text 116

bhagavān: (sāvahittham) mama svarūpam idam eva. yad idam advaita-prema-

pātram.

advaitaḥ: (svagatam) kim atra brūmahe mahecchaṁ prati. yadi tavaitad eva svarūpam, tadā darśanīya-śyāmasundara-vigrahābhilāṣo nirastaḥ. yadi sa eva svarūpam ity ucyate. tadāsmiṁ prema-hāniḥ (iti kṣaṇam parāmṛṣati)

sa-avahitham—concealing His real feelings; *mama*—My ; *svarūpam*—original form; *idam*—this; *eva*—indeed; *yat*—since; *idam*—this advaita-prema—of Advaita's love; *pātram*—the object; *sva-gatam*—aside; *kim-what*; *atra*—in this situation; *brūmahe*— will I say; *mahā-iccham*—the most magnanimous Lord; *prati*—unto Him; *yadi*—if (I say); *tava*—Your; *etat*—this; *eva*—in fact; *svarūpam*—is Your innate form; *tadā*—then; *darśanīya*—very much worth seeing; *śyāmasundara*—of the beautiful black cowherd boy Kṛṣṇa; *vigraha*—the form; *abhilāṣaḥ*—my desire (to see); *nirastaḥ*—will be foiled; *yadi*—if; *saḥ*—that (form of Kṛṣṇa); *eva*—rather; *svarūpam*—Your actual forms; *iti*—in such words; *ucyate*—I speak; *tadā*—in that case; *asmiṁ*—for this form of Caitanya Mahāprabhu; *prema*—in the loving relationship; *hāniḥ*—detrimental effect; *iti*—thus; *kṣaṇam*—for a moment; *parāmṛṣat*—he thinks to Himself.

Bhagavān: (concealing His real intention) This is My own form, the object of Advaita's devotion.

Advaita: (aside) What will I say? If I say, "Yes, this is Your original form", my desire to see the form of Lord Śyāmasundara will not be fulfilled. If I say, "The other form is Your original form," it will kill My love for this form. (He thinks for a moment.)

Text 117

śrīvāsaḥ: asmākam idam eva bhavad-vapuḥ prema-pātram, atra kaḥ sandehaḥ. kintu svayam evoktaṁ tad bhavate darśayīṣyāmi kṛtvāsau nivedayati.

asmākam—for us; *idam*—this; *eva*—indeed; *bhavad-vapuḥ*—transcendental body of Yours; *prema-pātra*—the object of love; *atra*—in this; *kaḥ*—what; *sandehaḥ*—doubt; *kintu*—but; *svayam*—Yourself; *eva*—indeed; *uktaṁ*—said; *tad*—that form; *bhavate*—unto You; *darśayīṣyāmi*—I will show; *iti*—thus; *kṛtvā*—having done; *asau*—He, Advaita Acārya; *nivedayati*—is beseeching You.

Śrīvāsa: This form present before us is the object of our love. Of this there is no doubt. Still, You said, "I will show that form to You". That is why He asks.

Text 118

bhagavān: unmāda-daśāyāṁ kena kim na bhāṇyate.

unmāda-daśāyāṁ—in madness; *kena*—by whom?; *kim*—what?; *na*—not; *bhāṇyate*—is said.

Bhagavān: What will a madman not say?

Text 119

*śrīvāsaḥ: bhagavan anyonmādas tu vyādhir eva, ayam tu tavonmādo draṣṭṛ-
śrotṛṇām api bhava-vyādhi-nirmūlakaḥ. kim ca jīvas tu vastutaḥ kṣudrānandenāpi
vilupta-dhīr adhīra eva bhavati. īśvarasya tv ānanda-rūpatvāt jñana-svarūpatvāc ca
kim kena bādhyatām. tena svādhīnānandaḥ svādhīna-jñānaś cāyam.*

bhagavan—O Lord; *anya*—any other; *unmādaḥ*—insanity; *tu*— albeit; *vyādhiḥ*—
is a sickness; *eva*—indeed; *ayam*—this; *tu*— however; *tava*—Your; *unmādaḥ*—
insanity; *draṣṭṛ*—for those who see; *śrotṛṇām*—and hear; *api*—however; *bhava-
vyādhi*—of the disease of material existence; *nirmūlakaḥ*—uprooter; *kim ca*—
furthermore; *jīvantu*—may live; *vastutaḥ*—in truth; *kṣudra*—small; *ānandena*—
with bliss; *api*—also; *vilupta*—lost; *dhīḥ*—intelligence; *adhīraḥ*—foolish; *eva*—
indeed; *bhavati*—is; *īśvarasya*—of the Supreme Personality of Godhead; *tu*—
indeed; *ānanda-rūpatvāt*—because of being the form of bliss; *jñana-svarūpatvāt*—
because of being the form of knowledge; *ca*—and; *kim*—what?; *kena*—by whom?;
bādhyatām—stopped; *tena*—by that; *svādhīna*—independent; *ānandaḥ*—bliss;
svādhīna—independent; *jñānaḥ*—knowledge; *ca*—and; *ayam*—this.

Śrīvāsa: Lord, others' madness is a disease, but for they who see it or hear of it, Your madness uproots the disease of repeated birth and death. A foolish living entity knows very little happiness. Because the Supreme Lord's form is full of transcendental bliss and knowledge, how can the Lord be stopped in any way? The Lord is not dependent on anyone for His bliss and knowledge.

Text 120

*bhagavān: (sa-smitam) tat khalu mad-adhīnam na bhavati yan mayā darśayiṣyate.
svayam eva bhāva-cakṣuṣā dṛṣyatām. (iti tad-antaḥ-karaṇe svarūpam
āvīrbhāvayati.)*

sa-smitam—with a smile; *tat*—that; *khalu*—indeed; *mad-adhīnam*—dependent
on Me; *na*—not; *bhavati*—is; *yat*—what; *mayā*—by Me; *darśayiṣyate*—will be
revealed; *svayam*—personally; *eva*—indeed; *bhāva*—of love; *cakṣuṣā*—with eyes;
dṛṣyatām—may be seen; *iti*—thus; *tad-antaḥ-karaṇe*—in His heart; *svarūpam*—His
own form; *āvīrbhāvayati*—reveals.

Bhagavān: (smiling) The person I will show You is not dependent on Me. He is revealing Himself because Your eyes are full of love. (He manifests that form in Advaita's heart.)

Text 121

advaitaḥ: (cakṣuṣī nimīlya praṇidhānanam naṭayati.)

cakṣuṣī—His eyes; *nimīlya*—closing; *praṇidhānanam*—meditation; *naṭayati*—represents dramatically.

(Advaita closes His eyes and meditates.)

Text 122

śrīvāsaḥ: (ciraṁ nivarṇya) aho citraṁ. advaito 'dvaitopari parivartate. tathā hi

*yad-bāhyendriya-vṛttayo 'sya galitā svānanda-sāndro layaḥ
ko 'py antaḥ-karaṇasya hanta nitarāṁ spandena mandam vapuḥ
ātmāpy eṣa layam yayāv anubhavāsvādye pare vastuni
prāyo 'yam śvasitīti bodha-viṣayam prāpnoti romodgamaiḥ*

ciraṁ—for a long time; *nivarṇya*—looking; *aho*—Oh!; *citraṁ*—wonderful; *advaitaḥ*—Advaita; *advaita*—the Advaita philosophy; *upari*—above; *parivartate*—goes; *tathā hi*—furthermore; *yad-bāhya-indriya-vṛttayaḥ*—the activities of the external senses; *asya*—of Him; *galitāḥ*—gone; *svānanda-sāndraḥ*—in intense bliss; *layaḥ*—merged; *ko 'pi*—something; *antaḥ-karaṇasya*—of the heart; *hanta*—indeed; *nitaraṁ*—greatly; *spandena*—trembling; *mandam*—slow; *vapuḥ*—form; *ātmā*—self; *api*—also; *eṣaḥ*—this; *layam*—being merged; *xxyayau*—goes; *anubhava-āsvādye*—in direct experience; *pare vastuni*—in the Supreme thing; *prāyo*—mostly; *ayam*—this; *śvasitīti*—breathes; *bodha-viṣayam*—perception; *prāpnoti*—attains; *romodgamaiḥ* with bodily hairs erect in ecstasy.

Śrīvāsa: (watching for a long time) Wonderful!
Advaita has gone beyond the impersonal advaita-philosophy.
The actions of His outward senses have stopped. His heart is lost in intense bliss. His stilled body trembles. He is lost in the direct perception of the Supreme Truth. That He breathes we know only by the slight movements of His nostrils' hair.

Text 123

bhagavān: evam eva tad-āsvāda-samvādaḥ.

evam—in this way; *eva*—indeed; *tad-āsvāda-samvādaḥ*—direct experience of the Lord.

Bhagavān: These are the symptoms of directly seeing the

Lord.

Text 124

śrīvāsaḥ: bhagavan, tavaiva nātyam idam bahir na darśitam asmābhir api na dṛśyata iti bhavatu asmākaṁ tavaitad eva rūpaṁ mahā-dhanam, kintv adhunā dhunotu bhavān mātaḥ paraṁ parantapa ceto 'sya. tirodhāpayāntaḥkaraṇāt tad rūpaṁ anyathā samādhi-samā dhiśaṇāsyā na paraṁ bahiḥ-cāriṇī bhaviṣyati. pṛcchāmaś caitaṁ kim dṛṣṭam iti.

bhagavan—O Lord; *tava*—Your; *eva*—indeed; *nātyam*—play-acting; *idam*—this; *bahiḥ*—externally;{.fn 2} *na darśitam*—has not been shown; *asmābhiḥ*—by us; *api*—although; *na dṛśyataḥ*—not seen; *iti*—thus; *bhavatu*—let it remain; *asmākaṁ*—for us; *tava*—Your;{.fn 2} *etat*—this; *eva*—rather; *rūpaṁ*—form (as Caitanya Mahāprabhu); *mahā-dhanam*—the greatest treasure; *kintu*—however; *adhunā*—now; *dhunotu*—may please disturb; *bhavān*—Yourself; *mā ataḥ paraṁ*—no longer; *parama tapa*—O chanstiser of those who become inimical to You; *cetaḥ*—the mind; *asya*—His; *tirodhāpaya*—please cause to disappear; *antaḥ-karaṇāt*—from his heart; *tad rūpaṁ*—that form; *anyathā*—otherwise; *samādhi-samā*—equivalent to complete absorption in meditative trance; *dhiśaṇā*—consciousness;{.fn 2} *asya*—His; *na paraṁ*—never again; *bahiḥ-cāriṇī bhaviṣyati*—will come outside; *pṛcchāmaḥ*—we would like to ask; *ca*—also; *kim dṛṣṭam iti*—"what have you seen?".

Śrīvāsa: Lord, this is a play You have staged. You do not show this form externally. We cannot see it. So be it. Your form is our great treasure. O powerful Lord, please do not continue to shake Advaita's mind in this way. Please make this form disappear from His heart, otherwise He will never emerge from this trance. We wish to ask Him: "What did You see?"

Text 125

bhagavān: svyam evāsau prabodhyatām. (iti tad-antaḥkaraṇāt tad rūpaṁ tirobhāvayati)

svyam—by Himself; *eva*—indeed; *asau*—He; *prabodhyatām*—is free to awaken; *iti*—having spoken thus; *tad*—of Advaita; *antaḥ-*

karaṇāt—from the heart; *tat rūpam*—that form; *tirobhāvayati*—makes disappears.

Bhagavān: He is free to awaken as He wishes. (He makes that form disappear from Advaita's heart.)

Text 126

(*advaito hṛdi sphurat rūpam tat kim apy anālokayan
suptotthita iva cakṣuṣī unmīlya kṣaṇam tad eva paśyann
iva daśām kām apy abhinayati*)

bhagavān: *advaita, kim īkṣyete.*

advaitaḥ—Lord Advaita; *hṛdi*—within His heart; *sphurat*—manifested; *rūpam*—form; *tat*—that; *kim api*—at all; *anālokayan*—not perceiving; *supta*—from sleep; *utthitaḥ*—awoke; *iva*—as if; *cakṣuṣī*—His eyes; *unmīlya*—opening; *kṣaṇam*— for a moment; *tat*—that form; *eva*—the same; { .fn 2 } *paśyan*—seeing (before Himself); *iva*—as if; *daśām*—such a state; *kām api*—a certain; *abhinayati*—He displays; *advaita*—Advaita Prabhu; *kim*— what; *īkṣyate*—do You see.

(No longer able to see that form, He open His eyes as if waking from sleep, and for a moment continues to stare, as if still seeing that form.)

Bhagavān: Advaita, what did You see?

Text 127

advaitaḥ: (*svapnāyamāna iva graha-grasta iva ca kim api
paṭhati*)

*akasmād unmīlan-nava-kuvalaya-stoma-surabhir
ghana-śrenī-snigdhaḥ stavakita-tamālāvali-ghanah
prarohan nīlāsya-vyatikara-viśeṣojjalataro
mahaḥ-pūrah ko 'yam nayana-padayīm corayati nah*

svapnāyamānaḥ—dreaming; *iva*—as if; *graha-grastaḥ*—possessed by spirits; *iva*—as if; *ca*—also; *kim api*—something; *paṭhati*—He recites; *akasmāt*—sudden; { .fn 2 } *unmīlan*—opening; *nava*— new; *kuvalaya*—of blue lilies; *stoma*—like a mass; *surabhiḥ*— fragrant; *ghana*—of clouds; *śrenī*—like a row; *snigdhaḥ*—shining; *stavakita*—full of blossoms; *tamāla-avali*—like a series of blackish; *tamāla trees*;

ghanah—dense; *prarohan*— radiant; *nīlā-aśma*—a sapphire; *vyatikara*—resembling; *viśeṣa-ujjala-tarah*—most exceptionally brilliant; *mahaḥ-pūrah*—flood of splendor; *kaḥ*—what; *ayam*—this; *nayana-padaṅgam*—the path vision; *carayati*—is stealing; *naḥ*—Our.

Advaita: (As if dreaming or possessed by a ghost, He recites) Fragrant as a host of suddenly-blooming blue lotuses, glorious as a host of dark clouds, dark as a forest of flowering tamāla trees, and brilliant as a host of sapphires, what is the flood of splendor that robs My eyes?

Text 128

api ca

*praśyāma-cit-kiraṇa-maṇḍala-madhya-varti-
praty-aṅgakam madhurimāmṛta-pūra-pūrṇam
vaṁśī-kala-kvaṇita-keli-kalā-vidagdham
ādyam maho ghana-sahodaram āvirāste*

api ca—also; *praśyāma*—very dark blue; *cit*—spiritual; *kiraṇa*—of rays; *maṇḍala*—a halo; *madhya-varti*—situated within; *prati-aṅgakam*—each one of His limbs; *madhurimā*—of transcendental sweetness; *mṛta*—of the deathless nectar; *pūra*—a flood; *pūrṇam*—abundant;{.fn 2} *vaṁśī*—of His flute; *kala*—by the notes; *kvaṇita*—vibrated; *keli-kalā*—with this playful artistry;{.fn 2} *vidagdham*—cleverly charming; *ādyam*—original; *mahaḥ*—the supremely opulent; *ghana-sahodaram*—the brother of the clouds; *āvirāste*—is present.

A dark spiritual glory in each limb, flooded with sweet nectar, and expert at playing the flute, a divine splendor that is a brother to the dark clouds, stands before Me.

Text 129

*śrīvāsaḥ: aho vartamāna-prayogād atītam api
pratyakṣam manyamāno 'yam nigadati.*

aho—oh; *vartamāna*—here and now; *prayogāt*—affairs; *atītam*—beyond; *api*—although; *pratyakṣam*—(as if) present before His eyes; *manyamānaḥ*—considering (that form); *ayam*—He;

nigadati—is speaking.

Śrīvāsa: That form is gone. Thinking it still stands before His eyes, He speaks these words.

Text 130

*bhagavān: ānandasya vartamānavāt tad ākarṇaya,
bhūyo 'pi vivakṣur ayam. (sarve tuṣṇīm tiṣṭhanti)*

ānandasya—His spiritual bliss; *vartamānavāt*—because of its still being present; *tad*—therefore; *ākarṇaya*—just listen; *bhūyaḥ api*—once again; *vivakṣuḥ*—is about to speak; *ayam*—He; *sarve*—all of them; *tūṣṇīm tiṣṭhanti*—become silent.

Bhagavān: That is because He is still in ecstasy. Listen, He wants to say something more. (Everyone becomes silent.)

Text 131

advaitaḥ:

*suśyāma-dīrgha-ghana-kuñcita-keśa-pāśam
subhrū-lataṁ svalakam unnata-cāru-nāsam
ālola-śoṇa-vipulāyata-netra-padmam
bandhūka-bāndhava-surekha-śubhādharauṣṭham*

su-śyāma—nicely black; *dīrgha*—long; *ghana*—thick; *kuñcita*—curling; *keśa-pāśam*—mass of hair; *su-bhrū*—fine eyebrows; *lataṁ*—(which are arched like) creepers; *su-alakam*— nice locks of His hair; *unnata*—raised; *cāru*—beautiful; *nāsam*—nose; *ālola*—rolling slightly; *śoṇa*—tinged with red; *vipula*—wide; *āyata*—and longs; *netra-padmam*—His lotus eyes; *bandhūka-bāndhava*—like the *bandhūka* flower; *su-rekha*—having a fine line; *śubha*—auspicious; *adhara-oṣṭham*—lips.

Advaita: His long black hair is thick and curly. His eyebrows are a flowering vine. His raised nose is handsome. His restless red eyes are large lotus flowers. His handsome lips are like *bandhūka* flowers.

Text 132

śrīvatsa-kaustubha-ramā-suśamā-sameta-
vakṣaḥ-sthala-skhalat-udāra-sutāra-hāram
āpāda-lambi-vanamālya-supālyamānam
sad-vṛtta-dīrghatara-pīvara-bāhu-daṇḍam

śrīvatsa—the Śrīvatsa locket; kaustubha—the Kaustubha gem; ramā—the goddess Lakṣmī; su-samā—exquisite; sameta—joined together; vakṣaḥ-sthala—upon His chest; skhalat—trembling; udāra—noble; su-tāra—brilliant; hāram—necklace; ā-pāda—down to His feet; lambi—extending; vana-mālya—a flower garland; su-pālyamānam—gracefully wearing; sat-vṛtta—well-rounded; { .fn 2 } dīrgha-tara—very long; pīvara—stout; bāhu-daṇḍam—strong; arms.

The Śrīvatsa mark, Kaustubha gem, and goddess of fortune meet on His chest decorated with a beautiful great necklace. A garland of forest flowers reaches to His feet. The clubs of His arms are long and broad.

Text 133

śrīvāsaḥ: katham akasmād asyaivam abhiniveśo jātaḥ.

katham—how; akasmāt—suddenly; asya—of Him; evam—thus; abhiniveśaḥ—absorption in trance; jātaḥ—has arisen.

Śrīvāsa: Why is He suddenly lost in trance?

Text 134

bhagavān: śrūyatām

dhyānābhyāsa-kṛtā sphūrṭiḥ
sphūrṭiḥ sā tu cirād bhavet
yākaśmikī hṛdi hareḥ
sāvātāra ivāparaḥ

śrūyatām—please listen; dhyāna—of meditation; abhyāsa—by systematic practice; kṛtā—effected; sphūrṭiḥ—manifestation (of the personal form of God); sphūrṭiḥ sā—that revelation; tu—whereas; cirāt—only after a long time; bhavet—may be; yā—that which; { .fn 2 } ākaśmikī—sudden; hṛdi—within the heart; hareḥ—of

Lord Hari, Viṣṇu; *sā*—that; *avatārah*—is a direct incarnation; *iva*—so being; *aparah*—something different.

Bhagavān: Listen. By long yoga practice the Lord is manifest in meditation. But Lord Hari's sudden, unexpected appearance in the heart is different. It is a special incarnation.

Text 135

śrīvāsaḥ: evam eva, "sakṛd yad darśitam rūpam etat kāmāya te 'naga" iti prāg-janmani darśitam ity avatāra-sūcakam, dhruvasya tv abhyāsa-kṛtā sphūrṭiḥ.

evam eva—yes, indeed; *sakṛt*—only once; *yat*—which; *darśitam*—was seen; *rūpam*—My form; *etat*—this; *kāmāya*—for stimulating the desire; *te*—your; *anagha*—O sinless one; *iti*—thus speaking; *nāradasya*—of Nārada Muni; *prāk-janmani*—in his previous lifetime; *darśitam*—which was shown; *iti*—thus; *avatāra-sūcakam*—a reference to the Lord's direct appearance; *dhruvasya*—of Dhruva Mahārāja; *tu*—on the other hand; *abhyāsa-kṛtā*—resulting from practice; *sphūrṭiḥ*—manifestation.

Śrīvāsa: It is so. An example of a special incarnation is the Lord's appearance to Nārada in his previous life, when the Lord said, "O sinless one, the revelation of this form, which you have seen only momentarily, was meant to increase your spiritual desire."* An example of The Lord's appearance as the result of yoga practice was His appearance to Dhruva.

Note: The quote is Śrīmad-Bhāgavatam 1.6.22.

Text 136

kintu bhagavan, vinā cirābhyāsa-yogena katham bhagavat-prakāśa-yogyatā 'ntaḥkaraṇasya.

kintu—but; *bhagavan*—O Lord; *vinā*—without; *cira*—long; *abhyāsa-yogena*—yoga practice; *katham*—how; *bhagavat*—of the Lord; *prakāśa*—for the appearance; *yogyatā*—suitableness; *antaḥ-karaṇasya*—of the mind.

But Lord, why would the Lord appear in the heart without long yoga practice?

Text 137

bhagavān: avadhehi

*puro 'nugraha evāsya
svodayādhāra-dhāvanah
udayāt-pūrvam arkasya
vinihanti tamo 'ruṇah*

avadhehi—please consider; *puraḥ*—beforehand; *anugrahaḥ*—the mercy; *eva*—indeed; *asya*—His; *sva*—His own; *udaya-ādhāra*—the place of rising; *dhāvanah*—(His mercy is) the cleanser; *udayāt-pūrvam*—before the rising; *arkasya*—of the sun; *vinibhanti*—dissipate; { .fn 2 } *tamaḥ*—darkness; *aruṇah*—the dawn twilight.

Bhagavān: The Lord's mercy purifies the place before He comes, as the red light of dawn destroys the darkness before the sun rises.

Text 138

*śrīvāsaḥ: kim ayam adyāpi sākṣād eva vīkṣate,
kim vekṣitam anu vadati.
bhagavān: pṛcchatām.*

kim—whether; *ayam*—He; *adya api*—even now; *sākṣāt*—directly; *vīkṣate*—is seeing; *kim vā*—or rather seen; *īkṣitam*—what was previously seen; *anu*—in terms of; *vadati*—is speaking; *pṛcchatām*—ask Him.

Śrīvāsa: Does He directly see the Lord at this moment or does He describe what he saw before?

Bhagavān: Ask.

Text 139

*śrīvāsaḥ: (advaitam prati) bho bho mahānubhāva.
kim paśyasi, kim vā dṛṣṭam anu vadasi.*

advaitam prati—addressing Advaita; *bhoḥ bhoḥ*—my dear sir; *mahā-anubhāva*—O great soul; *kim*—whether; *paśyasi*—You are seeing; *kim vā*—or else; *dṛṣṭam anu*—according to what was seen; *vadasi*—You are speaking.

Śrīvāsa: (to Advaita) O great soul, do You see this now, or do You describe what You saw before?

Text 140

advaitaḥ (ānandābdhy-utthita iva kiñcid bāhyam avagāhya)

*asmād vibhor bahir upetya maho 'ti-nīlam
antar mamāviśad aho kṣaṇatas tirobhūt
tenāti-duḥkhita-manā bahir ātta-dṛṣṭiḥ
paśyāmi tat punar ihaiva nimagnam āsīt*

ānanda-abdhi—from the ocean of ecstasy; *utthitaḥ*—rising; *iva*—as if; *kiñcit*—a little; *bāhyam*—externally; *avagāhya*—perceiving; *asmāt*—from Him (Lord Caitanya); *vibhoḥ*—the Almighty; *bahiḥ*—outside; *upetya*—coming; *mahaḥ*—a magnificent manifestation; *ati-nīlam*—deep blue; *antaḥ mama*—inside Myself; *aviśat*—it entered; *aho*—but alas; *kṣaṇataḥ*—after a short time; *tirobhūt*—disappear; *tena*—therefore; *ati-duḥkhita-manāḥ*—My mind very distressed; *bahiḥ*—outwardly; *ātta-dṛṣṭiḥ*—I fixed My vision; *paśyāmi*—now I see; *tat*—that; *punaḥ*—again; *iha*—here (in the body of Lord Caitanya); *eva*—indeed; *nimagnam*—merged; *āsīt*—has become.

Advaita: (As if rising from an ocean of ecstasy, He shows some external consciousness) A splendid dark form left Lord Caitanya, entered Me, and then, after a moment, disappeared. Unhappy at heart, I opened my eyes and saw it again enter Lord Caitanya.

Text 141

*śrīvāsaḥ: (sollāsam) bhagavan, phalitam asmad-vacaḥ.
bhagavān: tandrā-doṣo 'yam asya.*

sa-ullāsam—with joy; *bhagavan*—my Lord; *phalitam*—fruitful; *asmat*—my; *vacāḥ*—words; *tandrā*—of sleepfulness;

doṣaḥ—an error; *ayam*—this; *asya*—His.

Śrīvāsa: (with joy) Lord, my words have borne fruit.
Bhagavān: He's just sleepy.

Text 142

śrīvāsaḥ: ānanda-tandrā khalv iyaṁ doṣaḥ
bhagavān: (advaitaṁ prati) advaita, jāgrat-svapno 'yaṁ
bhavataḥ.

ānanda—of ecstasy; *tandrā*—the lassitude; *khalu*—
certainly; *iyam*—this; *kutaḥ*—where; *asyām*—in this; *doṣaḥ*—
fault; *advaitaṁ prati*—to Advaita; *advaita*—dear Advaita Prabhu;
jāgrat-svapnaḥ—waking dream; *ayam*—this; *bhavataḥ*—of
Yourself.

Śrīvāsa: A sleep of ecstatic trance. What is the fault?
Bhagavān: (to Advaita) Advaita, this is a waking dream.

Text 143

advaitaḥ: (sābhyasūyam iva)

nava-kuvalaya-dāma-śyāmalo vāma-jaṅghā-
hita-tad-itara-jaṅghaḥ ko 'pi divyaḥ kiśoraḥ
tvam iva sa sa iva tvam gocaro naiva bhedaḥ
kathaya katham aho me jāgrataḥ svapna eṣaḥ

sa-abhyasūyam—with indignation *iva*—as if; *nava*—new;
kuvalaya—of blue lotuses; *dāma*—like a garland;
śyāmalaḥ—dark-complexioned; *vāma*—over the left;
jaṅghā—lower leg; *āhita*—placed; *tat-itara-jaṅghaḥ*—the
other (right) leg; *kaḥ api*—a certain;
dīvyāḥ—radiant; *kiśoraḥ*—youth; *tvam*—You; *iva*—as
if; *saḥ*—He; *iva*—as if; *tvam*—You; *gocaraḥ*—
experienced; *na*—none; *eva*—indeed;
bhedaḥ—difference; *kathaya*—just tell Me;
katham—how; *aho*—ah; *me*—My; *jāgrataḥ*
svapnaḥ—daydream; *eṣaḥ*—this.

Advaita: (irritated) A splendid youth, He was splendid as
a blue lotus. His left ankle crossed His right. He was like You.
You are like Him. To My eyes there is no difference. Tell Me: Is
this a waking dream?

Text 144

*bhagavān: advaita, tavaivāyam vāsanāgāhī doṣaḥ,
yatas tvam evaivam paśyasi, nāparaḥ ko 'pi.*

advaita—Advaita Prabhu; *tava*—Your; *eva*—indeed; *ayam*—this; *vāsanā-avagāhī*—of mental distraction; *doṣaḥ*—mistake; *yataḥ*—by which; *tvam*—You; *eva*—indeed; *evam*—in this way; *paśyasi*—are seeing; *na aparāḥ*—on one else; *kaḥ api*—at all.

**Bhagavān: Advaita, this is Your own mental delusion.
You alone see this. No one else sees.**

Text 145

*śrīvāsaḥ: ka evam-vidha-bhāgyavān āste, yas tvām
tathā paśyatu.*

*bhagavān: (sopahāsam) śrīvāsa, bhavān apy advaita-
patha-patito 'bhūt.*

kaḥ—who; *evam-vidha*—like this; *bhāgyavān*—fortunate; *āste*—is; *yaḥ*—who; *tvām*—You; *tathā*—thus; *paśyatu*—may see; *sa-upahāsam*—laughing at him; *śrīvāsa*—O Śrīvāsa; *bhavān*—you; *api*—too; *advaita-patha*—down the same path as Advaita Prabhu (or alternately, the path of advaita, impersonalist monism, in which philosophy the separate identities of God and the living entity are confused); *patitaḥ* *abhūt*—have fallen.

Śrīvāsa: Who is so fortunate to see You in this way?

**Bhagavān: (joking) Śrīvāsa, you also walk on the pathway
of Advaita's delusion.**

Text 146

*śrīvāsaḥ: kṛṣṇena tavādvaitam yat tat-patha-
pātina eva vayam, ko 'tra sandehaḥ.*

bhagavān: evam cet, bhavato 'pi tena sahādvaitam.

kṛṣṇena saha—with Kṛṣṇa; *tava*—You; *advaitam*—are nondifferent; *yat*—the fact that; *tat-patha-pātinaḥ*—have fallen onto that path; *eva*—indeed; *vayam*—all of us; *kaḥ*—what;

atra—in this; *sandehaḥ*—doubt; *evam cet*—if that is the case; *bhavataḥ*—of you; *api*—also; *tena saha*—from Kṛṣṇa; { .fn 2 } *advaitam*—no difference.

Śrīvāsa: We walk on the path of knowing that You are not different from Kṛṣṇa. How can there be any doubt of it?

Bhagavān: If that is so then you are also not different from Him.

Note: In the previous text the Lord used the word “advaita” to mean “Advaita Acārya”. In his answer here, Śrīvāsa uses the word “advaita” to mean “impersonal monism”.

Text 147

śrīvāsaḥ: bhagavan, māivam vādīḥ. tvac-carāṇāravinda-makaranda-kaṇāsvāda-bhājām naiṣa panthāḥ. bhagavān: tarhi mayi katham tad āropayasi.

bhagavan—my Lord; *mā evam vādīḥ*—do not speak like that; *tvac*—Your; *carāṇa-aravinda*—of the lotus feet; *makaranda*—of the honey; *kaṇa*—a drop; *āsvāda*—for tasting; *bhājām*—(who want to be) qualified; *na eśaḥ panthāḥ*—this is not the path; *tarhi*—then; *mayi*—unto Me; *katham*—why; *tad*—that; *āropayasi*—you attribute.

Śrīvāsa: Lord, please don't speak in this way. For they who taste the honey of Your lotus feet, this is no path to take.

Bhagavān: Then why do you say I walk on it?

Text 148

śrīvāsaḥ: na hīdam āropanam, svabhāvo 'pi bhāvo nāpahnotum śakyate. kintu nāyam adviatācāryasya doṣaḥ, api tu tavaiva, yatas tvayoktam tad bhavate darśayiṣya iti. nepathye: satyam satyam.

na—not; *hi*—indeed; *idam*—this; *āropanam*—false attribution; *svabhāḥ*—natural; *api*—indeed; *bhāvaḥ*—condition; *na*—not; *apahnotum*—to deny; *śaktaye*—may one; *kintu*—rather; *na*—is not; *ayam*—this; *advaita-ācāryasya*—of Advaita Acārya; *doṣaḥ*—the fault; *api tu*—but; *tava*—Yours; *eva*—indeed; *yataḥ*—since; *tvayā uktam*—You said; *tad bhavate darśayiṣye*—“I will show that form to You”;

iti—thus; *nepathye*—voice in the wings; *satyam*
satyam—quite true.

Śrīvāsa: It is not a false claim. The truth about You cannot be hidden. Advaita is not at fault. You are at fault, for You said: "I will show this form to You".

A Voice From Behind the Scenes: True. True.

Text 149

śrīvāsaḥ: jitam asmābhiḥ, yadīdam daiva-vaca iva nareṅgitam abhūt.

(*punas tatraiva*) *aye satyam eva śacī-devyā kṛta-pāka-kriyayā tanayena samam advaitāgamanam pratīkṣyate, gagana-madhyā-madhyārūḍhaś cāyam bhagavān mārtaṇḍaḥ.*

jitam asmābhiḥ—my side wins; *yadi*—if; *idam*—this; *daiva-vacaḥ*—an oracle; *iva*—to be taken as; *nara-iṅgitam*—this statement from some mortal; *abhūt*—was;
punaḥ—again; *tatra eva*—from the same place (the wings); { .fn 2 } *aye*—ah; *satyam*—in truth; *eva*—indeed; *śacī-devyā*—Mother Śacī; *kṛta*—having completed; *pāka*—of cooking; *kriyayā*—the work; *tanayena*—her son; *samam*—along with; *advaita*—of Advaitācārya; *āgamanam*—the arrival; *pratīkṣyate*—she is awaiting; *gagana*—of the sky; *madhyā*—in the middle; *madhyā-ārūḍhaḥ*—has climbed half-way up; *ca*—and; *ayam*—this; *bhagavān*—great lord; *mārtaṇḍaḥ*— the sun.

Śrīvāsa: If this person is an oracle, then I am right.

Again a Voice From Behind the Scenes: Ah, true. Finished with her cooking, Śacī-devī now waits for Advaita to come with her son. The sun is already to the middle of the sky.

Text 150

Śrīvāsaḥ: (śrutim abhinīya) mātāḥ param atra vilambanīyam. bhoḥ kathaya, viśva-jananyai ete vayam śrī-viśvambhara-devena samam advaitādayaś calitāḥ. (iti sarve yathā-yatham niṣkrānti) (iti niṣkrāntāḥ sarve)

śrutim—the act of hearing; *abhinīya*—displaying; *mā atāḥ*—no further; *atra*—in this place; *vilambanīyam*—we should delay; *bhoḥ*—sirs; *kathaya*—tell me; *viśva-jananyai*—to Mother Śacī; *ete vayam*—ourselves; *śrī-viśvambhara-devena samam*—along with Śrī Viśvambhara-deva; *advaita-ādayaḥ*—Advaita and the others;

calitāḥ—shall we go; *iti*—thus speaking; *sarve*— all of them; *yathā-yatham*— gradually one after another; *niṣkrāṃanti*—they exit; *iti*—thus; *niṣkrāntaḥ*—exit; *sarve*— everyone.

Śrīvāsa: (hears) We should not delay. Tell the mother of the universe that we, Advaita Prabhu and the others, are coming with Lord Viśvambhara.

(Everyone exits.)

Act Three

Text 1

(*tataḥ praviśati maitrī*)

maitrī: hadhī hadhī parāṇa-metta-uvvario jo ekko amha-vaṃsassa kaḍambo virāo jīvadi tti sudam, tam na āṇe kahim vaṭṭadi. aham-pi jam nāma-mettena jīvāmi, tam-pi so na āṇedi, tā uddesaṃ karemi. (iti parito 'valokya) ammo kā i-am purado āacchadi.

tataḥ—then; *praviśati*—enters; *maitrī*—Friendship, Friendship; *hadhī hadhī*—fie, fie; *parāṇa-metta*—with merely his vital air; *uvvario*—left to him; *jo*—who; *ekko*—sole; *amha*—of my; *vaṃsassa*—family line; *kaḍambo*—seedling; *virāo*—Virāga; *jīvadi*—is alive; *tti*—thus; *sutam*—I have heard; *tam*—that; *na āṇe*—I do not know; *kahim*—where; *vaṭṭadi*—he is living; *aham*—myself; *pi*—also; *jam*—the fact that; *nāma-mettena*—in name alone; *jīvāmi*—am alive; *tam*—that; *pi*—also; *so*—he; *na āṇedi*—does not know; *tā*—of that; *uddesaṃ*—notification; *karemi*—I will give; *iti*—thus speaking; *paritaḥ*—around herself; *avalokya*—looking; *ammo*—oh; *kā*—who; *i-am*—this; *purado*—in front of me; *āacchadi*—is approaching.

(Friendship enters.)

Friendship: Alas! Alas! I heard that my kinsman Renunciation is barely alive. I don't know where he is. I myself am alive only in name. He also does not know where I am. I will tell him. (She looks in all directions.) Ah, who is this coming here?

Text 2

(*saṃskṛtam āśritya*)

*ānanda-mūrtir amṛta-dravavat samantād
aṅga-prabhāṃ tata itaḥ sa-rasāṃ kirantī
āsādayanty atitarāṃ karuṇā-kaṭākṣair
antar-viśuddhim akhilasya puro 'bhyupaiti*

(iti sa-vismayam ālokeyati)

saṃskṛtam āśritya—resorting to Sanskrit; *ānanda*—of happiness; *mūrtiḥ*—the very image; *amṛta*—nectar; *drava*—liquid; *vat*—as if consisting of; *samantāt*—in all directions; *aṅga*—of her body; *prabhām*—the rays of effulgence; *tataḥ itaḥ*—all about; *sa-rasām*—spiritually enlivening; *kirantī*—radiating; *āsādayantī*—causing; *atitarām*—extreme; *karuṇā-kata*—mercifully glancing; *akṣaiḥ*—of everyone; *पुराḥ*—before me; *abhyupaiti*—is coming near; *iti*—thus; *sa-vismayam*—with amazement; *ālokeyati*—observes.

A blissful form like streams of nectar, flooding all directions with the splendor of its limbs, glancing with eyes of mercy, and purifying everyone's heart, now approaches. (She gazes with wonder.)

Text 3

(tataḥ praviśati prema-bhaktiḥ)

premabhaktiḥ: (puro 'valokya) aho keyam.

nāmaika-mātram vapur ādadhānā
vimlāna-kāntiḥ paritoṣa-hīnā
soṭkanṭham asman-mukham ikṣamānā
śanaiḥ śanair mat-purato 'bhyupaiti

sa-camatkāram—with surprise; *katham*—how is this; *maitrī*—Friendship; *tvam*—you; *asi*—are; *ehi*—come here; *vatse*—my dear girl; *ehi*—come here; *iti*—thus; *ālīngya*—in front of me; *nāma-eka-mātram*—in name only; *vapuḥ*—her body; *ādadhānā*—carrying; *vimlāna*—sullied; *kāntiḥ*—complexion; *asmat-mukham*—towards me; *ikṣamānā*—glancing; *śanaiḥ śanaiḥ*—very slowly; *mat-purataḥ*—before me; *abhyupaiti*—is approaching.

(Love of God enters.)

Love of God: (glancing in front) Ah! Who is this, unhappy, her splendor crushed and her body alive in name only, that gazes at me with longing and slowly comes before me?

Text 4

maitrī: (nipuṇam nibhālya) ammahe, i-am ccea pemma-bhatti-jāṇaṇī kahieṇa
lacchaṇeṇa lacchīadi, tā uvasappi-a paṇamāmi. (ity upasṛtya) dei, vandijjasi mettī-
nāmadheā ma-e.

nipuṇam—carefully; *nibhālya*—looking; *ammahe*—how amazing; *i-am*— ; *ccea*—indeed; *pemma-bhatti-jāṇaṇī*—Mother Love of God; *kahieṇa*—(which I have heard) spoken; *lacchaṇeṇa*—by the symptoms; *lacchīadi*—is recognized; *tā*—her; *uvasappi-a*—going near; *paṇamāmi*—let me offer my obsequences; *iti*—having thus

spoken; *upasṛtya*—going up to her; *dei*—O goddess; *vandijjasi*—you are offered respect; *mettī-ṇāmadheāe*—who is named Friendship; *ma-e*—by me.

Friendship: (looking carefully) Ah! This is Love of God! I recognize her from her description. I will go to her and offer respects. (She approaches) Goddess, I, Friendship, offer respects to you.

Text 5

premaḥkṛtiḥ: (sa-camatkāram) katham maitrī tvam asi, ehi vatse ehi, (ity āliṅgya) maitrī, kathaya katham ekākinī duravasthitā bhramasi.

sa-camatkāram—with surprise; *katham*—how is this; *maitrī*; Friendship; *tvam*—you; *asi*—are; *ehi*—come here; *vatse*—my dear girl; *ehi*—come here; *iti*—thus; *āliṅgya*—embracing her; *maitrī*—Maitri; *kathaya*—please tell me; *katham*—why; *ekākinī*—alone; *duravasthitā*—in an unhappy condition; *bhramasi*—you are wandering.

Love of God: (with surprise) You are Friendship? Come. Daughter, come here. (She embraces Friendship.) Friendship, tell me, why, so unhappy, do you wander all alone?

Text 6

maitrī: kali-paḍi-aṇehim ṇijjidesu amha-pacchesu bha-a-bhemhalidā jīvidam geṇhi-a palāidā, ado me duravattham kim pucchasi.

kali-paḍi-aṇehim—by the associates of Kali; *ṇijjidesu*—when they were defeated; *amha-pacchesu*—my allies; *bha-a*—with fear; *bhemhalidā*—overcome; *jīvidam*—my very life; *geṇhi-a*—holding on to; *palāidā*—I fled; *ado*—therefore; *me*—my; *duravattham*—about the sorry condition; *kim*—why; *pucchasi*—do you ask.

Friendship: When my friends were defeated by Kali's friends, overcome with fear, I fled for my life. Why do you ask about my misfortune?

Text 7

premaḥkṛtiḥ: vatse, nirbhayam ataḥ param sthīyatām mat-saṅgenaiva, tava mātāmaha-bhaginy asmi.

maitrī: kham vi-a.

vatse—my dear; *nirbhavam*—in ?no fearfulness; *ataḥ param*—henceforth; *sthīyatām*—you should be situated; *mat-sa/gena*—on account of my association; *eva*—certainly; *tava*—your; *mātāmaha*—of the maternal grandfather; *bhagini*—the sister; *asmi*—I am; *kham*—how is that; *vi-a*—indeed.

Love of God: Daughter, don't be afraid. Stay with me. I am the sister of your grandmother.

Friendship: How is that?

Text 8

premabhaktiḥ: amūlam ākalaya.

*bhagavad-anugraha-nāmā
janako bhagavaj-janāsaktir
jananī tayos tu samaye
bhurīṅy apatyāni*

ā-mūlam—thoroughly; *ākalaya*—please consider; *bhagavat-anugraha-nāmā*—named Bhagavad-anugraha, the Lord's mercy; *janakaḥ*—the father; *bhagavat-jana-āsaktiḥ*—Bhagavad-janāsakti, attachment to the Lord's devotees; *jananī*—the mother; *tayoḥ*—of them; *tu*—and; *samaye*—in course of time; *ajaniśata*—were born; *bhurīṅi*—many; *apatyāni*—children.

Love of God: Consider this from the beginning. Your father was the Mercy of the Lord, and your mother Attachment to the Lord's Devotees. In time they had many children.

Text 9

api ca,

*eko viveka-nāmā tanayo
bahvyas tu bhakti-samjñikāḥ kanyāḥ
tasya vivekasya mater
anasūyā nāma duhitāsīt*

api ca—further; *ekaḥ*—one; *viveka-nāmā*—called Viveka, Discrimination; *tanayaḥ*—son; *bahvyāḥ*—several; *tu*—and; *bhakti-samjñikāḥ*—collectively named Bhakti, Devotion; *kanyāḥ*—girls; *tasya vivekasya*—of him, Viveka; *mateḥ*—by his wife Mati, Conviction; *anasūyā nāma*—named Anasūyā, Non-envy; *duhitā*—a daughter; *āsīt*—came.

One, a son, was named Discrimination, and there were many daughters who all were named Devotional Service. Discrimination and his wife Thoughtfulness had a daughter named Non-envy.

Text 10

api ca

*anasūyā samabhāvaṁ patim
āsādyā svabhāva jaṁ śuddham
maitrīm asūta putrīm
bhavatīm mat-toṣa-sandhātrīm*

api ca—further; *anasūyā*—Anasūyā; *patim*—as her husband; *samabhāvam*—Equinimity; *āsādyā*—obtaining; *svabhāva śuddham*—two sons called Natural and Pure; *maitrīm*—and Friendship; *asūta*—she gave birth to; *putrīm*—a daughter; *bhavatīm*—your good self; *mat-toṣa-sandhātrīm*—who gives me so much satisfaction.

Nonenvy 'married Equinimity and had two sons, Naturalness and Purity. and you, her daughter Friendship, who have brought me great happiness.

Text 11

api ca

*kanyakāḥ sarasa-nīrasa-bhāvād
āyayur dvi-vidhatām prathamam tāḥ
nīrasās tu bahudhā guṇa-yogād
bhejire 'tha daśatām rasa-bhājāḥ*

api ca—further; *kanyakāḥ*—the daughters (of Bhagavad-anugraha and Bhagavad-janāsakti); *sarasa-nīrasa-bhāvāt*—according to their different natures, either possessing or devoid of rasa; *tu*—furthermore; *bahu-dhā*—many varieties; *guṇa-yogāt*—according to contact with different modes of material nature; *bhejire*—they accepted; *atha*—thence; *daśatām*—division into ten kinds; *rasa-bhājāḥ*—those possessing _rasa_.

Because some were filled with nectar and some had no nectar, the daughters named Devotional Service divided into two groups. The daughters of the first group, who, because of touching the modes of material nature had no nectar, were many, and the daughters of the second group, who were full of nectar, were ten.

Text 12

*ujjvalādbhuta-samās ca hasās ca
preyo vatsala itīha rasāḥ ṣaṭ
uttamā iti tad-āśraya-bhājō
bhaktayaś ca ṣaḍ amū rati-yogyāḥ*

ujjala—conjugal love; *adbhuta*—love of God in astonishment; *samāḥ*—love in neutrality; *ca*—and; *hasaḥ*—relationship in humor; *ca*—and; *preyaḥ*—friendship; *vatsalaḥ*—parental affection; *iti*—thus; *iha*—in this world; *rasāḥ*—varieties of spiritual appreciation; *ṣaṭ*—six; *uttamāḥ*—topmost; *iti*—thus; *tad-āśraya-bhājāḥ*—

which are based on these *_rasās*; *bhaktayaḥ*—the kinds of devotional service; *ca*—and; *ṣaṭ*—six; *amūḥ*—these; *rati-yogyāḥ*—are fit to be endowed with true love of the Supreme Lord.

The six kinds of Devotional Service in the six rasas of conjugal love, wonder, neutrality, humor, friendship and parenthood, are the best. They lead to attachment to the Lord.

Text 13

maitrī: caramā hi pemma-bhatti.

caramā—the highest; *hi*—thus; *pemma-bhatti*—prema-bhakti.

Friendship: The best is Love of God?

Text 14

prema-bhaktiḥ: atha kim. tathā hi

*sarve rasās ca bhāvās ca
taraṅgā iva varidhau
unmajjanti nimajjanti
yatra sa prema-samjñakaḥ*

atha kim—of course; *tathā hi*—after all; *sarve*—all; *rasāḥ*—kinds of relationships; *ca*—and; *bhāvāḥ*—ecstasies; *ca*—also; *taraṅgāḥ*—waves; *iva*—as if; *vāridhau*—in the ocean; *unmajjanti*—they emerge on the surface; *nimajjanti*—they sink; *yatra*—wherever; *saḥ*—that kind of bhakti; *prema-samjñakaḥ*—known as *_prema_*, perfected love of God.

Love of God: Pure Love of God is like an ocean and all rasas and ecstasies are like waves that rise and fall in it.

Text 15

*khaṇḍānandā rasāḥ sarve
so 'khaṇḍānanda ucyate
akhaṇḍe khandā-dharmā hi
pṛthak pṛthag ivāsate*

eṣa te vyākhyāto nijānvayaḥ.

khandā-anandāḥ—partial kinds of happiness; *rasāḥ sarve*—each of the *_rasās*; *saḥ*—that (prema); *akhaṇḍa-ānandaḥ*—complete happiness; *ucyate*—is said to be; *akhaṇḍe*—in the complete; *khaṇḍa-dharmāḥ*—the properties of the parts; *pṛthak*

pr̥thak—each separately; *iva*—as it were; *āsate*—are present; *eṣaḥ*—this; *te*—to you; *vyākhyātaḥ*—explained; *nija*— your own; *anvayaḥ*—family succession.

Each rasa has a certain kind of bliss. Pure Love of God has all bliss. In the full bliss of Love of God the different kinds of bliss are all manifest.

In this way I have described your family.

Text 16

maitrī: dei, dāṇīm tumam eāiṇī kahim vaccasi.

dei—O goddess; *dāṇīm*—right now; *tumam*—you; *eāiṇī*—alone; *kahim*—where; *vaccasi*—are going.

Friendship: Goddess, where are you going now, all alone?

Text 17

*premabhaktiḥ: maitri, asmākam āśraya-bhūtasya bhagavataḥ kasyāpi śrī-
viśvambhara-devasya vihita-sarvātāra-līlasya samprati vṛndāvaneśvarī-bhāvam
anucikīrṣor anujñayā sakala-lokasya hṛdaya-śodhanāya sādhayāmi.*

maitri—Maitri; *asmākam*—our; *āśraya-bhūtasya*—who is the shelter; *bhagavataḥ kasya api*—of that certain Lord; *śrī-viśvambhara-devasya*—Śrī Viśvambhara-deva; *vihita*—having already performed; *sarva-avatāra*—of revealing all His different incarnations; *līlasya*—the pastimes; *samprati*—just now; *vṛndāvana-īśvarī*—of the queen of Vṛndāvana, Śrīmatī rādhārāṇī; *bhāvam*—the sentiment; *anucikīrṣoh*—who wishes to emulate; *anujñavā*—on His request; *sakala-lokasya*—of all people; *hṛdaya*—the hearts; *śodhanāya*—to cleanse; *sādhayāmi*—I am going.

Love of God: Friendship, by the order of Lord Viśvambharadeva, who is the Supreme Personality of Godhead, who is our only shelter, who has enjoyed the pastimes of all incarnations, and who now wishes to taste the love of Vṛndāvana's queen (Rādhā), I am working to purify everyone's heart.

Text 18

maitrī: kahim.

*premabhaktiḥ: yatra khalu tad-bhāva-bhāvuka-subhagam-bhāvukatayā sarva-
bhuvana-priyam-bhāvukasya tasya tan-nṛtyānukaraṇam bhaviṣyati.*

kahim—where (are you going to do this); *yatra*—to that place where; *khalu*—indeed; *tad-bhāva*—that ecstatic mood (of Śrīmatī rādhārāṇī); *bhāvuka*—of those who are capable of appreciating it; *su-bhagam*—the good fortune; *bhāvukatayā*—having in mind; *sarva*—of all; *bhuvana*—the worlds; *priyam-bhāvukasya*—of the well-wisher; *tasya*—His; *tat*—of rādhā; *nṛtya*—of the dancing; *anukaraṇam*—the

acting out; *bhaviṣyati*—will take place.

Friendship: Where are you going?

Love of God: To the place where the Lord, the well-wisher of all the worlds, will act Her (Rādhā's) part in a play to bless the great devotees.

Text 19

maitrī: so jjeva ko padeso.
premabhaktiḥ: ācāryaratnasya purāṅganam.

so—that; *jjeva*—and; *ko*—what; *padeso*—specific location; *ācāryaratnasya*—of /Acāryaratna, Candraśekhara Prabhu; *pura*—of the home; *ānganam*—the courtyard.

Friendship: Where is that?

Love of God: Acāryaratna's courtyard.

Text 20

maitrī: kadham dāva īsaro huvi-a itthi-bhāveṇa ṇaccissadi.

kadham—why; *dāva*—since; *īsaro*—the Supreme Lord; *huvi-a*—being; *itthi*—of a woman; *bhāveṇa*—assuming the attitude; *ṇaccissadi*—is going to play a dramatic role.

Friendship: Why would the Supreme Personality of Godhead act the role of a woman?

Text 21

premabhaktiḥ: bāle, na jānāsi, īsvaraḥ khalu sarva-rasaḥ sarveṣām bhaktānām āśayānurodhād vicitrām eva līlām karoti. sva-sva-vāsanānusāreṇa bhaktās tām tām anukurvanti, ataḥ keṣāñcin nibhṛtānām bhāgavatānām cetasi tad-bhāvam āveśayitum sarvottamottamām tad-anukāra-līlām kariṣyati. yataḥ param anyat sa-rasaṁ nāsti.

bāle—dear child; *na jānāsi*—don't you know; *īsvaraḥ*—the Supreme Lord; *khalu*—certainly; *sarva-rasaḥ*—the reservoir of all kinds of transcendental experience; *sarveṣām bhaktānām*—of all devotees; *āśaya*—the mentalities; *anurodhāt*—in compliance with; *vicitrām*—variegated; *līlām*—pastime activities; *karoti*—He performs; *sva-sva*—each his own; *vāsanā*—desire; *anusāreṇa*—according to; *bhaktāḥ*—the devotees; *tām tām*—of various (pastimes); *anukurvanti*—they follow the lead; *ataḥ*—thus; *keṣāñcit*—of certain; *nibhṛtānām*—confidential; *bhāgavatānām*—devotees of the Lord; *cetasi*—within the hearts; *tat-bhāvam*—the mood of Śrīmatī rādhārāṇī; *āveśayitum*—in order to inspire; *sarva-uttama-uttamām*—the most superexcellent; *tat-anukāra-līlām*—pastime of imitating

Her; *kariṣyati*—is going to enact; *yataḥ param*—beyond which; *anyat*—anything else; *sa-rasam*—more relishable; *na asti*—there is not.

Love of God: Child, you don't understand. The Supreme Personality of Godhead, who has all rasas within Himself, enjoys wonderful pastimes to please all the devotees. Each according to his own desire, the devotees follow Him in His pastimes. To bring Her (Rādhā's) ecstatic love into the hearts of some intimate devotees, the Lord will now act Her transcendental pastimes. Nothing is sweeter than this.

Text 22

*maitrī: kadhehi, taṁ ṅaccam kim aṅga-rūvam kim vā pa-iṅṅa-am
prembhaktiḥ: aṅga-rūpam eva.*

kadhehi—please tell; *taṁ ṅaccam*—that performance; *kim*—whether; *aṅga-rūvam*—a regular drama with formally structured acts; *kim vā*—or else; *pa-iṅṅa-am*—an informal miscellany; *aṅga-rūpam*—a play with formal acts; *eva*—indeed.

Friendship: Tell me: Will this be a formal play with separate acts, or an improvisation?

Love of God: It will be a play with acts.

Text 23

*maitrī: kadhehi, ko kassa bhūmi-am gehissadi.
prembhaktiḥ: vatse 'vadhāraya, advaitasya rudratvenātmatvam, svasya ca śrī-
rādhā-svarūpa-grahaṇam anya-janāśakyam parama-rahasyatvenāyogyam ca matvā*

kadhehi—and please tell; *ko*—who; *kassa*—of whose roles; *bhūmi-am*—the parts; *gehissadi*—will take; *vatse*—dear girl; *avadhāraya*—listen with attention; *advaitasya*—of Advaita /Acārya; *rudratvena*—on account of being the incarnation of the Supreme in the form of Śadāśiva; *ātmatvam*—being thus Himself the Supreme Soul; *svasya*—by Caitanya Mahāprabhu Himself; *śrī-rādhā-svarūpa*—of the identity of Śrīmatī rādhārāṇī; *grahaṇam*—the acceptance; *anya-jana*—of any other persons; *a-ākyam*—the incapability; *parama-rahasyatvena*—on account of this being the most sublime secret; *ayogyam*—(other being) unfit; *ca*—and; *matvā*—(Lord Caitanya) thus considering.

Friendship: Tell me: Who will take what role?

Love of God: Daughter, listen. Thinking that He should personally take Rādhā's role because it is so secret no other person can take it, and thinking that Advaita is the incarnation of Lord Śiva, . . .

Text 24

*advaitam āpādayad īśa-veśam
svayam ca rādhākṛtim agrahīt saḥ
iti pratītiḥ kila vastutaḥ tu
sa eva devo dvi-vidho babhūva*

advaitam—Advaita; *āpādayat*—He (Lord Caitanya) has caused to take on; *īśa-veśam*—the role of Lord Kṛṣṇa; *svayam*—Himself; *ca*—and; *rādhā-kṛtim*—the appearance of Rādhā; *agrahīt*—has assumed; *saḥ*—He; *iti pratītiḥ*—so it seems; *kila*—but; *vastutaḥ*—factually; *tu*—however; *saḥ*—He; *eva*—personally; *devaḥ*—the Lord; *dvi-vidhaḥ*—divided into two; *babhūva*—has become.

. . . the Lord personally took the role of Rādhā and gave to Advaita the role of the Supreme Personality of Godhead. The truth is the Lord divided Himself in two for the two roles.

Text 25

*advaito veśa-mātreṇa
kevalam caritārthatām
agamat kintu tatrāsīd
āvīrbhūtaḥ svayam hariḥ*

advaitaḥ—Lord Advaita; *veśa-mātreṇa*—even by just wearing the costume (playing the part); *kevalam*—simply; *carita-arthatām*—all success; *agamat*—He has achieved; *kintu*—however; *tatra*—there (in Advaita's body); *āsīt-āvīrbhūtaḥ*—became incarnated; *svayam*—Himself directly; *hariḥ*—Lord Kṛṣṇa.

When Advaita dressed for that role, Lord Hari personally came and appeared in Him.

Text 26

*api ca
haridāsaḥ sūtradhāro
mukundaḥ pāripārvikaḥ
vāsudevācārya-nāmā
nepathya-racanā-karaḥ*

api ca—also; *haridāsaḥ*—Śrīla Haridāsa / Thākura; *sūtradhāraḥ*—the stage manager; *mukundaḥ*—Mukunda Datta; *pāripārvikaḥ*—his assistant; *vāsudeva-ācārya-nāmā*—the devotee known as Vāsudeva / Acārya; *nepathya-racanā-karaḥ*—the costumer.

Haridāsa will be the Sūtradhāra, Mukunda will be the Pāripārvika, and Vāsudeva Acārya will make arrangements behind the scenes.

Text 26

*śrī-rādhā-kṛṣṇa-saṁyoga-
kāriṇī jaratīva sā
yogamāyā bhagavatī
nityānanda-tanūm śritā*

śrī-rādhā-kṛṣṇa-saṁyoga—of the meeting of rādhā and Kṛṣṇa; *kāriṇī*—the arranger; *jaratī*—Jarati, the grandmother of Śrīmatī rādhārāṇī; *iva*—appearing as; *sā*—she; *yoga-māyā*—actually Yogamāyā; *bhagavatī*—the Lord's own internal potency; *nityānanda-tanūm*—the body of Nityānanda Prabhu; *śritā*—has taken shelter of.

Goddess Yogamāyā, the elderly lady who arranges the meeting of Śrī Rādhā and Kṛṣṇa, will take shelter of Nityānanda's body.

Text 27

*maitrī: sāmāi-āo ke 'mi.
prembhaktiḥ: adhikāriṇo ye 'sminn arthe svayam eva bhagavān avādīt prāg eva.
yathā*

sāmāi-āo—the members of the assembly; *ke*—who; *amī*—these; *adhikāriṇaḥ*—privileged; *ye*—who are; *asmin arthe*—in this affair; *svayam eva*—Himself personally; *bhagavān*—Lord Mahāprabhu; *avādīt*—stated; *prāk*—beforehand; *eva*—indeed; *yathā*—as follow;

Friendship: Who will be the audience?

Love of God: The Lord has already said who may come. He said:

Text 28

*he śrīvāsa svayam avahitenādya bhāvyaṁ tvayāsmi
yogyo yaḥ syāt sa viśati yathā nāparaḥ tad vidheyam*

he śrīvāsa—O Śrīvāsa; *svayam*—personally; *avahitena*—with careful attention; *adya*—on this occasion; *bhāvyaṁ*—must be considered; *tvayā*—by you; *asmi*—in this (performance); *yogyo*—fit; *yaḥ*—whoever; *syāt*—may be; *saḥ*—he; *viśati*—should enter; *yathā*—so that; *na aparāḥ*—no one else; *tad*—that; *vidheyam*—you should enforce.

"Śrīvāsa, please arrange that only qualified persons, and not others, enter. .
."

Text 29

*ity ardhokte śrīvāsenābhāṇi deva, kasmin karmaṇi योग्यायोग्या-व्यवस्थā
कराण्यā, kutra vā praveśaḥ karayitavya iti. punar devenāpy avādi*

*iti—thus; ardhā-ukte—half-spoken; śrī-vāsenā abhāṇi—Śrīvāsa said; deva—O
Lord; kasmin—in what; karmaṇi—activity; yogya-yogya—of being fit or unfit;
vyavasthā—determination; karaṇyā—is to be done; kutra—in what location; vā—
and; praveśaḥ—their entrance; karayitavyaḥ—will be done; iti—thus; punaḥ—
again; devena—the Lord; api—indeed; avādi—began to speak.*

When the words were only half finished, Śrīvāsa said: “Lord, what will determine who is qualified and who not, and where will they go?” Again the Lord said:

Text 30

*śrī-rādhātra svayam iyam aho nūnam ācāryaratna-
syāyāvāsasyaṅgana-bhuvī rasād vyaktam āvirbhavitṛī*

*śrī-rādhā—Śrīmatī rādhārāṇī; svayam iyam—Herself in person; aho—ah;
nūnam—very soon; ācāryaratnasya—of Śrī /Acāryaratna; āvāsasya—of the home;
aṅgana-bhuvī—on the courtyard ground; rasāt—because of Her ecstatic feelings;
vyaktam—manifested; āvirbhavitṛī—will be appearing.*

"Śrī Rādhā will sweetly appear in Acāryaratna's courtyard.

Text 31

maitrī: tado tado.

*tado tado—*and then what.

Friendship: Then? Then?

Text 32

*prembhaktiḥ: tataḥ śrīvāsenā manasi sandihānena bhagavad-vaca iti vihita-
niścayenāpi gaṅgādāsa-nāmā bhagavataḥ paramāpto bhūsura-varo dvāra-pālakatvena
nyayoji.*

*tataḥ—then; śrīvāsenā—by Śrīvāsa Prabhu; manasi—in his mind; sandihānena—
having some doubt; bhagavad-vacaḥ iti—"these are the Lord's words"; vihita—thus
fixing; niścayena—his determination; api—however; gaṅgādāsa-nāmā-named
Gāṅgādāsa; bhagavataḥ—of the Supreme Lord; parama-āptaḥ—most trustworthy;
bhū-sura—of the brāhmaṇas; varaḥ—best; dvāra-pālakatvena—with the job of
guarding the entrance; nyayoji—was engaged (by Śrīvāsa).*

Love of God: Then, although there was some doubt in his mind, accepting the Lord's order, Śrīvāsa made the great brāhmaṇa devotee Gaṅgādāsa the doorkeeper.

Text 33

maitrī: tado tado.

tado tado—and then.

Friendship: Then? Then?

Text 34

prembhaktiḥ: tato bhagavatā punar api śrīvāso nijagade `śrīvāsa, bhavatā nāradena bhavitavyam, śuklāmbareṇa tava snātakena bhāvyam, gāthakāḥ śrīrāmādayas tava sahodarās traya ācāryaratna-vidyanidhī ca' iti devenaiva niyojitāḥ.

tataḥ—then; *bhagavatā*—by Lord Caitanya; *punaḥ api*—once again; *śrīvāsa*—Śrīvāsa Prabhu; *nijagade*—was addressed; *śrīvāsa*—My dear Śrīvāsa; *bhavatā*—by you; *nāradena*—the role of Nārada; *bhavitavyam*—should be assumed; *śuklāmbareṇa*—Śuklāmbara Prabhu; *tava*—your; *snātakena*—the brahmacārī assistant; *bhāgyam*—should become; *gāthakāḥ*—taking the parts of singers; *śrīrāma-ādayaḥ*—Śrīrāma and the others; *tava*—your; *sahodarāḥ*—brothers; *trayaḥ*—three; *ācāryaratna-vidyanidhī*—Prabhū /Acāryaratna and Puṇḍarīka Vidyānidhi; *ca*—also; *iti*—thus speaking; *devena*—by the Lord; *eva*—even; *niyojitāḥ*—they were engaged.

Love of God: Then the Lord told Śrīvāsa: "Śrīvāsa, you will be Nārada, and Śuklāmbara will be your brahmacārī assitant. The chorus of singers will be Acāryaratna, Vidyānidhi, and your three brothers headed by Śrīrāma." In this way the Lord assigned the parts.

Text 35

ataḥ param keṣām api tatra praveśaḥ, kintu śrīvāsādi-sahodara-vadhūbhiḥ saḥācāryaratna-murāri-vadhū-prabhṛtayaḥ prāg eva tatra praviśya sthitāḥ adhikāra-bhājaś ca tāḥ.

ataḥ param—more than that; *na keṣām api*—of no one; *tatra*—there; *praveśaḥ*—the entrance; *kintu*—except that; *śrīvāsa-ādi-sahodara*—of the four brothers headed by Śrīvāsa; *vadhūbhiḥ saḥā*—along with the wives; *ācāryaratna-murāri-vadhū*—the wives of Candrasekhara and Murāri Gupta; *prabhṛtayaḥ*—and some others; *prāk eva*—already; *tatra*—there; *praviśya*—having before entered; *sthitāḥ*—were situated; *adhikāra-bhājaḥ*—qualified persons; *ca*—also; *tāḥ*—those women.

Besides these, no one else was allowed entrance. Only the wives of Śrīvāsa and his brothers, and the wives of Candrasekhara, Murāri and some others who had already come were allowed. They were also qualified to be there.

Text 36

(*nepathye mṛdaṅga-tālādi-dhvaniḥ*)
premabhaktiḥ: vatse, śrutam. ayam ārabdhaḥ pūrva-raṅgāṅga-bhūtaḥ
pratyāhāraḥ.

nepathye—in the wings; *mṛdaṅga*—of mṛdaṅgas, a clay drum used in kīrtana; *tāla*—hand-cymbals; *ādi*—and other instruments; *dhvaniḥ*—the sound; *vatse*—dear girl; *śrutam*—did you hear that; *ayam*—this; *ārabdhaḥ*—has begun; *pūrva-raṅga*—of the prologue; *aṅga-bhūtaḥ*—as part of; *pratyāhāraḥ*—the auspicious invocation.

(From behind the scenes the sound of mṛdaṅgas, karatālas, and other instruments.)

Love of God: Child, listen. The play has begun.

Text 37

(*punar nepathye*)

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariśat- svair dorbhir asyan adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

punaḥ—again; *nepathye*—from the wings; *jayati*—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty, and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *_devakī-janma-vādaḥ* means that He is *_known* as the son of Devakī. Similarly, He is also known as the son of Mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariśat*—served by the members of the Yadu dynasty, or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

Again a Voice From Behind the Scenes: "May Lord Śrī Kṛṣṇa be all glorious and happy! He is known as the ultimate resort of all living entities, and as Devakī-nandana, the son of Devakī. He is the guide of the Yadu dynasty, and

with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana."*

Note: This is a quote from Śrīmad-Bhāgavatam (10.90.48).

Text 38

api ca

*sampūrṇendu-mukhī saroja-nayanā koka-stanī kairava-
smāyā kambu-śirodhir ambudhi-bhuvo garvasya sarvaṅkaśā
māṅgalyair iva vastubhir viracitā nandīva vṛndāvana-
krīḍā-kautuka-nātakasya dīśatu śrī-rādhikā vaḥ śubham*

api ca—also; *sampūrṇa*—full; *indu*—like the moon; *mukhī*—Her face; *saroja*—like lotuses; *nayanā*—Her eyes; *koka*—like smile; *kambu*—like a conchshell; *śirodhiḥ*—Her neck; *ambudhi-bhuvaḥ*—of the goddess of fortune Lakṣmī, who took birth out of the ocean of milk; *garvasya*—of her (Lakṣmī's) pride; *sarvaṅkaśā*—the oppressor; *māṅgalyaiḥ*—all auspicious; *iva*—as if; *vastubhiḥ*—out of various substances; *viracitā*—composed; *nandī iva*—as if the invocatory prayer; *vṛndāvana-krīḍā*—of the sports of Vṛndāvana forest; *kautuka*—festive; *nātakasya*—of the drama; *dīśatu*—may She grant; *śrī-rādhikā*—Śrīmatī rādhārāṇī; *vaḥ*—for all of you; *śubham*—well-being.

"May Śrī Rādhikā, Her face like the full moon, Her eyes like lotuses, Her breasts like cuckoo birds, Her smile like a white lotus, Her neck like a conchshell, and Her beauty crushing Lakṣmī's pride, filled with all-
auspiciousness, and like the auspicious introduction to this wonderful play of the Lord's pastimes in Vṛndāvana, bless you all."

Text 39

*premaḥbaktiḥ: satyam evaitat, yan niraṭaṅki mayā ayd asau sūtradhāra-bhūmiko
haridāsaḥ śrī-bhāgavata-padyam maṅgalam kurvan nāndīm papāṭha. tan manye
ekāṅko bhāṇo vyāyogo vā rūpakam atra nirūpayitavyam anena, yato nepathye gīyate
nāndī ity ādi tayor lakṣaṇam. tad vatse, tavāsya didṛkṣā vartate.*

satyam—true; *eva*—quite; *etat*—this; *yat*—which; *niraṭaṅki*—had been surmised; *mayā*—by me; *yat*—that; *asau*—he; *sūtradhāra-bhūmikaḥ*—taking the role of Sūtradhāra; *haridāsaḥ*—Śrīla Haridāsa /Thākura; *śrī-bhāgavata*—of Śrīmad-Bhāgavatam; *padyam*—this verse (jayati jana-nivāsaḥ etc.); *maṅgalam*—auspiciousness; *kurvan*—thus creating; *nāndīm*—the invocation; *papāṭha*—has recited; *tat*—therefore; *manye*—I think; *eka-aṅkaḥ bhāṇaḥ*—"one-act recitation", a type of play in which only one character appears on stage; *vyāyogaḥ*—a type of play recounting military or other heroic exploit, without display of conjugal *_rasa_*; *vā*—or; *rūpakam*—having the format of; *anena*—by him; *yataḥ*—since;

nepathye—off-stage, behind the curtain; *gīyate*—is sung; *nāndī*—the *nāndī*-śloka; *iti*—thus quoting; *ādi*—the characteristic; *tat*—so; *vatse*—dear girl; *tava*—your; *asya*—of this; *dirkṣā*—the desire to see; *varṭate*—in there.

Love of God: It is so. My guess was right. That was the Sūtradhāra, Haridāsa, that recited a verse from Śrīmad-Bhāgavatam as the auspicious invocation. This shows that the play will be either a one-act bhāṇa or a many-act rūpaka, for they are both forms in which, as the śāstra says, "the introduction is spoken from behind the stage". Child, do you want to see this?

Text 40

maitrī: kahiṃ me tarisaṃ bhāadheyam.

kahiṃ—coming from where; *me*—for me; *tarisaṃ*—such; *bhāadheyam*—good fortune.

Friendship: Why should I be so fortunate?

Text 41

premabhaktiḥ: kā te cintā, mayā saha varṭitavyam, mat-prabhāvāt kenāpi bhavati na lakṣaṇīyā tvad-anurodhān mayāpi tan-nikaṭa eva tathā bhūtvā sthātavyam.

kā—what is; *te*—your; *cintā*—worry; *mayā*—me; *saha*—together with; *varṭitavyam*—you will be; *mat-prabhāvāt*—by my influence; *kena api*—by anyone at all; *bhavati*—you; *na lakṣaṇīyā*—wi;; *not be visible*; *tvat*—your; *anurodhāt*—by the favor; *mayā*—I; *api*—also; *tan-nikate*—in the place of the performance; *eva*—even; *tathā*—in that manner (invisible); *bhūtvā*—being; *sthātavyam*—will be present.

Love of God: Why are you afraid? I will be with you. By my power no one will see you, and by your kindness no one will see me.

Text 42

maitrī: anugahidaṃ amhi.
premabhakti: tad ehi. (iti niṣkrānte.)
iti praveśakaḥ.

anugahidaṃ—treated mercifully; *amhi*—I am; *tat*—therefore; *ehi*—come; *iti*—thus; *niṣkrānte*—they both exit; *iti praveśakaḥ*—thus ends the introduction of the Third Act;

Friendship: I am your debtor.

Love of God: Come. (They exit.)

Text 43

(*tataḥ praviśati grhīta-sūtradhāra-bhūmiko hāridāsaḥ. kiyat dūre upaviṣṭe alakṣitākāre premabhakti-maitryau ca.*)

sūtradhāraḥ: (puṣpāñjalim añjalau kṛtvā)

*bhāsā bhāsvarayan diśo viśadayā kāntim dvija-śreṇī-jām
bibhrāṇaḥ parito lasat-parimalaḥ proddāma-santoṣa-bhūḥ
śuddhaḥ pāda-saroruhe bhagavataḥ puṣṭim nakhendu-śriyām
tanvan hāsa ivaiśa nātya-rahasaḥ puṣpāñjaliḥ kīryate
(iti tathā kṛtvā)*

tataḥ—next; *praviśati*—enters; *grhīta*—having assumed; *sūtradhāra-bhūmikaḥ*—the role of the stage-director; *hāridāsaḥ*—Haridāsa /Thākura; *kiyat*—a little; *dūre*—in the distance; *upaviṣṭe*—are sitting; *alakṣita-ākāre*—their forms invisible (to the othes on-stage); *prembhakti-maitryau*— Love of God and Friendship; *ca*—also; *puṣpa-añjalim*—an offering of flowers; *añjalau*—between his folded palms; *kṛtvā*—holding; *bhāsā*—with the beams of its effulgence; *bhāsvarayan*—illuminating; *diśaḥ*—the directions; *viśadayā*—brilliant; *kāntim*-a glow; *dvija-śreṇī-jām*—like that coming from rows of teeth; *bibhrāṇaḥ*—bearing; *paritaḥ*—all around; *lasat*—clear; *parimalaḥ*—fragrance; *proddāma*—immense; *santoṣa*—satisfaction; *bhūḥ*—born of; *śuddhaḥ*—pure; *pāda-saroruhe*—at the lotus feet; *bhagavataḥ*—of the Supreme Lord; *puṣṭim*—increase; *nakha-indu-śriyām*—of the beauty of His moon-like nails; *tanvan*—generating; *hāsaḥ*—the smile; *iva*—as it were; *eśaḥ*—this; *nātya-rahasaḥ*—of the mystery of this dramatic performances; *puṣpa-añjaliḥ*—this offering of flowers from folded hands; *kīryate*—is scattered; *iti*—thus speaking; *tathā kṛtvā*—doing so.

(Playing the role of the Sūtradhāra, Haridāsa enters. At some distance, unseen, Friendship and Love of God sit.)

Sūtradhāra: (holding a flower-offering in his folded palms) Illuminating all directions with splendid moonlight, filling all directions with a sweet fragrance, a place of happiness, pure from the touch of the Lord's lotus feet, glorious with the splendor of the moons of His toenails, and like this play's secret smile, this flower-offering is now scattered. (He does that.)

Text 44

prembhaktiḥ: (nivarṇya) suvihitam eva vihitam bhavatā. yady api nepathye eva nāndī paṭhitā, tathāpi raṅga-pūjā-prasaṅgena bhagavat-pāda eva puṣpāñjaliḥ kīrṇaḥ. paśya vatse paśya.

nivarṇya—observing; *su-vihitam*—very suitable; *eva*—indeed; *vihitam*—done; *bhavatā*—by you; *yady api*—although; *nepathye*—off-stage; *eva*—indeed; *nāndī*—

the nāndī; *paṭhitā*—was recited; *tathā api*—nevertheless; *raṅga-pūjā*—of the traditional on-stage offering of worship; *prasaṅgena*—taking advantage of the opportunity; *bhagavat-pāde*—at the Lord's feet; *eva*—indeed; *puṣpa-añjaliḥ*—this flower-offering; *kīrṇaḥ*—has been thrown; *paśya*—look; *vatse*—dear girl; *pas/ya*—look.

Love of God: (looking) You have done well. Although the invocation was recited behind the scenes, at the time of worship you have offered this handful of flowers to the Lord. Look, child! Look!

Text 46

hārī kaṅṭhe śravaṇa-yugale kuṇḍalī cāvataṁsī
sragvī bhūyasy urasi bhujayor aṅgadī kaṅkaṇī ca
apy uṣṇīṣī śirasi padayor nūpurī nāṭya-lakṣmyā
mūrtas tejo-bhara iva puro hāridāsa-pratikāḥ

hārī—wearing a necklace; *kaṅṭhe*—on his throat; *śravaṇa*—of ears; *yugale*—on the pair; *kuṇḍalī*—wearing earrings; *ca*—and; *avataṁsī*—other ear-ornaments; *sragvī*—wearing a garland; *bhūyasi*—broad; *urasi*—upon him chest; *bhujayoḥ*—on his arms; *aṅgadī*—wearing arm-bands; *kaṅkaṇī ca*—and bracelets; *api*—also; *uṣṇīṣī*—wearing a turban; *śirasi*—on his head; *padayoḥ*—on his feet; *nūpurī*—wearing ankle-bells; *nāṭya-lakṣmyāḥ*—on the goddess of Drama; *mūrtāḥ*—incarnate; *tejaḥ-bharaḥ*—the concentrated potency; *iva*—as if; *puraḥ*—before us; *hāridāsa*—of Haridāsa; *pratīkāḥ*—the image.

A necklace on his neck, kuṇḍalas and avataṁsas on his ears, a garland on his broad chest, bracelets and armllets on his arms, a turban on his head, and ankle-bells on his feet, Haridāsa is like the personified splendor of the dramatic art.

Text 47

maitrī: dei, ṇa kkhu a-am satthīo maggo.

dei—O goddess; *ṇa*—is not; *kkhu*—indeed; *a-am*—this; *satthīo*—the scriptural; *maggo*—way.

Friendship: Goddess, this does not follow the path of the scriptures.

Text 48

premabhaktiḥ: śrūyatām

śāstrīyaḥ khalu mārgaḥ pṛthag
anurāgasya mārgo 'nyaḥ
prathamō 'rhati sa-niyamatām

aniyamatām antimo bhajate

śrūyatām—please listen; *śāstrīyaḥ*—of the śāstras; *khalu*—indeed; *mārgaḥ*—the process; *prthak*—one separate thing; *anurāgasya*—of spontaneous affection; *mārgaḥ*—the path; *anyaḥ*—something else; *prathamāḥ*—the first; *arhati*—needs; *sa-niyamatam*—acceptance of regulation; *aniyamatām*—freedom from rules; *antimāḥ*—the latter; *bhajate*—partakes.

Love of God: Listen. One path is the rules of scripture. Another path is spontaneous love. The first follows rules. The second does not.

Text 49

maitrī: ani-ada-maggeṇa calantassa vilambeṇa jjevva gamma-lāho hoi.

ani-ada—unregulated; *maggeṇa*—by the path; *calantassa*—of one who is travelling; *vilambeṇa jjeva*—only after delay; *gamma*—of the desired; *lāho*—the gain; *hoi*—happens.

Friendship: The path without rules takes a long time.

Text 50

prembhaktiḥ: idam anaikāntikam. tathā hi

idam—this; *aneka-antikam*—not necessarily so; *tathā hi*—after all.

Love of God: Not always.

Text 51

vanyāsu taraṇi-saraṇir

javena gamyam nayaty aniyato 'pi
na sahaja-kuṭileṣu punar
nadī-pravāheṣv ati-niyatāpi

vanyāsu—during the flood season; *taraṇi*—in a boat; *saraṇiḥ*—the passage; *javena*—quickly; *gamyam*—the destination; *nayati*—bring one to; *aniyataḥ*—without any set-out path; *api*—even; *na*—but not; *sahaja*—normally; *kuṭileṣu*—when they are crooked; *punaḥ*—then again; *nadī*—or rivers; *pravāheṣu*—the currents; *ati-niyatā api*—even though strictly following regulated paths.

During a flood a boat can quickly go without following any established path. At another time even the most established path is difficult on the winding river.

Text 52

tad alam anayā vārtayā, śṛṇumas tāvat ayam prastauti.

tat—thus; *alam*—enough; *anayā*—with this; *vārtayā*—discussion; *śṛṇumaḥ*—let us listen; *tāvat*—just kim—what; *ayam*—he; *prastauti*—is going to say.

Enough with this talk! Let us listen as the Sūtradhāra recites.

Text 53

sūtradhāraḥ: alam ati-vistāreṇa. bhoḥ bhoḥ adyāham bhagavataḥ kamala-yoneś caraṇa-kamalopakaṅṭhād dainandinam vandandikam nirvāhya nivartamāno mānonnatena daivāt tatropasīdatā nāradena samādiṣṭo 'smi.

alam ati-vistāreṇa—with this excess elaboration; *bhoḥ bhoḥ*—gentlemen; *adya*—today; *aham*—I; *bhagavataḥ kamala-yoneḥ*—of Lord Brahmā, who was born the lotus growing from the navel of Garbhodakaśayī Viṣṇu; *caraṇa-kamala*—of the lotus feet; *upakaṅṭhaḥ*—from the proximity; *daidam-dinam*—daily; *vandana*—prayers; *ādikam*—and other ritual duties; *nirvāhya*—having carried out; *nivartamānaḥ*—returning; *māna-unnatena*—as a great honor to me; *daivāt*—by the whim of providence; *tatra*—to that place; *upasīdatā*—who had approached; *nāradena nāradena*—by the sage Nārada; *samādiṣṭaḥ*—I was ordered; *asmi*—I was.

Sūtradhāra: Enough with these elaborate speeches! Today, as I was returning from my daily prayers and obeisances at Lord Brahmā's lotus feet, the great sage Nārada approached me and said:

Text 54

yathā haṁho gandharva-rāja, rājamāno 'ti-cirāya mama manoratho varīvarti, bhavadbhir narīṅṛtyamānā bhagavataḥ śrī-vṛndāvana-vihāriṇaḥ kāpi keli-kaumudī nayana-viṣayī-kartavyeti, tat yathā smapadyate 'dya te tathā kauśalena bhavitavyam.

yathā—as follows; *haṁho*—hello; *gandharva-rāja*—O King or artists; *rājamānaḥ*—persistently; *ati-cirāya*—for a very long time; *mama*—my; *manorathaḥ*—desire; *varīvarti*—has been maintained; *bhavadbhiḥ*—by your good self; *narīṅṛtyamānā*—being enacted; *bhagavataḥ*—of the Lord; *śrī-vṛndāvana-vihāriṇaḥ*—the enjoyer of Vṛndāvana pastimes (Śrī Kṛṣṇa); *kā api*—some; *keli-kaumudī*—dramatic amusement; *nayana*—of the eyes; *viṣayī*—the object; *kartavyā*—should be made; *iti*—thus; *tat*—that (desire); *yathā*—so that; *smapadyate*—may be fulfilled; *adya*—today; *te*—by you; *kauśalena*—expertly; *bhavitavyam*—should be done.

"O king of actors, for a long time I have wished that Your dramatic acting would place before my eyes the moonlight of the pastimes of Vṛndāvana-vihārī

Kṛṣṇa. With your dramatic skill please let this desire be fulfilled today."

Text 55

tad ahaṁ tatra yaśisyate. (iti purato 'valokya) bho bhoḥ, ita itaḥ.

tat—that; *aham*—I; *tatra*—therefore; *yaśisyate*—will endeavor to do; *iti*—thus speaking; *purataḥ*—in front; *avalokya*—looking; *bhoḥ bhoḥ*—my friend; *itaḥ itaḥ*—over here.

That I will now try to do. (looking ahead) Oh! Oh! Here! Here!

Text 56

(*praviśya*)

pāripārśvikaḥ: kim ājñāpayati bhāvaḥ.

sūtradhāraḥ: mārīśa, adyāham uparodhito 'smi tatra-bhavatā bhagavatā nāradena.

praviśya—entering; *kim*—what?; *ājñāpayati*—orders; *bhāvaḥ*—his lordship; *mārīśa*—O gentle one; *adya*—today; *aham*—I; *uparodhitaḥ asmi*—met; *tatra-bhavatā*=who was there; *bhagavatā nāradena*—Lord Nārada.

(Pāripārśvika enters.)

Pāripārśvikaḥ: What does his lordship order?

Sūtradhāra: Gentle one, today I met Lord Nārada.

Text 57

pāripārśvikaḥ: katham iva.

sūtradhāraḥ: bhagavataḥ kamala-yoneḥ (ity ādi paṭhati).

katham—for what purposes; *iva*—indeed; *bhagavataḥ kamala-yoneḥ*—of lotus-born Lord Brahmā; *iti ādi*—and so on; *paṭhati*—he recites.

Pāripārśvika: What happened?

Sūtradhāra: Today, as I was returning from my daily prayers and obeisances at Lord Brahmā's lotus feet, the great sage Nārada approached me and said: "O king of actors, for a long time I have wished that Your dramatic acting would place before my eyes the moonlight of the pastimes of Vṛndāvana-vihārī Kṛṣṇa. With your dramatic skill please let this desire be fulfilled today." That I will now try to do.

Text 58

pāripārśvikaḥ: bhāva, katham ayam ātma-yoner bhagavata ātmajaḥ sanaka-

sanandanādinām avaraja ātmārāmo brahma-bhūtaḥ satata-brahmānandānubhava-bhavika-subhagam-bhāvukaḥ śrī-kṛṣṇasya laukikīm kelim anubaddha-tṛṣṇas tvām idam abhyarthitavān.

bhāva—O worthy one; *katham*—why; *ayam*—he, Nārada; *ātma-yoneḥ*—of Brahmā, who was born directly from the Supreme Lord Viṣṇu; *bhagavataḥ*—of the chief demigod; *ātma-jaḥ*—the son; *sanaka-sananda-ādinām*—of the four Kumāras, headed by Sanaka and Sananda; *avara-jaḥ*—the younger brother; *ātma-ārāmaḥ*—self-satisfied; *brahma-bhūtaḥ*—spiritually realized; *satata*—always; *brahma-ānanda*—of the happiness beyond all material dualities; *anubhava*—by the perception; *bhavika*—joyful; *su-bhagam*—of what is actually auspicious; *bhāvukaḥ*—who is appreciative; *śrī-kṛṣṇasya*—of Śrī Kṛṣṇa; *laukikīm*—mundane; *kelim*—on the diversions; *anubaddha*—fixed; *tṛṣṇaḥ*—his avid desire; *tvām*—to you; *abhyarthitavān*—has requested.

Pāripārśvika: Lord, how is it that saint Nārada, who is the son of Brahmā and the younger brother of the sages headed by Sanaka and Sanandana, and who himself always tastes the bliss of Brahman, thirst after Śrī Kṛṣṇa's earthly pastimes and request this of you?

Text 59

sūtradhāraḥ: asti rahasyam.

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

iti bhāgavatīyā gāthā.

asti—there is; *rahasyam*—a secret; *ātma-ārāmaḥ*—persons who take pleasure in being transcendently situated; *ca*—also; *munayaḥ*—great saintly person who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead; *iti*—thus; *bhāgavatīyā*—of Śrīmad-Bhāgavatam; *gāthā*—a verse.

Sūtradhāra: That is a great secret. Śrīmad-Bhāgavatam says: (1.7.20): "Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful."*

Text 60

*pāriparśvikaḥ: bhavatu nāma bhaktim kurvantu, katham laukika-carite
'nurajyanti.
sūtradhāraḥ: maivam vādīḥ.*

bhavatu nāma—granted that; *bhaktim*—devotional service; *kurvantu*—they may perform; *katham*—but why; *laukikā-carite*—to the earthly activities (of the Lord); *anurajyanti*—would they become attached; *mā*—do not; *evam*—like that; *vādīḥ*—speak.

Pāriparśvika: The saints may engage in devotional service, but why would they become attracted to the Lord's pastimes on earth?
Sūtradhāra: Don't speak in that way.

Text 61

*alaukikītaḥ kila laukikīyam
līlā hareḥ eti rasāyanatvam
līlavatārānukathāti-mṛdvī
viśvasya sṛṣṭy-ādi kathā paliknī*

alaukikītaḥ—than those which are supernatural; *kila*—indeed; *laukikī*—seemingly mundane; *iyam*—these; *līlā*—pastimes; *hareḥ*—of the Supreme Lord Hari; *eti rasāyanatvam*—become more relishable; *līlā-avatāra*—of His pastime incarnations *anukathā*—the authorized discussion; *ati-mṛdvī*—very sweet; *viśvasya*—of the material universes; *sṛṣṭi*—of the creation; *ādi*—and the maintenance and ultimate destruction; *kathā*—discussion; *paliknī*—hackeyed (in comparison).

Lord Hari's pastimes on earth are sweeter than His pastimes in Vaikuṅṭha. The stories of His pastime-incarnations are very sweet, and the stories of His creation of the universes are dry and tasteless.

Text 62

*ata uktam bhajate tādṛśīḥ kṛīḍā yāḥ śrutvā tat-paro bhavet iti sādharmaṇa-jana-
param eva, viśeṣatas tva ayam śrī-nāradaḥ śrī-vṛndāvana-vinoda-priyaḥ śrī-gopāla-
mahā-manor ṛṣir api, tena yuktam evaitat. tat avilambitam sampādyatām pātra-
vargasya bhūmikā-parigrahaḥ.*

ataḥ—therefore; *uktam*—it is said; *bhajate*—He accepted; *tādṛśīḥ*—such; *kṛīḍā*—play (the pastimes of Vṛndāna); *yāḥ*—which; *śrutvā*—having heard; *tat-paraḥ*—attached to them; *bhavet*—one will become; *iti*—thus quoting; *sādharmaṇa*—to ordinary; *jana*—persons; *param*—is applicable (that statement); *eva*—even; *viśeṣataḥ*—in particular; *tu*—but; *ayam*—this; *śrī-nāradaḥ*—Nārada Muni; *śrī-*

vṛndāvana-vinoda—the pleasures of Vṛndāvana; *priyaḥ*—who cherishes; *śrī-gopāla-mahā-manoh*—of the great Gopāla _mantra_; *ṛṣiḥ*—the chief initiating sage; *api*—also; *tena*—for these reasons; *yuktam*—is fitting; *eva*—indeed; *etat*—this; *tat*—thus; *avilambitam*—without delay; *sampādyatām*—we should do; *pātra-vargasya*—of the acting crew; *bhūmikā-parigrahaḥ*—the assigning of roles.

The Bhāgavatam (10.33.36) says: "By hearing Lord Kṛṣṇa's pastimes one becomes devoted to Him." In this way even ordinary men become devoted to the Lord. Śrī Nārada is especially attached to the Lord's pastimes in Vṛndāvana. He is the teacher of the Gopāla mahā-mantra. Therefore His attachment is proper. The actors should be given their roles without delay.

Text 63

pāripārśvikaḥ: bhāva, kṣaṇam apekṣyatām yāvad asau muni-varaḥ samāyāti.

bhāva—worthy sir; *kṣaṇam*—a little while; *apekṣyatām*—let us wait; *yāvat*—until; *asau*—he; *muni-varaḥ*—the best of sages; *samāyāti*—arrives.

Pāripārśvika: Lord, let us wait until the great sage arrives.

Text 64

sūtradhāraḥ: āgata-prāya eva, na khalu tādr̥śām antarīkṣa-cāriṇām paryatana-vilambaḥ.

āgata—he has arrived; *prāyaḥ*—practically; *eva*—already; *na*—there is not; *khalu*—certainly; *tādr̥śām*—for such; *antarīkṣa*—in outer space; *cāriṇām*—persons who are capable of travelling freely; *paryatana*—in going from one place to another; *vilambaḥ*—loss of time.

Sūtradhāra: He is almost here already. A person who can travel in outer space does not delay.

Text 65

pāripārśvikaḥ: evam cet kaḥ prayoga 'nuṣṭhāvyas tad apy anujñayatām.

evam cet—if that is the case; *kaḥ*—which; *prayogaḥ*—drama; *anuṣṭhāvyah*—is to be performed; *tat*—that; *api*—indeed; *anujñayatām*—please inform me.

Pāripārśvika: If that is so, then tell me: What drama will we perform?

Text 66

sūtradhārah:

grhītvā jaratī-bhāvam
yā devyā yoga-māyayā
sampādyate dāna-līlā
saiva rādhā-mukundayoḥ

grhītvā—having taken; jaratī-bhāvam—of grandmother Jaratī; bhāvam—the mood; yā—that; devyā yoga-māyayā—by the goddess Yogamāyā (the Lord's own internal potency); sampādyate—which is brought about; dāna-līlā—the pastimes of "exacting the toll"; sā—that; eva—indeed; rādhā-mukundayoḥ—of rādhā and Kṛṣṇa.

Sūtradhāra: "Rādhā and Mukunda's Dāna-keli", a play Yogamāyā, in the form of an elderly lady, wrote.

Text 67

pāripārśvikaḥ: katham eṣā tvaritam sampādayitum śakyate.
sūtradhārah: katham iva.

katham—how; eṣā—this (pastime); tvaritam—in short time; sampādayitum—to arrange; śakyate—is possible; katham iva—how indeed.

Pāripārśvika: How will we stage this play on such short notice?
Sūtradhāra: How indeed?

Text 68

pāripārśvikaḥ: śrūyatām.

tasmin prayoge bhavatas tanūjāḥ
sarvā viśeṣād gaṇanā-pravīṇāḥ

śrūyatām—please hear me; tasmin—in that; prayoge—performance; bhavataḥ—your own; tanū-jāḥ—daughters; sarvāḥ—all; viśeṣāt—particularly; gaṇanā—to be counted; pravīṇāḥ—are proficient enough.

Pāripārśvika: Listen. Your daughters can expertly perform this play.

Text 69

sūtradhārah: (sāsaṅkam) kathaya, tāsām svasty asti.
pāripārśvikaḥ: astv eva, kintu.

vṛndāvanam tāḥ prayayuh pramodāt

sambhūya gopīśvara-pūjanārtham

sa-āsaṅkam—doubtfully; *kathaya*—please tell me; *tāsām*—of them; *svasti*—qualification; *asti*—is there; *astu*—there should be; *kintu*—however; *ṛṇdāvanam*—to Ṛṇdāvana; *tāḥ*—they; *prayayuh*—have gone off; *pramodāt*—joyfully; *sambhūya*—joining together in a hand; *gopī-īśvara*—of lord Śiva in the deity of Gopīśvara, "lord of the gopīs"; *pūjana*—worship; *artham*—for the purpose of.

Sūtradhāra: (worrying) Tell me: would they be good for the parts?

Pāripārśvika: They would be, but they have already happily gone to Ṛṇdāvana to worship Lord Gopīśvara.

Text 70

sūtradhāraḥ: kim karomi, katham etat nāradaḥ pratyetu, aho tad-abhisāpād bhayena bhāvyam.

kim—what; *karomi*—shall I do; *katham*—how; *etat*—this fact; *nāradaḥ*—Nārada; *pratyetu*—will accept; *aho*—oh; *tad*—his; *abhisāpāt*—because of the curse; *bhayena*—fear; *bhāvyam*—will certainly come about.

Sūtradhāra: What will I do? Will Nārada accept this excuse? Ah, I fear his curse.

Text 71

*pāripārśvikaḥ: alam alam cintayā, tā api samāgata-prāyā eva.
sūtradhāraḥ: hanta māriśa na jānāsi.*

alam alam—enough; *cintayā*—with worrying; *tāḥ*—they (the girls); *samāgata-prāyāḥ*—have almost arrived there; *eva*—already; *hanta*—alas; *māriśa*—gentle one; *na jānāsi*—you do not understand.

Pāripārśvika: Why worry? They will soon return.

Sūtradhāra: Gentle one, you don't understand.

Text 72

*vartmānabhijñāḥ kila tāḥ kumāryo
na copayuktaḥ katamo 'sti bandhuḥ
dāna-dravotsikta-karaḥ karālaḥ
stamberamo yatra sa megha-dhāmā*

vartma—with the road; *anabhijñāḥ*—not familiar; *kila*—indeed; *tāḥ*—those; *kumāryaḥ*—young girls; *asti*—is there; *bandhuḥ*—a friend (to guide them); *dāna*—taken as toll; *drava*—with items; *utsikta*—overflowing; *karaḥ*—his hands;

karālaḥ—terrible; *stamberamaḥ*—the elephant; *yatra*—where is; *saḥ*—he; *megha-dhāmā*—(Kṛṣṇa, who is dark blue like) the abode of the clouds.

These girls don't know the road, they have no companion to guide them, and a terrible elephant dark as a raincloud, His hand filled with toll collections, waits for them.

Text 73

*pāripārśvikaḥ: asti tāsām saṅge yogamāyā-prabhāvā jaratī bhavac-chvaśrūḥ
sūtradhāraḥ: (vihasya) tadā niścinta evāsmi.*

asti—there is; *tāsām*—of them; *saṅge*—in the company; *yogamāyā-prabhāvā*—exhibiting the potency of Yogamāyā; *jaratī*—Jaratī, the grandmother of Śrīmatī rādhārāṇī; *bhavat*—your own; *śvaśrūḥ*—mother-in-law; *vihasya*—breaking out in laughter; *tadā*—then; *niścintaḥ*—freed from anxiety; *eva*—indeed; *asmi*—I am.

Pāripārśvika: Your mother-in-law Jaratī, who is empowered by Yogamāyā, is with them.

Sūtradhāra: (laughing) Then I will not worry.

Text 74

*yā na paśyati panthānam
na śṛṇoti ca yā vacaḥ
sā kim karoti sāhāyāṁ
yā jareva śarīriṇī*

yā—she who; *na paśyati*—cannot see; *panthām*—the path; *na śṛṇoti*—cannot hear; *ca*—and; *yā*—who; *vacaḥ*—words; *sā*—she; *kim*—what; *karoti*—can give; *sāhāyāṁ*—help; *yā*—who; *jarā*—Old Age; *iva*—as if; *śarīriṇī*—personified.

What can this old lady, who cannot see the road or hear words, do to help them?

Text 75

*pāripārśvikaḥ: maivam vādīḥ,
mahā-prabhāvā khalu yoginī sā
vayo na tasyā mati-viplavāya
krameṇa vṛddhā vidhu-maṇḍalīyam
na glāyati dyotata eva kāmam*

mā evam vādīḥ—don't speak like that; *mahā-prabhāvā*—very wonderful; *khalu*—indeed; *yoginī*—female mystic; *sā*—she; *viplavāya*—cause disruption; *krameṇa*—

gradually; *vṛddhā*—grown mature (full); *vidhu-maṇḍalī*—globe of the moon; *iyam*—this; *na glāyati*—does not become weak; *dyotate*—shining; *eva*—indeed; *kāmam*—according to her own desire.

Pāripārśvika: Don't talk in that way. She is a powerful yoginī. Age has not hurt her mind. As it grows older the waxing moon does not grow weak. It shines brighter than before.

Text 76

nepathye: haṁho gandharva-pate, ko vilambas tad-abhinayasya.

nepathye—in the wings; *haṁho*—O; *gandharava-pate*—Drama Master; *kaḥ*—what; *vilambaḥ*—delay; *tat*—in that; *abhinayasya*—performance.

A Voice From Behind the Scenes: O king of actors, what is the delay in this performance?

Text 77

sūtradhāraḥ: (śrutim abhinīya) māriṣa paśyāyam utkaṅṭhamāno muni-varaḥ sa-pramodam abhineśyamāṇa-vilokanārtham tvaramāṇa āgacchati.

śrutim abhinīya—acting out that he hears; *māriṣa*—gentle soul; *paśya*—just see; *ayam*—this; *utkaṅṭhamānaḥ*—eager; *muni-varaḥ*—best of sages; *sa-pramodam*—joyfully; *abhineśyamāṇa*—what is going to be enacted; *vilokana*—to see; *artham*—with the intention; *tvaramāṇaḥ*—hurrying; *āgacchati*—is approaching.

Sūtradhāra: (hearing) O gentle one, look! The great sage joyfully hurries here, eager to see our play.

Text 78

asmākaṁ tu na kāpi sāmagrī sampadyate, tad vayam ito gatvā tāsām eva kumārīṇām anusandhānāya yāmaḥ

asmākaṁ—our; *tu*—however; *na kā api*—not any; *sāmagrī*—required paraphernalia; *sampadyate*—has been put together; *tat*—therefore; *vayam*—we; *itaḥ*—away from here; *gatvā*—going; *tāsām*—for them; *eva*—indeed; *kumārīṇām*—the girls; *anusandhānāya*—to search out; *yāmaḥ*—let us go.

We have not made any preparations! Let us go and find these girls.

Text 79

pāripārśvikaḥ: yathā rucitaṁ bhavate.
(*iti kṣaṇaṁ nartivā niṣkrāntau.*) *prastāvanā*

yathā—however; *rucitam*—is pleasing; *bhavate*—to you; *iti*—thus; *kṣaṇam*—for a short while; *nartivā*—after dancing; *niṣkrāntau*—the two of them exit; *prastāvanā*—at this point the *prastāvanā* is spoken.

Pāripārśvika: As it pleases you. (Dancing for a moment, they exit.)

Text 80

(*tataḥ praviśati snātakenānugamyamāno nāradaḥ*)
nāradaḥ: aye gandharva-rāja, kim ataḥ paraṁ vilambase. (iti tam anusandadhāti.)
prembhaktiḥ: vatse maitri, paśya paśya.

tataḥ—next; *praviśati*—enters; *snātakena*—by his assistant (a *snātaka*—is a brahmachārī who has completed his study with the spiritual master and is about to return home to marry); *anugamyamānaḥ*—being attended; *nāradaḥ*—Śrīla Nārada Muni; *aye*—O; *gandharva-rāja*—Drama Master; *kim*—why; *ataḥ paraṁ*—any further; *vilambase*—are you procrastinating; *iti*—having thus spoken; *tam*—for the Sūtradhāra; *anusandadhāti*—he searches; *vatse*—my dear girl; *maitri*—Friendship; *paśya paśya*—look, look.

(Followed by his servant, Nārada enters.)

Nārada: O king of actors, why are you late? (He searches for the Sūtradhāra.)

Love of God: Child Friendship, look! Look!

Text 81

aṁse nidhāya mahatīm ranayan prakoṣṭhe
vāmetare valaya-vat-kalitākṣa-mālaḥ
vidyud-vikasvara-vikīrṇa-jatā-kalāpaḥ
kailāsa-kāntir ayam eti surarṣir agre

aṁse—on his shoulder; *nidhāya*—carrying; *mahatīm*—great; *ranayan*—playing (on his *viṇā*); *prakoṣṭhe*—on the fore-arm; *vāma-itare*—right; *valaya-vat*—wearing like a bracelet; *kalita-akṣa*—of carved japa beads; *mālaḥ*—a round strand; *vidyut*—like lightning; *vikasvara*—opened; *vikīrṇa*—and scattered; *jatā-kalāpaḥ*—the locks of his hair; *kailāsa*—of Kailāsa mountain, the abode of Lord Śiva; *kāntiḥ*—having the white color and the effulgence; *ayam*—he; *eti*—is coming; *sura-rṣiḥ*—the sage of the demigods; *agre*—in front of us.

Playing the great *viṇā* on his shoulder, japa-beads like a bracelet on His right wrist, and his matted hair like lightning, splendid as Mount Kailāsa, Devarṣi Nārada comes before us.

Text 82

*vatse, praṇamainam, mahā-bhāgavatottamo 'yaṁ muni-varaḥ yasya khalv iyam
gāthā*

vatse—my dear; *praṇama*—offer your obeisances; *enam*—to him; *mahā-bhāgavata*—great advanced devotees; *uttamaḥ*—supreme; *ayam*—this personality; *muni-varaḥ*—the best of spiritual authorities; *yasya*—about whom; *khalu*—indeed; *iyam*—this following; *gāthā*—verse.

Child, offer obeisances to him. He is a great sage and devotee. The Bhāgavatam (1.6.38) says of him:

Text 83

*aho devaṛṣir dhanyo 'yaṁ
yat kīrtim śārṅga-dhanvanaḥ
gāyan mādyan idam tantryā
ramayaty āturam jagat*

aho—ah; *deva-ṛṣiḥ*—the sage of the gods; *dhanyaḥ*—is glorious; *ayam*—this; *yat*—one who; *kīrtim*—the glories; *śārṅga-dhanvanaḥ*—of Lord Viṣṇu, the bearer of the bow Śārṅga; *gāyan*—singing; *mādyan*—taking pleasure; *idam*—this; *tantryā-āturam*—distressed; *jagat*—world.

"All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe."*

Text 84

*maitrī: (praṇamya) dei, tue bhaṇidam sirivāso ṅāra-o huvissadi, kham dāṇīm sa-
am jjevva ṅāra-o āa-o.*

praṇamya—after bowing down; *dei*—O goddess; *tue*—by you; *bhaṇidam*—was said; *sirivāso*—Śrīvāsa Prabhu; *ṅāra-o*—Nārada; *huvissadi*—would be; *kham*—why; *dāṇīm*—now; *sa-am*—himself; *jjevva*—even; *ṅāra-o*—Nārada; *āa-o*—has come.

Friendship: (offering obeisances) Goddess, you said, "Śrīvāsa will take the role of Nārada". Why has Nārada himself come?

Text 85

prembhaktiḥ: asya sahaja-nāradāveśatvān nārada-rūpatā vyaktaiva. advaitādes

tu tat-tad-āropah. tat tvayā yathā-dṛṣṭam eva pratīyatām.

asya—his (Śrīvāsa); *sahaja*—natural; *nārada-āveśatvāt*—because of being the empowered incarnation of Nārada; *nārada-rūpatā*—his assumption of the form of Nārada; *vyaktā*—has been manifested; *eva*—indeed; *advaita-ādeḥ*—of Advaita and the others; *tu*—however; *tat-tat*—of each of their parts; *āropah*—pretending; *tat*—thus; *tvayā*—by you; *yathā-dṛṣṭam*—whatever you are; *eva*—just so; *pratīyatām*—you should accept.

Love of God: Because he is an empowered incarnation of Nārada, Śrīvāsa manifested Nārada's actual form. Advaita and the others are different from their roles. Just accept them as you see them.

Text 86

nārada: bho bhoḥ snātaka, katham atra ko 'pi na dṛśyate.

bhoḥ bhoḥ—my friend; *snātaka*—O Snātaka; *katham*—why is it; *atra*—in this place; *kaḥ api*—anyone; *dṛśyate*—is not to be seen.

Nārada: Snātaka, why is no one to be seen?

Text 87

snātakaḥ: surarṣe, gandharva-rājas tu vṛndāvana eva nartitavyam iti tatraiva sa-sāmagrīko gatavān asti, ehi tatraiva gacchāvaḥ.

sura-rṣe—O ṛṣiṅ among the gods; *gandharva-rājaḥ*—the Drama Master; *tu*—but; *vṛndāvane*—in Vṛndāvana; *eva*—indeed; *nartitavyam*—the drama is to be performed; *iti*—thus thinking; *tatra*—there; *eva*—indeed; *sa-sāmagrīkaḥ*—taking along all his theatrical properties; *gatavān asti*—he has gone; *ehi*—come now; *tatra*—there; *eva*—also; *gacchāvaḥ*—let us go.

Snātaka: Devarṣi, the king of actors has taken his troupe to Vṛndāvana to do his play there. Come, let us go there.

Text 88

nāradaḥ: idam vṛndāvanam na bhavati.

idam—this; *vṛndāvana*—Vṛndāvana forest; *na bhavati*—is it not.

Nārada: Isn't this Vṛndāvana?

Text 89

snatakaḥ: bho mahātman, atīśaya-harṣotkarṣeṇa svātmāpi vismṛto bhavatā, yac ca tathā vṛndāvana-paricaya-cāturya-dhuryo 'pi vṛndāvanam na paricinoṣi.

bhoḥ mahā-ātman—O great soul; atīśaya—extreme; harṣa—of joy; utkarṣeṇa—by the excess; sva-ātmā—your own self; vismṛtaḥ—is forgotten; bhavatā—by you; yat—since; ca—also; tathā—thus; vṛndāvana-paricaya—familiarity with Vṛndāvana; cāturya—expertize in; dhuryaḥ—famous for; api—even though; vṛndāvanam—Vṛndāvana; na paricinomi—you are unable to find out.

Snātaka: O great soul, overcome with bliss, you have forgotten yourself. Even though you are the greatest authority on Vṛndāvana, now you do not recognize Vṛndāvana.

Text 90

nāradaḥ: bho bhoḥ snātaka, satyam evoktam bhavatā.

bhoḥ bhoḥ—my dear; snātaka—mendicant; satyam—truly; eva—indeed; uktam—spoken; bhavatā—by you.

Nārada: Snātaka, you say the truth.

Text 91

ānandonmāda-luptāntar-
bahih-karaṇa-vṛttayaḥ
paricinvantu ke samyag
ātmānam kim utāparam

tad ādiśa tasya panthānam.

ānanda—of ecstasy; unmāda—by the derangement; lupta—bewildered; antaḥ—internal; bahih—and external; karaṇa—of their senses; vṛttayaḥ—the functions (persons are thus affected); paricinvantu—may be able to distinguish; ke—who (of them); samyak-ātmānam—their own self; kim uta—what to speak of; aparam—anything; else: tat—therefore; ādiśa—please show me; tasya—to there; panthānam—the path.

Among those whose heart and senses are overcome by the madness of spiritual bliss, who is able even to recognize his own self, what to speak of other things? Please show me the path.

Text 92

snātakaḥ: bho bho ita itaḥ (ity ubhau nātyena parikrāmataḥ.)

bhoḥ bhoḥ—sir; *itaḥ itaḥ*—this way, this way; *iti*—thus; *ubhau*—they both; *nātyena*—with dancing, gestures; *parikrāmataḥ*—circumambulate the stage.

Snātaka: This way. This way.
(They walk about.)

Text 93

premabhaktiḥ: (nirūpya) aho mahā-bhāgavatasya naisargikī vṛndāvana-ratiḥ.

nirūpya—looking on; *aho*—oh, what; *mahā-bhāgavatasya*—of the great Vaiṣṇava; *naisargikī*—innate; *vṛndāvana-ratiḥ*—attraction to Vṛndāvana.

Love of God: (looking) Ah! The great devotee naturally loves Vṛndāvana.

Text 94

nāradaḥ: (nātyena kiyad dūram gatvā) hanta bhoḥ,

*yat-pāre virajaṁ virāji parama-vyometi yad gīyate
nityaṁ cinmaya-bhūmi-cimaya-latā-kuñjādibhir mañjulam
sāndrānanda-mahomayaiḥ khaga-mṛga-vrātair vṛtaṁ sarvatas
tad vṛndāvanam īkṣyate kim aparaṁ sambhāvyam akṣṇoḥ phalam*

nātyena kiyad dūram gatvā—going a short distance; *hanta bhoḥ*—Oh!; *yat-pāre*—beyond; *virajaṁ*—the Viraja River; *virāji*—manifested; *parama-vyoma*—spiritual sky; *iti*—thus; *yat*—which; *gīyate*—is sung; *nityam*—eternal; *cit-maya*—fully alive; *bhūmi*—with its land; *cit-maya*—also full of spiritual life and consciousness; *latā-kuñja-ādibhiḥ*—with its creepers, groves, etc.; *mañjulam*—charming; *sāndra-ānanda*—of concentrated bliss; *mahaḥ*—the opulence; *mayaiḥ*—who are composed simply of; *khaga*—with the birds; *mṛga*—and animals *vrātaiḥ*—flocks of; *vṛtam*—surrounded; *sarvataḥ*—all over; *tad*—that; *vṛndāvanam*—abode of Vṛndāvana; *īkṣyate*—is seen; *kim*—what; *aparam*—other; *sambhāvyam*—can be possible; *akṣṇoḥ*—of the eyes; *phalam*—desirable object.

Nārada: (walking a short distance) Now we see eternal Vṛndāvana, beautiful with spiritual places and spiritual vines and other features, everywhere filled with splendid and blissful birds and deer, and glorified in the Vedas as the spiritual sky beyond the Virajā River. What can be better for the eyes to see?

Text 95

yatra svayaṁ svayambhūr apy asmat-pitā yat kiñcid eva janmābhilaṣitavān. tathā ca purāṇikī gāthā "tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ yad gokule 'pi katamāṅghri-rajo-'bhiṣekam" ity ādi. (ity etad eva pādyam upavīṇayan naṭati.)

yatra—where (in Vṛndāvana); *svayam*—himself; *svayam-bhūḥ*—"self-born" Brahmā (so named because he was born directly from Viṣṇu and thus had no material mother or father); *api*—also; *asmat-pitā*—my own father; *yat kiñcit eva*—any at all; *janma*—birth; *abhilaṣitavān*—desired; *tathā*—thus; *ca*—and; *paurāṇikī*—of the Purāṇa (Śrīmad-Bhāgavatam); *gāthā*—the verse; *tat*—that; *bhūri*—great; *bhāgyam*—fortune; *iha*—here; *janma*—birth; *kim api*—any; *aṭavyām*—in this forest; *yat*—by which; *gokule*—in Gokula, Vṛndāvana; *api*—indeed; *katama*—of any (of the residents); *aṅghri*—of their feet; *rajaḥ*—with the dust; *abhiṣekam*—my bath; *iti ādi*—and so on; *iti*—thus; *etat eva*—this same; *padyam*—verse; *upavīṇayan*—accompanying with his vīṇā; *naṭati*—he acts out.

Even my father, Lord Brahmā, wished to take any sort of birth here. He says in the Bhāgavatam (10.14.34): (He plays the vīṇā and dances as he recites the verse) "It would be the greatest fortune for me to take any birth whatever, even that of a blade of grass, within this forest of Gokula, because then I could accept the dust of the residents' feet on my head."*

Text 96

snātakāḥ: evam cet prati-padam eva bhavatā premānanda-vihvalena bhūyate, tadā katham gamyatām.

evam—thus; *cet*—if; *prati-padam*—with every step; *eva*—even; *bhavatā*—your grace; *prema-ānanda*—with the ecstasy of love of God; *vihvalena bhūyate*—is overwhelmed; *tadā*—then; *katham*—how; *gamyatām*—will we make progress.

Snātaka: If at every step you are overcome with the ecstasy of love, how will you go anywhere?

Text 97

nāradaḥ: (dhairyam avaṣṭabhya) ādiśa mārgam.
snātakāḥ: ita itaḥ.
(*ity ubhau punar nātyena parikrāmataḥ.*)

dhairyam avaṣṭabhya—mustering his composure; *ādiśa*—please show; *mārgam*—the way; *itaḥ itaḥ*—this way, this way; *iti*—thus; *ubhau*—both of them; *punaḥ*—again; *nātyena*—while dancing; *parikrāmataḥ*—wander around the stage.

Nārada: (becoming serious) Show the way.
Snātaka: This way. This way.
(They walk about.)

Text 98

(*nepathye muralī-dhvaniḥ*)

snātakaḥ: devarṣe idam eva vṛndāvanam, yad eṣa bhagavato muralī-kala ākarṇyate.

nāradaḥ: (śrutim abhinīya) aye satyam evāttha, tathā hi

nepathye—behind the stage; muralī—of a flute; dhvaniḥ—the sound; deva-ṛṣe—O sage of the demigods; idam—this; eva—certainly; vṛndāvanam—is Vṛndāvana; yat—because; bhagavataḥ—of the Lord; muralī-kalaḥ—the notes of the flute; ākarṇyate—are heard; śrutim—the act of hearing; abhinīya—exhibiting; aye—oh; satyam—correctly; eva—indeed; āttha—you have spoken; tathā hi—indeed.

(From behind the scenes flute music.)

Snātaka: Devarṣi, this is Vṛndāvana. I hear the sweet music of the Lord's flute.

Nārada: (listening) You say the truth.

Text 99

*madhurima-rasa-vāpī-matta-hamsī-prajalpaḥ
praṇaya-kusuma-vāṭī-bhṛṅga-saṅgīta-ghoṣaḥ
surata-samara-bherī-bhāṅkṛtiḥ pūtanārer
jayati hṛdaya-damśī ko 'pi vaṁśī-ninādaḥ*

madhurima-rasa—of the sentiments of intimate love God; vāpī—in that lake; matta—who are intoxicated; hamsī—of the female swans; prajalpaḥ—the chattering; praṇaya—of affection; kusuma-vāṭī—in the flower-garden; bhṛṅga—of the bees; saṅgīta—of the singing; ghoṣaḥ—the mellow vibration; surata—of conjugal love; samara—on the battlefield; bherī—of the kettle-drums; bhāṅkṛtiḥ—the murmuring; pūtanā-areḥ—of Kṛṣṇa, the enemy of the Pūtanā witch; jayati—may it be victorious; hṛdaya—the heart; damśī—which stings; kaḥ api—that certain; vaṁśī-ninādaḥ—resounding of the flute.

Glory to Lord Kṛṣṇa's flute-music, which bites the heart, which is the maddened chatter of swans in a lake of sweet nectar, which is the song of bees in a flower-garden of love, and which is the roll of drums announcing a battle of transcendental amorous pastimes!

Text 100

premabhaktiḥ: vatse, bhagavataḥ śrī-kṛṣṇa-candrasya praveśo bhavitā. tad idānīm vismaryatām ājanma-duḥkham sa-phalī-kriyetām ca nayane.

vatse—dear girl; bhagavataḥ—of the Supreme Lord; śrī-kṛṣṇa-candrasya—Śrī Kṛṣṇacandra; praveśaḥ—the entrance; bhavitā—is about to happen; tat—therefore; idānīm—now; vismaryatām—may be forgotten; ā-janma—from birth; duḥkham—unhappiness; sa-phalī—fruitful; kriyetām—may be made; ca—and; nayane—the eyes.

Love of God: Child, now Lord Śrī Kṛṣṇacandra will enter. Now we will forget all we have suffered since birth, and the purpose of our eyes will be fulfilled.

Text 101

maitrī: savvaṁ tuha caraṇa-pasād ado jjevva.

savvaṁ—it all; *tuha*—of your; *carāṇa*—of the feet; *pasādado*—by the mercy; *jjevva*—indeed.

Friendship: All this is because of the mercy of your feet.

Text 102

nāradaḥ: (nipuṇaṁ nibhālya) snātaka, satyam eva vraja-rāja-kumārasyaiva vaṁśī-ninādo 'yam. yataḥ

nipuṇam—scrutinizingly; *nibhālya*—looking; *snātaka*—my dear Snātaka; *satyam*—truly; *eva*—indeed; *vraja-rāja*—of the King of Vraja (Vṛndāvana); *kumārasya*—of the royal son; *eva*—for certain; *vaṁśī-ninādaḥ*—the sound of the flute; *ayam*—this; *yataḥ*—because;

Nārada: (carefully looking) Snātaka, it is true. This is the flute-music of Vraja's prince.

Text 103

*vitatiḥ api girīṇām muñcatīvāśru-dhārām
pulakayati tarūṇām vīrudhām caiṣa vargaḥ
vidadhati sarito 'pi srotasaḥ stambham uccair
hari hari hari-vaṁśī-nāda evojjihīte*

(ity etad eva padyaṁ pūrvavad upaviṇayan nṛtyati)

vitatiḥ—the range; *api*—indeed; *girīṇām*—of mountains; *muñcati*—releases; *iva*—as if; *aśru*—of tears; *dhārām*—a torrent; *pulakayati*—stands erect in ecstasy; *tarūṇām*—of trees; *vīrudhām ca*—and plants; *eśaḥ*—this; *vargaḥ*—community; *vidadhati*—of the current; *stambham*—paralysis; *uccair*—loudly; *hari hari hari*—O Hari, Hari, Hari; *vaṁśī-nādaḥ*—the sounding of the flute; *eva*—indeed; *ujjihīte*—is rising upwards; *iti*—thus speaking; *etat eva*—this same; *padyam*—verse; *pūrvavat*—as before; *upaviṇayan*—accompanying with his vīṇā; *nṛtyati*—he dances.

(Dancing as he plays the vīṇā) The mountains shed tears, the leaves of the trees and vines stand erect in ecstasy, and the rivers are stunned. Ah! Ah! Lord Hari's flute-music is manifest.

Text 104

snātakaḥ: yathārtham evaitan naṭanam. yataḥ

yathā-artham—fitting; *eva*— indeed; *etat*—this; *naṭanam*—dancing; *yataḥ*—since.

Snātaka: It is right that you dance, because. . .

Text 105

*śrutibhir api vimṛgyam brahma-sampatti-bhājām
api puru-rasanīyam mūrta ānanda-sārah
yad ahaha bhavitādyā śrīla-śambhu-svayambhū-
prabhṛtibhir abhivandyam pāda-padman dṛṣor naḥ*

śrutibhiḥ—by the Vedas; *api*—indeed; *vimṛgyam*—sought after; *brahma*—of the Absolute Truth; *realized in its impersonal feature*; *sampatti*—the fortune (liberation); *bhājām*—for those who have attained; *api*—also; *puru*—completely; *rasanīyam*—reliable; *mūrtaḥ*—personified; *ānanda-sārah*—the essence of all bliss; *yad*—which; *ahaha*—oh; *bhavitā*—will be; *adya*—today; *śrīla-śambhu-svayambhū*—by the saintly demigods Śiva and Brahmā; *prabhṛtibhiḥ*—and others; *abhivandyam*—worthy of being honored; *pāda-padman*—the lotus feet; *dṛṣor*—before the eyes; *naḥ*—our.

. . .the lotus feet that are the form of the greatest bliss, that are sought by the Vedas, relished by those wealthy with spiritual opulences, and worshiped by the great demigods headed by Brahmā and Śiva, will now come before our eyes.

Text 106

*tad devarṣe kṣaṇam apavārya sthātum yujyate, kim asau saha saharair
evopasarpati, kim vā saubhāgya-rasa-gabhīrābhir ābhīra-bhīrubhir iti
sahasopasarpaṇam asāmpratam.*

tad—therefore; *deva-ṛṣe*—O sage among the devas; *kṣaṇam*—momentarily; *apavārya*—hiding; *sthātum*—to remain; *yujyate*—we should; *kim*—lest; *asau*—He; *saha*—along with; *saharair*—His friends; *eva*—indeed; *opasarpati*—arrives here; *kim vā*—or else; *saubhāgya*—fortunate; *rasa*—on account of their transcendental mood; *gabhīrābhiḥ*—who are sober in attitude; *ābhīra*—of the cowherd class; *bhīrubhiḥ*—by the modest women; *iti*—thus; *sahasa*—sudden; *opasarpaṇam*—approach; *asāmpratam*—untimely.

Devarṣi, let us hide for a moment. Will Kṛṣṇa come here with His friends? Will the sweet, fortunate, shy, exalted gopīs suddenly come here?

Text 107

nāradaḥ: satyam evāttha, tad evam eva kurvaḥ. (iti tathā sthitvā)

satyam—correctly; *eva*—indeed; *āttha*—you have spoken; *tat*—that; *evam eva*—just so; *kurvaḥ*—let us do; *iti*—thus; *tathā*—thus; *sthitvā*—situating themselves.

Nārada: You speak the truth. Let us do that. (They do that.)

Text 108

(tataḥ praviśati kadamba-taru-kāṇḍa-kṛtālambas tri-bhaṅgī lalito muralīm vādayan katipayaiḥ sakhibhiḥ saha śrī-kṛṣṇaḥ.)

śrī-kṛṣṇaḥ: sakhe, ramyam idam vṛndāvanasya saubhāgyam. tathā hi

tataḥ—then; *praviśati*—enters; *kadamba-taru-kāṇḍa*—a kadamba branch; *kṛtālambas*—walking stick; *tri-bhaṅgī*—threefold bending; *lalito*—charming and playful; *muralīm*—flute; *vādayan*—playing; *katipayaiḥ*—some; *sakhibhiḥ*—friends; *saha*—with; *śrī-kṛṣṇaḥ*—Śrī Kṛṣṇa; *sakhe*—O friend; *ramyam*—delightful; *idam*—this; *vṛndāvanasya*—of Vṛndāvana; *saubhāgyam*—beauty; *tathā hi*—furthermore.

(Carrying a kadamba stick and playing a flute, charming, threefold-bending Śrī Kṛṣṇa enters with His friends.)

Śrī Kṛṣṇa: Friend, this is the great beauty of Vṛndāvana.

Text 109

hasantī vāsantī valita-mukulo bāla-bakulo
viśokaś cāśokaḥ sulabha-vicayaś campaka-cayaḥ
anāgaḥ punnāgaḥ stabaka-kamaṇaḥ paśya sumanaḥ-
kuṭīraḥ pāṭīra-śvasana-surabhir bhāti surabhiḥ

hasantī—laughing; *vāsantī*—this vāsanti (a kind of jasmine); *valita*—newly appeared; *mukulaḥ*—whose buds; *bāla*—young; *bakulaḥ*—bakula tree; *su-labha*—easy; *vicayaḥ*—to pick out; *campaka*—of campaka trees; *cayaḥ*—groups; *anāgaḥ*—sinless; *punnāgaḥ*—punnāga trees; *stava*—prayers; *kamaṇaḥ*—(bowing down as if) wishing to offer; *paśya*—just see; *sumanaḥ*—of flowers; *kuṭīraḥ*—this grove; *pāṭīra*—of the sandalwood tree; *śvasana*—from the breathing; *surabhiḥ*—sweet-smelling; *bhāti*—blows; *surabhiḥ*—fragrance.

Look! The vāsantī vine smiles, the young bakula tree is full of buds, the aśoka tree is happy and carefree, the campaka flowers are splendid, the saintly punnāga tree is beautiful with many bunches of flowers, and the sumanaḥ-flower grove is filled with a fragrant breeze.

Text 110

vayasyāḥ: bho va-assa, tujjha edaṃ kilā-kāṇaṇaṃ kadhaṃ ramaṇijjaṃ ṇa huvissadi.

bho—O; va-asa—friend; tujjha—Your; edaṃ—this; kilā-kāṇaṇaṃ—pleasure grove; kadhaṃ—how; ramaṇijjaṃ— attractive; ṇa huvissadi—would not be.

Friends: O friend, why should Your pastime-garden not be very beautiful?

Text 111

premaḥkṛtiḥ: (nivarṇya) aho kim etat.

*ayam naivādvaito bata na tad idam veśa-racanā-
kalā-śilpaṃ kintu svayam iha hariḥ prādurabhavat
yathārthaṃ vastv eva prathayati camatkāram adhikaṃ
yathārthasyākāraḥ sukhayati ca sandehayati ca*

nivarṇya—watching; aho—oh; kim—what; etat—this; ayam—this; na eva—not indeed; advaitaḥ—Advaita; bata—ah; na—not; tat idam—this; veśa-racanā—of putting on of a disguise; kalā-śilpaṃ—the artistry; kintu—rather; svayam— personally; hariḥ—Lord Kṛṣṇa; prādurabhavat—has appeared; yathā-arthaṃ—the actual; vastu—thing; eva—indeed; prathayati—affords; camatkāram—wonder; adhikaṃ—greater; yathā-arthasya—of the original; ākāraḥ—the form; sukhayati— gives (more) pleasure; ca—and; sandehayati—bewilders (more); ca—and.

Love of God: (looking) Ah! What is this? This is not Advaita. This is not expert costuming and acting. Lord Hari has personally appeared. The real thing is the most wonderful. The real form of Kṛṣṇa now pleases us and fills us with wonder.

Text 112

(punar nibhālya sa-parāmarśam)

*akṛṣṇaḥ kṛṣṇatvaṃ vrajitum asamarthaḥ hi bhavati
svayaṃ kṛṣṇo nānākṛti-kṛti-samarthaḥ kila bhavet
grhītuṃ yogaḥ syād avayava-kalāpaṃ hy avayavī
kathānkāram dhattam avayava-viśeṣo 'vayavitām*

punaḥ—again; nibhālya—looking; sa-parāmarśam—(she speaks) reflectingly; akṛṣṇaḥ—what which is not Kṛṣṇa; kṛṣṇatvaṃ vrajitum—to become Kṛṣṇa; asmarthaḥ—incapable; hi—certainly; bhavati—is; svayam—Himself; kṛṣṇaḥ— Kṛṣṇa; nānā—various; ākṛti—of forms; kṛti—the assumption; samarthaḥ—capable of; kila—indeed; bhavet—should be; grhītuṃ—to take; yogaḥ—able; syāt—may

be; *avayava-kalāpam*—its many fractional parts; *avayavī*—the possessing whole; *katham-kāram*—how; *dhattām*—has assumed; *avayava-viśeṣaḥ*—onw particular part; *avayavitām*—the identity of the whole.

(Looking again and thinking) A person who is not Kṛṣṇa cannot become Kṛṣṇa. Kṛṣṇa can assume many forms. He, the supreme whole, can assume the form of any of His parts and parcels, but how can one of His parts and parcels assume the form of Him, the whole?

Text 113

tad ayam advaita eva na bhavati, nāpi veśa-racanā-kausalam, kintu svayam kṛṣṇa evāvatīṛṇaḥ.

tat—therefore; *ayam*—this; *advaitaḥ*—Advaitācārya; *eva*—indeed; *na bhavati*—is not; *na api*—neither; *veśa-racanā-kausalam*—the artistic device of putting on some costume; *kintu*—but rather; *svayam kṛṣṇaḥ*—Kṛṣṇa Himself; *eva*—indeed; *avatīṛṇaḥ*—who has descended.

This is not Advaita. This is not expert acting and costuming. Kṛṣṇa has personally appeared.

Text 114

nāradaḥ: (dūrān nibhālya sānandam) aho kim etat.

*sāndrānanda-rasābdhi-mantha-viditam sad-bhakta-goṣṭhyām kṛpā
mohinyā pariveśitam rati-matām vṛndena tatrābhitaḥ
nānā-rucy-anupānataḥ prati-muhuh pītam ca pūrṇam sadā
no jīryaty api nopayāti vikṛtim śyāmāmṛtam kiñcana*

dūrāt—from a distance; *nibhālya*—observing; *sa-ānandam*—ecstatically; *aho*—oh; *kim etat*—what is this; *sāndra*—concentrated; *ānanda-rasa*—of the juice of spiritual bliss; *abdhi*—from that ocean; *mantha*—that which was churned; *viditam*—known to be; *sat-bhakta*—of pure devotees; *goṣṭhyām*—within the assembly; *kṛpā*—of the Lord's mercy; *mohinyā*—by the Mohinī incarnation (see the chapter comments for this story); *pariveśitam*—distributed; *rati-matām*—of those appreciate transcendental love; *vṛndena*—by the company; *tatra*—there; *abhitaḥ*—on all sides; *nānā*—according to their various tastes; *anupānataḥ*—drinking; *prati-muhuh*—again and again; *pītam*—drunk; *ca*—and; *pūrṇam*—full; *sadā*—always; *na u*—nor indeed; *jīryati*—grows old; *api na*—nor; *upayāti vikṛtim*—becomes deformed; *śyāma-amṛtam*—this dark-blue nectar (Kṛṣṇa); *kiñcana*—at all.

Nārada: (looking from far away, he becomes blissful) Ah! What is this? Churned from the nectar ocean of intense bliss, by the Mohinī-incarnation of His mercy given to the happy devotees, and at every moment drunk by them according to their different desires, this perfect dark nectar never changes and

never grows old.

Text 115

api ca

*nava-jaladhara-dhāmā koṭi kāmābhirāmaḥ
parinata-śara-indu-snigdha-mugdhānana-śrīḥ
nava-kamala-palāśa-droṇi-dīrghāruṇākṣo
daśana-kusuma-kānti-kānta-bimbādharaoṣṭhaḥ*

api ca—further; *nava*—new; *jala-dhara*—of clouds; *dhāmā*—the reservoir; *koṭi*—thousands; *kāma*—of cupids; *abhirāmaḥ*—more attractive than; *parinata*—full-grown; *śara*—of autumn; *indu*—(like) the moon; *snigdha*—shining; *mugdha*—innocent; *ānana*—of His face; *śrīḥ*—the beauty; *nava*—new; *kamala*—of a lotus; *pataśa*—like the petals; *droṇi*—the troughs; *dīrgha*—deep; *aruṇa*—reddish; *akṣaḥ*—of His eyes; *daśana*—of His teeth; *kusuma*—(which are like) flowers; *kānti*—because of the brightness; *kānta*—charming; *bimba*—like a bimba fruit; *adhara-oṣṭhaḥ*—His lips.

He is splendid as a new cloud and more charming than millions of Kāmadevas, His face is glorious as the autumn full-moon, His large red eyes are new lotus petals, and His bimba-fruit lips are splendid with the flowers of His teeth.

Text 116

*ita evābhisarpati. tad ehi kuñjāntaritau bhūtvā paśyāvaḥ.
snātakaḥ: evam eva. (iti tathā kurutaḥ)*

itaḥ—in this direction; *eva*—indeed; *abhisarpati*—He is approaching; *tat*—thus; *ehi*—come; *kuñja*—this arbor; *antaritau bhūtvā*—concealing ourselves within; *paśyāvaḥ*—we may observe; *evam eva*—alright; *iti*—thus; *tathā kurutaḥ*—they do so.

He is coming here. Let us hide in this grove and watch.
Snātaka: So be it. (They do that.)

Text 117

*śrī-kṛṣṇaḥ: sakhe subala, sakhe śrīdāman, sakhe sudāman, kusumāsavo nāma
batuḥ priya-sakho me katham dṛśyate. tad etaṁ mṛgayata.
sakhāyaḥ: yathājñam mṛgayāmaḥ (iti tad-anveṣaṇam nātāyanti)*

sakhe subala—O friend Subala; *sakhe śrīdāman*—friend Śrīdāmā; *sakhe sudāman*—friend Subala; *kusumāsavaḥ nāma*—named Kusumāsava; *batuḥ*—the

young brāhmaṇa boy; *priya-sakhaḥ*—dear friend; *me*—my; *katham*—why; *na dṛśyate*—is not to be seen; *tat*—so; *etam*—for him; *mṛgayata*—please look; *Śakhāyaḥ*—those (friends); *yathā*—as; *ājñam*—You order; *mṛgayāmah*—we will search; *iti*—thus; *tat*—for Kusumāsava; *anveśanam*—searching; *nāṭayanti*—they act out.

Śrī Kṛṣṇa: Friend Subala, friend Śrīdāmā, friend Sudāmā, why do I not see my dear friend, the brāhmaṇa Kusumāsava? Please go and look for him.

Friends: As You order, we will search for him. (They search for him.)

Text 118

*(praviśyāpaṭī-kṣepeṇa sambhranto vidūśakaḥ.
bho va-assa parittāhi parittāhi.
śrī-kṛṣṇaḥ: katham bhīta iva lakṣyase.*

praviśya—entering; *āpaṭī*—the curtain; *kṣepeṇa*—by tossing aside; *sambhrantaḥ*—in a hurry; *vidūśakaḥ*—the buffoon; *bho*—O; *va-assa*—friend; *parittāhi parittāhi*—save me! save me!; *katham*—why?; *bhītaḥ*—afraid; *iva*—as if; *lakṣyase*—you are seen.

(Tossing the curtain aside, the buffoon hastily enters.)

Buffoon: O friend, save me! Save me!

Śrī Kṛṣṇa: Why are you afraid?

Text 119

vidūśakaḥ: va-asa, eā joiṇī jaradīvva dīsamānā daivopasaṇṇa-lalida-bāla-lalaṇāo pañca-sāo vaṇa-majjhamhi āṇīa govīsara-pūaṇattham kidārambhā ditṭhā, tuha puṇṇeṇa aham uvvario, maṁ gehi-a ṇam balim dāssadi tti me bha-am jādam.

va-assa—O *vayasya*; *eā*—one; *joiṇī*—witch; *jaradī ivva dīsyamānā*—appearing as if old Age personified; *daiva*—by chance; *upasaṇṇa*—encountered; *lalida*—charming; *bāla-lalaṇāo*—young women; *pañca-sāo*—five or six; *vaṇa-majjhamhi*—within the forest; *āṇīa*—leading them; *govīsara-pūaṇa*—the ritual worship of Gopīśvara; *attham*—for the purpose of; *kida-ārambhā*—having set out; *ditṭhā*—I saw; *tuha*—Your; *puṇṇeṇa*—by the good grace; *aham*—I; *uvvario*—have survived; *maṁ*—me; *gehi-a*—seizing; *ṇam*—certainly; *balim*—as tribute; *dāssadi*—would have offered; *tti*—thus; *me bha-am jādam*—I was afraid.

Buffoon: Friend, I just now saw an old yoginī leading through the forest five pretty young girls to worship Lord Śiva. Only by Your mercy did I escape. They would have captured me and offered me to the deity. That is why I am afraid.

Text 120

śrī-kṛṣṇaḥ: (vihasya) vayasya subala, kim etat.

vihasya—laughing loudly; *vayasya subala*—my friend Subala; *kim etat*—what is this.

Śrī Kṛṣṇa: (laughing) Friend Subala, what is this?

Text 121

subalaḥ: jñatam iha-ssthenaiva mayā. adya khalu gopīśvara-pūjana-kṛte guru-jana-kṛte guru-nivāraṇe 'pi mātāmahyā mahy-ācaraṇayā balato balato harṣotkarṣataḥ svacchandato vana-gamanāya pravartayiṣyate rādhā. tatra tām eva jaratīm ālokya yoginī-bhrāntyā ayam baṭur vibhāya, vibhāyatā hi sāvabhāvād eva deva-māyeva.

jñatam—understood; *iha-ssthana*—standing here; *eva*—certainly; *mayā*—by me; *adya*—today; *khalu*—indeed; *kṣgopīśvara-pūjana-kṛte*—for the purpose of worshiping Gopīśvara; *guru-jana-kṛte*—by Her elders; *guru-nivāraṇe*—being strictly forbidden; *api*—even though; *mātāmahyā*—by Her maternal grandmother (Jaratī); *mahi-ācaraṇayā*—who is of fine behavior; *balataḥ*—by her permission; *balataḥ*—impetuously; *harṣa-utkarṣataḥ*—by the rising of joyful spirits; *svacchandataḥ*—feeling independent; *vana*—to the forest; *gamanāya*—with the purpose of going; *pravartayiṣyate*—had been encouraged to set out; *rādhā*—Śrīmatī rādhārāṇī; *tatra*—thus; *tām*—her; *eva*—indeed; *jaratīm*—Jaratī; *ālokya*—seeing; *yoginī-bhrāntyā*—mistaking her for a witch; *ayam*—this; *baṭur*—childish fool; *vibhāva*—became fearful; *vibhā-āyatā*—who is a reservoir of splendor; *hi*—actually; *sāvabhāvād*—by her very nature; *eva*—indeed; *deva-māyā*—the goddess Yogamāyā; *iva*—certainly.

Subala: I have been standing here, but I understand. Although forbidden by Her elders, with Her grandmother Rādhā happily came on Her own to the forest to worship Lord Śiva. Seeing the grandmother, and mistakenly thinking her a yoginī, this brāhmaṇa boy became afraid. Actually the grandmother is famous as one of the Lord's internal potencies.

Text 122

vidūśakaḥ: hī hī ja-i evvaṁ, taha vi pi-a-va-assassa hatthe ṇivaḍissanti savvāo. jaṁ gōula-vāsiṇṇaṁ itthī-kuraṅgiṇaṁ raṅgaṇiṇaṁ kkhu pi-a-va-assa-guṇa-gaṇo vāurā-jālo.

hī hī—hee, hee; *ja-i*—if; *evvaṁ*—that is the case; *taha*—then; *vi*—indeed; *pi-a-va-assassa*—then; *vi*—indeed; *pi-a-va-assassa*—of your dear friend (Kṛṣṇa); *ṇivaḍissanti*—will fall; *savvāo*—all of them; *jaṁ*—because; *gōula-vāsiṇṇaṁ*—who are residents of Gokula-Vṛndāvana; *itthī*—for the women; *kuraṅgiṇaṁ*—(who are just like) deer; *raṅgaṇiṇaṁ*—passionate; *kkhu*—in fact; *pi-a-va-assa*—of your dear friend; *guṇa-gaṇo*—the many great qualities; *vāurā-jālo*—is the hunter's snare.

Buffoon: Ha ha! If that is so, then all these girls are about to fall into my dear friend's hand. My dear friend's glorious virtues are a hunter's trap to capture the beautiful does that are Gokula's girls.

Text 123

nāradaḥ: bhoḥ snātaka, ataḥ param atrāvasthātum na yujyate, tad ehi yoga-prabhāveṇa nabhaḥ-carau bhūtvā paśyāvaḥ (iti niśkrāntau)

bhoḥ snātaka—my dear assistant; *ataḥ param*—any longer; *atra*—here; *avasthātum*—to be situated; *na yujyate*—is not suitable; *tad*—therefore; *ehi*—come; *yoga-prabhāveṇa*—by our mystic power; *nabhaḥ-carau*—flying in the sky; *bhūtvā*—so being; *paśyāvaḥ*—let us observe; *iti*—thus; *niśkrāntau*—the two of them exit.

Nārada: Snātaka, we should not stay here. by our mystic power let us go into the sky and watch from there. (They exit.)

Text 124

(nepathye) hanta ajja, keṇa pahaṇa govīsaram aṇusaremha, jado

nepathye—heard from the wings; *hanta*—alas; *ajje*—O respectable mistress (Jarati); *keṇa pahaṇa*—by what path; *govīsaram*—the Śiva detiy Gopīśvara; *aṇusaremha*—can we reach; *jado*—since.

A Voice From Behind the Scenes: Alas, noble lady, by what path can we approach Lord Śiva?

Text 125

vira-i-a ṭhāne ṭhāṇe
dāṇam so vaṇa-ga-o dhūtto
kaḍḍa-i sadāli-vaggam
helā-kaṇḍūla-kara-daṇḍo

vira-i-a—exacting; *ṭhāṇe ṭhāṇe*—in various places; *dāṇam*—toll; *so*—He (Kṛṣṇa); *vaṇa*—of the forest; *ga-o*—an elephant; *dhūtto*—cunning; *kaḍḍa-i*—He causes disturbance; *sadā*—constantly; *ali*—of girls; *vaggam*—this band; *helā*—wanton; *kaṇḍūla*—itching; *kara-daṇḍo*—for tribute exacted as punishment.

Collecting tolls in different places and His hands itching for mischief, a wicked jungle-elephant entices many pious young girls in this place.

Text 126

subalaḥ: *vayasya, phalitam asmad-vacaḥ.*

kusumāsavaḥ: *ma-e jam uttam va-aṇam tam kim ṇa phalissadi. tā alīam jjeva gavvam uvvahaṣi. (kṛṣṇam prati) va-assa, tumhe vi teṇa ujjameṇa citṭhadha.*

śrī-kṛṣṇaḥ: *ko sāv udyamaḥ.*

vayasya—friend; *phalitam*—fruitful; *asmat*—our; *vacaḥ*—words; *ma-e*—by me; *jam*—that which; *uttam*—are spoken; *va-aṇam*—words; *tam*—those; *kim*—why; *ṇa phalissadi*—would not prove fruitful; *tā*—hence; *alīam*—false; *jjeva*—indeed; *gavvam*—pride; *uvvahaṣi*—you are bearing; *kṛṣṇam prati*—speaking to Kṛṣṇa; *va-assa*—O friend; *tumhe*—You; *vi*—certainly; *teṇa*—for that; *ujjameṇa*—undertaking; *citṭhadha*—please station Yourself; *kaḥ*—what is; *asau*—that; *udyamaḥ*—undertaking.

Subala: Friend, my words have borne their fruit.

Kusumāsava: Will my words not also bear fruit? You carry a great burden of false pride. (to Kṛṣṇa) Friend, now You should prepare for this event.

Śrī Kṛṣṇa: What is the event?

Text 127

Kusumāsavaḥ: ṇa sudam 'virai-a thāṇe thāṇe' iccādi jam paḍhidam. kimtu vaṇa-ga-o tti jam bhaṇidam tam uidam jjeva. dhūtto tti jam bhaṇidam tam kkhu me dukkhā-aram.

ṇa sudam—didn't You hear; *virai-a*—exacting; *thāṇe thāṇe*—in various places; *iccādi*—and so on; *jam*—what; *paḍhidam*—was recited; *kimtu*—whereas; *vaṇa-ga-o*—elephant; *tti*—thus; *jam*—which; *bhaṇidam*—was said; *tam*—that; *uidam*—proper; *jjeva*—indeed; *dhūtto*—cheater; *tti jam bhaṇidam*—which was thus spoken; *tam*—that; *kkhu*—however; *me*—to me; *dukkhā-aram*—is a cause of distress.

Kusumāsava: You did not hear the words: "Collecting tolls in different places and His hands itching for mischief, a wicked jungle-elephant entices many pious young girls in this place."? The word "jungle-elephant" is appropriate, but the word "wicked" brings me pain.

Text 128

śrī-kṛṣṇaḥ: *(vihasya sāvahittham) vana-gajo dhūrta iti katham te duḥkhā-karam.*

vihasya—laughing; *sa-avahittham*—speaks while concealing His true feelings; *vana-gajaḥ*—elephant of the forest; *dhūrtaḥ*—trickster; *iti*—thus speaking; *katham*—why; *te*—for you; *duḥkhā-karam*—is a source of pain.

Śrī Kṛṣṇa: (laughing and hiding His real feelings) Why does it pain you that a jungle-elephant is called wicked?

Text 129

kusumāsavaḥ: ettha vaṇe ko avaro vaṇa-ga-o.

ettha vaṇe—in this forest; *ko*—who; *avaro*—other; *vana-ga-o*—sovereign elephant.

Kusumāsava: Aside from You, is there another elephant in this forest?

Text 130

(punar nepathye)

avagāhi-a uṇa maggam
so viviṇe saha-arehim kalahehim
vihara-i dāṇa-viṇoī
hanta kadham tattha gantavvam

punah—again; *nepathye*—in the wings; *avagāhi-a*—plunging headlong; *uṇa*—repeatedly; *maggam*—onto the road; *so*—He; *viviṇe*—within this woods; *sahasarehim*—along with His companions; *kalahehim*—young elephants; *vihara-i*—is playing; *dāṇa-viṇoī*—the enjoyer of the pastime of "paying the toll"; *hanta*—alas; *kadham*—how; *tattha*—there; *gantavvam*—will We ever get.

Again a Voice From Behind the Scenes: Diving again onto the forest-path, this elephant enjoys the toll-collecting pastime with His elephant-friends. Alas, how will we go to our destination?

Text 131

kusumāvaḥ: vassa, amhe kkhaṇam kuñje ovāri-a citṭhamha, jāva imāo vi vissatthā huvi-a ittha āacchanti.

sarve: evam eva, (iti śrī-kṛṣṇena saha kuñja-praveśam nāṭayanti.)

va-asa—my friend; *amhe*—we; *kkhaṇam*—for a moment; *kuñje*—within; *the bushes*; *ovāri-a*—hiding; *citṭhamha*—should stay; *jāva*—until; *imāo*—these girls; *vi*—indeed; *vissatthā*—unsuspecting; *huvi-a*—so being; *ittha*—here; *āacchanti*—they come; *sarve*—all of them; *evam*—yes, indeed; *iti*—thus; *śrī-kṛṣṇena saha*—including Śrī Kṛṣṇa; *kuñja-praveśam*—entering the overgroeth; *nāṭayanti*—they act out.

Kusumāsava: Friend, let us hide for a moment in this grove. Thinking all is safe, these girls will come here. **Everyone:** It is so. (With Kṛṣṇa, they enter the grove.)

Text 132

(*tataḥ praviśasti pūjopopakarāṇa-pātra-pāṇibhiḥ saha saha-carībhiḥ jaratyopagamyamānā pāṇḍu-patrāvṛtā nava-kīśalaya-śrīr iva śrīr iva śrī-rādhā*)
śrī-rādhā: sahīo govīsara-pūaṇattham jjevva sambhāro āṇido.

tataḥ—then; *praviśati*—enters; *pūjā-upakarāṇa*—holding paraphernalia for worship; *pātra*—plates; *pāṇibhiḥ saha*—who have in their hands; *saha-carībhiḥ*—together with Her friends; *jaratyā*—and by Jaratī; *upagamyamānā*—being followed; *pāṇḍu*—white; *patra*—leaves; *āvṛtā*—which is covered with; *kīśalaya*—like a new tree-branch; *śrīḥ*—Her beauty; *iva*—as if; *śrī-rādhā*—Śrī rādhā; *sahīo*—friends; *govīsara-pūaṇa-attham*—for the worship of Lord Gopīśvara; *savvo*—all; *jjevva*—indeed; *sambhāro*—necessary items; *āṇido*—have been taken along.

(Beautiful as the goddess of fortune, and beautiful as a newly-sprouted white-flower bud, and accompanied by her elderly grandmother and friends holding articles of worship in their hands, Śrī Rādhā enters.)

Śrī Rādhā: Friends, have we brought everything we need to worship Lord Śiva?

Text 133

sakhyah: adha im kimtu milāṇam huvissadi tti kusumam jjevva ṇa āharidam ido jjeva avaciśsam.

sakhyah—Her girlfriends; *adha im*—of course; *kimtu*—except that; *milāṇam*—withered; *huvissadi*—would have become; *tti*—thus considering; *kusumam*—the supply of flowers; *jjevva*—indeed; *ṇa āharidam*—was not brought; *ido jjeva*—right here; *avaciśsam*—we may pick (them).

Her Friends: Yes. We didn't bring the flowers. They would wilt on the way. We will pick them here.

Text 134

śrī-rādhā: pi-am me pi-am tā ehi avaciṇumha.
(*iti nātyena puśpāvacayanam nāṭayanti*)

pi-am me pi-am—that is fine with Me; *tā*—so; *ehi*—come now; *avaciṇumha*—let us pick (them); *iti*—thus having spoken; *nātyena*—along with dancing; *puśpa-avacayanam*—picking flowers; *nāṭayanti*—they act out.

Śrī Rādhā: You make Me happy. You make Me happy. Come, we will pick them. (They pick flowers.)

Text 135

premabhaktiḥ: (nivarṇya) aho citram, sa evāyaṁ devaḥ nāsyā kim apy aśakyam. yataḥ.

nivarṇya—whatching; *aho*—oh; *citram*—what a wonder; *saḥ*—He (Caitanya Mahāprabhu); *eva*—certainly; *ayaṁ*—this personality; *devaḥ*—is the Supreme Lord; *na*—there is not; *asya*—for Him; *kim api*—anything; *aśakyam*—impossible; *yataḥ*—since.

Love of God: (looking) Ah! Wonderful! Caitanya is the Supreme Personality of Godhead. Nothing is impossible for Him.

Text 136

*mohinyeṣa babhūva yaḥ sva-kalayā deva-dviṣo mohayann
ātma-ārāmam apīśvareśvaram api śrī-śaṅkaram lobhayan
tasyāścaryam idam na kiñcid api yat kṛṣṇāvatāro 'pi san
śrī-rādhākṛtim agrahīt sva-vapuṣā devaḥ sa viśvambharaḥ*

mohinī—the female incarnation Mohini; *eśaḥ*—He became; *yaḥ*—who; *sva-kalayā*—as His own partial expansion; *deva-dviśaḥ*—the enemies of the demigods; *mohayan*—bewildering them; *ātma-ārāmam*—who is self-satisfied; *api*—although; *īśvara-īśvaram*—the Lord of all controlling deities; *api*—although; *śrī-śaṅkaram*—Lord Śiva; *lobhayan*—making him lusty; *tasya*—for Him (Lord Caitanya); *āścaryam*—wonder; *idam*—this; *na*—not; *kiñcid api*—any at all; *yat*—because; *kṛṣṇa-avatāraḥ*—Kṛṣṇa Himself descended to earth; *api*—even; *san*—being; *śrī-rādhā-ākṛtim*—the form energy; *tritayam*—a triplet; *abhūt*—has become; *saḥ*—Himself; *sakhī*—the gopī Lalitā; *rādhikā ca*—plus Śrīmatī rādhārāṇī.

For Lord Viśvambhara who, as His partial expansion Mohinī-devī, bewildered the demigods' enemies and filled Lord Śiva, the spiritually blissful king of the demigods, with lust, who descended as Lord Kṛṣṇa, and who has now assumed Śrī Rādhā's form, nothing is surprising.

Text 137

atha vā

*harir ayam atha līlayā sva-śaktyā
vidala-yugātma-kalāyavann abhinnaḥ
abhavad iva pṛthak pumān vadhhūś ca
svayam ubhayāṁśa-samāna-rūpa-yugāt*

atha vā—or; *harir*—Lord Hari; *ayam*—He; *atha*—then; *līlayā*—by pastime; *sva-śaktyā*—His own potency; *vidala-yugātma-kalāyavan*—a pea divided into two

parts; *abhinnah*—not different; *abhavad*—became; *iva*—like; *prthak*—different; *pumān*—man; *vadhhūh*—woman; *ca*—and; *svayam*—personally; *ubhaya*—both; *amśa*—parts; *samāna*—equal; *rūpa*—forms; *yugāt*—because of the couple.

Or perhaps it is that by His own pastime potency the Lord has divided into two equal parts, a man and a woman, as a pea is divided in two.

Text 138

(*punar anyato 'valokya*)

iyam api lalitaiva rādhikālī
khalu na gadādhara eṣa bhūsurendraḥ
harir ayam atha vā svayaiva śaktyā
tritayam abhūt sa sakhī ca rādhikā ca

punaḥ—again; *anyataḥ*—in another place; *avalokya*—looking; *iyam*—this; *api*—also; *lalitā*—Lalitā; *eva*—certainly; *rādhikā*—of Rādhā; *alī*—the friend; *khalu*—certainly; *na*—not; *gadādharaḥ*—Lord Kṛṣṇa; *eṣaḥ*—He; *bhūsurendraḥ*—a brāhmaṇa; *hariḥ*—Lord Hari; *ayam*—He; *atha vā*—or; *svayā eva śaktyā*—with His own potency; *tritayam*—third; *abhut*—became; *saḥ*—He; *sakhī*—friend; *ca*—also; *rādhikā*—Rādhā; *ca*—also.

(looking in another place) Rādhikā's friend Lalitā is not the great brāhmaṇa Gadādhara. By his own potency Lord Hari has become three: Himself, Rādhā, and Rādhā's friend.

Text 139

(*punar anyato 'valokya*) *aho iyam api yogamāyā 'gamāyā-śaminī śaminī nīrajā*
nīrajākṣī dhavalatā valatā keśa-pāśena tama iva śuddha-sattvī-kṛtya dadhānā jaratī-
veśam vidhāya praviṣṭā neyam nityānanda-tanur nityānanda-tanur bhagavān hi svām
eva yogamāyām āyāpayām āsa. tasya tu na citram etat. yataḥ.

punaḥ—again; *anyataḥ*—elsewhere; *avalokya*—looking; *aho*—oh; *iyam*—this; *yogamāyā*—Yogamāyā; *aga-māyā*—sinful illusion; *śaminī*—who subdues; *śaminī*—peaceful; *nīrajā*—from from rajas, the material mode of passion; *nīraja-akṣī*—lotus-eyed; *dhavalatā*—with whiteness; *valatā*—covered; *keśa-pāśena*—the hair on her head; *tamaḥ*—the material mode of ignorance; *iva*—as if; *śuddha-śattvī-kṛtya*—transforming it into unadulterated goddness; *dadhānā*—and wearing it upon herself; *jaratī-veśam*—the disguise of Jaratī; *vidhāya*—having created; *praviṣṭā*—and entered into; *na iyam*—this is not; *nityānanda-tanuḥ*—the body of Lord Nityānanda; *nitya-ānanda-tanuḥ*—whose form is eternally full of bliss; *bhagavān*—the Lord; *hi*—indeed; *svām eva*—herself in person; *yogamāyām*—Yogamāyā; *āyāpayām*—He has made her come; *tasya*—for Him (Nityānanda Prabhu); *tu*—but; *na*—is not; *citram*—unusual; *etat*—this; *yataḥ*—since.

(looking in again another place) Goddess Yogamāyā, who subdues sins, who is peaceful, who is untouched by passion, whose eyes are like lotus flowers, and whose hair is white as the darkness of ignorance turned to pure goodness, has appeared as Rādhā's grandmother. This is not Nityānanda. Nityānanda, who is the Supreme Personality of Godhead, made Yogamāyā appear here. This is not surprising, because. . .

Texts 140 and 141

*nivāsa-śayyāsana-pādukāmśuko-
padhāna-varśātapa-vāraṇādibhiḥ
sarīra-bhedais tv avaśeṣatām gatair
yathocitaṁ śeṣa itīrito janaiḥ*

iti prācīnair bhaktair uktam.

nivāsa—(as Lord Viṣṇu's) residence; *śayyā*—bed; *āsana*—throne; *pādukā*—slippers; *āmśuka*—garment; *upadhāna*—pillow; *varśa-ātapa-vāraṇa*—umbrella; *ādibhiḥ*— and so on; *sarīra*—with bodies; *bhedaiḥ*—different; *tu*—and; *avaśeṣatām*—the function of śeṣa, "the remainder" (i.e. everything else besides the Lord's original personal form); *gataiḥ*—which have acquired this; *yathā-ucitam*—suitably; *śeṣaḥ*—Lord Śeṣa; *iti*—thus; *īritāḥ*—is declared; *janaiḥ*—by men: *iti*—thus; *prācīnaiḥ*—by ancient; *bhaktaiḥ*—devotees; *uktam*—has been said.

. . . as a great devotee in ancient times said (Yāmunācārya in Stotra-ratna, Text 37) "O Lord, for your sake Ananta assumes many shapes to become your residence, bed, throne, sandals, garments, pillow, umbrella, parasol, and many other objects. in this way He is known to the people as Your śeṣa (paraphernalia)."

Text 142

śrī-Kṛṣṇaḥ: (rādhām nivarṇya) sakhe,

*utkīrṇā kim u cāru kāru-patinā kāmēna kim citritā
preṃṇā citrakareṇa kim lavaṇimā tvaṣṭraiva kunde dhṛtā
saundaryāmbudhi-manthanāt kim uditā mādhyura-lakṣmīr iyam
vaicityam janayaty aho ahar ahar dṛṣṭāpy adṛṣṭeva me*

rādhām—Śrī rādhā; *nivarṇya*—observing; *sakhe*—my friend; *utkīrṇā*—heaped up; *kim u*—whether; *cāru*—something beautiful; *kāru-patinā*—by the lord of artisans; *kāmēna*—Cupid; *kim*—or else; *citritā*—a painting; *preṃṇā citra-kareṇa*—by the artist preṃā; *kim*—or else; *lavaṇimā*—gracefulness; *tvaṣṭrā*—by Tvaṣṭā (Viśvakarmā, the architect of the heavenly planets); *eva*—indeed; *kunde*—upon a jasmine flower; *dhṛtā*—erected; *saundarya*—of exquisiteness; *ambudhi*—of the ocean; *manthanāt*—from the churning; *kim*—whether; *uditā*—risen; *mādhyura-lakṣmīḥ*—the goddess Lakṣmī of sweetness; *iyam*—this; *vaicityam*—variety; *janayati*—generates; *aho*—ah; *ahaḥ-ahaḥ*—day after day; *dṛṣṭā api*—although seen;

adṛṣṭā iva—as if never seen before; *me*—for me.

Śrī Kṛṣṇa: (gazing at Rādhā) Friend, is this a form created by Kāmadeva, the king of artists? Is this a wonder created by the painter Love? Is this a beauty placed by Viśvakarmā on a jasmine flower? Is this the goddess of sweetness born from the churning of the ocean of beauty? Every day She fills Me with wonder as if I had never seen Her before.

Text 143

atha vā,

*śautīryam smara-bhūpateḥ madhu-mado lāvaṅya-lakṣmyāḥ smayaḥ
saubhāgyasya vinoda-bhūr madhurimollāsasya hāsaḥ śriyaḥ
advaitam guṇa-sampadām upaniṣat kelī-vilāsāvaleḥ
keyam locana-candrikā-caya-camatkāraś cakorekṣaṇā
(iti sa-spr̥ham ālokeyati)*

atha vā—or else; *śautīryam*—the haughtiness; *smara-bhūpateḥ*—of King Cupid; *madhu-madaḥ*—the intoxication of honey; *lāvaṅya-lakṣmyāḥ*—of goddess of Youth; *smayaḥ*—and her pride; *saubhāgyasya*—the sweetness; *ullāsasya*—of joy; *hāsaḥ*—the smile; *śriyaḥ*—of opulence; *advaitam*—the nondual totality; *guṇa-sampadām*—of all things invested with specific qualities; *upaniṣat*—the philosophical mystery; *kelī-vilāsa-āvaleḥ*—of the many playful sports (of Vṛndāvana); *kā iyam*—who is this; *locana*—at my eyes; *candrikā-caya*—(just as if at) the moon's rays; *camatkāraḥ*—looking with surprise; *cakora*—like those of the *cakora* bird; *īkṣaṇā*—her eyes; *iti*—thus; *sa-spr̥ham*—with longing; *ālokeyati*—glances.

Is this Kāmadeva's chivalrous power, or the passion of spring, or the goddess of beauty's smile, or the pastime-place of good fortune, or the sweetness of bliss, or the smile of the goddess of fortune, or the impersonal Brahman whose glories are described in the Upaniṣads, or the pastimes of the goddess of playfulness? Who is this girl, Her *cakora*-bird eyes filled with wonder to see the moonlight of My eyes? (He passionately looks at Her.)

Text 144

*śrī-rādhā: ehi lalide, lavaṅga-kusumam avaciṇumha.
(iti parikrāmati)*

ehi lalide—come, Lalitā; *lavaṅga*—of the clove trees; *kusumam*—flowers; *avaciṇumha*—let us pick; *iti*—thus; *parikrāmati*—they walk about.

Śrī Rādhā: Lalitā, come. Let's pick these lavaṅga flowers. (She walks.)

Text 145

jaratī: esā lavaṅga-vādi-ā vi kaṅhassa adi-peasī, imāe ṇiyaḍaṃ mā gaccha, paccā tumam̐ moāvedum̐ ṇa sakkissamha.

esā—this; lavaṅga-vādi-ā—lavaṅga grove; vi—indeed; kaṅhassa—to Kṛṣṇa; adi-peasī—very dear; imāe ṇiyaḍaṃ—near it; mā gaccha—do not go; paccā—after that; tumam̐—You; moāvedum̐—to free; ṇa sakkissamha—I will not be able.

.fn 3

Jaratī: Kṛṣṇa is fond of this lavaṅga garden. Don't go there. If You do we cannot rescue You.

Text 146

lalitā: ajje, tumam̐ paḍibhuttaṇeṇa sañcāri-a amhe appāṇa-am̐ moāvissamha, kā cintā. (iti sa-kautukam̐ sarvāḥ kusumāvacayanam̐ nāṭayanti)

ajje—O honorable lady; tumam̐—you; paḍibhuttaṇeṇa—as the guard; sañcāri-a—while wandering; amhe—we; appāṇa-am̐—ourselves; moāvissamha—will be able to free; kā cinta—what need for worry is there; iti—thus; sa-kautukam̐—playfully; sarvāḥ—all the girls; kusuma-acacayanam̐—picking flowers; nāṭayanti—act out.

Lalitā: We will leave you here and we will protect ourselves. Why worry? (All the girls happily pick flowers.)

Text 147

śrī-rādhā: lalide, paḍittāhi paḍittāhi, eso duṭṭho bhamaro bādhei.

lalide—O Lalitā; paḍittāhi paḍittāhi—save Me, save Me; eso—this; duṭṭho—nasty; bhamaro—bee; bādhei—is bothering Me.

Śrī Rādhā: Lalitā! Save Me! Save Me! This nasty bee is attacking Me!

Text 148

sakhyah:

*mukki-a lavaṅga-ladi-am̐
cavalo mahusūaṇo eso
pi-a-sahi aṇi-ada-pemmo
tuha muha-gandheṇa andhie bhama-i*

sakhyah—Her girlfriends; mukki-a—giving up; lavaṅga-ladi-am̐—the lavaṅga vine; cavalo—fickle; mahusūaṇo—killer of the demon Madhu; eso—this; pi-a-

sahi—O dear friend; *aṇi-ada-pemmo*—He whose love is unbridled; *tuha*—Your; *muha*—of the mouth; *gandhena*—by the fragrance; *andhio*—blinded; *bhama-i*—is hovering about.

Her Friends: Dear friend, blinded with love by the scent of Your face, the restless bumblebee Kṛṣṇa flew from the lavaṅga vine and now staggers about before You.

Text 149

śrī-kṛṣṇaḥ: (avalokya sa-spr̥ham) sakhe, paśya paśya.

*mukham anu nipatantaṁ vārayantī dvirepham
bhaya-cakita-calākṣī nyaṅ-mukhīyaṁ kareṇa
tam api tad-abhibhūtaṁ dyūṇita-bhrūr dhunīte
sa ca rujam abhininye jhaṅkṛtaiḥ kaṅkaṅānām*

avalokya—watching; *sa-spr̥ham*—longingly; *sakhe*—My friend; *paśya paśya*—look, look; *mukham anu*—at Her face; *nipatantaṁ*—flying; *vārayantī*—warding off; *dvirepham*—the bee; *bhaya*—out of fear; *cakita*—trembling; *cala-akṣī*—and Her eyes moving around; *nyak-mukhī*—with Her head bent downwards; *iyam*—She; *kareṇa*—with Her hand; *tam*—Him; *api*—and; *tad-abhibhūtaṁ*—defeated by Her hand; *kūṇita*—contracted; *bhrūr*—Her eyebrows; *dhunīte*—She shakes Him away; *sah*—He; *ca*—and; *rujam*—pain; *abhininye*—has brought upon Himself; *jhaṅkṛtaiḥ*—from the jingling; *kaṅkaṅānām*—of Her bracelets.

Śrī Kṛṣṇa: (passionately gazing) Friend, look! Look! Trembling, Her frightened eyes restless, and Her head turned down, She pushes with Her hand a bee landing on Her face. In the tinkling of Her anklets, the bee has found only pain.

Text 150

kusumāsavaḥ: va-assa, a-am osaro amhāṇam amha lavaṅga-kusumam esā āharedi, imāe āharaṇam kadua tumam āhara.

va-assa—O friend; *a-am*—this is; *osaro*—opportunity; *amhāṇam*—our; *lavaṅga-kusumam*—lavaṅga flowers; *esā*—She; *āharedi*—is taking; *imāe*—Her; *āharaṇam*—over the theft; *raṇam*—a fight; *kadua*—making; *tumam*—You; *āhara*—take them back.

Kusumāsava: Friend, this is our opportunity. She is stealing our lavaṅga flowers. You should take the stolen flowers by force.

Text 151

śrī-kṛṣṇaḥ: evaṁ-vidham ālokanam evāti-surasam, tathāpi priya-baṭor vaco 'nurodhena tathā kurmaḥ. (iti samupsṛtya sa-darpan) ayi lalite, durlalite 'duḥ ke tava sāhasikya-śikṣatām etām. kas te mado mad-okasi vṛndāvane katham svāntryam ālabhyate.

evaṁ-vidham—such; ālokanam—a sight; eva—is indeed; ati-su-rasam—very reliable; tathā api—nevertheless; priya—who is dear to Me; baṭoḥ—of this boy; vacaḥ—the words; anurodhena—in compliance with; tathā—so; kurmaḥ—shall do; iti—thus speaking; samupsṛtya—going right up (to Lalitā); sa-darpan—speaks arrogantly; ayi lalite—pardon; tava—your; sāhasikya—in rashness; śikṣatām—training; etām—this; kaḥ—what is; te—your; madaḥ—craziness; mat—My; okasi—in the residential domain; vṛndāvane—Vṛndāvana; katham—how is it; svāntryam—independence; ālabhyate—you have assumed.

Śrī Kṛṣṇa: This is sweet to see. Still, I must follow my friend's advice. (He approaches and arrogantly says:) Wretched Lalitā, who taught you to be so bold? Are you mad? Why are you so wild and reckless in My home of Vṛndāvana forest?

Text 152

vāram vāram eva me vanam āgatya gaty-anavasthayā tata ita itara-janī-vad gātra-garveṇa phala-kusuma-sumaṅjula-latā-viṭapa-bhaṅgam ācarantyaś carantyaḥ parito 'paritośam mama janayanti, nayam tiraskṛtya mām avajānanti ca bhavatyah. bhadram adya vilokitāḥ sthaḥ. ataḥ param asya phalam bhujyatām.

vāram vāram—again and again; eva—even; me—My; vanam—to the forest; āgatya—coming; gati-anavasthayā—without any fixed destination; tataḥ itaḥ—here and there; itara-janī-vat—like ordinary women; gātra-garveṇa—being proud of their bodily beauty; phala—fruits; kusuma—flowers; su-maṅjula—very nice; latā—creepers; viṭapa—and bushes; bhaṅgam ācarantyaḥ—causing damage to these; carantyaḥ—walking; paritaḥ—all around; aparitośam—dissatisfaction; mama—my; janayanti—give rise to; nayam—proper behavior; tiraskṛtya—disregarding; mām—to Me; avajānanti—show disrespect; ca—and; bhavatyah—your good selves; bhadram—it is good; adya—today; vilokitāḥ sthaḥ—you have been seen (in the act); ataḥ param—now; asya—for that; phalam—the result (fruit); bhujyatām—you must suffer.

Again and again you come to My forest and strut here and there as ordinary women proud of their beautiful limbs, and you destroy the fruits, flowers, beautiful vines and forest groves. You have made Me very unhappy. You have acted improperly and insulted Me. Fortunately, today I have seen you. Now you will taste the fruit of your deeds.

Text 153

jaratī: are kaṅhadaq kusumehim jjeva edāṇam pa-oṇam, ṇa kkhu phala-bhoattham

edāhim vaṇa-majjhe āadam

are kaṇhad—O Kṛṣṇa; *kusumehim*—for the flowers; *jjeva*—indeed; *edānam*—of these girls; *pa-oṇam*—a specific need; *ṇa*—not; *kkhu*—certainly; *phala*—fruit; *bhoa-attham*—for the purpose of enjoying (eating); *edāhim*—they; *vaṇa-majjhe*—into this forest; *āadam*—ahve come.

Jarati: O Kṛṣṇa, they need flowers. They have not come to the middle of the forest to eat fruit.

Text 154

kusumāsavaḥ: ajjie, va-aseṇa samam tujjha buddhī ca gadā, jado phalam avarāha-daṇḍo tti ṇa āṇāsi.

ajjie—respected lady; *va-aseṇa*—along with youth; *tujjha*—your; *buddhī*—intelligence; *ca*—also; *gadā*—has gone; *jado*—because; *phalam*—by the word "fruit"; *avarāha-daṇḍo tti*—"punishment for an offense"; *ṇa āṇāsi*—you do not understand.

Kusumāsava: Noble lady, your intelligence has gone with your youth. You don't understand that here the word "fruit" means "punishment for an offense".

Text 155

jaratī: bhamhaṇa-ḍimha, cchīra-kaṇṭhosi. tumam jāṇesi, vicārehi ko avarāho, avarāhe jjeva daṇḍo ṇa kkhu sa-rāhasu amhesu.

bhamhaṇa-ḍimha—O infant of a brāhmaṇa mother; *chīra*—having milk; *kaṇṭho*—on the throat; *asi*—are yet; *tumam*—you; *kim*—what; *jāṇesi*—do know; *vicārehi*—just consider; *ko*—what; *avarāho*—is the offense; *avarāhe*—for the real offense; *jjeva*—is indeed; *daṇḍo*—punishment (is due); *ṇa*—not; *kkhu*—certainly; *sa-rāhasu*—who are respectful (or alternatively, "who are accompanied by rādhā"); *asmāsu*—for ourselves.

Jarati: Brāhmaṇa baby, the milk still clings to your throat. What do you know? Consider what is the offense here. An offender should be punished, not us, Rādhā's friends.

Note: "Ava" means "without", "sa" means "with", and "rāhā" means "Rādhā". The word "avarāha" (offense) may also be interpreted to mean "without Rādhā". Jaratī here says: We are with Rādhā. We are not the "Without Rādhā" people You say should be punished.

Text 156

*lalitā: a-e baḍua, tumha va-asso assa vaṇassa ko.
kusumāsavaḥ: lalide, ahi-ārī a-am.*

*a-e—ah; baḍua—foolish boy; tumha-va-asso—young friend; assa—of this;
vaṇassa—forest; ko—what is He; lalide—O Lalitā; ahi-ārī—the master; a-am—He.*

**Lalitā: Child, what is your friend to this forest?
Kusumāsava: Lalitā, He is the master.**

Text 157

*lalitā: hoi evvaṁ ṇṇedam, ahio ja-i ṇa hoi, tado kadham amha pi-a-sahīe edassa
vaṇassa edārisī avatthā.*

*hoi—is; evvaṁ—thus; ṇṇedam—indeed this; ahio arī—a great foe; ja-i—if; ṇa
hoi—He were not; tado—then; kadham—why; amha—our; pi-a-sahīe—belonging
to the dear companion (rādhārāṇī); edassa—of this; vaṇassa—forest; edārisī—such;
avatthā—a state.*

**Lalitā: It is so. If He were not the great enemy, how could our dear friend's
forest be in such a sorry state?**

,fn 1

Note: In the previous text Kusumāsava claimed that Kṛṣṇa is Vṛndāvana's "ahi-ārī" (master). Here Lalitā interprets this word to be "ahi-a-ari", which means "the great enemy".

Text 158

*kusumāsavaḥ: lalide, paṇḍiccaṇam pa-āsesi, hodu hodu, amha va-asso edassa
vaṇassa ahio arī jjeva, edam vaṇam tumha pi-a-sahīe kadham jādam.*

*lalide—my dear Lalitā; paṇḍidaccaṇam—the qualities of being learned; pa-
āsesi—you are exhibiting; hodu hodu—that may be; amha—our; va-asso—friend of
Kṛṣṇa; edassa—of this; vaṇassa—forest; ahio arī—the terrible enemy; jjeva—is
indeed; edam vaṇam—this forest; tumha pi-a-sahīe—belonging to your dear
girlfriend; kadham—how; jādam—has become.*

**Kusumāsava: Lalitā, you are showing off how smart you are. So be it. So be
it. My friend is the great enemy of the forest. How did this forest become your
friend's property?**

Text 159

lalitā: uvabhoo jjeva pamāṇam, aṇṇadhā kadham ṇīsaṅkam kusumāim āharemha.

uvabhoo—enjoyment of facilities; *jjeva*—indeed; *pamāṇam*—is evidence; *aṅṅadhā*—otherwise; *kadham*—why; *ṅisankam*—without fear; *kusumāim*—flowers; *āharemha*—we are taking.

Lalitā: She is the enjoyer of the forest. That is the proof. If it were not so, how could we pick flowers without any fear?

Text 160

jaratī: *saccam jjeva bhaṅidam lalidāe, maha ṅattiṅie jjeva edam vaṅam jāe ettha deada-rūeṅa ṅiodā appaṅo pari-aṅa-rūā vundā.*

saccam—truly; *jjeva*—indeed; *bhaṅidam*—spoken; *lalidāe*—by Lalitā; *maha*—my; *ṅattiṅie*—of the granddaughter; *edam vaṅam*—this forest; *jāe*—since; *ettha*—here; *deada-rūeṅa*—as the presiding deity; *ṅiodā*—is appointed; *appaṅo*—Her own; *pari-aṅa-rūā*—who is the personal servant; *vundā*—the gopī Vṛndā.

Jaratī: Lalitā speaks the truth. This forest belongs to my granddaughter. She appointed Her friend Vṛndā goddess here.

Text 161

śrī-Kṛṣṇaḥ: (*vihasya*) *ārye, vṛndā khalu tava naptryāḥ parijana-rūpā.*
jaratī: *are kaṅhaḍ ettha ko sandeho, sā jjeva pucchiadu.*

vihasya—laughing; *ārye*—O honored one; *vṛndā*—Vṛndā-devī; *khalu*—is it actual so; *tava*—your; *naptryāḥ*—of the granddaughter; *parijana-rūpā*—is the personal associate; *are kaṅhaḍ*—O Kṛṣṇa; *ettha*—in this matter; *ko sandeho*—what doubt is there; *sā*—Her; *jjeva*—indeed; *pucchiadu*—go ask.

Śrī Kṛṣṇa: (laughing) Noble lady, goddess Vṛndā is your granddaughter's friend?

Jaratī: Wretched Kṛṣṇa, how can there be any doubt? She asked her to become the goddess.

Text 162

kusumāsavaḥ: (*karṅe lagitvā*) *bho va-assa, sā kkhu edāṅam jjeva paccha-vādiṅi, sā pamāṅaccaṅeṅa ṅa pucchidavvā.*

karṅe lagitvā—speaking into His ear; *bho va-assa*—dear friend; *sā*—she (Vṛndā); *kkhu*—certainly; *edāṅam*—of these girls; *jjeva*—indeed; *paccha-vādiṅi*—a proponent; *sā*—she; *pamāṅaccaṅeṅa*—as evidence; *ṅa pucchi davvā*—should not be asked.

Kusumāsava: (in Kṛṣṇa's ear) Friend, she is on their side. Don't believe her

words.

Text 163

subalaḥ: kusumāsava, mā bhetyavyam. lalite, mad-vayasyasya nāma-mudraivātra pramaṇam, yā khalu prati-drumam eva virājate.

kusumāsava—O Kusumāsava; *mā bhetyavyam*—you shouldn't be afraid; *lalite*—O Lalitā; *mat-vayasyasya*—of the young companion; *nāma*—of the name; *mudrā*—the mark; *eva*—indeed; *atra*—here; *pramaṇam*—evidence; *yā*—which; *khalu*—in fact; *prati-drumam*—on every tree; *eva*—even; *virājate*—is manifest.

Subala: Kusumāsava, don't be afraid! Lalitā, the mark of my friend's name is His proof. His name is on every tree.

Text 164

lalitā: ja-i evvaṁ taha-vi amhe ṇa avarajjhamha, sa-alāo jjeva ladāo maha pi-a-sahī-ṇāmakkharaṅkidā, teṇa kkhu ladāsu ko ahi-āro tuha va-assassa. amhehim lavaṅga-ladi-āṇam jjeva kusumāim āharīanti.

ja-i—if; *evvaṁ*—that is so; *taha-vi*—then still; *amhe*—we; *ṇa avara*—jjhamha—are not committing offense; *sa-alāo*—all; *jjeva*—indeed; *ladāo*—the creepers; *maha*—my; *pi-a-sahī*—of the dear friend; *ṇāma-akkhara*—with the letters of the name; *aṅkidā*—are inscribed; *teṇa*—thus; *kkhu*—indeed; *ladāsu*—over the creeper; *ko*—what; *ahi-āro*—authority; *tuha va-assassa*—of your friend; *amhehim*—by us; *lavaṅga-ladi-āṇam*—of the lavaṅga creepers; *jjeva*—indeed; *kusumāim*—the flowers; *āharīanti*—are being taken.

Lalitā: Even if that is so, we have not done any offense. All the vines are stamped with the letters of my dear friend's name. How is your friend master of the vines? We have picked flowers only from the lavaṅga vines.

Text 165

jaratī: lalide, ṇimaṅcchaṇam de jāmi, bhaddam jjeva bhaṇidam. kaṇhad kīsa kalahāesi attāṇo ahi-āre ciṭṭhantīnim edānim saddham, maggasi ja-i, tado magga, ma-e jjeva dādavāṇi lavaṅga-kusumāim tumam kassa ṇa pio hohi.

lalide—O Lalitā; *ṇimaṅcchaṇam de jāmi*—I perform your bathing ceremony (see chapter comments); *bhaddam*—well; *jjeva*—indeed; *bhaṇidam*—spoken; *kaṇhad*—O Kṛṣṇa; *kīsa*—why; *kalahāesi*—You are quarreling; *attāṇo ahi-āre*—under Your authority; *ciṭṭhantīnim*—who are standing; *edānim saddham*—with these; *maggasi ja-i*—if You want to ask for them; *tado*—then; *magga*—ask; *ma-e*—I; *jjeva*—indeed; *dādavāṇi*—will give; *lavaṅga-kusumāim*—the lavaṅga flowers; *tumam*—You; *kassa*—of whom; *ṇa*—not; *pio*—the darling; *hohi*—are.

Jarati: Lalitā, I perform arati to you. You have spoken well. Kṛṣṇa, why do You quarrel with these girls in Your kingdom? If You want the flowers, ask for them. I will give the lavaṅga flowers to You. Who does not love You?

Text 166

śrī-rādhā: (sa-spr̥ham ātma-gataṁ kṛṣṇam uddīśya saṁskṛtena)

śyāmī-karoti bhuvanam vapuṣā dig-antān
pūrṇendu-maṇḍala-mayī kurute mukhena
vācā sudhā-rasa-bhṛto vidadhāti karṇān
dṛṣṭyā nabho 'mbuja-mayī kurute kim etat

sa-spr̥ham—with longing; ātma-gataṁ—speaking aside; kṛṣṇam uddīśya—staring of Kṛṣṇa; saṁskṛtena—in Sanskrit; śyāmī-karoti—makes blackish; bhuvanam—the whole world; vapuṣā—with its body; dig-antān—the ends of the directions; pūrṇa-indu-maṇḍala—with the dark full moon; mayī—filled; kurute—makes; mukhena—with its face; vācā—with its speech; sudhā-rasa-bhṛtaḥ—filled with nectarean liquor; vidadhāti—makes; karṇān—the ears; dṛṣṭyā—with its glance; nabhaḥ—the sky; ambuja-mayī—full of lotuses; kurute—makes; kim etat—what is this.

Śrī Rādhā: (passionately says to Herself these words in Sanskrit about Kṛṣṇa) With its body it fills the world with blackness, with its face it fills the directions with the full moon, with its words it fills the ears with nectar, and with its glance it fills the sky with lotuses. What is this thing?

Text 167

jaratī: kaṇhaḍa, ṇehi kusumāim. (iti tāsām aṅcalataḥ kusumāny ādāya kṛṣṇopakāṅtham vikirati.)

kaṇhaḍ—Kṛṣṇa; ṇehi—take; kusumāim—the flowers; iti—thus; tāsām—of the girls; aṅcalataḥ—from the folded-up ends of the garments; kusumāni—the flowers; ādāya—taking; kṛṣṇa-upakāṅtham—near Kṛṣṇa; vikirati—she scatters them.

Jarati: Kṛṣṇa, take these flowers. (She takes the flowers from the end of the girls' saris and scatters them before Kṛṣṇa.)

Text 168

śrī-rādhā: (aṅcalena mukhan āvṛtya kiñcit smitvā) ajjie kim kidam. dea-pūaṇa-kida avacidassa kusumassa īrisī avatthā kidā.

aṅcalena—with the end of He garment; mukham—her mouth; āvṛtya—having

covered; *kiñcit*—a little bit; *smitvā*—smiling; *ajjie*—respectable madame; *kiñ*—what; *kidam*—have you done; *dea*—of the deity (Gopīśvara); *pūaṇa-kide*—for the sake of the worship; *avacidassa*—which was collected; *kusumassa*—of the flower offering; *irisī*—like this; *avatthā*—disposing; *kidā*—you have done.

Śrī Rādhā: (covering Her face with the edge of Her sari, She smiles slightly.) Noble lady, what have you done? How could you have done this with the flowers we picked to worship Lord Śiva?

Text 169

śrī-Kṛṣṇaḥ: (rādhām nivarṇye sva-gatam) aho 'tiramyatvam vartate vasanāvṛta-mukhāyāḥ. yataḥ.

rādhām—rādhā; *nivarṇya*—looking at; *sva-gatam*—aside; *aho*—ah; *atiramyatvam*—exceeding charm; *vartate*—there is; *vasana*—with Her cloth; *āvṛta-mukhāyāḥ*—of She who has covered Her face; *yataḥ*—as.

Śrī Kṛṣṇa: (aside, while looking at rādhā) Ah! When She covers Her face with Her sari She becomes very beautiful.

Text 170

*añjanī mṛga-dṛśo dṛg-añcalah
pañjara-stha iva bhāti khañjanaḥ
leśa eṣa hasitasya dṛśyate
vastra-pūta iva candramo-dravaḥ*

añjanī—annointed with ointment; *mṛga-dṛśah*—of the doe-eyed women; *dṛk-añcalah*—the corner of the eye; *pañjaraj-sthaḥ*—inside a cage; *iva*—as if; *bhāti*—shines; *khañjanaḥ*—a wagtail bird; *leśah*—the fragment; *eśah*—this; *hasitasya*—of the smile; *dṛśyate*—can be seen; *vastra-pūtaḥ*—which is strained through a cloth; *iva*—s if; *candramah-dravaḥ*—camphor.

This doe-eyed girl's mascara-decorated sidelong glance is like a restless khañjana bird in a cage. The little I see of Her smile is like liquid camphor filtered through a cloth.

Text 171

*lalitā: ajje, adi-bhāaulāsi tumam. kiñ tti cira-parissameṇa avacidam kusumam
ṇatthī-kidam. ko eso imassa vundāvaṇassa.*

ajje—dear mistress; *adi-bha-a-āulā*—very much disturbed by fear; *asi*—are; *tumam*—you; *kiñ*—why; *tti*—in this way; *cira-parissameṇa*—with long endeavor; *avacidam*—gathered; *kusumam*—the flower offering; *ṇatthī-kidam*—you have

ruined; *ko*—who; *eso*—this person (Kṛṣṇa); *imassa vundāvaṇassa*—in relation to this Vṛndāvana.

Lalitā: (to Jaratī) Noble lady, you should be afraid. Why did you ruin the flowers we picked with great labor? What is He to Vṛndāvana forest?

Text 172

jaratī: lalide, samatthāsi tumam kalaham kādum. alīa-gavva-bhara-kaṇḍulam de hi-a-am, tā kuṇaha edehim dhiṭṭhehim saha kalaham, ehi ṇattiṇi ehi. (iti rādhām ādāya gantum pravṛttā)

lalide—O Lalitā; *samatthā*—quite fit; *asi tumam*—you are; *kalaham*—quarrel; *kādum*—to make; *alīa*—crooked; *gavva*—of pride; *bhara*—on account of the burden; *kaṇḍulam*—itching; *de*—your; *hi-a-am*—heart; *tā*—therefore; *kuṇaha*—go ahead and make; *edehim*—with these boys; *dhiṭṭhehim*—who are impudent; *saha*—with them; *kalaham*—a quarrel; *ehi*—come; *ṇattiṇi*—my granddaughter; *ehi*—come; *iti*—thus; *rādhām*—Śrī rādhā; *ādāya*—taking; *gantum*—to leave; *pravṛttā*—prepares.

Jaratī: Lalitā, you are good at quarreling. False pride makes your heart itch to quarrel. You stay and quarrel with these arrogant boys. Come, granddaughter. Come. (Taking Rādhā, she is about to leave.)

Text 173

śrī-rādhā: aje, kahim gantavvam. govīsaro ṇa accidavvo.

aje—mistress; *ettha*—here, in this affair; *va-assassa*—to our young friend; *dāṇam*—payment of the fine; *vaṭṭadi*—still remains; *kusuma-cori-am*—theft of flowers; *tuha*—your; *muham*—faces; *datṭhūṇa*—looking at; *samatthidam*—has been ascertained; *dāṇam dāṇa*—having paid the fine; *savvāo*—all of you; *gacchantu*—may go.

Śrī Rādhā: Noble lady, where are we going? We have not yet worshiped Lord Śiva.

Text 174

kusumāsavaḥ: aje, ettha va-assassa dāṇam vaṭṭadi. kusuma-cori-am tuha muham datṭhūṇa samatthidam, dāṇam dāṇa savvāo gacchantu.

aje—mistress; *ettha*—here, in this affair; *va-assassa*—to our young friend; *dāṇam*—payment of the fine; *vaṭṭadi*—still remains; *kusuma-cori-am*—theft of flowers; *tuha*—your; *muham*—faces; *datṭhūṇa*—looking at; *samatthidam*—has been ascertained; *dāṇam dāṇam*—having paid the fine; *savvāo*—all of you; *gacchantu*—

may go.

Kusumāsava: Noble lady, there is a fine you must pay to my friend. We have seen to your face how you have stolen flowers. Pay your fine and you may all go.

Text 175

*jaratī: are bamhaṇa-baḍua kim re dāṇam.
kusumāsava: va-assa suala, bhaṇīadu.*

*are—ah; bamhaṇa—brāhmaṇa boy; kim re dāṇam—what "fine" do you mean;
va-assa suala—friend Subala; bhaṇīadu—you tell her.*

jaratī: Brāhmaṇa child, what is this "fine"?
kusumāsava: Friend Subala, tell her.

Text 176

subalaḥ: ārye, śrūyatām

*yogyam matvā smara-narapatiḥ paśya dattvā prasūnam
vṛndāraṇye nava-kula-vadhū-vṛnda-ghaṭṭādhipatyē
yatnād asthāpayat ayam imam mad-vayasyam yaśasyam
dattvā śulkam vrajata sudṛśo māstu śuśko vivādaḥ*

*ārye—O noble lady; śrūyatām—please hear me; yogyam—suitable; matvā—
considering Him; smara-nara-patiḥ—King Cupid; paśya—just see; dattvā—having
first given (to Kṛṣṇa); prasūnam—the flowers; vṛndā-arāṇye—in Vṛndāvana forest;
nava—young; kula—virtuous; vadhū—of women; vṛnda—over the band; ghaṭṭa-
adhipatyē—with authority of customs duties; yatnāt—taking great care;
asthāpayat—invested; ayam—this (Cupid); imam—Him (Kṛṣṇa); mat-vayasyam—
my young friend; yaśasyam—who is glorious; dattvā śulkam—paying the tax;
vrajata—you may go; sudṛśaḥ—my dear beautiful-eyed girls; mā astu—let there
not be; śuśkaḥ—dry; vivādaḥ—argument.*

Subala: Noble lady, please hear. Look, thinking Him a suitable person, King Kāmadeva gave the flowers in Vṛndāvana forest to my glorious friend and also gave Him authority to collect customs duties from the pious girls here. O beautiful-eyed girls, pay the fine and go. Don't do this dry arguing.

Text 177

*jaratī: hodu de va-asso dāṇī, amhāṇam kim teṇa, sumara-ṇarava-iṇo vasāo ṇa
amhe.*

hodu—granted that; de—your; va-asso—friend; dāṇī—in the fine-collector;

amhaṇaṁ kiṁ teṇa—what do we have to do with that; *sumara*—of Smara, Cupid; *nara-va-iṇo*—the master of all mortals; *vasāo*—under the control; *ṇa*—are not; *amhe*—we.

Jarati: So be it. Your friend collects fines. What does is that to us? We are not subjects of King Kāmadeva.

Text 178

kusumāsavaḥ: hoi, buddhīa-e tuha kahiṁ tassa ahīṇadā.
jaratī: (sa-krodham) are dāṇa-jogga-pa-attho ja-i hoi, tado saṅkā karīadi.

hoi—so it is; *budhī-āe*—who is very old; *tuha*—of you; *kahiṁ*—how; *tassa*—under him (Cupid); *ahīṇadā*—(your) subservience; *sa-krodham*—angrily; *are*—ah; *dāṇa-jogga*—taxable; *pa-attho*—some item; *ja-i*—if; *hoi*—there is; *tado*—then; *saṅkā karīadi*—one becomes apprehensive.

Kusumāsava: So be it. How could you, and old lady, be one of his subjects?

Jarati: (angrily) Wretch, only if one has done something wrong need she fear paying a fine.

Text 179

subalaḥ: priya-vayasya, svayam asyottaram dīyatām.
śrī-kṛṣṇaḥ: (sa-gambhīryam) hanta bhoḥ, śrūyatām

priya-vayasya—most dear companion; *svayam*—Yourself; *asya*—to this; *uttaram*—the answer; *dīyatām*—should give; *sa-gambhīryam*—with gravity; *hanta bhoḥ*—My dear ladies; *śrūyatām*—please listen.

Subala: Dear friend, please give the answer Yourself.

Śrī Kṛṣṇa: (with gravity) Listen.

Text 180

ratnādyam vaḥ kuvalaya-dṛśām astu vā nāstu vastu
preṅkhole 'smin bhuja-latikayoḥ bhāgadheyo vidheyah
maryādeyam mama nigaditā kintu ratnāny apīmāny
ānīyante purāṭa-putīkām antarā darśayadhvam

ratna-ādyam—jewels and other valuables; *vaḥ*—on the persons of you; *kuvalaya-dṛśām*—whose eyes are like lotuses; *astu vā na astu*—there may or may not be (that does not matter to Me); *vastu*—such items; *preṅkhole*—within the swinging hammock; *asmin*—this; *bhuja-latikayoḥ*—of your creeper-like arms; *bhāgadheyaḥ*—a portion; *vidheyah*—is what should be turned over; *maryādā*—stipulation; *mama*—My; *nigaditā*—thus spoken; *kintu*—but then again; *ratnāhi*—jewels; *api*—indeed; *imāni*—these; *ānīyante*—(which) are being carried; *purāṭa-*

puṭikām antarā—within this gold vessel; *darśayadhvam*—let me see them.

You lotus-eyed girls may or may not have many jewels and other valuables. Give Me some of them in the swinging vines of your arms. That is the fine I ask. Show me the jewels in this golden pitcher.

Text 181

sakhyah: *pūovakaraṇassa puḍi-ā i-am govīsarassa.*
kusumāsavaḥ: *are mukkhā a-am jjeva govīsaro, imam jjeva pu-edha.*

sakhyah—Śrīmatī rādhārāṇī's girlfriends; *pūa-uvakaraṇassa*—holding paraphernalia of worship; *puḍi-ā*—vessel; *i-am*—this; *govīsarassa*—for Gopīśvara; *are mukkhā*—you foolish girls; *a-am*—this (Kṛṣṇa); *jjeva*—is indeed; *govī-īsaro*—Gopīśvara, the Lord of the *_gopīś*; *imam*—Him; *jjeva*—actually; *pūedha*—you should worship.

Her Friends: This pitcher has the things for Lord Śiva's worship.
Kusumāsava: Fools! This is Lord Śiva. Worship Him.

Text 182

sakhyah: *are mahāālo govīsaro.*
kusumāsavaḥ: *a-am mahā-ālo kim hodi, jassa rui-paḍalehim savvam jjeva vaṇam tamāla-vaṇṇam kidam.*

are—ah; *mahāālo*—Mahākāla, Śiva; *govīsaro*—is Gopīśvara; *a-am*—this; *mahā-ālo*—Mahākāla (kāla also means black); *kim*—whether; *na hodi*—He is not; *jassa*—whose; *rui-paḍalehim*—by the rays of abundant bodily effulgence; *savvam*—all; *jjeva*—indeed; *vaṇam*—the forest; *tamāla-vaṇṇam*—the color of the *_tāmalaṅ* tree; *kidam*—is made.

Her Friends: Lord Śiva is the great black god.
Kusumāsava: Is He not a great black god? By His splendor the entire forest is black as a *tāmala* tree?

Text 183

sakhyah: *canda-a-saharo jjeva accidavvo.*
kusumāsavaḥ: *pekkha pekkha, esa candas-sehoro na hoi (iti barhāvataṃsam darśayati.)*

canda-a-sehoro—Lord Śiva, who carries the moon on his head; *jjeva*—indeed; *accidavvo*—is to be worshiped; *pekkha pekkha*—look, look; *esa*—this; *canda-a*—the moon (candraka also refers to the eye on a peacock feather); *sehoro*—on His head; *na hoi*—is it not; *iti*—thus; *barha-avataṃsam*—the peacock-feather ornament in

Kṛṣṇa's headdress; *darśayati*—he points out.

Her Friends: We worship the god that has the moon in his crown.

Kusumāsava: Look! Look! Does He not have the moon in His crown? (He points to Kṛṣṇa's peacock feather crown.)

Text 184

sakhyah: *vāāla, gorī-patim pūa issamha.*

kusumāsavaḥ: *tumhe gorīo ṇa bhavadha.*

vāāla—talkative boy; *gorī-patim*—Śiva, the husband of Gaurī; *pūa issamha*—we going to worship; *tumhe*—all of you; *gorīo*—white-complexioned women (the literal meaning of *gaurī*); *ṇa bhavadha*—are you not.

Her Friends: Talkative boy, we worship the husband of the fair goddess Gaurī.

Kusumāsava: You do not have fair complexions?

Text 185

jaratī: *are baḍuā, edāṇam paī tuha va-asso tti tumam jāṇesi. ciṭṭha ciṭṭha, gāma-majjhe tuha daṁsaṇam ṇa lambhissam.*

are baḍua—you foolish child; *edāṇam*—of these; *pa-i*—the husband; *tuha va-asso*—you friend Kṛṣṇa; *tti*—thus; *tumam*—you; *jāṇesi*—think; *ciṭṭha ciṭṭha*—just you wait; *gāma-majjhe*—in the village; *tuha*—of you; *daṁsaṇam*—the sight; *ṇa lambhissam*—shall I not catch.

Jaratī: Child, you think your friend is the husband of these girls? Stop! Stop! Will I not see you later in the village?

Text 187

sakhyah: *are vāāla, pasu-va-i pūidavvo.*

kusumāsavaḥ: *hanta bho, etti-āo dheṇuo jo pāledi, so kim pasu-va-i ṇa hoi.*

are vāāla—O talkative one; *pasu-va-i*—Paśupati (Śiva), the "lord of innocent creatures"; *pūidavvo*—is to be worshiped; *hanta bho*—my dears; *etti-āo*—these; *dheṇuo*—cows; *jo*—He who; *pāledi*—protects; *so*—He; *kim*—how; *pasu-va-i*—Paśupati; *ṇa hoi*—is not.

Her Friends: Talkative fool, We worship the protector of the helpless.

Kusumāsava: He protects these cows. Is He not protector of the helpless?

Text 188

sakhyah: evvaṁ bhaṇadha, jassa ede amhe pasuo, so kiṁ pasu-va-i ṇa hoi.

evvaṁ bhaṇadha—you may say that; *jassa*—of whom; *ede amhe*—we ourselves; *pasuo*—are the sold-out animals; *so*—He; *kiṁ*—how; *pasu-va-i*—Paśupati; *ṇa hoi*—is He not.

Her Friends: You say that. We are helpless. Why does He not protect us?

.Text 189

subalah: bhavatu vyaṁ sarve eva paśavaḥ, tena bhavan-mate ayam eva paśu-patiḥ, tadāyam evārcyatām, kiṁ ca, puṭikābhiḥ kṛtvā kiṁ nīyate, tad darśavitvā sukhaṁ gamyatām, kim anena śuśka-kalahena.

bhavatu—granted; *vayam*—you; *sarve*—all; *eva*—indeed; *paśavaḥ*—domesticated animals; *tena*—therefore; *bhavat-mate*—in your opinion; *ayam*—He, Kṛṣṇa; *eva*—also; *paśu-patiḥ*—the master of the animals; *tadā*—thus; *ayam*—Him; *eva*—indeed; *arcyatām*—you should worship; *kim ca*—so, come now; *puṭikābhiḥ kṛtvā*—in these vessels; *kim*—what; *nīyate*—is being carried; *tad*—that; *darśavitvā*—having shown; *sukhaṁ gamyatām*—you may go in peace; *kim anena*—what is the use of this; *śuśka-kalahena*—fruitless quarreling.

Subala: So be it. We are all helpless. Because you know He is the protector of the helpless, you should worship Him. Show us what you are carrying in these jars and then you may go in peace. What is the use of this fruitless bickering?

Text 190

*rādhikā: bho sakhīo, daṁsedha.
(sakhyas tathā kurvanti)*

Rādhikā—Śrī rādhā; *bho*—dear; *sakhīo*—companions; *daṁsedha daṁsedha*—go ahead and show them; *sakhyah*—Her girlfriends; *tathā*—thus; *kurvanti*—they do.

Rādhikā: Friends, show them. (Her friends do that.)

Text 191

kusumāsavaḥ: (vilokya) a-am mi-ama-o, edaṁ kuṅkumaṁ, edaṁ kālāguruam, edaṁ candaṇam a-am kappūro, a-am mottā-hāro sippa kosaleṇa phaṇihāro vva kido. jaratī: are phaṇihārā imam baḍuam ḍaṁsedha.

vilokya—looking; *a-am*—this; *mi-a-ma-o*—musk; *edam*—this; *kuṅkumam*—vermillion; *edam*—this; *kāla-aguruam*—black fragrant aloe; *edam*—this; *candaṇam*—sandalwood paste; *a-am*—this; *kappūro*—camphor; *a-am*—this; *mottā*—of pearls; *hāro*—a necklace; *sippa-kosalena*—with artistic expertise; *phaṇihāro*—a peacock; *vva*—O peacocks; *imam*—this; *baḍuam*—foolish boy; *damśedha*—please bite.

Kusumāsava: (looking) This is musk. This is kuṅkuma. This is black aguru. This is sandal paste. This is camphor. This is artistically made in the shape of a snake.

Jarati: Snake, bite this boy!

Text 192

kusumāsavaḥ: ajjie, kāli-a-maddaṇa-saha-arassa me kudo phaṇihārado bha-am, tā edāṇam karaṁ dāṇa gacchadha.

ajjie—mistress; *kāli-a-maddaṇa*—of the subduer of the Kāliya serpent (see chapter comments); *saha-arassa*—the companion; *me*—my; *kudo*—wherefrom; *phaṇi-hārado*—from the peacocks (the Sanskrit term means literally "serpent-killers"); *bha-am*—fear; *tā*—therefore; *edāṇam*—to these boys; *karaṁ dāṇa*—paying the fine; *gacchadha*—please go.

Kusumāsava: Noble lady, why would my friend, the subduer of Kāliya, fear any snake? Pay the fine and go.

Text 193

sakhyah: hodu, amhe dea-pūam kadua gharam gacchamha, tado tuha va-asso tattha ja-i gacchadi, tadā jam sakkīadi, taṁ jjeva dādavvaṁ.

hodu hodu—so be it; *amhe dea*—of the deity; *pūam*—worship; *kadua*—after performing; *gharam*—home; *gacchamha*—we will go; *tado*—then; *ja-i*—if; *gacchadi*—He goes; *tadā*—as that time; *jam*—whatever; *sakkīadi*—we can; *taṁ*—that; *jjeva*—indeed; *dādavvaṁ*—we will give.

Her Friends: So be it. We will worship Lord Śiva and then go home. If your friend comes there we will give whatever He asks.

Text 194

kusumāsava: are dāsīe dhīdāo, appaṇo ahi-āra-ppadesaṁ muñci-a tumha gharam gadua maggissadi me va-asso, tā ciṭṭhadha ciṭṭhada. (iti pūjopakaraṇāny ādātum icchati)

are—ah; *dāsīe*—of maidservants; *dhīdāo*—O daughters; *appaṇo*—His own; *ahi-*

āra-ppadesam—sovereign domain; *muñci-a*—giving up; *tumha*—your; *gharam*—to the homes; *gadua*—going; *maggissadi*—He should beg; *me*—my; *va-asso*—friend; *tā*—so; *cittadha cittadha*—stand and prepare to fight; *iti*—thus; *pūja-apakaraṇāni*—the paraphernalia of worship; *ādātum icchati*—is about to take.

Kusumāsava: Servant girls, must my friend leave His home, go to your home, and beg from you? Stop! Stop! (He is about to seize the paraphernalia of worship.)

Text 195

lalitā: a-e gova-rāa-ṇandana, deva-ddavvaṇi edāṇi, evvaṁ apavittāṇi kādum na juji-anti.

a-e govarāa-ṇandana—O Kṛṣṇa, darling son of the king of the cowherds; *deva-ddavvaṇi*—items belonging to the deity; *edāṇi*—these; *evvaṁ*—in this way; *apavittāṇi*—contaminated; *kādum*—to be made; *na juji-anti*—they should not.

Lalitā: The articles for worshiping the deity should not be dirtied by a cowherd prince!

Text 196

rādhā: lalide, imiṇā pphamsidāṇi edāṇi kadham devassa dādavvaṇi, tā muñcehi muñcehi, gharam gadua, aṇṇova-araṇam āṇi-a deo accidavvo, tā ajjie, ehi gharam gacchamha. (iti gantum icchati)

lalide—My dear Lalitā; *imiṇā*—by him; *pphamsidāṇi*—have been touched; *edāṇi*—these things; *kadham*—how; *devassa*—to the deity; *dādavvaṇi*—can be given; *ta*—therefore; *muñcehi muñcehi*—just leave them; *gharam gadua*—going home; *aṇṇa*—other; *uva-araṇam*—requisites; *āṇi-a*—bringing back; *deo*—Lord Śiva; *accidavvo*—we will worship; *tā*—please come; *gharam gacchamha*—let us return home; *iti*—thus; *gantum icchati*—she attempts to leave.

Rādhā: Lalitā, how can we offer to the deity what He has touched? Give it to Him! Give it! We will go home and bring other things to worship the deity. Noble lady, come. Let us go home. (She attempts to leave.)

Text 197

kṛṣṇaḥ: (panthānam ākramya) ayi catura-manye, kva yāsi.
rādhā: (sāvahitthāmarṣam) mūlam jjeva diṇṇam kim tassa dāṇam maggasi.

panthānam ākramya—blocking the path; *ayi*—ah; *caturam-manye*—You who thinks herself clever; *kva*—where; *yāsi*—are You going; *sa-avihittha-amarṣam*—pretending anger; *mūlam*—the fee; *jjeva*—is already; *diṇṇam*—given; *kim*—why;

tassa—of that; *dāṇam*—payment; *maggasi*—You ask.

Kṛṣṇa: (blocking the path) Ah, You who think Yourself so clever, where are You going?

Rādhā: (feigning anger) The fine is paid. What fine more do You want?

Text 198

kṛṣṇaḥ: (sa-hāsamarṣam) kim mūlam dattam asti. mūlam tv etad eva śrūyatām

sa-hāsam amarṣam—both laughing and angry; *kim*—what; *mūlam*—payment; *dattam asti*—has been given; *mūlam*—the price due; *tu*—rather; *etat*—this; *eva*—indeed; *śrūyatām*—please hear.

Kṛṣṇa: (laughing and angry) What payment have You made? This is the price. Listen.

Text 199

*etat svarṇa-saroruham tad-upari śrī-nīla-ratnotpale
tat-pāścāt kuruvinda-kandala-pute tatrāpi muktāvalī
sarvam dṛśyate eva kintu nibhṛtā yā hema-kumbha-dvayī
kim vānyan nayase 'nayeti tad idam bāle vicāryam mama*

etat—this; *svaṛṇa*—made out of gold; *saroruham*—lotus flower (Her face); *tad-upari*—upon that; *śrī*—beautiful; *nīla-ratna*—made of sapphires; *utpale*—two other lotuses (Her eyes); *tat-pāścāt*—below them; *kuruvinda*—made of rubies; *kandala-pute*—the concavity of Her cheeks; *tatra api*—and thereupon; ; *muktā-āvalī*—two strings of pearls (Her teeth); *sarvam*—all; *dṛśyate*—is visible; *eva*—indeed; *kintu*—however; *nibhṛtā*—hidden; *yā*—which is; *hema*—of gold; *kumbha-dvayī*—pair of water-vessels; *kim*—what; *vā*—and; *anyat*—else; *nayase*—You are carrying; *anayā*—illegally; *iti*—thus; *tat idam*—that; *bāle*—My young girl; *vicāryam*—must be ascertained; *mama*—by Me.

This golden lotus, above the pair of sapphire lotuses, and below the pair of ruby jewel-cases holding two strands of pearls. All this I see. You are hiding two golden jars. What else are You hiding? Girl, that I will have to see.

Note: The golden lotus is Rādhā's head, the two sapphire lotuses Her eyes, the two ruby jewel-cases Her lips, the two strands of pearls Her teeth, and the hidden golden jars Her breasts.

Text 200

rādhā: ko tumam vi-ārassa. nahi avi-āreṇa vi-āro kāduṃ sakki-adi

ko tumam—who are You; *vi-ārassa*—to be "ascertaining"; *nahi*—indeed not; *avi-*

āreṇa—rashly; vi-āro kāduṃ—to make ascertainments; sakkiadi—are you allowed.

Rādhā: Who are you to see? You cannot see!

Text 201

jaratī: (dvayor madhyam adhyāsya saṃskṛtena) are yaśodā-mātār mā bhava, lobhavatā hṛdayena katham ācarasi durvinītatvam. tattvam te kathayāmi, yadi nirākula-kula-vadhūpadrava-drava-kathā kriyate, tadā na tena bhadram bhaviṣyati.

dvayoḥ madhyam—between the two of Them; *adhyāsya*—interposing herself; *saṃskṛtena*—speaking in Sanskrit; *are*—O; *yaśodā-mātāḥ*—You whose mother is Yaśodā; *mā*—do not; *taralaḥ*—reckless; *bhava*—be; *lobha vatā*—with a greedy; *hṛdayena*—heart; *katham*—why; *ācarasi*—you are enacting; *durvinītatvam*—impudence; *tattvam*—the truth; *te*—to You; *kathayāmi*—I am telling; *yadi*—if; *nirākula*—unagitated; *kula*—aristocratic; *vadhū*—of these girls; *upadrava*—disturbance; *drava*—consisting of; *kathā*—talk; *kriyate*—is created; *tadā*—then; *ca*—not; *tena*—by that; *te*—for You; *bhadram*—good; *bhaviṣyati*—will become.

Jaratī: (placing herself between Them, she says in Sanskrit:) Son of Yaśodā, don't be like that! Why do You act as a villain with a greedy heart? I tell You the truth. If You do something that will create gossip about these pious girls, then it will not be good for You.

Text 202

lalitā: (sa-krodham upasṛtya saṃskṛtena) kaḥ tvam bhoḥ.

kṛṣṇaḥ: nanu mādhavaḥ.

lalitā: katham aho vaiśākha ākāravān.

Kṛṣṇaḥ: mugdhe vidhi janārdano 'smi.

lalitā: tad idam brūte vanāvasthitiḥ.

kṛṣṇaḥ: mām govardhana-dhāriṇam na dharaṇau ko vetti hum.

lalitā: hiṃsā he vṛṣa-han bibharṣi tad-agma-dvāraiva go-varadhanam.

sa-krodham—angrily; *upasṛtya*—going up to Him; *saṃskṛtena*—in Sanskrit; *kaḥ*—who; *tvam*—You; *bhoḥ*—sir; *nanu*—indeed; *mādhavaḥ*—Mādhava; *katham*—how; *aho*—oh; *vaiśākhaḥ*—the month Vaiśākha (Mādhava, beside being a name of Kṛṣṇa, is also another name of this lunar month); *ākāra-vān*—bearing the appearance; *mugdhe*—O foolish one; *vidhi*—you should know; *janārdanaḥ*—Lord Janārdana; *asmi*—I am; *tat idam*—that; *brūte*—explains; *vana*—in the forest; *avasthitiḥ*—Your residence (jana-ardana also means "one who gives pain to living entities); *mām*—me; *govardhana-dhāriṇam*—as the lifter of Govardhana Hill; *na*—does not; *dharaṇau*—on the earth; *kaḥ*—who; *vetti*—knows; *hum*—myself; *vardhanam hiṃsā*—vardhana means "hiṃsa", "violence"; *he vṛṣa-han*—O killer of the demon Vṛṣa, who appeared in the form of a bull; *bibharṣi*—You are implicated; *tat-agma-dvārā*—because of that sin; *eva*—certainly; *go-varadhanam*—with cow-killing.

Lalitā: (approaching Kṛṣṇa, she angrily says in Sanskrit:) Who are You?

Kṛṣṇa: Mādhava.

Lalitā: You are the month of April (mādhava) personified?

Kṛṣṇa: O bewildered one, know that I am Janārdana. Lalitā: That explains why You live in the forest.

Kṛṣṇa: Who in the world does not know Me as the lifter of Govardhana Hill?

Lalitā: O killer of a bull, You have sinfully killed a cow!

Note: In this exchange Lalitā deliberately misinterprets Kṛṣṇa's words. When He says He is Mādhava, she interprets it as the name for the month April. When He says He is Janārdana (He who rescues the living entities from sufferings), she interprets it backwards as "He who torments the living entities". When He says He is Govardhana-dhārī (the lifter of Govardhana Hill), she interprets "vardhana" to mean "violence" and claims that He is violent to the cows (go).

Text 203

premabhaktiḥ: aho kautūhalam,

*yeyam naṭair apy abhinīyamānā
līlā harer eti rasāyanatvam
sā yat svakīyaiḥ svayam īsvareṇā-
bhinīyate tat kim udāharāmaḥ*

aho—oh; *kautuhalam*—what sport; *yā*—which; *iyam*—this; *naṭaiḥ*—by actors; *api*—even though; *abhinīyamānā*—being enacted; *līlā*—pastime; *hareḥ*—of Lord Hari; *eti rasāyanatvam*—becomes transcendently relishable; *sā*—that (pastime); *yat*—because; *svakīyaiḥ*—by the Lord's own men; *svayam īsvareṇā*—and by the Lord Himself; *abhinīyate*—is being performed; *tat*—therefore; *kim-what*; *udāharāmaḥ*—can I say.

Love of God: Wonderful! Lord Hari's pastimes are sweet when portrayed by actors. What can we say when they are portrayed by the Lord Himself and His personal associates?

Text 204

api ca

*sāmājikānām hi raso naṭānām
naivaiti panthāḥ kṛtiṣu prasiddhaḥ
hantobhayatve rasa-vit-tvam eṣām
alaukike vastuni ko virodhaḥ*

api ca—furthermore; *sāmājikānām*—for the (ordinary) audience; *hi*—indeed; *rasaḥ*—spiritual modes of feeling; *naṭānām*—and for the (ordinary) actors; *na eva*

eti—is not appreciated; *panthāḥ*—this doctrine; *kṛtiṣu*—by those who are self-realized; *prasiddhaḥ*—has been established; *hanta*—but ah; *ubhayatve*—for both (the audience and actors); *rasa-vittvam*—capability to understand the transcendental sentiments; *eśām*—for them; *alaukike*—which is not of this world; *vastuni*—in such a matter; *kaḥ*—what; *virodhaḥ*—limitation.

The devotees know that ordinary actors and an ordinary audience cannot walk on the sweet path of these pastimes. However, here, where both actors and audience are beyond the material world, what obstacle stands in their way?

Text 205

api ca

*alaukikāl laukikam eva śaurer
vṛttam camatkāri tad eva līlā
ākarsakatvam hi jagaj-janānām
alaukikatvasya sa ko 'pi hetuḥ*

(*iti sa-vismayam ālokayati*)

alaukikāt—than that which is supernatural; *laukikam*—mundane; *eva*—indeed; *śaureḥ*—of Lord Śāuri, the most heroic; *vṛttam*—the activity; *camatkāri*—creates wonder; *tad*—that; *eva*—is indeed; *līlā*—His "pastime"; *ākarsakatvam*—the quality of being attractive; *hi*—certainly; *jagaj-janānām*—for all people of the world; *alaukikatvasya*—for being (considered) superwordly; *saḥ*—that; *kaḥ api*—a particular; *hetuḥ*—reason; *iti*—thus speaking; *sa-vismayam*—with surprise; *ālokayati*—she watches.

Lord Kṛṣṇa's activities in the material world are more wonderful than His activities in the spiritual world. That is why they are called His playing (*līlā*). They attract the people of the material world. That is the proof that they are actually beyond the touch of matter. (Filled with wonder, she looks.)

Text 206

kusumāsavaḥ: āḥ kuḍite duvviṇīde lalide, maha va-asso duṭṭhāāro kido, tā ciṭṭha ciṭṭha.

āḥ—ah; *kuḍile*—crooked; *duvviṇīde*—ill-disciplined; *lalide*—Lalitā; *maha*—my; *va-asso*—yougn friend; *duṭṭha-āāro*—misconduct; *kido*—He has performed (so you say); *tā*—thus; *ciṭṭha ciṭṭha*—prepare to fight.

Kusumāsava: Wicked, crooked, Lalitā, my friend acts badly? Stand! Stand and fight!

Text 207

subalaḥ: (sa-parihāsāmarṣam) hanta bhoḥ, satyam etat.

*vaktram vo dvijarāja-himsi madirālole dṛśau rociṣā
mūrtiḥ kāñcana-hāriṇī na viramo gurv-aṅganā-saṅgataḥ
saṅgī pañcama eṣa pañca-viśikhaḥ śuddhis tathāpīha vo
yan-nāmāpy akhilāgha-nāsi sa param duṣṭo 'smadīyaḥ sakhā*

sa-parihāsam—with laughter; *amarṣam*—also displaying anger; *hanta bhoḥ*—my dear (Lalitā); *śatyam*—is true; *etat*—this; *vaktram*—face; *yaḥ*—your; *dvija-rāja*—of the full-moon (the moon-god is considered the chief of brāhmaṇas); *himsi*—which defeats the glory of (literally, commits violence against; *killing of a brāhmaṇa is one of the five mahā-pāpas, cardinal sins*); *madirā*—from wine; *ālole*—(as if) rolling; *dṛśau*—your two eyes (intoxication is the second mahā-pāpa); *rociṣā*—with its effulgence; *mūrtiḥ*—your form; *kāñcana-hāriṇī*—defeating gold (literally, stealing gold; *theft is the third mahā-pāpa*); *na viramaḥ*—there is no cessation; *guru-aṅganā*—with this elder woman (Jarātī, but *gurv-aṅgana* can also be understood as "wife of a guru"; *saṅgataḥ*—of your association (having an illicit affair with the wife of one's spiritual master is another of the five most heinous crimes); *saṅgī*—your associates; *pañcamaḥ*—the fifth (sin); *eṣaḥ*—this; *pañca-viśikhaḥ*—Cupid, who possesses five arrows (the experience of each of the five senses); *śuddhiḥ*—the means of purification; *tathā api*—nevertheless; *iha*—in this world (before you go to hell); *yat*—whose (Kṛṣṇa's); *nāma*—name; *api*—indeed; *akhila*—of all; *agha*—sins; *nāsi*—is the destroyer; *saḥ*—He; *param*—very much; *duṣṭaḥ*—is wicked (so you say); *asmadīyaḥ*—our; *sakhā*—friend.

Subala: (joking and angry) It is true. Your face does violence to the moon, the king of brāhmaṇas. Your eyes roll in intoxication. Your form robs gold of its splendor. You do not stop associating with Your guru's wife. You associate with Kāmadeva. That is Your fifth sin. The holy name of my friend, which destroys all sins, is the only way to become pure. Still, You insist that my friend is wicked.

Note: Subala here claims that Rādhā has committed the five greatest sins: 1. killing a brāhmaṇa (Because the moon is the king of brāhmaṇas, the beauty of Her face, which eclipses the moon, has killed a brāhmaṇa.) 2. intoxication (She is intoxicated by Kṛṣṇa's handsomeness.) 3. stealing gold (Her complexion robs gold of its splendor.) 4. intimate association with the guru's wife (Guru means superior. Her grandfather is Her superior. She associates with Her grandmother.) 5. illicit sex (All this time She has been flirting with Kṛṣṇa.)

Text 208

*tad vayasya, ghaṭṭa-pālā hi vinā dhr̥ṣṭatā-prakaṭanena svārtha-kuśalā na bhavanti,
tad ātmanaḥ prakāṭaya śauṭīryam.*

tat—so; *vayasya*—O friend Kṛṣṇa; *ghaṭṭa-pālāḥ*—the collectors of customs duties; *hi*—certainly; *vinā*—without; *dhr̥ṣṭatā*—of boldness; *prakāṭanena*—the exhibition; *sva-artha*—in achieving their aims; *kuśalāḥ*—capable; *na bhavanti*—are not; *tat*—therefore; *ātmanah*—Your; *prakataya*—do show; *śautīryam*—valor.

Friend, collectors of customs duties who are not bold are not very successful. Therefore, now show Your power.

Text 209

(*kṛṣṇo 'ntar-vartinī-bhūya rādhām pṛṣṭhataḥ kṛtvā sthitavatīm jaratīm kareṇa niḥṣīpya balāt rādhā-paṭānta-grahaṇam abhinayati. jaratī balān mocayitvā rādhām antardhāpayantī svayam apy antardadhāti. nityānandaḥ sva-rūpeṇa sthito nṛtyati.*)

kṛṣṇah—Kṛṣṇa; *antaḥ-vartinī-bhūva*—putting Himself in the middle; *rādhām pṛṣṭhataḥ kṛtvā*—with His back to Rādhā; *sthitavatīm*—who is standing before Him; *jaratīm*—Jaratī; *kareṇa*—with His hand; *niḥṣīpya*—pushing away; *balāt*—by force; *rādhā*—of Rādhā; *paṭa-anta*—the end of the sārī; *grahaṇam*—seizing; *abhinayati*—freeing; *rādhām*—Rādhā; *antardhāpayantī*—and making Her disappear; *svayam*—herself; *api*—also; *antardadhāti*—disappears; *nityānandaḥ*—Lord Nityānanda; *sva-rūpeṇa*—in His own form; *sthitah*—become manifest; *nṛtyati*—is dancing.

(Placing Himself between them, He turns His back to Rādhā, with His hand pushes Jaratī, who is standing in front of Him, and tries forcibly to grasp the end of Rādhā's sari. Jaratī, freeing Rādhā by force, makes Her disappear and then also disappears herself. Lord Nityānanda becomes manifest, dancing.)

Text 210

maitrī: dei, kim ṇv idaṁ, kudo a-am̐ a-amhādo ṇiccāṇando, kaḥim̐ gadā sā jaradī.

dei—O goddess; *kim*—what; *ṇu*—indeed; *idaṁ*—this; *kudo*—from where; *a-am̐*—this; *a-amhādo*—suddenly; *ṇiccāṇando*—Lord Nityānanda; *kaḥim̐*—where; *gadā*—has gone; *sā*—she; *jaradī*—Jaratī.

Friendship: Goddess, what is this? From where has Lord Nityānanda suddenly appeared? Where has Jaratī gone?

Text 211

premahaktiḥ: ayam̐ khalu yogamāyā-prabhāvaḥ. svayam̐ asminn̐ āviśya jaratī bhūtvā samprati rasah̐ sāvaśeṣa eva suraso bhavatīti yathā-samayam̐ antarhitāsau. ataḥ sva-rūpeṇāvatīṣṭhate 'yam̐ nityānandaḥ. yataḥ,

ayam—this; *khalu*—indeed; *yogamāyā-prabhāvaḥ*—is the influence of goddess Yogamāyā; *svayam*—herself (Yogamāyā); *asmin*—within Him (Nityānanda);

āviśya—entering; *jaratī bhūtvā*—having become Jaratī; *samprati*—but now; *rasaḥ*—the transcendental mood; *sa-avaśeśaḥ*—even incomplete; *eva*—although; *su-rasaḥ*—delicious enough; *bhavati*—it is; *iti*—(Yogamāyā) thus thinking; *yathā-samayam*—timely; *antarhitā*—has disappeared; *asau*—she; *ataḥ*—thus; *sva-rūpeṇa*—in His original form; *avatiṣṭhate*—is present; *ayam*—He; *nityānandaḥ*—Lors Śrī Nityānanda; *yataḥ*—indeed.

Love of God: This is the power of Yogamāyā. She entered Nityānanda, became Jaratī, and now, thinking this incomplete nectar sweet enough, has disappeared. Now Nityānanda is present in His own form.

Text 212

svato balīyān saḥajo hi bhāvaḥ
sa kṛtrimam bhāvam adhaḥ-karoti
agny-ātapābhyām janito jalānām
naivoṣṇa-bhāvās cira-kāla-vartī

svataḥ—innately; *balīyān*—stronger; *sahajaḥ*—natural; *hi*—indeed; *bhāvan*—the mood; *saḥ*—it; *kṛtrimam*—artificial; *bhāvam*—a mood; *adhaḥ-karoti*—supplants; *agni*—by fire; *ātapābhyām*—and the heat of the sun; *janitaḥ*—created; *jalānām*—of bodies of water; *na eva*—indeed not; *uṣṇa-bhāvaḥ*—the heated condition; *cira-kāla-vartī*—is long-lasting.

The natural condition is always the strongest. It always eclipses whatever is artificial. Water warmed by fire or the sun does not stay warm for long.

Text 213

tad idānīm etāvataiva sthitam nāṭyam. bhavati hi īśvara-līlaiveyam, na khalu naṭa-rītiḥ. paśyādvaito 'dvaita eva.

tat—thus; *idānīm*—now; *etāvata*—progressed up to this point; *sthitam*—remains (at this point of development); *nāṭyam*—the drama; *bhavati*—it is; *hi*—indeed; *īśvara*—of the Supreme Lord; *līlā*—a pastime; *iyam*—this; *na*—not; *khalu*—certainly; *naṭa-rītiḥ*—conforming to the ordinary rules of dramatists; *paśya*—just look; *advaitaḥ*—Advaita Prabhu; *advaitaḥ eva*—is Himself again.

Now the play ends. That is the Lord's pastime. It does not follow the ordinary rules of drama. Look! Advaita! Advaita!

Text 214

maitrī: ṇa āṇe dāṇīm bha-avaṁ kiriso hoi.
nepathye: bho bhoḥ sannyāsī sannyāsī.

na āne—I do not know; *dāṇīm*—now; *bha-avaṁ*—Lord Caitanya; *kīriso*—appearing in what form; *hoi*—He is; *nepathye*—a voice from off-stage; *bhoḥ bhoḥ*—my dears; *sannyāsī sannyāsī*—a sannyāsī, a sannyāsī.

Friendship: I do not see what kind of form Lord Caitanya has now.
A Voice From Behind the Scenes: Look! A sannyāsī! A sannyāsī!

Text 215

prembhaktiḥ: aho kim ayam ākasmikī pratikūlā vāk, nirūpayāmi. (iti nirūpya)
aye bhagavad-vāṭīm kaścīd sannyāsī praviśati, tam ālokya kaścīd ākrośati, tad ehi
sahaiva niṣkramāvaḥ.

(*iti niṣkrānte.*)

(*iti niṣkrāntāḥ sarve.*)

aho—ah; *kim*—what; *ayam*—these; *ākasmikī*—unexpected; *pratikūlā*—adverse; *vāk*—words; *nirūpayāmi*—let me find out; *iti*—thus; *nirūpya*—ascertaining; *aye*—oh; *bhagavat*—of Lord Caitanya; *vāṭīm*—the compound of His home; *kaścīd*—a certain; *sannyāsī*—sannyāsī; *praviśati*—is entering; *tam*—him; *ālokya*—looking at; *kaścīd*—someone; *ākrośati*—is speaking rebuke; *tat*—therefore; *ehi*—please come; *saha*—together; *niṣkramāvaḥ*—let us make our leave; *iti*—thus; *niṣkrānte*—they exit; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all the characters.

Love of God: Ah, what are these horrible unexpected words? I will look. A sannyāsī enters the Lord's garden. Someone stares at him and cries. Let us go. (They both exit.)

(Everyone exits.)

Act Four

Text 1

(*tataḥ praviśati ācāryaratna-patnyanugamyamānā bhagavatī.*)

tataḥ—then; *praviśati*—enters; *ācāryaratna*—of Acāryaratna; *patnya*—by the wife; *anugamyamana*—followed; *bhagavati*—Śacīdevī.

(Śacīdevī enters, followed by Acāryaratna's wife.)

Text 2

śacī: bahini-e sannasinam padi kadham siri-vissambharassa. edariso a-aro. vijadi-a

vasano kkhu sannasi.

bahini—O sister; *sannasinam*—sannyāsa; *padi*—to; *kadham*—why?; *siri-vissambharassa*—of Śrī Viśvambhara; *edariso*—like this; *a-aro*—respect; *vijadi-a*—different; *vasana*—desire; *kkhu*—indeed; *sannasi*—a sannyāsi.

Śacī: Bhaginī, why does Viśvambhara worship this sannyāsi? The sannyāsi has not asked Him for service.

Text 3

bhaginī: a-aro kadham janido.

a-aro—respect; *kadham*—how?; *janido*—I know.

Bhaginī: How would I know why He worships him?

Text 4

śacī: yado tattha di-ahe keśava-bharadi-namassa kassabi sannasino bhicchattham saddalu-o huvi-a mam uttaram. sa-am ca tasmin guru-i bhatti anurao-vi pa-abhido.

yado—because; *tattha*—then; *di-ahe*—one day; *keśava-bharadi*—Keśava Bhārati; *namassa*—named; *kassabi*—of one; *sannasino*—sannyāsi; *bhicchattham*—alms; *saddalu-o*—faithful; *huvi-a*—giving; *mām*—to me; *uttaram*—afterwards; *sa-am*—in truth; *ca*—also; *tasmin*—to him; *guru-i*—spiritual master; *bhatti*—devotion; *anura-vi*—love; *pa-abhido*—gave.

Śacī: With great respect He gave alms to a sannyāsi named Keśava Bhārati. And afterwards He gave me the remnants of the sannyāsi's meal. He was very devoted to this sannyāsi-guru.

Text 5

bhaginī: sobi bhatti huvissadivva.

sobi—this; *bhatti*—devotion; *huvissadivva*.

Bhaginī: He was devoted to this sannyāsi.

Text 6

śacī: kampedi me hi-a-am sannasi-nama-mattena. assa agga-enaham padha-ida. imam sandabbham tassa thane pucchissama.

kampedi—trembles; *me*—my; *hi-a-am*—heart; *sannasi*—of this sannyāsī; *nama*—the name; *mattena*—by only; *assa*—of him; *agga-enaham*—first son; *padha-ida*—taught; *imam*—this; *sandabbham*—teaching; *tassa*—of him; *thane*—here; *pucchisama*—I will ask.

Śacī: This sannyāsī's name makes my heart tremble. He taught my first son. I will ask what he said to my son.

Text 7

bhaginī: juttam nedam.

juttam—proper; *nedam*—this.

Bhaginī: That is the right thing to do.

Text 8

śacī: ta janehi. kudo so maha hi-a-ānandana candana-ddumo.

ta—that; *janehi*—you know; *kudo*—where?; *so*—He; *maha*—my; *hi-a-a*—of the heart; *ānandana*—the delught; *candana*—sandal; *ddumo*—tree.

Śacī: Where is my son? Where is the sandal tree that delights my heart? Do you know?

Text 9

bhaginī: (puro 'valokya) devi pekkha pekkha. a-am de punnima-cando vi-a puvva-disa-e uggacchadi nandano.

purah—ahead; *avalokya*—looking; *devi*—O noble lady; *pekkha*—look!; *pekkha*—look!; *a-am*—He; *de*—your; *punnima*—full; *cando*—moon; *vi-a*—certainly; *puvva*—in the eastern; *disa-e*—direction; *uggacchadi*—rises; *nandano*—son.

Bhaginī: (looking ahead) O noble lady, look! Look! Here is your son, a full moon rising in the east.

Text 10

śacī: (sa-sprham alokayati.)

sa—with; *sprham*—eagerness; *alokayati*—looks.

(Śacī eagerly looks.)

Text 11

(*tataḥ praviśati bhagavān viśvambharaḥ.*)

tataḥ—then; *praviśati*—enters; *bhagavān*—Lord; *viśvambharaḥ*—Viśvambhara.

(Lord Viśvambhara enters.)

Text 12

viśvambharaḥ: (aṅjalim baddhva) amba praṇamāmi.

aṅjalim—folded hands; *baddhva*—doing; *amba*—O mother; *praṇamāmi*—I offer My respects.

Viśvambhara: (folding His hands) Mother, I offer My respectful obeisances.

Text 13

śacī: ciraṁ jīva. (iti mūrdhānam aghṛya) tadā i-am acari-a-ra-ana-kalattam imam praṇama.

ciraṁ—for a long time; *jīva*—may You live; *iti*—thus; *murdhanam*—the head; *aghṛaya*—smelling; *tadā*—son; *i-am*—this; *acari-a-ra-ana*—of Acāryaratna; *kalattam*—the wife; *imam*—to her; *praṇama*—offer respect.

Śacī: May You live long. (She smells His head.) Son, this is Acāryaratna's wife. You should offer respectful obeisances to her.

Text 14

devaḥ: (tathā karoti. sa sa-sadhvasaṁ saṅkucati.)

tathā—in that way; *karoti*—He does; *sa*—she; *sa*—with; *sadhvasam*—fear; *saṅkucati*—shrinks.

(The Lord does that. She pulls back in fear.)

Note: From this point on the speeches no longer identify Lord Caitanya as Viśvambhara. He is now called Deva.

Text 15

śacī: tadā ekkam pucchissam.

tadā—O son; *ekkam*—one thing; *pucchissam*—I will ask.

Śacī: Son, I will ask about something.

Text 16

devaḥ: ajñāpaya.

ajñāpaya—please order.

Deva: Please order Me.

Text 17

śacī: putta-a sannasinam padi kadham de edariso a-aro. jam tattha di-ahe keśava-bharadim padi tadisi bhatti kida tuma-e.

putta-a—O son; *sannasinam*—this sannyāsī; *padi*—to; *kadham*—why?; *de*—of You; *edariso*—like this; *a-aro*—respect; *jam*—because; *tattha*—in that way; *di-ahe*—on that day; *keśava-bharadim*—Keśava Bhāratī; *padi*—to; *tadisi*—like this; *bhatti*—devotion; *kida*—tuma-e—by You.

Śacī: Son, why are You so respectful to this sannyāsī? Today You were very devoted to Keśava Bhāratī.

Text 18

devaḥ: amba te khalu parama-bhāgavatā bhavanti.

amba—O mother; *te*—he; *khalu*—indeed; *parama*—a great; *bhagavataḥ*—devotee of the Lord; *bhavanti*—is.

Deva: Mother, he is a great devotee of the Lord.

Text 19

śacī: tattam kadhehi. sannaso va kadavvo tuma-e.

tattam—the truth; *kadhehi*—please speak; *sannaso*—sannyāsī; *va kadavvo*—done; *tuma-e*—by You.

Śacī: Speak the truth. Are You going to take sannyāsa?

Text 20

devaḥ: (vihasya) amba kuto 'yam te bhramaḥ. idam api bhavati kim.

vihasya—laughing; *amba*—O mother; *kutaḥ*—from what place? *ayam*—this; *te*—of you; *bhramaḥ*—bewilderment; *idam*—this; *api*—also; *bhavati*—is; *kim*—why?

Deva: (laughing) Mother, where did you get this foolish idea? How can this be?

Text 21

śacī: vaccha edena jjeva de agga-ena dissam puttha-am ma-e pa-a-sama-e culli-majjhe da-una jalidam.

vaccha—O son; *edena*—by him; *jjeva*—certainly; *aggajena*—older brother; *dissam*—given; *puttha-am*—book; *ma-e*—by me; *pa-a*—of cooking; *sama-e*—at the time; *culli*—of the fireplace; *majjhe*—in the middle; *da-una*—placing; *jalidam*—burned.

Śacī: Son, Your older brother gave You a book. While I was cooking, I put that book in the fire and burned it.

Text 22

devaḥ: kim pustakam. katham vā pradīpitam.

kim—what?; *pustakam*—book; *katham*—why?; *va*—or; *pradīpitam*—was burned.

Deva: What book? Why did you burn it?

Text 23

śacī: vissaru-ena me kadhīdam. amba viśvambhara yada vijñā bhavati tadā tasmai etat pustakam deyam iti. ma-e dava dava jjeva tam rakkhīdam java so pavva-ido na bhudo. pavva-i de tattha a-am pi edam puttha-am lambhi-a pavva-ido huvissadi tti tuha saṅka-e jalidam.

vissaru-ena—by Visvarupa; *me*—to me; *kadhīdam*—was said; *amba*—O mother; *viśvambharaḥ*—Viśvambhara; *yada*—when; *vijñāḥ*—learned scholar; *bhavati*—

becomes; *tada*—then; *tasmai*—to Him; *etat*—this; *pustakam*—book; *deyam*—should be given; *iti*—thus; *ma-e*—by me; *dava*—by that; *dava*—by that; *jjeva*—certainly; *tam*—that; *pakkhidam*—protected; *java*—when; *so*—that; *pavva-ido*—a sannyāsi; *na*—not; *bhudo*—was; *pavva-i*—sannyāsa; *de*—of You; *tattha*—then; *a-am*—this; *pi*—also; *edam*—this; *puttha-am*—book; *lambhi-a*—attaining; *pavva-ido*—a sannyāsi; *huvissadi*—will be; *titi*—thus; *tuha*—of You; *saṅka-e*—by the fear; *jalidam*—burned.

Śacī: Viśvarūpa said to me: "Mother, when Viśvambhara becomes a learned scholar, give Him this book." As long as He had not taken sannyāsa, I carefully protected the book. When He took sannyāsa, I was afraid You would also take sannyāsa. Then I burned the book.

Text 22

devaḥ: (kṣaṇam anutapya vihasya ca) amba yadyapi samvid-rūpaiva bhavati tathāpi putra-vatsalyenedam ajñāna-vilasitam anuśīlitam.

kṣaṇam—for a moment; *anutapya*—distressed; *vihasya*—laughing; *ca*—also; *amba*—O mother; *yadi api*—althoug; *samvit*—of knowledge; *rupa*—the form; *eva*—certainly; *bhavati*—you are; *tathāR api*—still; *putra*—for your son; *vatsalyena*—with love; *idam*—this; *ajñāna*—of ignorance; *vilasitam*—manifestation; *anusilitam*—is done.

Deva: (One moment depressed and the next laughing) Mother, although you are the form of all knowledge, love for your son made you act foolishly.

Text 23

śacī: tadā eso avaraho mama na gahidavvo.

tada—O son; *eso*—this; *avaraho*—offense; *mama*—my; *na*—not; *gahidavvo*—is to be taken.

Śacī: Son, don't be offended with me.

Text 24

devaḥ: ko 'parādho jananyāḥ putreṣu. kintu mamāparādho yadi bhavati tadā kṣaṇtavya evāsau matr-caraṇair iti prasādaḥ kriyatām.

kaḥ—what?; *aparadhaḥ*—offense; *jananyāḥ*—of the mother; *putresu*—to the sons; *kintu*—however; *mama*—of Me; *aparadhaḥ*—the offense; *yadi*—if; *bhavati*—is; *tada*—then; *kṣaṇtavyaḥ*—to be forgiven; *eva*—certainly; *asau*—this; *matri-caraṇaiḥ*—by the mother; *iti*—this; *prasadaḥ*—mercy; *kriyatam*—should be given.

Deva: How can a mother offend her sons? If I have offended her, I pray My mother will forgive Me. Please be merciful to Me.

Text 25

śacī: *vatsa na kahim pi de avaraho gahidavvo so tuha natthi jevva.*

vatsa—O son; *na*—not; *kahim pi*—anything; *de*—of You; *avaraho*—offense; *gahidavvo*—is taken; *so*—that; *tuha*—of You; *natthi*—is not; *jevva*—certainly.

Śacī: Son, You have not offended me.

Text 26

devaḥ: *amba dināni katipayāni kutrāpi mama gantavyam asti. tvaya manasi khedo na kāryaḥ.*

amba—O mother; *dinani*—days; *katipayani*—for some; *kutra api*—somewhere; *mama*—by Me; *gantavyam*—to be gone; *asti*—is; *tvaya*—by you; *manasi*—in the heart; *khedaḥ*—unhappiness; *na*—not; *karyaḥ*—is to be done.

Deva: Mother, I will go traveling for some days. Please don't be unhappy at heart.

Text 27

śacī: *kaham gantavvam.*

kaham—where?; *gantavvam*—to be gone.

Śacī: Where are You going?

Text 28

devaḥ: *amba yena bhavatyāḥ sarvāsām ca bandhūnām sadā sukhayaiva bhūyate tad-anusandhānam kartum.*

amba—O mother; *yena*—by which; *bhavatyāḥ*—of you; *sarvesam*—of all; *ca*—also; *bandhunam*—the relatives; *sada*—always; *sukhaya*—for the happiness; *eva*—certainly; *bhuyate*—is; *tat-anusandhanam*—enquiry; *kartum*—to do.

Deva: Mother, to bring happiness to you and My relatives I will search for Viśvarūpa.

Text 29

śacī: tam kkhu tumam jjeva.

tam—that; *kkhu*—indeed; *tumam*—You; *jjeva*—certainly.

Śacī: You are their happiness.

Text 30

devaḥ: yadyapy evam eva tathāpi yena mamāpi śobhātīśayo bhavati tad-artham yatisyate.

yadi api—if; *evam*—in this way; *eva*—certainly; *tathāR api*—then; *yena*—by which; *mama*—of Me; *api*—also; *sobha*—splendor; *yatisyate*—will be endeavored.

Deva: Still, I should do this to increase your happiness.

Text 31

śacī: vaccha jadha maha duhkham na ho-i tadha karanijam.

vaccha—O son; *jadha*—as; *maha*—my; *duhkham*—unhappiness; *na*—not; *ho-i*—will be; *tadha*—in that way; *karanijam*—should be done.

Śacī: Son, please don't do anything that will make me unhappy.

Text 32

deva: amba

*śrī-kṛṣṇaḥ paripālakas tava pitā mātā ca putro 'pi ca
jñātis ca draviṇam ca nitya-sukhado bandhuś ca devo 'pi ca
saṅgaḥ śāsvata eva yasya tam anusmṛtyānīśam cetasā
sampannāsi tavādhunā sukhamayaṁ jānihi diṅ-maṅḍalam*

amba—O mother; *śrī-kṛṣṇaḥ*—Śrī Kṛṣṇa; *paripalakah*—the protector; *tava*—of you; *pita*—the father; *mata*—mother; *ca*—and; *putraḥ*—son; *api*—and; *ca*—also; *jñātiḥ*—the relative; *ca*—and; *dravinam*—wealth; *ca*—and; *nitya*—eternal; *sukha*—of happiness; *daḥ*—the giver; *bandhuḥ*—the friend; *ca*—and; *devaḥ*—worshipable deity; *api*—and; *ca*—also; *saṅgaḥ*—association; *sasvataḥ*—eternal; *eva*—certainly; *yasya*—of whom; *tam*—Him; *anusmṛtya*—remembered; *anisam*—day and night; *cetasa*—in the heart; *sampanna*—happy and fortunate; *asi*—you are; *tava*—of you; *adhuna*—now; *sukha-mayam*—filled with happiness; *janihi*—know; *dik-maṅḍalam*—the direction.

Deva: Mother, Śrī Kṛṣṇa is your protector, father, mother, son, relative, wealth, source of eternal happiness, friend, and worshipable Deity. By always meditating on Him in your heart, you are always in His company. You are fortunate. Please know that for you there is happiness everywhere.

Text 33

śacī: vaccha tumam jjeva saram. tuha pasadado maha duhkham nj"to natthi. kintu jadha santatam tumam pekkhāmi taha jjeva kadavvam.

vaccha—O son; tumam—You; jjeva—certainly; sarvam—are everything; tuha—of You; pasadado—from the mercy; maha—my; duhkham—unhappiness; natthi—is not; kintu—however; jadha—as; santatam—always; tumam—You; pekkhāmi—I may see; taha—in that way; jjeva—certainly; kadavvam—should be done.

Śacī: Son, for me You are everything. By Your kindness I will not be unhappy. Please act so I will see You.

Text 34

devaḥ: kṛṣṇa eva satatam tvayā draṣṭavyaḥ. sa eva tava sarva-duḥkha-dhvamsī bhaviṣyati.

kṛṣṇaḥ—Kṛṣṇa; eva—certainly; satatam—always; tvaya—by you; draṣṭavyaḥ—in seen; saḥ—He; eva—certainly; tava—of you; sarva—all; duḥkha—of suffering; dhvamsi—the destroyer; bhaviṣyati—will become.

Deva: You see Lord Kṛṣṇa at every moment. He will remove all your unhappiness.

Text 35

śacī: tahastu. ta tumam jjeva mama kahno. ta utthehi majjhahno jado. tumam sinana-pu-ānandikaṁ kunaha. aham pi pa-attham jāmi. vahini-e tumam pi gharam (iti sarve niṣkrāṁanti.)

tahastu—so be it; ta—therefore; tumam—You; jjeva—certainly; mama—my; kahno—Kṛṣṇa; ta—therefore; utthehi—rise; majjha—mid; ahno—day; jado—is manifested; tumam—You; pi—also; sinana—should do; aham—I; pi—also; pa-a—cooking; attham—for the purpose; jāmi—shall go; vahini—O Bhaginī; tumam—you; pi—also; gharam—home; gaccha—should go; tava—of you; bi—also; bhavado—of the Lord; pa-ase-a—of cooking; samayo—the time; jado—is manifest; iti—thus; sarve—all; niṣkrāṁanti—exit.

Śacī: So be it. You are my Kṛṣṇa. Please rise. It is now mid-day. You should

bathe and worship the Lord. I will go to my cooking. Bhagini, please go home. It is time for you to cook for the Lord.

(Exit all.)

Text 36

(*tataḥ praviśati advaitaḥ.*)

advaitaḥ: bhūtāveśa-vivaśa-nikhilendriya-vṛttir bhagavad-āveśa-viśam sthūlas ca samānam eva bhāvam ādadhāti. yataḥ khalu yavat tasmin divase bhagavad-āveśena yan mayā nartitaṁ taj-jana-mukhād eva sāmpratam śrutvā pratiyate sandihyate ca. tenāvyaḥata-prabhavo 'yam bhagavān viśvambharaḥ. vastutaḥ tu koṭi-koṭi-jagadaṅda-ghata-ghatana-vighatana-nāṭaka-paripāṭi-paṭavasya nija-carita-lalita-kīrti-sudhā-dharita-jagaj-jana-hṛdayāvata-ghaṭamāna-tamaḥ-katavasya bhagavataṁ tathaiva lilāyitam. yat khalu pratyakṣānumānopamāna-śabdārthāpattiyaitihyādi-pramāṇa-nivahair api na pramātum śakyate vinā tasyaivānugraha-janya-jñāna-viśeṣam tena tadānintānam alaukika-camatkāra-kāraṇam asman-niṣṭhām api naṭana-lilāyitam nāsmākam anubhāva-gocaras tad-vyavasitam. tena yāsyanti ke 'pi moham vivadiśyante ca taiḥ samaṁ kecit. kecana sandarbha-vido rahasyam idam ity avaisyanti. (ity ūrdhvam avalokya) aho cāramācala-śikhara-cumbī lambamāno 'yam bhagavān marīcimālaḥ.

tataḥ—then; *praviśati*—enters; *advaitaḥ*—Advaita; *bhuta*—into the material elements; *avesa*—by the entrance; *nikhila*—all; *indriya*—of the senses; *vṛttiḥ*—the actions; *bhagavat*—of the Lord; *avesa*—by the entrance; *visamathulaḥ*—agitated; *ca*—also; *samanam*—equal; *eva*—certainly; *adadhāti*—accepts; *yataḥ*—because; *khalu*—indeed; *yavat*—since; *divase*—of the day; *bhagavat*—of the Lord; *avesena*—by the entrance; *yat*—which; *maya*—by Me; *nartitam*—was danced; *tat*—that; *jana*—of the person; *ukhat*—from the mouth; *eva*—certainly; *sampratam*—now; *śrutvā*—having heard; *pratiyate*—is believed; *sandihyate*—is doubted; *ca*—and; *tena*—by this; *avyahata*—unhampered; *prabhavaḥ*—whose power and opulence; *ayam*—this; *bhagavān*—Supreme Personality of Godhead; *viśvambharaḥ*—Lord Caitanya; *vastutaḥ*—in truth; *tu*—indeed; *koti-koti*—many millions; *jagadaṅda-ghatu*—of universes; *ghata na*—creation; *vighatana*—and destruction; *nāṭaka*—of the dramas; *paripati*—the succession; *paṭavasya*—expertness; *nija*—own; *carita*—pastimes; *lalita*—charming; *kīrti*—of glory; *sudha*—nectar; *dharita*—manifested; *jagat*—in the universe; *jana*—of the people; *hṛdaya-avata*—in the hearts; *ghatamana*—being; *tamaḥ*—of darkness; *katavasya*—piercing; *bhagavataḥ*—of the Lord; *tathāṚ*—in that way; *eva*—certainly; *lilayitam*—played; *yat*—which; *khalu*—indeed; *pratyakṣa*—direct sensory perception; *anumana*—mental speculation; *upamana*—analogy; *sabda*—scripture; *artha-apatti*—inference; *aitihya*—Puraṇas and histories; *adi*—beginning with; *pramana*—of evidences; *nivahai*—by the multitudes; *api*—also; *na*—not; *pramatum*—to be measured; *sakyate*—is able; *vina*—without; *tasya*—of Him; *eva*—certainly; *anugraha*—mercy; *janya*—produced; *jñāna*—knowledge; *visesam*—specific; *tena*—by this; *tadanintanam*—at the same time; *alukika*—extraordinary; *amatkāra*—wonder; *kāraṇam*—the cause; *asmat*—us; *nistham*—faith; *api*—also; *natana*—of dancing; *lilayitam*—pastimes; *na*—not; *asmakam*—of us; *anubhava-gocaraḥ*—direct perception; *tat*—that; *vyavasitam*—performed; *tena*—by this; *yasyanti*—will attain; *ke api*—some;

moham—illusion; *vivadisyante*—will debate; *ca*—also; *taiḥ*—them; *samam*—with; *kecit*—some; *kecana*—some; *sardarbha*—the teaching; *vidah*—understanding; *rahasyam*—the secret; *idam*—this; *iti*—thus; *avaisyanti*—will understand; *iti*—thus; *urdhvam*—upwards; *avalokya*—looking; *aho*—O; *carama-acala-sikhara*—on the horizon; *cumbi*—kissing; *lambamanah*—resting; *ayam*—this; *bhagavān*—Lord; *maricimala*—sun.

(Advaita enters.)

Advaita: Now the materialists, overwhelmed by the material senses, and the devotees, overwhelmed by the presence of the Lord, have both attained the same condition of love of God. On the day the Supreme Personality of Godhead appeared in this world I danced in ecstatic joy, but today when I hear from someone's mouth that the Supreme Lord has entered this world I believe and doubt at the same time. The all-powerful, supremely opulent Personality of Godhead is now known as Viśvambhara. The Supreme Lord, who is expert at unfolding the many dramas of the creation and annihilation of many millions of universes, and whose nectarlike fame, handsomeness, and pastimes destroy the darkness of ignorance in the living entities' hearts in this world, now displays His transcendental pastimes. Without His mercy He cannot be understood. He is not understood by *pratyakṣa* (direct perception), *anumāna* (mental speculation), *upamāna* (analogy), *śabda* (Vedas), *arthāpatti* (inference), *aitihya* (Purāṇas and Vedic histories), and other kinds of evidence. Now He has manifest in this world the transcendental dance of His pastimes, which even I cannot understand. Some will be bewildered by His pastimes, some will debate their nature, and some will understand the secrets of His pastimes. (He looks up.) Ah, the sun kisses the western horizon.

Text 37

tathā hi

*nāmnaiva me tvam asi kintv akhila-grahānām
viśrāma-pātram iti tat-patinābhiṣaptā
tat-pratyayāya paritaptamayo dadhāti
sandhyārka-bimba-kapaṭād iva vāruṇī dik*

tathā hi—furthermore; *namna*—by name; *eva*—certainly; *me*—of me; *tvam*—you; *asi*—are; *kintu*—however; *akhila*—of all; *grahanam*—planets; *visrama-patram*—the resting place; *iti*—thus; *tat-patina*—by her husband; *abhisapta*—cursed; *tat*—of him; *pratyayaya*—for the conception; *paritaptam*—burning; *ayah*—iron; *dadhati*—places; *sandhya*—at sunset; *arka*—of the sun; *bimba*—the circle; *kapatat*—on the pretext; *iva*—like; *varuni*—the westerns; *dik*—direction.

"You are my wife in name only. All the planets rest upon you." Insulted by her husband in this way, the goddess of the western horizon becomes red like molten iron. What seems to be a red sunset is actually her red anger.

Text 38

atha vā

*sāyāṅga-saṅga-sukha-lupta-dhiyaḥ prācīyaḥ
śoṇābhra-vāsasi samucchvasite nitambāt
kāñcī-kalāpa-kuruvinda-maṇīndra-rūpī
kāla-kramād dinapatīḥ patayālur āsit*

atha va—of perhaps; *saya*—of sunset; *aṅga*—of the body; *saṅga*—by the touch; *sukha*—by the happiness; *lupta*—lost; *dhiyaḥ*—intelligence; *prācīyaḥ*—of the western horizon; *sona*—red; *abhra*—of clouds; *vasasi*—on the garment; *samucchvasite*—fallen; *nitambāt*—from the hips; *kañcī-kalāpa*—from the belt; *kuruvinda*—ruby; *mani*—of jewels; *indra*—of the king; *rūpī*—in the form; *kala-kramāt*—in the course of time; *dinapatīḥ*—the sun; *patayaluh asit*—fell.

Perhaps that is not why sun is now red. Perhaps the goddess of the western horizon is overwhelmed with happiness by the touch of her lover, the beginning of evening, and for this reason the garment of red clouds has fallen from her hips and the majestic ruby of the setting sun has slowly fallen from her belt.

Text 39

*tad idānīm vigata-vartma-parīśramaḥ sandhyam upāśya darśaniyatamo
drastavyaḥ. sa khalu bhagavān viśvambharaḥ. (iti tathā kartum icchati.)*

tat—therefore; *idanīm*—now; *vigata*—stopped; *vartma*—on the path; *parīśramaḥ*—labor; *sandhyam upāśya*—saying evening prayers; *darśaniyatamaḥ*—most handsome; *drastavyaḥ*—may be seen; *saḥ*—He; *khalu*—indeed; *bhagavān*—Lord; *viśvambharaḥ*—Viśvambhara; *iti*—thus; *tathā*—in that way; *kartum*—to do; *icchati*—desires.

Now handsome Lord Viśvambhara may be seen. He has stopped walking on the path. Now He says His evening prayers. (Advaita also desires to say His prayers.)

Text 40

*nepathye: hanta bhoḥ nija puram gatvā samāgata-prāyo 'ham iti kṛtvā gato
'dvaitaḥ katham adyāpi nāyātaḥ.*

hanta—indeed; *bhoḥ*—O; *nija*—own; *puram*—town; *gatvā*—having gone; *samāgata*—arrived; *prayaḥ*—almost; *aham*—I am; *iti*—thus; *kṛtvā*—doing; *gataḥ*—gone; *advaitaḥ*—Advaita; *katham*—how is it?; *adya*—now; *api*—even; *na*—not; *ayataḥ*—arrived.

A Voice From Behind the Scenes: Now I have almost come to His home. Now I have arrived. Advaita is not here. Why is He not here today?

Text 41

advaitaḥ: (śrutim abhiniya) aho mad-vilambam ālokya svayam eva devo mām akṣipati tad ahaṁ sa-tvaram eva gacchāmi. (iti parikramati.)

śrutim—hearing; *abhiniya*—representing dramatically; *aho*—aha!; *mat*—My; *vilambam*—delay; *alokya*—seeing; *svayam*—personally; *eva*—certainly; *devaḥ*—the Lord; *mām*—Me; *akṣipati*—rebukes; *tat*—therefore; *ahaṁ*—I; *sa*—with; *tvaram*—haste; *eva*—certainly; *gacchāmi*—shall go; *iti*—thus; *parikramati*—exits.

Advaita: (listening) Ah! noticing My delay, the Lord will rebuke Me! I must hurry. (He exits.)

Text 42

(praviśyāpāti-kṣepena)
śrīvāsaḥ: bho advaitadeva. ajñāpayati bhagavān. aham itaḥ śrīvāsa-grhaṁ gacchann asmi bhavato 'pi tatraiva gantavyam iti.

praviśya—entering; *apati*—of the curtain; *ksepena*—with tossing; *bhoḥ*—O; *advaitadeva*—Advaitadeva; *ajñāpayati*—orders; *bhagavān*—the Lord; *ahaṁ*—I; *itaḥ*—from here; *śrīvāsa*—of Śrīvāsa; *grhaṁ*—to the house; *gacchan*—going; *asmi*—am; *bhavataḥ*—by you; *api*—also; *tatra*—there; *eva*—certainly; *gantavyam*—should be gone; *iti*—thus.

(Tossing the curtain aside, he hastily enters.)

Śrīvāsa: Advaitadeva, the Lord orders: "I am going to Śrīvāsa's house. You must go there."

Text 43

advaitaḥ: yathājñāpayati devaḥ. (iti tena saha parikraman puro 'valokya) idam idam śrīvāsa-puram yavat praviśāmi. (iti praveśam natayitvā prācīm diśam avalokya.) aho ramyam.

yathā—as; *ajñāpayati*—orders; *devaḥ*—the Lord; *iti*—thus; *tena*—him; *saha*—with; *parikraman*—walking; *puram*—ahead; *avalokya*—looking; *idam*—this; *idam*—this; *śrīvāsa*—of Śrīvāsa; *puram*—the home; *yavat*—when; *praviśāmi*—I enter; *iti*—thus; *pravesam*—entrance; *natayitvā*—representing dramatically; *prācīm*—in the eastern; *diśam*—direction; *avalokya*—looking; *aho*—ah!; *ramyam*—delightful.

Advaita: As the Lord orders. (He walks with him and then looks ahead.) Now I will enter Śrīvāsa's house. (He enters, and glances in the eastern

direction.) Ah! This is delightful.

Text 44

*ahlāyadann akṣi jagaj-janānām
premaṁṛta-syanda-susīma-pādaḥ
ullāsayan kau mudam ujjihīte
candraś ca viśvambhara-candramāś ca*

ahladayan—delighting; *akṣi*—the eyes; *jagat*—in the universe; *jananam*—of the people; *prema*—of love of Kṛṣṇa; *amṛta*—the nectar; *ayanda*—flowing; *susīma*—cooling; *padaḥ*—feet; *ullasayan*—delighting; *kaumudam*—moonlight; *ujjihite-kau*—on the earth; *mudam*—happiness; *ujjihite*—rises; *candraḥ*—the moon; *ca*—and; *viśvambharacandramāḥ*—the moon of Viśvambhara; *ca*—and.

Delighting the eyes of the people in the world, rivers of the nectar of kṛṣṇa-prema (love of Kṛṣṇa) flowing from the cooling touch of His feet, and bringing great pleasure to the earth, the moon of Lord Viśvambhara rises.

Note: If the word "pada" is interpreted to mean "rays of light", and if the words "kau mudam" are interpreted to be the single word "kaumuda" (lotus), the verse may be interpreted in the following way:

"Delighting the eyes of the people in the world, its cooling rays filled with sweet nectar, and making the lotus flowers bloom with happiness, the moon rises."

Text 45

*(tataḥ praviśati śrīvāsādibhiḥ samupagamyamāno bhagavān.)
viśvambharaḥ: (pratyutthāya) svagataṁ bhoḥ svagataṁ.*

tataḥ—then; *praviśati*—enters; *śrīvāsa-adibhiḥ*—by the devotees headed by Śrīvāsa; *samupagamyamanah*—followed; *bhagavān*—the Lord; *pratyutthaya*—lifting up; *svagataṁ*—welcome; *bhoḥ*—O!; *svagataṁ*—auspiciousness.

(Followed by Śrīvāsa and the other devotees, the Lord enters.)

Viśvambhara: (lifting Advaita, who was offering daṇḍavat obeisances)
Welcome! An auspicious welcome!

Text 46

advaitaḥ: śrī-mukha-candra-darśanena.

śrī-mukha-candra-darśanena—by the sight of the moon of Your face.

Advaita: The sight of the moon of Your face has made it auspicious.

Text 47

devaḥ: (sādaram abhivandyāliṅgya ca) bhagavann atropaviśyatām

sa—with; *adaram*—respect; *abhivandya*—offering obeisances; *āliṅgya*—embracing; *ca*—and; *bhagavān*—O Lord; *atra*—here; *upaviśyatam*—should be entered.

Deva: (respectfully offering obeisances to Him and embracing Him) Lord, please sit down.

Text 48

advaitaḥ: yathājñāpayasi. (iti sarve sukhopaveśam naṭayanti.)

yathā—as; *ajñāpayasi*—You order; *iti*—thus; *sarve*—everyone; *sukha*—with happiness; *upavesam*—entrance; *natayanti*—represent dramatically.

Advaita: As You order. (Everyone is comfortably seated.)

Text 49

bhagavān: (advaitam prati) sarve vyaṃ bhuktavantaḥ pītavantaś ca kevalam adhva-pariśrāntāḥ kṣut-pariśrāntās ca bhavantas tad alam vilambena. śrīvāsa ātithayo 'si. ātithyena samuparyantām ete bhavata.

advaitam—Advaita; *prati*—to; *sarve*—all; *vyaṃ*—we; *bhuktavantaḥ*—have eaten; *pītavantaḥ*—drunk; *ca*—and; *kevalam*—only; *adhva*—from the path; *pariśrāntaḥ*—fatigued; *kṣut*—with hunger; *pariśrāntāḥ*—fatigued; *ca*—also; *bhavantaḥ*—you; *tad alam*—what is the need?; *vilambena*—of delay; *śrīvāsa*—O Śrīvāsa; *ātithyaḥ*—the host; *asi*—you are; *ātithyena*—with hospitality; *samuparyantam*—should be served; *ete*—Him; *bhavata*—by you.

Bhagavān: (to Advaita) All of us have already taken food and drink. You must be tired and hungry from traveling on the road. Why should there be a delay? Śrīvāsa, you are the host. Show hospitality to Him.

Text 50

advaitaḥ: alam anayā cintayā. vyaṃ api bhavanta iva samāpta-sarvāhnikā eva.

alam—what is the need?; *anaya*—with this; *cintaya*—concern; *vyaṃ*—we; *api*—also; *bhavantaḥ*—You; *iva*—like; *samāpta*—attained; *sarva*—all; *ahnikāḥ*—daily duties; *eva*—certainly.

Advaita: Don't worry. Today I have done all that need be done.

Text 51

bhagavān: (sa-pramodam) tad idānīm himakara-kara-kaladhauta-jala-dhaute śrīvāsa-vāsāṅgana-parisāre bhagavat-saṅkīrtana-maṅgalam aṅgī-kurvantu bhavantaḥ.

sa—with; *pramodam*—joy; *tat*—then; *idanim*—now; *himakara*—of the moon; *kara*—by the light; *kaladhauta*—golden; *jala*—by water; *dhaute*—cleansed; *śrīvāsa*—of Śrīvāsa; *vasa*—of the home; *aṅgana*—of the courtyard; *parisāre*—glorification; *maṅgalam*—auspiciousness; *aṅgī-kurvantu*—may accept; *bhavantaḥ*—you all.

Bhagavān: (with joy) Now, in Śrīvāsa's courtyard cleansed with water and bathed in the golden moonlight, perform the auspicious festival of bhagavat-saṅkīrtana (chanting of the Lord's holy names).

Text 52

sarve: (sa-pramodam) bhagavann utthīyatām svayam api.

sa—with; *pramodam*—joy; *bhagavān*—O Lord; *utthiyatam*—should be raised; *svayam*—personally; *api*—also.

Everyone: (with joy) Lord, please personally begin it.

Text 53

bhagavān: eṣo 'haṁ gacchāmi. (iti saṅkīrtana-sthalīm prati sarve niṣkrāntāḥ.)

esah aham—I; *gacchāmi*—shall go; *iti*—thus; *saṅkīrtana*—of a saṅkīrtana; *sthalim*—the place; *prati*—to; *sarve*—all; *niṣkrāntāḥ*—exit.

Bhagavān: I will go to the courtyard. (Everyone goes to the saṅkīrtana place. Exit all.)

Text 54

(tataḥ praviśati gaṅgādāsaḥ.)
gaṅgādāsaḥ: aho advaitadevaḥ śāntipurataḥ samāgato 'stīti śrutam asti na jāne kim bhagavad-viśvambharālaye samuttīrṇaḥ śrīvāsālaye va tad asya tattvam avadhārayāmi. (iti katicit-padāny ādadhāti.)

tataḥ—then; *praviśati*—enters; *gaṅgādāsaḥ*—Gaṅgādāsa; *aho*—ah!;

advaitadevaḥ—Advaitadeva; *santipurataḥ*—from Santipura; *samagataḥ*—arrives; *asti*—is; *iti*—thus; *śrutam*—heard; *asti*—is; *na*—not; *jane*—I know; *kim*—whether?; *bhagavat-viśvambhara*—of Lord Viśvambhara; *alaye*—in the home; *samuttirnaḥ*—has appeared; *śrīvāsa*—of Śrīvāsa; *alaye*—in the home; *va*—or; *tat*—that; *asya*—of Him; *tattvam*—the truth; *avadharayāmi*—I will determine; *iti*—thus; *katicit*—some; *padani*—steps; *adadhati*—takes.

(Gaṅgādāsa enters.)

Gaṅgādāsa: I heard that Advaitadeva has come from Śāntipura. I don't know whether He is staying at Lord Viśvambhara's home or Śrīvāsa's home. I will find out. (He takes a few steps.)

Text 55

(*nepathye saṅkīrtana-kolāhalaḥ.*)

gaṅgādāsaḥ: (ākaraṇya) aho śrīvāsālayam samayā samayāsādita-sakala-bhaktajana-pramodī pramodīrṇa-saṅkīrtana-kolāhalo 'yaṁ mayā śrūyate. tad ita evādvaitenāpi bhavitavyam. tad iha sthitvaiva nibhālayāmi. (iti nibhālya.) aho sarva eva kīrtayanto bhagavantam viśvambharam nartayanti nṛtyanti ca.

nepathye—from behind the scenes; *saṅkīrtana*—of saṅkīrtana; *kolāhalaḥ*—tumultuous sounds; *ākaraṇya*—listening; *aho*—ah!; *śrīvāsa*—of Śrīvāsa; *alayam*—the home; *samaya*—near; *samaya*—the opportunity; *asadita*—attained; *sakala*—all; *bhaktajana*—the devotees; *pramodī*—delighting; *prama*—great; *udirna*—risen; *saṅkīrtana*—of saṅkīrtana; *kolāhalaḥ*—tumult; *ayam*—this; *mayā*—by me; *śrūyate*—is heard; *tat*—that; *itaḥ*—therefore; *eva*—certainly; *advaitena*—by Advaita; *api*—also; *bhavitavyam*—may be; *tat*—therefore; *iha*—here; *sthitvā*—standing; *nibhālayāmi*—I will look; *iti*—thus; *nibhālya*—looking; *aho*—ah!; *sarve*—everyone; *eva*—certainly; *kīrtayantaḥ*—chanting the Holy name; *bhagavatam*—Lord; *viśvambharam*—Viśvambhara; *nartayanti*—causing to dance; *nṛtyanti*—dancing themselves; *ca*—and.

(Tumultuous sounds of saṅkīrtana from behind the scenes.)

Gaṅgādāsa: (listening) Ah! Near Śrīvāsa's home I hear tumultuous sounds of saṅkīrtana that delight all the devotees. Perhaps Advaita is here. I will stand here and look. (Looking) Everyone is chanting the holy names, dancing, and causing Lord Viśvambhara to dance.

Text 56

tad evaṁ manye

*durvāra-daitya-ghatayā ghatite patīyo-
bhāre svayam-bhagavato 'pahṛte 'pi bhūmeḥ
tasyāvasādam adhunā vidhunoti devo
bhaktair naṭan naṭana-niṣṭhura-pāda-ghātaiḥ*

tat—therefore; *evam*—in this way; *manye*—I think; *durvara*—invincible; *daitya*—of demons; *ghataya*—by a host; *ghatite*—manifested; *patiyah*—heavy; *bhare*—burden; *svayam-bhagavatah*—by the Supreme Personality of Godhead; *apahrte*—removed; *api*—also; *bhumeh*—of the earth; *tasya*—by Him; *avasadam*—unhappiness; *adhuna*—now; *vidhunoti*—removes; *devah*—the Lord; *bhaktah*—with the devotees; *natan*—dancing; *natana*—of dancing; *nisthura*—with hard; *pada-ghataih*—steps.

Formerly the Supreme Lord removed the great burden of many invincible demons from the earth. I think that now, with His forceful steps, the Lord is removing the earth's unhappiness by personally dancing upon her with His devotees.

Text 57

(*punar nibhalya*) *aho*

*ānandaḥ kim u mūrta eṣa parama-premaiva kim dehavān
śraddhā mūrtimatī dayaiva kim u vā bhūmau sva-rūpiṇy asau
mādhuryam nu śarīri kim nava-vidhā bhaktir gataikam tanum
tulyāveśa-sukhotsavo bhagavatā vakreśvaro nṛtyati*

punaḥ—again; *nibhalya*—looking; *aho*—ah!; *ānandaḥ*—bliss; *kim u*—whether?; *murtaḥ*—personified; *eṣaḥ*—he; *parama*—transcendental; *prema*—love of Kṛṣṇa; *eva*—certainly; *kim*—whether; *dehavan*—personified; *śraddha*—faith; *murtimati*—personified; *daya*—mercy; *eva*—certainly; *kim u*—whether?; *va*—or; *bhumau*—on the earth; *sva-rupini*—personified; *asau*—he; *madhuryam*—sweetness; *nu*—indeed; *sariri*—personified; *kim*—whether?; *nava*—nine; *vidha*—kinds; *bhaktiḥ*—devotional service; *gata*—attained; *ekam*—one; *tanum*—body; *tulya*—equal; *avesa*—entrance; *sukha*—of happiness; *utsavaḥ*—festival; *bhagavata*—with the Lord; *vakreśvaraḥ*—Vakreśvara Pandita; *nṛtyati*—dances.

(Looks again) Ah! Is this personified bliss? Is this personified transcendental love of Kṛṣṇa? Is this personified devotional faith? Is this personified mercy descended to the earth? Is this personified sweetness? Is this the nine process of devotional service appearing in a single form? This is Vakreśvara Paṇḍita, whose transcendental bliss is equal to that of the Lord Himself, enjoying pastimes of dancing.

Text 58

(*punar nepathye sambhūyānanda-tumulo jaya-dhvani-kalakalaḥ.*)
gaṅgādāsaḥ: (nibhālya) aho mahat kautukam.

*vakreśvara nṛtyati gauracandro
gāyaty amandam karatālikābhiḥ
vakreśvaro gāyati gauracandre*

nṛtyaty asau tulya-sukhānubhūtiḥ

punaḥ—again; *nepathye*—from behind the scenes; *sambhuya*—arising; *ānanda*—of bliss; *tumulāḥ*—tumultuous sounds; *jaya*—of "jaya"; *dhvani*—sounds; *kalakalāḥ*—a tumult; *nibhalya*—looking; *aho*—ah!; *mahat*—a great; *kautukam*—festival of bliss; *vakreśvara*—when Vakreśvara; *nṛtyati*—dances; *gauracandraḥ*—Lord Gauracandra; *gayati*—sings; *ānandam*—loudly; *karatalikabhiḥ*—with karatalas; *vakreśvaraḥ*—Vakreśvara; *gayati*—sings; *gauracandre*—when Lord Gauracandra; *nṛtyati*—dances; *asau*—he; *tulya*—equal; *sukha*—happiness; *anubhutiḥ*—experience.

(From behind the scenes tumultuous sounds of bliss. There is a tumult of "jaya"s.)

Gaṅgādāsa: (looking) Ah! A great festival of transcendental bliss. Accompanied by many karatālas, Lord Gauracandra loudly sings while Vakreśvara dances. Now Vakreśvara sings while Lord Gauracandra dances. Vakreśvara feels transcendental bliss equal to that of the Lord Himself.

Text 59

(*punar nepathye tathaiva jaya-jaya-dhvaniḥ kolāhala ululu-ninadaś ca.*)
gaṅgādāsaḥ: (*ciraṁ nirūpya*) *aho bhagavān viśvambhara eva nṛtye pravṛttaḥ.*
tathā hi

gabhirair huṅkārair nija-jana-gaṇān barhinayati
drutair bāṣpāmbhobhir bhuvanam anīśam durdinayati
mahaḥ-pūrain vidyud-valayayati dikṣu pramadayann
asau viśvaṁ viśvambhara-jaladharo nṛtyati puraḥ

punaḥ—again; *nepathye*—from behind the scenes; *tathāṚ*—in that way; *eva*—certainly; *jaya-jaya*—of "jaya jaya"; *dhvaniḥ*—sounds; *kolahalāḥ-tumulāḥ*—of "ululu"; *ninadaḥ*—sounds; *ca*—also; *ciraṁ*—for a long time; *nirūpya*—looking; *aho*—ah!; *bhagavān-Lord*; *viśvambharaḥ*—Viśvambhara; *eva*—certainly; *nṛtye*—in dancing; *pravṛttaḥ*—has begun; *tathāṚ hi*—furthermore; *gabhiraiḥ*—with deep; *hunkaraiḥ*—rumbling sounds; *nija*—own; *jana*—of associates; *ganān*—the multitudes; *barhinayati*—makes like peacocks; *drutaiḥ*—flowing; *bāṣpāmbhobhiḥ*—with tears; *bhuvanam*—the earth; *anīśam*—continually; *durdinayati*—makes into a rainy day; *mahaḥ*—of glory; *puraiḥ*—with the floods; *vidyut-valayayati*—fills with lightning flashes; *dikṣu*—all directions; *pramadayaḥ*—delighting; *asau*—He; *viśvaṁ*—the world; *viśvambhara*—of Lord Viśvambhara; *jaladharāḥ*—the raincloud; *nṛtyati*—dances; *puraḥ*—in the presence.

(Again from behind the scenes a tumult of "jaya jaya" and "ululu".)

Gaṅgādāsa: (looking for a long time) Ah! Lord Viśvambhara has begun to dance. With thunderous shouts turning the devotees into dancing peacocks, with flowing tears filling the world with an unending monsoon, and with a flood of splendor filling the directions with lightning, the Viśvambhara raincloud, delighting the world, dances.

Text 60

api ca

*diśi vidiśi dṛśā saroja-mālām
nayana-jalena madhūni tatra tanvan
madhukara-nikaram bhruvā ca cakra-
bhrami-naṭane jayatīha gauracandraḥ*

api ca—furthermore; *diśi vidiśi*—in all directions; *dṛśā*—with His glance; *saroja*—of lotus flowers; *mālām*—a garland; *nayana-jalena*—with tears; *madhuni*—nectar; *tatra*—there; *tanvan*—spreading; *madhukara*—of bees; *nikaram*—a swarm; *bhruva*—with His eyebrows; *ca*—also; *cakra*—in a circle; *bhrami*—moving; *naṭane*—in the dance; *jayati*—all glories; *iha*—here; *gauracandraḥ*—to Lord Gauracandra.

Glory to Lord Gauracandra who, with glances throwing garlands of lotus flowers on every direction, with tears sprinkling nectar, and with moving eyebrows making swarms of black bees, dances in a circle!

Text 61

api ca

*pādāghaṭair uraga-nagarānanda-nisyanda-hetor
bāhūtkṣepair iva sura-purī-tāṇḍave paṇḍitasya
āśā-cakram bhramayata iva bhramya-dudyota-daṇḍair
jīyāc cakra-bhramaṇa-naṭanam deva-viśvambharasya*

api ca—furthermore; *pada-aghaitaiḥ*—with steps; *uraga*—of serpents; *nagara*—in the city; *ānanda*—of joy; *nisyanda*—flowing tears; *hetoḥ*—the cause; *bahu*—of arms; *utksepaiḥ*—with raising up; *iva*—like; *sura*—of the demigods; *purī*—in the cities; *tandave*—enthusiastic dancing; *paṇḍitasya*—expert; *āśā*—of the directions; *cakram*—the circle; *bhramayataḥ*—causing to turn; *iva*—like; *bhramya*—moving; *dudyota*—effulgent; *dandaiḥ*—with sticks; *jīyat*—all glories; *cakra*—in a circle; *bhramana*—moving; *natanam*—dancing; *deva*—of Lord; *viśvambharasya*—Viśvambhara.

Glory to the circular dance of Lord Viśvambhara, who with footsteps brings tears of bliss to Naga-nagara, with raised arms makes Sura-purī dance, and with splendid whirling limbs makes the circle of the directions spin!

Text 62

(punar nibhālya) aho anantaram bhagavān advaito 'pi nartitum praviṣṭaḥ.

*śrīvāsaḥ tribhir eva su-svaratamai rāmādibhiḥ sodarair
gāyaty eṣa kalam svayam ca bhagavān vakreśvaro 'py utsukaḥ
mañjīrāṅgada-hāra-kaṅkana-dharaḥ kāñcī-kalāpādimān
advaitas tanumān ivaiṣa bhajanānando narīṅṛtyato*

*punaḥ—again; nibhalya—looking; aho—Ah! anantaram—afterwards;
bhagavān—Lord; advaitaḥ—Advaita; api—also; nartitum—to dance; praviṣṭaḥ—has
entered; śrīviśaḥ—Śrīvāsa; tribhiḥ—with three; eva—certainly; su-svarātmaiḥ—
sweetly singing; rama-adibhiḥ—headed by Rama; sodaraiḥ—with brothers;
gayati—sings; eṣaḥ—he; kalam—sweet songs; svayam—personally; ca—also;
bhagavān—Lord; vakreśvaraḥ—Vakreśvara; api—also; utsukaḥ—eager; manjira—
anklets; aṅgada—armlets; hara—necklace; kaṅkana—bracelets; dharaḥ—wearing;
kañcī-kalāpa—a belt; adi—beginning with; man—wearing; advaitaḥ—Advaita;
tanuman—personified; iva—like; eṣaḥ—He; bhajana—of devotional service;
ānandaḥ—the bliss; narīṅṛtyate—continually dances.]*

(Looking again) Now Lord Advaita has begun to dance.
As Śrīvāsa and his three brothers, headed by Rāma dasa, sweetly sing, and as
Lord Viśvambhara and Vakreśvara Pandita happily look on, Lord Advaita,
decorated with anklets, armlets, necklace, bracelets, belt and other ornaments,
continually dances, as if He were personified devotional service.

Text 63

*sthūloṣṇīṣa-vilāsa-sundara-śiraḥ karna-dvaye tāṅḍavān-
dolan-mauktika-kuṅḍalo hṛdi calac-cāmīkara-srag-varaḥ
pādāgre cala-nūpuraḥ pulakito bāṣpāmbu-dhautānana
nityānanda-mahāśayo 'pi mahatāveśena nṛtyaty ayam*

*sthula—a great; usnisa—turban; vilasa—splendor; sundara—beautiful; sirah—
head; karna—of ears; dvaye—on the pair; tandava—with the dancing; andolat—
swinging; mauktika—pearl; kundalaḥ—earring; hṛdi—on the chest; calat—
moving; samikara—golden; srag—necklace; varaḥ—excellent; pada-agre—on the
ankles; cala—moving; nupuraḥ—anklet; pulakitaḥ—hairs standing up; bāṣpa-
ambu—by tears; dhauta—washed; ananaḥ—the face; nityānanda—Nityānanda;
mahasayaḥ—Lord; api—also; mahata—with great; avesena—attention; nṛtyati—
dances; ayam—He.*

A great, splendid turban on His head, His pearl earrings swinging, a beautiful
golden necklace moving on His chest, His anklets moving, the hairs of His body
standing erect, and His face bathed in tears, Lord Nityānanda dances with great
attention.

Text 64

(ambaram avalokya) aho yāma-mātrāvaśiṣṭeyaṁ tri-yāmā. ucitam eva ghūrṇate

nayana-yugalam bhagavatya nidrayābhibhūto 'smi tad atraiva kṣaṇam nidrāmi. (iti nidram natayan svapnāyate.) bho viśvambharadeva kutrāsi kutrāsi. (iti svapnāyitvā punaḥ prabudhya) aho kim ayam ālokito duḥsvapnaḥ. (iti muhūrtam hr̥di bhagavac-caraṇau vicintya punar nepathyābhimukham avalokya) aho na ko 'pi dṛśyate. sarva eva bhagavat-pramukhāḥ saṅkīrtanoparame yathā-yatham śayanāya gatavanta iva lakṣyante. bhavatu tad aham api sva-nilayam gacchāmi. (iti katicit-padāni parikramya) aho vibhātaiva vibhāvārī.

ambaram—to the sky; *avalokya*—looking; *aho*—ah!; *yama*—three hours; *matra*—only; *avasista*—remaining; *iyam*—this; *tri-yamaḥ*—nine hours; *ucitam*—appropriately; *eva*—certainly; *ghurnate*—rolling about; *nayana*—of eyes; *yugalam*—the pair; *bhagavatya*—by the goddess; *nidraya*—sleep; *abhibhutaḥ*—defeated; *asmi*—I am; *tat*—therefore; *atra*—here; *eva*—certainly; *kṣaṇam*—for a moment; *nidrāmi*—I will sleep; *iti*—thus; *nidram*—sleep; *natayaḥ*—representing dramatically; *svapnāyate*—dreams; *bhoḥ*—O; *viśvambharadeva*—Viśvambharadeva; *kuta*—where?; *asi*—are You; *kutra*—where?; *asi*—are You; *iti*—thus; *svapnāyitvā*—dreaming; *punaḥ*—again; *prabudhya*—waking; *aho*—ah?; *kim*—what?; *ayam*—this; *alokitaḥ*—seen; *duḥsvapnaḥ*—bad dream; *iti*—thus; *muhūrtam*—for a moment; *hr̥di*—in his heart; *bhagavat*—of the Lord; *caraṇau*—on the feet; *vicintya*—meditating; *punaḥ*—again; *nepathyā*—behind the scenes; *abhimukham*—in the direction; *avalokya*—looking; *aho*—ah!; *na*—not; *kaḥ api*—anyone; *dṛśyate*—is seen; *sarve*—all; *eva*—certainly; *bhagavat-pramukhaḥ*—the assembly headed by the Lord; *saṅkīrtana*—of saṅkīrtana; *uparame*—in the end; *yathā-yathām*—as appropriate; *śayanaya*—to take rest; *gatavantaḥ*—have gone; *iva*—as if; *lakṣyante*—are seen; *bhavatu*—so be it; *tat*—therefore; *aham*—I; *api*—also; *sva*—to my own; *nilayam*—home; *gacchāmi*—shall go; *iti*—thus; *katicit*—some; *padāni*—steps; *aprikramya*—walking; *aho*—ah!; *vibhata*—is gone; *eva*—indeed; *vibhāvārī*—the night.

(Looking to the sky) Ah! Nine hours of the night have passed. Only three hours remain. My eyes are rolling. The goddess of sleep has overcome me. I will sleep for a moment. (Falling asleep he dreams and says:) O Viśvambharadeva, where are You? Where are You? (After dreaming in this way, he again wakes up) I saw a nightmare. (In his heart he meditates for a moment on the Lord's lotus feet and then looks in the direction of the back of the stage) Alas! I don't see anyone. When the saṅkīrtana ended the Lord and His associates left to take rest. So be it. I will also go home. (He takes a few steps) Ah! The night has ended.

Text 65

(*iti prācīm avalokya*)

*ullaṅghya kiñcid udayācala-vapra-dhārām
prācyā diśo 'mbara-taṭim avalambamānaḥ
pāda-prasāraṇa-vidhāv apatūs tathāpi
bālo raviḥ kalaya kāla-vaśād udeti*

iti—thus; *prācīm*—to the east; *avalokya*—looking; *ullaṅghaya*—jumping over;

kiñcit—something; *udaya-acala*—of the eastern horizon; *vapra*—shore; *dharam*—the flood; *pracyaḥ*—eastern; *disaḥ*—of the direction; *ambara*—of the sky; *tatim*—the surface; *avalambamanaḥ*—resting; *pada*—of the feet; *prasarāṇa*—of moving; *vidhau*—in the action; *apatuḥ*—not expert; *tathāR api*—nevertheless; *balah*—the infant; *raviḥ*—sun; *kalaya*—look!; *kala*—of time; *vasat*—from the power; *udeti*—rises.

(Looking to the east) Look! The infant sun has crossed the boundary of the eastern horizon. Although he is barely able to walk, time prods him, and he now traverses the ocean of sky.

Text 66

(*iti katicit-padāni gatvā puro 'valokya*) *aho ko 'yaṁ sa-tvaraḥ kiñcit piprkṣur iva samupaiti.*

iti—thus; *katicit*—some; *padani*—steps; *gatvā*—going; *poraḥ*—ahead; *avalokya*—looking; *aho*—ah!; *kaḥ*—who?; *ayam*—this; *sa*—with; *tvaraḥ*—haste; *kiñcit*—something; *piprkṣuḥ*—eager to find; *iva*—as if; *samupaiti*—goes.

(Takes a few steps, and then looks ahead) Ah, who is this person walking quickly, as if eager to find someone?

Text 67

(*praviśya sambhrāntaḥ*)
kaścit puruṣaḥ: aho gaṅgādāsa bhavad-vātyāṁ devo viśvambharaḥ.

praviśya—entering; *sambhrāntaḥ*—in haste; *kascit*—a certain; *puruṣaḥ*—man; *aho*—ah!; *gaṅgādāsa*—Gaṅgādāsa; *bhavat*—your; *vatyam*—in the house; *devaḥ*—Lord; *viśvambharaḥ*—Viśvambhara.

(A man hastily enters)

Man: Ah, Gaṅgādāsa, Lord Viśvambhara is at your house?

Text 68

gaṅgādāsaḥ: (sollāsam) aho me bhāgadheyam. yam avalokayitum gacchann asmi. sa eva svayam āgato 'smad-vātyām.

sa—with; *ullasam*—joy; *aho*—ah!; *me*—my; *bhagadheyam*—good fortune; *yam*—whom; *avalokayitum*—to see; *gacchan*—going; *asmi*—I am; *saḥ*—He; *eva*—certainly; *svayam*—personally; *agataḥ*—has come; *asmat*—to my; *vatyam*—home.

Gaṅgādāsa: (joyfull) O my good fortune! I will go to see Him. He has personally come to my home.

Text 69

puruṣaḥ: aye eva prcchāmi. bhavad-vātyām āgataḥ kim iti.

puruṣaḥ—man; aye—O; eva—certainly; prcchāmi—I ask; bhavat—your; vatyam—in the home; agataḥ—come; kim—why?; iti—thus.

Man: I ask: Is Lord Viśvambhara at your house?

Text 70

gaṅgādāsaḥ: (sa-vaimanasyam) katham evaṁ prcchasi.

sa—with; vaimanasyam—unhappiness; katham—why?; evaṁ—in this way; prcchasi—you ask.

Gaṅgādāsa: (with unhappiness) Why do you ask?

Text 71

puruṣaḥ: anyasminn ahani prātaḥ sva-nilaye gatvā kṛtyam karoti. adya na gata iti śacīdevyā preṣīto 'smi tad-anveśanāya. (ity uktvaiva punar anyato 'nveṣṭum niṣkrāntaḥ.)

anayasmin—on another; ahani—day; prātaḥ—early in the morning; sva—own; nilaye—in the home; gatvā—having gone; kṛtyam—daily duties; karoti—does; adya—today; na—not; gataḥ—gone; iti—thus; śacīdevyā—by Śacīdevi; preṣītaḥ—sent; asmi—I am; tat—Him; anveśanāya—to find; iti—thus; uktvā—having spoken; punaḥ—again; anyataḥ—another; anveṣṭum—to find; niṣkrāntaḥ—exits.

Man: On any other day He would go to His own home early in the morning and perform His morning duties. Today He has not come. Śacīdevī sent me to find Him. (After speaking these words, he goes off to find another person.)

Text 72

(punar anyāḥ sambhrāntaḥ sa-tvaraḥ praviśya punas tathaiva prṣtvā niṣkrāntaḥ. punar anyāḥ punar anyāḥ punar anyāś ceti tathā tathaiva prṣtvā prṣtvā niṣkrāmati.)

punaḥ—again; anyāḥ—another; sambhrāntaḥ—with haste; sa—with; tvaraḥ—speed; praviśya—entering; punaḥ—again; tathā—in that way; eva—certainly; prṣtvā—questioning; niṣkrāntaḥ—exits; punaḥ—again; anyāḥ—another; punaḥ—again; anyāḥ—another; punaḥ—again; anyāḥ—another; ca—and; iti—thus; tathā—in that way; prṣtvā—asking; prṣtvā—and asking; niṣkrāmati—exits.

(Another many hastily enters, asks the same question, and then exits. Another, and yet another, and yet another man asks the same question and again exits.)

Text 73

gaṅgādāsaḥ: (sa-vaimanasyam) aho phalitam iva duḥkha-svapnena. tat kim karomi. advaitādayo yatra tiṣṭhanti tatraiva yāmi. (iti katicit-padāny ādadhāti.)

sa—with; *vaimanasyam*—unhappiness; *aho*—alas!; *phalitam*—fruit is borne; *iva*—as if; *duḥkha*—by the bad; *svapnena*—dream; *tat*—then; *kim*—what?; *karomi*—shall I do; *advaita-adayah*—the great devotees headed by Advaita; *yatra*—where; *tiṣṭhanti*—stay; *tatra*—there; *eva*—certainly; *yāmi*—I will go; *iti*—thus; *katicit*—some; *padani*—steps; *adadhāti*—takes.

Gaṅgādāsa: (with unhappiness) Alas! My nightmare has borne fruit! What will I do? I will go to Advaita and the other devotees. (He takes a few steps.)

Text 74

(tataṁ praviśanti dormanasyena vitarkam natayanto 'dvaitadayaḥ.)

tataḥ—then; *praviśanti*—enter; *dormanasyena*—with unhappiness; *vitarkam*—conjecture; *natayantaḥ*—representing dramatically; *advaita-adayah*—the devotees headed by Advaita.

(The devotees, headed by Advaita, enter. They are unhappy, and make various conjectures to understand the situation.)

Text 75

advaitaḥ: śrīvāsa kim etat.

*mate 'smākaṁ prātaḥ sva-bhavanam upeto 'sti bhagavān
gr̥he śrīvāsādeḥ sthita iti jananyā matam idam
iti bhrāntāḥ sarve 'prakṛta-manasaḥ samprati vyaṁ
kathaṁ vidmo 'kasmād ayam aśani-pāto 'dya bhavitā*

śrīvāsa—Śrīvāsa; *kim*—what?; *etat*—is this; *mate*—considered; *asmakam*—of us; *prataḥ*—early in the morning; *sva*—own; *bhavanam*—to the home; *upetaḥ*—arrived; *asti*—is; *bhagavān*—the Lord; *gr̥he*—in the home; *śrīvāsa-adeḥ*—of the devotees headed by Śrīvāsa; *sthitah*—staying; *iti*—thus; *jananyaḥ*—of His mother; *matam*—the opinion; *idam*—this; *iti*—thus; *bhrantaḥ*—bewildered; *sarve*—all; *aprakṛta*—in an unnatural condition; *manasaḥ*—minds; *samprati*—now; *vyaṁ*—we; *ayam*—He; *aśani*—with lightning; *pataḥ*—struck; *adya*—today; *bhavitā*—will

be.

Advaita: Śrīvāsa! What is the news? This morning we all thought the Lord returned to His own home, and Mother Śacī though the Lord stayed at the home of Śrīvāsa or another devotee. We are all bewildered. Our hearts are anxious. How can we know what has happened? Will lightning suddenly strike us today?

Text 76

śrīvāsaḥ: ye ye prahitās tad-anveṣaṇāya teṣāṃ na ko 'pi pratyavartate.

ye ye—whomever; *prahitaḥ*—was sent out; *tat*—for Him; *anveṣanaya*—to find; *tesam*—of them; *na*—not; *kaḥ api*—anyone; *pratyavartante*—has returned.

Śrīvāsa: None of the men we sent to find Him has returned.

Text 77

advaitaḥ: anviṣya yadi paśyati tadaiva pratyavartisyate ko 'pi kim apy anusandhānam na labdhavān etat kiṃ sambhavyate.

anviṣya—searching; *yadi*—if; *paśyati*—sees; *tada*—then; *eva*—certainly; *pratyavartisyate*—will return; *kaḥ api*—someone; *kim api*—something; *anusandhanam*—searching; *na*—not; *labdhavan*—attained; *etat*—this; *kiṃ*—what?; *sambhavyate*—could have happened.

Advaita: If anyone had seen Him in the search they would have returned. It must be that no one found Him. What could have happened?

Text 78

*iha grāme ko vā sthagayatu tam ātma-prakāṣanam
sa kiṃ va svātmānam sthagayitum apīśaḥ prabhavatu
apahnotum śakyo na bhavati janaiś caṇḍa-kiraṇaḥ
katham karam vyomni svam api sa dine vyastarayatu*

iha—here; *grame*—in the village; *kaḥ*—who?; *va*—or; *sthagayatu*—may conceal; *tam*—Him; *ātma-prakāṣanam*—who is manifest by His own mercy; *saḥ*—He; *kiṃ*—whether?; *va*—or; *sva*—own; *ātmanam*—self; *sthagayitum*—to conceal; *api*—also; *īśaḥ prabhavatu*—is able; *apahnotum*—to be concealed; *śakyaḥ*—able; *na*—not; *bhavati*—is; *janaiḥ*—by the people; *caṇḍa-kiraṇaḥ*—the blazing sun; *katham karam*—how is it possible?; *vyomni*—in the sky; *svam*—personally; *api*—even; *saḥ*—he; *dine*—in the daytime; *vyastarayatu*—may conceal.

He is the Supreme Lord who appears by His own will. In this village who has the power to hide Him? How could the Lord hide Himself? He is like a brilliant

sun no one can cover. Who can cover the sun when it shines in the daytime sky?

Text 79

śrīvāsaḥ: (puro 'valokya) ayam gaṅgādāsaḥ samāyāti. tad ayam praṣṭavyaḥ.

puraḥ—ahead; avalokya—looking; ayam—he; gaṅgādāsaḥ— Gaṅgādāsa; samāyāti—comes; tat—then; ayam—he; praṣṭavyaḥ— should be asked.

Śrīvāsa: Here comes Gaṅgādāsa. Let's ask him.

Text 80

(upasṛtya) gaṅgādāsaḥ: bho bho mahā-bhāgāḥ katham akasmiko 'yam viplavaḥ.

upasṛtya—approaching; bhoḥ—O; bhoḥ—O; maha-bhagaḥ— fortunate ones; katham—how is it?; akasmikaḥ—sudden; ayam—this; viplavaḥ—change, devastation.

(Approaching) Gaṅgādāsa: O fortunate souls, why are you suddenly unhappy?

Text 81

sarve: aho ayam api tad-anusandhāna-dhuradharāḥ. yad ayam asmān eva pṛcchati.

aho—O; ayam—he; api—even; tat—for Him; anusandhana—of the search; dhurandharāḥ—bearing the burden; yat—which; ayam—he; asman—us; eva—certainly; pṛcchati—asks.

Everyone: We are searching for Him, and he asks us this question!

Text 82

advaitaḥ: (sāsrām)

*he viśvambharadeva he guṇa-nidhe he prema-vārām nidhe
he dīnoddharaṇāvātāra bhagavan he bhakta-cintāmaṇe
andhī-kṛtya dṛṣo diśo 'ndha-tamaśi-kṛtyākhila-prāṇinām
śūnyī-kṛtya manāmsi muñcati bhavān kenāparādhena naḥ*

sa—with; asram—tears; he—O; viśvambharadeva—Viśvambharadeva; he—O; guṇa—of transcendental qualities; nidhe—O treasure-house; he—O; prema—of pure love of Kṛṣṇa; varamnidhe—ocean; he—O; dina—of the poor; uddharaṇa—for

upliftment; *avatara*—who descended; *bhagavān*—Lord; *he*—O; *bhakta*—of devotional service; *cintamane*—O cintamani jewel; *andhi-kṛtya*—blinding; *dṛśaḥ*—eyes; *disaḥ*—directions; *andha*—blinding; *tamasi*—darkness; *kṛtya*—creating; *akhila*—of all; *praninam*—living entities; *sunyi-kṛtya*—making desolate; *manamsi*—the hearts; *muñcati*—abandon; *bhavan*—You; *kena*—by what?; *aparadhena*—offense; *naḥ*—of us.

Advaita: (with tears) O Viśvambharadeva, O treasure-house of transcendental qualities, O ocean of love for Kṛṣṇa, O Lord who has descended to rescue the poor conditioned souls, O cintāmaṇi jewel of the devotees, You have blinded our eyes. You have filled all the directions with blinding darkness. You have made desolate the hearts of all living entities. What offense have we committed that made You leave us?

Text 83

murāriḥ: bho bho deva advaita tvam ati-duravagāha-gabhīro 'si. katham anirṇayenaivam vilapasi. tvādṛśam idṛśānutapenaiva nitaram pratapta bhaviṣyati tapasvinī śacī devī.

bhoḥ—O; *bhoḥ*—O; *deva*—Lord; *advaita*—Advaita; *tvam*—You; *ati*—very; *duravagaha-gabhirah*—profound; *asi*—are; *katham*—why; *anirṇayena*—without conclusive evidence; *evam*—in this way; *vilapasi*—You lament; *tvādṛśam*—like You; *idṛśa*—like this; *anutapena*—with suffering; *eva*—certainly; *nitaram*—intensely; *pratapta*—suffering; *bhaviṣyati*—will become; *tapasvinī*—saintly; *śacī devī*—Śacīdevī.

Murāri: O Lord Advaita, You are very grave and profound. Why do You lament in this way before we are even certain that the Lord has actually left us? By seeing You, saintly Śacīdevī will suffer as You suffer.

Text 84

śrīvāsah: satyam āha murāriḥ. yataḥ

*tan-mātra-putrā bata sā tad-eka-cakṣus tad-eka-sva-sukhānubhūtiḥ
mātāpi tasmin gurudeva-buddhir
na tam vinā jīvati sā kṣaṇam ca*

satyam—the truth; *aha*—has said; *murāriḥ*—Murāri; *yataḥ*—because; *tat*—of her; *matra*—sole; *putrah*—son; *bata*—indeed; *saḥ*—He; *tat*—of her; *eka*—sole; *cakṣuḥ*—eye; *tat*—of her; *eka*—sole; *sva*—own; *sukha*—of happiness; *anubhutiḥ*—experience; *mata*—mother; *api*—also; *tasmin*—towards Him; *gurudeva*—spiritual master; *buddhiḥ*—with the conception; *na*—not; *tam*—Him; *vina*—without.

Śrīvāsa: Murāri speaks the truth. He is her only son. He is like her only eye.

He is her only happiness. She thinks of Him as her spiritual master. Mother Śacī cannot live for a moment without Him.

Text 85

tad adhunā taj-jīvana-rakṣaiva naḥ kartum ucitā. tasmād bho gaṅgādāsa bhavad-vacasi tasyaḥ pratyāyo 'sti. tvayā tathā tathā kathaniyam yathāsau jīvanena na viyuḥjyate.

tat—therefore; *adhuna*—now; *tat*—of her; *jīvana*—of the life; *rakṣa*—the protection; *eva*—certainly; *na*—by us; *kartum*—to do; *ucita*—is appropriate; *tasmāt*—therefore; *bhoḥ*—O; *gaṅgādāsa*—Gaṅgādāsa; *bhavad*—of you; *vacasi*—in the words; *tasyaḥ*—of her; *pratyayaḥ*—trust; *asti*—is; *tvaya*—by you; *tathāṚ* *tathāṚ*—in that way; *kathaniyam*—to be said; *yathā*—as; *asau*—she; *jīvanena*—with by her life; *na*—not; *viyuḥjyate*—is abandoned.

Now we must act to protect her life. Gaṅgādāsa, she has faith in your words. You must speak to her in such a way that her life is not lost.

Text 86

gaṅgādāsaḥ: yathājñāpayanti bhavantaḥ. (iti niṣkrāntaḥ.)

yathā—as; *ajñāpayanti*—order; *bhavantaḥ*—you all; *iti*—thus; *niṣkrāntaḥ*—exits.

Gaṅgādāsa: As you order me. (He exits.)

Text 87

gadādharaḥ: (sa-karuṇām) bho nātha.

*gato yāmo yāmāv ahaha gatavantau bata gatā
amī yāmā hā dhig dinam api gata-prāyam abhavat
kramād āsā-pāśas truṭati bata hā sārddham aśubhis
tathāpi tvad-vārtā na hi gatavatī śrotra-padavīm
(iti mūrchatī.)*

sa—with; *karuṇām*—pitifulness; *bhoḥ*—O; *nātha*—Lord; *gataḥ*—passed; *yamaḥ*—three hours; *yamau*—six hours; *ahaha*—alas!; *gatavantau*—have passed; *bata*—alas!; *gataḥ*—passed; *āmī*—these; *yamaḥ*—many hours; *ha*—alas!; *dhik*—fie!; *dinam*—day; *api*—even; *gata*—passed; *prayam*—for the most part; *abhavat*—has become; *kramat*—gradually; *asa*—of hope; *paśaḥ*—the rope; *truṭati*—has broken; *bata*—alas!; *ha*—alas!; *sārddham*—with; *aśubhiḥ*—life; *tathāṚ api*—still; *tvat*—of You; *varta*—news; *na*—not; *hi*—indeed; *gatavatī*—gone; *śrotra*—of the ears; *padavīm*—to the path; *iti*—thus; *murchati*—he faints.

Gadādhara: (with pathos) O Lord, three hours have passed, six hours have passed. Nine hours have passed. Alas, the day is almost ended. Gradually the rope of hope is breaking. My life is breaking with it. O Lord, still no news of You has entered the pathway of my ears. (He faints.)

Text 88

vakreśvaraḥ: tyaktvā naḥ kim yāsyatīti karuṇā-sindho gatāyām niśi premādhikya-pariprakāśa-sarasam nānanukampām vyadhāh. kārūnyam tava tac ca kīdṛśam aho bhūyasy upekṣā ca vā kīdṛk te bata hṛt-pate dvayam idam he nātha lokottaram. (iti muhyati.)

tyaktvā—abandoning; *naḥ*—us; *kim*—whether?; *yasyati*—will go; *iti*—thus; *karuṇā*—of mercy; *sindho*—O ocean; *gatayam*—passed; *nisi*—the night; *prema*—love; *adhikya*—more; *pariprakasa*—manifestation; *sa*—with; *rasam*—nectar; *nana*—various manifestations; *anukampam*—of mercy; *vyadhah*—You give; *karunyam*—mercy; *tava*—You; *tat*—that; *ca*—and; *kīdṛśam*—like what?; *aho*—ah!; *bhuyasi*—more; *upekṣa*—indifference; *ca*—and; *va*—or; *kīdṛk*—like what?; *te*—of YOU; *bata*—indeed; *hṛt*—of the heart; *pate*—O Lord; *dvayam*—both; *idam*—this; *he*—O; *natha*—Lord; *loka*—the world; *uttaram*—beyond; *iti*—thus; *muhyati*—faints.

Vakreśvara: O ocean of mercy, will You leave us and go away? Last night You gave us Your mercy and the nectar of Your great love. To what may Your mercy be compared? To what may Your indifference is leaving us be compared? O master of our hearts, O Lord, both Your mercy and Your leaving us are not ordinary. They are not part of this material world. (He faints.)

Text 89

murāriḥ: (sa-vikṣobham)

*āhārya dhairyam kriyate bahir yat
kṣiṇoti tad bāṣpa-bharo 'ntara-sthaḥ
punaḥ punar baddham api pravṛddhaḥ
setum yathā saikatam ambu-pūraḥ*

(iti phut-kṛtya phut-kṛtya rudan bhūmau nipatati.)

sa—with; *vikṣobham*—agitation; *aharya*—taking; *dhairyam*—composure; *kriyate*—is done; *bahiḥ*—outside; *yat*—which; *kṣiṇoti*—destroys; *tat*—that; *bāṣpa*—of tears; *bharah*—the abundance; *antara*—in the heart; *athah*—situated; *punaḥ*—again; *punaḥ*—and again; *baddham*—bound; *api*—although; *pravṛddhaḥ*—increased; *setum*—the boundary; *yathā*—as; *sa-ekatam*—one by one; *ambu*—of water; *puraḥ*—a flood; *iti*—thus; *phut-kṛtya*—calling out; *phut-kṛtya*—calling out; *rudan*—crying; *bhumau*—on the ground; *nipatati*—falls.

Murāri: (agitated) Outside I am peaceful and composed. In my heart I shed many tears. The tears have greatly increased. One by one a flood of tears is pushing beyond the barrier I set to contain them. (He calls out again and again, cries, and falls to the ground.)

Text 90

śrīvāsaḥ: (*tam ālokyā*) *ati-gabhīro 'yaṁ durnivārānurāga-taralyaḥ sampravṛttaḥ bhavaty eva.*

tam—him; *ālokyā*—seeing; *ati*—very; *gabhirah*—grave and profound; *ayam*—he; *durnivara*—very great; *anuraga*—with love; *taralyaḥ*—agitated; *sampravṛttaḥ*—is; *bhavati*—is; *eva*—certainly.

Śrīvāsa: (looking at him) He is a very grave and profound person. He is overwhelmed by very intense love.

Text 91

*payah-prapūrah sthira eva tāvat
karoti yāvan na hi setu-bhaṅgam
bhagne tu setāv ati-durnivārah
samastam āplāvayitum samarthaḥ*

payah—water; *prapuraḥ*—flood; *athirah*—stationary; *eva*—certainly; *tavat*—then; *karoti*—does; *yavat*—as long as; *na*—not; *hi*—indeed; *setu*—of the boundary; *bhaṅgam*—breaking; *bhagne*—is broken; *tu*—indeed; *setau*—when the boundary; *ati-durnivaraḥ*—not able to be stopped; *samastam*—everything; *aplavayitum*—to flood; *samarthaḥ*—is able.

As long as the barrier was not broken, the flood of tears remained within. When the barrier was broken, the flood covered everything.

Text 92

he nātha viśvambhara kvāsi kvāsi

*pūrvam mṛtaḥ katham aho bata jivito 'haṁ
bhūyo 'pi mārayasi kiṁ bata jivayitvā
durlīlatā tava vibho na mano 'dhigamya
nanv īśvaro bhavati kevala-bāla-līlaḥ
(iti roditi.)*

he—O; *natha*—Lord; *viśvambhara*—Viśvambhara; *kva*—where?; *asi*—are You; *kva*—where?; *asi*—are You; *pūrvam*—previously; *mṛtaḥ*—dead; *katham*—how?; *aho*—ah!; *bata*—indeed; *jivitaḥ*—alive; *aham*—I am; *bhuyah*—again; *api*—

although; *marayasi*—You kill; *kim*—why?; *bata*—indeed; *jīvayitvā*—having restored to life; *durlilata*—mischief; *tava*—of You; *vibho*—O Lord; *na*—not; *manaḥ*—heart; *adhigamya*—attainable; *nanu*—is it no?; *isvaraḥ*— the Supreme Lord; *bhavati*—has become; *kevala*—only; *bala*—of a child; *lilaḥ*—the pastimes; *iti*—thus; *roditi*—he cries.

O Lord Viśvambhara, where are You? Where are You? I was dead. Why did You bring me back to life? Now that You have brought me back to life, why do You not kill me again? O Lord, my heart cannot understand Your mischief? Why does the Supreme Lord act as a child? (He cries.)

Text 93

mukundaḥ:

*nālokyate tava mukhaṁ nayanena kim no
nākarnyate tava vacaḥ śravaṇena vā kim
he prāṇa-nātha bhagavaṁs tvad-upekṣitānām
kāṣṭhena vā kim amunā hata-jīvitena*

na—not; *alokyate*—is seen; *tava*—Your; *mukham*—face; *nayanena*—with the eye; *kim*—what is the use?; *naḥ*—for us; *na*—not; *ākarnyate*—is heard; *tava*—Your; *vacaḥ*—words; *śraṇena*—with the ears; *vā*—or; *kim*—what is the use?; *he*—O; *prāṇa*—of life; *natha*—Lord; *bhagavān*—O Lord; *tvat*—by You; *upekṣitanam*—neglected; *kāṣṭhena*—painful; *vā*—or; *kim*—what is the use?; *amuna*—with this; *hata*—wretched; *jīvitena*—life.

Mukunda: If we cannot see Your face, what is the use of our eyes? If we cannot hear Your words, what is the use of our ears? O master of our lives, O Lord, if You neglect us, what is the use of our wretched, painful lives?

Text 94

jagadānandaḥ: (sa-bāṣpam)

*nāsmādṛśais tava padambuja-saṅga-hinair
jīvisyate kṣaṇam apiti mano na asit
lajjamahe dayita he tata eva deva
jīvama eva divasams tvad-anikṣaṇe 'pi
(iti murchati.)*

sa—with; *bāṣpam*—tears; *na*—not; *asmadṛśaiḥ*—by those like us; *tava*—of You; *pada*—feet; *ambuja*—lotus; *saṅga*—association; *hinaiḥ*—without; *jīvisyate*—will live; *kṣaṇam*—for a moment; *api*—even; *iti*—thus; *manaḥ*—heart; *naḥ*—of us; *asit*—was; *lajjamahe*—we are ashamed; *dayita*—O beloved; *he*—O; *tataḥ*—therefore; *eva*—certainly; *deva*—O Lord; *jīvamaḥ*—we live; *eva*—certainly; *divasan*—for some days; *tvat*—of You; *anikṣaṇe*—without the sight; *api*—even;

iti—thus; *murchati*—he faints.

Jagadānanda: (with tears) Our hearts have decided that we cannot live for even a moment without Your lotus feet. O Lord, we are ashamed to live for more days if we cannot see You. (He faints.)

Text 95

dāmodaraḥ: he prāṇa-nātha kvāsi kvāsi.

*prāṇa na kim vrajata muñcata jādyam uccaiḥ
prāṇeśvaraś carati sāmpratam eka eva
tat-pāda-paṅkajam upetya bhajadhvam adhva
premātmanām ahaha māstu kule kalaṅkaḥ
(iti mūrchatī.)*

he—O; *prāṇa*—of life; *nātha*—Lord; *kva*—where?; *asi*—are You; *kva*—where?; *asi*—are You; *prāṇaḥ*—O life-airs; *na*—not; *kim*—why?; *vrajata*—you go; *muñcata*—you leave; *jadyam*—this corpse; *uccaiḥ*—greatly; *prāṇa*—of life; *isvaraḥ*—the Lord; *carati*—walks; *sāmpratam*—now; *ekaḥ*—alone; *eva*—certainly; *tat*—of Him; *pāda*—of the feet; *paṅkajam*—the lotus flower; *upetya*—approaching; *bhajadhvam*—worship; *adhva*—directly; *prema-ātmanam*—of the devotees filled with love of God; *ahaha*—aha!; *ma*—not; *astu*—may be; *kule*—in the community; *kalaṅkaḥ*—blemish; *iti*—thus; *murchati*—faints.

Dāmodara: O master of our lives, where are You? Where are You? Life, why do you not leave this corpse? The Lord of my life now wanders all alone. Go to His lotus feet and worship them. Then the loving devotees will not be at fault. (He faints.)

Text 96

hāridāsaḥ: aho kāṣṭam.

*prāṇeśvareṇa saha cet sahasā na jagmuḥ
prāṇāḥ punar jhatiti naiva bhavanti gantum
dhikkāra-koṭi-kaṭutām anisam saḥante
sīdanti naiva vahatas tv avasādayanti*

aho kastam—alas! Alas!; *prāṇa*—of life; *isvarena*—the Lord; *saha*—with; *cet*—if; *sahasa*—at once; *na*—not; *jagmuḥ*—went; *prāṇaḥ*—life-airs; *punaḥ*—again; *na*—not; *jhatiti*—at once; *na*—not; *eva*—certainly; *bhavanti*—are; *gantum*—to go; *dhikkāra*—of rebukes; *koṭi*—many millions; *kaṭutam*—the harshness; *anisam*—day and night; *saḥante*—bear; *sidanti*—sit peacefully; *na*—not; *eva*—certainly; *vahataḥ*—bearing; *tu*—indeed; *avasādayanti*—torment.

Haridasa: Alas! Alas! If the life-airs do not at once leave when the master of

life departs, if they do not leave in the next moment, or if they do not leave at all, then they must bear many millions of harsh rebukes. These life-airs will not sit still. They torture the person that bears them.

Text 97

bhavatu. kṣaṇam avagacchāmi.

*yadi nayanayoḥ panthānam me na yāti sa īśvaro
yadi karuṇayā no dr̥k-pātaṁ karoti sa mad-vidhe
kuliśa-kāthiṇānām vo 'sūnām sahasram api kṣaṇāt
tr̥ṇam iva parityakṣyāmy aṅjas tad-aṅghri-parīpsayā*

(iti dhairyam avastabhya cintam natayati.)

bhavatu—so be it; *kṣaṇam*—for a moment; *avagacchāmi*—I will reflect; *yadi*—if; *nayanayoḥ*—of the eyes; *panthānam*—to the path; *me*—of me; *na*—not; *yāti*—goes; *saḥ*—He; *īśvaraḥ*—the Lord; *yadi*—if; *karuṇāya*—with mercy; *naḥ*—of us; *dr̥k*—of the eyes; *pātam*—the glance; *karoti*—does; *saḥ*—He; *mad-vidhe*—on one like me; *kuliśa*—thunderbolts; *kāthinānam*—hard; *vaḥ*—of us; *asunam*—of the life-breath; *sahasram*—thousands; *api*—even; *kṣaṇāt*—in a moment; *tr̥ṇam*—a blade of grass; *iva*—like; *parityakṣyāmi*—I will abandon; *aṅjaḥ*—at once; *tad*—of Him; *aṅghri*—of the feet; *parīpsayā*—with the desire; *iti*—thus; *dhairyam*—peaceful composure; *avastabhya*—manifesting; *cintam*—meditation; *natayati*—represents dramatically.

Let me think for a moment. If the Lord will not enter the pathway of my eyes, and if He will not glance with mercy on a person like me, then, yearning to attain His lotus feet, I will give up many thousands of lifetimes strong and hard as thunderbolts as if they were a single blade of grass. (He becomes composed and rapt in thought.)

Text 98

vidyānidhiḥ:

*preman namo 'stu bhavate yad akaitavena
notpadyase kvacana hā bata kim bravīmi
tasminn akaitava-kṛpe 'pi sa-kaitavas tvam
no cet katham nu mama jīvana-yoga eṣaḥ*

(iti bhūmau patitvā vihvalaḥ san roditi.)

preman—O love of God; *namaḥ*—obeisances; *astu*—let there be; *bhavate*—to you; *yad*—which; *akaitavena*—without duplicity; *na*—not; *utpadyase*—you are manifested; *kvacana*—someplace; *hā*—ah!; *bata*—indeed; *kim*—what?; *bravīmi*—shall I say; *tasmin*—to Him; *akaitava*—without duplicity; *kṛpe*—whose mercy is; *api*—even; *sa*—with; *kaitavaḥ*—cheating; *tvam*—you; *na*—not; *u*—indeed; *cet*—if;

katham—why?; *nu*—indeed; *mama*—my; *jīvana*—with life; *yogaḥ*—connection; *esaḥ*—this; *iti*—thus; *bhumau*—to the ground; *patitvā*—falling; *vihvalaḥ*—agitated; *roditi*—cries.

Love, I offer my respects to you. Love, you do not appear without cheating others. What can I say? You even cheat me from the sincerely merciful Lord Viśvambhara. If you are not cheating me, why do you allow me to remain alive in this body? (Overcome, he falls to the ground and cries.)

Text 99

murāriḥ: (dhairyam avastabhya) hamho mahānubhāva vicārayata kim ekākinaiva prabhunā kvāpi gatam kim vā kascid anyo 'pi gata iti.

dhairyam—peaceful composure; *avastabhya*—manifesting; *hamho*—O; *maha*—great; *anubhavat*—love; *vicarayatu*—please think; *kim*—how?; *ekakina*—alone; *eva*—certainly; *prabhuna*—by the Lord; *kva api*—somewhere; *gatam*—gone; *kim*—whether; *va*—or; *kascit*—someone; *anyaḥ*—else; *api*—even; *gataḥ*—gone; *iti*—thus.

Murāri: O great devotees, please consider: Did the Lord go all alone, or in the company of someone else?

Text 100

advaitaḥ: ayam vicāraḥ katham utpadyatām.

*na gacchan pathi kenāpi
sa dr̥ṣṭo gauracandramāḥ
vidyut-puñja ivākasmād
dr̥ṣor aviṣayam gataḥ*

ayam—this; *vicāraḥ*—considering; *katham*—why?; *utpadyatam*—is manifested; *na*—not; *gacchan*—going; *pathi*—on the path; *kena api*—with someone; *saḥ*—He; *dr̥ṣṭaḥ*—seen; *gauracandramāḥ*—Lord Gauracandra; *vidyut*—of lightning; *puñjaḥ*—an abundance; *iva*—like; *akasmāt*—unexpectedly; *dr̥ṣoḥ*—of the eyes; *avisayam*—not in the range of perception; *gataḥ*—has gone.

Advaita: Why should we consider this? No one saw Lord Gauracandra walking on the road. Splendid as a host of lightning flashes, Lord Gauracandra has not appeared in anyone's sight.

Text 101

murāriḥ: asty upāyo vicārasya.

asti—there is; *upayaḥ*—a useful method; *vicarasya*—of this consideration.

Murāri: This consideration can help us find Him.

Text 102

sarve: katham iva.

katham—how?; *iva*—like.

Everyone: How is that?

Text 103

murāriḥ: ātma-varga-madhye vicāryatām. ko 'tra na vartate.

ātma-varga—of His associates; *madhye*—in the midst; *vicaryatam*—should be considered; *kaḥ*—who?; *atra*—here; *na*—not; *vartate*—is.

Murāri: Let us think about His associates. Who is not here right now?

Text 104

sarve: samyag uktam etena. (iti mitho vicārayanti.)

samyak—properly; *uktam*—said; *etena*—by him; *iti*—thus; *mithaḥ*—among themselves; *vicarayanti*—they think.

Everyone: He has spoken well. (They all think about the situation.)

Text 105

murāriḥ: aho mayā kalitam.

aho—ah!; *maya*—by me; *kalitam*—it is understood.

Murāri: Ah! I know.

Text 106

sarve: tat kim.

tat—that; *kim*—what?

Everyone: What is it?

Text 107

murāriḥ: nityānanda-mahānubhāva ācāryaratnaṃ ca.

nityānanda-mahanubhavaḥ—Lord Nityānanda; *ācāryaratnaṃ*—Acāryaratna; *ca*—and.

Murāri: Lord Nityānanda and Acāryaratna.

Text 108

sarve: kuta idam upayajyate.

kutaḥ—where?; *idam*—this; *upayujyate*—is meaningful.

Everyone: What does this mean?

Text 109

murāriḥ: etāvati kāṣṭhe yady atra tav abhaviṣyatām tadatraivāgamiṣyatām.

etavati—in this; *kāṣṭhe*—painful situation; *yady*—if; *atra*—here; *tau*—these two; *abhaviṣyatām*—will not be present; *tada*—then; *eva*—certainly; *agamisyatām*—they would have gone.

Murāri: If these two are not present with us in this painful calamity, then they must have gone with Him.

Text 110

sarve: (kiñcid āśvasya) aho asmākaṃ yathā tathā bhavatu sa ced ekākī na bhavati tenaiva kiñcid āśvastam asmābhiḥ.

kiñcit—somewhat; *asvasya*—relieved; *aho*—ah!; *asmakam*—of us; *yathā*—as; *tathā*—in that way; *bhavatu*—may be; *saḥ*—He; *cet*—if; *ekaki*—alone; *na*—not; *bhavati*—is; *tena*—by this; *eva*—certainly; *kiñcit*—somewhat; *asvastam*—it is relieved; *asmabhiḥ*— by us.

Everyone: (somewhat relieved) If this is true, and He is not alone, that gives us some relief.

Text 111

advaitaḥ: aye mukunda tvam anayā vārtayā mātaram āśvāsaya. mātā tam prati cintā na kāryā nityānandācāryaratnābhyāṁ kārya-viśeṣārtham kvāpi devena gatam asti samāgata-prāyo 'yam. iti vaktavyam.

aye—O; mukunda—Mukunda; tvam—you; anaya—with this; vartaya—news; mataram—Mother Śacī; asvasaya—please comfort; mataḥ—O mother; tam—Him; prati—for; cinta—anxiety; na—not; karya—should be done; nityānanda—with Nityānanda; ācāryaratnabhyam—and Acāryaratna; karya—duties; visesa—specific; artham—for the purpose; kva api—somewhere; samagata—returned; prayah—almost; ayam—He is; iti—in this way; vaktavyam—it should be spoken.

Advaita: Mukunda, please comfort Mother Śacī with this message: "O Mother, do not be anxious for Him. To attend to some business the Lord has gone somewhere with Lord Nityānanda and Acāryaratna. He is now about to return." Say these words to her.

Text 112

mukundaḥ: yathājñāpayati. (iti niṣkrāntaḥ.)

yathā—as; ajñāpayati—the order is given; iti—thus; niṣkrāntaḥ—exits.

Mukunda: As You order. (He exits.)

Text 113

advaitaḥ: hamho viśvambharadeva-priyaḥ kiñcid dhairyam iva jñātam cetasaḥ. yatas tav ubhāv evābhiyuktau tayoḥ satoḥ svatantra 'pi bhagavān na svatantryam na kariṣyati. hanta kim uddeśyam tasya yad artham idam adhyavasitam.

hamho—O; viśvambharadeva—of Lord Viśvambharadeva; priya—dear devotees; kiñcit—somewhat; dhairyam—peaceful composure; iva—as if; jñātam—is known; cetasaḥ—by the heart; yataḥ—because; tau—these; ubhau—both; eva—certainly; abhiyuktau—expert and intelligent; tayoḥ—of these two; satoḥ—saintly devotees; svatantraḥ—independent; api—although; bhagavān—the Lord; na—not; svatantryam—independence; kariṣyati—will manifest; hanta—indeed; kim-what?; uddeśyam—in relation; tasya—to Him; yat—which; artham—purpose; idam—this; adhyavasitam—should be considered.

Advaita: O dear devotees of Lord Viśvambharadeva, now our hearts have become a little peaceful. Because the Lord is in the company of two intelligent and expert devotees, even though He is supremely independent, He will not act independently. Why did He act in this way? Let us think.

Text 114

tīrthāṭanam cet kim apahnavena
gantum samarthaḥ saha tena sarve
tayor viśeṣa-praṇayehitam ced
atrāpi tat sambhavitum ca योग्याम्

(iti sarve kṣaṇam cintayantas tūṣṇīm tiṣṭhanti.)

tīrtha—to holy places; āṭanam—travelling; cet—if; kim—what is the need; apahnaven—of secrecy; gantum—to go; samarthaḥ—able; saha—with; tena—Him; sarve—all of us; tayor—to the two; viśeṣa—specific; praṇaya—of love; ihitam—the endeavor; cet—if; atra—here; api—also; tat—that; sambhavitum—to be; ca—also; योग्याम्—is appropriate; iti—thus; sarve—everyone; kṣaṇam—for a moment; cintayantaḥ—thinking; tūṣṇīm—silent; tiṣṭhanti—stay.

If He has gone on a pilgrimage to the holy places, why would it be a secret? If, out of love for them, He wished to travel with these two alone, then He might have done this.

(Everyone becomes silent and thinks about this for a moment.)

Text 115

nepathye: hanta bhoḥ kaṣṭam.

hā dhik kaṣṭam aho dina-trayam abhūd vārtāpi tair na śrutā
te jīvanti mṛtā na kim kim atha vā dattāśraya mūrcchayā
santyajya priyam īśvaram bata vidhe dṛṣṭvā ca tam tādrśam
pratyāvṛtti-paraḥ katham nu puratas teṣām bhaviṣyāmy aham

tad ihaiva sthitvā śarīra-tyāga eva yatanīyam.

ha—alas!; dhik—alas!; kaṣṭam—alas!; aho—alas!; dina—days; trayam—for three; abhūt—has been; varta—news; api—even; taiḥ—by them; na—not; śruta—heard; te—they; jīvanti—live; mṛtaḥ—corpses; na—not; kim—whether?; kim—whether?; atha va—or; datta—given; aśrayaḥ—shelter; mūrccchaya—by fainting; santyajya—leaving; priyam—dear; īśvaram—Lord; bata—ah!; vidhe—fate; dṛṣṭvā—seeing; va—also; tam—Him; tādrśam—like this; pratyāvṛtti-paraḥ—returned; katham—how?; nu—indeed; purataḥ—in the presence; teṣām—of them; bhaviṣyasi—shall be; aham—I; tat—therefore; iha—here; eva—certainly; sthitvā—staying; śarīra—of this body; tyāga—in abandonment; eva—certainly; yatanīyam—should be done.

A Voice From Behind the Scenes: Alas! Alas! Alas! Alas! Alas! Alas! For three days the devotees have not heard any news. Are they dead and lifeless, or have they fainted unconscious? O fate, now that I have seen our dear Lord in this condition, how can I leave Him and return to the devotees? I should at once give up my body in this place.

Text 116

sarve: (śrutim abhinīya) aho ācāryaratnasyeva svarah śruyate. bāṣpa-gadgatayā samyak nālakṣi tan-nipuṇam avadhārayāma. (iti sarve avadhānam naṭayanti.)

śrutim—hearing; *abhinīya*—representing dramatically; *aho*—ah!; *ācāryaratnasya*—of Acāryaratna; *iva*—like; *svarah*—the sound; *śruyate*—is heard; *bāṣpa*—with tears; *gadgatayā*—and choked up voice; *samyak*—completely; *na*—not; *alakṣi*—is seen; *tan-nipuṇam*—expert; *avadhārayāma*—we think; *iti*—thus; *sarve*—everyone; *avadhanam*—attention; *naṭayanti*—represents dramatically.

Everyone: (listening) Ah! We hear a sound like the voice of Acāryaratna. Even though we cannot clearly hear him, by hearing the sound of him crying in a choked up voice, we think it is he. (They all listen attentively.)

Text 117

punar nepathye: hanta hanta kim iti pāmarena mayā tat-saṅge na gatam. atha vā

hanta—alas!; *hanta*—alas!; *kim*—why?; *iti*—thus; *pāmarena*—sinful and fallen; *mayā*—by me; *tat*—of Him; *saṅge*—in the association; *na*—not; *gatam*—was gone; *atha vā*—or.

Again a Voice from Behind the Scenes: Alas! Alas! I am sinful and fallen! Why did I not go with Him?

Text 118

*śiva śiva haṭhaḥ kartum śakyo na hi prabhunā samam
nijam abhimatam svesām citte pravartayati prabhuh
prakatayati hi svīyam sūryaḥ svakānta-maṇau maho
na vighatayitum śaknoty eṣa sva-dāha-karam ca tat*

śiva—alas!; *śiva*—alas!; *haṭhaḥ*—violence; *kartum*—to be done; *śakyo*—is possible; *na*—not; *hi*—indeed; *prabhunā*—the Lord; *samam*—by; *nijam*—own; *abhimatam*—intention; *svesām*—among the devotees; *citte*—in the heart; *pravartayati*—acts; *prabhuh*—the Lord; *prakatayati*—manifests; *hi*—certainly; *svīyam*—own; *sūryaḥ*—the sun; *svakānta-maṇau*—on a Suryakanta jewel; *mahaḥ*—effulgence; *na*—not; *vighatayitum*—to elude; *śaknoti*—is able; *eṣaḥ*—it; *sva*—own; *daha*—burning; *karam*—the cause; *ca*—also; *tat*—that.

Alas! Alas! The Lord acts according to the desires in His devotees' hearts. He cannot disobey their wishes. Still, His actions sometimes bring us pain. He is like the sun, and we are like sūryakānta jewels. The sun shines on a the sūryakānta jewel, which bursts into flame because of the sun's rays and cannot escape.

Text 119

sarve: (ākarnya) satyam evāyam ācāryaratnas tan manyāmahe bhagavantam vimucya samāgato 'yam. yataḥ śiva śiva hathaḥ kartum śakyo na hi prabhunā samam iti nigadati. hanta bho bharjitam iva durdaiva-dāha-dāhana-jvālayā katham apy āsāditam āśvāsa-bijam.

ākarnya—listening; *satyam*—in truth; *eva*—certainly; *ayam*—this; *ācāryaratnaḥ*—Acāryaratna; *tat*—this; *manyamahe*—we think; *bhagavāntam*—the Lord; *vimucya*—abandoning; *samagataḥ*—has arrived; *ayam*—he; *yataḥ*—because; *siva*—alas!; *siva*—alas!; *hathaḥ*—violence; *kartum*—to do; *śakyaḥ*—is able; *na*—not; *hi*—indeed; *prabhuna*—the Lord; *samam*—by; *iti*—thus; *nigadati*—speaks; *hanta*—indeed; *bhoḥ*—O!; *bharjitam*—burned; *iva*—as if; *durdaiva*—by misfortune; *daha-dahana-jvalaya*—by the flames of the fire; *katham api*—somehow; *asaditam*—obtained; *asvasa*—of relief; *bijam*—the origin.

Everyone: (listening)

We think this is Acāryaratna who has left the company of the Lord and come here. It is he who has said: "Alas! Alas! The Lord does not disobey His devotees' wishes." Although he is now burning in the flames of his misfortune, he is the beginning of our relief.

Text 120

murāriḥ: evam manye nityānandadevaḥ saṅge vartate. ayam kāryāntarayātra preṣita iva.

evam—in this way; *manye*—I think; *nityānandadevaḥ*—Lord Nityānandadeva; *saṅge*—in the association; *vartate*—remains; *ayam*—he; *karya*—activity; *antaraya*—for another; *presitaḥ*—was sent; *iva*—as if.

Murāri: I think Nityānandadeva is still in Viśvambhara's company. It is as if Acāryaratna was sent here for a specific purpose.

Text 121

advaitaḥ: kim tāvad asyātra kāryam. na tāvad vitte prayojanam yad artham ayam āgamiṣyati. na mātari ca tathā mamatvam. yat tam eva śantvayitum praheṣyati. na tādṛg asmādṛṣām saubhagyam. yad asmai ānayitum prasthāpayiṣyati. tad alam anayā vicikitsayā tan na vedmi kim aparam phalam dhṛtam asti māḍṛṣām durdaiva-viṣa-bhūruheṇa. (iti sa-cintas tiṣṭhati.)

kim—what? *tavat*—then; *asya*—of him; *atra*—here; *karyam*—is to be done; *na*—not; *tavat*—then; *vitte*—in money; *prayojanam*—need; *yat*—which; *artham*—purpose; *ayam*—he; *agamiṣyati*—will come; *na*—not; *mātari*—in relation to His mother; *ca*—and; *tathāḥ*—in that way; *mamatvam*—sense of possessiveness; *yat*—

because; *tam*—her; *eva*—certainly; *santvayitum*—to comfort; *prahesyati*—He will send; *na*—not; *tadrk*—in this way; *asmadr̥ṣam*—of those like us; *saubhagyam*—good fortune; *yat*—because; *asman*—us; *anayitum*—to bring; *prasthapayisyati*—will send; *tat*—then; *alam*—what is the use?; *anaya*—of this; *vicikitsaya*—brooding; *tat*—this; *na*—not; *vedmi*—I know; *kim*—what; *aparam*—another fruit; *dhrtam*—held; *asti*—is; *madr̥ṣam*—by those like Me; *durdaiva*—of misfortune; *visa*—poison; *bhurukena*—by the tree; *iti*—thus; *sa*—with; *cintaḥ*—anxious thought; *tiṣṭhati*—stands.

Advaita: Why should Viśvambhara come here? He will not come to accumulate wealth. He will not come because He is attached to His mother. He will come to comfort His mother. We are not fortunate. He will simply send us to bring her. What is the use of brooding like this? I do not know how a more bitter fruit can grow on the poison tree of My misfortune. (He broods.)

Text 122

punar nepathye: ha kaṣṭam pāmara evāsmi. yataḥ

*paścāt paścāt katham anusṛtam naiva hā hanta dṛṣtvā
tādṛg rūpaṁ katham iva dṛṣau hanta tāpair na dagdhe
yāhīty ukte sati bhagavatā jīvitam kim na yātam
hā hā viśvambhara tava tayā māyayā vañcito 'smi*

punaḥ—again; *nepathye*—from behind the scenes; *ha*—alas!; *kastam*—alas!; *pamarah*—sinful and fallen; *eva*—certainly; *asmi*—I am; *yataḥ*—because; *paścāt-paścāt*—from behind; *katham*—why?; *anusrtam*— ; *na*—not; *eva*—certainly; *ha*—alas!; *hanta*—alas!; *dṛṣtvā*—seeing; *tadrk*—like that; *rupam*—form; *katham*—why?; *iva*—like; *dṛṣau*—eyes; *hanta*—alas!; *tapaiḥ*—with pain; *na*—not; *dagdhe*—burned; *yahi*—please go now; *iti*—thus; *ukte*—spoken; *sati*—when; *bhagavata*—by the Lord; *jīvitam*—life; *kim*—why?; *na*—not; *yātam*—gone; *ha*—alas!; *ha*—alas!; *viśvambhara*—O Viśvambhara; *tava*—Your; *taya*—by this; *mayaya*—illusory potency; *vancitaḥ*—cheated; *asmi*—I am.

Again, the Voice from Behind the Scenes: Alas! Alas! I am sinful and fallen. Why did I not follow behind Him? Why did my eyes not burn with pain as I gazed at His form? Why did my life not at once leave this body when He said: "Now you should leave"? O Viśvambhara, I was cheated by Your illusory potency.

Text 123

*sarve: (ākarnya) (nepathyābhimukham) nirīkṣāmahe mātāḥ param vilambyatām.
(iti tad vīkṣamānās tiṣṭhanti.)*

ākarnya—listening; *nepathya*—the directions of behind the scenes; *abhimukham*—facing; *nirīkṣāmahe*—Let us look; *ma*—not; *ataḥ*—then; *param*—further; *vilambyatām*—to be delayed; *iti*—thus; *tat*—there; *vīkṣamanaḥ*—looking;

tiṣṭhanti—they remain.

Everyone: (They listen, and then they face in the direction of behind the scenes) Let us see who it is. Don't delay. (They look.)

Text 124

(*tataḥ praviśaty ācāryaratnaḥ.*)
ācāryaḥ:

kva snigdha-śyāmaḥ kuṭīla-kaca-pāśaḥ kva sā vidhiḥ
kva ca śroṇi-bhāraḥ kva śiva śiva kaupīṇam api tat

(*kṣaṇam sthivā parāmrśya*)

pratītir drāṣṭṛṇam param iyam aho vastu na hi tat
samastasyādhārātmani citi samastam sphurati hi

tataḥ—then; *praviśati*—enters; *ācāryaratnaḥ*—Acāryaratna; *kva*—where?; *ca*—and; *snigdha*—glistening; *śyāmaḥ*—black; *kuṭīla*—curling; *kaca*—of hair; *pāśaḥ*—abundance; *kva*—where?; *sa*—this; *vidhiḥ*—regulation; *kva*—where?; *ca*—also; *śroṇi-bhāraḥ*—beautiful cloth about His waist; *kva*—where?; *śiva*—alas!; *śiva*—alas!; *kaupīṇam*—sannyāsī's kaupīṇa; *api*—also; *tat*—that; *kṣaṇam*—for a moment; *sthiva*—standing; *aparamrśya*—reflecting; *pratītiḥ*—knowledge; *draṣṭṛṇam*—of the seers of the truth; *param*—super; *iyam*—aho; *vastu*—material; *na*—not; *hi*—indeed; *tat*—this; *samastasya*—of everything; *adhara*—the resting place; *ātmani*—the Supreme Lord; *citi*—omniscient; *samastam*—everything; *sphurati*—is manifested; *hi*—indeed.

(Acāryaratna enters.)

Acāryaratna: Where is His glistening, curling, black hair? Why did He shave His head? Where is the opulent cloth around His waist? Alas! Alas! Why did He accept a sannyāsī's kaupīṇa? (He reflects for a moment.) They who know the truth know this is His transcendental pastime. It is not a material act. He is the omniscient Supreme Personality of Godhead and everything rests in Him.

Text 125

sarve: (upasṛtya sotkaṅṭham) ācārya kathaya kathaya kvāsau bhagavān.

upasṛtya—approaching; *sa*—with; *utkaṅṭham*—eagerness; *ācārya*—O Acārya; *kathaya*—tell; *kathaya*—tell; *kva*—where?; *asau*—He; *bhagavān*—the Lord.

Everyone: (eagerly approaching) Acārya, tell us. Tell us. Where is the Lord?

Text 126

ācāryaratna: hanta bhoḥ kim eṣa pāmarah kathayatu.

hanta—indeed; *bhoḥ*—O; *kim*—what?; *eṣaḥ*—this; *pamarah*—fallen, sinful person; *kathayatu*—shall speak.

Acāryaratna: Ah! What will this fallen, sinful person say?

Text 127

advaitaḥ: kathaya kim vṛttam.

kathaya—tell; *kim*—what?; *vṛttam*—happened.

Advaita: Tell us. What happened?

Text 128

ācāryaratnaḥ: (karṇe) evam eva.

karṇe—in His ear; *evam*—in this way; *eva*—certainly.

Acāryaratna: (in His ear) It is just as I said.

Text 129

advaitaḥ: hanta katham ayam kareṇa pidhāpanīyo 'rthaḥ. tat sphuṭam kathaya sarve śṛṇvantu. (iti)

hanta—indeed; *katham*—why?; *ayam*—this; *karena*—with the hand; *pidhapaniyah*—to be covered; *arthah*—the meaning; *tat*—that; *sphuṭam*—openly; *kathaya*—speak; *sarve*—all; *śṛṇvantu*—shall listen; *iti*—thus.

Advaita: Why cover the news with your hand? Speak it openly. Everyone should hear it.

Text 130

ācāryaratnaḥ: (sa-bāṣpam uccaiḥ)

*tās tāḥ kīrtana-nṛtya-kautuka-kalā hā dhik samāptim gatas
tās tāḥ prema-vilāsa-hāsa-madhurā vācā sthitā no hṛdi
sā prītiḥ karuṇā sā ca śiva śiva smṛty-ekaśeṣābhavat
sannyāsena tava prabho viracitaḥ sarvasva-nāśo hi naḥ*

sa—with; *bāṣpan*—tears; *uccaiḥ*—loudly; *tah taḥ*—whatever; *kīrtana*—of saṅkīrtana; *nṛtya*—dancing; *kautuka*—of joy; *kalaḥ*—sounds; *ha*—alas!; *dhik*—alas!; *samaptim*—a conclusion; *gataḥ*—have attained; *tah taḥ*—whatever; *prema*—of love; *vilasa*—pastimes; *hasa*—smiling and laughter; *madhuraḥ*—sweet; *vaca*—with words; *sthitaḥ*—staying; *naḥ*—of us; *hṛdi*—in the heart; *sa*—that; *priṭiḥ*—love; *karuṇā*—mercy; *sa*—that; *ca*—also; *siva*—alas!; *siva*—alas!; *smṛti*—in the memory; *eka*—only; *sesa*—remaining; *abhavat*—has become; *sannyāsenā*—by accepting the renounced order of sannyāsa; *tava*—of You; *prabho*—O Lord; *viracitaḥ*—created; *sarvasva*—of the great treasure; *naśaḥ*—the destruction; *hi*—indeed; *naḥ*—of us.

Acāryaratna: (with tears, calling out loudly) Your jubilant singing and dancing in kīrtana has come to an end. Your sweet, affectionate smiles and words are now only in our hearts. Alas! Alas! Your love and mercy remain only in our memories. O Lord, Your acceptance of sannyāsa has destroyed the great treasure of our lives.

Text 131

sarve: (*ākarmaṇya moham natayanti.*)

ākarmaṇya—hearing; *moham*—being overwhelmed; *natayanti*—they represent dramatically.

(Everyone becomes overwhelmed.)

Text 132

(*praviśya sa-tvaram*)

Gaṅgādāsaḥ: *ācārya kathaya kalyāṇino devasya kalyāṇam ity eṣā pṛcchati bhagavan-mātā.*

praviśya—enters; *sa*—with; *tvaram*—haste; *ācārya*—O Acārya; *kathaya*—please tell; *kalyāṇinaḥ*—auspicious; *devasya*—of the Lord; *kalyāṇam*—the auspicious news; *iti*—thus; *esa*—she; *pṛcchati*—asks; *bhagavat*—of the Lord; *mata*—the mother.

Gaṅgādāsa: Acāryaratna, the Lord's mother asks: "Please tell me the good news of my auspicious Lord."

Text 133

(*ācāryo bāṣpa-ruddha-kaṅṭhas tiṣṭhati.*)

ācāryaḥ—Acāryaratna; *bāṣpa*—with tears; *ruddha*—choked; *kathaḥ*—his throat; *tiṣṭhati*—remains.

(Acāryaratna's throat is choked with tears.)

Text 134

advaitaḥ: man-nāmnā taṁ brūhi

*rāmasya vipina-vāsaḥ
kṛṣṇasya ca mathurāṁ gamanam
asya ca sannyāsa-vidhis
tr̥tayaṁ mātr-trayasya śodhavyam*

mat—of Me; *namna*—with the name; *taṁ*—to her; *brūhi*—please say; *ramasya*—of Ramacandra; *vipina*—in the forest; *vasaḥ*—residence; *kṛṣṇasya*—of Lord Kṛṣṇa; *ca*—also; *mathuram*—to Mathura; *gamanam*—the journey; *asya*—of Him; *ca*—also; *sannyāsa-vidhiḥ*—sannyāsa; *tr̥tayaṁ*—three; *matr*—of mothers; *trayasya*—three; *sodhavyam*—to be borne.

Advaita: In My name, please tell her this: "Rāmacandra lived in the forest, Kṛṣṇa went to Mathurā, and your son has taken sannyāsa. In this way, you three mothers must bear the pain of separation from your sons.

Text 135

gaṅgādāsaḥ: haṁho tayāpy etad anumitam asti puraiva uktam ca. kim gopyate bhavadbhiḥ sa khalu jyeṣṭhasya vartma-śiśrāya. lokottara-caritānām tulye kāṭhinya-kāruṇye.

hamho—ah!; *taya*—by her; *api*—also; *etat*—this; *anumitam*—guessed; *asti*—is; *pura*—previously; *uktam*—spoken; *ca*—and; *kim*—what?; *gopyate*—is concealed; *bhavadbhiḥ*—by you; *saḥ*—He; *khalu*—indeed; *jyesthasya*—of His elder brother; *vartma*—the path; *sisraya*—following; *lokottara*—extraordinary; *caritanam*—of activities; *tulye*—equally; *kathinya*—harsh; *karuṇye*—and kind.

Gaṅgādāsa: Ah! She guessed that her son has taken sannyāsa. What can be said to hide the truth that her son has followed the path of His older brother? Ah, the Lord's transcendental pastimes are equally harsh and merciful.

Text 136

*advaitaḥ: bhavaty evam evāsau dhairyavati katham anyathā tadṛśaḥ putraḥ.
(kṣaṇam sthitvā vimṛśya) bhavaty evam.*

bhavati—is; *evam*—in this way; *eva*—certainly; *asau*—she; *dhairyavati*—peaceful and composed; *katham*—why?; *anyathā*—otherwise; *tadṛśaḥ*—like this; *putraḥ*—the son; *kṣaṇam*—for a moment; *sthitvā*—standing; *vimṛśya*—reflecting;

bhavati—it is; *evam*—in this way.

Advaita: The mother is overwhelmed and has lost all peacefulness. Why is the son so peaceful? (He reflects for a moment.)

Text 137

*sannyāsa-kṛt chamaḥ sānto
niṣṭhā-śānti-parāyanaḥ
iti nāmāni devo 'yaṁ
yathārthāny adhunākarot*

sannyāsa—renunciation; *kṛt*—performing; *samaḥ*—peaceful; *santaḥ*—peaceful; *nistha*—to faith; *santi*—and peace; *parayanaḥ*—devoted; *iti*—thus; *namani*—the names; *devaḥ*—the Lord; *ayam*—He; *yathā-arthani*—an appropriate; *adhuna*—not; *akarot*—has done.

"Accepting the renounced order, the Lord is always equiposed. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mahā-mantra, and He is firmly situated in His dualistic conclusion and His peace."* The Lord has now fulfilled these words of the Viṣṇu-sahasra-nāma prayers.

Text 138

api ca

*asminn eva hi bhagavati
yathārtham abhavan mahā-vākyam
mukhyārthatayā hi tayā
jagad ajahat svārtha-lakṣaṇān nātra*

ācārya ā-mūlataḥ kathaya.

api ca—furthermore; *asminn*—in Him; *eva*—certainly; *hi*—indeed; *bhagavati*—the Supreme Lord; *yathā-artham*—appropriate; *abhavat*—has become; *maha-vakyam*—the mahā-vākya ("tat tvam asi"); *mukhya*—original; *arthataya*—with the meaning; *hi*—indeed; *taya*—with that; *jagat*—the world; *ajahat*—renounced; *sva*—own; *artha*—benefit; *lakṣaṇat*—external designations; *na*—not; *atra*—here; *ācārya*—O Acāryaratna; *amulataḥ*—from the beginning; *kathaya*—please tell.

Now it will be right for the Lord to study the mahā-vākya. He has renounced the world. For Him there are no longer material designations. Acāryaratna, please tell us the story from the beginning.

Text 139

*ācāryaratnaḥ: hanta etad artham eva jīvitam mayā tad ito niśāvasāne
nṛtyoparama-samaya eva mat-karam ālambhya katicit padāni gacchann agre
nityānandadevam ālokyā tvam apy ehi iti saṅge kṛtvā suradhunīm uttīrya calitavān.
mayoktaṁ deva kathaya katham ekākino kutra gamyata iti tad anākalayan tuṣṇīm eva
calann anupadam avābhyām anugamyamāna eva kaṭoṇ-nāmānām grāmam āsādyā
keśava-bhāratī-yatīndram upasedivān. tad avābhyām ātma-gatam eva vicintitam.*

hanta—indeed; *etat*—this; *artham*—purpose; *eva*—certainly; *jīvitam*—is lived; *maya*—by me; *tat*—then; *itaḥ*—therefore; *nisa*—of night; *avasane*—at the end; *nṛtya*—of dancing; *uparama*—of the end; *samaye*—at the time; *eva*—certainly; *mat*—my; *karam*—hand; *alambhya*—talking; *katicit*—some; *padani*—steps; *gacchan*—going; *agre*—in the presence; *nityānandadevam*—Lord Nityānandadeva; *alokya*—seeing; *tvam*—You; *api*—also; *ehi*—come; *iti*—thus; *sange*—in the association; *kṛtvā*—making; *suradhunim*—the Ganges River; *uttīrya*—crossing; *calitavan*—went; *maya*—by me; *uktam*—said; *deva*—O Lord; *kathaya*—please tell; *katham*—why?; *ekakinaḥ*—alone; *kutra*—where?; *gamyate*—is gone; *iti*—thus; *tat*—that; *anākalayan*—not hearing; *tusnim*—silence; *eva*—certainly; *calan*—walking; *anupadam*—step by step; *anugamyamaṇaḥ*—followed *eva*—certainly; *katok*—Katok; *namanam*—named; *gramam*—the village; *asadya*—entering; *keśava-bhāratī*—Keśava Bhāratī; *yati*—of sannyāsīs; *indram*—the leader; *upasedivan*—approached; *tat*—then; *avābhyām*—by us both; *ātma*—in the heart; *gatam*—gone; *eva*—certainly; *vicintitam*—become anxious.

Acāryaratna: I remained alive only to tell You this story. When the night ended and the dancing was over, He took my hand. We walked a few steps. He saw Lord Nityānandadeva and said to Him: "You also come." Together we crossed the Gaṅgā and then continued walking. I said: "Lord, please tell me why are alone and where we are going?" He ignored me and remained silent. He walked, we followed His steps, and He eventually entered the village name Katok, where He approached Keśava Bhāratī, the leader of the sannyāsīs. At that moment both Nityānanda and I felt very anxious at heart.

Text 140

*bhagavān tūryāśramam parijighṛkṣuḥ iti cintayitvāpi prabhu-tejasā
parabhutābhyām na kiñcid api vaktum āśakyata. pare dyavi ācāryaratna tvayaitasya
karmaṇaḥ pūrva-kriyā kriyatām ity uktena mayā bhagavān avadi tat kim karmeti. tad
anugaditaṁ bhagavatā mayaitat kartavyam iti. samanantaram pratipatti-mūdhena
mayā mukavad anuttareṇa roditum eva pravṛttam. samanantaram anayatyāiva
vidhitaṁ sakalam eva karma. tato yad vṛttam tad-vācā vaktum na śakyate.*

bhagavān—the Lord; *turya*—the fourth; *asramam*—asrama; *parijighṛkṣuḥ*—desires to accept; *iti*—thus; *cintayitvā*—thinking; *api*—even; *prabhu*—of the Lord; *tejasā*—by the potency; *parabhutabhyam*—defeated; *na*—not; *kiñcit*—anything; *api*—even; *vaktum*—to be said; *āśakyata*—was able; *pare*—on the next; *dyavi*—day; *ācāryaratna*—O Acāryaratna; *tvaya*—by you; *etasya*—of this; *karmaṇaḥ*—work; *pūrva*—early morning; *kriyā*—duty; *kriyatam*—should be done; *iti*—thus; *uktena*—spoken; *maya*—by me; *bhagavān*—the Lord; *avadi*—said; *tat*—that;

anugaditam—replied; *bhagavata*—by the Lord; *maya*—by me; *etat*—this; *kartavyam*—is to be done; *iti*—thus; *samanantaram*—afterwards; *pratipatti*—by this knowledge; *mudhena*—bewildered; *maya*—by me; *mukavat*—like a dumb person; *anuttarena*—without replying; *roditum*—to cry; *eva*—certainly; *pravṛttam*—began; *samanantaram*—afterwards; *anayatya*—without endeavouring; *eva*—certainly; *vidhivat*—according to the regulations; *vihitam*—done; *sakalam*—everything; *eva*—certainly; *karma*—duty; *tataḥ*—then; *yat*—what; *vṛttam*—happened; *tat*—that; *vaca*—with words; *vaktum*—to be spoken; *na*—not; *sakyate*—is able.

We thought: "The Lord desires to take sannyāsa." The Lord's potency then overwhelmed us and we were not able to say anything to Him. On the next day He said: "Acāryaratna, now you make all the arrangements." I said: "What arrangements?" Then the Lord told me what to do. When I understood what He meant I became overwhelmed. I was struck dumb. I could not answer, but began to cry. After that all the arrangements were automatically made in the right way. Words cannot describe what happened then.

Text 141

sarve: (ākaraṇya sa-viśādam) hā deva katham idam adhyavasitam. atha va mat-vidhānām eva duḥkha-druma-phala-kāla-vilasitam idam kim anuyojoyante prabhucaraṇaḥ. hanta hanta smaraṇa-daśārūḍham api tan no manaḥ kṛntati katham ācārya bhavatā dṛṣtam.

(*iti vaiklavyam naṭayanti.*)

ākaraṇya—hearing; *sa*—with; *viśādam*—unhappiness; *ha*—O; *deva*—Lord; *katham*—why?; *idam*—this; *adhyavasitam*—was done; *atha va*—or; *mat-vidhanam*—of those like us; *eva*—certainly; *duḥka*—of suffering; *druma*—of the tree; *phala*—the fruit; *kāla*—in time; *vilasitam*—manifested; *idam*—this; *kim*—why?; *anuyojoyante*—criticized; *prabhucaraṇaḥ*—the Lord; *hanta*—indeed; *hanta*—indeed; *smaraṇa-dasa*—the memory; *aruddham*—entering; *api*—even; *tat*—that; *naḥ*—of us; *manaḥ*—the heart; *kṛntati*—breaks; *katham*—how is it?; *ācārya*—O Acāryaratna; *bhavata*—by you; *dṛṣtam*—was seen; *iti*—thus; *vaiklavyam*—suffering; *naṭayanti*—they represent dramatically.

Everyone: (They listen, and become full of grief.) O Lord, why have You done this? For us this is the ripened fruit of the tree of suffering. How can we criticize the Lord? Alas! Alas! When this enters our memory, it cuts our hearts. O Acāryaratna, how were you able to see all this? (They become filled with grief.)

Text 142

advaitaḥ: kim tāvat tadāśrama-samucitam nāmāṅgī-kṛtam bhagavatā.

kim—what?; *tavat*—then; *tat*—for that; *asrama*—asrama; *samucitam*—suitable;

nama—name; *aṅgī-kṛtam*—accepted; *bhagavata*—by the Lord.

Advaita: What name did the Lord accept in the sannyāsa āśrama?

Text 143

ācāryaratnaḥ: kṛṣṇa-caitanya iti.

kṛṣṇa-caitanyaḥ—Kṛṣṇa Caitanya; *iti*—thus.

Acāryaratna: Kṛṣṇa Caitanya.

Text 144

advaitaḥ: (sa-camatkāram) aho samucitam evaitat.

*kṛṣṇa-svarūpaṁ caitanyaṁ
kṛṣṇa-caitanya-samjñitaḥ
ata eva mahā-vākyasya-
ārtho hi phalavān iha*

sa—with; *camatkāram*—wonder; *aho*—ah!; *samucitam*—appropriate; *eva*—certainly; *etat*—this; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpaṁ*—the form; *caitanyaṁ*—the living force; *kṛṣṇa-caitanya*—Kṛṣṇa Caitanya; *samjñitaḥ*—named; *ata eva*—therefore; *mahā-vākyasya*—of the mahā-vākya; *ārtha-hi*—the meaning; *hi*—indeed; *phalavān*—fruitful; *iha*—here.

Advaita: (filled with wonder) That is a very appropriate name. Lord Kṛṣṇa is the living force in all beings, and therefore He is called "Kṛṣṇa Caitanya". This name is the ripened fruit of the mahā-vākya's true meaning.

Text 145

*keśava-bhāratī hi śrutir eva tasyaḥ keśavasya bhāratītvāt. yathā mayādau
brahmaṇe prokto dharmo yasyām mad-ātmaka iti. ataḥ keśava-bhāratī-pratipāditam
śruti-pratipadyam eveti tat kathayācārya kathaya. kim tatrāsti kim anyataḥ sa
bhagavān.*

keśava-bhāratī—Keśava Bhāratī; *hi*—indeed; *śrutiḥ*—the Vedic literature; *eva*—certainly; *tasyaḥ*—of that; *keśavasya*—of Lord Kṛṣṇa; *bhāratītvāt*—because of being the words; *mayā*—by Me; *ādau*—at the time of creation; *brahmaṇe*—unto Lord Brahma; *proktā*—spoken; *dharmāḥ*—religious principles; *yasyām*—in which; *mat-ātmakaḥ*—identical with Me; *iti*—thus; *ataḥ*—therefore; *keśava-bhāratī*—Keśava Bhāratī; *pratipāditam*—is demonstrated; *śruti*—of Vedas; *pratipadyam*—to be demonstrated; *eva*—certainly; *iti*—thus; *tat*—that; *kathaya*—please tell; *ācārya*—O Acāryaratna; *kathaya*—please tell; *kim*—what?; *tatra*—there; *asti*—is; *kim*—what?;

anyataḥ—in other places; *saḥ*—He; *bhagavān*—the Lord.

Because Keśava is a name of Lord Kṛṣṇa, and "bhāratī" means "words", "Keśava-bhāratī" means the Vedic literatures, which are Lord Kṛṣṇa's words. This is described in Śrīmad-Bhāgavatam, where Lord Kṛṣṇa says to Uddhava (11.14.3):

"When the creation took place, I spoke the Vedic knowledge to Brahmā, because I Myself am the religious principles of the Vedas."

Therefore the name Keśava Bhāratī means "The evidence of Vedic literatures." Acāryaratna, tell us, tell us, What did the Lord do in that place? What did He do in other places?

Text 146

ācāryaratnaḥ: tat kālam eva prabhur dhrtvā maskari-bhūmikām calitavān.

tat—at that; *kālam*—time; *eva*—certainly; *prabhur*—the Lord; *dhrtvā*—taking; *maskari-bhūmikām*—sannyāsa; *calitavan*—travelled.

Acāryaratna: At that time the Lord accepted sannyāsa and began His travels.

Text 147

advaitaḥ: tvām no kim apy uktavān.

tvam—to you; *na*—not; *u*—indeed; *kim api*—something; *uktavan*—said.

Advaita: Did He not say anything to you?

Text 148

ācāryaratnaḥ: premāndhaḥ skhalitānghrīr aśru-salilair nirdhauta-vakṣah-sthalaḥ svātmānam ca na veda hanta kim asau hā hanta mām vakṣyati.

prema—by love; *andhaḥ*—blinded; *skhalita*—stumbling; *ānghrī*—feet; *aśru-salilaiḥ*—by tears; *nirdhauta*—bathed; *vakṣah-sthalaḥ*—whose chest; *svā-ātmanam*—His own self; *ca*—also; *na*—did not; *veda*—know; *hanta*—indeed; *kim*—what?; *asau*—He; *he*—alas!; *hanta*—alas!; *mām*—to me; *vakṣyati*—will say.

Acāryaratna: He was blinded with love of Kṛṣṇa. He repeatedly stumbled as He walked. His chest was bathed in tears. He was not aware even of His own self. What could He say to me?

Text 149

advaitaḥ: bhavān katham nānugataḥ.

bhavan—you; *katham*—why?; *na*—not; *anugataḥ*—followed.

Advaita: Why did you not follow Him?

Text 150

ācāryaratnaḥ:

*nityānandas tvā akathayad idam yāmi paścāt
paścād enam pathi pathi paribhramya tais tair upāyaiḥ
advaitasyālayam api nayāmy eṣa yāhi tvam etam
vārtām artānupahara sukham prāpayādvaita-mukhyān*

nityānanda—Lord Nityānanda; *tu*—indeed; *akathayat*—said; *idam*—this; *yāmi*—I will go; *devasya*—of the Lord; *paścāt paścāt*—behind; *enam*—Him; *pathi pathi*—on each path; *paribhramya*—wandering; *taiḥ taiḥ upayaiḥ*—by any means; *advaitasya*—of Advaita; *alayam*—to the home; *api*—even; *nayāmi*—I will lead; *eṣaḥ*—He; *yahi*—please go; *tvam*—you; *etam*—this; *sukham*—happiness; *prapaya*—please bring; *advaita-mukhyān*—to the devotees headed by Advaita.

Acāryaratna: Lord Nityānanda said: "I will follow the Lord. As We wander from pathway to pathway, by some means I will lead Him to Advaita's home. Go. Bring this news to Advaita and the other devotees. Remove their sufferings. Bring them happiness."

Text 151

advaitaḥ: dhanyo 'si nityānandadeva dhanyo 'si. jitam bhavatā niṣkaiṭava-sauhṛdena tad āgacchatānaya vārtayā bhagavatīm śacīm āśvāsya vayam api samucitam ācarāma. (iti niṣkrāntaḥ sarve.)

dhanyaḥ—glorious; *asi*—You are; *nityānandadeva*—O Lord Nityānandadeva; *dhanyaḥ*—glorious; *asi*—You are; *jitam*—conquered; *bhavata*—by You; *niskaitava*—sincere; *sauhṛdena*—friendship; *tat*—therefore; *agacchata*—go; *anaya*—with this; *vartaya*—news; *bhagavatīm śacīm*—Śrīmatī Śacīdevī; *asvasya*—comforting; *vayam*—We; *api*—also; *samucitam*—what is appropriate; *acarāma*—shall do; *iti*—thus; *niṣkrāntaḥ*—exit; *sarve*—all.

Advaita: You are glorious! O Lord Nityānandadeva, You are glorious! Your sincere friendship has conquered Me. Acāryaratna, go and comfort Śacīdevī, and I will make the other arrangements. (Everyone exits.)

Act Five

Text 1

(*tataḥ praviśati śrī-kṛṣṇa-caitanyaḥ paścān nityānandaś ca.*) śrī caitanyaḥ:

*etām sa āsthāya parātma-niṣṭhām
adhyāsitām pūrvatamair mahadbhiḥ
aham tariśyāmi duranta-pāram
tamo mukundāṅghri-niśevayaiva*

(*iti skhalitaṁ naṭayati.*)

etām—this; *saḥ*—such; *āsthāya*—being completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsitām*—worshiped; *pūrvatamaiḥ*—by previous; *mahadbhiḥ*—ācāryas; *aham*—I; *tariśyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-aṅghri*—of the lotus feet of Mukunda; *niśevayā*—by worship; *eva*—certainly; *iti*—thus; *skhalitam*—stumbling; *naṭayati*—He represents dramatically.

(Śrī Kṛṣṇa Caitanya enters, followed by Lord Nityānanda.)

Śrī Caitanya: "I will cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."*

(He stumbles.)

Note: This is a verse from Śrīmad-Bhāgavatam.

Text 2

nityānandaḥ: (svagatam) aho adbhutam.

*premāmṛtam kila tathā-vidham eva kintu
nirveda-kheda-dahanena śratvam etya
avartyamānam iva gacchati piṇḍa-bhavam
kāle 'sya hṛd-vraṇa iva vyathanāya bhāvi*

svagatam—aside; *aho*—ah!; *adbhutam*—wonderful; *prema*—of love; *amṛtam*—the nectar; *kila*—indeed; *tathā-vidham*—in this way; *eva*—certainly; *kintu*—however; *nirveda-kheda*—of renunciation; *dahanena*—by the fire; *śratvam*—the state of being melted; *etya*—attaining; *avartyamanam*—turning; *iva*—like;

gacchati—goes; *p* attains; *pinda*—of a ball; *bhavam*—the condition; *kale*—in time; *asya*—of Him; *hṛt*—of the heart; *vraṇaḥ*—a wound; *iva*—like; *vyathānaya*—for suffering; *bhavi*—has become.

Nityānanda: (aside) Ah! Wonderful! The fire of renunciation makes Him melt with the nectar of love for Kṛṣṇa. His limbs are contracted into a ball. His heart is wounded with love.

Text 3

tad ekākinā mayā kim kriyate. bhavatu cintayāmi. (iti punar nirūpya) aho adbhutam.

*nṛtyormikaḥ prakati-mahollasa-huṅkara-ghosaḥ
sveda-stambha-prabhṛti-vilasat-bhava-ratnavalikaḥ
antar vegam samajani vibhoḥ so 'yam ānanda-sindhur
no janimaḥ parinatir aho bhavini kidṛśasya*

tat—therefore; *ekakina*—alone; *mayā*—by Me; *kim*—what?; *kriyate*—is to be done; *bhavatu*—so be it; *cintayāmi*—I will consider; *iti*—thus; *punaḥ*—again; *nirūpya*—looking; *aho*—ah!; *adbhutam*—wonderful; *nṛtya*—of dancing; *urmikaḥ*—with waves; *prakatita*—manifested; *mahā*—great; *ullasa*—of joy; *huṅkara-ghosaḥ*—exclamations; *sveda*—of perspiration; *stambha*—and becoming stunned; *prabhṛti*—beginning with; *vilasat*—glistening; *bhava*—of ecstatic love of God; *ratna*—of jewels; *avalikaḥ*—the host; *antaḥ*—in the heart; *vegaḥ*—agitation; *samajani*—is manifested; *vibhoḥ*—of the Almighty Lord; *saḥ*—this; *ayam*—this; *ānanda*—of transcendental bliss; *sindhur*—ocean; *na*—not; *u*—indeed; *janimaḥ*—we understand; *parinatih*—transformation; *aḥ*—ah!; *bhavini*—of love; *kidṛśasya*—of what kind of person?

Now I am alone. What will I do? Let Me think. (He looks again) Ah! Wonderful! He splashes in waves of dancing. He thunders with shouts of joy. He is decorated with glistening jewels of perspiration, becoming stunned, and other symptoms of ecstasy. An agitated ocean of bliss rocks His heart. What kind of person is this, who can become so overwhelmed with ecstatic love of Kṛṣṇa?

Text 4

*aho balavatā vātena calitaḥ keśara-parāga-puñja iva
calaty eṣaḥ. mayāpi sa-tvareṇānugantum na śakyate. virata-sakalendriya-vṛttis tata
ita eva gacchann asti na tūddeśya pura-saram kvāpi. tathā hi*

aḥ—ah!; *balavata*—strong; *vātena*—by a wind; *calitaḥ*—moved; *keśara*—of keśara flowers; *parāga*—of pollen; *puñjāḥ*—an abundance; *iva*—like; *calati*—moves; *eṣaḥ*—He; *mayā*—by Me; *api*—also; *sa*—with; *tvareṇa*—speed; *anugantum*—to be followed; *na*—not; *sakyate*—is possible; *virata*—stopped;

sakala—of all; *indriya*—of the senses; *vṛttih*—the actions; *tataḥ*—from there; *itaḥ*—to there; *eva*—certainly; *gacchan*—going; *asti*—is; *na*—not; *tu*—indeed; *uddesyā*—in relation; *pura*—to towns; *saram*—and rivers; *kva api*—somewhere; *tathā hi*—furthermore.

He walks as a cloud of keśara-flower pollen carried by a strong wind. Even if I run I cannot keep up with Him. Ignoring the objects of the senses, He wanders here and there, not noticing whether He passes through towns or crosses rivers.

Text 5

apanthāḥ panthā vā na bhavati dṛṣor asya viṣayah
kim uccaṁ nīcaṁ vā kim atha salilaṁ vā kim u vanam
prabhinno 'yaṁ vanyo gaja kila calaty eva na punaḥ
puro vā paścād vā kalayati na cātmanam api ca

apanthaḥ—away from the path; *panthaḥ*—the path; *va*—or; *na*—not; *bhavati*—is; *dṛṣoḥ*—of the eyes; *asya*—of Him; *viṣayah*—the object of perception; *kim*—whether; *uccam*—high; *nicam*—low; *va*—or; *kim*—whether; *atha*—then; *salilam*—water; *va*—or; *kim*—whether; *u*—indeed; *vanam*—forest; *prabhinnāḥ*—intoxicated; *ayam*—this; *vanyaḥ*—from the jungle; *gajaḥ*—elephant; *kila*—indeed; *calati*—walks; *eva*—certainly; *na*—not; *punaḥ*—again; *puraḥ*—ahead; *va*—or; *paścāt*—behind; *va*—or; *kalayati*—sees; *na*—not; *ca*—and; *ātmanam*—His own self; *api*—also; *ca*—and.

His eyes do not see whether He walks on the path, away from the path, over hills, across valleys, across rivers, or through forests. He walks like an intoxicated wild elephant who does not see ahead, behind, or even His own self.

Text 6

tathā hi

ātmārāmāḥ kim api dadhate vṛtti-hīnendriyatvaṁ
premāramā api bhagavato rūpa-mātraika-magnāḥ
sānanda-stho bhavati yadi cet īśvaro 'pi kva bhedo

ājñātaṁ.

nighnānando bhavati bhagavān jīva ānanda-nighnaḥ

tathā hi—furthermore; *ātma-aramaḥ*—the impersonalists; *kim api*—somehow; *dadhate*—attain; *vṛtti*—of actions; *hina*—absence; *indriya*—of the senses; *tvam*—the condition; *prema-aramaḥ*—the devotees, filled with love of Kṛṣṇa; *api*—also; *bhavataḥ*—of the Lord; *rūpa*—in the handsome form; *matra*—only; *eka-magnaḥ*—completely absorbed; *sa*—with; *ānanda*—transcendental bliss; *sthaḥ*—situated; *bhavati*—is; *yadi*—if; *cet*—if; *isvaraḥ*—the Supreme Personality of Godhead; *api*—

even; *kva*—where?; *bhedah*—the distinction; *ma*—ah!; *jñātam*—understood; *nigha*—dependent; *ānandah*—with bliss; *bhavati*—is; *bhagavān*—the Lord; *jīvaḥ*—the individual; *ānanda*—bliss; *nighnaḥ*—dependent.

Somehow or other the impersonalists give up all sense-engagement. The devotees full of love plunge into the handsomeness of the Lord's form. If the Supreme Lord and the devotees are both full of bliss, what is the difference between them? Ah! I understand. The Lord is the independent source of His own bliss, but the individual living entity is dependent on the Lord for his bliss.

Text 7

tad idānīm karomi. (iti kṣaṇam sthitvā)

*nāhāro 'dya dina-trayaṁ na ca payaḥ-pānam kim anyāḥ kriyaḥ
kaupinaika-paricchado nija-sukhāvaśaika-mātrānugaḥ
gacchann eva dinam niśam api vibhur no vetti kim kurmahe
he gaurāṅga-kṛpā-nidhe kuru kṛpām arte mayi priyatām*

tat—then; *idanim*—now; *kim*—what?; *karomi*—shall I do; *iti*—thus; *kṣanam*—for a moment; *sthitva*—standing; *na*—not; *aharah*—eating; *adya*—now; *dina*—of days; *trayaṁ*—for three; *na*—not; *ca*—and; *payah*—of water; *panam*—drinking; *kim*—what?; *anyah*—other; *kriyah*—actions; *kaupina*—a kaupina; *eka*—one; *paricchadah*—garment; *nija*—own; *sukha*—bliss; *avasa*—overwhelmed; *eka-matra-anugaḥ*—absorbed; *gacchan*—going; *eva*—certainly; *dinam*—day; *nisam*—and night; *api*—even; *vibhuḥ*—the Almighty Lord; *na*—does not; *u*—certainly; *vetti*—know; *kim*—what?; *kurmahe*—shall We do; *he*—O; *gaurāṅga*—Lord Caitanya; *kṛpa*—of mercy; *nidhe*—O ocean; *kuru*—please grant; *kṛpam*—mercy; *arte*—suffering; *mayi*—to me; *priyatam*—may become pleased.

What will I do now? (He pauses for a moment.) For three days He has not eaten. He has not drunk water or done anything else. Dressed only in a kaupīna and an outer garment, He is overcome with bliss. Day and night the Lord walks, He does not know where He is going. What will I do? O Lord Gaurāṅga, O ocean of mercy, I am suffering. Please be kind. Please be merciful to Me.

Text 8

(kṣaṇam sthitvā) etena kiñcid āśvāstam api bhavati cetah.) tad yathā

*ānanda-vaivaśyam idaṁ mahāprabhor
babhūva naḥ samprati jīvanauśadham
vibhrāmayan vartma vivecanakṣamaṁ
neṣye 'ham advaita-vibhor gṛham amum*

(iti sāśvāsam anugacchati.)

kṣanam—for a moment; *sthitva*—standing; *etena*—by this; *kiñcit*—somewhat; *asvastam*—comforted; *api*—also; *bhavadi*—is; *cetaḥ*—heart; *tat*—that; *yathā*—just as; *ānanda*—by transcendental bliss; *vaivasyam*—overwhelmed; *idam*—this; *mahāprabhoḥ*—of Śrī Caitanya Mahāprabhu; *babhuva*—has become; *naḥ*—of us; *samprati*—now; *jīvana*—for reviving life; *ausadham*—the medicine; *vibhramayan*—making Him walk in a certain direction; *vartma*—on the path; *vivecana*—to discriminate; *akṣamam*—unable; *nesye*—shall lead; *aham*—I; *advaita-vibhoḥ*—of Advaita Prabhu; *gṛhan*—to the home; *amum*—Him; *iti*—thus; *sa*—with; *asvasam*—comfort; *anugacchati*—follows.

(He pauses for a moment, and then feels relief within His mind.) Śrī Caitanya Mahāprabhu is now overcome with bliss. I will now give the medicine to revive Him. He does not know where He is going. I will lead Him to Lord Advaita's home.

Text 9

nepathye: harim vada harim vada. iti sambhūya kolāhalaḥ.

harim vada—haribol; *harim vada*—haribol; *iti*—thus; *sambhuya*—becomes manifested; *kolahalaḥ*—a tumultuous sound.

(From behind the scenes tumultuous sounds of "haribol haribol".)

Text 10

nityānandaḥ: (puro 'valokya) aye adbhutam idam yad amī gorakṣaka-bālā bhagavāntam ālokya sa-kautukādara-bhakti-śraddhānanda-camatkāram harim vada harim vadeti uccair jalpanti.

poraḥ—ahead; *avālokya*—looking; *aye*—Ah!; *adbhutam*—wonderful; *idam*—this; *yat*—because; *āmī*—these; *gorakṣaka*—cowherd; *balaḥ*—boys; *bhagavāntam*—the Lord; *ālokya*—seeing; *sa*—with; *kautuka*—eagerness; *adara*—reverence; *bhakti*—devotion; *śraddha*—faith; *nanda*—bliss; *camatkaram*—and wonder; *harim vada*—haribol; *harim vada*—haribol; *iti*—thus; *uccaiḥ*—loudly; *jalpanti*—say.

Nityānanda: (looking ahead) Ah! This is wonderful! As they see the Lord, these cowherd boys, with great eagerness, reverence, devotion, faith, bliss, and wonder, loudly call out: "haribol! haribol!"

Text 11

bhagavān: (pūrvābhyāsena hari-dhvanim śrutvā kiñcid ānanda-suptotthita iva hari-dhvany-anusāriṇīm diśam nayana-kamale samunmīlyāvalokayati.)

pūrva—previous; *abhyasena*—by the endeavor; *hari*—of Hari; *dhvanim*—the

sound; *śrutva*—hearing; *kiñcit*—somewhat; *ānanda*—of transcendental bliss; *supta*—from the trance; *utthitaḥ*—awakened; *iva*—as if; *hari*—of Hari; *dhvani*—the sound; *anusarinim*—following; *disam*—direction; *nayana*—eyes; *kamale*—two lotus flowers; *samunmilya*—opening; *avalokyati*—sees.

Bhagavān: (By hearing the sound "Hari", He is partly awakened from His trance of transcendental bliss. He opens His two lotus-eyes and looks to the direction from which the sounds of "Hari" came.)

Text 12

nityānandaḥ: (nirūpya) aho upakṛtam gorakṣaka-dimbhair yad amiṣām hari-dhvanim ākarṇya kiñcittaram ānanda-nidrotthita ivāyaṁ mahā-mantrākṛṣṭa iva phani-daṣṭas tam eva panthānam upasarpati.

nirūpya—looking; *aho*—ah!; *upakṛtam*—helped; *gorakṣaka*—cowherd; *dimbhair*—by boys; *yat*—because; *amisam*—of them; *hari*—of Hari; *dhvanim*—the sound; *ākarṇya*—hearing; *kiñcittaram*—somewhat; *ānanda*—of transcendental bliss; *nidra*—from the trance; *utthitaḥ*—awakened; *iva*—as if; *mahā*—a great; *mantra*—by a mantra; *akṛtaḥ*—drawn; *iva*—like; *phani*—by a snake; *daṣṭas*—bitten; *tam*—this; *panthānam*—path; *upasarpati*—approaches.

Nityānanda: (looking) These cowherd boys have helped. As a great mantra revives someone bitten by a snake, so their calling out "Hari!" awakened the Lord from His trance of bliss.

Text 13

bhagavān: (upasṛtya) bruta bho bruta harim. (iti punaḥ punaḥ prajalpati.)

upasṛtaya—approaching; *bruta*—speaks; *bho*—O; *bruta*—speak; *harim*—Hari; *iti*—thus; *punaḥ*—again; *punaḥ*—and again; *prajalpanti*—they speak.

Bhagavān: (approaching) Speak, O speak the word "Hari". (They repeat the word again and again.)

Text 14

(praviśya gorakṣakāḥ śiśavaḥ parito daṇḍavan natvā karatālikābhir hari-saṅkīrtanam kurvanti. bhagavān sa-sprham ākarṇayan muhūrtaṁ panthanato viramati.)

praviśya—entering; *gorakṣakaḥ*—cowherd; *śiśavaḥ*—boys; *paritaḥ*—everywhere; *dandavat*—like a stick; *natva*—bowing down to offer respects; *karatālikābhiḥ*—with karatala cymbals; *hari*—of Hari; *saṅkīrtanam*—the chanting of the name; *kurvanti*—they do; *bhagavān*—the Lord; *sa*—with; *sprham*—desire; *muhūrtam*—for

a moment; *panthanataḥ*—from the path; *viramati*—stops.

(The cowherd boys enter, offer *daṇḍavat* obeisances to the Lord, and clapping their hands, chant the name of Hari. Eagerly listening to them, the Lord stops walking.

Text 15

nityānandam (sānandam)

*unmāda ānanda-kṛto hi nānā-
cāpalya-kṛt jādyā-kṛd apy amandam
cāpalya-jādyobhaya-kṛc ca kaścit
kaścīd graha-grastatayā samānaḥ*

sa—with; *ānandam*—bliss; *unmadaḥ*—intoxicated; *ānanda*—by transcendental bliss; *kṛtaḥ*—created; *hi*—indeed; *nana*—various kinds; *capalya*—of restlessness; *kṛt*—creating; *jadya*—coming stunned; *kṛt*—creating; *api*—also; *amandam*—greatly; *capalya*—of restlessness; *jadya*—and becoming stunned; *ubhaya*—both; *kṛt*—creating; *ca*—also; *kascit*—some; *kascit*—some; *graha-grastataya*—possessed by a spirit; *samanaḥ*—like.

Nityānanda: (blissful) The Lord's madness of bliss has many forms. Sometimes He is restless, sometimes stunned, sometimes both restless and stunned, and sometimes He seems possessed by a ghost.

Text 16

tad idanim caramāvastha iva bhagavata ānandonmado jataḥ. tathā hi

*unmīlya dṛṣau paśyati
na kim api viṣayī-karoty eṣaḥ
ardha-vadhira iva kiñcit
chṛnoti na tad-artham upayāti*

tat—then; *idanim*—now; *carama-avasthaḥ*—in the condition of advanced old-age; *iva*—like; *bhagavataḥ*—of the Lord; *ānanda*—of transcendental bliss; *unmadaḥ*—the madness; *jataḥ*—manifested; *tathā hi*—furthermore; *unmīlya*—opening; *dṛṣau*—His eyes; *paśyati*—sees; *na*—not; *kim api*—anything; *viṣayi-karoti*—comes within the range of perception; *eṣaḥ*—He; *ardha*—half; *vadhiraḥ*—deaf; *iva*—as if; *kiñcit*—something; *chṛnoti*—hears; *na*—not; *tat*—of that; *artham*—the meaning; *upayati*—attains.

Now the Lord's madness of bliss makes Him like an old man. He opens His eyes, but cannot see what is before Him. Half-deaf, He can hear a little, but cannot understand the meaning of the words.

Text 17

bhagavān: (pāni-kamalena teṣām śiraḥ parāmr̥śya) aye sādhu-kīrtitaṁ bhavadbhir bhagavan-nāma kṛtārthī-kṛtaś cāham. taj janitā vṛndāvanam kena pathā gamyate.

pani—with a hand; *kamalena*—lotus; *tesam*—of them; *siraḥ*—the head; *paramr̥śya*—touching; *aye*—ah!; *sadhu*—well; *kīrtitaṁ*—glorified; *bhavadbhiḥ*—by you; *bhagavat*—of the Lord; *nama*—the holy name; *kṛta-arthi-kṛtaḥ*—successful; *ca*—also; *aham*—I am; *tat*—this; *janita*—you know; *vṛndāvanam*—to Vṛndāvana; *kena*—by what method?; *pathaḥ*—the path; *gamyate*—is travelled.

(He touches their heads with His lotus hand) Ah! You have very expertly sung the glories of the Lord's holy name. Now My life is a success. You know the way to Vṛndāvana. What path goes there?

Text 18

nityānandaḥ: (sa-harṣam) ayam avasaro mama. (iti teṣām madhyād ekam āniya) tata eṣa mārḡoh vṛndāvanasyeti kathaya.

sa—with; *harsam*—joy; *ayam*—this; *avasaraḥ*—opportunity; *mama*—is Mine; *iti*—thus; *tesam*—of them; *madhyat*—from the midst; *ekam*—one; *aniya*—taking; *tata*—O child; *eṣaḥ*—this; *mārḡaḥ*—the path; *vṛndāvanasya*—of Vṛndāvana; *iti*—this; *kathaya*—tell.

Nityānanda: (jubilant) This is My opportunity. (selecting one boy from the group) Child, tell Him: "This is the path to Vṛndāvana."

Text 19

bālakaḥ: jaha anavedi bha-avam. (ity upasṛtya) bho bha-avam eṣo maggo vundavanassa. (iti nityānandopadiṣṭa-mārḡam darśayati.)

jaha—as; *anavedi*—You order; *bha-avam*—my Lord; *iti*—thus; *upasṛtya*—approaching; *bhoḥ*—O; *bha-avam*—Lord; *eṣo*—this; *maggo*—is the path; *vundavanassa*—of Vṛndāvana; *iti*—thus; *nityānanda*—by Lord Nityānanda; *upadiṣṭa*—taught; *mārḡam*—the path; *darśayati*—shows.

A boy: As You order, my Lord. (approaching) O Lord, this is the path to Vṛndāvana. (He points in the direction shown by Lord Nityānanda.)

Text 20

bhagavān: (sānandāveṣām tam eva mārḡam anukramati.)

sa—with; *ānanda*—of bliss; *avesam*—the entrance; *tam*—this; *eva*—certainly; *mārgam*—path; *anukramati*—He follows.

Bhagavān: (With great bliss He begins to walk on that path.)

Text 21

śiśavaḥ: (*praṇamya niṣkramanti.*)

praṇamya—bowing down; *niṣkramanti*—they exit.

The Boys: (They bow down to offer respects, and then exit.)

Text 22

nityānanda: *hanta nistīrṇo 'smi. samprati sampatsyate me manorathaḥ. yad anena pathaivādvaita-vāṭīm āsādayitum śakyate. (iti tena pathā tam anugacchan kiyad dūram gatvā sa-parāmarśam.) aho katham aham na pariciye, para-paricaya-daśā kiñcittaram ivāsya jātāsti. tat parīkṣe ca nija-saubhagyam. (iti nikaṭam upasarpati.)*

hanta—ah!; *nistīrṇaḥ*—saved; *asmi*—I am; *samprati*—now; *sampatsyate*—will become successful; *me*—My; *manorathaḥ*—desire; *yat*—because; *anena*—by this; *patha*—path; *advaita*—of Advaita; *vatīm*—to the home; *asadayitum*—to be brought; *sakyate*—is possible; *iti*—thus; *tena*—by this; *patha*—path; *tam*—Him; *anugacchan*—following; *kiyat*—a little; *dūram*—distance; *gatva*—going; *paramarśam*—reflection; *aho*—ah!; *katham*—why?; *aham*—I; *na*—not; *pariciye*—am recognized; *para*—another; *paricaya*—companion; *dasa*—the state of being; *kiñcittaram*—somewhat; *iva*—as if; *asya*—of Him; *jata*—manifested; *asti*—is; *tat*—therefore; *parīkṣe*—I will seek; *ca*—also; *nija*—own; *saubhagyam*—welfare; *iti*—thus; *nikatam*—nearby; *upasarpati*—approaches.

Nityānanda: I am saved. Now My desire is fulfilled. With this path it will be possible to take Him to Advaita's home. (He walks a little on the path, and then reflects) Why does the Lord not notice Me? He acts as if there were another companion by His side. I will look after Him. (He approaches the Lord.)

Text 23

bhagavān: *etam sa āsthāya parātma-niṣṭham. (ity adi punaḥ pathitva.) aho samyag gītam bhikṣuṇā mukunda-sevayaiva tamas tariṣyāmi na tv anayā parātma-niṣṭhayā. asyā āsthā-mātraṁ kāryam na tv eṣaivoddeśya tad vṛndāvanam gatvā mukunda-sevaiva manasi kartavyā. (iti ākāṣe lakṣyam baddhvā) haṁho kiyad dūre vṛndāvanam.*

etam sa sathaya parātma-niṣṭham iti adi—Act 5, Tect 1; *punaḥ*—again; *pathitva*—

reciting; *aho*—ah!; *samyak*—nicely; *gitam*—spoken; *bhikṣuna*—by the sannyasi; *mukunda*—of Mukunda; *sevaya*—by the worship; *eva*—certainly; *tamaḥ*—the ocean of nescience; *tariṣyāmi*—I will cross over; *na*—not; *tu*—but; *anaya*—by this; *para-ātma-nistham*—devotion to the Supreme Person; *asya*—to be done; *na*—not; *tu*—indeed; *esa*—this; *eva*—certainly; *uddesya*—indicating; *tat*—this; *vṛndāvana*—to Vṛndāvana; *gatva*—having gone; *mukunda*—of Mukunda; *seva*—devotional service; *eva*—certainly; *manasi*—in the mind and heart; *kartavya*—should be performed; *iti*—thus; *akase*—in the sky; *lakṣyam baddhva*—glancing; *hamho*—ah!; *kiyat*—how?; *dure*—far; *vṛndāvanam*—is Vṛndāvana.

Bhagavān: "I will cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."* Ah! The sannyāsī spoke well. "I will cross over the ocean of nescience by being firmly fixed in the service of Kṛṣṇa." I will not cross over nescience by meditating on the all-pervading Supersoul. I will not meditate on that form of the Lord. I will go to Vṛndāvana and serve Lord Kṛṣṇa with all My heart. (He looks at the sky.) Ah! How far is it to Vṛndāvana?

Text 24

nityānandaḥ: (upasṛtya) deva divasaika-prāpyam asti vṛndāvanam.

upasṛtya—approaching; *deva*—O Lord; *divasa*—day; *eka*—in one; *prāpyam*—attainable; *vṛndāvanam*—is Vṛndāvana.

Nityānanda: (approaching) Lord, in one day we can enter Vṛndāvana.

Text 25

bhagavān: (svapna-jāgrator antarāla-daśām āpanna iva sa-camatkāram) katham aho śrīpada-nityānandando 'si.

svapna—sleep; *jagratoh*—and wakefulness; *antarāla*—between; *dasam*—a state; *āpannaḥ*—attained; *iva*—as if; *sa*—with; *camatkāram*—wonder; *katham*—whether?; *aho*—ah!; *śrīpada-nityānandaḥ*—Śrīpada Nityānanda; *asi*—You are.

Bhagavān: (Half-awake and a half-in-trance, He is suddenly filled with wonder.) Ah! Are You Śrīpada Nityānanda?

Text 26

nityānandaḥ: deva sa evāham. (ity ardhokte bāṣpa-ruddha-kañṭhas tiṣṭhati.)

deva—O Lord; *saḥ*—He; *eva*—certainly; *aham*—I am; *iti*—thus; *ardha*—half; *ukte*—spoken; *bāṣpa*—with tears; *ruddha*—blocked; *kañṭhaḥ*—throat; *tisthati*—

stands.

Nityānanda: O Lord, I am He. (Halfway through His words his throat becomes choked with tears.)

Text 27

bhagavān: śrīpada kathaya kuto bhavantaḥ.

śrīpada—O Śrīpada; *kathaya*—please tell; *kutaḥ*—from where?; *bhavantaḥ*—You.

Bhagavān: Śrīpada, tell Me: Why have You come?

Text 28

nityānandaḥ: devasya vṛndāvana-jigamiṣāmāśrutya mayāpi tad-didrṅṣayā calatā bhagavat-saṅgo gṛhitaḥ.

devasya—of the Lord; *vṛndāvana*—to Vṛndāvana; *jigamisama*—the desire to go; *aśrutya*—having heard; *maya*—by Me; *api*—also; *tat*—that; *didrṅṣaya*—with a desire to see; *calata*—coming; *bhagavat*—of the Lord; *saṅgaḥ*—the association; *gṛhitaḥ*—has been accepted.

Nityānanda: I heard the Lord desired to travel to Vṛndāvana. I also wish to see Vṛndāvana, so I am traveling there with You.

Text 29

bhagavān: bhadraṁ bho bhadraṁ. ehi sahaiva gacchāva. (iti sānandaṁ gacchati.)

bhadraṁ—good; *aho*—ah!; *bhadraṁ*—good; *ehi*—come; *saha*—together; *eva*—certainly; *gacchava*—let Us go; *iti*—thus; *sa*—with; *ānandaṁ*—bliss; *gacchati*—He goes.

Bhagavān: Good! Good! Come! We will go together. (Blissfully walks.)

Text 30

nityānandaḥ: bhagavann itaḥ. (iti kiyad dūraṁ nītvā.) bhagavann itaḥ kiyad dūre bhagavatī yamunā vartate. tad evāgahanaṁ kartum ucitam.

bhagavān—O Lord; *itaḥ*—there; *iti*—thus; *kiyat*—some; *duraṁ*—distance; *nītvā*—leading; *bhagavān*—O lord; *itaḥ*—there; *kiyat*—some; *dure*—distance; *bhagavati*—the transcendental; *yamunā*—Yamunā River; *vartate*—is; *tat*—

therefore; *agahanam*—bathing; *kartum*—to be done; *ucitam*—is proper.

Nityānanda: This way, Lord. (He brings Him a certain distance.) O Lord, the transcendental Yamunā River is not far from here. We should bathe in her waters.

Text 31

bhagavān: *hanta yamunādya vilokitavyā.*

hanta—ah!; *yamunā*—the Yamunā; *adya*—now; *vilokitavya*—shall be seen.

Bhagavān: Ah! Today I will see the Yamunā?

Text 32

nityānandaḥ: *atha kim.*

atha—then; *kim*—whether?

Nityānanda: Yes.

Text 33

bhagavān: (*sa-harṣam naṭayitva*) *śrīpada kva sā kva sā.*

sa—with; *harsam*—joy; *naṭayitva*—representing dramatically; *śrīpada*—O Śrīpada; *kva*—where?; *sa*—is it; *kva*—where?; *sa*—is it.

Bhagavān: (jubilant) Śrīpada, where is it? Where is it?

Text 34

nityānandaḥ: *ita itaḥ. (iti kiyad dūram nītvā gaṅgām āsādyā) bhagavann iyam yamunā.*

itaḥ—here; *itaḥ*—here; *iti*—thus; *kiyat*—some; *duram*—distance; *nītvā*—bringing; *gaṅgam*—the Ganges; *asadya*—reaching; *bhagavān*—O Lord; *iyam*—this; *yamunā*—is the Yamunā.

Nityānanda: This way. This way. (He brings Him a certain distance. They reach the Gaṅgā.) Lord, this is the Yamunā.

Text 35

bhagavān: (sānandaṁ praṇamya stauti.)

*cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī
pavitṛī-kriyān no vapur mitra-putrī*

sa—with; *ānandaṁ*—bliss; *praṇamya*—bowing down; *stauti*—offer prayers; *cid-ānanda-bhānoḥ*—of the direct manifestation of spiritual energy and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the performer of everything auspicious for the world; *pavitṛī-kriyā*—kindly purify; *naḥ*—our; *vapur*—existence; *mitra-putrī*—O daughter of the sun-god.

Bhagavān: (jubilantly bowing down, He speaks the following prayer:) O River Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities.*

Text 36

nityānandaḥ: bhagavann avagahyatām iyam.

bhagavān—O Lord; *avagahyatam*—should be bathed in; *iyam*—it.

Nityānanda: Lord, now You should bathe in the Yamunā.

Text 37

bhagavān: yathā rucitam. (iti snānam abhinayati.)

yathā—as; *rucitam*—You wish; *iti*—thus; *snanam*—bathing; *abhinayati*—He represents dramatically.

Bhagavān: As it pleases You. (He bathes.)

Text 38

nityānandaḥ: (svagatam) aho nirvṛto 'smi mahā-matta-vanya-kuñjaro mantreṇaiva vaśī-kṛtaḥ. tat-pariśeṣam asya karmaṇaḥ kim apy asti tad api sampādayāmi. (iti parito 'valokya kañcid āhvāyati.)

svagatam—aside; *aho*—ah!; *nirvṛtaḥ*—happy; *asmi*—I am; *mahā*—great; *matta*—maddened; *vanya*—jungle; *kuñjaraḥ*—the elephant; *mantreṇa*—by a mantra; *eva*—certainly; *vasi-kṛtaḥ*—is controlled; *tat*—that; *parisesam*—the conclusion; *asya*—of this; *karmanaḥ*—activity; *kim api*—something; *asti*—is; *tat*—that; *api*—also; *sampadayāmi*—I will arrange; *iti*—thus; *paritaḥ*—in all directions; *avalokya*—looking; *kancit*—someone; *ahvayati*—calls.

Nityānanda: (aside) Now I am happy. The maddened jungle elephant is controlled by a powerful mantra. Now I will bring these activities to an auspicious conclusion. (He looks in all directions, and then calls out to someone.)

Text 39

(*praviśya kaścit puruṣaḥ praṇamati.*)

praviśya—entering; *kascit*—a; *puruṣaḥ*—man; *praṇamati*—bows down.

(A man enters and bows down to offer respects.)

Text 40

nityānandaḥ: (janāntikam) aye idam anati-dūre pare gaṅgām bhagavato 'dvaitasya puram tvam itas tvaritam gatvā vijñāpaya nityānandaḥ kenacid anyena sannyaśinā saha nikāṭa-vartī bhavantam apekṣate tat tvaratām.

jana—the man; *antikam*—near; *aye*—O; *idam*—this; *anati-dure*—not ver far; *pare*—on the other shore; *gaṅgam*—of the Gaṅga; *bhagavataḥ*—of Lord; *advaitasya*—Advaita; *puram*—the home; *tvam*—you; *itaḥ*—there; *tvaritam*—quickly; *gatva*—going; *vijñāpaya*—inform; *nityānandaḥ*—Nityānanda; *kenacid*—a certain; *sannyaśina*—sannyasi; *saha*—with; *nikāṭa*—nearby; *vartī*—coming; *bhavantam*—You; *apekṣate*—wishes; *tat*—that; *tvaratām*—quickly.

Nityānanda: (approaching the man) Ah! Not very far, just on the opposite shore of the Gaṅgā is Lord Advaita's home. Please quickly go there and say: "To see you, Nityānanda is coming with another sannyaśī. Please hurry to meet Him."

Text 41

puruṣaḥ: eṣo 'haṁ tathā karomi. (iti sa-tvaram niṣkrāntaḥ.)

eṣaḥ—he; *aham*—I; *tathā*—in that way; *karomi*—shall do; *iti*—thus; *sa*—with; *tvaram*—haste; *niṣkrāntaḥ*—exits.

The Man: I will do it. (He quickly exits.)

Text 42

nityānandaḥ: (svagatam) aho adya dina-trayaṁ jātaṁ jala-sparśo 'pi na jātas tad aham api snāmi. (iti tathā karoti.)

svagatan—aside; aho—ah!; adya—now; dina—days; trayam—for three; jataṁ—manifested; jala—of water; sparsaḥ—the touch; api—even; na—not; jataḥ—manifested; tat—therefore; aham—I; api—also; snāmi—shall bathe; iti—thus; tathā—in that way; karoti—does.

Nityānanda: (aside) Ah, for three days I have not touched water. Now I will bathe. (He does that.)

Text 43

nepathye:

āsā-pāśa-dvi-guṇa-valitais tad-guṇair eva baddhaḥ
prāṇā no yad viraha-vidhura hanta gantum na śekuḥ
sampraty etair upakṛtam aho tan-mukhaṁ darśayadbhir
diṣṭe hīṣṭe bhavati sahasā hanta vāmo 'py avāmaḥ

asa—of hope; pasa—ropes; dvi-guṇa-valitaiḥ—doubled; tat—of Him; guṇaiḥ—by the transcendental qualities; eva—certainly; eva—indeed; baddhaḥ—bound; praṇaḥ—life-air; naḥ—of us; yat—from whom; viraha—by the separation; vidhuraḥ—tormented; hanta—indeed; gantum—to depart; na—not; śekuḥ—are able; samprati—now; etaiḥ—by them; upakṛtam—brought; aho—ah!; tat—of Him; mukham—the face; darśayadbhiḥ—showing; diṣṭe—shown; hi—indeed; iste—desire; bhavati—is; sahasa—at once; hanta—indeed; vamaḥ—favorable; api—and; avamaḥ—unfavorable.

A Voice From Behind the Scenes: Although tortured by separation from Him, our life-breath cannot depart, for it is tightly bound by the doubly strong ropes of hope. Now these ropes have fulfilled our desire. Now they show us His face. These ropes are both our enemy and our friend.

Text 44

nityānandaḥ: (dūrad ākarṇya) aho ācārya evāyaṁ prastauti tat su-vihitam eva vidhinā ataḥ paraṁ mamāti-bhāro laghu-bhūtaḥ. (bhagavatam ālokya) aho kaṣṭam.

durat—from a distance; ākarṇya—hearing; aho—ah!; acaryaḥ—Advaita Acarya; eva—certainly; ayam—this; prastauti—offers prayers; tat—that; su—nicely; vihitam—presented; eva—certainly; vidhina—than Lord Brahma; ataḥ—tha;

param—greater; *mama*—by Me; *ati*—the great; *bharaḥ*—burden; *laghu-bhutaḥ*—will be lessened; *bhagavāntam*—Lord Advaita; *ālokya*—seeing; *aho*—alas!; *kaṣṭam*—alas!

Nityānanda: (listening from a distance) Ah! This is Advaita Acārya. He speaks prayers more eloquent than the words of Lord Brahmā. I will lighten the burden of His suffering. (He sees Lord Advaita.) Ah! How much You have suffered!

Text 45

ambhaḥ-syandais timita-vapuṣaṁ lajjayābhyāsa-hāneḥ
kaupīnācchadanam api na nirgālya nihsāritāmbum
devaṁ raktāmbuja-dala-cayaiś chadyamānottamāṅgaṁ
snānottīrṇaṁ kari-varam iva svarṇa-gauram nirīkṣe

ambhaḥ—of water; *syandaiḥ*—with streams; *timita*—wet; *vapusam*—body; *lajjaya*—with modesty; *abhyasa-haneḥ*—without effort; *kaupina*—by a kaupina; *acchanam*—covering; *api*—even; *na*—not; *nirgalya*—pressed; *nihsarita*—flowing; *ambum*—water; *devam*—the Lord; *rakta*—red; *ambuja*—lotus; *dala*—of petals; *cayaiḥ*—with multitudes; *chadyamana*—covered; *uttamaṅgam*—whose head; *snana*—from the bath; *uttirnam*—risen; *kari*—elephant; *varam*—handsome; *iva*—like; *svarna*—of gold; *gauram*—the yellow color; *nirīkṣe*—I see.

Modestly clothed in a kaupīna, water streaming down His golden-complexioned body, and His head covered with red lotus petals, the Lord rises from His bath. Now I see Him.

Text 46

tad ākalayāmi kiyan vilambo 'dvaitāgamanasya. (iti puro 'valokyati.)

tat—this; *akalayāmi*—I see; *kiyan*—a small; *vilambaḥ*—delay; *advaita*—of Advaita; *agamanasya*—of the arrival; *iti*—thus; *puraḥ*—ahead; *avalokayati*—looks.

I see there is some delay in Advaita's coming here. (He looks ahead.)

Text 47

(tataḥ praviśati utkaṅṭham naṭayan parito 'parimita-parivaro 'dvaitaḥ.)

tataḥ—then; *praviśati*—enters; *utkaṅṭham*—yearning; *naṭayan*—representing dramatically; *paritaḥ*—surrounded; *aparimita*—by countless; *parivaraḥ*—associates; *advaitaḥ*—Advaita.

(Accompanied by countless associates, Advaita eagerly enters.)

Text 48

advaitaḥ: (puro 'valokya)

*cūḍā-viyogād aruṇeṇa vāsasā
dūrād asau ced anasāv ivekṣyate
tathāpi prema-pratimena tejasā
lāvanya-bhūmnāpi sa eva bhāti naḥ*

पुराḥ—ahead; avalokya—looking; cūḍā—hair; viyogāt—because of the absence; aruṇeṇa—with saffron; vāsasā—garment; dūrāt—from a distance; asau—He; cet—if; anasau—someone else; iva—like; ikṣyate—is seen; tathā api—still; prema—of love of Kṛṣṇa; pratimena—the form; tejasā—with splendor; lāvanya—of handsomeness; bhūmna—as the abode; api—also; saḥ—He; eva—certainly; bhāti—is manifested; naḥ—to us.

Advaita: (looking ahead) From a distance His shaved head and saffron garment make Him look like another person. Still, His great love of Kṛṣṇa, His bodily luster, and His great handsomeness, reveal Him to us.

Text 49

aho ati-ramyam.

*raktāmbaram kanaka-pītam idam tad eva
devasya paśyata vapuḥ sadṛśi karoti
gaurāruṇasya paripakva-mahā-rasasya
vairāgya-sāra-sahakāra-phalasya lakṣmīm*

(iti tvaramāna upasṛtya dhyānāmilita-nayanasya bhagavataḥ purato 'vasthāya mukta-kaṅṭham roditi.)

aho—ah!; ati—very; ramyam—delightful; rakta—saffron; ambaram—garment; kanaka—and gold; pītam—yellow; idam—this; tat—this; eva—certainly; devasya—of the Lord; paśyata—look; vapuḥ—a form; sadṛśi—like this; karoti—manifests; gaura—yellow; aruṇasya—and saffron; paripakva—fully developed; mahā—great; rasasya—nectar; vairāgya—of renunciation; sāra—the essence; sahakāra—assisting; phalasya—of the fruit; lakṣmīm—the opulence; iti—thus; tvaramanaḥ—hastening; upasṛtya—approaching; dhyana—in meditation; amilita—closed; nayanasya—whose eyes; bhagavataḥ—of the Lord; purataḥ—in the presence; avasthaya—standing; mukta—open; kaṅṭham—whose throat; roditi—cries.

Look! the Lord's form, as yellow as gold, and dressed in a saffron garment, is like a beautiful, ripe very sweet, red-and-yellow fruit from the great tree of perfect renunciation.

(He runs up to the Lord, whose eyes are closed in meditation. Standing before the Lord, Advaita cries without restraint.)

Text 50

bhagavān: (sa-tvaram akṣiṇī samunmīlya) katham amī advaitācārya-mahānubhavaḥ.

sa—with; *tvaram*—haste; *akṣiṇī*—eyes; *samunmīlya*—opening; *katham*—how is it?; *āmi*—He; *advaita-acarya*—Advaita Acarya; *mahā-anubhavaḥ*—Lord.

Bhagavān: (quickly opening His eyes) Is this Lord Advaita Acārya?

Text 51

nityānanda: bhagavann evam etat.

bhagavān—O Lord; *evam*—in this way; *etat*—this.

Nityānanda: Lord, it is He.

Text 52

bhagavān: (gādham pariṣvajya) kathaya katham ihāstho 'ham bhavadbhir avagataḥ. katham vā mamānupadam eva bhavān api vṛndāvanam anuprāptaḥ. atha vā mamaivāyam svapnaḥ.

gadham—firmly; *pariṣvajya*—embracing; *kathaya*—tell; *katham*—how?; *iha*—here; *sthaḥ*—staying; *aham*—I was; *bhavadbhiḥ*—by You; *avagataḥ*—was undertood; *katham*—How?; *va*—or; *mama*—of Me; *anupadam*—following the steps; *eva*—certainly; *bhavan*—You; *api*—also; *vṛndāvanam*—to Vṛndāvana; *anuprāptaḥ*—have come; *atha va*—or?; *mama*—of Me; *eva*—certainly; *ayam*—this; *svapnaḥ*—is a dream.

Bhagavān: (firmly embracing Him) Tell me: How did You know I was here? How did You follow Me to Vṛndāvana? Am I dreaming?

Text 53

advaitaḥ: (sa-bāṣpam ātma-gatam) aho devasyātra vṛndāvana-pratītir eva jātāsti. (prakāśam) deva nāyam te svapnaḥ. api tu sa evāham pāmarāḥ. (iti skhalitam naṭayati.)

sa—with; *bāṣpam*—tears; *ātma-gatam*—aside; *aho*—ah!; *devasya*—of the Lord; *atra*—here; *vṛndāvana*—of being Vṛndāvana; *pratītiḥ*—the belief; *eva*—certainly;

jata—manifested; *asti*—if; *prakṣam*—openly; *deva*—O Lord; *na*—not; *ayam*—this; *te*—of You; *svapnaḥ*—a dream; *api*—but; *tu*—indeed; *saḥ*—He; *eva*—certainly; *aham*—I am; *pamarah*—the fallen sinner; *iti*—thus; *skhalitam*—falling down; *naṭayati*—represents dramatically.

Advaita: (with tears, aside) Ah, the Lord believes this is Vṛndāvana. (openly) Lord, You are not dreaming. I am the fallen sinner Advaita. (He falls down to offer obeisances.)

Text 54

devaḥ: (bāhūbhyām āliṅgyothāpayan sa-bāṣpam) bhavatu bho advaita tvam eva vṛndāvanam tvayy anavaratam bhagavat-pada-kamala-samyogāt. tat kathaya kutrāgato 'smi.

bahubhyam—with His arms; *alingya*—embracing; *utthapayan*—raising; *sa*—with; *bāṣpam*—tears; *bhavatu*—so be it; *bhoḥ*—O; *advaita*—Advaita; *tvam*—You; *eva*—certainly; *vṛndāvanam*—are Vṛndāvana; *tvayi*—upon You; *anavaratam*—constantly; *bhagavat*—of the Lord; *pada*—of the feet; *kamala*—of the lotus flower; *samyogat*—because of the touch; *tat*—this; *kathaya*—please tell; *kutra*—where?; *agataḥ*—arrived; *asmi*—I am.

Deva: (Shedding tears, He embraces Advaita with both arms lifts Him up) Advaita, because Lord Kṛṣṇa constantly touches You with His lotus feet, You are Yourself the land of Vṛndāvana. Tell Me this: Where am I now?

Text 55

advaitaḥ: iyaṁ bhagavati bhāgirathi. idam idam pāre madiyam puram.

iyam—this; *bhagavati*—the sacred; *bhagirathi*—Gaṅga; *idam idam*—here; *pare*—on the other shore; *madiyam*—is My; *puram*—home.

Advaita: This is the sacred Gaṅgā. My home is on the other shore.

Text 56

bhagavān: (bahir vṛttim naṭayitvā) śrīpada bhavatā yamuneyam ity ābhāni.

bahih vṛttim—external consciousness; *naṭayitva*—representing dramatically; *śrīpada*—O Śrīpada; *bhavata*—by You; *yamunā*—the Yamunā; *iyam*—this; *iti*—thus; *abhani*—was said.

Bhagavān: (Returning to external consciousness) Śrīpada, You told Me this was the Yamunā!

Text 57

nityānandaḥ: aysām yamunā vartate na. deva eva jānātu.

asyam—in this; *yamunā*—the Yamunā; *vartate*—is; *na*—not; *devaḥ*—the Lord; *eva*—certainly; *janātu*—may know.

Nityānanda: This is not the Yamunā. The Lord should know this.

Text 58

bhagavān: śrīpadasya nātyenaiva naṭito 'smi.

śrīpadasya—of Śrīpada Nityānanda; *nātyena*—by the drama; *eva*—certainly; *naṭitaḥ*—an actor; *asmi*—I am.

Bhagavān: I have become an actor in a drama directed by Śrīpada Nityānanda.

Text 59

advaitaḥ: (āśā-pāśety-ādi yac-chabde tac-chabde ca tac chabdam dattvā punaḥ paṭhati.)

asa-pasa-iti-adi—Text 43; *yat*—which; *sabde*—in the words; *tat*—that; *sabde*—in the words; *tat*—those; *sabdam*—words; *dattva*—placing; *punaḥ*—again; *paṭhati*—recites.

Advaita: Although tortured by separation from Him, our life-breath cannot depart, for it is tightly bound by the doubly strong ropes of hope. Now these ropes have fulfilled our desire. Now they show us His face. These ropes are both our enemy and our friend.

Text 60

nityānandaḥ: bho advaita asya daṇḍa-grāhāvadhi mamaiva daṇḍo jātaḥ. dina-trayam āhāra-virahāt. devasya tu svānanda-bhogenaiva trptim tad alam atra kathā-prasaṅga-tuṅgimnā.

bhoḥ—O; *advaita*—Advaita; *asya*—of Him; *danda-grahana*—accepting the sannyasa danda; *avadhi*—since; *mama*—of Me; *eva*—certainly; *dandaḥ*—suffering; *jataḥ*—is manifested; *dina*—days; *trayam*—for three; *ahara*—of food; *virahat*—from the absence; *devasya*—of the Lord; *tu*—indeed; *sva*—own; *ānanda*—of transcendental bliss; *bhogena*—by the food; *eva*—certainly; *trptiḥ*—satisfaction;

tat—that; *alam*—what is the use?; *atra*—here; *katha-prasaṅga-tungimna*—of all this talk.

Nityānanda: Advaita, I have suffered greatly since He has taken sannyāsa. The Lord is perfectly satisfied by eating only the food of His transcendental bliss, but I suffer from not eating anything for three days. Is there a need for so much talking?

Text 61

advaitaḥ: (parijana-karāt pratyagra-kaupīnācchadane ānīya punar bhagavantam snapayitvā grāhayati sa-karuṇam.)

*devocitaṁ ca paridhāpitam asti pūrvam
bhikṣūcitaṁ ca vasanaṁ paridhāpayāmi
lakṣmīḥ samā tava samaś ca mukha-prasādo
hā hanta no nayanayor viṣamaṁ tad etat*

tad idam anati-dūram eva me bhavanam tad alaṅkṛtum arhanti bhagavac-caraṇaḥ.

parijana—of an associate; *karat*—from the hand; *pratyagra*—new; *kaupina*—kaupina; *acchadane*—and outer garment; *aniya*—taking; *bhagavāntam*—the Lord; *snapayitva*—bathing; *grahayati*—giving; *sa*—with; *karuṇām*—a pitiful voice; *deva*—for a god; *ucitam*—suitable; *ca*—also; *paridhāpitam*—clothed; *asti*—were; *pūrvam*—previously; *bhikṣu*—for a sannyasi; *ucitam*—suitable; *ca*—also; *vasanam*—garment; *paridhāpayāmi*—I clothe; *lakṣmīḥ*—handsome bodily features; *sama*—the same; *tava*—Your; *samaś*—the same; *ca*—also; *mukha*—of the face; *prasadaḥ*—the kindness; *ha*—alas!; *hanta*—alas!; *na*—of us; *nayanayoḥ*—of the eyes; *viṣamaṁ*—pain; *tat etat*—this; *tat*—then; *idam*—this; *anati*—not very; *dūram*—far away; *eva*—certainly; *me*—of Me; *bhavanam*—the home; *tat*—that; *alaṅkṛtum*—to decorate; *arhanti*—deserves; *bhagavat*—of the Lord; *caraṇaḥ*—the feet.

Advaita: (Taking a fresh kaupīna and outer garment from an associate's hand, He bathes the Lord again, gives Him the new garments, and then says in a pitiful voice:) It used to be that You would dress with the opulence of a demigod. Now I give You the garments of a sannyāsī. Even though You have the same handsome form and the same gentle, kind face, the sight of You as a sannyāsī brings pain to My eyes. O Lord, My home is not very far away. Please decorate it with Your feet.

Text 62

bhagavān: etad artham eva śrīpadenāham pratārito 'smi.

etat artham—for this reason; *eva*—certainly; *śrīpadena*—by Śrīpada Nityānanda; *partaritaḥ asmi*—I have been brought here.

Bhagavān: For this Śrīpada Nityānanda tricked Me.

Text 63

advaitaḥ: bhagavan kasyāpi pratāryo na bhavati kintu

*īśo 'pi syāt prakṛti-vidhuraḥ svīyayā māyayaiva
svacchando 'pi sphuṭika-maṇi-vat sannikṛṣṭena yogāt
ittham kecid vāyam iha kila brūmahe bāla-khelā-
prāyam līlā-vilasitam aho sarvam īśasya satyam*

bhagavān—O Lord; *kasya api*—by someone; *prataryah*—to be tricked; *na*—not; *bhavati*—is; *kintu*—however; *isah*—the Supreme Personality of Godhead; *api*—although; *syat*—is; *prakṛti*—by nature; *vidhuraḥ*—distressed; *svīyaya*—by His own; *mayaya*—maya potency; *eva*—certainly; *svacchandaḥ*—independent; *api*—although; *sphuṭika-maṇi*—crystal; *vat*—like; *sannikṛstena*—near; *yogat*—from contact; *ittham*—in this way; *kecit*—some; *vayam*—we; *iha*—here; *kila*—indeed; *brumahe*—say; *bala*—of a child; *khela*—playing; *prayam*—for the most part; *lila*—pastimes; *vilasitam*—splendidly manifest; *aho*—ah!; *sarvam*—all; *isasya*—of the Supreme Lord; *satyam*—transcendental.

Advaita: Lord, no one can trick You. Although You are the Supreme Personality of Godhead, the illusory potency *māyā* makes You seem like a distressed living entity. Although You are perfectly independent, *māyā* makes You seem like a crystal-stone that reflects whatever is nearby. I say that for You, the Supreme Lord, these activities are like the playing of a child.

Text 64

*ubhayathaiva na pratāryo 'si. asya ca naiṣa doṣaḥ śrīpadatvāt. śrīyam pātīti śrīpaḥ
kṛṣṇas tam ādadātīti tathaivānena kṛtam tad-agre bhavantu bhagavantaḥ. adya
prathāmikī bhikṣā mamaivālaye bhavatu bhagavataḥ.*

ubhayathā—in both way; *na*—not; *prataryah*—to be taken; *asi*—You are; *asya*—of Him; *ca*—also; *na*—not; *eṣaḥ*—this; *doṣaḥ*—a fault; *śrīpadatvat*—because of being Śrīpada; *śrīyam*—Śrī; *pati*—protects; *iti*—thus; *śrīpaḥ*—Śrīpa; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tam*—this; *adadati*—accepts; *tathā*—in that way; *eva*—certainly; *anena*—by Him; *kṛtam*—done; *tat-agre*—in His presence; *bhavantu*—may be; *bhagavantaḥ*—the Lord; *adya*—now; *prathamiki*—first; *bhikṣa*—alms; *mama*—of Me; *eva*—certainly; *alaye*—at the home; *bhavatu*—may be; *bhagavataḥ*—of the Lord.

For both these reasons no one has to trick You. Because Lord Nityānanda is known as Śrīpada, He is not at fault for taking You here. "Śrīpa" means "Lord Kṛṣṇa, who protects the goddess of fortune", and "āda" means "He who takes". Because Nityānanda is known as "śrīpada", it is right that He takes You, who are Lord Kṛṣṇa, with Him, and places You before us. Lord, please accept Your first

alms at My home.

Text 65

bhagavān: yathābhirucitaṁ bhavate. tad ādiśa panthānam.

yathā—as; abhirucitaṁ—wished; bhavate—is; tat—then; adisa—please show; panthānam—the path.

Bhagavān: As it pleases You. Show Me the way.

Text 66

advaitaḥ: ita itaḥ. (iti navam āropayati.)

itaḥ—here; itaḥ—here; iti—thus; navam—on a boat; aropayati—places.

Advaita: This way. (He places Him on a boat.)

Text 67

nityānandaḥ: (apavarya) bho advaita navadvīpe kaścit prahito 'sti.

apavarya—aside; bhoḥ—O; advaita—Advaita; navadvīpe—in Navadvīpa; kaścit—someone; prahitaḥ—sent; asti—is.

Nityānanda: (aside) Advaita, someone should be sent to Navadvīpa.

Text 68

advaitaḥ: atha kim. sarve samāgata-prāyā eva.

atha—then; kim—why?; sarve—everyone; samāgata—assembled; prayāḥ—for the most part; eva—certainly.

Advaita: Why? Everyone has almost arrived.

Text 69

bhagavān: bho advaita apūrvam no bhavad-bhavana-gamanam.

bhoḥ—O; advaita—Advaita; apūrvam—without a precedent; naḥ—of Us; bhavat—of You; bhavana—to the home; gamanam—the journey.

Bhagavān: Advaita, I have never gone to Your home before.

Text 70

advaitaḥ: śrīvāsasyeva kva me tādṛśam saubhagyam yasya bhavane pratidinam eva devitam devena.

śrīvāsasya—of Śrīvāsa; *iva*—like; *kva*—where?; *me*—of Me; *tādṛśam*—like that; *saubhagyam*—good fortune; *yasya*—of whom; *bhavane*—in the house; *pratidinam*—every day; *eva*—certainly; *devitam*—pastimes were enjoyed; *devena*—by the Lord.

Advaita: What is My good fortune in comparison to that of Śrīvāsa? Every day the Lord would enjoy pastimes at his home.

Text 71

nityānandaḥ: bho advaita atah param mahīyasī loka-yātrā bhāvinī svayam prakāśinī hi bhagavad-vārtā tatrāpi bhagavato mathurā-gamanam prathitam asti. samprati bhavad-bhavana-śubhagam-bhāvuka-bhāvuke bhagavati sarva evābala-vṛddha-taruṇaḥ karuṇā-parāvāra-madhunaivāmum avalokayitum samāgamiṣyanti lokah. tad yavat teṣām tathā pracāreṇa na bhūyate tāvad alakṣita eva bhavad-bhavanam praviśāma.

bhoḥ—O; *advaita*—Advaita; *ataḥ param*—now; *mahiyasi*—a great; *loka*—of the people; *yatra*—journey; *bhāvinī*—will be; *svayam*—self; *prakāśinī*—manifested; *hi*—indeed; *bhagavat*—of the Lord; *varta*—the news; *tatra api*—nevertheless; *bhagavataḥ*—of the Lord; *mathura*—to Mathura; *gamanam*—the journey; *prathitam*—celebrated; *asti*—is; *samprati*—now; *bhavat*—of You; *bhavana*—of the home; *śubhagam-bhāvuka-bhāvuke*—the source of great auspiciousness; *bhagavati*—the Lord; *sarve*—everyone; *eva*—certainly; *abala*—women; *vṛddha*—old; *taruṇaḥ*—and young; *karuṇā*—of mercy; *parāvāra*—of the ocean; *madhuna*—with the sweet nectar; *eva*—certainly; *amum*—Him; *avalokayitum*—to see; *samagamiṣyanti*—will assemble; *lokaḥ*—the people; *tat*—then; *yavat*—when; *alakṣitaḥ*—unobserved; *eva*—certainly; *bhavat*—of You; *bhavanam*—into the house; *praviśāma*—We may enter.

Nityānanda: Advaita, A great crowd will come. News of the Lord will spread. Everyone will know He is going to Mathurā. When the Lord, who is a nectar ocean of mercy, graces Your home, all the local people young and old, will come to see Him. Don't tell anyone about Him. Let us enter Your home unobserved.

Text 72

advaitaḥ: evam eva. (iti katicit-padāni parikramya.) bho deva idam idam asmad-bhavanam tāvat praviśa.

evam—in this way; *eva*—certainly; *iti*—thus; *katicit*—some; *padani*—steps; *parikramya*—walking; *bhoḥ*—O; *deva*—Lord; *idam*—this; *idam*—this; *asmat*—of us; *bhavanam*—the home; *tavat*—in that way; *praviśa*—please enter.

Advaita: So be it. (He walks a few steps) Lord, this is My home. Please enter.

Text 73

(*iti sarve praveśam naṭayanti.*)

iti—thus; *sarve*—everyone; *pravesam*—entrance; *naṭayanti*—represents dramatically.)

(Everyone enters.)

Text 74

nepathye:

*viśvambharaḥ sa bhagavān jananiṁ pratārya
dhṛtvā yater anukṛtiṁ mathurāṁ yiyāsuḥ
vyājena śāntipuram āgamitam sa nityā-
nandena bhoś calata bhoś calatekṣaṇāya*

viśvambharaḥ—Viśvambhara; *saḥ*—He; *bhagavān*—Lord; *jananim*—His mother; *pratarya*—tricking; *dhṛtva*—manifesting; *yateḥ*—of a sannyasi; *anukṛtim*—the resemblance; *mathuram*—to Mathura; *yiyasuḥ*—eager to travel; *vyajena*—by a trick; *śāntipuram*—to Śāntipura; *āgamitam*—was brought; *saḥ*—He; *nityānanda*—by Nityānanda; *bhoḥ*—O; *calata*—go; *bhoḥ*—O; *calata*—go; *ikṣanaya*—to see.

A Voice from Behind the Scenes: Viśvambhara cheated His mother and dressed as a sannyāsī. He was very eager to go to Mathurā. Nityānanda brought Him to Śāntipura by a trick Go! Go see Him!

Text 75

*nityānandaḥ: (ākaraṇya nirūpya ca) advaita śrutam dṛśyatām ca tad ihatyā evaite
sapady eva puraḥ sahasrā babhuvuḥ. kiyatā vilambena lakṣa-sakhyā bhaviṣyanti. tad
iha dvāri dauvārikair bhūyatām.*

ākaraṇya—listening; *nirūpya*—looking; *ca*—and; *advaita*—O Advaita; *śrutam*—heard; *dṛśyatam*—should be seen; *ca*—and; *tat*—this; *ihatyaḥ*—here; *eva*—certainly; *ete*—these; *sapadi*—at the same time; *eva*—certainly; *puraḥ*—in the presence; *sahasraḥ*—thousands; *babhuvuḥ*—are; *kiyata*—how much?; *vilambena*—

with delay; *lakṣa*—hundreds of thousands; *sakhyah*—friends; *bhaviṣyanti*—will be; *tat*—therefore; *iha*—here; *dvari*—at the door; *dauvarīkṣaiḥ*—with guards; *bhuyatam*—should be.

Nityānanda: (listening and observing) Advaita, listen! Look! Thousands of people have come. Soon a hundred thousand well-wishers will be here! Post guards at the door!

Text 76

advaitah: (prati-dvāri dauvārikam niyojya devam agrataḥ kṛtvā nityānandena saha praveśam naṭayan niṣkrāntaḥ.)

prati—at each; *dvari*—door; *dauvarikan*—guards; *niyojya*—posting; *devam*—of the Lord; *agrataḥ*—in the presence; *kṛtvā*—doing; *nityānandena*—Nityānanda; *saha*—with; *pravesam*—entrance; *naṭayan*—representing dramatically; *niṣkrāntaḥ*—exits.

(Advaita posts guards at each door. Following the Lord, He enters with Nityānanda. In this way They exit from the stage.)

Text 77

(tataḥ praviśanti bhagavad-darśanotkaṇṭhitāḥ puruṣāḥ.)

tataḥ—then; *praviśanti*—enter; *bhagavat*—of the Lord; *darśana*—the sight; *utkaṇṭhitāḥ*—eager to get; *puruṣāḥ*—people.

(Many people, eager to see the Lord, enter.)

Text 78

kecit:

*navadvīpe yādṛk samajani dṛṣor naḥ padam asau
tad anyākāratvam yad api manasaḥ kṣobha-janakam
tathāpy utkaṇṭhā naḥ śiva śiva mahaty eva valate
hy anāharyaṁ vastu prakṛti-vikṛtibhyāṁ sama-rasam*

tad adhunā jānīma kva bhagavān.

navadvīpe—in Navadvīpa; *yādṛk*—like which; *samajani*—was manifested; *dṛṣor*—in the eyes; *naḥ*—of us; *padam*—the condition; *asau*—this; *tad*—this; *anya*—another; *akaratvam*—condition of manifesting a form; *yad api*—although; *manasaḥ*—of the heart; *kṣobha*—of agitation; *janakam*—the cause; *tathā api*—nevertheless; *utkaṇṭha*—yearning; *naḥ*—of us; *siva*—alas!; *siva*—alas!; *mahati*—

great; *eva*—certainly; *valate*—is manifested; *hi*—indeed; *anaharyam*—wonderful; *vastu*—thing; *prakṛti*—natural; *vikṛtinbhyam*—unnatural; *sama*—the same; *rasam*—sweetness; *tat*—therefore; *adhuna*—now; *janima*—we know; *kva*—where; *bhagavān*—the Lord.

Some people: He is not the same as when we saw Him in Navadvīpa. He is different, and this agitates our hearts. Still, we yearn to see Him. Ah! Ah! Whether in His natural position, or this strange new feature, He stills brings us the sweetest transcendental bliss. Where is the Lord now?

Text 79

(*iti paritaḥ parikramanti.*)

iti—thus; *paritaḥ*—in all directions; *parikramanti*—they walk.

(They walk about.)

Text 80

(*anyasyām disi*) *anye*:

pūrvāśrame madhurima-prathimā yā āsīd
asyeśvarasya sa dr̥ṣor atithir na no 'bhūt
adyāpi cen na sa vilokyata eva tan no
dhig janma dhig vapur aho dhig asūn dhig akṣi

anyasyam—in another; *disi*—direction; *anye*—others; *pūrva*—previous; *asrame*—in the asrama; *madhurima*—of sweetness; *prathima*—expansion; *yaḥ*—which; *asit*—was; *asya*—of Him; *isavarasya*—of the Lord; *saḥ*—this; *dr̥ṣoḥ*—of the eyes; *atithiḥ-a* guest; *na*—not; *naḥ*—of us; *abhut*—became; *adya*—now; *api*—also; *cet*—if; *na*—not; *saḥ*—He; *vilokyate*—is seen; *eva*—certainly; *tat*—that; *naḥ*—of us; *dhik*—fie!; *janma*—on the birth; *dhik*—fie!; *vapuḥ*—on the form; *aho*—ah!; *dhik*—fie!; *asun*—on the life; *dhik*—fie!; *akṣi*—on the eyes.

(From another direction) Other People: The Lord's sweetness in His previous āśrama never became the guest of our eyes. If we cannot see Him now, then our birth in this world is worthless! Our bodies are worthless! Our lives are worthless! Our eyes are worthless!

Text 81

apare: hanta bho āgacchatāgacchata. bhagavān advaita-puraṁ praviṣṭa iti śrutam
tat tatraiva praviṣāma. (iti sotkaṅṭham upasṛtya.) aho amī dauvārikāḥ sarvān eva
nivārayanti. bhadram amī evānuneyā dātavyam ca kiñcid etebhyaḥ. (iti nikaṭam
upasarṇanti.)

hanta—O; bhoḥ—O; agacchata—come here; agacchata—come here; bhagavān—the Lord; advaita—of Advaita; puram—the home; praviṣṭaḥ—has entered; iti—thus; śrutam—heard; tat—that; tatra—here; eva—certainly; praviśama—let us enter; iti—thus; sa—with; utkaṅṭham—eagerness; upaśṛtya—approaching; aho—ah!; āmi—these; dauvarikaḥ—keep away; bhadram—well; āmi—these; eva—certainly; anuneyaḥ—to be persuaded; datavyam—should be given; ca—also; kiñcit—something; etebhyaḥ—to them; iti—thus; nikatam—nearby; upasarpanti—they approach.

Others: Come here! Come here! We have heard that the Lord has entered Advaita's house. Let us go there. (They eagerly approach.) These guards turn everyone away. Let us pacify them with a bribe. (They approach.)

Text 82

(tataḥ praviśanti vetra-pāṇayo dvāropanta-niviṣṭā dauvārikāḥ.)

tataḥ—then; praviśanti—enter; vetra—with clubs; paṇayaḥ—in their hands; dvāropanta—at the doorway; nivistaḥ—placed; dauvarikaḥ—guards.

(Enter Guards. They hold clubs in their hands and stand at the doorway.)

Text 83

dauvārikāḥ: are puruṣāḥ kṣaṇam vilambantam yāvat turīyāśrama-parigrahaḥ kṛto bhagavatā tāvad anāhareṇaiva sthīyate. adyaiva bhikṣā bhaviṣyati. tad adhunā kolāhalo na kāryaḥ. upaviṣya sthīyatam bhikṣottaram bhagavān avalokanīyaḥ.

are—O; puruṣaḥ—people; kṣanam—for a moment; vilambantam—stop; yavat—since; turiya—the fourth; asrama—of the asrama; parigrahaḥ—acceptance; kṛtaḥ—was done; bhagavata—by the Lord; tavat—then; anahareṇa—without eating; eva—certainly; sthīyate—was done; adya—now; eva—certainly; bhikṣa—alms of a meal; bhaviṣyati—will be; tat—therefore; adhuna—now; kolahalaḥ—an uproar; na—not; kāryaḥ—should be done; upaviṣya—having entered; sthīyatam—and stayed; bhikṣa—the alms; uttaram—being completed; bhagavān—the Lord; avalokaniyaḥ—will be seen.

Guard: People! Stop for a moment! From the time He took sannyāsa until now the Lord has not eaten anything. Now He will receive alms of a meal. Please do not make an uproar. He will enter the house, and stay for some time. After He has taken His meal you may see Him.

Text 84

nepathye: bhagavann ita itaḥ.

bhagavān—O Lord; *itaḥ*—here; *itaḥ*—here.

A Voice From Behind the Scenes: Lord, this way. This way.

Text 85

dauvārikaḥ: nirūpayāmi. (iti samucchritam sthalam āruhya udgrīvikam ālokya ca.) aye kṛta-bhikṣa eva bhagavān. yad ayam.

nirūpayāmi—I will look; *iti*—thus; *samucchritam*—to a raised; *sthalam*—place; *aruhya*—climbing; *udgrīvikam*—craning his neck; *ālokya*—looking; *ca*—and; *aye*—Oh; *kṛta*—taken; *bhikṣaḥ*—meal; *eva*—certainly; *bhagavān*—the Lord; *yat*—which; *ayam*—this.

Guard: I will look. (Climbing to a higher place and craning his neck, he looks.) Ah! The Lord has taken His meal.

Text 86

*śrīkhanda-pañka-parilīpta-tanur navīna-
śoṇāmbāro dhavala-mālya-virāji-vakṣaḥ
hema-dyutir vijayate hima-sandhya-rāga-
gaṅgā-pravāha-ruci-bhāg iva ratna-sānuḥ*

śrīkhanda—with sandalwood paste; *parilīpta*—anointed; *tanuḥ*—whose body; *navīna*—fresh; *sona*—saffron; *ambaraḥ*—with garments; *dhavala*—white; *mālya*—with a garland; *virāji*—splendid; *vakṣaḥ*—whose chest; *hema*—of gold; *dyutiḥ*—the splendor; *vijayate*—all glories; *hima-sandhya-rāga*—the moonlight; *gaṅga*—of the Gaṅga; *pravāha*—on the waves; *ruci*—beauty; *bhāg*—possessing; *iva*—like; *ratna*—of jewels; *sānuḥ*—the mountain peak.

Glory to Him, His body anointed with sandalwood paste and clothed in saffron garments, His chest glorious with a garland of white flowers, and His golden splendor like moonlight on the Gaṅga's waves or like the jewel summit of Mount Sumeru!

Text 87

tad ete samutkaṅṭhitāḥ katham amuṁ drakṣyanti. (iti punar nibhalya.) aho sādhu-samāhitam advaitadevena yad anenāyam uccataram upakārika-madhyāropito bhagavān. tad adhunā sarve sukham drakṣyanti sva-nāma ca yathārtham anayopakārikayākāri. puruṣaḥ sarve sotkaṅṭham hariṁ vadeti sambhūya nigadanti.

tat—then; *ete*—they; *samutkaṅṭhitāḥ*—eager; *katham*—whether?; *amuṁ*—Him; *drakṣyanti*—will see; *iti*—thus; *punaḥ*—again; *nibhalya*—looking; *aho*—ah;

sadhu—of devotees; *samahitam*—the assembly; *advaitadevena*—by Advaitadeva; *yat*—which; *anaya*—by Him; *ayam*—He; *uccataram*—to a high place; *upakarika*—of the house; *madhya*—in the middle; *aropitaḥ*—ascended; *bhagavān*—the Lord; *tat*—that; *adhuna*—now; *sarve*—everyone; *sukham*—happily; *drakṣyanti*—will see; *sva*—own; *nama*—name; *ca*—also; *yathā-artham*—as appropriate; *anaya*—by Him; *upakarikaya*—with blessings; *akari*—was done; *puruṣaḥ*—the people; *sarve*—all; *sa*—with; *utkaṅṭham*—eagerness; *harim vada*—haribol; *sa bhuya*—being; *nigadanti*—say.

Why do people intently look in that direction? (He looks again.) Advaitadeva has brought the Lord onto a balcony overlooking the crowd of devotees. They happily gaze on Him, and He addresses them by name and blesses them. Everyone eagerly calls out: "Haribol!"

Text 88

(*tataḥ praviśati yathā-nirdiṣṭopakārīka-talopaviṣṭo bhagavān advaitādyas ca.*)

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭa*—described; *upakarika tala*—on the balcony; *upavistaḥ*—entered; *bhagavān*—the Lord; *advaita-adayaḥ*—and the devotees headed by Advaita; *ca*—also.

(As described, the Lord enters the balcony. Advaita and the other devotees also enter.)

Text 89

advaitaḥ: keyam līlā vyārāci bhavatā yo 'yam advaita-bhājām atyanteṣṭas tam adhr̥ta-bhavān āśramam yat turīyam.

ka—what?; *iyam*—this; *līlā*—pastime; *vyārāci*—performed; *bhavata*—by You; *yaḥ*—which; *ayam*—this; *advaita-bhajam*—by the impersonalists; *atyanta*—very; *istaḥ*—dear; *tam*—that; *adhr̥ta*—accepted; *bhavan*—You; *asramam*—the asrama; *yat*—which; *turiyam*—the fourth.

Advaita: What kind of pastimes are You doing? You have accepted the sannyāsa-āśrama, which is so dear to the advaitavādīs (impersonalists).

Text 90

bhagavān: (vihasya)

*bho advaita smara kim u vyaṁ hanta nādvaita-bhājo
bhedas tasmins tvayi ca yad iyan rūpato liṅgataś ca*

vihasya—laughing; *bhoḥ*—O; *advaitaḥ*—Advaita; *smara*—You remember; *kim*—

whether?; *u*—indeed; *vayam*—We; *na*—not; *dvaita-bhajaḥ*—impersonalists; *bhedah*—a difference; *tasmin*—in Him; *tvayi*—in You; *ca*—also; *yat*—because; *īyan*—this; *rūpataḥ*—from the form; *lingataḥ*—from the designation; *ca*—and.

Bhagavān: (laughing) Advaita, do You think I am not an advaitavādī? After all, You and I are different from the Supreme only in the sense that We are different persons with different forms and qualities.

Text 91

advaitaḥ: vāgīśvareṇa kim ucitam vācānuvacanam.

vāgī-īsvareṇa—with an expert orator; *kim*—how?; *ucitam*—proper; *vacana-anuvacanam*—debate.

Advaita: What is the use of debating with the master of words?

Text 92

bhagavān: tat tato 'vadharayantu.

*vinā sarva-tyāgam bhavati bhajanam na hy asu-pater
iti tyāgo 'smābhiḥ kṛta iha kim advaita-kathayā
ayam daṇḍo bhūyān pravala-taraso mānasa-paśor
itīvāham daṇḍa-grahanam aviśeṣād akaravam*

tat—this; *tataḥ*—then; *avadharayantu*—may understand; *vina*—without; *sarva*—of everything; *tyagam*—renunciation; *bhavati*—is; *bhajanam*—devotional service; *na*—not; *hi*—indeed; *asu*—of the life; *pateḥ*—of the Lord; *iti*—thus; *tyagaḥ*—renunciation; *asmābhiḥ*—by He; *kṛtaḥ*—was done; *iha*—in this; *kim*—what is the use?; *advaita*—of monism; *kathaya*—of the words; *ayam*—this; *dandaḥ*—sannyasi's danda; *bhuyan*—if; *pravala-tarasaḥ*—fickle; *manasa*—of the mind; *paśor*—of the animal; *iti*—thus; *iva*—like; *aham*—I; *danda*—of the danda; *grahanam*—acceptance; *avisesat*—without discrimination; *akaravam*—have done.

Bhagavān: Please understand this. Without renouncing everything it is not possible to worship and serve He who is the Lord of My life. For this reason I have accepted sannyāsa. What use do I have with the theories of the advaitavādīs? I have taken this sannyāsī's daṇḍa only to threaten the fickle animal of My mind.

Text 93

advaitaḥ: sarvam idam prataraṇam eva. kintu sannyāsa-kṛt-chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ ity ādi nāmnām nirukty-artham evaitat.

sarvam—everything; *idam*—this; *prataraṇam*—a trick; *eva*—certainly; *kintu*—however; *sannyasa*—sannyasa; *kṛt*—accepting; *samaḥ*—peaceful; *santaḥ*—peaceful; *nistha*—to faith; *santi*—and peace; *parayanaḥ*—devoted; *iti*—thus; *adi*—beginning; *namnam*—of the names; *nirukti-artham*—for fulfilling the meaning; *eva*—certainly; *etat*—this.

Advaita: All this is a trick. You have accepted sannyāsa to fulfill the Viṣṇu-sahasra-nāma's prediction: "sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ (The Supreme Personality of Godhead will appear as a peaceful devotee-sannyāsī.)"

Text 94

dauvārikaḥ: (purataḥ sarvān avalokya) aho āścaryam

etāvaty api durgame jana-ghaṭā samghaṭṭanoccāvace
sarvair eva yathā-sukhaṁ prabhur asau pāre parārdhair nṛbhiḥ
avyagrair avakāśa-lambhana-sukhāvasthāna-suṣṭhair yathā-
kāmam labdha-tadīya-pūrṇa-karuṇā-dṛk-pātam udvīkṣyate

purataḥ—before him; *sarvan*—everyone; *avalokya*—seeing; *etavati*—so; *durgame*—difficult to reach; *jana*—of people; *ghata*—multitude; *samghattana*—close together; *ucca*—the high; *uvace*—and low; *sarvaiḥ*—by all; *eva*—certainly; *yathā*—as; *sukham*—they please; *prabhur*—Lord; *asau*—the; *pāre*—on the other shore; *parardhair*—by millions; *nṛbhiḥ*—of people; *avyagraiḥ*—peaceful at heart; *avakasa*—the opportunity; *lambhana*—taking; *sukha-avasthana-sutair*—jubilant; *yathā*—as; *kāmam*—wished; *labdha*—attained; *tadīya*—of Him; *pūrṇa*—full; *karuṇā*—of mercy; *dṛk-pātam*—the glance; *udvīkṣyate*—is seen.

A Guard: (looking at all the people) Wonderful! The high and low crowded together, millions of joyful people on the other shore gaze at the Lord to their heart's content, and the Lord also glances on them with great mercy.

Text 95

na hīdam asamvādi. yataḥ

uttīrṇo 'dya bhavābdir adya pihitam dvāram yamasyāpi ca
prāptam mānuṣa-janma-lambhana-phalam taptam ca sarvam tapaḥ
yad daivaḥ karuṇā-katākṣa-saraso 'darśīti sarvair aho
pratyekam prathayadbhir ātma-śubhagī-bhāvam samudghuṣyate

na—not; *hi*—indeed; *idam*—this; *asamvadi*—unsaid; *yataḥ*—because; *uttirnaḥ*—crossed; *adya*—noe; *bhava*—of repeated birth and death; *abdhiḥ*—the ocean; *adya*—now; *phitam*—closed shut; *dvaram*—the door; *yamasya*—of Yamaraja; *api*—and; *ca*—also; *prāptam*—attained; *manusa*—human; *janma*—of this birth; *lambhana-phalam*—the fruit; *taptam*—performed; *ca*—also; *sarvam*—all; *tapaḥ*—

austerities; *yat*—because; *daivaḥ*—of the Lord; *karuṇā*—of mercy; *kataḥ*—of the sidelong glance; *sarasaḥ*—nectar; *adarśi*—is seen; *iti*—thus; *sarvair*—by everyone; *aho*—ah!; *pratyekam*—each; *prathayadbhiḥ*—proclaiming; *ātma*—own; *śubhagi-bhavam*—good fortune; *samudghusyate*—is described.

The people are not silent. They each describe their great good fortune by saying: "Now we have crossed the ocean of repeated birth and death. The gate to Yama's kingdom is now closed for us. Now we have attained the ripened fruit of this human birth. Now we have attained the results of all penances and austerities. We have attained all this by seeing the sweet, merciful, sidelong glance of the Lord."

Text 96

nepathye: paritaḥ kolāhalaḥ.

paritaḥ—everywhere; *kokahalaḥ*—a tumult.

(Tumultuous sounds from behind the scenes.)

Text 97

puruṣaḥ: aho amī bhagavaj-janma-sthali-nivāsinaḥ sarve samāgacchanti tad adhunā mahatā sammardena bhavitavyam vāyam ita idānim apasarāma. (iti sarve niṣkrāmanti.)

aho—ah!; *āmi*—the; *bhagavat*—of the Lord; *janma*—of the birth; *sthali*—of the place; *nivāsinaḥ*—the residence; *sarve*—all; *samagacchanti*—are assembling; *tat*—therefore; *adhuna*—now; *mahata*—with great; *sammardena*—trouble; *bhavitavyam*—will be; *vāyam*—we; *itaḥ*—from this place; *idanim*—now; *apasarāna*—shall go; *iti*—thus; *sarve*—everyone; *niskramanti*—exits.

People: Now the people from the Lord's birthplace have come. There will be a very great crowd. Let us leave. (Everyone exits.)

Text 98

(tataḥ praviśanti sarve navadvīpa-vāsinaḥ.)

te:

*adyāndham gatam eva no nayanayor adya prasannā diśaḥ
śuṣkaś cādya jijīviṣā-vratatayaḥ pronmīlayanty ankurāḥ
naṣṭe 'ntaḥkharāṇe ca kenacid aho caitanyam apy āhitaṁ
yenāsmākam aho batādya bhavitā caitanya-candrodayaḥ*

(*iti sotkaṅtham upasarpanti.*)

tataḥ—then; *praviṣanti*—enter; *sarve*—all; *navadvīpa*—of Navadvīpa; *vasinaḥ*—the residents; *te*—they; *adya*—now; *andham*—blind; *gatam*—movement; *eva*—certainly; *naḥ*—of us; *nayanayoḥ*—of the eyes; *adya*—now; *prasannaḥ*—clear and bright; *disaḥ*—the directions; *suskaḥ*—dry; *ca*—also; *adya*—now; *jijīvisa*—of the desire to live; *vratatayaḥ*—the creepers; *pronmilayanti*—opening; *aṅkuraṅ*—new shoots; *naste*—destroyed; *antaḥ-karaṇe*—the heart; *ca*—also; *kenacit*—by someone; *aho*—ah!; *caitanya*—life; *api*—also; *ahitaḥ*—placed; *yena*—by whom; *asmakam*—of us; *aho*—ah!; *bata*—indeed; *adya*—now; *bhaviṣyati*—will be; *caitanya*—of Lord Caitanya; *candra*—of the moon; *udayaḥ*—the rising; *iti*—thus; *sa*—with; *utkaṅtham*—eagerness; *upasarpanti*—they approach.

(All the residents of Navadvīpa enter.)

The residents of Navadvīpa: Our eyes had become blind, but now all directions are clear and bright for us. The vines of our desire to live had withered away, but now they are bursting with new shoots. Our hearts had died, but now the life is again placed within them. This has happened because the moon of Śrī Caitanya Mahāprabhu has risen before us. (They eagerly approach.)

Text 99

advaitaḥ: (ālokya)

*agre nidhāya bhagavaj-jananīm samīyuh
śrīvāsa-paṇḍita-mukhāḥ suhṛdaḥ ta ete
anye ca bāla-taruṇa-sthavīrā kim anyad
deśaḥ sa eṣa udapādi sa eṣa kālaḥ*

ālokya—seeing; *agre*—in front; *nidhaya*—placing; *bhagavat*—of the Lord; *jananīm*—the mother; *samīyuh*—approached; *śrīvāsa-paṇḍita-mukhāḥ*—headed by Śrīvāsa Paṇḍita; *suhṛdaḥ*—friends; *te*—Your; *ete*—they; *anye*—others; *ca*—also; *bala*—children; *taruṇa*—young; *sthaviraḥ*—and old; *kim*—what?; *anyat*—other; *deśaḥ*—country; *sah eṣaḥ*—that; *udapādi*—risen; *sah eṣaḥ*—that; *kālaḥ*—time.

Advaita: (looking) The Lord's mother, followed by Śrīvāsa Paṇḍita, friends, and many others both young and old, has come. What more need I say. This is the right time and place.

Text 100

bhagavān: (sa-tvaram avatāram naṭayati.)

ca—with; *tvaram*—haste; *avataram*—descent; *naṭayati*—represents dramatically.

Bhagavān: (He quickly descends from the balcony.)

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Text 101

dauvārikaḥ: (sādaram praveśyanti.)

sa—with; *adaram*—respect; *pravesayanti*—allow to enter.

(The Guards respectfully allow them to enter.)

Text 102

bhagavān: (mātaram praṇamati.)

mataram—to His mother; *praṇamati*—bows down to offer respect.

(Bhagavān bows down to offer respectful obeisances to His mother.)

Text 103

mātā: (sa-bhaya-bhakti-vātsalya-paritoṣa-valitāśru-pulaka-gadgadam sanskṛtena.)

*vairāgyam eva tava kim kim u vānubhūtir
bhaktir nu vā kim u rasaḥ paramas tanūbhṛt
tāta stanandhatayaiva bhavantam ikṣe
labdho 'dhunāpi na kadāpi punas tyajāmi*

(*iti sotkaṇṭham āliṅgati.*)

sa—with; *bhaya*—fear; *bhakti*—devotion; *vatsalya*—motherly love; *paritosa*—happiness; *savalita*—mixed; *aśru*—with tears; *pulaka*—bodily hairs standing up; *gadgadam*—and a choked up voice; *sanskṛtena*—in Sanskrit; *vairagyam*—renunciation; *eva*—certainly; *tava*—Your; *kim*—whether?; *kim*—whether?; *u*—indeed; *va*—or; *anubhūtiḥ*—direct perception; *bhaktiḥ*—devotion; *nu*—indeed; *va*—or; *kim*—whether; *u*—indeed; *rasaḥ*—nectarean mellows; *paramaḥ*—transcendental; *tanubhṛt*—personified; *tata*—O son; *stānandhataya*—as a small child; *eva*—certainly; *bhavantam*—You; *ikṣe*—I see; *labdhaḥ*—attained; *adhuna*—now; *api*—and; *na*—not; *kada api*—ever; *punaḥ*—again; *tyajāmi*—I will leave; *iti*—thus; *sa*—with; *utkaṇṭham*—earnestness; *alingati*—embraces.

Mother Śacī: (She is simultaneously anxious, devoted, filled with motherly love, and pleased. Her bodily hairs stand up. She sheds tears, and says in a choked voice, in Sanskrit:) Have You renounced the world? Do You now see the Supersoul everywhere? Have You become the personified mellows of transcendental devotional service? I still see You as my small child. Now I have

attained You. I will never again let You go. (She earnestly embraces Him.)

Text 104

śrī-caitanyaḥ:

bhagavati jagan-mātar mātāḥ param phalam uttamam
kim api phalituṁ vātsalyākhyā latā bhavati kṣamā
bhavati bhavatī viśvasyaivānupādhi-su-vatsalety
atha bhagavatā nūnam cakre kṣamāpi śarīriṇī

(iti punaḥ praṇamati.)

bhagavati—O noble one; *jagat*—of the world; *mātāḥ*—O mother; *ma*—not; *ataḥ*—than this; *param*—greater; *phalam*—fruit; *uttamam*—supreme; *kim api*—something; *phalituṁ*—to bear fruit; *vatsalya*—motherly love; *akhya*—named; *latā*—the creeper; *bhavati*—is; *kṣama*—patience and forgiveness; *bhavati*—is; *bhavati*—of you; *vaiśvasya*—of the world; *eva*—certainly; *anupādhi*—sincere; *su-vatsala*—loving mother; *iti*—thus; *atha*—now; *bhagavat*—by the Supreme Personality of Godhead; *nunam*—indeed; *cakre*—is made; *kṣama*—patience; *api*—even; *saririni*—personified; *iti*—thus; *punaḥ*—again; *praṇamati*—He bowed down.

Śrī Caitanya: O mother of the world, O noble mother, no fruit is greater than the fruit of patient forgiveness borne by the vine of Your motherly love. You are famous in this world as the most sincerely affectionate mother. The Supreme Personality of Godhead has deified you as the goddess of patient forgiveness. (He again bows down before her.)

Text 105

mātā: (*punar āliṅgya*)

punaḥ—again; *aliṅgya*—embracing.

(Mother Śacī again embraces Him.)

Text 106

devaḥ: (*praṇamati*)

praṇamati—bows down.

(The Lord bows down.)

Text 107

advaitaḥ: (tām utthāpya svayam antaḥ-pure praveśayan niṣkrāntaḥ.)

tam—her; *utthapyā*—lifting up; *svayam*—personally; *antaḥ-pure*—inside the house; *praveśayan*—causing to enter; *niṣkrāntaḥ*—exits.

Advaita: (Making Mother Śacī stand up, He leads her inside the house. In this way He exits.)

Text 108

bhagavān: yathā-yatham sarvān evāliṅgana-sparśana-darśana-praśnādibhir anurañjayati.

yathā-yathām—as is appropriate; *sarvan*—everyone; *eva*—certainly; *alingana*—with embraces; *sparsana*—touching; *darśana*—glance; *prasna*—questions; *adibhiḥ*—beginning with; *anurañjayati*—pleases.

(The Lord greets everyone, pleasing them with appropriate embraces, touches, glances, questions, and other actions.)

Text 109

advaitaḥ: (punaḥ sa-tvaram praviśya) kaḥ ko 'tra bhoḥ sarvān evābāla-vṛddha-taruṇān ācaṇḍalāms ca yathopajoṣam āvāsa-bhakṣya-peyādibhir upacarantu bhavantaḥ.

punaḥ—again; *sa*—with; *tvaram*—haste; *praviśya*—entering; *kaḥ*—who?; *atra*—here; *bhoḥ*—O; *sarvan*—everyone; *eva*—certainly; *abala*—from children; *vṛddha*—old; *tarunan*—and young; *acandalan*—down to the candalas; *ca*—also; *yathā-upajosam*—to their satisfaction; *svasa*—with residences; *bhakṣya*—food; *peya*—drink; *adibhiḥ*—beginning with; *upacarantu*—must serve; *bhavantaḥ*—You.

Advaita: (again hastily enters) Who, who is here? There must be residences, food, drink, and other necessities to please all the young, old, and even caṇḍālas who have come here.

Text 110

ekaḥ: (praviśyāpati-kṣepeṇa) ayam ayam aham tathā karomi. (iti niṣkrāntaḥ.)

praviśya—entering; *apati*—of the curtain; *kṣepeṇa*—by tossing aside; *ayam*—he; *ayam*—he; *aham*—I am; *tathā*—in that way; *karomi*—I will do; *iti*—thus; *niṣkrāntaḥ*—exits.

One Man: (Tossing aside the curtain, he hastily enters.) I will take care of it.

(He exits.)

Text 111

advaitaḥ: (bhagavatam upasṛtya)

*so 'ham ta ete sa bhavān sa caiṣam
prema taveyam karuṇāpi saiva
sarvaṁ tadevāsti sukhaika-hetur
anāydr̥ṣam rūpam atoṣa-hetuḥ*

bhagavāntam—the Lord; *upasṛtya*—approaching; *saḥ*—He; *aham*—I; *te*—they; *ete*—they; *saḥ*—He; *bhavan*—You; *saḥ*—this; *esam*—of them; *prema*—the love; *tava*—of You; *ayam*—this; *karuṇā*—mercy; *api*—also; *sa*—that; *eva*—certainly; *sarvam*—everything; *tada*—then; *iva*—as; *asti*—is; *sukha*—of happiness; *eka*—sole; *hetuḥ*—cause; *anyadr̥ṣam*—of any other way; *rūpam*—the form; *atoṣa*—of unhappiness; *hetuḥ*—the cause.

Advaita: (approaching the Lord) The way I was before, the way You were before, the way Your devotees were, the love they felt for You, and Your mercy towards them, all these are the only source of our happiness. Any change in these things will bring us pain.

Text 112

bhagavān: advaitādvaita maivam.

*śyāmāmṛta-srotasi pātitaṁ vapuḥ
tasyaiva tuṅgena taraṅga-ramhasā
yam yam daśam eti śubhāśubhāthavā
sā saiva me premacarī karīti*

tad ehi cira-dṛṣṭair ebhiḥ saha rasa upaviśāma.
(*iti sarve niṣkrāntāḥ.*)

advaita—Advaita; *advaita*—Advaita; *ma*—not; *evam*—in this way; *syama*—dark; *amṛta*—of nectar; *srotasi*—in a river; *patitam*—fallen; *vapuḥ*—form; *tasya*—of that; *eva*—certainly; *tungena*—with tall; *taraṅga-ramhasa*—great waves; *yam yam*—whatever; *dasam*—condition of existence; *eti*—attains; *śubha*—auspicious; *aśubha*—inauspicious; *atha va*—or; *sa sa*—that; *eva*—certainly; *me*—to Me; *premacari kari*—brings love of Kṛṣṇa; *iti*—thus; *tat*—therefore; *ehi*—come; *cira*—with long; *dṛṣṭaiḥ*—gazing; *ebhiḥ*—this; *saha*—with; *rasa raha-rahah-a*—solitary place; *upavisama*—let Us enter; *iti*—thus; *sarve*—everyone; *niṣkrāntaḥ*—exits.

Bhagavān: Advaita, Advaita, don't talk like this. My body has fallen into a dark nectar-river, and is now violently tossed by that river's waves. Whether that river places Me in an auspicious or inauspicious condition, it always

overwhelms Me with love for Kṛṣṇa. Come, let us all go to a secluded place, and there we may associate together for a long time.

(Everyone exits.)

Act Six

Text 1

(*tataḥ praviśati ratnākaraḥ.*)

ratnākaraḥ: aho adya katham akasmāt preyasī sura-sarid-vimānaskeva dṛṣṭā. tad asya mano-duḥkha-karaṇam prastavyam asti. (iti puro 'valokya.) katham iyam tad-avasthaiva dṛśyate devi tad upaśrtya prcchāmi. (iti upasarpati.)

tataḥ—then; *praviśati*—enters; *ratnākaraḥ*—the ocean; *ahaḥ*—ah!; *adya*—now; *katham*—why?; *akasmāt*—suddenly; *prayasī*—beloved; *surasarit*—Gaṅgā; *vimanaska*—unhappy; *iva*—as if; *dṛṣṭa*—is seen; *tat*—that; *asyaḥ*—of her; *manaḥ*—of the heart; *duḥkha*—of the unhappiness; *karaṇam*—the cause; *prastavyam*—should be asked; *asti*—is; *iti*—thus; *paraḥ*—ahead; *avalokya*—looking; *katham*—why?; *iyam*—this; *tat-avastha*—condition; *eva*—certainly; *dṛśyate*—is seen; *devi*—O noble lady; *tat*—that; *upaśrtya*—approaching; *pracchami*—I will ask; *iti*—thus; *upasarpati*—be approaches.

(The ocean enters.)

The Ocean: Why does my dear wife, Gaṅgā, suddenly appear to be unhappy. I will ask her what has brought suffering to her heart. (He looks ahead.) I will approach her and ask: "O noble lady, why do you appear in this way?" (He approaches.)

Text 2

(*tataḥ praviśati yathā-nirdiṣṭā gaṅgā.*)

gaṅgā: haddhī haddhī jassa pa-a-se-a salilattena maha edarisam soggam tassa pahuno cira-alam aṅga-sango lambhi-o. adobaro ko me bha-dhe-a. anha tam lambhi-a punohi na lambhanijjo vi-a disa-i ado aram vā kim me asuham. ta kim karemi manda-bha-ini. (iti cintayati kṣaṇam tiṣṭhanti.)

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdista*—indicated; *gaṅgā*—Gaṅgā; *haddhi*—alas!; *haddhi*—alas!; *jassa*—of whom; *pa-a*—of the feet; *se-a*—service; *salilattena*—by manifesting water; *maha*—of me; *edarisam*—like this; *soggam*—

good fortune; *tassa*—of Him; *pahunah*—the Lord; *cira*—for a long; *alam*—time; *aṅga*—of the body; *sangah*—the touch; *lambhi-ah*—was attained; *adobarah*—then; *kaḥ*—what?; *me*—my; *bha-a-dhe-a*—good fortune; *anha*—there; *tam*—Him; *lambhi-a*—attaining; *punobi*—again; *na*—not; *lambhaniijah*—may be attained; *vi-a*—as if; *disa-i*—is seen; *adobaram*—then; *va*—or; *kim*—whether?; *me*—my; *asuham*—misfortune; *ta*—therefore; *kim*—what?; *karemi*—shall I do; *manda-bha-ini*—an unfortunate person; *iti*—thus; *cintyatai*—thinking; *ksanam*—for a moment; *tiṣṭhati*—stands.

(As described, the Gaṅgā River enters.)

Gaṅgā: Alas! Alas! It is a long time since I was fortunate to touch Lord Visvambhara's lotus feet with my waters. What has happened to my good fortune? I once had His association. I have it no longer. How have I become so unfortunate? What will I, now so unfortunate, do? (She reflects for a moment.)

Text 3

ratnākaraḥ: (upaṣṛtya) bhāgīrathi katham vimanayase.

upaṣṛtya—approaching; *bhagirathi*—O Gaṅgā; *katham*—why?; *vimanayase*—are you unhappy?

Ocean: (approaching) O Gaṅgā, why are you unhappy?

Text 4

gaṅgā: ajja-utto ajja-utto kim pucchasi. manda-bha-ini kkhu aham.

ajja—of a noble father; *puttaḥ*—O son; *ajja*—of a noble father; *puttaḥ*—O son; *kim*—why?; *pucchasi*—you ask; *manda-bha-ini*—unfortunate; *kkhu*—indeed; *aham*—I am.

Gaṅgā: Noble husband, noble husband, why do you ask? I am very unfortunate.

Text 5

ratnākaraḥ: bhāgīrathi katham iva.

bhagirathi—O Gaṅgā; *katham*—what?; *iva*—like.

Ocean: O Gaṅgā, what is your misfortune?

Text 6

gaṅgā: (sanskṛtena)

yat-pāda-śauca-jalam ity alam asmi viśva-
vikhyāta-kīrtir asakau rasa-kautukīśaḥ
nityāvagāha-kalayā rasayām cakāra
mām adya sa tyajati hā bata tena dūye

sanskṛtena—in Sanskrit; yat—of whom; pada—of the feet; sauca—washed; jalam—the water; iti—thus; alam—greatly; asmi—I am; viśva—in the world; vikhyata-kīrtiḥ—famous; asakau—this; rasa-kautuki—of the devotees eager to relish the mellows of devotional service; iśaḥ—the leader; nitya—regularly; avagaha-kalaya—by bathing; rasayam cakara—brought nectarlike happiness; mam—to me; adya—now; saḥ—He; tyajati—abandons; ha—alas!; bata—alas!; tena—for this reason; dūye—I am unhappy.

Gaṅgā: (in Sanskrit) The Supreme Lord, the master of the blissful, sweet devotees, the Lord by washing whose feet I am famous in this world, every day used to fill me with nectar happiness by bathing in my waters. Alas! Alas! Now He has left me. For that reason I suffer.

Text 7

ratnākaraḥ: ām janāmi. sa khalu mathurā-gamanataḥ pratyāvṛtya sampraty
advaitālaye samāgato 'stīti śrutam tat katham dūyase.

am—yes; janami—I understand; saḥ—He; khalu—indeed; mathura—to Mathura; gamanataḥ—from the journey; pratyāvṛtya—turning back; samprati—now; advaita—of Advaita; alaye—in the home; samagataḥ—arrived; asti—is; iti—thus; srutam—heard; tat—therefore; katham—why?; dūyase—are you unhappy.

The Ocean: Yes, I understand. I heard He turned back from His journey to Mathurā, and now stays at Advaita's home. He is not leaving you after all. Why are you unhappy?

Text 8

gaṅgā: ho-i evasmedan. kintu na-addi-ado a-adesu sirivasa-pahudi-esu bandhu-
vaggese annasmin di-ahe siri-sa-i de-i-e pa-i-amannam sarvehim appavaggehim saha
sarasa-hasa-vilasam bhunji-a tehim jjeva saddham upavisi-a bha-avam kim pi
gadidum pa-utto.

ho-i—it is; evasmedam—like this; kintu—however; na-addi-adaḥ—from Navadvipa; a-adesu—arrived; sirivasa—by Śrīvasa; pahudi-esu—headed; bandhu-vaggese—among the friends; anna—on another; di-ahe—day; siri-sa-i de-i-e—by Śrīmatī Śacīdevī; pa-iam—cooked; annam—food; sarvehim—all; appavaggehim—the friends; saha—with; sarasa—sweet; hasa—joking; vilasam—pastimes; bhunji-

a—eating; *tehim*—them; *jjeva*—certainly; *saddham*—with; *upavisi-a*—sitting; *bhavam*—the Lord; *kim pi*—something; *gadidum*—to speak; *pa-uttah*—began.

Gaṅgā: That may be. Still, on another day, after Śrīvāsa and other friends came from Navadvīpa, and after Śrī Śacī-devī had cooked, as He sat with His friends, eating and playfully joking, the Lord began to speak.

Text 9

ratnākaraḥ: kim tat.

kim—what?; *tat*—was that.

The Ocean: What did He say?

Text 10

gaṅgā:

*bho advaita-prabhṛtaya idam śrūyatām yaj jananyā
yusmākaṁ ca praṇayi-suhrdām ājñayā na prayātam
vighnas tena vyajani mathurām gantum īše na tasmād
ājñām sarve dadatu kṛpayā hanta yāyām idānim*

bhoḥ—O; *advaita-prabhṛtayaḥ*—friends headed by Advaita; *idam*—this; *sruyatam*—should be heard; *yat*—what; *jananya*—by Mother Śacī; *yusmakam*—of you all; *ca*—also; *praṇayi*—loving; *suhrdam*—friends; *ajñaya*—by the order; *na*—not; *prayatam*—gone; *vighnaḥ*—impediment; *tena*—by this; *vyajani*—is manifested; *mathuram*—to Mathura; *gantum*—to go; *ise*—I am able; *na*—not; *tasmat*—therefore; *ajñam*—the order; *sarve*—all; *dadatu*—may give; *kṛpaya*—with mercy; *hanta*—indeed; *yayam*—I may go; *idanim*—now.

He said: "O Advaita, O My friends, please hear this. By the order of My mother and you dear affectionate friends, I am forbidden to leave. Because of this obstacle I cannot go to Mathurā. All of you please to be merciful to Me so now I may go."

Text 11

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 12

gaṅgā: tado adva-acari-ena gadidam.

tava prītyā yāhīty abhilasati sarvo yadi janas
tadā sarvasyaiva tvad-upagamanāt pūrvam asavaḥ
na dhikkārān soḍhum̐ bata bhavati naḥ pāṭavam̐ iti
prayāsyanty evāmī prathamam̐ anubhūya vyasanitām

tadaḥ—then; adva-i-cari-ena—by Advaita Acārya; gadidam—was said; eva—certainly; prītya—with; prītya—happiness; yahi—You may go; iti—thus; abhilasati—desires; sarvaḥ—all; yadi—if; janas—these people; tada—then; sarvasya—of everyone; eva—certainly; tvat—of You; upagamanat—the departure; purvam—before; asavaḥ—the life-breath; na—not; dhikkaran—the censure; sodhum—to tolerate; bata—indeed; bhavati—is; na—not; patavam—health; iti—thus; prayasyanti—will go; eva—certainly; ami—they; prathamam—first; anubhuya—experiencing; vyasanitam—separation.

Then Advaita Acārya said: "If out of love for You everyone cheerfully said: 'Yes, You may go', then even before You had gone, our life-breath, unable to bear the outrage of separation from You, would leave our bodies at once."

Text 13

ratnākaraḥ: bhadram̐ bho advaita bhadram. tatas tataḥ.

bhadram—good; bhoḥ—O; advaita—Advaita; bhadram—good; tataḥ—then; tataḥ—then.

The Ocean: Well said, Advaita! Well said! Then? Then?

Text 14

gaṅgā: tado bha-avada sappana-am̐ punobi bhandiam. bho advaita-prabhrtavyaḥ.

gr̥hīto 'yam̐ veśo yad iha nija-deśasya sa-vidhe
tadā sthātuṃ sārḍham̐ praṇayibhir̐ idānīm̐ anucitam̐
budhā yūyam̐ vijñā bhavati janānī cāsya vapuṣaḥ
samādham̐ kurvantu svayam̐ ahaha kim̐ vacmi bahulam

tadap—then; bha-avada—by the Lord; sappana-am—with affection; punobi—again; bhanidam—was said; bhoḥ—O; advaita-prabhrtayaḥ—devotees headed by Advaita; gr̥hītaḥ—accepted; ayam—this; veśaḥ—dress; yat—because; iha—here; nija—own; desasya—of the country; sa-vidhe—in the vicinity; tada—then; sthatum—to stay; sarḍham—with; praṇayibhiḥ—affectionate friends and relatives; idanim—now; anucitam—is improper; budhaḥ—intelligent; yuyam—you all;

vijña—intelligent; *janani*—My mother; *ca*—also; *asya*—of this; *vapusah*—body; *samadham*—the place of staying; *kurvantu*—may do; *svayam*—personally; *ahaha*—ah!; *kim*—what?; *vacmi*—need I say; *bahulam*—more.

Gaṅgā: The Lord affectionately replied: "O Advaita, O My friends, I have accepted a sannyāsī's cloth. It is not right for a sannyāsī to remain in his own country surrounded by affectionate friends and relatives. You are very intelligent, and My mother is also very intelligent. Therefore I will place this body in whatever country You say. What more need I say?"

Text 15

ratnākarah: *bhagavatāpi samīcīnam uktam. tatas tataḥ.*

bhagavata—by the Lord; *api*—also; *samicinam*—properly; *uktam*—was spoken; *tataḥ*—then; *tataḥ*—then.

The Ocean: The Lord said the right thing. Then? Then?

Text 16

gaṅgā: *tado savvehim bha-avado bandhu-janehim acari-o-janani-e sa-ide-i-e ni-adam gadu-a mantidam.*

tadaḥ—then; *savvehim*—by all; *bha-avadaḥ*—of the Lord; *bandhu-janehim*—the friends and relatives; *acari-aḥ*—by Advaita Acārya; *janani-e*—by His mother; *sa-ide-i-e*—Śacīdevi; *ni-adam*—in private; *gadu-a*—approaching; *mantidam*—was counseled.

Gaṅgā: All His friends, Advaita Acārya, and His mother Śacīdevi then met in private.

Text 17

ratnākarah: *tatas tataḥ.*

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 18

gaṅgā: *assim atthe jado kassabi samma-i na ho-i tado janani-e uttam bho bho ja-i dhamma-doso ho-i tado appano sukkha-e tassa khala-ana-kida kim vadanti katham karaniija appano jaha taha ho-u tado ja-annacchettam jjevva jam gacchadi tam jjeva bhaddam kadaci pa-utti bi lahi-adi tti asa ho-i.*

assim—in this; *atthe*—matter; *jadaḥ*—because; *kassabi*—of someone; *samma-i*—agreement; *na*—not; *ho-i*—is; *tadaḥ*—therefore; *janani-e*—by Mother Śacī; *uttam*—said; *bhaḥ*—O; *bhaḥ*—O; *ja-i*—if; *dhamma*—of religion; *dosaḥ*—a fault; *ho-i*—is; *tadaḥ*—then; *appanaḥ*—personal; *sukkha-e*—with happiness; *tassa*—of Him; *khala-ana*—by wicked men; *kida*—done; *kim*—what; *vadanti*—saying; *katham*—what?; *karaniija*—should be done; *appanaḥ*—of the self; *jaha*—as; *taha*—in that way; *ho-u*—may be; *tadaḥ*—then; *ja-annahacchettam*—Jagannāthaksetra (Jagannātha Puri); *jjevva*—certainly; *jam*—which; *gacchadi*—goes; *tam*—that; *jjeva*—certainly; *bhaddam*—by good fortune; *kadaci*—sometimes; *pa-utti*—news; *bi*—also; *lahi-adi*—is obtained; *titi*—thus; *asa*—desire; *ho-i*—is.

Gaṅgā: They could not aggre. Then Mother Śacī said: "If His staying here breaks the rules of religion, then let Him live abroad. If He stays here to please me, then wicked people may criticize Him. What should be done? Let Him go to Jagannātha Purī. Then I may be fortunate sometimes to hear news of His activities. That is my desire."

Text 19

ratnākaraḥ: sādhu mātāḥ sādhu. atikrānto 'sti bhavatyā devahūtiḥ. tatas tataḥ.

sadhu—well said; *mataḥ*—O mother; *sadhu*—well said; *atikrantāḥ*—surpassed; *asti*—is; *bhavatyā*—by you; *devhutiḥ*—Devahuti; *tataḥ*—then; *tataḥ*—then.

The Ocean: Well spoken, mother! Well spoken! You have surpassed even Devahūti. Then? Then?

Text 20

gaṅgā: tado savve jjeva vivasa huvi-a punobi gadidavanto mātāḥ katham idam uktam ataḥ param asmābhir idam śruti-pratipāditam iva khaṇḍitum na śakyate bhagavad-vacaḥ.

tadaḥ—then; *savve*—everyone; *jjeva*—certainly; *vivasa*—struck with wonder; *huvi-a*—becoming; *punobi*—again; *gadidavantāḥ*—speaking; *mataḥ*—O mother; *katham*—how?; *idam*—this; *uktam*—spoken; *ataḥ param*—then; *asmabhiḥ*—by us; *idam*—this; *śruti*—in the Vedas; *paditam pratipaditham*—demonstrated; *iva*—as if; *khanditum*—to be broken; *na*—not; *sakyate*—is able; *bhagavat*—of the Supreme Personality of Godhead; *vacaḥ*—the statement.

Gaṅgā: Struck with wonder, everyone said: "Mother, what have you said? For us your words are like scripture. As we will never disobey the Lord's order, so we will never disobey your words."

Text 21

ratnākaraḥ: tatas tataḥ.

tataḥ—then; tataḥ—then;

The Ocean: Then? Then?

Text 22

gaṅgā: tado ta-e gadidam amhanam jaha taha ho-u. assa dosam jam khala-jano pekkhissadi tam kkhu dussaham ja-annaham ja-i gacchadi tado majjhe majjhe tumhe gantum sakkadha ma-e pa-utti lahi-adi.

tadaḥ—then; ta-e—by her; gadidam—said; amhanam—of us; jaha—as; taha—in that way; ho-u—may be; assa—of Him; dosam—fault; jam—which; khala-janaḥ—wicked men; pekkhissadi—will see; tam—that; kkhu—indeed; dussaham—unbearable; ja-annaham—to Lord Jagannātha; ja-i—if; gacchadi—goes; tadaḥ—then; majjhe majjhe—in the midst; tumhe—you all; gantum—to go; sakkadha—will be able; ma-e—by me; pa-utti—news; lahi-adi—is attained.

Gaṅgā: Then Mother Śacī said: "So be it. If wicked men find fault with Him it will be unbearable for me. Let Him go to Jagannātha Purī. You will be able to visit Him, and in this way I will hear news of Him."

Text 23

ratnākaraḥ: tatas tataḥ.

tataḥ—then; tataḥ—then.

The Ocean: Then? Then?

Text 24

gaṅgā: tado savve bha-avado ni-adam a-adu-a de-i-e kadhidam ni-adidavanto.

tadaḥ—then; savve—everyone; bha-avadaḥ—the Lord; ni-adam—near; adu-a—approaching; de-i-e—by Mother Śacī; kadhidam—spoken; ni-advantaḥ—spoken.

Gaṅgā: Then they all approached the Lord and told Him Mother Śacī's words.

Text 25

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 26

gaṅgā: tado bha-avam saharisa-am gadidavam yathājñāpayati viśva-janani tadājñāpayata gacchāmi.

tadaḥ—then; *bha-avam*—the Lord; *sa*—with; *harinam*—joy; *gadidavam*—said; *yathā*—as; *ājñāpayati*—orders; *viśva*—of the world; *janani*—the mother; *tada*—then; *ājñāpayata*—order; *gacchami*—I will go.

Gaṅgā: Then the Lord became happy and said: "As the most exalted mother in the world has spoken, so I will obey. I will go to Jagannātha Purī."

Text 27

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 28

gaṅgā: tado savvehim gadidam deva kiyanti dināni sthīyatām paśyāmas te caraṇa-kamalam iti.

tadaḥ—then; *savvehim*—by everyone; *gadidam*—said; *deva*—O Lord; *kiyanti*—for some; *dinani*—days; *sthīyatam*—stay; *paśyamaḥ*—we may see; *te*—Your; *carāṇa*—feet; *kamalam*—lotus; *iti*—thus.

Gaṅgā: Then everyone said: "Lord, please stay here for some days more so we may see Your lotus feet."

Text 29

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 30

gaṅgā: tado janani-e tanam ca pamo-attham tinna dinani tattha tha-una puvvam vi-a bha-avadi-e janani-e accudānanda-janani-e ca pa-idam annam savvehim saha bhunji-a ca-utthe di-ahe gantum pa-utte savvehim manti-a niccānanda ja-adānanda damo-ara mu-unda-o sange dinna-o tado gadesu na-addiba-vasisu tehim saddham deve patthide adda-i-acari-ena bahudaram ro-idam. devo tam anamanti-a calido.

tadaḥ—then; *janani-e*—of Mother Śacī; *tanam*—of the devotees; *ca*—and; *pamo-attham*—for the happiness; *tinna*—three; *dinani*—days; *tattha*—there; *thanu-a*—staying; *puvvam*—before; *vi-a*—as it was; *bha-avadi-e*—by the noble; *janani-e*—mother; *accudānanda*—of Acyutānanda; *janani-e*—by the mother; *ca*—also; *pa-idam*—cooked; *annam*—food; *savvehim*—everyone; *saha*—with; *bhunji-a*—eating; *ca-utthe*—on the fourth; *di-ahe*—day; *gantum*—to go; *pa-utte*—began; *savvehim*—Nityānanda; *ja-adānanda*—Jagadānanda; *damo-ara*—Dāmodara; *mu-unda-aḥ*—and Mukunda; *sange*—in His association; *dinna-aḥ*—placed; *tadaḥ*—then; *gadesu*—had departed *na-addiba*—of Navadvīpa; *vasisu*—when the residents; *tehim*—them; *saddham*—with; *deve*—when the Lord; *patthide*—was about to go; *addi-a-acari-ena*—by Advaita Acārya; *bahudaram*—repeatedly; *ro-idam*—was cried; *devaḥ*—the Lord; *tam*—Him; *anamanti*—without speaking; *calidaḥ*—left.

Gaṅgā: In order to please His mother and friends, the Lord stayed with them for three days. Noble Mother Śacī and Acyutānanda's mother together cooked a great feast, and the Lord feasted with His friends. On the fourth day the Lord prepared to go. Everyone spoke words of farewell. The residents of Navadvīpa all left. In the company of Nityānanda, Jagadānanda, Dāmodara, and Mukunda, the Lord began to leave. Advaita shed incessant tears. Lord Caitanya did not say anything to Him, but simply left.

Text 31

ratnākarah: hanta idānīm gauḍādhīpater yavana-bhūpālasya gajapatinā saha virodhe gamanāgamanam eva na vartate katham ayam caturbhir eva parijanaiḥ saha gacchati.

hanta—indeed; *idanim*—now; *gauda*—of Bengal; *adhipateḥ*—of the king; *yavana*—of the yavanas; *bhupalasya*—the king; *gajapatina*—Maharaja Prataparudra; *saha*—with; *virodhe*—in the hostility; *gamana*—going; *agamanam*—and coming; *eva*—certainly; *na*—not; *vartate*—is; *katham*—how is it?; *ayam*—that He; *caturbhiḥ*—four; *eva*—certainly; *parijanaiḥ*—companions; *saha*—with; *gacchati*—goes.

The Ocean: The Yavana King of Bengal and Mahārāja Pratāparudra are now at war. The border of Bengal and Orissa is sealed. How can the Lord and His four associates cross it?

Text 32

gaṅgā: (sanskṛtam āśritya) ārya-putra naitad āścaryam. paśya paśya.

yo 'ntaryāmī bhavati jagatām yo 'yam avyāja-bandhur
yasya dveṣyo na jagati janaḥ ko 'pi ke tam dviṣantu
dvairājyo 'smin paṭu-vikatayoḥ senayor eva madhyān
niṣpratyūham kalaya calito bandhubhiḥ pañcaśaiḥ saḥ

sanskṛtam—of Sanskrit; āśritya—taking shelter; ārya—of a noble father; putra—O son; na—not; etat—this; ascaryam—is very wonderful; paśya—look!; paśya—look!; yaḥ—who; antaryami—the Supersoul in the heart; bhavati—is; jagatam—of the universes; yaḥ—who; ayam—He; avyaja—the sincere; bandhuḥ—friend; yasya—of whom; dveṣyaḥ—the object of hatred; na—not; jagati—in the universe; janaḥ—a person; kaḥ api—someone; ke—who?; tam—Him; dviṣantu—may hate; dvairajyaḥ—the two kingdoms; asmin—in this; paṭu-vikatayoḥ—violent; senayoḥ—of the armies; eva—certainly; madhyat—from the midst; niṣpratyuham—without obstruction; kalaya—look!; calitaḥ—goes; bandhubhuḥ—friends; pancasaiḥ—with five; saḥ—He.

Gaṅgā: (In Sanskrit) Noble husband, this is not surprising. Look! Look! Who hates the Supersoul, the sincere friend of the entire world? Look! Without obstruction the Lord and His five friends now travel between the two ferocious armies.

Text 33

api ca

grāme grāme paṭu-kapaṭino ghaṭṭa-pāla ya ete
ye 'raṇyānīcara-giri-carā vāta-pāṭac-carās ca
śaṅkākarāḥ pathi vicalatām tam vilokyaiva sāksād
udyad-bāṣpāḥ skhalita-vapuṣaḥ kṣauni-prṣṭhe luṭhanti

api ca—furthermore; grame grame—in each village; paṭu-kapaṭinaḥ—dishonest men; ghaṭṭa-palaḥ—toll-collectors; ye—who; ete—they; ye—who; aranya—is the forest; anicaraḥ—travelling; giri—in the mountains; caraḥ—moving; vata—in the gardens; pataccaraḥ—thieves; ca—also; śanka-akaraḥ—frightening; pathi—on the road; vicalatam—walking; tam—Him; vilokya—seeing; saksat—directly; udyat—rising; baspan—tears; skhalita—stumbling; vapuṣaḥ—whose body; kasauni—of the earth; prathe—on the surface; luṭhanti—rolls about.

.fn 3

When they see Lord Caitanya, the cruel and dishonest men in the villages and the fearful thieves in the hills and forests burst into tears, stumble, and roll about on the ground in ecstasy.

Text 34

ratnākaraḥ: bhavati hi bhagavān sahaḥāsura-bhāva-bhāvitāntaḥkaraṇam eva nānandayati tad-itarān parama-pāmarān api dr̥k-pātena pavitrāyati citrāyati ca bhakti-rasena. tatas tataḥ.

bhavati—is; *hi*—indeed; *bhagavan*—the Lord; *sahaja*—by nature; *asura*—of demons; *bhava*—the nature; *bhavita*—is; *antah-karaṇan*—in the heart; *eva*—certainly; *na*—does not; *ānandayati*—delight; *tat*—from them; *itaran*—different; *parama*—very; *pamaraḥ*—fallen; *api*—although; *dr̥k-pātena*—with His glance; *pavitrāyati*—purifies; *citrāyati*—makes wonderful; *ca*—also; *bhakti*—of devotional service; *rasena*—with the nectar mellows; *tataḥ*—then; *tataḥ*—then.

The Ocean: The Lord does not give pleasure to those who are demons at heart, but He does purify and make beautiful with the nectar of devotional service those who are not demons, but only very sinful and fallen.

Text 35

gaṅgā: tado nirantara-sancaranta-ga-ava-i-maha-samanta-santadi-maha-dantavala-tunga-turaṅga-patti-sampatti-duggamama ra-a pahaṁ ujji-a vana-maggam jjeva a-agahiya calidavanto.

tadaḥ—then; *nirantara*—constantly; *sancaranta*—moving; *ga-ava-i*—arrogant; *maha*—great; *samanta*—of generals; *santadi*—a host; *maha-dantavala-tunga*—great elephants with large tusks; *turaṅga*—horses; *patti*—of soldiers; *sampatti*—with hosts; *duggamam*—difficult to traverse; *ra-a*—the royal; *pahaṁ*—road; *ujji-a*—abandoning; *vana*—in the forest; *maggam*—the path; *jjeva*—certainly; *a-agahiya*—entering deeply; *calidavantaḥ*—went.

Gaṅgā: Leaving the impassable royal roads always filled with moving soldiers, horses, elephants, and proud generals, the Lord went through the jungle.

Text 36

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then;

The Ocean: Then? Then?

Text 37

gaṅgā: (sanskṛtena) tataḥ.

āścaryam prāg ahaha gahanam gāhamāne raghūnām
patyau dvīpi-dvirada-mahiṣā gaṇḍukaś caṇḍakāyāḥ
tat-kodaṇḍa-pratibhaya-hataḥ dudruvur ye ta ete
yan-mādhurya-drava-lava-labhāḥ stabdhatām eva dadhruḥ

sanskṛtena—in Sanskrit; tataḥ—then; āścaryam—wonderful; prak—formerly; ahaha—ah!; gahanam—deep in the jungle; gahamane—entering; raghunam—of the Raghu dynasty; patyau—when the King (Lord Ramacandra); dvīpi—the tigers; dvirada—elephants; mahiṣaḥ—buffaloes; gaṇḍukaḥ—and rhinoceroses; caṇḍakayaḥ—ferocious; tat—of Him; kodaṇḍa—of the arms; pratibhaya—with fear; hataḥ—struck; dudruvuḥ—fled; ye—who; ta ete—they; yat—of whom; madhurya—of the sweetness; drava—flowing; lava—a drop; labhaḥ—obtaining; stabdhatam—the condition of being stunned; eva—certainly; dadhruḥ—attained.

Gaṅgā: (in Sanskrit) The ferocious tigers, elephants, buffaloes, and rhinoceroses that fled in fear of Lord Rāma's powerful arms when He traveled deep in the jungle, are now stunned in ecstasy by tasting a drop of Lord Caitanya's sweetness.

Text 38

evam kiyanti dināni vane vane calanto viviha-taru-lada-sohaggam anugehnanto
punobi ra-a-paham angi-kidavam.

evam—in this way; kiyanti—for some; dinani—days; vane—from forest; vane—to forest; calantaḥ—going; viviha—various; taru—trees; lada—and creepers; saubhagyam—good fortune; anugehnantaḥ—being merciful; punobi—again; ra-a—the royal; paham—road; angi-kidavam—accepted.

After walking for some days through the jungles and blessing the fortunate vines and trees, He again returned to the royal road.

Text 39

ratnākaraḥ: kutaḥ.

kutaḥ—where?

The Ocean: Where did He go then?

Text 40

gaṅgā: (sanskṛtena)

remuṇā-nagara-maṇḍana-mūrtir

venu-pāṇi-bhagavat-pratimūrtiḥ
prāktanīti bahu-mānata āsīd
vandanārtham atha rāja-patha-sthaḥ

sanskṛtena—in Sanskrit; *remuna*—Remuna; *nagara*—of the town; *mandana*—the ornament; *mūrtiḥ*—the form; *venu*—with the flute; *paṇi*—in His hand; *bhagavat*—of the Supreme Personality of Godhead; *pratimūrtiḥ*—the diety form; *praktani*—ancient; *iti*—thus; *bahu-manaḥ*—with great reverence; *asit*—was; *vandana*—of offering obeisances; *artham*—for the purpose; *atha*—then; *rāja*—royal; *patha*—on the road; *sthaḥ*—styaing.

Gaṅgā: (in Sanskrit) An ancient Deity of Lord Kṛṣṇa holding a flute in His hand decorates the town of Remuṇā. The Lord returned to the royal road so He could offer respectful obeisances to that Deity.

Text 41

ratnākaraḥ: prāktanīti ko 'rthaḥ.

praktani—ancient; *iti*—this; *kaḥ*—what?; *arthāḥ*—purpose.

The Ocean: Why did He visit this ancient Deity?

Text 42

gaṅgā: a-am kkhu de-o ca-u-bbhu-ru-ado bi du-a-bhu-a-ru-a gobinahaṁ jjevva
bhattohim bha-ani-am tti bhananti kebi. kebi bhananti pura-ane ca-u-bbhu-a-mutti
jjeva disa-i savva-tthale jjeva na kkhu du-a-bhu-a-ru-a gobinaha-mutti pura-ani tti.

a-am—this; *kkhu*—indeed; *de-aḥ*—Lord; *ca-u*—four; *bbhu*—arms; *ru-adaḥ*—then the form; *bi*—indeed; *du-a*—two; *bhu-a*—arms; *ru-a*—form; *gobinahaṁ*—Gopīnātha; *jjevva*—certainly; *bhattohim*—by the devotees; *bha-ani-am*—the object of worship; *tti*—indeed; *bhananti*—say; *kebi*—some; *kebi*—some; *bhananti*—say; *pura-ane*—in ancient times; *ca-u*—four; *bbhu-a*—arms; *mutti*—form; *jjeva*—certainly; *disa-i*—was seen; *savva*—in every; *tthale*—place; *jjeva*—certainly; *na*—not; *kkhu*—indeed; *du-a*—two; *bhu-a*—arms; *ru-a*—form; *gobinaha*—of Lord Gopīnātha; *mutti*—the diety; *pura-ani*—in ancient times; *tti*—thus.

Gaṅgā: Some say the devotees should worship the two-armed form of Lord Gopīnātha, and this worship is better than the worship of the Lord in His four-armed form. Others say that in ancient times four-armed Deities of the Lord were visible everywhere and there were no two-armed Deities of Lord Gopīnātha. In order to counter this second view, Lord Caitanya went to visit this ancient Deity of two-armed Lord Gopīnātha.

Text 43

ratnākaraḥ: te bhrāntāḥ kaṭakādayo sākṣi-gopālādayo 'ti-pracīnā eva tataḥ.

te—they; *bhrantaḥ*—are mistaken; *kataka*—in Cuttak; *adau*—and many other places; *saksi-gopala*—Saksi-Gopala; *ādayaḥ*—beginning with; *ati*—very; *pracinaḥ*—ancient; *eva*—certainly; *tataḥ*—then.

The Ocean: Those people are mistaken. In Cuttak and many other places there are many ancient two-armed Deities, such as the Deity of Sākṣi-Gopāla.

Text 44

gaṅgā: (sanskṛtena)

*daṇḍavad bhuvi nipatya vavande
tam sa sāpi tam apūjayad uccaiḥ
tasya mūrdhni patatālam akasmāc
chekharena śirasaḥ skhalitena*

sanskṛtena—in Sanskrit; *danda*—a stick; *vat*—like; *bhuvi*—to the ground; *nipatya*—falling; *vavande*—offered respectful obeisances; *tam*—the diety; *saḥ*—Lord Caitanya; *sa*—the diety; *api*—also; *tam*—Lord Caitanya; *apujayat*—worshiped; *uccaiḥ*—with reverence; *tasya*—of Him; *murdhni*—on the head; *patata*—falling; *alam*—greatly; *akasmāt*—suddenly; *sekharena*—with the crown; *sirasaḥ*—from the head; *skhalitena*—fallen.

Gaṅgā: (in Sanskrit) Falling as a stick to the ground, Lord Caitanya offered obeisances. He worshiped the Deity and, when the crown from the Deity's head accidentally fell on His head, the Deity worshiped Him.

Text 45

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 46

gaṅgā: (sanskṛtena) tato bhagavatā sa-prema kiñcid upaslokitam. tathā hi

sanskṛtena—in Sanskrit; *tataḥ*—then; *bhagavataḥ*—by Lord Caitanya; *sa*—with; *prema*—love; *kincit*—some; *upaslokitam*—recited verses; *tathā hi*—furthermore.

Gaṅgā: (in Sanskrit) Then with great love the Lord recited some verses. He

said:

Text 47

*nyañcat-kaphoni-namad-amsam udañcad-agram
tiryak-prakoṣṭha-kiyad-āvṛta-pīna-vakṣaḥ
avyājamāna-valayo muralī-mukhasya
śobham vibhāvayati kām api vāma-bāhuḥ*

ayancat—pointing downwards; *kaphoni*—elbows; *namat*—slanting; *amsam*—shoulders; *udancat*—raised; *agram*—front; *tiryak*—slanted; *prakostha*—fore-part; *kiyat*—somewhat; *avṛta*—covered; *pina*—broad; *vakṣaḥ*—chest; *avyajamana*—beautiful; *valayaḥ*—with armlets; *murali-mukhasya*—of Lord Kṛṣṇa, who places the flute to His mouth; *sobham*—beauty; *vibhavayati*—manifests; *kam api*—something; *vama*—the left; *bahuḥ*—arm.

"Decorated with splendid bracelets and armlets, its elbow down, away from His slanted shoulder, its forepart resting on His broad chest, and its wrist up, the left of arm of Lord Kṛṣṇa, who places the flute to His mouth, is splendid and handsome.

Text 48

kim ca

*akuñcanākula-kaphoṇi-talād ivādho-
labdha-śrutā madhurimāmṛta-dhārayaiva
aplāvayan kṣiti-talaṁ muralī-mukhasya
lakṣmīm vilakṣayati dakṣiṇa-bāhur eṣaḥ*

kim ca—furthermore; *akuncanakula*—bent; *kaphoni*—of the elbow; *talat*—from the surface; *iva*—as if; *adhah*—downwards; *labdha-sruta*—flowing; *madhurima*—of sweetness; *amṛta*—of the nectar; *dharaya*—with a stream; *eva*—certainly; *aplavayan*—inundating; *ksiti*—of the earth; *talam*—the surface; *murali-mukhasya*—of Lord Kṛṣṇa, who places the flute to His mouth; *laksmim*—beauty; *vilaksayati*—manifests; *daksina*—right; *bahuḥ*—arm; *esaḥ*—the.

"A stream of the nectar of sweetness flowing from its bent elbow and flooding the earth, the right arm of Lord Kṛṣṇa, who places the flute to His mouth, is splendid and handsome."

Text 49

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 50

gaṅgā: punobi vana-maggaṃ lambhi-a punobi sacchi-gopala-damsanattham kada-a-namadheyam ra-a-dhanim ga-o.

punobi—again; *vana*—through the jungle; *maggaṃ*—the path; *lambi-a*—entering; *punobi*—again; *sacchi-gopala*—of Saksi Gopala; *damsana*—of the sight; *attham*—for the purpose; *kada-a*—Cuttak; *namadheyam*—named; *ra-a-dhanim*—to the royal capital; *ga-aḥ*—went.

Gaṅgā: He again went by the jungle-path, and then, to see the Sākṣi-Gopāla Deity He went to the royal capital Cuttak.

Text 51

ratnākaraḥ: darśanīya evāyam. yaḥ khalu pratimākāra eva vastutas tu svayam bhagavān. yataḥ

darśanīyaḥ—beautiful; *eva*—certainly; *ayaṃ*—He; *yaḥ*—who; *khalu*—indeed; *pratima*—of a diety; *akaraḥ*—in the form; *eva*—certainly; *vastutaḥ*—in reality; *tu*—indeed; *svayam*—directly; *bhagavan*—the Supreme Personality of Godhead; *yataḥ*—because.

That diety is very handsome. He is directly the Supreme Personality of Godhead in the form of a Deity.

Text 52

*sākṣitvena vṛto dvijena sa calaṃs tasyaiva paścāc chanaiḥ
śrīmat-komala-pāda-padma-yugalenārān nadan-nūpuram
dṛṣṭas tena nivṛtta-kandharam aho māhendra-deśāvadhi
prāpyaiva pratimātvam atvara-manās tatraiva taṣṭhau prabhuḥ*

saksitvena—as a witness; *vṛtaḥ*—accompanied; *dvijena*—by a brahmana; *saḥ*—He; *calan*—going; *tasya*—of Him; *eva*—certainly; *pascāt*—behind; *sanaiḥ*—slowly; *śrīmat*—beautiful; *komala*—delicate; *pada*—feet; *padma*—lotus; *yugelana*—by the pair; *nadan*—tinkling; *nupuram*—ankle-bells; *dṛṣṭaḥ*—seen; *tena*—by him; *nivṛtta*—turned; *kandharam*—neck; *ahaḥ*—ah!; *mahendra-desa-avadhi*—at Mahendra-desa; *prapya*—attaining; *eva*—certainly; *pratimatvam*—the status of a stone diety; *atvara-manāḥ*—very eager; *tatra*—there; *tasthau*—went; *prabhuḥ*—Lord Caitanya.

Accepting the role of a witness, and the bells on His delicate lotus feet

tinkling as He walked, Lord Gopāla slowly followed a certain brāhmaṇa. When They came to the country of Māhendra-deśa, the brāhmaṇa turned his neck to see the Lord, who promptly changed Himself into a stone Deity. Lord Caitanya eagerly went to that place.

Text 53

tataś cireṇa gajapati-mahārājena puruṣottamadevenāyam ānīya svarājadhanyām sthāpitaḥ.

tataḥ—then; *cireṇa*—after a long time; *gajapati-mahārājena*—King Prataparudra; *puruṣa-uttama-devena*—the great devotee; *ayam*—to this place; *anīya*—bringing; *sva*—own; *rajadhanyam*—capital; *sthāpitaḥ*—established.

After a long time King Gajapati Puruṣottamadeva brought the Deity to his own capitol.

Text 54

gaṅgā: evan nedam.

evan nedam—yes.

Gaṅgā: Yes.

Text 55

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 56

gaṅgā: tado tam alo-i-a appano hi-a-ado nikkami-a purado avatthidaṁ vi-a mannamano punobi tattha sa-am pavisanto vi-a muhuttam asi.

tadaḥ—then; *tam*—Him; *alo-i*—seeing; *appanaḥ*—own; *hi-a-adaḥ*—from the heart; *nikkami-a*—exiting; *puradaḥ*—in the presence; *avatthida*—standing; *vi-a*—as if; *mannamanaḥ*—considering; *punobi*—again; *tattha*—there; *sa-am*—personally; *pavisantaḥ*—entering; *vi-a*—as if; *muhuttam*—for a moment; *asi*—was.

Gaṅgā: Gazing at Him, He though the Deity had come from His heart and was now standing before Him, and then in the next moment He thought the

Deity had entered His heart again.

Text 57

(*sanskṛtena*) *atha kiñcid upaślokitam ca.*

sanskṛtena—in Sanskrit; *atha*—then; *kiñcit*—something; *upasilokitam*—recited a verse; *ca*—and.

(In Sanskrit) Then He then recited this verse:

Text 58

*śoṇa-snigdḥāṅguli-dala-kulam madyad-ābhīra-rāmā-
vakṣojānām ghusṛṇa-racanābhaṅga-ringat-parāgam
cin-mādhvikam nakha-maṇi-mahaḥ-puñja-kiñjalka-mālam
jaṅghānālam caraṇa-kamalam pātu naḥ pūtanāreḥ*

sona—reddish; *snigdha*—beautiful; *anguli*—of toes; *dala*—flower petals; *kulam*—host; *madyat*—jubilant; *abhira-rama*—of gopis; *vaksojanam*—of breasts; *ghusṛna*—of kunkuma; *racana-oabhaṅga*—decoration; *ringat*—attained; *paragam*—particles of pollen; *cit*—of transcendental pastimes; *madhvikam*—the sweet honey; *nakha*—of toenails; *mani*—of jewels; *mahaḥ*—splendor; *puñja*—abundance; *kinjalka*—of lotus-whorls; *malam*—garland; *jangha*—of ankles; *snalam*—the swan; *carana*—of the feet; *kamalam*—the lotus flower; *patu*—may protect; *naḥ*—us; *putana-areḥ*—of Lord Kṛṣṇa, the enemy of Putana.

"His splendid reddish toes its petals, kunkuma from the passionate gopis' breasts its pollen, awareness of Him its sweet honey, the splendor His jewel toenails its inner part, and His ankles a swan nearby, may the lotus flower of Kṛṣṇa's feet protect us all."

Text 59

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 60

gaṅgā: tado savvehim evvam jjeva dittham.

tadaḥ—then; *savvehim*—by everyone; *evvam*—in this way; *jjeva*—certainly;

dittham—was seen.

Gaṅgā: Then everyone saw the Deity as Lord Caitanya saw Him.

Text 61

ratnākaraḥ: kīdṛśam iva.

kīdṛśam—like what?; *iva*—as if.

The Ocean: How was that?

Text 62

gaṅgā: (sanskṛtena)

*veṇu-vādāna-paro 'pi sa veṇum
svādharāt kṣaṇam adho vinidhāya
tena sārddham iva vardhita-śuddha-
śraddham īhita-katho 'yam aloki*

sanskṛtena—in Sanskrit; *veṇu*—the flute; *vādāna*—to play; *paraḥ*—intent; *api*—although; *sah*—He; *veṇum*—the flute; *eva*—own; *daharat*—from the lips; *ksanam*—for a moment; *adhaḥ*—down; *vinidhaya*—placing; *tena*—Him; *sardham*—with; *iva*—as if; *vardhita*—increased; *suddha*—pure; *sraddham*—faith; *ihita*—endeavored; *kathaḥ*—to talk; *ayam*—He; *aloki*—was seen.

Gaṅgā: (in Sanskrit) With great, pure faith Lord Caitanya gazed at the Deity. He thought that although the Deity was eager to play some music, He had for a moment taken the flute from His lips to speak to His devotees.

Text 63

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 64

*gaṅgā: tado tam dinam tattha jjeva tha-una avarassim dine siri-punari-a-na-ano
datthavvotti guru-i-e ukkantha-e ghonanta-hi-a-o vi-a turi-am patthido.*

tadaḥ—then; *tam*—that; *dinam*—day; *tattha*—there; *jjeva*—certainly; *tha-una*—

staying; *avarssim*—on the next; *dine*—day; *siri-punari-a-na-anah*—lotus eyes Lord Jagannātha; *datthavvaḥ*—to be seen; *tī*—thus; *guru-i-e*—with a great; *ukkantha-e*—longing; *ghonanta*—agitated; *hi-a-aḥ*—whose heart; *vi-a*—as if; *turi-am*—at once; *patthidaḥ*—set out.

Gaṅgā: Lord Caitanya stayed there that day, but the next day, His heart yearning to see lotus-eyed Lord Jagannātha, He quickly left.

Text 65

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 66

gaṅgā: tado kamalapura-namam gramam lambhi-a ki-a-an-i-sinane bha-avado deva-ulam pekkhidum aggado gacchantassi deve ni-a-kara tthi-am devassa dandam niccandade-ena kim edena tti bhangi-a na-i-majjhe nikkhitto.

tadaḥ—then; *kamalapura*—Kamalapura; *namam*—named; *gramam*—a village; *lambhi-a*—reaching; *ki-a-na-i*—in the river; *sinane*—bathing; *bha-avadaḥ*—of the Lord; *deva-ulam*—Lord Jagannātha; *pekkhidum*—to see; *aggadaḥ*—arrived; *gacchantassi*—went; *deve*—when the Lord; *ni-a*—own; *kara*—in the hand; *tthi-am*—placed; *devassa*—of the Lord; *dandam*—the sannyāsī danda; *niccānandade-ena*—by Lord Nityānandadeva; *kim*—what?; *edena*—is the use of this; *dandena*—danda; *tī*—thus; *bhangi-a*—breaking; *na-i*—of the river; *majjhe*—in the middle; *nikkhittaḥ*—cast.

Gaṅgā: As He traveled to see Lord Jagannātha, Lord Caitanya stopped at a village named Kamalapura and bathed in the nearby river. Nityānandadeva then took the daṇḍa that had rested in Lord Caitanya's own hand. Thinking "Why does the He need this?" He suddenly broke the daṇḍa and threw it into the middle of the river.

Text 67

ratnākaraḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

The Ocean: Then? Then?

Text 68

gaṅgā: tado mu-undo bha-avado ja-annahassa deva-ulam pekki-a bha-avantam gadidavam. deva paśya paśya

tadaḥ—then; mu-undaḥ—Mukunda; bha-avadaḥ—of Lord; ja-annahassa—Jagannātha; deva-ulam—the temple; pekki-a—seeing; bha-avantam—to Lord Caitanya; gadidavam—said; deva—O Lord; paśya—look!; paśya—look!

Gaṅgā: Then, seeing Lord Jagannātha's temple in the distance, Mukunda said to Lord Caitanya: "Lord, look! Look!"

Text 69

*utkṣiptaḥ kim ayam bhuvā dinamaneḥ ākarṣaṇārtham bhujāḥ
pātālāt kim u satyalokam āyitum śeṣaḥ sambhuyutthitaḥ
kim vā nāga-phanā-maṇḍra-mahasām rāsir jihāno divam
divyam deva-kulam prabhor idam idam bho deva vidyotate*

utkṣiptaḥ—raised; kim—whether?; ayam—this; bhuvā—the earth; dinamaneḥ—of the sun; ākarṣana—pulling; artham—for the purpose; bhujāḥ—an arm; pātālāt—from Patalaloka; kim—whether; u—indeed; satyalokam—to Satyaloka; āyitum—to go; śeṣaḥ—Ananta Śeṣa; sambhuyutthitaḥ—arisen; kim—whether?; va—or; nāga—of the naga serpents; phana—of the hoods; maṇi—of jewels; indra—of the kings; mahasam—of the effulgence; rasiḥ—the abundance; jihanāḥ—going; divam—to the heavenly planets; divyam—splendid; deva-kulam—temple; prabhoḥ—of the Lord; idam—this; idam—this; bhoḥ—O; deva—Lord; vidyotate—shines.

"Is this the sun-god's arm extended to lift the earth? Is it Ananta Śeṣa traveling from Pātālaloka to Satyaloka? Is it the splendor of the regal jewels on the nāgas' hoods traveling through space to the Svarga planets? O Lord, is this, is this the splendid temple of Lord Jagannātha?"

Text 70

ratnākaraḥ: devi sarvam adhigatam katham atra vimanāyate bhavatī mat-saubhāgye saubhāgyavatī bhavati. paśya paśya

devi—O noble lady; sarvam—everything; adhigatam—is understood; katham—why?; atra—in this matter; vimanayate—are unhappy; bhavati—you; mat—my; saubhāgye—in the good fortune; saubhāgyavati—fortunate; bhavati—you are; paśya—look!; paśya—look!

The Ocean: Noble lady, now I understand everything. Why are you unhappy? In my good fortune you will also become fortunate. Look! Look!

Text 71

*yad-arthaṃ baddho 'haṃ śiva śiva yad-arthaṃ ca mathitaḥ
tadīyas tāto 'sāv iti na gaṇitaṃ yena vibhunā
aho kīdr̥g bhāgyaṃ mama hi sa hariḥ tām ca dayitām
parityajyaivāsmāt taṭa-vaṭa-kuṭumbī samabhavat*

yat—of whom; *artham*—for the sake; *baddhaḥ*—bridged; *aham*—I was; *siva*—alas!; *siva*—alas!; *yat*—of whom; *artham*—for the sake; *ca*—also; *mathitaḥ*—churned; *tadīyaḥ*—of her; *tataḥ*—the father; *asau*—this; *iti*—thus; *na*—not; *ganitam*—was considered; *yena*—by whom; *vibhuna*—the Supreme Lord; *ahaḥ*—ah!; *tadr̥k*—like this; *bhagyam*—good fortune; *mama*—my; *hi*—indeed; *saḥ*—He; *hariḥ*—Lord Hari; *tam*—her; *ca*—also; *dayitam*—beloved; *parityajya*—leaving; *eva*—certainly; *asmat*—of us; *tata*—on the shore; *vata-kutumbi*—residing; *samabhavati*—has become.

Alas! for the sake of the goddess of fortune He built a bridge across me. For her sake He churned my waters. The goddess of fortune was born from me, but the Lord never considered that I was her father. Ah, what good fortune has now become mine? Lord Hari has left the goddess of fortune. Now He resides on my shore.

Note: This refers to Lord Rāmacandra's building a bridge to Laṅkā, and Lakṣmī-devī's appearance from the ocean of milk churned by the demigods and demons.

Text 72

tad ehi nikataṃ gatvaiva paśyāva.

tat—therefore; *ehi*—come; *nikatam*—near; *gatvā*—having gone; *paśyava*—we will see.

Come here. We will see the Lord's pastimes.

Text 73

gaṅgā: jaha ru-idam ajja-uttassa. (iti niṣkrāntau.)

jaha—as; *ru-idam*—wished; *ajja*—of a noble father; *uttassa*—O son; *iti*—thus; *niṣkrāntau*—they exit.

Gaṅgā: As it pleases you, noble husband. (They both exit.)

Text 74

praveśakaḥ: (tataḥ praviśati paramāviṣṭa-citto bhagavān paritāś ca

nityānandādayaḥ.)

pravesakaḥ—entrance; *tataḥ*—then; *praviṣati*—enters; *parama*—completely; *avista*—overwhelmed; *cittaḥ*—whose heart; *bhagavan*—Lord Caitanya; *paritaḥ*—on all sides; *ca*—also; *nityānandad-ādayaḥ*—the devotees headed by Lord Nityānanda.

(His heart overwhelmed with love of Kṛṣṇa, Lord Caitanya enters, accompanied by Lord Nityānanda and other devotees.)

Text 75

bhagavān:

abbhram-liho 'pi jagatām hrdayam praviṣtaḥ
sthūlo 'pi locana-yugāntaram abhyupetaḥ
siddhaḥ śilābhir api yo rasa-varṣa-śālī
prāsāda eṣa purataḥ sphuratīśvarasya

(*iti sotkaṅtham parikramati.*)

abbhram—the sky; *lihaḥ*—licking; *api*—even; *jagatam*—of the universes; *hrdayam*—the heart; *praviṣtaḥ*—entered; *sthūlah*—grand; *api*—also; *locana*—of eyes; *yuga*—the pair; *antaram*—within the view; *abhyupetaḥ*—has approached; *siddhaḥ*—perfect; *silabhiḥ*—with stones; *api*—although; *yaḥ*—which; *rasa*—of nectar; *varṣa*—shower; *śālī*—performing; *prasadaḥ*—the temple; *eṣaḥ*—this; *purataḥ*—in the presence; *sphurati*—is manifest; *isvarasya*—of Lord Jagannātha; *iti*—thus; *sa*—with; *utkantham*—great eagerness; *parikramati*—walks.

Bhagavān: Licking the sky, entering the heart of the universe, and showering nectar even though it is made of stone, the grand temple of Lord Jagannātha has now appeared before My eyes.

(He eagerly walks.)

Text 76

sarve: aho muhūrta-mātra-gamyo 'yam panthā dīrghāti-dīrgha iva jāyate
bhagavataḥ kim atra cintayāma. bhagavato nīlacala-candrasya vilokanam
paricārakānām eva sulabham nānyeṣām. viśeṣataḥ parideśikānām asmākam
durlabham eva. vinā rāja-puruṣa-sāhāyyena sulabham na bhavati.

ahaḥ—ah!; *muhūrta*—in a moment; *matra*—only; *gamyāḥ*—attainable; *ayam*—this; *pantha*—path; *dirgha-ati-dirghaḥ*—extremely long; *iva*—as if; *jāyate*—is manifested; *bhagavataḥ*—of the Lord; *kim*—what?; *atra*—here; *cintayāma*—let us think; *bhagavataḥ*—of the Lord; *nīlacala-candrasya*—of Lord Jagannātha, the moon of Nilacala; *vilokanam*—the sight; *paricarakanam*—of the servant; *eva*—certainly; *sulabham*—is easy to attain; *na*—not; *anyesam*—for others; *viśeṣataḥ*—specifically; *paridesikanam*—for foreigners; *asmakam*—for us; *durlabham*—is difficult to attain;

eva—certainly; *vina*—without; *raja*—of the king; *purusa*—of the men; *sahayyena*—the help; *sulabham*—easy to attain; *na*—not; *bhavati*—is.

Everyone: Although the path to Lord Jagannātha may be traversed in only a few moments, it seems to be a very very long path. What should we do? Let us think. The pūjārīs may very easily see Lord Jagannātha, the moon of Nīlācala. Others cannot see Him so easily. We foreigners will find it very difficult to see Him. We will not easily see Him without the help of the king's men.

Text 77

mukundaḥ: asty upāyaḥ.

asti—there is; *upayaḥ*—a solution.

Mukunda: There is a solution.

Text 78

anye: kas tāvad asau.

kaḥ—what?; *tavat*—then; *asau*—it.

The Others: What is it?

Text 79

mukundaḥ: asty atra viśāradasya jamatā sārvaḥḥaumasyaāvutto bhagavataḥ paramāptatamo gopīnāthācāryaḥ. yaḥ khalu bhagavato navadvīpa-vilāsa-viśeṣābhijño yuṣamd-vidha iva.

asti—is; *atra*—here; *visaradasya*—of Visarada; *jamata*—the son-in-law; *sārvaḥḥaumasya*—of Sārvaḥḥauma; *avuttaḥ*—the brother-in-law; *bhagavataḥ*—of Lord Caitanya; *parama-aptatamaḥ*—a great devotee; *gopīnātha-ācāryaḥ*—Gopīnātha Acārya; *yaḥ*—who; *khalu*—indeed; *bhagavataḥ*—of the Lord; *navadvīpa*—in Navadvīpa; *vilāsa*—pastimes; *visesa*—specific; *jñāḥ*—knowing; *yusmat*—us; *vidhaḥ*—like; *iva*—as if.

Mukunda: Gopīnātha Acārya, who is a great devotee of the Lord, and who is Viśārada's son-in-law and Sārvaḥḥauma's brother-in-law, lives here. He knows about Lord Caitanya's pastimes in Navadvīpa. He is like one of us.

Text 80

anye: tena kim syāt.

tena—by him; kim—what?; syata—may be.

The Others: How can he help us?

Text 81

mukundaḥ: tena sārvabhauma-dvārā sarvam eva kārayitum śakyate.

tena—by him; sārvabhauma—Sārvabhauma; dvāra—by; sarvam—everything; eva—certainly; karayitum—to be done; sakyate—is able.

Mukunda: Sārvabhauma can do everything.

Text 82

sarve: (harṣam naṭayitvā) sādḥūktaṁ tarhi tan-nilayaḥ prathamam anveṣṭum iṣṭaḥ. (iti parikrāmanti.)

harsam—joy; *natayitvā*—representing dramatically; *sadhu*—well; *uktam*—said; *tarhi*—then; *tat*—of him; *nilayaḥ*—the home; *prathamam*—first; *anvestum*—to be found; *istaḥ*—is desired; *iti*—thus; *parikramanti*—they walk.

Everyone: (jubilant) Well spoken! Let us first find his home. (They walk.)

Text 83

(*tataḥ praviṣati gopīnāthācāryaḥ.*)
ācāryaḥ: (svagatam)

dakṣiṇam sphurati me vilocanam
su-prasāda-viśadam mano mama
vedmi no 'dya jagadīśa-darśanam
kīdṛṣam sukham udīrayiṣyati

(*iti jagannātha-darśanārtham parikrāmanti.*)

tataḥ—then; *praviṣati*—enters; *gopīnātha-ācāryaḥ*—Gopīnātha Acārya; *svagatam*—aside; *daksinam*—right; *sphurati*—trembles; *me*—my; *vilocanam*—eye; *su*—very; *prasada*—happy; *visadam*—and clear; *manaḥ*—heart; *mama*—my; *vedmi*—I know; *na*—not; *u*—indeed; *adya*—now; *jagadīśa*—of Lord Jagannātha; *darśanam*—the sight; *kīdṛṣam*—what kind?; *sukham*—happiness; *udayiṣyati*—will be; *iti*—thus; *jagannātha*—of Lord Jagannātha; *darśana*—the ; *artham*—for the purpose; *parikramati*—walks.

(Gopīnātha Acārya enters.)

Acārya: (aside) My right eye trembles. My heart is happy and clear. I do not know what kind of auspicious happiness will appear when I see Lord Jagannātha. (He walks to go to see Lord Jagannātha.)

Text 84

mukundaḥ: ayam eṣa gopīnāthācāryaḥ.

ayam—this; *eṣaḥ*—he; *gopīnātha-ācāryaḥ*—Gopīnātha Acārya.

Mukunda: There is Gopīnātha Acārya.

Text 85

nityānandaḥ: mukunda śīghraṁ gaccha gaccha yāvad asau śimha-dvāraṁ na praviśati.

mukunda—O Mukunda; *śīghraṁ*—quickly; *gaccha*—go; *gaccha*—go; *yavat*—as long as; *asau*—he; *śimha-devaram*—the lion-gate; *na*—has not; *praviśati*—enters.

Nityānanda: Mukunda, go quickly. Go before he reaches the lion-gate.

Text 86

mukundaḥ: (tathā karoti.)

tathā—in that way; *karoti*—acts.

(Mukunda does that.)

Text 87

gopīnātha: (agrato 'valokya) aye ko 'yam. api kaścīd gaudīyo bhaviṣyati. (nibhalya) aye navadvīpaḥ. (punar nibhālya) aye bhagavato viśvambharasya priya-sevako mukunda eva tataḥ phalitam śakunena. (upaśrtya) haṁho mukundo 'si.

agrataḥ—ahead; *avalokya*—looking; *aye*—ah!; *kaḥ*—who?; *ayam*—is this; *api*—whether?; *kascit*—one; *gaudīyaḥ*—Bengali; *bhaviṣyati*—will be; *nibhalya*—looking; *aye*—ah!; *navadvīpaḥ*—a person from Navadvīpa; *punar*—again; *nibhalya*—looking; *aye*—ah!; *bhagavataḥ*—of Lord; *viśvambharasya*—Visvambhara; *priya*—the dear; *sevakaḥ*—servant; *mukundaḥ*—Mukunda; *eva*—certainly; *tataḥ*—from this; *phalitam*—borne fruit; *śakunena*—by the good omen; *upaśrtya*—approaching; *haṁhaḥ*—O; *mukundaḥ*—Mukunda; *asi*—you are.

Gopīnātha: (looking ahead) Who is this? Is it a Bengali? (looking) Ah! It is someone from Navadvīpa. (looking again) Ah! It is Mukunda, the dear servant of Lord Viśvambhara. The auspicious signs have borne fruit. (approaching) Ah! You are Mukunda.

Text 88

mukundaḥ: ācārya vande.

ācārya—O Acārya; *vande*—I offer my respectful obeisances.

Mukunda: Acārya, I offer my respects to you.

Text 89

gopīnāthaḥ: api kuśalam bhagavataḥ.

api—whether; *kuśalam*—auspiciousness; *bhagavataḥ*—of the Lord.

Gopīnātha: Is Lord Viśvambhara well and happy?

Text 90

mukundaḥ: ihaivāgataḥ prabhu-caraṇaḥ.

iha—here; *eva*—certainly; *agataḥ*—arrived; *prabhu-caraṇaḥ*—the Lord.

Mukunda: Lora Viśvambhara has come here.

Text 91

gopīnātha: (sānandam) kim vadasi. kva kva. (iti punas tam āliṅgati.)

sa—with; *ānandam*—bliss; *kim*—what?; *vadasi*—do you say; *kva*—where?; *kva*—where?; *iti*—thus; *punaḥ*—again; *tam*—him; *alingati*—embraces.

Gopīnātha: (blissful) Did you say the Lord has come here? Where is He staying? Where is He? (He again embraces Mukunda.)

Text 92

mukundaḥ: (tam ādāya pratyāvartate.)

tam—him; *ādāya*—taking; *pratyāvartate*—return.

Mukunda: (Taking Gopīnātha with him, he returns.)

Text 93

gopīnāthaḥ: (agrato 'valokya) mukunda ko 'yaṁ yatīndraḥ.

agrataḥ—ahead; *avalokya*—looking; *mukunda*—O Mukunda; *kaḥ*—who?; *ayam*—this; *yati*—of sannyāsīs; *indraḥ*—the leader.

Gopīnātha: (looking ahead) Mukunda, who is this best of sannyāsīs?

Text 94

mukundaḥ: (sarvaṁ kathayati.)

sarvam—everything; *kathayati*—tells.

(Mukunda tells him everything.)

Text 95

gopīnāthaḥ: (sāścaryam)

*yaḥ kevalaṁ prema-rasas tad āsīt
sa eva vairāgya-rasena miśraḥ
svādas tathāpy eṣa dṛśoḥ tathaiva
cittasya no 'yaṁ madhurāmla-rūpaḥ*

sa—with; *ascaryam*—wonder; *yaḥ*—who; *kevalam*—exclusively; *prema*—of pure love of Lord Kṛṣṇa; *rasaḥ*—the nectar mellows; *tad*—that; *āsīt*—was; *saḥ*—He; *eva*—certainly; *vairāgya*—of renunciation; *rasena*—with the nectar; *miśraḥ*—mixed; *svādaḥ*—taste; *tathā api*—still; *eṣaḥ*—this; *dṛśoḥ*—of the eyes; *tathā*—in this way; *eva*—certainly; *cittasya*—of the heart; *naḥ*—of us; *ayam*—this; *madhura*—sweet; *amla*—and bitter; *rūpaḥ*—form.

Gopīnātha: (filled with wonder) Formerly there was only the sweet taste of pure love for Kṛṣṇa, but now that sweetness is mixed with the bitterness of renunciation. Although my eyes taste only the sweetness, my heart tastes both bitter and sweet.

Text 96

*mukundaḥ: (upaśṛtya) bho deva śrī-jagannāthadevenaiva bhagavantam
abhyāgamayitum pratinidhir eva prahito gopīnāthācāryaḥ.*

upaśrtya—approaching; *bhoḥ*—O; *deva*—Lord; *śrī-jagannāthadevena*—by Lord Jagannāthadeva; *eva*—certainly; *bhagavantam*—the Lord; *abhyagamayitum*—to bring; *pratinidhiḥ*—representative; *eva*—indeed; *prahitaḥ*—sent; *gopināthācāryaḥ*—Gopinātha Acārya.

Mukunda: (approaching) Lord, to bring to You to Him, Lord Jagannāthadeva has sent His representative Gopinātha Acārya.

Text 97

bhagavān: (*bahir vṛttim naṭayan*) *kvāsau kvāsau*.

bahiḥ—external; *vṛttim*—consciousness; *naṭayan*—representing dramatically; *kva*—where?; *asau*—he; *kva*—where?; *asau*—he.

Bhagavān: (Returning to external consciousness) Where is he? Where is he?

Text 98

gopināthaḥ: *ayam asmi. (iti caraṇayoḥ patati.)*

ayam—he; *asmi*—I am; *iti*—thus; *caraṇayoḥ*—at the feet; *patati*—falls.

Gopinātha: Here I am. (He falls at the Lord's feet.)

Text 99

bhagavān: (*āliṅgati.*)

alingati—embraces.

(The Lord embraces him.)

Text 100

gopināthaḥ: (*nityānandaṁ praṇamya jagadānanda-dāmodarau praṇamati.*)

nityānandaṁ—to Lord Nityānanda; *praṇamya*—bowing down; *jagadānanda*—to Jagadānanda; *dāmodara*—and Dāmodara; *praṇamati*—bows.

(Gopinātha Acārya first bows down before Lord Nityānanda. Then he bows down before Jagadānanda and Dāmodara.)

Text 101

mukundaḥ: katham abādham yathā-kāmam eva bhagavato jagannāthasya darśanam sampadyate.

katham—how?; *abadham*—without obstruction; *yathā*—as much; *kāmam*—as desired; *eva*—certainly; *bhagavataḥ*—of Lord; *jagannāthasya*—Jagannātha; *darśanam*—the sight; *sampadyate*—may be.

Mukunda: How can we see Lord Jagannātha without interference and for as long as we wish?

Text 102

gopīnātha: sārvaḥmaṣya tathā saubhāgyodayaś ced bhavati.

sārvaḥmaṣya—of Sārvaḥma; *tathā*—in that way; *saubhaga*—of good fortune; *udayaḥ*—the arisal; *cet*—if; *bhavati*—is.

Gopīnātha: You can see Him if you get the favor of Sārvaḥma.

Text 103

sarve: tarhi vijñāpyatām svayam eva devaḥ.

tarhi—then; *vijñāpyatam*—should be spoken; *svayam*—personally; *eva*—certainly; *devaḥ*—the Lord.

Everyone: Someone should tell Lord Caitanya.

Text 104

gopīnāthaḥ: svāmin vinā sārvaḥma-sambhāṣaṇam śrī-jagannātha-darśanam na sulabham iti manyāmahe bhagavato vā kīdr̥g icchā.

svamin—O Lord; *vinā*—without; *sārvaḥma*—to Sārvaḥma; *sambhasanam*—speaking; *śrī-jagannātha*—of Lord Jaganntha; *darśanam*—seeing; *na*—not; *sulabham*—easy; *iti*—thus; *manyamahe*—we think; *bhagavataḥ*—of the Lord; *va*—or; *kidrk*—like what?; *iccha*—desire.

Gopīnātha: Lord, we think that without Your speaking to Sārvaḥma it will not be easy for us to see Lord Jagannātha. Lord, what is Your wish in this matter.

Text 105

bhagavān: bhavad-icchā mamecchā.

bhavat—of you; *iccha*—the desire; *mama*—of Me; *iccha*—the desire.

Bhagavān: Your desire is My desire.

Text 106

*gopīnātha: tarhi phalitaṁ sārvaḥmaṁsya sukṛta-drumēṇa. deva tad ita itaḥ
padāni dhārayantu bhagavantaḥ.*

tarhi—then; *phalitam*—fruitful; *sārvabhaumasya*—of Sārvabhauma; *sukṛta*—of pious deeds; *drumena*—by the tree; *deva*—O Lord; *tat*—therefore; *ita itaḥ*—this way; *padani*—steps; *dharayantu*—may place; *bhagavantaḥ*—the Lord.

Gopīnātha: The tree of Sārvabhauma's past pious deeds has just borne fruit. The Lord may place His feet in this direction.

Text 107

bhagavān: ādiśa mārgam.

adisa—show; *margam*—the way.

Bhagavān: Show the way.

Text 108

gopīnāthaḥ: ita itaḥ. (iti sarve parikrāmanti.)

itaḥ—here; *itaḥ*—here; *iti*—thus; *sarve*—everyone; *parikramanti*—walks.

Gopīnātha: This is the way. (Everyone walks.)

Text 109

(tataḥ praviśati adhyāpayan sa-śiṣyāḥ sārvaḥmaṁsya-bhaṭṭācāryaḥ.)

*bhaṭṭācāryaḥ: kaḥ ko 'tra bho janīta śrī-jagannāthasya madhyāhna-dhūpaḥ
samvṛtto na veti.*

tataḥ—then; *praviśati*—enters; *adhyapayan*—teaching; *sa*—with; *śiṣyāḥ*—

students; *sārvabhauma-bhaṭṭācāryaḥ*—Sārvabhauma Bhaṭṭācārya; *kaḥ*—who?; *atra*—here; *bhaḥ*—O; *janita*—knows; *śrī-jagannāthasya*—of Lord Jagannātha; *madhya-ahna*—mid-day; *dhupaḥ*—incense; *samvṛttaḥ*—done; *na*—not; *va*—or; *iti*—thus.

(Instructing his disciples, Sārvabhauma Bhaṭṭācārya enters.)

Bhaṭṭācārya: Who knows whether or not Lord Jagannātha is offered incense at noon?

Text 110

gopīnāthaḥ: ayam ayam bhaṭṭācāryasyādhyāpanoparāmaḥ samvṛttaḥ. sampraty abhyantaram yāsyati. tat tvaritam evopasarpāmi. (iti vicārya) bhagavān ihaiva kṣaṇam viśramitum arhati. yāvad aham āgacchāmi. (iti sa-tvaram upaśṛtya) bhaṭṭācārya ko 'pi mahānubhavaḥ samprāpto 'sti tad abhigamya samānīyatām iti.

ayam—this; *ayam*—this; *bhaṭṭācāryasya*—of the Bhaṭṭācārya; *adhyāpana*—of the class; *uparamaḥ*—the end; *samvṛttaḥ*—happened; *samprati*—now; *abhyantaram*—inside; *yasyati*—will go; *tat*—then; *tvaritam*—quickly; *eva*—certainly; *upasarpāmi*—I will approach; *iti*—thus; *vicārya*—reflecting; *bhagavān*—O Lord; *iha*—here; *eva*—certainly; *kṣaṇam*—for a moment; *viśramitum*—to wait; *arhati*—You deserve; *yavat*—while; *aham*—I; *āgacchāmi*—approach; *iti*—thus; *sa*—with; *tvaram*—speed; *upaśṛtya*—approaching; *bhaṭṭācārya*—O Bhaṭṭācārya; *kaḥ api*—someone; *mahā-anubhavaḥ*—a great soul; *sampraptaḥ*—attained; *asti*—has; *tat*—that; *abhigamya*—going; *samānīyatām*—should be brought; *iti*—thus.

Gopīnātha: The Bhaṭṭācārya has ended his class. He is about to go inside. I should quickly approach him. (reflecting) Lord, please wait here for a moment while I approach him. (He quickly approaches.) Bhaṭṭācārya, a great saint has come. You should go to see Him.

Text 111

sārvabhaumaḥ: kiyad dūre 'sau.

kiyat—how much?; *dūre*—far; *asau*—he.

Sārvabhauma: How far away is He?

Text 112

gopīnāthaḥ: abhyarṇa eva.

abhyarṇe—nearby; *eva*—certainly.

Gopīnātha: He is staying nearby.

Text 113

sārvabhaumaḥ: (utthāyābhigacchati. śiṣyāś cānugacchanti.)

utthaya—rising; *abhigacchati*—goes; *śiṣyāḥ*—disciples; *ca*—also; *anugacchati*—follow.

(Sārvabhauma stands up and walks. His disciples follow.)

Text 114

nityānandaḥ: aho ayam ayam bhṛtācāryaḥ sārvabhaumaḥ. yad ayam svayam āgatas tarhi sadhīyān eva bhavati.

ahaḥ—ah!; *ayam*—this; *ayam*—this; *bhṛtācārya sārvabhauma*—Sārvabhauma Bhaṛtācārya; *yat*—because; *ayam*—He; *svayam*—personally; *agataḥ*—come; *tarhi*—then; *sadhīyan*—perfect; *eva*—certainly; *bhavati*—is.

Nityānanda: Ah! Sārvabhauma Bhaṛtācārya has come of his own accord. This is perfect.

Text 115

bhṛtācāryaḥ: (upaṣṛtya) namo nārāyaṇāya. (iti praṇamati.)

upaṣṛtya—approaching; *namaḥ*—obeisances; *narayanaya*—to Lord Narayana; *iti*—thus; *praṇamati*—bows down.

Bhṛtācārya: (approaching) I offer my respect to Lord Nārāyaṇa. (He bows down.)

Text 116

bhagavān: kṛṣṇe ratiḥ. kṛṣṇe matiḥ.

kṛṣṇe—on Lord Kṛṣṇa; *ratiḥ*—love; *kṛṣṇe*—on Lord Kṛṣṇa; *matiḥ*—thoughts.

Bhagavān: May you love Kṛṣṇa. May you think of Kṛṣṇa.

Text 117

sārvabhaumaḥ: (svagatam) aho apūrvam idam āśaṁsanam tarhy ayam

pūrvāśrame vaiṣṇavo vā bhaviṣyati.

svagatam—aside; *ahaḥ*—ah!; *purvam*—unprecedented; *idam*—this; *asamsanam*—saying; *tarhi*—then; *ayam*—He; *purva*—previous; *āśrame*—in the āśrama; *vaiṣṇavaḥ*—a Vaiṣṇava; *bhaviṣyati*—will be.

Sārvabhauma: (aside) That is an odd thing to say. Perhaps He was a Vaiṣṇava in His former āśrama.

Text 118

(śiṣyāḥ smayante.)

śiṣyāḥ—the disciples; *smayante*—smile.

(Sārvabhauma's disciples smile.)

Text 119

sārvabhaumaḥ: svāminn itaḥ. (iti bhagavantam ādāya yathā-sthānam upaveśya svayam apy upaviśati.)

svamin—O Lord; *itaḥ*—this way; *iti*—thus; *bhagavantam*—the Lord; *ādāya*—taking; *yathā-sthānam*—appropriate place; *upavesya*—seating; *svayam*—himself; *api*—also; *upaviśati*—sits.

Sārvabhauma: Lord, this way. (He takes the Lord, gives Him a comfortable seat, and then also sits down nearby.)

Text 120

(sarve upaveśam natayanti.)

sarve—everyone; *upavesam*—sitting; *natayanti*—represents dramatically.

(Then everyone sits down.)

Text 121

sārvabhaumaḥ: ācārya ayam pūrvāśrame gauḍīyo vā.

ācārya—O Acārya; *ayam*—He; *purva*—in the previous; *āśrame*—āśrama; *gauḍīyaḥ*—a Bengali; *va*—or.

Sārvabhauma: Acārya, in His previous āśrama did He live in Bengal?

Text 122

gopīnāthaḥ: bhaṭṭācārya pūrvāśrame navadvīpa-vartino nīlāmbara-cakravārtino dauhitro jagannātha-mīśra-purandarasya tanujah.

bhaṭṭācārya—O Bhaṭṭācārya; *purva*—in the former; *āśrame*—āśrama; *navadvīpa-vartinaḥ*—a resident of Navadvīpa; *nīlāmbara-cakravartinaḥ*—of Nīlāmbara Cakravartī; *dauhitraḥ*—the son of the daughter; *jagannātha-mīśra-purandarasya*—of Jagannātha Mīśra Purandara; *tanujah*—the son.'

Gopīnātha: O Bhaṭṭācārya, in His former āśrama He was the son of Jagannātha Mīśra Purandara. His mother was the daughter of Nīlāmbara Cakravartī. They were all residents of Navadvīpa.

Text 123

sārvabhaumaḥ: (sa-snehādaram) aho nīlāmbara-cakravārtino hi mat-tāta-satīrthaḥ. mīśra-purandaraś ca mat-tāta-padānām atimanyaḥ.

sa—with; *sneha*—love; *adaram*—and respect; *ahaḥ*—ah!; *nīlāmbara-cakravartinaḥ*—of Nīlāmbara Cakravartī; *hi*—indeed; *mat*—my; *tāta*—of the father; *sa-tīrthaḥ*—a classmate; *mīśra-purandaraḥ*—Mīśra Purandara; *ca*—also; *mat*—my; *tāta-padānam*—of the father; *ati-manyah*—the object of worship.

Sārvabhauma: (with love and respect) Ah! Nīlāmbara Cakravartī was my father's classmate, and Mīśra Purandara was highly regarded by my father.

Text 124

gopīnāthaḥ: śrī-jagannātha-darśana-saulabhyam eṣam uddēśyam asti.

śrī-jagannātha—of Lord Jagannātha; *darśanam*—of the sight; *saulabhyam*—the easy attainment; *eṣam*—of Him; *uddēśyam*—in relation; *asti*—is.

Gopīnātha: May He be allowed to easily see Lord Jagannātha?

Text 125

sārvabhaumaḥ: sarvathaiva tad bhāvi. kaḥ ko 'tra bho āhūyatām candaneśvaraḥ.

sarvatha—by all means; *eva*—certainly; *tat*—that; *bhavi*—is; *kaḥ*—who?; *atra*—here; *bhoḥ*—O; *āhuyatam*—may be called; *candaneśvaraḥ*—Candaneśvara.

Sārvabhauma: By all means. Who will call for Candaneśvara?

Text 126

(*praviśya sa-tvaram candaneśvaro bhagavantam praṇamya pitaram praṇamati.*)

praviśya—entering; *sa*—with; *tvaram*—haste; *candaneśvaraḥ*—Candaneśvara; *bhagavantam*—to the Lord; *praṇamya*—bowing down; *pitaram*—to his father; *praṇamati*—bows.

(Candaneśvara hastily enters. He bows before the Lord, and then he bows before His father.)

Text 127

sārvabhaumaḥ: candaneśvara śrīpadasyānupadam gaccha. yathāyam sukkena praty-aham yathā-kāmaṁ śrī-mukhaṁ paśyati tathā sarvair eva vidheyam yathā kenāpi bādhā na kriyate. ayam madīyo manyatama iti.

candaneśvara—O Candaneśvara; *śrīpadasya*—of this sannyāsī; *anupadam*—following; *gaccha*—do; *yathā*—as; *ayam*—He; *sukkena*—easily; *prati*—every; *aham*—day; *yathā*—as; *kamam*—He wishes; *śrī-mukham*—the face of Lord Jagannātha; *paśyati*—sees; *tathā*—then; *sarvaiḥ*—by all; *eva*—certainly; *vidheyam*—should be done; *yathā*—as; *kena api*—by someone; *badhaḥ*—stopped; *na*—not; *kriyate*—should be done; *ayam*—He; *madīyaḥ*—for me; *manyatamaḥ*—is very respectable; *iti*—thus.

Sārvabhauma: O Candaneśvara, please accompany this sannyāsī. Arrange it so that every day, whenever He likes, and for as long as He likes, He may gaze on the beautiful face of Lord Jagannātha. Let everyone allow Him. Let no one stop Him. I have great respect for Him.

Text 128

candaneśvara: yathājñapayanti śrī-caraṇaḥ.

yathā—as; *ajñapayanti*—orders; *śrī-caraṇaḥ*—the Lord.

Candaneśvara: As my lord orders.

Text 129

sārvabhaumaḥ: svāminn utthīyatām.

svamin—O Lord; *utthīyatam*—may get up.

Sārvabhauma: Lord, let us get up.

Text 130

bhagavān: (nityānandādibhiḥ saha candaneśvaram ādāya niṣkrāntaḥ.)

nityānanda-adibhiḥ—the devotees headed by Lord Nityānanda; *saha*—with; *candaneśvaram*—Candaneśvara; *ādāya*—taking; *niṣkrāntaḥ*—exits.

(Accompanied by Lord Nityānanda and the other devotees, and taking Candaneśvara with Him, Lord Caitanya exits.)

Text 131

sārvabhaumaḥ: ācārya sthīyatām.

ācārya—O Acārya; *sthīyatām*—stay.

Sārvabhauma: Acārya stay.

Text 132

gopīnāthaḥ: (ardha-niṣkrānta eva mukundaṁ hastenākṛṣya pratyāvṛtya upaviśati.)

ardha—half; *niṣkrāntaḥ*—gone; *eva*—certainly; *mukundaṁ*—Mukunda; *hastena*—by the hand; *akṛṣya*—pulling; *pratyāvṛtya*—returning; *upaviśati*—sits down.

(Half having left the stage, Gopīnātha takes Mukunda by the hand, returns with him, and then sits down.)

Text 133

sārvabhaumaḥ: ācārya amum ālokya sneha-śoka-taralyaṁ jātam. nīlāmbara-cakravārti-sambhandhād ayam atīva-snehāspadaṁ naḥ. alpīyasi vayasi turīyāśramo grhītaḥ katham anena. kas tāvad asya mahā-vākyopadeṣṭā.

ācārya—O Acārya; *amum*—Him; *ālokya*—seeing; *sneha*—of love; *śoka*—and grief; *taralyam*—trembling; *jātam*—is manifested; *nīlāmbara-cakravārti*—with Nilāmbara Cakravartī; *sambandhat*—because of the relationship; *ayam*—He; *atīva*—great; *sneha*—of affection; *aspadam*—the object; *naḥ*—for us; *alpīyasi*—at a young; *vayasi*—age; *turīya*—the fourth; *āśramaḥ*—āśrama; *grhītaḥ*—was accepted; *katham*—why?; *anena*—by Him; *kaḥ*—who?; *tavat*—then; *asya*—of Him; *mahā-vākyopadesa*—the sannyasa guru.

Sārvabhauma: Acārya, I tremble with love and sadness when I see Him. Because of His relationship with Nīlāmbara Cakravartī I love Him dearly. Why did He accept sannyāsa at such an early age? Who is His sannyāsa guru?

Text 134

gopīnāthaḥ: keśava-bhāratī.

kesava-bharati—Kesava Bharati.

Gopīnātha: Keśava Bhāratī.

Text 135

sārvabhaumaḥ: hanta katham ayam bhāratī-sampradāye pravartitavān vā.

hanta—indeed; *katham*—why?; *ayam*—He; *bharati-sampradāya*—in the Bharati-sampradāya; *pravartitavan*—did; *va*—or.

Sārvabhauma: Why did He accept initiation in the Bhāratī-sampradāya?

Text 136

gopīnāthaḥ: nāsyā tathā bāhyāpekṣā. kevalam tyāga evādarah.

na—not; *asya*—of Him; *tathā*—in that way; *bahya*—external; *apekṣa*—consideration; *kevalam*—only; *tyagaḥ*—renunciation; *eva*—certainly; *adaraḥ*—was considered.

Gopīnātha: He did not consider external appearances. His only concern was renunciation.

Text 137

sārvabhaumaḥ: kim tāvad bāhyam.

kim—what?; *tavat*—in that way; *bahyam*—external considerations.

Sārvabhauma: What were those external considerations?

Text 138

gopīnāthaḥ: sampradāyotkarṣādi.

sampradāya—of the sampradāya; *utkaram*—exalted status; *adi*—beginning with.

Gopīnātha: The consideration that one sampradāya is better than another.

Text 139

sārvabhaumaḥ: samīcīnaṁ nocyate. āśramojjvalyaṁ na bāhyam.

samicinam—properly; *na*—not; *ucyate*—is spoken; *āśrama*—of the āśrama; *ujjvalyam*—the glory; *na*—not; *bahyam*—is external.

Sārvabhauma: You did not say the right thing. The glory of the sannyāsa-āśrama is not external.

Text 140

gopīnāthaḥ: kevalam gauravayati bāhyam etat.

kevalam—only; *gauravayati*—the respect; *bahyam*—external; *etat*—this.

Gopīnātha: The sannyāsa-āśrama is glorious, but the exaggerated respect shown for it is external.

Text 141

sārvabhaumaḥ: gauraveṇa kim aparāddham. tan mayaiva bhānyate bhadratara-sampradāyika-bhikṣoḥ punar yoga-pattam grāhayitvā vedānta-śravaṇenāyaṁ samskāraṇīyaḥ.

gauraveṇa—with respect; *kim*—what?; *aparāddham*—is the fault; *tat*—that; *aya*—by me; *eva*—certainly; *bhanyate*—is said; *bhadratara*—best; *sampradāyika*—in the sampradāya; *bhikṣoḥ*—from a sannyāsi; *punaḥ*—again; *yoga-pattam*—the saffron garment of a sannyāsi; *grāhayitvā*—taking; *vedānta*—of Vedānta; *śravaṇena*—by hearing; *ayaṁ*—he; *samskāraṇīyaḥ*—is properly initiated.

Sārvabhauma: What is wrong with respect? I say when one accepts saffron garments from a sannyāsi of the best sampradāya and hears Vedānta philosophy from him, then one is properly initiated in the order of renunciation.

Text 142

gopīnāthaḥ: (sāsūyam iva) bhaṭṭācārya na jñāyate 'sya mahimā bhavadbhiḥ. mayā tu yad dṛṣṭam asti tenānumitam ayam īśvara eva veti.

sa—with; *asuyam*—anger; *iva*—as if; *bhaṭṭācārya*—O Bhaṭṭācārya; *na*—not;

jñayate—is understood; *asya*—of Him; *mahima*—the glory; *bhavadbhiḥ*—by you; *maya*—by me; *tu*—indeed; *yat yat*—whatever; *dr̥ṣṭam*—seen; *asti*—has been; *tena*—by this; *anumitam*—understood; *ayam*—He; *isvaraḥ*—the Supreme Personality of Godhead; *eva*—certainly; *va*—or; *iti*—thus.

Gopīnātha: (angry) **Bhaṭṭācārya**, you do not understand His glorious position. I have personally seen proof that He is the Supreme Personality of Godhead.

Text 143

mukundaḥ: (svagatam) sādhu bho ācārya sādhu. dagdham me jīvitam nirvāpitam asti bhavatā.

svagatam—aside; *sādhu*—well said; *bhoḥ*—O; *ācārya*—Acārya; *sādhu*—well said; *dagdham*—burned; *me*—my; *jīvitam*—life; *nirvāpitam*—comforted; *asti*—is; *bhavata*—by you.

Mukunda: (aside) Well spoken. O Acārya, well spoken. My life was burning with pain and you have brought it relief.

Text 144

śiṣyāḥ: kena pramāṇena īśvaro 'yam iti jñātam bhavatā.

kena—by what?; *pramanena*—evidence; *isvaraḥ*—the Supreme Personality of Godhead; *ayam*—He is; *iti*—thus; *jñātam*—understood; *bhavata*—by you.

Sārvabhauma's Disciples: What evidence makes you think He is the Supreme Personality of Godhead?

Text 145

gopīnāthaḥ: bhagavad-anugraha-janya-viśeṣeṇa hy alaukikena pramāṇena. bhagavat-tattvam laukikena pramāṇena pramāturṅ na śakyate alaukikatvāt.

bhagavat—of the Lord; *anugraha*—from the mercy; *janya*—born; *jñāna*—knowledge; *viśeṣeṇa*—by specific; *hi*—indeed; *alaukikena*—supernatural; *pramanena*—by evidence; *bhagavat*—of the Supreme Personality of Godhead; *tattvam*—the truth; *laukikena*—by material; *pramanena*—evidence; *pramaturṅ*—to be proved; *na*—not; *śakyate*—is able; *alaukikatvāt*—because of being supernatural.

Gopīnātha: The the Supreme Personality of Godhead can be understood only by His mercy. Because the Lord is perfectly spiritual in nature, He cannot be understood by material logic and argument.

Text 146

śiṣyāḥ: nāyam śāstrārthaḥ. anumānena na katham īśvaraḥ sādhyate.

na—not; *ayam*—this; *sastra*—of the scriptures; *arthaḥ*—the meaning; *anumanena*—by logic; *na*—not; *katham*—why?; *īśvaraḥ*—the Supreme Personality of Godhead; *sādhyate*—is understood.

The Disciples: That is not the philosophy of the Vedas. Why can the Supreme Personality of Godhead not be understood by logic?

Text 147

gopīnāthaḥ: īśvaras tena sādhyatām nāma. na khalu tat tattvaṁ sādhayitum śakyate. tat tu tad-anugraha-janya-jñānenaiva tasya prakaraṇatvāt.

īśvaraḥ—the Supreme Lord; *tena*—by that; *sādhyatām*—may be known; *nāma*—indeed; *na*—not; *khalu*—indeed; *tat*—of Him; *tattvaṁ*—the truth; *sādhayitum śakyate*—may be known; *tat*—that; *tu*—certainly; *tad-anugraha*—by His mercy; *janya*—manifested; *jñānena*—by knowledge; *eva*—indeed; *tasya*—of Him; *prakaraṇatvāt*—because of the explanation.

Gopīnātha: By logic one may be able to understand that the Supreme Personality of Godhead exists, but one cannot understand what He is like. Only by His mercy can one understand Him.

Text 148

śiṣyāḥ: kva dṛṣṭam tasya pramākaṇatvam.

kva—where; *dṛṣṭam*—seen; *tasya*—of that; *pramākaṇatvam*—evidence.

The Disciples: Where is the proof of that in scripture?

Text 149

gopīnāthaḥ: purāṇa-vākya eva.

purāṇa—of the Puranas; *vākya*—in the words; *eva*—certainly.

Gopīnātha: There is proof in the words of the Puranas.

Text 150

śiṣyāḥ: paṭhyatām.

paṭhyatām—quote.

The Disciples: Quote.

Text 151

gopīnāthaḥ:

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugrḥīta eva hi
jānāti tattvaṁ bhagavān-mahimno
na cānya eko 'pi ciraṁ vicinvan

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *padāmbuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugrḥītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciraṁ*—for a long period; *vicinvan*—speculating.

Gopīnāthaḥ: "My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."*

Note: This verse is from Śrīmad-Bhāgavatam (10.14.29).

Text 153

śiṣyāḥ: tarhi śāstraiḥ kim tad-anugraho na bhavati.

tarhi—then; *śāstraiḥ*—of scripture; *kim*—what is the need?; *tad-anugrahaḥ*—His mercy; *na*—not; *bhavati*—is.

The Disciples: Then what is the use of studying the scriptures? Study will not bring the Lord's mercy?

Text 154

gopīnāthaḥ: atha kim. katham anyathā vicinvann ity uktam.

atha kim—yes; *katham*—why?; *anyathā*—in another way; *vicinvan*—speculating; *iti*—thus; *uktam*—said.

Gopīnātha: Yes. Therefore the scripture says: "But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."*

Text 155

śiṣyāḥ: (vihasya) tat katham etāvanti dināni vṛthaiva bhavatā paṭhitam.

vihasya—laughing; tat—then; katham—why?; etāvanti—these; dināni—days; vṛthā—uselessly; eva—indeed; bhavatā—by you; paṭhitam—studied.

The Disciples: (laughing) Then how many days have you wasted in study?

Text 156

gopīnāthaḥ: śilpa-viśeṣa eva tat.

śilpa-viśeṣaḥ—skills; eva—indeed; tat—that.

Gopīnātha: That was to learn arts and rituals.

Text 157

sārvabhaumaḥ: (vihasya) bhavati tad-anugraho 'sti jātaḥ. tat tattvaṁ tu bhavatā jñāyata eva. kiñcit kathyatām.

vihasya—laughing; bhavati—is; tad-anugrahaḥ—His mercy; asti—is; jātaḥ—manifested; tat—of Him; tattvaṁ—the truth; tu—indeed; bhavatā—by you; jñāyate—is understood; eva—indeed; kiñcit—something; kathyatām—may be said.

Sārvabhauma: (laughing) If, by His mercy, You have already understood the Personality of Godhead, then tell us something of what you have learned.

Text 158

gopīnāthaḥ: tat-kathita-viśeṣo na bhavati. anubhava-vedyam eva bhavati. ced asyānugrahas tvayi tadā bhavataivānubhāvyam.

tat—that; kathita—said; viśeṣaḥ—specific; na—not; bhavati—is; anubhava—by direct perception; vedyam—to be known; eva—certainly; bhavati—is; cet—if; asya—of Him; anugrahaḥ—mercy; tvayi—to you; tadā—then; bhavatā—by you; eva—indeed; anubhāvyam—experienced.

Gopīnātha: It cannot be explained. It is only known by direct perception.

When you have obtained the mercy of the Lord you will be able to directly perceive it.

Text 159

śiṣyāḥ: (svagatam) katham ayam asadhvasam evānena saha vyadhikaraṇam kiñcij jalpati, atha vā avutto 'yam iti kiñcit parihasatīva.

svagatam—aside; katham—how?; ayam—this; asadhvasam—boldly; eva—indeed; anena saha—by him; vyadhikaraṇam—different; kiñcit—something; jalpati—speaks; atha vā—or; avuttaḥ—brother-in-law; ayam—he; iti—thus; kiñcit—something; parihasati—jokes; iva—as if.

The Disciples: (aside) Why does he speak so boldly in this different way? Perhaps, considering that he is with his brother-in-law, he is joking a little bit.

Text 160

gopīnāthah: bhāṭṭācārya bhavatā yad enam īśvaram uddīśya kiñcid vyadhikaraṇam uktam, tenāsahiṣṇutayā kiñcin mayoktam. na tāvad ati-gabhīrair bhavadbhir evam abhilapitaṁ yujyate. athavā naiṣa vo doṣaḥ.

bhāṭṭācārya—O Bhattacharya; bhavatā—by you; yat—what; enam—this; īśvaram—to the Supreme Lord; uddīśya—in reference; kiñcit—something; vyadhikaraṇam—different; uktam—said; tena—by this; asahiṣṇutayā—by being intolerable; kiñcit—something; mayā—by me; uktam—said; na—not; tāvat—then; ati-gabhīraiḥ—very deep; bhavadbhiḥ—by you; evam—thus; abhilapitaṁ—said; yujyate—is engaged; athavā—or; na—not; eṣaḥ—this; vaḥ—of you; doṣaḥ—fault.

Gopīnātha: I could not bear to hear your impersonal idea of the Absolute, and therefore I spoke to refute it. Bhāṭṭācārya, you are so grave and profound that you do not speak anything to refute me. You are not at fault. The scriptures explain:

Text 161

*yac-chaktayo vadatām vādinām vai
vivāda-samvāda-bhuvo bhavanti
kurvanti caiṣaṁ muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne*

yat—of whom; śaktayaḥ—the potencies; vadatām—said; vādinām—of the speakers; vai—indeed; vivāda-samvāda-bhuvāḥ—engaged in debate; bhavanti—are; kurvanti—are; ca—also; eṣaṁ—this; muhuḥ—repeatedly; ātma—of the self; mohaṁ—bewilderment; tasmai—to Him; namaḥ—obeisances; ananta—limitless; guṇāya—qualities; bhūmne—the Lord.

"I offer my respectful obeisances to that Supreme Personality of Godhead, whose transcendental qualities have no limit, and whose potencies bewilder those absorbed in logic and debate."

Text 162

sārvabhaumaḥ: (vihasya) jñātam. vaiṣṇavo 'si.

vihasya—laughing; *jñātam*—known; *vaiṣṇavaḥ*—a Vaiṣṇava; *asi*—you are..

Sārvabhauma: (laughing) I know you are a Vaiṣṇava.

Text 163

gopīnāthaḥ: yady asya kṛpā syāt tadā tvam api bhaviṣyasi.

yadi—if; *asya*—of Him; *kṛpā*—mercy; *syāt*—is; *tadā*—then; *tvam*—you; *api*—also; *bhaviṣyasi*—will be.

Gopīnātha: (humbly) If the Lord is merciful to you, you will also become a Vaiṣṇava.

Text 164

sārvabhaumaḥ: alam pallavena. bhavān gacchatu bhagavad-darśanānantaram mātrī-vasurāv āse. taveśvaraḥ sa-gaṇo vaśyatām man-nāmnā bhagavat-prasādena nimantrayitavyaś ca.

alam—enough; *pallavena*—with these flowery words; *bhavān*—you; *gacchatu*—may go; *bhagavat*—of the Lord; *darśana*—the sight; *anantaram*—afterwards; *mātrī-vasurau*—maternal aunt; *āse*—is; *tava*—you; *īśvaraḥ*—Lord; *sa-gaṇo*—with associates; *vaśyatām*—may be subject; *man-nāmnā*—by my name; *bhagavat-prasādena*—with bhagavat-prasadam; *nimantrayitavyaḥ*—advised; *ca*—and.

Sārvabhauma: What is the use of all the flowery words? After you have seen the Deity, you may go to the home of my maternal aunt. Your master and His company may stay there. You may request the Deity's prasādam in my name.

Text 165

gopīnāthaḥ: yathājñāpayasi.

yathā—as; *ājñāpayasi*—you order.

Gopīnātha: As you order.

Text 166

sārvabhaumaḥ: tad aham api madhyam-dina-karmaṇe prayāmi (iti sa-siṣyo niṣkrāntaḥ.)

tat—that; *aham*—I; *api*—also; *madhyam-dina-karmaṇe*—noon duties; *prayāmi*—I go; *iti*—thus; *sa-siṣyaḥ*—with his disciples; *niṣkrāntaḥ*—exists.

Sārvabhauma: I will go to perform my mid-day duties. (Accompanied by his disciples, he exits.)

Text 167

gopīnāthaḥ: mukunda ehy ehi. (iti parikramya) bho mukunda bhṛṅgācārya-vāg-vajram adyāpi me hṛdayam kṛntati. parama-kāruṇikena bhagavatā tad uddhṛiyate tadaiva me mano nirvāti.

mukunda—Mukunda; *ehi*—come; *ehi*—come; *iti*—thus; *parikramya*—walking; *bhaḥ*—O; *mukunda*—Mukunda; *bhṛṅgācārya*—of Bhattacharya; *vāk*—words; *vajram*—thunderbolt; *adya*—now; *api*—even; *me*—my; *hṛdayam*—heart; *kṛntati*—cuts; *parama-kāruṇikena*—very merciful; *bhagavatā*—by the Lord; *tat*—that; *uddhṛiyate*—is delivered; *tada*—then; *eva*—indeed; *me*—my; *manaḥ*—heart; *nirvāti*—is peaceful.

Gopīnātha: Mukunda, come. Come. (He comes.) O Mukunda, Bhṛṅgācārya's words were a thunderbolt that has broken my heart. If the supremely merciful Lord would deliver him, then my heart could be at peace.

Text 168

mukundaḥ: kim aśakyam tasya bhagavataḥ.

kim—what?; *aśakyam*—not possible; *tasya bhagavataḥ*—for the Lord.

Mukunda: What is not possible for the Lord?

Text 169

gopīnāthaḥ: tad ehi. śrī-jagannātha-darśanārtham prayātam bhagavantam anusarāva. (iti niṣkrāntataḥ)

tat—therefore; *ehi*—come; *śrī-jagannātha-darśanārtham*—to see Lord Jagannātha; *prayātam*—gone; *bhagavantam*—the Lord; *anudarāva*—we will follow;

iti—thus; niṣkrānmataḥ—they exit.

Gopīnātha: Come. The Lord has gone to see Śrī Jagannātha. Let us follow Him. (They both exit.)

Text 170

nepathye: aho adbhutam

tuṅga-bhṛṅga-yuva-saṅgata-phullat-
puṇḍarīka-vara-locana-lakṣmī
hiṅgula-snapita-sukla-caturthī-
śīta-dīdhiti-kalādhara-bimbam

api ca

cāru-kāruṇikam ārucirāṅgam
brahma-darumayam etad udeti
ahato 'sya ruci-kaṇḍala-vṛndair
indranīla-maṇi-darpaṇa-darpaḥ

ahaḥ—Oh; adbhutam—wonderful; tuṅga-bhṛṅga-yuva-saṅgata—bees have landed; phullat—blossoming; puṇḍarīka—lotuses; vara—excellent; locana—eyes; lakṣmī—glory; hiṅgula-snapita-sukla-caturthī-śīta-dīdhiti-kala—the crescent moon on the fourth day of its waxing; adhara-bimbam—bimba fruit lips; api—and; ca—and; cāru—beautiful; kāruṇikam—merciful ārucira-āṅgam—to His handsome limbs; brahma-darumayam—made of spiritual wood; etat—this; udeti—rises; ahataḥ—crushed; asya—of Him; ruci-kaṇḍala-vṛndair—by the great splendor; indranīla-maṇi—of sapphires; darpaṇa—of the mirror; darpaḥ—the pride.

A Voice From Behind the Scenes: Ah! Wonderful! His eyes are glorious as two blossoming white lotus flowers where two black bees have landed, and His bimba-fruit lips are like the crescent moon on the fourth day of its waxing. The merciful, handsome wooden form of the Supreme Personality of Godhead, whose splendor crushes the sapphire-mirror's pride, has now appeared.

Text 171

gopīnāthaḥ: aye śrī-mukha-darśanam jātam, iva yad amī nityānandādayo mitho nirvarṇayanti.

aye—O; śrī-mukha-darśanam—the sight of His face; jātam—is manifested; iva—as; yat—what; amī—they; nityānanda-ādayaḥ—beginning with Nityānanda; mithaḥ—together; nirvarṇayanti—describe.

Gopīnātha: Ah! Struck with wonder by seeing His handsome face, Nityānanda and the others gaze at Lord Jagannātha, and Lord Jagannātha also

gazes at them.

Text 172

(*punas tatraiva*)

*anyonya-kṣaṇa-rāga-rañjitatayā dvau nirṇimeṣekṣaṇau
rājete jagataḥ patī ubhayato niṣpanda-sarvāṅgakau
dāru-brahmaṇi līyate kim u nara-brahmaitad āho nara-
brahmaṇy eva hi līyate śiva śiva brahmaiva vā dāravam*

punaḥ—again; *tatra*—there; *eva*—indeed; *anyonya*—mutual; *kṣaṇa*—moment; *rāga-rañjitatayā*—with love; *dvau*—both; *nirṇimeṣekṣaṇau*—with unblinking eyes; *rājete*—shines; *jagataḥ*—of the universe; *patī*—the two Lords; *ubhayataḥ*—both; *niṣpanda*—motionless; *sarva*—all; *āṅgakau*—limbs; *dāru-brahmaṇi*—in the Brahman made of wood; *līyate*—is merged; *kim u*—indeed; *nara-brahma*—the human Brahman; *etat*—this; *āhaḥ*—Oh; *nara brahmaṇi*—in the human Brahman; *eva*—indeed; *hi*—indeed; *līyate*—is merged; *śiva śiva*—Oh! Oh!; *brahma*—Brahman; *eva*—indeed; *vā*—or; *dāravam*—made of wood.

Again the Voice From Behind the Scenes: The two masters of the universe stand motionless and lovingly gaze at each other with unblinking eyes. Has the human form of the Supreme Lord entered the wooden form of the Lord, or has the wooden form of the Lord entered the human form of the Lord?

Text 173

*gopīnāthaḥ: bhadram bhoḥ. bhadram. eka eva bhagavān āsvādyāsvādaka-bhāvena
dvidhābhūta iva.*

bhadram—good; *bhoḥ*—O; *bhadram*—good; *ekaḥ*—one; *eva*—indeed; *bhagavān*—Lord; *āsvādyā*—to be enjoyed; *āsvādaka*—and enjoyer; *bhāvena*—with the nature; *dvidhā*—two; *abhūte*—become; *iva*—as if.

Gopīnātha: Wonderful! Ah, wonderful! The one Supreme Personality of Godhead has appeared in two forms: as the enjoyer and the enjoyed.

Text 174

(*punas tatraiva*)

*dvāv eva pūrṇa-karuṇau jagad-uddidīrṣū
dvāv eva locana-patham jagato jihānau
antaḥ-stha-nanda-tanayo 'ntara-varti-dāru-
brahmeti kevalam iyān ubhayor hi bhedaḥ*

punaḥ—again; *tatra*—there; *eva*—indeed; *dvau*—both; *eva*—indeed; *pūrṇa-karuṇau*—full of mercy; *jagat*—the world; *uddiḍṛṣū*—desiring to deliver; *dvau*—both; *eva*—indeed; *locana*—of the eyes; *patham*—the pathway; *jagataḥ*—of the universe; *jihānau*—going; *antaḥ-stha*—in the heart; *nanda-tanayaḥ*—the son of Nanda; *antara-varti*—being in the heart; *dāru*—wooden; *brahma*—Brahman; *iti*—thus; *kevalam*—only; *iyān*—gone; *ubhayoḥ*—of both; *hi*—indeed; *bhedaḥ*—difference.

Again the Voice From Behind the Scenes: They are both full of mercy. They both yearn to deliver the entire world. Although They appear as two persons before the eyes of this world, there is in truth no difference between Lord Caitanya, who is, in His heart, the son of Nanda Mahārāja, and Lord Jagannātha, the wooden form of the Supreme Personality of Godhead.

Text 175

gopīnāthaḥ: sādhu bho nityānandadeva, sādhu tattva-jñō 'si bhagavato gauracandrasya. tan manye bhagavad-darśanam kṛtvā pratyāvartanta eva sarve. tad avam api bhagavantam śrī-jagannātham dṛṣtvā tvaritam eva punar etāv anusarāva. (iti niṣkrāntau)

sādhu—good; *bho nityānandadeva*—O Nityānandadeva; *sādhu*—good; *tattva*—the truth; *jñāḥ*—know; *asi*—You are; *bhagavato gauracandrasya*—of Lord Gauracandra; *tat*—that; *manye*—I think; *bhagavat*—of the Lord; *darśanam*—the sight; *kṛtvā*—having done; *pratyāvartante*—returning; *eva*—indeed; *sarve*—all; *tat*—that; *avam*—of us; *api*—also; *bhagavantam śrī-jagannātham*—Lord Śrī Jagannātha; *dṛṣtvā*—seeing; *tvaritam*—quickly; *eva*—indeed; *punaḥ*—again; *etau*—Them; *anudarāva*—let us follow; *iti*—thus; *niṣkrāntau*—they exit.

Gopīnātha: Well spoken, Nityānandadeva. Well spoken. You know the truth of Lord Gauracandra. I think they have finished seeing the Deity and now they are returning. Let us quickly see Lord Jagannātha, and then follow them. (They both exit.)

Text 176

(tataḥ praviṣati puṇḍarikākṣa-darśanānanda-niḥspando bhagavān nityānandādayas candaneśvaraś ca.)

candaneśvaraḥ: haṁho mahantaḥ, sampannam yathā-sukham eva bhavatām bhagavad-darśanam.

tataḥ—then; *praviṣati*—enters; *puṇḍarika*—lotus; *akṣa*—eyes; *darśana*—seeing; *ānanda*—with bliss; *niḥspandaḥ*—stunned; *bhagavān*—the Lord; *nityānanda*—with Nityānanda; *ādayaḥ*—beginning; *candaneśvaraḥ*—Candaneśvara; *ca*—and; *haṁhaḥ*—O; *mahantaḥ*—great one; *sampannam*—attained; *yathā-sukham*—to Your satisfaction; *eva*—indeed; *bhavatām*—is; *bhagavad-darśanam*—the sight of the

Lord.

(Stunned with joy by the sight of lotus-eyed Lord Jagannātha, Lord Caitanya enters. Candaneśvara, Lord Nityānanda, and the others also enter.)

Candaneśvara: My Lords, have you now seen Lord Jagannātha to Your full satisfaction?

Text 177

nityānandādayaḥ: yathā-manoratham eva su-sampannam.

yathā-manoratham—desires; *eva*—indeed; *su-sampannam*—fulfilled.

Nityānanda and the others: Yes. Our desires are fulfilled.

Text 178

candanesvarah: (svagatam) aho, katham asau vilambate gopīnāthācāryaḥ. kim idānīm ahaṁ karomi. na kim api nigaditaṁ tāta-caraṇaiḥ. manye tasmai eva sarvaṁ kathitam asti. tat katham ayam adyāpi nāyātaḥ. (iti parito 'valokayati)

svagatam—aside; *ahaḥ*—O; *katham*—why?; *asau*—he; *vilambate*—delays; *gopīnāthācāryaḥ*—Gopīnātha Acārya; *kim*—what?; *idānīm*—now; *ahaṁ*—I; *karomi*—will do; *na*—not; *kim api*—anything; *nigaditam*—said; *tāta-caraṇaiḥ*—by my father; *manye*—I think; *tasmai*—to him; *eva*—certainly; *sarvaṁ*—everything; *kathitam*—said; *asti*—is; *tat*—that; *katham*—why?; *ayam*—He; *adya*—now; *api*—also; *na*—not; *āyātaḥ*—has come; *iti*—thus; *paritaḥ*—everywhere; *avalokayati*—they look.

Candaneśvara: (aside) Ah! Why is Gopīnātha Acārya late? What should I do now? My father did not tell me. I think he told everything to Gopīnātha. Why has he not come? (He looks in all directions.)

Text 179

(tataḥ praviśati tvaram naṭayan mukundena sahācāryaḥ)

tataḥ—then; *praviśati*—enters; *tvaram*—quickly; *naṭayan*—representing dramatically; *mukundena saha*—with Mukunda; *ācāryaḥ*—Gopīnātha Acārya.

(Gopīnātha Acārya and Mukunda quickly enter.)

Text 180

ācāryaḥ: ehi mukunda, ete 'mī gacchanti. tad ubhayam eva samvṛttam. nīlācala-candro 'pi dṛṣṭaḥ, hemācala-gauro 'pi dṛṣyate. (iti sa-tvaram upaṣṛtya) candaneśvara tvam ito grhaṁ gaccha. ataḥ paraṁ mayaiva sarvaṁ samādhāsyate.

ehi—come; mukunda—Mukunda; ete amī—they; gacchanti—are coming; tat—that; ubhayam—both; eva—indeed; samvṛttam—come; nīlācala-candraḥ—the moon of Nīlācala; api—also; dṛṣṭaḥ—seen; hemācala-gauraḥ—fair as a golden mountain; api—also; dṛṣyate—is seen; iti—thus; sa-tvaram—quickly; upaṣṛtya—approaching; candaneśvara—O Candaneśvara; tvam—you; itaḥ—here; grhaṁ—house; gaccha—go; ataḥ paraṁ—then; mayā—by me; eva—indeed; sarvaṁ—everything; samādhāsyate—will be done.

Acārya: Mukunda, come. There they go. How we have seen them both. We have seen Lord Jagannātha, the moon of Nīlācala, and now we see Lord Gaurāṅga, who is fair as a golden mountain. (Quickly approaching) Candaneśvara, now you may go home. I will take charge of everything.

Text 181

candaneśvaraḥ: yathāha bhavān. (iti bhagavantam praṇamya niṣkrāntaḥ.)

yathā—as; āha—speaks; bhavān—the lord; iti—thus; bhagavantam—to the Lord; praṇamya—bowing; niṣkrāntaḥ—exits.

Candaneśvara: As my lord has spoken. (He bows down before Lord Caitanya, and then exits.)

Text 182

gopīnāthaḥ: (upaṣṛtya devaṁ praṇamati.)

upaṣṛtya—approaching; devaṁ—the Lord; praṇamati—bows.
.fn 3

(Gopīnātha approaches Lord Caitanya and bows down.)

Text 183

dāmodaraḥ: bhagavann ayam ācāryaḥ praṇamati.

bhagavan—O Lord; ayam—this; ācāryaḥ—Gopīnātha Acārya; praṇamati—bows.

Dāmodara: Lord, this is Gopīnātha Acārya offering his respects.

Text 184

bhagavān: (bahir-vṛttim naṭayitvā) ehy ehi. (iti tam ālīngati.)

bahir-vṛttim—external consciousness; *naṭayitvā*—manifesting dramatically; *ehi*—come; *ehi*—come; *iti*—thus; *tam*—him; *ālīngati*—embraces.

Bhagavān: (returning to external consciousness) Come. Come. (He embraces him.)

Text 185

gopīnāthaḥ: deva bhāṭṭācāryeṇa sānucara eva nimantrito 'si. tad ita evāgacchantu. (iti pūrvoddiṣṭāvāsam prāpayya bhagavataḥ pāda-dhāvanādikaṁ danta-dhāvanāvasanaṁ sakalam eva paricaraṇam kṛtvā bhikṣottaraṁ sukha-niviṣṭe sati tasmin sa-vaimanasyam.) deva bhāṭṭācāryeṇānyad api nimantritam asti.

deva—O Lord; *bhāṭṭācāryeṇa*—by Bhattacarya; *sa-anucaraḥ*—with associates; *eva*—indeed; *nimantritaḥ*—invited; *asi*—You are; *tat*—therefore; *itaḥ*—thus; *eva*—indeed; *āgacchantu*—may come; *iti*—thus; *pūrvā*—previously; *uddiṣṭa*—indicated; *āvāsam*—residence; *prāpayya*—entering; *bhagavataḥ*—of the Lord; *pāda*—of the feet; *dhāvana*—washing; *ādikaṁ*—beginning with; *danta*—teeth; *dhāvana*—washing; *āvasanaṁ*—seat; *sakalam*—all; *eva*—certainly; *paricaraṇam*—service; *kṛtvā*—having done; *bhikṣā*—meal; *uttaraṁ*—after; *sukha*—happily; *niviṣṭe*—situated; *sati*—being so; *tasmin*—in that; *sa-vaimanasyam*—with unhappiness; *deva*—O Lord; *bhāṭṭācāryeṇa*—by Bhattacarya; *anyat*—another; *api*—even; *nimantritam*—invitation; *asti*—is.

Gopīnātha: Lord, the Bhāṭṭācārya invites You and Your friends to his home. Please come this way. (He brings them to the house and washes the Lord's feet. After arranging for the Lord to brush His teeth and refresh Himself, and after placing Him in a nice seat and offering a meal, He approaches the Lord and unhappily says:) O Lord, the Bhāṭṭācārya has another invitation to present before You.

Text 186

bhagavān: kim tat?

kim—what?; *tat*—is that.

Bhagavān: What is it?

Text 187

gopīnāthaḥ: sāmpradāyika-sannyāsinaḥ sakāsād yoga-paṭṭam grāhayitvā vedāntam śrāvayisyati.

sāmpradāyika—of his sampradaya; *sannyāsinah*—of a sannyasi; *sakāsāt*—at once; *yoga-paṭṭam*—the sannyasi's garment; *grāhayitvā*—having given; *vedāntam*—Vedanta; *śrāvayiṣyati*—cause to hear.

Gopīnātha: He invites You to accept the sannyāsī's garment and hear the Vedānta-sūtra from a sannyāsī of his sampradāya.

Text 188

bhagavān: *anugr̥hīto 'smi tena bhavatu evaṃ kariṣyāmi.*

anugr̥hītaḥ—grateful; *asmi*—I am; *tena*—by this; *bhavatu*—may be; *evaṃ*—thus; *kariṣyāmi*—I will do.

Bhagavān: I am grateful to him. So be it. I will do it.

Text 189

mukundaḥ: *deva ācāryeṇa tad-avadhi tena vāk-sphuliṅga-nikareṇa dandahyamāna-hṛdayena sthīyate. mahā-prasādo 'pi nādyā svī-kṛto 'sti.*

deva—O Lord; *ācāryeṇa*—by the acarya; *tad-avadhi*—in that way; *tena*—by that; *vāk*—of words; *sphuliṅga-nikareṇa*—by sparks; *dandahyamāna*—burning; *hṛdayena*—heart; *sthīyate*—remains; *mahā-prasādaḥ*—great kindness; *api*—even; *na*—not; *adya*—today; *svī-kṛtaḥ*—accepted; *asti*—is.

Mukunda: O Lord, Bhaṭṭācārya's words are like sparks that have set Gopīnātha Acārya's heart on fire. He does not think this invitation is a great kindness.

Text 190

bhagavān: *ācārya bālako 'smi. yad ayam mām prati snihyati tenaivedam avadīt. katham atra dūyase?*

ācārya—O acarya; *bālakaḥ*—a child; *asmi*—I am; *yat*—what; *ayam*—this; *mām*—Me; *prati*—to; *snihyati*—loves; *tena*—by this; *eva*—indeed; *idam*—this; *avadīt*—said; *katham*—why?; *atra*—here; *dūyase*—you are unhappy?

Bhagavān: Acārya, I am a child. It is out of affection for Me that the Bhaṭṭācārya speaks these words. Why are you unhappy?

Text 191

gopīnāthaḥ: bhagavan śrī-caraṇair idam me śalyam hṛdayād uddhṛiyate cet tadā jīvitam dhārayiṣye. (iti roditi.)

bhagavan—Lord; *śrī-caraṇaiḥ*—by the Lord; *idam*—this; *me*—of me; *śalyam*—the arrow; *hṛdayāt*—from the heart; *uddhṛiyate*—is removed; *cet*—if; *tadā*—then; *jīvitam*—life; *dhārayiṣye*—O will maintain; *iti*—thus; *roditi*—cries.

Gopīnātha: Lord, only if You remove this arrow from my heart, will I be able to remain alive. (He cries.)

Text 192

bhagavān: puṇḍarīkākṣas te manoratham pūrayiṣyati. dāmodara bhavatāyam nimantryatām.

puṇḍarīkākṣaḥ—the lotus-eyed Lord; *te*—of you; *manoratham*—the desire; *pūrayiṣyati*—will fulfill; *dāmodara*—O Damodara; *bhavatā*—by you; *ayam*—this; *nimantryatām*—may be explained.

Bhagavān: Lotus-eyed Lord Jagannātha will fulfill your desire. Dāmodara, explain everything to Him.

Text 193

dāmodaraḥ: yathājñāpayasi. (iti tam ādāya niṣkrāmati.)

bhagavān: jagadānanda bhagavataḥ puṇḍarīkākṣasya rajanī-śeṣa-śayanotthāpana-līlā yathā dṛśyate tathā yatanīyam.

yathā—as; *ajñāpayasi*—You order; *iti*—thus; *tam*—him; *ādāya*—taking; *niṣkrāmati*—exits; *jagadānanda*—O jagadananda; *bhagavataḥ puṇḍarīkākṣasya*—of the lotus-eyed Lord; *rajanī*—night; *śeṣa*—remnant; *śayana*—sleep; *utthāpana*—rising; *līlā*—pastime; *yathā*—as; *dṛśyate*—is seen; *tathā*—so; *yatanīyam*—should be done.

Dāmodara: As You order. (He takes Gopīnātha and exits.)

Bhagavān: Jagadānanda, an arrangement should be made that we may see lotus-eyed Lord Jagannātha's pastimes when He awakens at maṅgala-arati after the night is over.

Text 194

(praviṣyācāryena saha)

dāmodaraḥ: bhagavān yathājñam mahā-prasādena bhojito 'yam atraiva śiṣayiṣur

asti.

praviṣya—entering; *ācāryena saha*—with the acarya; *bhagavan*—O Lord; *yathā*—as; *ajñam*—the order; *mahā-prasādena*—with mahā-prasadam; *bhojitaḥ*—eaten; *ayam*—this; *atra*—here; *eva*—indeed; *śiṣayiṣuḥ*—desiring to take rest; *asti*—is.

(Dāmodara enters with Gopīnātha Acārya.)

Dāmodara: Lord, by Your order he has taken mahā-prasadam. Now he wishes to takes rest.

Text 195

bhagavān: sādhu sādhu.

sādhu—good; *sādhu*—good.

Bhagavān: Very good. Very good.

Text 196

(*iti sarve priya-saṅkathayā muhurtān gamayanti.*)
(*nepathye pāṇi-saṅkha-dhvaniḥ.*)

iti—thus; *sarve*—all; *priya-saṅkathayā*—with happy conversation; *muhurtān*—for a moment; *gamayanti*—goes; *pāṇi*—in the hand; *saṅkha*—conchshell; *dhvaniḥ*—sound.

(Speaking happily for a moment, everyone begins to depart.)

(The sound of a conch-shell comes from behind the scenes.)

Text 197

sarve: (sa-camatkāram) aho yāma-śeṣeva triyāmā. yad ayam

pūr-devyaḥ śayanotthitāv iva calat-sarvāṅga-bhūṣā-kvaṇaḥ
kim vā deva-kulasya vāraṇa-pater udbr̥mhitam̐ br̥mhitam̐
āyātetī kṛpā-nidheḥ kim u kṛpā-devya jagat-prāṇinām
āhvāna-dhvanir abhyupaiti madhuraḥ śrī-pāṇi-saṅkha-dhvaniḥ

sa-camatkāram—surprised; *ahaḥ*—Oh; *yāma-śeṣa iva*—as in an hour; *triyāmā*—th night; *yat*—what; *ayam*—this; *pūr-devyaḥ*—the pura-devis; *śayana*—from sleep; *utthitau*—risen; *iva*—as if; *calat*—moving; *sarva*—all; *aṅga*—limbs; *bhūṣā*—of decorations; *kvaṇaḥ*—sounds; *kim*—what?; *vā*—or; *deva-kulasya*—of the temple;

vāraṇa-pateḥ—of the Lord; *udbṛmhitam*—increased; *bṛmhitam*—increased; *āyāta-*
arrived; *iti*—thus; *kṛpā-nidheḥ*—of the ocean of mercy; *kim u*—indeed; *kṛpā-*
devya—goddesses of mercy; *jagat-prāṇinām*—of the people of the world; *āhvāna-*
dhvaniḥ—calling; *abhyupaiti*—attains; *madhuraḥ*—sweet; *śrī-pāṇi-śaṅkha-*
dhvaniḥ—the sound of the conch-shell.

Everyone: (surprised) The night is over. The pura-devīs have risen. Their ornaments are tinkling. The temple elephants are roaring. The sweet sound of the conchshell announces to the people of the world the waking of Lord Jagannātha, who is an ocean of mercy.

Text 198

bhagavān: tad aho avitathām eva gateyaṁ rajanī. ācārya ehi sahaiva
puṇḍarīkākṣasya śayanoṭthānāvakāśam paśyāma.

tat—that; *ahaḥ*—oh; *avitathām*—truth; *eva*—indeed; *gatā*—gone; *iyam*—the;
rajanī—night; *ācārya*—acarya; *ehi*—come; *saha*—with; *eva*—indeed;
puṇḍarīkākṣasya—of the lotus-eyed Lord; *śayana*—from bed; *uthāna*—rising;
avakāśam—occasion; *paśyāma*—let us see.

Bhagavān: Then it is true that the night is over. Acārya, let us see lotus-eyed Lord Jagannātha's rising from bed.

Text 199

gopīnāthaḥ: yathājñāpayasi. (iti tat-samayocitaṁ karma kartuṁ niṣkrāntaḥ.)

yathā—as; *ajñāpayasi*—You order; *iti*—thus; *tat-samaya*—to that time; *ucitaṁ*—
appropriate; *karma*—actions; *kartuṁ*—to do; *niṣkrāntaḥ*—exits.

Gopīnātha: As You order. (To perform the duties appropriate to that time, He exits.)

Text 200

(praviśya sa-tvaram)

kaścit: kaḥ ko 'tra bhoḥ? gopīnāthācāryaḥ kva vartate vṛttaṁ taj jānāsi? (ākāśe
lakṣyaṁ baddhvā.) kim bravīṣi? ācāryaḥ śrī-kṛṣṇa-caitanya-devasya nikāte iti.
bhavatu tatraiva yāmi. (iti katicit padāni gatvā puro 'valokya) aho ayam eṣa ācāryo
bhaviṣyati. (ity upasarpati.)

praviśya—entering; *sa-tvaram*—with haste; *kaḥ*—who?; *kaḥ*—who?; *atra*—
here; *bhoḥ*—oh; *gopīnāthācāryaḥ*—Gopinatha Acarya; *kva*—where?; *vartate*—is;
vṛttaṁ—done; *tat*—that; *jānāsi*—you know; *ākāśe*—in the sky; *lakṣyaṁ baddhvā*—
glancing; *kim*—what?; *bravīṣi*—do you say?; *ācāryaḥ*—acarya; *śrī-kṛṣṇa-caitanya-*

devasya nikaṭe—near Śrī Kṛṣṇa Caitanya; *iti*—thus; *bhavatu*—may be; *tatra*—there; *eva*—indeed; *yāmi*—I go; *iti*—thus; *katicit padāni*—some steps; *gatvā*—going; *purah*—ahead; *avalokya*—looks; *ahaḥ*—oh; *ayam*—this; *eṣaḥ*—he; *ācāryaḥ*—the acarya; *bhaviṣyati*—will be; *iti*—thus; *upasarpati*—approaches.

(A man hastily enters.)

Man: Who, who is here? Where is Gopīnātha Acārya? Do you know? (He glances at the sky.) What do you say? Gopīnātha Acārya is with Śrī Kṛṣṇa Caitanyadeva. So be it. I will go there. (He takes a few steps and then looks ahead.) Ah! Here is the Acārya. (He approaches.)

Text 201

(*tataḥ praviśaty ācāryaḥ.*)
ācāryaḥ: aho jāta-prāyo 'yam samayaḥ śayanotthānasya. tad ahaṁ tvarayāmi bhagavantam.

tataḥ—then; *praviśati*—enters; *ācāryaḥ*—acarya; *ahaḥ*—oh; *jāta*—manifested; *prāyaḥ*—almost; *ayam*—this; *samayaḥ*—time; *śayana*—from bed; *utthānasya*—rising; *tat*—that; *ahaṁ*—I; *tvarayāmi*—will hurry; *bhagavantam*—to the Lord.

(Enter Gopīnātha Acārya.)

Acārya: It is almost time for Lord Jagannātha to rise from bed. I must hurry to the Lord.

Text 202

purusaḥ: (upaśrtya) ācārya bhattachārya vijñāpayati śrī-kṛṣṇa-caitanya-devo yathā bhagavato jagannātha-devasya śayyotthānam paśyati tathā tvayaiva saṅge kṛtvā yatanīyam.

purusaḥ—man; *upaśrtya*—approaching; *ācārya*—O acarya; *bhattachāryaḥ*—Bhattacharya; *vijñāpayati*—informs; *śrī-kṛṣṇa-caitanya-devaḥ*—Śrī Kṛṣṇa Caitanyadeva; *yathā*—as; *bhagavato jagannātha-devasya*—of Lord Jagannātha; *śayya*—from bed; *utthānam*—rising; *paśyati*—sees; *tathā*—so; *tvayā*—by You; *eva*—certainly; *saṅge*—in the company; *kṛtvā*—doing; *yatanīyam*—may be done.

Man: (approaches) Acārya, the Bhattachārya sends this instruction: "Please meet with Śrī Kṛṣṇa Caitanyadeva and go with Him to see Lord Jagannātha rise from bed."

Text 203

gopīnāthaḥ: yathājñam akaravāmi. (iti śrī-kṛṣṇa-caitanya-devaṁ tvarayitum

upasarpati.)

yathā-ajñam—as it is ordered; *akaravāmi*—I will do; *iti*—thus; *śrī-kṛṣṇa-caitanya-devam*—Lord Caitanya; *tvarayitum*—to hurry; *upasarpati*—approaches.

Gopīnātha: I will follow his order. (He approaches Śrī Kṛṣṇa Caitanyadeva to quickly take Him to the temple.)

Text 204

(tataḥ praviśati sānucaro devaḥ.)

devaḥ: mukunda vilokyatām ko vilamba ācāryasya.

tataḥ—then; *praviśati*—enters; *sānucaraḥ*—with His associates; *devaḥ*—the Lord; *mukunda*—O Mukunda; *vilokyatām*—should be seen; *kaḥ*—what; *vilamba*—the delay; *ācāryasya*—of the acarya.

(The Lord enters with His associates.)

Deva: Mukunda, see why the Acārya is late.

Text 205

gopīnāthaḥ: eṣo 'haṁ bhagavantam pratīkṣamāno varte.

eṣaḥ—he; *ahaṁ*—I; *bhagavantam*—the Lord; *pratīkṣamānaḥ*—waiting; *varte*—I am.

Gopīnātha: I am he. I am simply waiting for the Lord.

Text 206

bhagavān: tad agre gamyatām.

tad agre—ahead; *gamyatām*—go.

Bhagavān: You go first.

Text 207

ācāryaḥ: (tathā kṛtvā) bhagavann ita itaḥ. (iti praveśam naṭayitvā jagan-mohanam āsādyā) deva paśya

tat-kālīna-kavāṭa-vāṭa-niviḍoddhāte viniṣkrāmāṭā

*garbhāgāra-gariṣṭha-saurabha-bhareṇāmodam abhyudvaman
nidrā-bhaṅga-bhṛtālaso sukham iva vyādāya śeṣe 'niśo*

jṛmbhārambham ivātanoti sa iyaṁ prāsāda esa prabhoḥ

tathā—so; *kṛtvā*—doing; *bhagavan*—O Lord; *ita itaḥ*—this way. This way; *iti*—thus; *praveśam*—entrance; *natayitvā*—manifesting dramatically; *jagan-mohanam*—Jagan-mohana; *āsādyā*—attaining; *deva*—O Lord; *paśya*—look; *tat-kālina*—that time; *kavāta-vāta-niviḍa*—great doors; *uddhāte*—open; *vinīkrāmatā*—exited; *garbhāgāra-gariṣṭha-saurabha-bhareṇāmodam*—with a sweet fragrance; *abhyudvaman*—emitting; *nidrā*—sleep; *bhaṅga*—breaking; *bhṛta-ālasaḥ*—sleep; *sukham*—happily; *iva*—as if; *vyādāya*—manifesting; *śeṣe*—in the remnant; *aniśaḥ*—morning; *jṛmbhārambham*—morning; *iva*—as if; *ātanoti*—manifests; *sa iyaṁ*—that; *prāsāda*—temple; *esa*—this; *prabhoḥ*—of the Lord.

Acārya: (He does that.) This way. This way. (He enters the temple and goes to the place known as Jagan-mohane.) Lord, Look! Now that the night is over the great wide-open temple-doors bring the a very sweet fragrance of burning incense. It is as if the temple of the Lord has awakened in the morning and opened its mouth with a great, sleepy yawn.

Text 208

api ca. deva āścaryam āścaryam

*dīpā-bhāva-ghanāndhakāra-gahane gambhīra-gambhīrikā
kuṣṣau talpata utthitasya jayato lakṣmī-pater locane
kālindī-salilodare vijayinī vātena ghūrṇāyite
pronmatta-bhramarāvalīḍha-jāṭhare sat-puṇḍarīke iva*

api ca—furthermore; *deva*—O Lord; *āścaryam*—wonderful; *āścaryam*—wonderful; *dīpā-bhāva*—lamplight; *ghanāndhakāra-gahane*—in the great darkness; *gambhīra-gambhīrikā kuṣṣau*—deep within; *talpataḥ*—from bed; *utthitasya*—risen; *jayataḥ*—glorious; *lakṣmī-pateḥ*—of the husband of Lakṣmī; *locane*—eyes; *kālindī-salilodare*—in the Yamuna's waters; *vijayinī*—glorious; *vātena*—with the breeze; *ghūrṇāyite*—moving; *pronmatta-bhramarāvalī*—maddened bees; *īḍha-jāṭhare*—resting within; *sat-puṇḍarīke*—beautiful lotus; *iva*—as if.

Wonderful! Wonderful! Deep within the lamp-illuminated temple, Lord Jagannātha, the master of the goddess of fortune, rises from His bed. His rolling eyes are like two intoxicated black bees resting in two white lotus flowers moving in the breeze over the dark waters of the Yamunā.

Text 209

(bhagavān garuḍa-stambasya paścād avasthāya sa-spr̥ham paśyati.)

bhagavān—the Lord; *garuḍa-stambasya paścāt*—behind the Garuda-stambha; *avasthāya*—staying; *sa-spr̥ham*—with longings; *paśyati*—gazes.

(The Lord stands behind the Garuda-stambha, and gazes with feelings of longing.)

Text 210

mukundaḥ: ācārya paśya paśya

*kṣaṇāt pradīpāvalayaḥ samantād
gambhīrikāyāḥ kuhare jvalantyāḥ
vilocanotsāribhir aśra-pūrain
nyag-bhūta-bhāso likhitā ivāsan*

ācārya—O acarya; *paśya*—look; *paśya*—look; *kṣaṇāt*—in a moment; *pradīpāvalayaḥ*—the lamps; *samantāt*—everywhere; *gambhīrikāyāḥ kuhare*—in the deep darkness; *jvalantyāḥ*—lighting; *vilocana*—eyes; *utsāribhiḥ*—streaming; *aśra*—of tears; *pūrain*—with floods; *nyag-bhūta-bhāsaḥ*—still; *likhitā*—painted picture; *iva*—like; *āsan*—was.

Mukunda: Acārya, look! Look! The lamps illuminate the entire temple. Tears stream from Lord Caitanya's eyes. He stands motionless as if He were a painted picture.

Text 211

gopīnāthaḥ: paśya paśya

*anuvadana-prakṣālanam
abhyaṅga-snāna-bhūṣaṇādyam atha
anubāla-bhoga-līlā
hari-vallabha-bhoga eṣa tat-paścāt*

dṛśyatām adhunā prātar dhūpākhyāḥ pūjā-viśeṣaḥ.

paśya—look; *paśya*—look; *anuvadana*—face; *prakṣālanam*—washed; *abhyaṅga*—limbs; *snāna*—bath; *bhūṣaṇādyam*—decorated with ornaments; *atha*—then; *anubāla-bhoga-līlā*—anubala-bhoga; *hari-vallabha-bhoga*—hari-vallabha-bhoga; *eṣa*—that; *tat-paścāt*—after; *dṛśyatām*—may be seen; *adhunā*—now; *prātaḥ*—early; *dhūpākhyāḥ*—incense; *pūjā-viśeṣaḥ*—worship.

Gopīnātha: Look! Look! Lord Jagannātha's face is now being washed. Now all His limbs are bathed. Now He is offered bālya-bhoga and hari-vallabha-bhoga. Look! Now He is worshipped with an offering of incense.

Text 212

(bhagavān ānanda-stimīta eva sa-pulakāśram paśyaty eva.)

bhagavān—the Lord; *ānanda-stimitaḥ*—stunned with bliss; *eva*—certainly; *sa-pulaka*—hairs standing up; *aśram*—and tears; *paśyati*—gazes; *eva*—indeed.

(Stunned, shedding tears, and the hairs of His body standing up in ecstasy, Lord Caitanya gazes at the Deity.)

Text 213

ācāryaḥ: bho bho jagadānandādayaḥ. paśyata paśyata. prātar dhūpasya prasādānnaṁ kiyad aṅjalau kṛtvā kaścīn mālām ca karayoḥ kṛtvā kaścīd yugapat eva samāgacchataḥ. kim etau mahā-prabhāve śrī-kṛṣṇa-caitanyāya dāsyataḥ. kena vā preritāv etau. atha vā śrī-jagannāthenaiva.

bho bho jagadānandādayaḥ—O O devotees headed by Jagadananda; *paśyata*—look; *paśyata*—look; *prātaḥ*—early in the morning; *dhūpasya*—of incense; *prasādānnaṁ*—prasadam foods; *kiyat*—how many?; *aṅjalau*—in folded hands; *kṛtvā*—doing; *kaścīn*—someone; *mālām*—a garland; *ca*—and; *karayoḥ*—of the hands; *kṛtvā*—doing; *kaścīn*—someone; *yugapat*—at the same time; *eva*—indeed; *samāgacchataḥ*—approaches; *kim*—whethewr?; *etau*—they; *mahā-prabhāve*—powerful; *śrī-kṛṣṇa-caitanyāya*—to Lord Caitanya; *dāsyataḥ*—will give; *kena*—by whom?; *vā*—or; *peritau*—sent; *etau*—they; *atha vā*—or; *śrī-jagannāthena*—by Lord Jagannātha; *eva*—indeed.

Acārya: O! O devotees headed by Jagadānanda, look! Look! Here is someone carrying the incense and prasadam from the early morning offering. Here is someone else carrying in his hands Lord Jagannātha's garland. They are walking together. Will they give these things to Śrī Kṛṣṇa Caitanya. Who has sent them? Lord Jagannātha has sent them.

Text 214

(praviśya pārśadau śrī-kṛṣṇa-caitanyam upasarpataḥ. bhagavān anusṛtya mūrdhānam avanamayati. eko mālām prayacchati. bhagavān bahir-vāso 'ñcalam prasārayati. aparāḥ prasādānnaṁ prayacchati. bhagavān aṅcale kṛtvā śrī-jagannāthaṁ praṇamyaiḥ simhavad-tvarita-gatir niṣkrāntaḥ.)

praviśya—entering; *pārśadau*—the two associates; *śrī-kṛṣṇa-caitanyam*—Lord Caitanya; *upasarpataḥ*—approach; *bhagavān*—the Lord; *anusṛtya mūrdhānam avanamayati*—lowers His head; *ekaḥ*—one; *mālām*—the garland; *prayacchati*—gives; *bhagavān*—the Lord; *bahir-vāsaḥ*—the outer garment; *aṅcalam*—edge; *prasārayati*—opens; *aparāḥ*—the other; *prasādānnaṁ*—prasadam food; *prayacchati*—gives; *bhagavān*—the Lord; *aṅcale*—in the edge; *kṛtvā*—doing; *śrī-jagannāthaṁ*—to Lord Jagannātha; *praṇamyaiḥ*—bowing down; *eva*—indeed; *simhavad*—like a lion; *tvarita*—quickly; *gatiḥ*—walking; *niṣkrāntaḥ*—exits.

(The two priests enter and approach Śrī Caitanya.)

(Lord Caitanya walks up to them and lowers His head. One priest offers Him the garland. Lord Caitanya spreads out His outer garment. The other priest places the incense and prasādam in it. Lord Caitanya folds His palms, bows down before Lord Jagannātha, and quickly exits, walking as a lion.)

Text 215

sarve: aho kim idam. katham asmād eva devo niṣkrāntaḥ. tad āgacchata. kvāyaṁ gacchati vilokayāma. (iti purān niṣkrāmya katicit-padāni gatvā purato vilokya.) aho bhagavān sva-vāsa-vartma tyaktavān.

sarve—everyone; *ahaḥ*—Oh; *kim*—what?; *idam*—is this; *katham*—why; *asmāt*—from here; *eva*—indeed; *devaḥ*—the Lord; *niṣkrāntaḥ*—left; *tat*—then; *āgacchata*—let us go; *kva*—where?; *ayaṁ*—He; *gacchati*—goes; *vilokayāma*—let us see; *iti*—thus; *purān*—from the temple; *niṣkrāmya*—going; *katicit-padāni*—some stems; *gatvā*—having gone; *purataḥ*—ahead; *vilokya*—looking; *ahaḥ*—oh; *bhagavān*—the Lord; *sva-vāsa*—to His home; *vartma*—the path; *tyaktavān*—has left.

Everyone: Ah! What is this? Why did the Lord suddenly leave? Where is He going? Let us see. (They leave the temple, walk a few steps, and then look ahead.) Ah! The Lord has left the path that leads to His home.

Text 216

gopīnāthaḥ: (nibhālya) aye dāmodarādayaḥ sārva-bhaumālayam prati devaḥ prasthitavān. tat phalitaṁ bhaṭṭācāryasya sukṛta-drumeṇa. tad dāmodara-jagadānandau bhagavat-saṅge prayātaṁ mukundena sārddham aham āsanna-sthala eva tiṣṭhāmi.

nibhālya—looking; *aye*—O; *dāmodarādayaḥ*—devotees headed by Damodara; *sārva-bhauma*—of Sarva-bhauma; *ālayam*—to the home; *prati*—to; *devaḥ*—the Lord; *prasthitavān*—is going; *tat*—that; *phalitaṁ*—borne fruit; *bhaṭṭācāryasya*—of the Bhattacharya; *sukṛta*—of pious deeds; *drumeṇa*—the tree; *tat*—then; *dāmodara-jagadānandau*—Damodara and Jagadananda; *bhagavat-saṅge*—in the Lord's company; *prayātaṁ*—go; *mukundena sārddham*—with Mukunda; *aham*—I; *āsanna-sthala*—nearby; *eva*—certainly; *tiṣṭhāmi*—will wait.

Gopīnātha: (looking) O devotees headed by Dāmodara, the Lord is going to Sārva-bhauma's house. Now the tree of the Bhaṭṭācārya's pious deeds has borne fruit. Dāmodara and Jagadānanda, you go with the Lord. Mukunda and I will wait nearby.

Text 217

ubhau: yathā-rucitaṁ bhavate. (iti niṣkrāntau.)

ubhau—both; *yathā-rucitam*—as it pleases; *bhavate*—you; *iti*—thus; *niṣkrāntau*—they exit.

Both: As it pleases you. (They exit.)

Text 218

gopīnāthaḥ: ehi mukunda. sārvaḥmaṣya dvitīya-kakṣāyām tiṣṭhāva. (iti tathā kṛtvā puro 'valokya) aye etau sārvaḥma-bhṛtyau sa-viṣmayam ita evopasarpaṭaḥ. tad apavārya tiṣṭhāva. (iti dvāropante tiṣṭhataḥ.)

ehi—come; *mukunda*—Mukunda; *sārvaḥmaṣya*—of Sarvaḥma; *dvitīya*—second; *kakṣāyām*—in the courtyard; *tiṣṭhāva*—let us stay; *iti*—thus; *tathā*—so; *kṛtvā*—doing; *puraḥ*—ahead; *avalokya*—looking; *aye*—oh; *etau*—they; *sārvaḥma*—of Sarvaḥma; *bhṛtyau*—two servants; *sa-viṣmayam*—filled with wonder; *itaḥ*—there; *eva*—indeed; *upasarpaṭaḥ*—approach; *tat*—that; *apavārya*—attaining; *tiṣṭhāva*—let us stay; *iti*—thus; *dvāropante*—in the doorway; *tiṣṭhataḥ*—they stand.

Gopīnātha: Mukunda, come here. Let us go into Sārvaḥma's courtyard. (They do that and then look ahead.) Ah! Two of Sārvaḥma's servants are walking here. They are filled with wonder. Let us stop them. (They approach the doorway.)

Text 219

(tataḥ praviśato bhṛtyau.)

ekaḥ: ale ese sannasi kampi mohana-mattam janadi. jado bhattachali-e imina gahagatthe vi-a kide.

tataḥ—then; *praviśataḥ*—enter; *bhṛtyau*—the two servants; *ekaḥ*—one; *ale*—oh; *ese*—this; *sannasi*—sannyasi; *kampi*—someone; *mohana-mattam*—magic spells; *janadi*—knows; *jadaḥ*—from which; *bhattachali-e*—Bhattacharya; *imina*—by him; *gahagatthe vi-a kide*—cast a spell.

(The two servants enter.)

First servant: This sannyāsī knows magic spells. He cast a spell on the Bhattachārya.

Text 220

anyaḥ: ale kilise kide.

anyah—the other; *ale*—Oh; *kilise*—what; *kide*—did He do.

Second servant: What did He do?

Text 221

prathamah: ale na anasi. sejja-e anutthide jjeva bhattacali-e ese-a amhada sa-anaghara-du-ale gade. tado badda-ena kahi-am bhattacali-a bhattacali-a utthehi utthehi. se sannasi a-adotti. tado dhasamasi-a bhattacali-e utthi-a imassa calane padi-e. tado imina jahannahassa pasa-abhattam hatthe kadu-a bhunkva tti gadidavanto. tado amhanam isale umatte vi-a aki-avicale takkhanam ettena tam bhattam gili-avante akidasinane jjeva aki-amuhapakkhalane jjeva. gili-una ummatte vi-a kanta-idasa-alange na-anajalatthimidavasane ghagghala-kantha-sadde avamhala-lo-a-vivase vi-a bhavi-a mahidale lunthadi. kim huvissadi na anemha.

prathamah—the first; *ale*—Oh; *na*—not; *anasi*—you know; *sejja-e*—from bed; *anutthide*—risen; *jjeva*—indeed; *bhattacali-e*—Bhattacharya; *ese-a*—he; *amhadah*—suddenly; *sa-anaghara-du-ale*—from the bedroom; *gade*—went; *tadah*—then; *badda-ena*—by a boy; *kahi-am*—said; *bhattacali-a*—Bhattacharya; *bhattacali-a*—Bhattacharya; *utthehi*—get up; *utthehi*—get up; *se*—the; *sannasi*—sannyasi; *a-adotti*—has come; *tadah*—then; *dhasamasi-a*—frightened; *bhattacali-e*—Bhattacharya; *utthi-a*—rising; *imassa*—of Him; *calane*—at the feet; *padi-e*—fell; *tadah*—then; *imina*—by Him; *jahannahassa*—of Lord Jagannātha; *pasa-abhattam*—prasadam food; *hatthe*—in the hand; *kadu-a*—placing; *bhunkva*—eat; *tti*—thus; *gadidavanta*—went; *tadah*—then; *amhanam*—suddenly; *isale*—master; *umatte*—maddened; *vi-a*—indeed; *aki-avicale*—without thinking; *takkhanam*—that moment; *ettena*—only; *tam bhattam gili-avante*—ate; *akidasinane*—without having bathed; *jjeva*—certainly; *aki-amuhapakkhalane*—without having washed his mouth; *jjeva*—indeed; *gili-una*—ate; *ummatte*—mad; *vi-a*—indeed; *kanta-idasa-alange*—the hairs of his body erect with ecstasy; *na-anajala*—the tears from his eyes; *tthimida*—wetting; *vasane*—garments; *ghagghala*—choked up; *kantha*—throat; *sadde*—sound; *avamhala-lo-a-vivase*—overcome with sickness; *vi-a*—indeed; *bhavi-a*—on the ground; *mahidale*—on the surface; *lunthadi*—rolled about; *kim*—what?; *huvissadi*—will happen; *na*—not; *anemha*—I know.

First servant: I don't know. As soon as the Bhaṭṭācārya rose from bed, the sannyāsī suddenly entered the bedroom. Then the brāhmaṇa boy said: "Bhaṭṭācārya, Bhaṭṭācārya, wake up! Wake up! The sannyāsī has come."

The Bhaṭṭācārya was frightened. He got up and fell down at the sannyāsī's feet. Then the sannyāsī put some of Lord Jagannātha's prasādam food in the Bhaṭṭācārya's hand and said: "Eat." We have never seen the Bhaṭṭācārya eat prasādam in this way before. He was like a madman. Without giving a moment's thought he devoured that prasādam at once. He had not bathed. He had not even washed his mouth. After he ate the prasādam he became like a madman. The hairs of his body stood up. Tears flowed from his eyes and moistened his garments. His voice became choked up. He became overwhelmed by some sickness, forgot everything, and began to roll about on the ground. I do not know what will happen now.

Text 222

gopīnāthaḥ: (ākarma) mukunda śrutam.

ākarma—listening; *mukunda*—Mukunda; *śrutam*—heard.

Gopīnātha: (listening) Mukunda, did you hear that?

Text 223

mukundaḥ: tavānutāpenaiva devenedam adhyavasitam.

tava—of you; *anutāpena*—by the unhappiness; *eva*—indeed; *devena*—by the Lord; *idam*—this; *adhyavasitam*—did.

Mukunda: The Lord did this because you were unhappy about Bhaṭṭācārya's condition.

Text 224

bhrtyau: a-accha. amhe gopinahacali-am maggema. (iti niṣkrāntau.)

a-accha—come; *amhe*—we; *gopinahacali-am*—for Gopinatha Acarya; *maggema*—will search; *iti*—thus; *niṣkrāntau*—they exit.

The Two servants: Come. We will look for Gopīnātha Acārya. (They exit.)

Text 225

gopīnāthaḥ: bhadrām bhoḥ. bhadrām. yadābhyām aham na dr̥ṣṭaḥ, tad itaḥ sthitvā dāmodara-jagadānandau pratipālayāva. (iti tathā kurutaḥ.)

bhadrām—good; *bhoḥ*—Oh; *bhadrām*—good; *yadā*—when; *abhyām*—by them; *aham*—I; *na*—not; *dr̥ṣṭaḥ*—was seen; *tad*—then; *itaḥ*—here; *sthitvā*—staying; *dāmodara-jagadānandau*—Damodara and Jagadananda; *pratipālayāva*—let us wait; *iti*—thus; *tathā*—in that way; *kurutaḥ*—they act.

Gopīnātha: Good. Good. They did not see me. Let us wait here for Dāmodara and Jagadānanda. (They do that.)

Text 226

(tataḥ praviśati vismayam naṭayan dāmodaraḥ.)

dāmodaraḥ:

*vinā vārīm baddho vana-madakarīndro bhagavatā
vinā sekam sveṣām samita iva hṛt-tāpa-dahanah
yadṛccha-yogena vyaraci yad idam paṇḍita-pateḥ
kaṭhoram vajrād apy amṛtam iva ceto 'sya sa-rasam*

tataḥ—then; praviśati—enters; vismayam—wonder; naṭayan—representing dramatically; vinā—without; vārīm—a rope; baddhaḥ—bound; vana-madakarīndraḥ—wild jungle elephant; bhagavatā—by the Lord; vinā—without; sekam—showering water; sveṣām—own; samita—extinguished; iva—as if; hṛt—in the heart; tāpa—of suffering; dahanah—fire; yadṛccha-yogena—spontaneously; vyaraci—did; yat—what; idam—that; paṇḍita-pateḥ—of the king of paṇḍitas; kaṭhoram—harder; vajrāt—than a thunderbolt; api—even; amṛtam—nectar; iva—like; cetaḥ—heart; asya—of Him; sa-rasam—sweet.

(Enter Dāmodara, filled with wonder.)

Dāmodara: Without a rope the Lord tied this wild jungle elephant. Without showering water He extinguished the forest-fire in his heart. He made the king of paṇḍitas' heart, which was harder than thunder, sweet as nectar.

Text 227

gopīnāthaḥ: (upaśṛtya) dāmodara kim tat.

upaśṛtya—approaching; dāmodara—O Damodara; kim—what?; tat—that.

Gopīnātha: (approaches) Dāmodara, what happened?

Text 228

dāmodaraḥ: asti rahasyam. kathayiṣyāmaḥ. kintu mayā bhavad-artham ita āgatam. dvārāntareṇa niṣkrāmya labdhāvāsam bhagavantam anusarāma. (iti trayah katicit-padāni parikrānti.)

asti—is; rahasyam—a secret; kathayiṣyāmaḥ—I will tell; kintu—but; mayā—by me; bhavad-artham—for your sake; itaḥ—here; āgatam—come; dvārāntareṇa—through the door; niṣkrāmya—exiting; labdha—attained; āvāsam—home; bhagavantam—the Lord; anusarāma—we will follow; iti—thus; trayah—the three; katicit—some; padāni—steps; parikrānti—walk.

Dāmodara: It is very confidential. I will tell you. I have come here for your sake. Let us leave by another door, return home, and approach the Lord. (The three of them walk a few steps.)

Text 229

(*dāmodaraḥ vinā vārīm ity ādi pathitvā sarvam eva kathayati.*)

dāmodaraḥ—Damodara; *vinā vārīm iti ādi*—Text 226; *pathitvā*—reciting; *sarvam*—all; *eva*—indeed; *kathayati*—tells.

Dāmodara: Without a rope the Lord tied this wild jungle elephant. Without showering water He extinguished the forest-fire in his heart. He made the king of paṇḍitas' heart, which was harder than thunder, sweet as nectar. (Dāmodara then tells all that had happened.)

Text 230

gopīnāthaḥ śrutam eva sarvaṁ mithaḥ kathayatos tad bhṛtyayoḥ pramukhataḥ.

śrutam—heard; *eva*—indeed; *sarvaṁ*—all; *mithaḥ*—together; *kathayatoḥ*—talking; *tad*—of him; *bhṛtyayoḥ*—of two servants; *pramukhataḥ*—from the mouths.

Gopīnātha: We already heard all this from the mouths of two servants as they talked.

Text 231

dāmodaraḥ: tavaiva prasādād idaṁ tasya saubhāgyam. tad ehi śīghram. bhagavat-samīpam anusarāma. yad ayaṁ bhaṭṭācāryaḥ 'pi kṛtāhnikas tatrāgata-prāya eva idānīm asyāśayo gamyaḥ. tad idānīm vāk-prayoga eva nābhūt. (iti niṣkrāmanti.)

tava—your; *eva*—indeed; *prasādāt*—because of the mercy; *idaṁ*—this; *tasya*—of him; *saubhāgyam*—good fortune; *tad*—therefore; *ehi*—come; *śīghram*—quickly; *bhagavat*—the Lord; *samīpam*—near; *anudarāma*—we will follow; *yad*—what; *ayaṁ*—he; *bhaṭṭācāryaḥ*—the Bhattacarya; *api*—and; *kṛta*—done; *ahnikah*—daily duties; *tatra*—there; *āgata*—come; *prāyaḥ*—almost; *eva*—certainly; *idānīm*—now; *asya*—of him; *āśayo gamyaḥ*—arrival; *tad*—therefore; *idānīm*—now; *vāk*—of talk; *prayogaḥ*—need; *eva*—indeed; *na*—not; *abhūt*—is; *iti*—thus; *niṣkrāmanti*—exit.

Dāmodara: Because of your mercy Sārvabhauma attained this good fortune. Come. Let us quickly go to the Lord. The Bhaṭṭācārya has finished his daily religious duties. He has almost come here. Now is not the time to talk. (They walk.)

Text 232

(*tataḥ praviśati kṛtāsana-praigraho bhagavān nityānando jagadānandaś ca.*)

tataḥ—then; *praviśati*—enters; *kṛtāsana-praigrahaḥ*—and sits down; *bhagavān*—the Lord; *nityānandaḥ*—Nityānanda; *jagadānandaḥ*—Jagadānanda; *ca*—also.

(The Lord enters and sits down. Nityānanda and Jagadānanda also enter.)

Text 233

bhagavān: *jagadānanda kvāsau gopīnāthācāryaḥ*.

jagadānanda—Jagadananda; *kva*—where?; *asau*—he; *gopīnāthācāryaḥ*—Gopinatha Acarya.

Bhagavān: Jagadānanda, where is Gopīnātha Acārya?

Text 234

jagadānandaḥ: *ayam ayam dāmodara-mukundābhyām tvaramāna ācāryaḥ*.

ayam—he; *ayam*—he; *dāmodara-mukundābhyām*—with Damodara and Mukunda; *tvaramānaḥ*—hurrying; *ācāryaḥ*—the acarya.

Jagadānanda: The Acārya is hurrying here. Dāmodara and Mukunda are with him.

Text 235

gopīnāthaḥ: (*upaśṛtya*) *jayati jayati parama-kāruṇikaḥ*.

upaśṛtya—approaches; *jayati jayati*—all glory! All glory!; *parama-kāruṇikaḥ*—supremely merciful.

Gopīnātha: (approaches) Glory, glory to the supremely merciful Lord!

Text 236

jagadānandaḥ: *aho katham ayam aśruta-pūrvas te vyahāra-vilāsaḥ*.

ahaḥ—oh!; *katham*—what?; *ayam*—this; *aśruta-pūrvāḥ*—unheard of; *te*—of you; *vyahāra-vilāsaḥ*—pastimes.

Jagadānanda: Ah! What wonderful things did you say?

Text 237

gopīnāthaḥ: sa khalu bhavatām eva vedyah. (ity upaṣṛtya praṇamati.)

sah—that; *khalu*—indeed; *bhavatām*—by you; *eva*—indeed; *vedyah*—will be known; *iti*—thus; *upaṣṛtya*—approaching; *praṇamati*—bows down.

Gopīnātha: That will all become known to you. (He approaches the Lord and bows down.)

Text 238

nepathye: svāmin nāyam panthāḥ śrī-jagannāthālayopasarpanāya.

svāmin—Lord; *na*—not; *ayam*—this; *panthāḥ*—the path; *śrī-jagannātha-alaya-upasarpanāya*—leading to Lord Jagannātha's temple.

A Voice From Behind the Scenes: Lord, this is not the path to Lord Jagannātha's temple.

Text 239

bhagavān: (ākarnya) jñāyatām ācārya. kim etat.

ākarnya—listening; *jñāyatām*—know; *ācārya*—O acarya; *kim*—what?; *etat*—that.

Bhagavān: (intently listening) Acārya, what is that sound?

Text 240

gopīnāthaḥ: nepathyābhimukham avalokya.) jñātam jñātam. ayam ayam bhattācāryaḥ śrī-jagannātham adṛṣṭvaiva bhagavac-caraṇopasarpanārtham āgacchati.

nepathya-abhimukham—behind the scenes; *avalokya*—looking; *jñātam*—known; *jñātam*—known; *ayam*—this; *ayam*—this; *bhattācāryaḥ*—Bhattacharya; *śrī-jagannātham*—Lord Jagannātha; *adṛṣṭva*—not seeing; *eva*—indeed; *bhagavat*—of the Lord; *caraṇa*—the feet; *upasarpana-artham*—to approach; *āgacchati*—comes.

Gopīnātha: (looking behind the scenes) I know. I know. It is he. It is he. It is the Bhattācārya. Without going first to see Lord Jagannātha he has come here to bow before the Lord's feet.

Text 241

dāmodaraḥ: puraiva jñātam asti.

purā—before; eva—indeed; jñātam—known; asti—was.

Dāmodara: I knew this would happen.

Text 242

(iti sarve tan-mukham īkṣamānās tiṣṭhanti.)

iti—thus; sarve—everyone; tan-mukham—ahead; īkṣamānāḥ—looking; tiṣṭhanti—stands.

(Everyone looks ahead.)

Text 243

*(tataḥ praviśati vismayotphulla-manāḥ sārvaabhaumaḥ
sārvaabhaumaḥ: (svagatam) aho avitatham evāha gopīnāthācāryaḥ. asmākam api
ceto yad īdṛśam ajani tad ayam īśvara eva. (iti praveśam naṭayati.) (ācārya
utthāyābhigacchati.)*

sārvaabhaumaḥ: (agre 'valokya) ācārya kim kurvanti svāmināḥ.

*tataḥ—then; praviśati—enters; vismaya—with wonder; utphulla—blossoming;
manāḥ—mind; sārvaabhaumaḥ—Sārvaabhauma; svagatam—aside; ahaḥ—oh;
avitatham—true; eva—indeed; āha—said; gopīnāthācāryaḥ—Gopinatha;
asmākam—of us; api—also; cetaḥ—heart; yat—what; īdṛśam—like this; ajani—
manifested; tad ayam—that; īśvaraḥ—Lord; eva—indeed; iti—thus; praveśam—
entrance; naṭayati—acts out; ācārya—acarya; utthāya—rise; abhigacchati—comes;
agre—ahead; avalokya—looks; ācārya—O acarya; kim—what?; kurvanti—does;
svāmināḥ—the Svāmī.*

(His heart filled with wonder and happiness, Sārvaabhauma enters.)

Sārvaabhauma: (aside) Ah! Gopīnātha Acārya spoke the truth. My heart now understands that Śrī Caitanya is the Supreme Personality of Godhead.

(He eagerly walks.) Ah! This is the home of my maternal aunt. I will enter. (He enters.)

(Gopīnātha Acārya rises and greets him.)

Sārvaabhauma: (looking ahead) Acārya, what is the svāmī doing?

Text 244

ācāryaḥ: ita ita āgacchantu bhavantaḥ.

itaḥ itaḥ—this way. This way; āgacchantu—come; bhavantaḥ—you.

Acārya: Come this way.

Text 245

sārvabhaumaḥ: (upaṣṛtya bhagavantam daṇḍavat praṇamyāñjalim baddhvā.

nānā-līlā-rasa-vaśatayā kurvato loka-līlām
sākṣāt-kāre 'pi ca bhagavato naiva tat-tattva-bodhaḥ
jñātum śaknoty ahaha na pumān darśanāt sparśa-ratnam
yāvat sparśaj janayatitaram loha-mātram na hema

upaṣṛtya—approaching; bhagavantam—the Lord; daṇḍavat—like a stick; praṇamya—bowing down; añjalim baddhvā—with folded hands; nānā—various; līlā—of pastimes; rasa—sweetness; vaśatayā—by being overcome; kurvataḥ—doing; loka—of this world; līlām—pastimes; sākṣāt-kāre—directly manifested; api—even; ca—also; bhagavataḥ—of the Lord; na—not; eva—indeed; tat-tattva—the truth of Him; bodhaḥ—knowing; jñātum—to know; śaknoti—able; ahaha—aha; na—no; pumān—person; darśanāt—from seeing; sparśa-ratnam—touchstone; yāvat—as; sparśāt—from touch; janayatitaram—creates; loha-mātram—people; na—not; hema—gold.

Sārvabhauma: (approaching the Lord he folds his hands and offers daṇḍavat obeisances.) When a sparśamaṇi jewel no longer turns iron into gold, then a learned devotee will not understand whether the Supreme Personality of Godhead, who in the course of enjoying various transcendental pastimes sometimes appears in this material world, is present before him.

Text 246

api ca

svajana-hṛdaya-sadma nātha padmādhinātho
bhuvi carasi yatīndra-cchadmanā padmanābhaḥ
katham iha paśu-kalpas tvam analpānubhāvaṁ
prakaṭam anubhavāmo hanta vāmo vidhiḥ naḥ

api ca—furthermore; svajana—of the devotees; hṛdaya—heart; sadma—home; nātha—O Lord; padmā-adhināthaḥ—the husband of the goddess of fortune; bhuvi—in the world; carasi—You move; yati-indra-cchadmanā—disguised as a great sannyasi; padmanābhaḥ—lotus-navel Lord; katham—why?; iha—here; paśu-kalpaḥ—like an animal; tvam—You; analpa-anubhāvaṁ—all-powerful; prakaṭam—manifest; anubhavāmaḥ—perceiving; hanta—Oh; vāmaḥ—kind; vidhiḥ—fate; naḥ—

our.

O Lord Padmanābha, who stays in the hearts of the devotees, O husband of the goddess of fortune, You now walk the earth in the form of a sannyāsī. How is a person like myself, who am little more than a dumb animal, able to see You, the all-powerful Supreme Lord? Fate is very kind to me.

Text 247

bhagavān: (karṇau pidhāya) bhṛṅgācārya bhavad-vātsalya-pātram evāsmi. tat kim idam ucyate. (svagatam) aho idānīm asyāsayāḥ parīkṣaṇīyaḥ. (prakāśam) haṁho mahāśaya nirucyatan̄ kas tāvac chāstrārthaḥ.

karṇau—ears; *pidhāya*—covering; *bhṛṅgācārya*—O Bhattacharya; *bhavad-vātsalya-pātram*—the object of You paternal affection; *eva*—indeed; *asmi*—I am; *tat*—this; *kim*—what?; *idam*—this; *ucyate*—is said; *svagatam*—aside; *ahaḥ*—ah; *idānīm*—now; *asya*—of him; *āsayāḥ*—the heart; *parīkṣaṇīyaḥ*—will be tested; *prakāśam*—openly; *haṁhaḥ*—O; *mahāśaya*—great one; *nirucyatan̄*—may be quoted; *kaḥ*—what?; *tāvat*—in that way; *śāstra-arthaḥ*—words of scripture.

Bhagavān: (covers His ears) **Bhṛṅgācārya!** What are you saying? I am simply a child and you the parent who protects and loves Me. (aside) Aha! Now I will test his heart. (openly) Sir, what scripture can you cite to support these words?

Text 248

bhṛṅgācāryaḥ: (aṅjalim baddhvā) bhagavan

*śāstram̄ nānā-matam̄ api tathā kalpitam̄ sva-sva-rucyā
no cet teṣāṁ katham̄ iva mithaḥ khaṇḍane paṇḍitatvam̄
tatroddeśyam̄ kim̄ api paramam̄ bhakti-yogo murārer
niṣkāmo yaḥ sa hi bhagavato 'nugraheṇaiva labhyaḥ*

aṅjalim baddhvā—folding his hands; *bhagavan*—O Lord; *śāstram̄*—scripture; *nānā-matam̄*—many opinions; *api*—also; *tathā*—so; *kalpitam̄*—considered; *sva-sva-rucyā*—to ones own liking; *na*—not; *u*—indeed; *cet*—if; *teṣāṁ*—of them; *katham̄*—how?; *iva*—as if; *mithaḥ*—together; *khaṇḍane*—in destruction; *paṇḍitatvam̄*—scholarship; *tatra*—there; *uddeśyam̄*—to be indicated; *kim̄ api*—something; *paramam̄*—great; *bhakti-yogaḥ*—devotional service; *murāreḥ*—of Lord Murāri; *niṣkāmaḥ*—desireless; *yaḥ*—who; *saḥ*—he; *hi*—indeed; *bhagavataḥ*—of the Lord; *anugraheṇa*—mercy; *eva*—indeed; *labhyaḥ*—attainable.

Bhṛṅgācārya: (folding his hands) To demonstrate their intellectual prowess, philosophers write books to refute the theories of others. Their conclusions are different from the words of Vedic literature, which describe unmotivated devotional service found only by the mercy of the Lord.

Text 249

api ca

*vedāḥ purāṇāni ca bhāratam ca
tantrāṇi mantrā api sarva eva
brahmaiva vastu pratipādayanti
tattve 'sya vibhrāmyati sarva eva*

api ca—furthermore; *vedāḥ*—Vedas; *purāṇāni*—Puranas; *ca*—and; *bhāratam*—Mahabharata; *ca*—and; *tantrāṇi*—Tantras; *mantrāḥ*—mantras; *api*—also; *sarve*—all; *eva*—indeed; *brahma*—Brahman; *eva*—indeed; *vastu*—reality; *pratipādayanti*—prove; *tattve*—in truth; *asya*—of Him; *vibhrāmyati*—bewilder; *sarve*—all; *eva*—indeed.

Although the Vedas, Purāṇas, Mahābhārata, Tantras and mantras all describe the Supreme Brahman, philosophers are still bewildered about Brahman's real nature.

Text 250

yataḥ

*yasmin bṛhatvād atha bṛmhanatvān
mukhyārthavattve saviśeṣatāyām
ye nirviśeṣatvam udīrayanti
te naiva tat sādhayitum samārhāḥ*

yataḥ—from which; *yasmin*—in which; *bṛhatvāt*—because of being great; *atha*—then; *bṛmhanatvāt*—because of being expanded; *mukhya-arthavattve*—in the direct meaning; *saviśeṣatāyām*—in having qualities; *ye*—who; *nirviśeṣatvam*—not having qualities; *udīrayanti*—say; *te*—they; *na*—not; *eva*—indeed; *tat*—that; *sādhayitum*—to know; *samārhāḥ*—are able.

The word "brahman" comes from the verbal root "bṛmh", and so Brahman means either "the greatest", or "He who protects all living entities." These two meanings indicate that Brahman is a person with qualities. They who repeat the theory that Brahman has no qualities do not understand this.

Text 251

tathā hi. hayaśirṣa-pañcarātram

*yā yā śrutir jalpati nirviśeṣam
sā sābhidhatte saviśeṣam eva
vicāra-yoge sati hanta tāsām*

prāyo balīyaḥ saviśeṣam eva

tathā hi—furthermore; *hayaśīrṣa-pañcarātram*—the Hayaśīrṣa-pañcarātra; *yā yā*—whatever; *śrutiḥ*—scripture; *jalpati*—says; *nirviśeṣam*—without qualities; *sā*—that; *sā*—that; *abhidhatte*—says; *saviśeṣam*—with qualities; *eva*—indeed; *vicāra-yoge sati*—in consideration; *hanta*—ah!; *tāsām*—of them; *prāyaḥ*—for the most part; *balīyaḥ*—more powerful; *saviśeṣam*—with qualities; *eva*—certainly.

This is described in Hayaśīrṣa-pañcarātra:

"Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features: impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety."*

Text 252

tathā hi. ānandad dhy eva khalv imāni bhūtāni jāyante ānandenaiva jātāni jīvanti ānandam prayānti abhisamviśanti ity ādikayā śrutyā apādāna-karaṇa-karmādi-karakatvena viśeṣavattvāpatteḥ. evam yato vā imāni bhūtāni jāyante ity ādikayā sa aikṣata ity ādau so 'kāmayata ity ādau ca ikṣaṇam paryālocanam kāmam saṅkalpaḥ ity ābhyām api viśeṣavattvān na tāvan nirviśeṣatvam upapannam na bhavati. āyāte ca viśeṣe rūpasyāpi viśeṣād āyātatvam. na tu tad-rūpam prakṛtam jyotiḥ caraṇābhidhānāt iti. jyotiḥ 'prakṛtatvam yathā sādhyate tathā tasya rūpasyāpīti. kevala-nirviśeṣatve śūnyavādāvasaraḥ prasajyeta. tena brahma-śabdo mukhya eva mukhyatvena bhagavān brahmety avasiṣṭam. tathā ca brahmeti paramātmēti bhagavān iti śabdyate sva-pakṣa-rakṣaṇa-graha-grahilas tu mukhyārthā bhāvābhāve 'pi lakṣaṇayā nirūpayitum aśakyam api nirviśeṣatvam ye pratipādayanti teṣām durāgraha-mātram. vastutas tu.

tathā hi—furthermore; *ānandat*—from bliss; *hi*—indeed; *eva*—indeed; *khalu*—indeed; *imāni*—these; *bhūtāni*—entities; *jāyante*—are born; *ānandena*—by bliss; *eva*—indeed; *jātāni*—born; *jīvanti*—live; *ānandam*—bliss; *prayānti*—go; *abhisamviśanti*—enter; *iti*—thus; *ādikayā*—beginning; *śrutyā*—with Sruti; *apādāna-karaṇa*—cause; *karma*—action; *ādi*—beginning; *karakatvena*—as the doer; *viśeṣavattva-āpatteḥ*—as having qualities; *evam*—thus; *yataḥ*—from whom; *vai*—indeed; *imāni*—these; *bhūtāni*—entities; *jāyante*—are born; *iti*—thus; *ādikayā*—beginning with; *sah*—He; *aikṣata*—saw; *iti*—thus; *ādau*—beginning; *sah*—He; *akāmayata*—desired; *iti*—thus; *ādau*—beginning; *ca*—and; *ikṣaṇam*—seeing; *paryālocanam*—sight; *kāmam*—kama; *saṅkalpaḥ*—desire; *iti*—thus; *ābhyām*—by both; *api*—also; *viśeṣavattvāt*—because of having qualities; *na*—not; *tāvat*—then; *nirviśeṣatvam*—state of not having qualities; *upapannam*—attained; *na*—not; *bhavati*—is; *āyāte*—attained; *ca*—and; *viśeṣe*—qualities; *rūpasya*—of the form; *api*—and; *viśeṣāt*—from qualities; *āyātatvam*—attainment; *na*—not; *tu*—but; *tad-rūpam*—His form; *prakṛtam*—material; *jyotiḥ*—splendor; *caraṇa*—feet; *abhidhānāt*—from the designation; *iti*—thus; *jyotiḥ*—of splendor;

aprākṛtatvaṁ—non-material nature; *yathā*—as; *sādhyate*—is attained; *tathā*—so; *tasya*—of Him; *rūpasya*—of the form; *api*—also; *iti*—thus; *kevala-nirviśeṣatve*—in not having any qualities; *śūnyavādāvasaraḥ*—they theory of voidism; *prasajyeta*—is attained; *tena*—by this; *brahma*—Brahman; *śabdaḥ*—the word; *mukhya*—primary; *eva*—indeed; *mukhyatvena*—primary meaning; *bhagavān*—the Supreme Person; *brahma*—Brahman; *iti-thus*; *avaśiṣṭam*—is attained; *tathā*—so; *ca*—and; *brahmeti paramātmēti bhagavān iti śabdyate*—Srimad-Bhagavatam 1.7.11; *sva-pakṣa-rakṣaṇa-graha-grahilaḥ*—protecting His devotees; *tu*[indeed; *mukhyārthā*—primary meaning; *bhāva*—in being; *abhāve*—and not being; *api*—also; *lakṣaṇayā*—by the indirect meaning; *nirūpayitum*—to describe; *aśakyam*—impossible; *api*—also; *nirviśeṣatvaṁ*—being without qualities; *ye*—who; *pratipādayanti*—demonstrate; *teṣāṁ*—of them; *durāgraha-mātram*—difficult to accept; *vastutaḥ*—in truth; *tu*—certainly.

The Vedic scriptures also say: "Anandād dhy eva khalv imāni bhūtāni jāyante ānandenaiva jātāni jīvanti ānandaṁ prayānti abhisamviśanti" (From the Supreme transcendental bliss the living entities are born. By the supreme transcendental bliss the living entities are maintained. Into the Supreme transcendental bliss the living entities enter at the time of cosmic annihilation.) By the use of the word "ānanda" (bliss) in the ablative and instrumental cases, the Śruti-śāstra confirms that the Supreme Brahman has the quality of bliss. The Śruti-śāstra also explains: "yato vā imāni bhūtāni jāyante" (From the Supreme Brahman all living entities were born.), "Sa aikṣata" (The Supreme Brahman cast His glance.), and "So 'kāmayata" (The Supreme Brahman desired.) These references to glancing and desiring also confirm that the Supreme Brahman possesses qualities.

The Śruti-śāstra further says: "Jyotiṣaś caraṇābhidhānāt (The Supreme Brahman has a spiritual form.) The word "jyotiṣaḥ" here means "not material". The form of the Supreme Brahman is not material. In spite of all evidence to the contrary, the voidists and impersonalists will still insist that the Supreme Brahman has no qualities. They are wrong. The word "brahman" literally means "the supremely opulent Personality of Godhead".

The Personal nature of the Supreme Brahman is also described in the following statement of Śrīmad-Bhagavatam (1.7.11):

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."*

As a man is haunted by a ghost, these impersonalists are haunted by the desire to establish their philosophy. In this way they reject the obvious meaning of the scriptures and try to establish their own fanciful and untenable conclusion that the Absolute has neither qualities nor personality. All their arguments are a useless waste of time.

*ānando dvi-vidhaḥ prokto
mūrtāmūrta-prabhedataḥ
amūrtasyāśrayo mūrto
mūrtānando 'cyuto mataḥ*

*amūrtaḥ paramātmā ca
jñāna-rūpaś ca nirguṇaḥ
sva-sva-rūpaś ca kūṭa-stho
brahma ceti satām matam*

*amūrta-mūrtayoḥ bhedo
nāsti tattva-vicārataḥ
bhedas tu kalpito vedair
maṇi-tat-tejasor iva*

iti hayaśīrṣa-pañcarātram.

ānandaḥ—bliss; *dvi*—two; *vidhaḥ*—kinds; *proktaḥ*—said; *mūrta*—form; *amūrta*—without form; *prabhedataḥ*—by the difference; *amūrtasya*—of the formless; *āśrayaḥ*—shelter; *mūrtaḥ*—form; *mūrta*—form; *ānandaḥ*—bliss; *acyutaḥ*—infallible; *mataḥ*—considered; *amūrtaḥ*—formless; *paramātmā*—Paramātmā; *ca*—also; *jñāna-rūpaḥ*—form of knowledge; *ca*—and; *nirguṇaḥ*—without qualities; *sva-sva-rūpaḥ*—own form; *ca*—also; *kūṭa-sthaḥ*—standing on the boundary; *brahma*—Brahman; *ca*—and; *iti*—thus; *satām*—of the devotees; *matam*—opinion; *amūrta-mūrtayoḥ*—of the form and formless; *bhedaḥ*—difference; *na*—not; *asti*—is; *tattva*—the truth; *vicārataḥ*—from the consideration; *bhedaḥ*—difference; *tu*—indeed; *kalpitaḥ*—considered; *vedair*—by the Vedas; *maṇi*—of jewels; *tat-tejasoḥ*—of the splendor; *iva*—like; *iti*—thus; *hayaśīrṣa-pañcarātram*—the Hayaśīrṣa-pañcarātra.

Their arguments are answered by the following statement of the Hayaśīrṣa-pañcarātra:

"Transcendental bliss is divided into two kinds:

1. formless bliss, and 2. bliss with a form.

Bliss with a form is the shelter and resting place of the formless bliss.

The bliss with a form is the infallible Personality of Godhead Lord Kṛṣṇa.

The learned devotees know that the word "brahman" refers to

1. the formless Brahman, 2. the all-pervading Supersoul, 3. the form of transcendental knowledge, 4. The Supreme Personality of Godhead whose spiritual form is beyond the touch of the modes of material nature, and 5. the individual spirit soul (jīva).

They who know the truth say there is no real difference between the formless bliss and the transcendental bliss with form. The Vedas say these two are different in the same way as a jewel and its splendor are different."

Text 254

tathā kapila-pañcarātre 'pi agastyam prati kapila-vākyam

*dve brahmaṇī tu vijñeye
mūrtam cāmūrtam eva ca
mūrtāmūrta-svabhāvo 'yam
dhyeyo nārāyaṇo vibhuḥ*

iti pāñcarātri-ka-matam eva nirmatsaram.

tathā—so; *kapila-pañcarātre*—in the Kapila-pañcarātra; *api*—and; *agastyam prati*—to agastya; *kapila-vākyam*—Kapila's words; *dve brahmaṇī*—two brahman; *tu*—indeed; *vijñeye*—known; *mūrtam*—form; *ca*—and; *amūrtam*—without form; *eva*—certainly; *ca*—and; *mūrta*—form; *amūrta*—without form; *svabhāvaḥ*—nature; *ayaṁ*—this; *dhyeyaḥ*—considered; *nārāyaṇaḥ*—Nārāyaṇa; *vibhuḥ*—Lord; *iti*—thus; *pāñcarātri-ka-matam*—the opinion of the Pancaratra; *eva*—indeed; *nirmatsaram*—without envy.

This same point is explained in the Kapila-pañcarātra, where Lord Kapila says to Agastya Muni: "The Supreme Brahman has two features: personal and impersonal. One should think of the Supreme Lord, Nārāyaṇa, as simultaneously personal and impersonal." This is the unbiased opinion of the Kapila-pañcarātra.

Text 255

*kevala-nirviśeṣa-brahma-vādinā tu amūrtānandam eva brahma iti nirūpayantaḥ
sva-vasanaparūṣyam eva prakāṣayanti. na tu te nirviśeṣatvam sthāpayitum śaknuvanti.
pañcarātri-ka-mata-svī-kare tu ānandam brahmaṇo rūpam ekam evādvitīyam brahma
ity ādi ca siddhyati. rūpatvena mūrtatvam maṇi-tat-tejasor iva ity uktenādvitīyatvam
tena bhagavān eva brahmeti sarva-śāstra-matam. vasanā-vaiśiṣṭhyād eva mūrtānande
bhagavati līlā-vigraham iti manvāna amūrtānandam eva brahmeti kecid āhuḥ.
pañcarātrikas tv avigita-śiṣṭa bhagavad-upāsakatvāt. tena tad-ācaritenaiva vedārtha
anumīyante. tathā ca*

kevala—only; *nirviśeṣa*—formless; *brahma*; *brahman*; *vādināḥ*—saying; *tu*—indeed; *amūrta*—formless; *ānandam*—bliss; *eva*—certainly; *brahma*—brahman; *iti*—thus; *nirūpayantaḥ*—describing; *sva-vasanaparūṣyam*—the supreme person; *eva*—indeed; *prakāṣayanti*—manifests; *na*—not; *tu*—indeed; *te*—they; *nirviśeṣatvam*—being without qualities; *sthāpayitum*—to establish; *śaknuvanti*—are able; *pañcarātri-ka-mata-svī-kare*—in accepting the opinion of the pancaratra; *tu*—indeed; *ānandam*—bliss; *brahmaṇaḥ*—of brahman; *rūpam*—form; *ekam*—one; *eva*—indeed; *advitīyam*—without a second; *brahma*—brahman; *iti*—thus; *ādi*—beginning; *ca*—also; *siddhyati*—proves; *rūpatvena mūrtatvam*—having a form; *maṇi-tat-tejasoḥ*—of a jewel and its splendor; *iva*—like; *iti*—thus; *uktena*—by the statement; *advitīyatvam*—being one without a second; *tena*—by this; *bhagavān*—

bhagavan; *eva*—indeed; *brahma*—brahman; *iti*—thus; *sarva-śāstra-matam*—the opinion of all scripture; *vasanā-vaiśiṣṭhyāt*—because of differing desires; *eva*—indeed— *mūrtānande*—form of bliss; *bhagavati*—in the supreme person; *līlā-vigraham*—pastime form; *iti*—thus; *manvāna*—considering; *amūrtānandam*—formless bliss— *eva*—indeed— *brahma*—brahman; *iti*—thus; *kecit*—some; *āhuḥ*—say; *pañcarātrikaḥ*—in the pancaratra; *tu*—indeed; *avigīta-śiṣṭa*—remnant; *bhagavad-upāsakatvāt*—from the devotee of the Lord; *tena tad-ācaritena*—by these actions; *iva*—as if; *vedārtha*—the meaning of the vedas; *anumīyante*—is considered; *tathā ca*—furthermore.

The impersonalists try to prove that the Supreme Brahman is formless bliss. All they actually prove, however, is that their hearts are very hard. The statement of the Pañcarātra: "ānandam brahmaṇo rūpam" (the form of the Supreme Brahman is full of bliss.) and the statement of Śruti-śāstra: "ekam evādvitīyam brahma" (Brahman is one without a second) prove that the personal and impersonal Brahman are two aspects of the same Supreme. This is confirmed by the statement of the Pancarātra:

"The personal and impersonal Brahman are different in the same way as a jewel and its splendor are different."

In this way all Vedic scriptures say there is no difference between the personal and impersonal aspects of the Supreme, and therefore the Supreme Brahman is in truth the Personality of Godhead, Lord Kṛṣṇa.

Some philosophers say that the Supreme Brahman is formless bliss, and it is because of material contamination that one thinks of Him as a blissful person who enjoys transcendental pastimes. The words of the Pañcarātra do not support this view, but rather glorify the worship of the personal form of the Supreme. This worship of the Supreme Personality of Godhead is the actual message of the Vedas. The way the message of the Four Vedas should be understood is explained in the following verse:

Text 256

*śākhāḥ sahasraṁ nigama-drumasya
pratyakṣa-siddho na samagra eṣaḥ
purāṇa-vākyair avigīta-śiṣṭa-
caraiś ca tasyāvayavo 'numeyaḥ*

śākhāḥ—branches; *sahasraṁ*—thousands; *nigama*—of the vedas; *drumasya*—of the tree; *pratyakṣa-siddhaḥ*—perfectly clear; *na*—not; *samagra*—all; *eṣaḥ*—it; *purāṇa*—of the puranas; *vākyaiḥ*—by the words; *avigīta-śiṣṭa-caraiḥ*—explained; *ca*—and; *tasya*—of it; *avayavaḥ*—limb; *anumeyaḥ*—considered

"The spiritual message propounded in the thousand limbs of the tree of the Vedas is not always perfectly clear to see. In order to clarify the meaning of the Vedas the branches known as the Purāṇas have sprouted from the tree of the

Vedas."

Text 257

tatra purāṇa-vacanāni. yathā

*yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam ity ādi.*

tatra—there; *purāṇa*—of the puranas; *vacanāni*—the words; *yathā*—as; *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam ity ādi*—the verse beginning with these words from Srimad Bhagavatam.

That the Supreme Brahman is a person is also confirmed in the following statement of the Purāṇas:

*yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam*

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 258

pūrṇaṁ rūpatvena nirviśeṣaṁ tu brahma apūrṇam. nirūpam ity arthaḥ. śiṣṭas tu satvataḥ. teṣāṁ mataṁ vāsudeva-parā devatā vāsudeva-parāt parātmanaḥ saṅkarṣaṇo jīvaḥ ity ādi. jīvayati jīvaṁ karoti jīvaḥ. na tu svayaṁ jīvaḥ. sa cātmā śabda-brahma para-brahma mamobhe śāśvatī tanū iti tad-ukteḥ. tasmād eva jīva-sṛṣṭir ity arthaḥ. ato mūrtānanda eva kṛṣṇa iti śāstrārthaḥ.

pūrṇam—full; *rūpatvena*—with form; *nirviśeṣam*—without qualities; *tu*—indeed; *brahma*—brahman; *apūrṇam*—not full; *nirūpam*—description; *iti*—thus; *arthaḥ*—the meaning; *śiṣṭaḥ*—remaining; *tu*—indeed; *satvataḥ*—devotees; *teṣāṁ*—of them; *mataṁ*—the opinion; *vāsudeva-parā*—devoted to Vāsudeva; *devatā*—Deity; *vāsudeva-parāt*—devoted to Vāsudeva; *parātmanaḥ*—the Supersoul; *saṅkarṣaṇaḥ*—Saṅkarṣaṇa; *jīvaḥ*—the living entity; *iti*—thus; *ādi*—beginning; *jīvayati*—causes to live; *jīvaṁ*—life; *karoti*—does; *iti*—thus; *jīvaḥ*—jīva; *na*—not; *tu*—but; *svayam*—personally; *jīvaḥ*—a jīva; *saḥ*—He; *ca*—and; *ātmā*—the Supreme; *śabda*—the words; *brahma*—Vedas; *para-brahma*—the supreme Brahman; *mama*—My; *ubhe*—both; *śāśvatī*—eternal; *tanū*—forms; *iti*—thus; *tad-ukteḥ*—from that statement; *tasmāt*—from that; *eva*—indeed; *jīva*—of the jivas; *sṛṣṭiḥ*—the creation; *iti*—thus; *arthaḥ*—the meaning; *ataḥ*—then; *mūrta*—form; *ānandaḥ*—bliss; *eva*—indeed; *kṛṣṇaḥ*—Kṛṣṇa; *iti*—thus; *śāstra*—of the scriptures; *arthaḥ*—the meaning.

The personal form of the Supreme Brahman is here called "pūrṇam" or "full". From this we may understand that the impersonal conception of the Supreme Brahman is "apūrṇam", not full or incomplete. That is the opinion of the saintly and pure-hearted.

In the scriptural statement "vāsudeva-parā devatā vāsudeva-parāt paramātmanah saṅkarṣaṇo jīvaḥ" (The demigods are devotees of Lord Vāsudeva. From the Supreme Lord Vāsudeva is manifested Lord Saṅkarṣaṇa, who gives life to the jīvas.) The word "jīva" here means "He who gives life to the jīvas". It does not mean that Lord Saṅkarṣaṇa is Himself a jīva soul. The word "ātmā" here means either the name or form of the Supreme Personality of Godhead. That the Supreme Personality of Godhead and His name are identical is confirmed by Lord Kṛṣṇa in these words: "I have two forms: My transcendental body and My holy name." The word "jīva" here should be understood to mean "the creator of the jīvas." In this way the message of the Vedic scriptures is that Lord Kṛṣṇa is the Supreme Personality of Godhead.

Text 259

bhagavān: sādhu sādhu. tad idānīm pundarīkākṣa-darśanāya sādahaya.

sādhu—well done; *sādhu*—well done; *tad*—that; *idānīm*—now; *pundarīkākṣa*—of the lotus-eyed Lord; *darśanāya*—to see; *sādahaya*—may be.

Bhagavān: Well done! Well done! Now you may go to see the lotus-eyed Supreme Personality of Godhead.

Text 260

bhaṭṭācāryaḥ: yathājñāpayati devaḥ. (iti dāmodara-jagadānandau grhītvā niṣkrāntaḥ.)

yathā—as; *ājñāpayati*—orders; *devaḥ*—the Lord; *iti*—thus; *dāmodara-jagadānandau*—Damodara and Jagadananda; *grhītvā*—taking; *niṣkrāntaḥ*—exits.

Bhaṭṭācārya: As the Lord orders. (Taking Dāmodara and Jagadānanda with him, he exits.)

Text 261

mukundaḥ: katham ayam etau grhītvā gataḥ

katham—why?; *ayam*—he; *etau*—those two; *grhītvā*—taking; *gataḥ*—went.

Mukunda: Why did he take them and go?

Text 262

gopīnāthaḥ: asti nigūḍham. kintu deva sa evāyaṁ bhṛṭṭācāryaḥ.

asti—is; *nigūḍham*—a secret; *kintu*—however; *deva*—Lord; *saḥ*—he; *eva*—indeed; *ayaṁ*—the same; *bhṛṭṭācāryaḥ*—Bhattacharya.

Gopīnātha: That is a secret. O Lord, was that the same Bhṛṭṭācārya?

Text 263

bhagavān: mahā-bhāgavatasya bhavataḥ saṅgād anyathaiva jātaḥ.

mahā-bhāgavatasya—a great devotee; *bhavataḥ*—you; *saṅgāt*—because of the association; *anyathā*—otherwise; *eva*—indeed; *jātaḥ*—manifested.

Bhagavān: You are a great devotee of the Lord. Because of your association he has become transformed.

Text 264

gopīnāthaḥ: (vihasya) evam eva.

vihasya—laughing; *evam*—in that way; *eva*—indeed.

Gopīnātha: (laughs) It is so.

Text 265

(tataḥ praviśato paṭi-kṣepeṇa dāmodara-jagadānandau.)

dāmodara-jagadānandau: deva bhṛṭṭācāryena padya-dvayaṁ bhaiḥṣyam annaṁ ca bhagavaj-jagannātha-bhuktāvaśiṣṭam prahitam asti.

tataḥ—then; *praviśataḥ*—enter; *paṭi-kṣepeṇa*—tossing the curtain aside; *dāmodara*—Damodara; *jagadānandau*—and Jagadananda; *deva*—Lord; *bhṛṭṭācāryena*—by the Bhattacharya; *padya-dvayaṁ*—two verses; *bhaiḥṣyam annaṁ*—prasadam remnantas; *ca*—and; *bhagavat-jagannātha*—by Lord Jagannātha; *bhukta*—eaten; *avaśiṣṭam*—remnant; *prahitam*—given; *asti*—is.

(Tossing the curtain aside, Dāmodara and Jagadānanda enter.)

Dāmodara and Jagadānanda: Lord, the Bhṛṭṭācārya gives You these two verses as well as these remnants of Lord Jagannātha's meal.

Text 266

bhagavān: anugr̥hīto 'smi.

anugr̥hītaḥ—indebted; *asmi*—I am.

Bhagavān: I am indebted to him.

Text 267

mukundaḥ: padya-dvayaṁ paśyāmi. (iti tat-karāt pātrikām ādāya svagataṁ vācayati.)

padya-dvayaṁ—two verses; *paśyāmi*—I will see; *iti*—thus; *tat*—of him; *karāt*—from the hand; *pātrikām*—the page; *ādāya*—taking; *svagataṁ*—to himself; *vācayati*—reads.

Mukunda: Let me look at these verses. (He takes the page and reads to himself:)

Text 268

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam aham prapadye*

vairāgya—renunciation; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣa-artham*—to teach; *ekaḥ*—one; *puruṣaḥ purāṇaḥ*—ancient Supreme Lord; *śrī-kṛṣṇa-caitanya*—of Śrī Kṛṣṇa Caitanya; *śarīra-dhārī*—manifesting the form; *kṛpā*—of mercy; *ambudhiḥ*—an ocean; *yaḥ*—who; *tam*—to Him; *aham*—I; *prapadye*—surrender.

"Let me take shelter of the Supreme Personality of Godhead, Śrī 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 unto His lotus feet.*

Text 269

*kālān naṣṭam bhakti-yogaṁ nijam yaḥ
prāduṣkartum kṛṣṇa-caitanya-nāmā
āvīrbhūtas tasya pādāravinde
gāḍham gāḍham liyatām citta-bhṛṅgaḥ*

kālāt—in the course of time; *naṣtam*—destroyed; *bhakti-yogaṁ*—devotional service; *nijam*—own; *yaḥ*—who; *prāduṣkartum*—to manifest; *kṛṣṇa-caitanya-nāmā*—named Kṛṣṇa Caitanya; *āvīrbhūtaḥ*—appeared; *tasya*—of Him; *pāda-aravinde*—at the lotus feet; *gāḍham gāḍham*—deeply; *līyatām*—may enter; *citta*—of my heart; *bhr̥ṅgaḥ*—the bee.

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī 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."*

Text 270

(*iti vācayitvā bhittau vilikhya deva-haste dadāti. bhagavān ālokyā vidārayati.*)

iti—thus; *vācayitvā*—having read; *bhittau*—on a wall; *vilikhya*—writing; *deva*—of the Lord; *haste*—in the hand; *dadāti*—places; *bhagavān*—the Lord; *ālokyā*—seeing; *vidārayati*—tears up.

(After reading, he copies the verses on the wall and then places the original writing in the Lord's hand. The Lord glances at it, and then tears it up.)

Text 271

gopīnāthaḥ: deva madhyāhne jātaḥ. tad-uttara-karaṇīyāya sajjī-bhavantu śrī-caraṇaḥ.

deva—O Lord; *madhya-ahne*—midday; *jātaḥ*—manifest; *tad-uttara-karaṇīyāya sajjī-bhavantu*—afternoon duties should be done; *śrī-caraṇaḥ*—the Lord.

Gopīnātha: Lord, now it is midday. It is time for Your afternoon duties.

Text 272

sarve: evam eva. (iti niṣkrāntāḥ.)

evam—in that way; *eva*—indeed; *iti*—thus; *niṣkrāntāḥ*—exit.

Everyone: So it is. (They exit.)

Act Seven

Text 1

(*tataḥ praviśati sārvaḥmaḥ.*)

sārvaḥmaḥ: *aho katham adyāsamaya eva gajapatinā samāhūto 'smi. tad-ucitam upasarpitum.* (*ity upasarpati.*)

tataḥ—then; *pravisati*—enters; *sarvaḥmaḥ*—Sarvaḥma; *ahaḥ*—ah; *katham*—why?; *adya*—now; *asamaye*—at the wrong time; *eva*—indeed; *gajapatinā*—by King Prataparudra; *samāhūtaḥ*—called; *asmi*—I am; *tad-ucitam*—proper; *upasarpitum*—to go; *iti*—thus; *upasarpati*—approaches.

(Sārvaḥma enters)

Sārvaḥma: Why has Mahārāja Pratāparudra called for me at this unusual hour? I must go to him. (He walks.)

Text 2

(*tataḥ praviśati rājā, abhitaś ca parivarāḥ.*)

rājā: *kaḥ ko 'tra bhoḥ. samāhūyatām bhaṭṭācāryaḥ.*

tataḥ—then; *pravisati*—enters; *rājā*—the king; *abhitaḥ*—accompanied; *ca*—also; *parivarāḥ*—associates; *kaḥ*—who?; *kaḥ*—who?; *atra*—here; *bhoḥ*—Oh; *samāhūyatām*—should be called; *bhaṭṭācāryaḥ*—the Bhaṭṭācārya;

(*Accompanied by his associates , the king enters.*)

The King: Who is here? Who is here? Summon the Bhaṭṭācārya.

Text 3

bhaṭṭācāryaḥ: (*upasṛtya*) *eṣo 'ham anāhvānenaivāgataḥ.*

upasṛtya—approaching; *eṣaḥ*—he; *aham*—I am; *anāhvānena*—by the calling; *eva*—indeed; *āgataḥ*—arrived.

Bhaṭṭācārya: (approaching) It is I. I have come in response to your call.

Text 4

rājā: (praṇamya) idam āsanam. āsyatām.

praṇamya—bowing; idam—this; āsanam—a seat; āsyatām—sit.

The King: (bowing down to offer respects) Here is a seat. Please sit down.

Text 5

(bhaṭṭācārya āśiṣaṁ prayujyāsanam adhyāste.)

bhaṭṭācāryaḥ—Bhattacharya; āśiṣaṁ prayujya—giving a blessing; āsanam adhyāste—sits.

(The Bhaṭṭācārya first blesses the king, and then sits down.)

Text 6

rājā: bhaṭṭācārya śrutam mayā ko 'pi mahā-prabhāvaḥ parama-kāruṇiko yati-indraḥ samprati gauḍād āgato 'sti.

bhaṭṭācārya—O Bhattacharya; śrutam—heard; mayā—by me; ko 'pi—someone; mahā-prabhāvaḥ—very powerful; parama-kāruṇikaḥ—very merciful; yati-indraḥ—the king of sannyasis; samprati—now; gauḍāt—from Bengal; āgato asti—has come.

The King: Bhaṭṭācārya, I have heard that a very exalted and merciful sannyāsī has come here from Bengal.

Text 7

bhaṭṭācāryaḥ: atha kim.

atha kim—yes.

Bhaṭṭācārya: Yes. It is so.

Text 8

rājā: katham mayā tasya caraṇa-vandanam kriyate.

katham—how?; mayā—by me; tasya—of Him; caraṇa—to the feet; vandanam—obeisances; kriyate—is done.

The King: How may I offer respects to His feet?

Text 9

bhaṭṭācāryaḥ: idam tv ati-durghaṭam. virala-pracaraṇam teṣam niṣkiñcanaiva darśanam labhyate. tatrāpi dina-katipayāny adya dakṣiṇāsyām diśi calitaḥ santi.

idam—that; *tu*—indeed; *ati-durghaṭam*—very difficult; *virala-pracaraṇam*—secluded; *teṣam*—of them; *niṣkiñcana*—by a sannyasi; *eva*—indeed; *darśanam*—the sight; *labhyate*—is attained; *tatrāpi*—still; *dina-katipayāni*—for a few days; *adya*—now; *dakṣiṇāsyām diśi*—in the south; *calitaḥ santi*—has gone.

Bhaṭṭācārya: That is difficult to attain. He lives a secluded life and allows only those in the renowned order to see Him. Also, for some days He has been traveling in the south.

Text 10

rājā: kim iti jagannātha-mahāprabhoḥ samīpam vihāya calitavantah.

kim—why?; *iti*—thus; *jagannātha-mahāprabhoḥ*—of Lord Jagannātha; *samīpam*—nearness; *vihāya*—leaving; *calitavantah*—go traveling.

The King: Why would He leave Lord Jagannātha and go traveling?

Text 11

bhaṭṭācāryaḥ: tīrthi-kurvanti tīrthāni svāntaḥ-sthena gadābhṛta iti samanyānām eva mahatām ayaṁ nisargaḥ. ayaṁ tu bhagavān eva svayam.

tīrthi-kurvanti—make holy places; *tīrthāni*—saintly persons; *svāntaḥ-sthena gadābhṛta*—with Lord Kṛṣṇa in their hearts; *iti*—thus; *samanyānām*—generally; *eva*—indeed; *mahatām*—of saintly persons; *ayaṁ*—this; *nisargaḥ*—the nature; *ayaṁ*—this; *tu*—indeed; *bhagavān*—the Lord; *eva*—certainly; *svayam*—personally.

Bhaṭṭācārya: The śāstra says:

**tīrthi-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā**

"My Lord, devotees like Your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage."*

That is the nature of saintly persons. The sannyāsī of whom you speak is like that.

Text 12

rājā: (sa-vismayam) bhṛtācārya bhavantaś ced idam bruvanti tat satyam evaitat. tadā kim iti yatna-puraḥ-sāram bhavatātra nārakṣi.

sa-vismayam—with wonder; *bhṛtācārya*—O Bhattacharya; *bhavantaḥ*—you; *cet*—if; *idam*—this; *bruvanti*—say; *tat*—that; *satyam*—truth; *eva*—indeed; *etat*—this; *tadā*—then; *kim*—why?; *iti*—thus; *yatna-puraḥ-sāram*—effort; *bhavatā*—by you; *atra*—here; *na*—not; *arakṣi*—brought.

The King: (struck with wonder) Bhṛtācārya, if what you say is true. Why did you not try to keep Him here?

Text 13

bhṛtācāryaḥ: mahārāja

*brahmādayo loka-pālā
yad-bhrū-bhaṅga-taraṅginaḥ
vinā sva-karuṇā-devīm
para-tantryam na so 'rhati*

mahārāja—O king; *brahma-ādayaḥ*—headed by Brahmā; *loka-pālaḥ*—the demigods; *yad-bhrū-bhaṅga*—knitting eyebrows; *taraṅginaḥ*—waves; *vinā*—without; *sva-karuṇā-devīm*—His mercy; *para-tantryam*—dependence; *na*—not; *saḥ*—He; *arhati*—is worthy.

Bhṛtācārya: When he knits His brow, Brahmā and the other demigods tremble in fear. Unless He grants His mercy, He will not submit to the control of anyone else.

Text 14

tathāpi

*kati na vihitam stotram kakuḥ katīha na kalpita
kati na racitam praṇaty-āgādikam bhaya-darśanam
kati na ruditam dhṛtvā pādau tathāpi sa jagmivān
prakṛti-mahatām tulyau syātām anugraha-nigrahau*

tathāpi—nevertheless; *kati*—how many?; *na*—not; *vihitam*—placed; *stotram*—prayers; *kakuḥ*—sweet words; *kati*—how many?; *iha*—here; *na*—not; *kalpita*—considered; *kati*—how many?; *na*—not; *racitam*—done; *praṇati-āgādikam*—obeisances; *bhaya*—fear; *darśanam*—glance; *kati*—how many?; *na*—not; *ruditam*—cried; *dhṛtvā*—holding; *pādau*—feet; *tathāpi*—nevertheless; *saḥ*—He; *jagmivān*—went; *prakṛti-mahatām*—naturally exalted; *tulyau*—equal; *syātām*—may be;

anugraha—mercy; *nigrahau*—and cruelty.

How many times did I not pray to Him? How many times did I not beg Him with faltering words? How many times did I not speak fearsome threats of suicide? How many times did I not grasp His feet and cry? Still, He went. For very exalted persons mercy and cruelty are the same thing.

Text 15

rājā: (sotkaṇṭham) punar atrāgamiṣyanti.

sotkaṇṭham—with eagerness; *punaḥ*—again; *atra*—here; *āgamiṣyanti*—will come.

King: (with eagerness) Will He ever come here again?

Text 16

bhaṭṭācāryaḥ: atha kim. saṅginas tv atra vartante.

atha kim—yes; *saṅginaḥ*—friends; *tu*—indeed; *atra*—here; *vartante*—are.

Bhaṭṭācārya: Yes. His friends are here.

Text 17

rājā: katham ekākī calitaḥ.

katham—why?; *ekākī*—alone; *calitaḥ*—went.

King: Why did He travel alone?

Text 18

bhaṭṭācāryaḥ: tādṛśaḥ katham ekākī. tathāpi mayā samīcīnā viprāḥ saṅge niyuktāḥ santi.

tādṛśaḥ—like that; *katham*—why?; *ekākī*—alone; *tathāpi*—still; *mayā*—by me; *samīcīnā*—good; *viprāḥ*—brahmanas; *saṅge*—as comany; *niyuktāḥ*—engaged; *santi*—are.

Bhaṭṭācārya: Why did He travel alone like that? I arranged for many honest brāhmaṇas to accompany Him.

Text 19

rājā: kiyad dūram tāvat.

kiyad dūram—how far?; *tāvat*—then.

King: How far did they go with Him?

Text 20

bhaṭṭācāryaḥ: godāvarīm yāvat te yāsyanti. bhagavāns tu setubandha-paryantam gamiṣyatīty anumīyate.

godāvarīm—Godavari; *yāvat*—as; *te*—they; *yāsyanti*—will go; *bhagavān*—the Lord; *tu*—but; *setubandha-paryantam*—as far as Setubandha; *gamiṣyati*—will go; *iti*—thus; *anumīyate*—is considered.

Bhaṭṭācārya: They went as far as the Godāvarī River, but the Lord continued alone to Setubandha, I think.

Text 21

rājā: brāhmaṇās tāvad dūram kim u na preṣitāḥ.

brāhmaṇāḥ—the brahmanas; *tāvad dūram*—that distance; *kim*—why?; *u*—indeed; *na*—not; *preṣitāḥ*—sent.

King: Why did the brāhmaṇas not go with Him for that distance?

Text 22

bhaṭṭācāryaḥ: tasyānanumateḥ. godāvarī-paryantam tu rāmānandānurodhāt teṣām saṅgo 'ṅgī-kṛtaḥ.

tasya—His; *ananumateḥ*—because of not permission; *godāvarī-paryantam*—up to Godavari; *tu*—but; *rāmānanda*—to Ramananda; *anurodhāt*—because of mercy; *teṣām*—of them; *saṅgaḥ*—company; *aṅgī-kṛtaḥ*—accepted.

Bhaṭṭācārya: He would not allow them. To give mercy to Rāmānanda Rāya, the Lord met him on the shore of the Godāvarī River.

Text 23

rājā: kas tāvat tasyānurodhaḥ.

rājā: *kas tāvat tasyānurodhaḥ.*

King: *What mercy did he receive?*

Text 24

bhaṭṭācāryaḥ: gantavyam iti niścaye kṛte mayoktam godāvarī-tīre rāmānando vartate.so 'vaśyam evānugrahyaḥ.

gantavyam—to go; *iti*—thus; *niścaye*—the decision; *kṛte*—done; *maya*—by me; *uktam*—said; *godāvarī-tīre*—on the bank of the Godavari; *rāmānandaḥ*—Ramananda; *vartate*—is; *saḥ*—he; *avaśyam*—certainly; *eva*—indeed; *anugrahyaḥ*—the object of mercy.

Bhaṭṭācārya: I told the Lord that He should meet Rāmānanda on the shore of the Godāvarī and be merciful to him.

Text 25

rājā: *katham tasyedaṁ saubhāgyam.*

katham—how?; *tasya*—of him; *idam*—this; *saubhāgyam*—good fortune;.

King: *How did Rāmānanda become so fortunate?*

Text 26

bhaṭṭācāryaḥ: mahārāja sa khalu sahaja-vaiṣṇavo bhavati. pūrvam ayam asmākam upahāsa-pātram āsīt. samprati bhagavad-anugrahe jāte tan-mahima-jñātā no jātā.

mahārāja—O king; *saḥ*—he; *khalu*—indeed; *sahaja*—naturally; *vaiṣṇavaḥ*—a devotee; *bhavati*—is; *pūrvam*—before; *ayam*—he; *asmākam*—of us; *upahāsa-pātram*—the object of jokes; *āsīt*—was; *samprati*—now; *bhagavad-anugrahe jāte*—in the Lord's mercy; *tan-mahima-jñātā*—knowing his glory; *naḥ*—of us; *jātā*—manifested.

Bhaṭṭācārya: King, he is by nature a Vaiṣṇava. In the past I would laugh at him, but now I know how great he is.

Text 27

rājā: *śruto 'sti mayā tvayi yādṛśas tasyānugraho jātaḥ.*

śrutaḥ—heard; *asti*—is; *mayā*—by me; *tvayi*—in you; *yādṛśaḥ*—like which;

tasya—of Him; *anugrahaḥ*—mercy; *jātaḥ*—manifested.

King: I heard the Lord was merciful to you.

Text 28

bhaṭṭācāryaḥ: bhagavat-prabhāvo hi svataḥ prakāśi.

bhagavat—of the Lord; *prabhāvaḥ*—the power; *hi*—indeed; *svataḥ*—self; *prakāśi*—manifest.

Bhaṭṭācārya: The Lord is independent. He is merciful as He sees fit.

Text 29

(*praviśya*)

dauvārikaḥ: bhaṭṭācārya bhavat-preṣitā viprā godāvarīto nivartitā bhavantam pratīkṣante.

praviśya—enters; *dauvārikaḥ*—doorkeeper; *bhaṭṭācārya*—O Bhattacharya; *bhavat*—by you; *preṣitāḥ*—sent; *viprāḥ*—brahmanas; *godāvarītaḥ*—from the Godavari; *nivartitā*—returned; *bhavantam*—you; *pratīkṣante*—wait.

Doorkeeper: (enters) Bhaṭṭācārya, the brāhmaṇas you sent have returned from the Godāvarī River. They wait to see you.

Text 30

bhaṭṭācāryaḥ: utkaṇṭhate rājā. praveśyantām ihaiva.

utkaṇṭhate—eager; *rājā*—the king; *praveśyantām*—may enter; *iha*—here; *eva*—indeed.

Bhaṭṭācārya: The king is eager to see them. Let them enter.

Text 31

dauvarikaḥ: yathājñāpayasi. (iti punas tām ādāya praviśati.)

yathā—as; *ajñāpayasi*—you order; *iti*—thus; *punaḥ*—again; *taṁ*—them; *ādāya*—bringing; *praviśati*—enters.

Doorkeeper: As you order. (Bringing them, he again enters.)

Text 32

bhaṭṭācāryaḥ: aho āgacchatāgacchata.

ahaḥ—ah; āgacchata—come; āgacchata—come.

Bhaṭṭācārya: Ah! Come in! Come in!

Text 33

(viprā upasṛtya rājānam āśirbhir abhyarcya sārvabhaumam praṇamanti.)

viprāḥ—the brahmanas; upasṛtya—approaching; rājānam—the king; āśirbhir abhyarcya—offer benedictions; sārvabhaumam—to Sarvabhauma; praṇamanti—bow.

(The brāhmaṇas approach, offering blessings to the king, and bowing down before Sārvabhauma.)

Text 34

.fn 2

rājā: upaviśyāmūlam kathayata. (sarve upaviśanti.)

upaviśya—sitting down; amūlam—from the beginning; kathayata—please tell; sarve—all; upaviśanti—sit.

**King: Please sit down. Tell everything from the beginning.
(Everyone sits down.)**

Text 35

bhaṭṭācāryaḥ: ekatama eva kathayatu.

ekatamaḥ—one; eva—indeed; kathayatu—should speak.

Bhaṭṭācārya: One of you tell us the news.

Text 36

*ekaḥ: itas tāvad ālālanāthadevam avalokya stutvā mahā-matta-karīndravat
aṅkuśa-kuśala-gati-kuśalas tvarayā rayātīsayair apy asmābhir anugantum duḥśakaḥ
sakalam eva sumeror audīcyena prabalatara-marutā vibhajya calitam niravadhi
bhagavan-nāma-saṅkīrtana-vikasvara-svara-para-bhāgādhari-kṛta-dharādhara-*

dhoraṇī-dhīra-dhvanir adhvani bataika-mano 'bhivikṣyamāno janair laghīyasā kālenaiva kūrma-kṣetram uttīrnāvān.

ekah—one; *itas tāvat*—then; *ālālanāthadevam*—Lord Alalanatha; *avalokya*—seeing; *stutvā*—offering prayers; *mahā-matta-karīndravat*—like a great maddened elephant; *aṅkuśa-kuśala-gati-kuśalas tvarayā*—walking very quickly; *rayātīsayair apy asmābhiḥ*—by us; *anugantum*—to follow; *duḥśakah*—unable; *sakalam*—all; *eva*—indeed; *sumeroh*—Mount Sumeru; *audīcyena*—in the north; *prabalatara-marutā*—a strong wind; *vibhajya calitam*—going; *niravadhi bhagavan-nāma-saṅkīrtana*—chanting the holy names; *vikasvara-svara-para-bhāgādharī-kṛta-dharādhara-dhoraṇī-dhīra-dhvaniḥ*—like a thundering cloud; *adhvani*—on the road; *bata*—indeed; *eka-manah*—concentrated; *abhivikṣyamānaḥ*—being seen; *janaiḥ*—by people; *laghīyasā*—little; *kālena*—in time; *eva*—indeed; *kūrma-kṣetram*—Kurmaksetra; *uttīrnāvān*—entered.

One Brāhmaṇa: He left here and went to Alalanātha, where He saw the Deity and offered prayers. He walked very quickly, as an unrestricted wild elephant.

It was very difficult for us to follow behind Him. He was like a strong wind sweeping south from Mount Meru in the north. He chanted the Holy name as if He were a thundering cloud. The travelers on the road all gazed at Him with wonder. In this way He quickly arrived at Kūrmakṣetra.

Text 37

sārvabhaumaḥ: etad abhyantare bhikṣā nābhūt.

etat—that; *abhyantare*—there; *bhikṣā*—food; *na*—not; *abhūt*—was.

Sārvabhauma: He did not eat anything on the way?

Text 38

vipraḥ: nābhūd eva.

na—not; *abhūt*—was; *eva*—indeed.

Brāhmaṇa: He did not.

Text 39

bhaṭṭācāryaḥ: bhavadbhiḥ kim kṛtam.

bhavadbhiḥ—by you; *kim*—what?; *kṛtam*—was done.

Bhaṭṭācārya: What did you do?

Text 40

viprah: asmābhis tu yathā-lābham kiñcid aśitvā dṛśyamāna evāyam anugamyate. tatas tatraiva kūrmaḥsetre kūrmadevaṃ praṇamya stutvā kūrma-nāmnō dvija-varasya gṛham uttīrṇavān. samanantaram tenaiva nimantritaḥ kṛta-bhikṣaś ca yad anyat kṛtavān tad apy adbhutam.

asmābhiḥ—by us; tu—indeed; yathā-lābham—as attained; kiñcit—something; aśitvā—eating; dṛśyamāna—seen; eva—indeed; ayam—He; anugamyate—was followed; tataḥ—then; tatra—there; eva—indeed; kūrmaḥsetre—at Kurmaksetra; kūrmadevaṃ—to Lord Kūrma; praṇamya—bowing; stutvā—praying; kūrma-nāmnāḥ—Kūrma's name; dvija-varasya—of a great brahmana; gṛham—the home; uttīrṇavān—entered; samanantaram—after; tena—by Him; eva—indeed; nimantritaḥ—taught; kṛta-bhikṣaḥ—accepted food; ca—also; yat—what; anyat—else; kṛtavān—did; tat—that; api—also; adbhutam—wonderful.

Brāhmaṇa: We ate whenever we could and we followed behind Him. In this way He went to Kūrmaḥsetra, bowed down before the Deity, offered prayers, and stayed at the home of an exalted brāhmaṇa named Kūrma. Requested by this brāhmaṇa, He accepted a meal, and then He did something very wonderful.

Text 41

bhaṭṭācāryaḥ: kim tat.

kim—what?; tat—was that.

Bhaṭṭācārya: What was that?

Text 42

viprah: tatraiva kaścid vasudeva-nāmā vipro galat-kuṣṭhaḥ kuṣṭha-krimi-nikara-karambita-bahula-rudhira-rasāpūya-klinna-sarvāṅgaḥ kadācit panīpatyamānān krimīn utthāpya tatraiva niveśayan anudvigno bhagavan-magna-manā iva kenāpy akathito 'pi svayam eva bhagavatāprāpī. ananta-rasa-vilambenaiva cira-kāla-labdha-para-suhrd iva gādhataram āyātābhyām bhujābhyām ayam tathā-vidha eva paryārambhi samanantaram tena vipreṇa.

tatra—there; eva—indeed; kaścit—someone; vasudeva-nāmā—named Vāsudeva; viprah—a brahmana; galat-kuṣṭhaḥ—leprosy; kuṣṭha-krimi-nikara—with worms; karambita—mixed; bahula—much; rudhira-rasa—blood; āpūya—and pus; klinna—wet; sarva—all; aṅgaḥ—limbs; kadācit—sometimes; panīpatyamānān—falling down; krimīn—worms; utthāpya—picking up; tatra—there; eva—indeed; niveśayan—placing; anudvignaḥ—not distressed; bhagavat—in the Lord; magna—immersed; manāḥ—his mind; iva—like; kenāpi—by someone; akathitaḥ—not spoken to; api—even; svayam—personally; eva—certainly; bhagavatā—by the

Lord; *āprāpī*—attained; *ananta*—limitless; *rasa*—nectar; *vilambena*—a long time; *eva*—indeed; *cira-kāla*—a long time; *labdha*—attained; *para*—great; *suhṛt*—friend; *iva*—as if; *gādhatarāma*—deeply; *āyātābhyām*—long; *bhujābhyām*—with arms; *ayam*—He; *tathā-vidhaḥ*—in that way; *eva*—indeed; *paryārambhi*—embraced; *samanantaram*—then; *tena*—by that; *vipreṇa*—brahmana.

Brāhmaṇa: In that place lived a brāhmaṇa named Vāsudeva who was afflicted with leprosy. All his limbs were covered with worms, blood and pus. He suffered acutely. Whenever a worm fell from his body, he would pick it up and put it back. He was a great devotee, his mind always absorbed in thinking of the Lord. Still, he was humble and would never claim he was a great devotee. When Lord Caitanya met him, He embraced him with His long arms as if he were a dear friend He had not seen for a long time. Then the brāhmaṇa quoted this verse from Śrīmad Bhagavatam:

Text 43

kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bahūbhyām parirambhitaḥ

kva—where?; *aham*—am I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—where?; *kṛṣṇaḥ*—Lord Kṛṣṇa; *śrī-niketanaḥ*—full in six opulences; *brahma-bandhuḥ*—friend of a brahmana; *iti*—thus; *smā*—indeed; *aham*—I; *bahūbhyām*—with His arms; *parirambhitaḥ*—embraced.

"Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead full in six opulences. Nonetheless, He has embraced me with His two arms."*

Text 44

iti paṭhann eva sadyo 'ti-dyoti-prākṛta-sundarāṅgaḥ samajani. tad anu punas tenoktam. bhagavan katham ayam īdṛśo me nigrahaḥ kṛtaḥ. tathā-vidhena mayā amayavinā vinā duḥkham nirudvegena sthitam samprati sampratipādyamāna-mānatayā sarva eva mano-vṛttaya uttiṣṭheyuḥ. bhagavatoktam. brahman na punas te bhagavad-anusmaraṇam antareṇa manaso bāhya-vyāpārā bhaviṣyanti. tad alam udvegeneti.

iti—thus; *paṭhan*—reciting; *eva*—indeed; *sadyaḥ*—at once; *ati-dyoti*—splendid; *prākṛta-sundarāṅgaḥ*—handsome; *samajani*—became; *tad anu*—then; *punaḥ*—again; *tena*—by him; *uktam*—said; *bhagavan*—O Lord; *katham*—why?; *ayam*—this; *īdṛśaḥ*—like this; *me*—to me; *nigrahaḥ*—cruelty; *kṛtaḥ*—done; *tathā-vidhena*—in that way; *mayā*—by me; *amayavinā*—with cure; *vinā*—without; *duḥkham*—unhappiness; *nirudvegena*—without agitation; *sthitam*—situated; *samprati*—now; *sampratipādyamāna*—manifested; *mānatayā*—with pride; *sarve*—all; *eva*—indeed;

manaḥ—of the mind; *vṛttaya*—activities; *uttiṣṭheyuḥ*—are situated; *bhagavatā*—by the Lord; *uktam*—said; *brahman*—O brahmana; *na*—not; *punaḥ*—again; *te*—of you; *bhagavad-anusmaranam*—remembering the Lord; *antareṇa*—without; *manasaḥ*—of the mind; *bāhya-vyāpārā*—external activities; *bhaviṣyanti*—will be; *tat*—therefore; *alam*—what is the need?; *udvegena*—of anxiety; *iti*—thus.

After reciting this verse he became at once cured of leprosy and his body became splendidly handsome. He then said: "My Lord, how did I get a body like this? My body was overtaken by disease and now it is completely cured. I am afraid that now my mind will become filled with pride". And I will be again attracted to the material world".

The Lord then said: "O brāhmaṇa, never again will You forget the Lord and never again will your heart become involved in the external things of this world. Why should you be anxious?"

Text 45

rājā: bhāṭṭācārya satyam evāyam īśvaraḥ. anyathā idṛk-karuṇā jīvasya na ghaṭate. kuṣṭha-hāritvaṁ tu yogīndrasyāpi saṅgacchate.

bhāṭṭācārya—O Bhattacarya; *satyam*—truth; *eva*—indeed; *ayam*—He; *īśvaraḥ*—the Supreme Lord; *anyathā*—otherwise; *idṛk*—like this; *karuṇā*—mercy; *jīvasya*—to a living entity; *na*—not; *ghaṭate*—is possible; *kuṣṭha-hāritvaṁ*—removing disease; *tu*—but; *yogīndrasya*—of a grey yogi; *api*—even; *saṅgacchate*—is.

King: Bhāṭṭācārya, Caitanya must be the Supreme Personality of Godhead. If He were not He could not be so kind to a living entity. Even the greatest mystic yogī cannot cure leprosy.

Text 46

bhāṭṭācāryaḥ: tatas tataḥ.

tataḥ—then?; *tataḥthen?*

Bhāṭṭācārya: Then? Then?

Text 47

viprah: tatas ca nṛsimha-kṣetram upagamyāgamyānubhāvo bhagavantam nṛsimhaṁ drṣṭvā stutvā praṇamya pradakṣiṇī-kṛtya pratasthe.

*kṛṣṇa kṛṣṇa jaya kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa he*

kṛṣṇa kṛṣṇa jaya kṛṣṇa pāhi naḥ

*ittham ambuda-vikasvara-svara-
snigdha-mugdha-vacanāmṛta-dravaiḥ
hlādayan śrutimatām śruti-dvayam
cittam apy apaharan sa jagmivān*

tataḥ—then; *ca*—and; *nṛsimha-kṣetram*—Nr_simha-kṣetra; *upagamyāgamyā*—arriving; *anubhāvah*—experience; *bhagavantam nṛsimham*—Lord Nṛsimha; *dr̥ṣṭvā*—seeing; *stutvā*—praying; *praṇamya*—bowing down; *pradakṣiṇī-kṛtya*—circumambulating; *prataste*—stood; *kṛṣṇa*—O Kṛṣṇa; *jaya*—glory; *he*—O; *pāhi*—save; *naḥ*—us; *ittham*—thus; *ambuda-vikasvara-svara*—thunder; *snigdha*—glistening; *mugdha*—sweet; *vacana*—words; *amṛta-dravaiḥ*—with flowing nectar; *hlādayan*—pleasing; *śrutimatām*—of they who have ears; *śruti-dvayam*—the ears; *cittam*—the heart; *api*—also; *apaharan*—stealing; *saḥ*—He; *jagmivān*—went.

Brāhmaṇa: Then, with great strength and vigor, the Lord walked to Nṛsimha-kṣetra. He saw the Deity, offered prayers, bowed down, and circumambulated. Then He went south. He was like a splendid golden mountain filling the south with waves of light. The waves of mercy from His glance made the hearts of all living entities melt with love of Kṛṣṇa. As He walked He chanted:

"Kṛṣṇa kṛṣṇa jaya kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa he
kṛṣṇa kṛṣṇa jaya kṛṣṇa pāhi naḥ!"

He chanted these words in a voice like thunder. With these sweet, nectar words, He charmed the hearts of all living entities who had ears.

Text 48

sārvabhaumah: satyam evāttha. tasyaivam eva prakṛtiḥ.

satyam eva attha—it is true; *tasya*—of Him; *evam*—this; *eva*—indeed; *prakṛtiḥ*—nature.

Sārvabhauma: This is true. All this fit His nature.

Text 49

*viprah: tato godāvarī-tīram āsādyā vihita-viśrame jagaj-jana-manobhirāme
nirupama-kṛpābhirāme prema-saubhagavati bhagavati kanaka-ketakopavana iva
parimalāmodita-dig-valaye sakala-guṇa-nilaye svayam-prakāśikayā tat-prathayā ko
'yam ko 'yam iti kṛta-samūhaḥ samūhaḥ kṣaunī-surāṇām tatra militavān. nimantritaś
ca kenāpi. samanantaram ananta-rahasye sarvataḥ sañcarati jana-caya-śravaṇa-kānte*

*tad-udante mantrākṛṣṭa iva graha-grhīta iva vismaya-camatkāra-vikāra-viśamsthūla
iva rāmānanda-rāyaḥ samupeyivān.*

tataḥ—then; *godāvarī*—of the Godavari; *tīram*—the shore; *āsādyā*—reaching; *vihīta-viśrame*—rest; *jagat*—of the world; *jana*—of the people; *manaḥ*—the hearts; *abhirāme*—charming; *nirupama*—peerless; *kṛpā*—mercy; *abhirāme*—glorious; *prema*—of love; *saubhagavati*—good fortune; *bhagavati*—the Lord; *kanaka*—golden; *ketaka*—ketaki flowers; *upavane*—garden; *iva*—like; *parimala*—with nice fragrance; *āmodita*—fragrant; *dik*—of the directions; *valaye*—the circle; *sakala*—all; *guṇa*—virtues; *nilaye*—in the abode; *svayam-prakāśikayā*—by being self-manifest; *tat-prathayā*—by that fame; *kaḥ*—who?; *ayam*—this; *kaḥ*—who?; *ayam*—this; *iti*—thus; *kṛta-samūhaḥ*—multitude; *samūhaḥ*—multitude; *kṣaṇi-surāṇām*—of brahmanas; *tatra*—there; *militavān*—met; *nimantritaḥ*—requested; *ca*—also; *kenāpi*—by someone; *samanantaram*—after; *ananta*—limitless; *rahasye*—secret; *sarvataḥ*—everywhere; *sañcarati*—goes; *jana-caya*—of the people; *śravaṇa-kānte*—dear to the ears; *tad-udante*—then; *mantra*—by a mantra; *ākṛṣṭa*—pulled; *iva*—as if; *graha-grhīta*—possessed by a ghost; *iva*—as if; *vismaya-camatkāra-vikāra-viśamsthūla*—filled with wonder; *iva*—as if; *rāmānanda-rāyaḥ*—Ramananda Raya; *samupeyivān*—arrived.

Brāhmaṇa: Then Lord Caitanya, who enchants the entire world, and who is very merciful, rested on the shore of the Godāvarī River. He was like a golden ketakī flower with a sweet fragrance spread in all directions. When the brāhmaṇas saw the self-effulgent Lord they became attracted by His transcendental potency, and they came near Him. When they saw the Lord's transcendental form, which was filled with love of Kṛṣṇa, and which was a jewel-mine of all transcendental virtues, they exclaimed: "Who is this? Who is this? The brāhmaṇas then met together and discussed what they had just seen. Attracted by their words, and appearing like a man possessed, Rāmānanda Raya, struck with wonder, and his appearance filling others with wonder also, approached Lord Caitanya.

Text 50

rājā: rāmānanda dhanyo 'si dhanyo 'si. yasya te nayana-viśayī-bhūtas te śrī-caraṇaḥ.

rāmānanda—O Ramananda; *dhanyaḥ*—fortunate; *asi*—you are; *dhanyaḥ*—fortunate; *asi*—you are; *yasya*—of whom; *te*—of you; *nayana-viśayī-bhūtaḥ*—come before the eyes; *te*—of you; *śrī-caraṇaḥ*—the Lord's feet.

King: Rāmānanda, you are fortunate. You are fortunate. With your own eyes you have seen the lotus feet of the Lord.

Text 51

viprah: samanantaram āgatyaiva caraṇa-kamala-parisare sarerīyamānāśru

*nipatati sma svayam eva. aye tvam eva rāmānando 'sīti bhagavatā sānugraham ukte
atha kim iti ca pratyuce. tad anu bhagavatāpi sārvaḥḥaumaṇurodhena bhagavad-
ālokanam abhīṣṭam mameti mayātra kṣaṇam avasthitam. tat su-vihitam eva vihitam
bhavatā yat svayam eva samupasede tad ucyatām kiñcid ity ābhāni. tato yadyapi
rāmānando hi ko 'yam kim nāma kim mahimā kim āśayaḥ kim tattvam iti kim api
bhagavad-viṣayaka-jñāna-viṣeṣaṇābhijñas tathāpi cira-kāla-kalita-satata-sakhya-
sukha-subhaga-gam-bhāvuka iva niḥsādhvasa eva kim api paṭhitum upacakrame.*

*mano yadi na nirjitam kim amunā tapasyādinā
katham sa manaso jayo yadi na cintyate mādavaḥ
kim asya ca vicintanam yadi na hanta ceto-dravaḥ
sa vā katham aho bhaved yadi na vāsanākṣālanam*

*samanantaram—then; āgatya—arriving; eva—certainly; caraṇa—feet; kamala—
lotus; parisare—near; sarerīyamānāśru—shedding tears; nipatati—fell down; sma—
indeed; svayam—personally; eva—indeed; aye—O; tvam—you; eva—indeed;
rāmānandaḥ—Ramananda; asi—are; iti—thus; bhagavatā—by the Lord;
sānugraham—mercifully; ukte—in the words; atha—then; kim—what?; iti—thus;
ca—and; pratyuce—replied; tad anu—then; bhagavatā—by the Lord; api—also;
sārvaḥḥauma—of Sarvaḥḥauma; anurodhena—by the mercy; bhagavat—of the Lord;
ālokanam—the sight; abhīṣṭam—desired; mama—of me; iti—thus; mayā—by me;
atra—here; kṣaṇam—for a moment; avasthitam—stood; tat—that; su-vihitam—
nicely placed; eva—indeed; vihitam—placed; bhavatā—by the Lord; yat—what;
svayam—personally; eva—indeed; samupasede—sat; tat—that; ucyatām—should be
said; kiñcit—something; iti—thus; ābhāni—said; tataḥ—then; yadyapi—although;
rāmānandaḥ—Ramananda; hi—indeed; kaḥ—who?; ayam—this; kim—what?;
nāma—indeed; kim—what?; mahimā—glory; kim—what?; āśayaḥ—resting place;
kim—what?; tattvam—the truth; iti—thus; kim—what?; api—also; bhagavat—to
the Lord; viṣayaka—in relation; jñāna—knowledge; viṣeṣaṇa—description;
abhijñāḥ—knowing; tathāpi—still; cira-kāla—for a long time; kalita-satata-sakhya-
sukha-subhaga-gam-bhāvukaḥ—feeling great transcendental happiness; iva—as if;
niḥsādhvasa—confidentially; eva—indeed; kim api—something; paṭhitum—to
recite; upacakrame—began; manasḥ—the heart; yadi—if; na—not; nirjitam—
conquered; kim—what?; amunā—with this; tapasyādinā—beginning with austerity;
katham—how?; saḥ—this; manasaḥ—of the mind; jayaḥ—conquest; yadi—if; na—
not; cintyate—is meditated; mādavaḥ—Mādhava; kim—what?; asya—of him; ca—
and; vicintanam—meditation; yadi—if; na—not; hanta—certainly; cetaḥ—of the
heart; dravaḥ—melting; saḥ—that; vā—or; katham—how?; ahaḥ—Oh; bhavet—is;
yadi—if; na—not; vāsanā—of desires; kṣālanam—purification.*

Brāhmaṇa: Rāmānanda then approached the Lord and, with tears in his eyes, fell down before the Lord's lotus feet. The Lord then mercifully said: "Ah, you are Rāmānanda?" Rāmānanda said: "Yes, I am Rāmānanda." The Lord said, "Following Sārvaḥḥauma's instructions, I have come here to see you. I will sit beside you. I will ask questions, and you will give answers. Who is the Supreme Personality of Godhead? What is His name? What are His glories? What is the shelter of everything? What is the Absolute Truth?" In this way Lord Caitanya spent a long time asking questions about the Supreme Personality of Godhead.

Immersed in the happiness of transcendental friendship, Rāmānanda confidently recited the following verse to answer the Lord's questions. He said, "If one cannot control his mind, then what is the use of performing austerities? If the mind is not fixed in thought of Lord Mādhava (Kṛṣṇa), then what is the use of controlling the mind? If the heart does not melt with love for Lord Kṛṣṇa, then what is the use of meditating on Him? If one does not abandon all material desires, then what is the use of melting in love for Lord Kṛṣṇa?"

Text 52

bhagavān: bāhyam etat. kā vidyā.

bāhyam—external; *etat*—that; *kā*—what?; *vidyā*—real knowledge.

Bhagavān: That is external. What is real knowledge?

Text 53

rāmānandaḥ: hari-bhaktir eva na punar-vedādi-niṣpannatatā.

hari—to Lord Hari; *bhaktiḥ*—devotional service; *eva*—indeed; *na*—not; *punaḥ*—again; *veda-ādi*—beginning with the Vedas; *niṣpannatatā*—rejection.

Rāmānanda: Devotion to Lord Hari (Kṛṣṇa) is real knowledge. Knowledge of the material portion of the Vedas and other scriptures is not real knowledge.

Text 54

bhagavān: kīrtiḥ kā.

kīrtiḥ—fame; *kā*—what?

Bhagavān: What is real fame?

Text 55

rāmānandaḥ: bhagavat-paro 'yam iti yā khyātir na dānādi-jā.

bhagavat-paraḥ—a devotee of the Lord; *ayam*—he; *iti*—thus; *yā*—what; *khyātiḥ*—fame; *na*—not; *dāna*—giving in charity; *ādi*—beginning with; *jā*—produced.

Rāmānanda: Real fame is to be famous as a great devotee of the Lord. To be famous as a great philanthropist who gives money in charity is not real fame.

Text 56

bhagavān: kā śrīḥ.

kā—what?; śrīḥ—wealth.

Bhagavān: What is real wealth?

Text 57

rāmānandaḥ: tat-priyatā na vā dhana-jana-grāmādi— bhūyiṣṭhatā.

tat-priyatā—love for the Lord; na—not; vā—or; dhana—money; jana—followers; grāma—villages; ādi—beginning; bhūyiṣṭhatā—greatness.

Rāmānanda: Real wealth is love for Kṛṣṇa. To possess money, followers, and villages is not real wealth.

Text 58

bhagavān: kim duḥkham.

kim—what?; duḥkham—suffering.

Bhagavān: What is suffering?

Text 59

rāmānandaḥ: bhagavat-priyasya viraho no ḥṛd-vraṇādi-vyathā.

bhagavat-priyasya—of a devotee of the Lord; virahaḥ—separation; na—not; u—indeed; ḥṛd-vraṇa-ādi-vyathā—a wound to the heart or other suffering.

Rāmānanda: Real suffering is not to have the association of a dear devotee of Lord Kṛṣṇa. A wound at the heart or some other kind of material suffering of the body is not real suffering.

Text 60

bhagavān: bhadram. ke muktāḥ.

bhadram—good; ke—who?; muktāḥ—are the liberated souls.

Bhagavān: Good. Who are the liberated souls?

Text 61

rāmānandaḥ:

*pratyāsattir hari-caraṇayoḥ sānurāge na rāge
prītiḥ premātiśayini harer bhakti-yoge na yoge
āsthā tasya praṇaya-rabhasasyopadehe na dehe
yeṣāṁ te hi prakṛti-sarasā hanta muktā na muktāḥ*

pratyāsattir hari-caraṇayoḥ—for Lord Hari's feet; *sānurāge*—with love; *na*—not; *rāge*—in material things; *prītiḥ*—love; *premātiśayini*—with great love; *harer bhakti-yoge*—in Hari-bhakti-yoga; *na*—not; *yoge*—in other yoga; *āsthā*—situation; *tasya*—of him; *praṇaya-rabhasasya*—great love; *opadehe*—in the spiritual form; *na*—not; *dehe*—in the material form; *yeṣāṁ*—of whom; *te*—they; *hi*—indeed; *prakṛti-sarasā*—by nature; *hanta*—certainly; *muktāḥ*—liberated; *na*—not; *muktāḥ*—the so-called liberated souls.

Rāmānanda: They who love Kṛṣṇa's lotus feet and do not love anything else, who delight in bhakti-yoga, the yoga of devotional service and are not attracted to aṣṭāṅga-yoga or any other kind of yoga, who place their love in the transcendental form of Lord Kṛṣṇa, and not in their own external material body, is actually liberated and free from the material world. Non-devotees who claim to be liberated are not so.

Text 62

bhagavān: bhavatu. kim geyam.

bhavatu—it is so; *kim*—what?; *geyam*—should be sung.

Bhagavān: It is so. What should be glorified in song?

Text 63

rāmānandaḥ: vraja-keli-karma.

vraja—of Vraja; *keli-karma*—pastimes.

Rāmānanda: Kṛṣṇa's pastimes in Vraja.

Text 64

bhagavān: kim iha śreyaḥ.

kim—what?; *iha*—here; *śreyaḥ*—the best.

Bhagavān: What is the best thing in the world?

Text 65

rāmānandaḥ: satām saṅgatiḥ.

satām—of the devotees; *saṅgatiḥ*—the association.

Rāmānanda: The association of saintly devotees.

Text 66

bhagavān: kim smartavyam

kim—what?; *smartavyam*—should be remembered.

Bhagavān: What should be remembered?

Text 67

rāmānandaḥ: aghāri-nāma.

aghāri—Kṛṣṇa's; *nāma*—name.

Rāmānanda: Kṛṣṇa's name.

Text 68

bhagavān: kim anudhyeyam.

kim—what?; *anudhyeyam*—should be meditated.

Bhagavān: On what should one meditate?

Text 69

rāmānandaḥ: murāreḥ padam.

murāreḥ—Kṛṣṇa's; *padam*—feet.

Rāmānanda: Kṛṣṇa's feet.

Text 70

bhagavān: kva stheyam.

kva—where?; *stheyam*—should be stayed.

Bhagavān: Where should one reside?

Text 71

rāmānandaḥ: vraja eva.

vraje—in Vraja; *eva*—indeed.

Rāmānanda: In Vraja.

Text 72

bhagavān: kim śravanayor ānandī.

kim—what?; *śravanayoḥ*—on the ear; *ānandī*—happy.

Bhagavān: What should make the ear happy?

Text 73

rāmānandaḥ: vṛndāvana-kṛīḍaikā.

vṛndāvana—Vṛndāvana; *kṛīḍā*—pastimes; *ekā*—alone.

Rāmānanda: Only Kṛṣṇa's pastimes in Vṛndāvana.

Text 74

bhagavān: kim upāsyam atra.

kim—what?; *upāsyam*—should be worshiped; *atra*—here.

Bhagavān: Who should be worshiped there?

Text 75

rāmānandaḥ: mahasī śrī-kṛṣṇa-rādhābhidhe.

mahasī—great; śrī-kṛṣṇa-rādhā-abhidhe—Rādhā-Kṛṣṇa.

Rāmānanda: Śrī Śrī Radha-Kṛṣṇa are the supreme object of worship.

Text 76

bhagavān: bhadram. ucyatām ucyatām.

bhadram—good; ucyatām—speak; ucyatām—speak.

Bhagavān: Good. Speak on. Speak on.

Text 77

rāmānandaḥ: (svagatam) itaḥ param kim vaktavyam. praśnānurūpam uditam eva. adhunā yad vaktavyam tenāsya sukhaṁ bhavati na veti na jānāmi. (iti kṣaṇam abhicintya prakāśam.)

*nirvāṇa-nimba-phalam eva rasānabhijñās
cuṣyantu nāma rasa-tattva-vido vyaṁ tu
śyāmāmṛtaṁ madana-manthara-gopa-rāmā-
netrāñjalī-culukitāv asitaṁ pibāmaḥ*

svagatam—aside; itaḥ param—then; kim—what?; vaktavyam—can be said; praśna—questions; anurūpam—according; uditam—spoken; eva—indeed; adhunā—now; yat—what; vaktavyam—may be said; tena—by Him; asya—of him; sukham—happiness; bhavati—is; na—not; vā—or; iti—thus; na—not; jānāmi—I know; iti—thus; kṣaṇam—for a moment; abhicintya—thinking; prakāśam—says aloud; nirvāṇa—of impersonal liberation; nimba-phalam—the bitter nimba fruit; eva—indeed; rasa-anabhijñāḥ—they who do not understand sweetness; cuṣyantu—drink; nāma—indeed; rasa-tattva-vidaḥ—they who do understand sweetness; vyaṁ—we; tu—but; śyāma-dark; amṛtam—nectar; madana—by Kamadeva; manthara—agitated; gopa-rāmā—gopis; netrāñjalī—corners of the eyes; culukitau—drunk; asitam—dark; pibāmaḥ—we drink.

Rāmānanda: (aside) What more can I say to answer the Lord? I do not know what further words I can say that will give Him happiness. (Reflecting for a moment, he says openly) They who cannot taste sweetness will drink the bitter nimba juice of impersonal liberation. We, however, who know what is sweet, drink the dark, sweet nectar the amorous gopīs drank through the corners of their eyes."

Text 78

bhagavān: punar anyad ucyatām samānārthakam etat.

punaḥ—again; *anyat*—another; *ucyatām*—should be said; *samāna*—same; *arthakam*—meaning; *etat*—this.

Bhagavān: Go on speaking like this.

Text 79

rāmānandaḥ: itaḥ param pratipādyam eva nāsti. kim anyad vaktavyam. (iti manasi vicārya prakāsam.)

*nīcān eva pathās cakora-yuvatī-yūthena yaḥ kurvate
sadyaḥ sphāṭikayanti ratna-ghaṭitam yaḥ pāda-pīṭhāvalim
yāḥ prakṣālita-mṛṣṭayor jala-lava-prasyanda-śaṅkāḥkṛtas
tāḥ kṛṣṇasya padābjayor nakha-maṇi-jyotsnās ciram pāntu vaḥ*

itaḥ param—beyond this; *pratipādyam*—to be explained; *eva*—indeed; *na*—not; *asti*—is; *kim*—what?; *anyat*—else; *vaktavyam*—may be said; *iti*—this; *manasi*—in the mind; *vicārya*—considering; *prakāsam*—openly says; *nīcān*—low; *eva*—indeed; *pathāḥ*—path; *cakora-yuvatī-yūthena*—the cakora bird couples; *yaḥ*—who; *kurvate*—do; *sadyaḥ*—at once; *sphāṭikayanti*—make like crystal; *ratna-ghaṭitam*—studded with jewels; *yaḥ*—one who; *pāda-pīṭhāvalim*—feet; *yaḥ*—who; *prakṣālita-mṛṣṭayoḥ*—washed; *jala-lava-prasyanda-śaṅkāḥkṛtaḥ*—melting into tears; *taḥ*—they; *kṛṣṇasya*—of Lord Kṛṣṇa; *pada*—feet; *abjayoḥ*—lotus; *nakha*—nails; *maṇi*—jewels; *jyotsnāḥ*—splendor; *ciram*—forever; *pāntu*—may protect *vaḥ*—us.

Rāmānanda: I cannot say anything beyond this. (He thinks for a moment, and then says openly) Licked by the cakora birds of the young gopīs, making the Lord's footprints shine like crystal studded with jewels, and making the candrakānta jewels of the gopīs' eyes melt into many tears, may that moonlight of Lord Kṛṣṇa's toenails protect you all.

Text 80

bhagavān: kāvyam evaitat. punar ucyatām.

kāvyam—poetry; *eva*—indeed; *etat*—this; *punaḥ*—again; *ucyatām*—should be said.

Bhagavān: This is poetry. Speak again.

Text 81

rāmānandaḥ: (kṣaṇam vicintya)

śrīvatsasya ca kaustubhasya ca ramā-devyās ca garhākaro

*rādhā-pāda-saroja-yāvaka-raso vakṣah-sthala-stho hareḥ
bālārka-dyuti-maṇḍaliva timiraiś chandena vandī-kṛtā
kalindyāḥ payasīva pīva-vikacāṁ śoṇotphalaṁ pātu naḥ*

śrīvatsasya—of Srivatsa; *ca*—and; *kaustubhasya*—of Kaustubha; *ca*—and; *ramādevyaḥ*—the goddess of fortune; *ca*—and; *garhākaraḥ*—the form; *rādhā*—of Rādhā; *pāda-saroja*—lotus feet; *yāvaka-rasaḥ*—red lac; *vakṣah-sthala*—on the chest; *sthaḥ*—situated; *hareḥ*—of Hari; *bālārka*—rising sun; *dyuti*—splendor; *maṇḍalī*—circle; *iva*—like; *timiraiḥ*—by darkness; *chandena*—by verse; *vandī-kṛtā*—prayers; *kalindyāḥ*—of the Yamunā; *payasī*—in the water; *iva*—like; *pīva-vikacāṁ*—blossomed; *śoṇa*—red; *utphalam*—lotus; *pātu*—may protect; *naḥ*—us.

Rāmānanda: (reflecting for a moment) Shining as a rising sun prayed to by the darkness or as a blossoming red lotus in the Yamunā's water, and eclipsing the goddess of fortune, the Kaustubha gem, and the Śrīvatsa mark, may Śrī Rādhā's red-lac lotus-foot-mark on Lord Hari's chest, protect us all.

Text 82

bhagavān: idam api tathā.

idam—this; *api*—also; *tathā*—like that.

Bhagavān: It is like that.

Text 83

rāmānandaḥ: (caraṇau dhṛtva)

*sakhi na sa ramaṇo nāham
ramaṇīti bhidāvayor āste
prema-rasenobhaya-mana iva
madano niṣpipeṣa balāt*

atha vā

*aham kāntā kāntas tvam iti na tadānīm matir abhūn
mano-vṛttir luptā tvam aham iti nau dhīr api hatā
bhavān bhartā bhāryāham iti yad idānīm vyavasitas
tathāpi prāṇānām sthitir iti vicitraṁ kim aparam*

caraṇau—both feet; *dhṛtva*—holding; *sakhi*—O friend; *na*—not; *saḥ*—He; *ramaṇaḥ*—lover; *na*—not; *aham*—I; *ramaṇī*—gopi-beloved; *iti*—thus; *bhidā*—difference; *avayoḥ*—of us; *āste*—is; *prema-rasena*—by the nectar of love; *ubhaya*—both; *manaḥ*—hearts; *iva*—indeed; *madanaḥ*—kamadeva; *niṣpipeṣa*—crushes; *balāt*—violently; *atha vā*—or; *aham*—I; *kāntā*—beloved; *kāntaḥ*—beloved; *tvam*—You; *iti*—thus; *na*—not; *tadānīm*—then; *matih*—conception; *abhūt*—was; *manaḥ*—

of the mind; *vṛttiḥ*—activities; *luptā*—lost; *tvam*—You; *aham*—I; *iti*—thus; *nau*—We; *dhīḥ*—conception; *api*—also; *hatā*—destroyed; *bhavān*—You; *bhartā*—husband; *bhāryā*—wife; *aham*—I; *iti*—thus; *yat*—what; *idānīm*—now; *vyavasitas tathāpi*—still; *prāṇānām*—of life-breath; *sthitiḥ*—situation; *iti*—thus; *vicitram*—wonderful; *kim*—what?; *aparam*—supreme.

Rāmānanda: (assuming the role of Śrīmatī Rādhā talking to a gopī-friend, he grasps Lord Caitanya's feet and says:) O gopī-friend, He is not My lover, and I am not His lover. There is now no difference between Us. The god of love has crushed both our hearts into a powder and made a paste of the nectar of perfect love.

I no longer think "I am Your beloved and You are My beloved". For Us the conception of "I" and "You" is now destroyed. Still, I continue to think "You are My husband, and I am Your wife." What could be more surprising than this?

Text 84

sārvabhaumaḥ: tato bhagavatā kim uditam.

tataḥ—then; *bhagavatā*—by the Lord; *kim*—what?; *uditam*—was said.

Sārvabhauma: What did the Lord say then?

Text 85

vipraḥ: tadā yad-avalokitam tadākalaya

*dhr̥ta-phaṇa iva bhogī gāruḍīyasya gānam
tad-uditam ati-raty-ākaraṇa-yan-sāvadhānam
vyadhikaraṇatayā vānanda-vaivasyato vā
prabhur atha kara-padmenāsyam asyāpy adhatta*

tadā—then; *yat*—what; *avalokitam*—seen; *tadā*—then; *ākalaya*—listen; *dhr̥ta-phaṇa*—with hoods; *iva*—as; *bhogī*—a snake; *gāruḍīyasya*—of a snake-doctor; *gānam*—singing; *tad-uditam*—said; *ati-raty-ākaraṇa*—on the ear; *yan-sāvadhānam*—carefully; *vyadhikaraṇatayā*—by disease; *vā*—or; *ānanda-vaivasyataḥ*—by bliss; *vā*—or; *prabhur*—the Lord; *atha*—then; *kara-padmena*—with His lotus hand; *āsyam*—the mouth; *asya*—of him; *api*—also; *adhatta*—held.

Brāhmaṇa: Listen to the description of what I saw. Lord Caitanya became like a cobra, its hood expanded as it hears a snake-doctor chant a mantra to neutralize the power of venom. Overwhelmed either by some disease, or by transcendental bliss, Lord Caitanya suddenly placed His lotus hand over Rāmānanda's mouth.

Text 86

rājā: bhṭācārya ko 'yam sandarbhaḥ.

bhṭācārya—O Bhattacarya; kaḥ—what?; ayam—this; sandarbhaḥ—the explanation.

King: Bhṭācārya, what is the meaning of this?

Text 87

bhṭācāryaḥ: mahārāja nirupadhi hi prema kathañcid apy upadhim na sahate iti pūrvārdhe bhagavatoḥ kṛṣṇa-rādhāyor anupadhi prema śrutvā tad eva puruṣārthī-kṛtam bhagavatā. mukha-pidhānam cāsya tad-rahasyatva-prakāśakam.

mahārāja—O king; nirupadhi—limitless; hi—indeed; prema—love; kathañcit—somehow; api—also; upadhim—designation; na—not; sahate—tolerates; iti—thus; pūrvā—the first; ardhe—half; bhagavatoḥ—of the Lord; kṛṣṇa-rādhāyoḥ—of Rādhā and Kṛṣṇa; anupadhi—without designation; prema—the love; śrutvā—having heard; tat—that; eva—indeed; puruṣārthī-kṛtam—fulfilling the goals of human life; bhagavatā—by the Lord; mukha—mouth; pidhānam—covering; ca—also; asya—of Him; tad-rahasyatva—the secret; prakāśakam—revealing.

Bhṭācārya: King, the love that Rādhā and Kṛṣṇa bear for each other is completely pure and free from any impurity. When Lord Caitanya heard Rāmānanda openly describe that pure love He stopped him by placing His hand over his mouth. That love is too confidential to be openly described in this world.

Text 88

viprah: tadā cikura-kalāpaṁ dvidhā kṛtvā tenaiva tac-caraṇa-yugaṁ veṣṭayitvā nipatyā gaditam

mahā-rasika-śekhataḥ sarasa-nāṭya-līlā-guruḥ
sa eva hṛdayeśvaras tvam asi me kim u tvam stumaḥ
tavaitad api sāhajaṁ vividha-bhūmikā-svī-kṛtir
na te nayati bhūmikā bhavati no 'ti-vismāpinī

(iti citam caraṇa-kamalam dhṛtvā rudann asit. madhye madhye kiñcid gadati ca.)

ākasmiko nu vidhinā nidhir abhyanāyi
bhagnaḥ kim indur amṛtasya yad eṣa pātaḥ
ānanda-bhūruha-phalam su-vipac-carīṇām
dṛṣṭam yad eva tava deva padāravindam

bhagavan yathaivādya mayā svapne dṛṣṭam tathaiva sāksād api. (iti punar api pādau dhṛtvā roditi. bhagavān gādham pariṣvajate.) ataḥ param nimantrayitvā. vipra-

vareṇa samāgatya deva aparāhno jātaḥ ity ukto bhagavān madhyandina-karmaṇe calitavān. vayam api tac-caraṇāravindam praṇamya tad ahar eva pratyājigamiṣavaḥ sma.

tada—then; cikura-kalāpam—hair; dvidhā kṛtvā—dividing in two parts; tena—by him; eva—indeed; tat-caraṇa-yugam—His feet; veṣṭayitvā—covering; nipatya—falling; gaditam—spoken; mahā-rasika-śekhataḥ—the king of they who relish transcendental mellows; sarasa—sweet; nātya—drama; līlā—pastimes; guruḥ—the guru; saḥ—He; eva—indeed; hṛdaya—of the heart; īśvaraḥ—the Lord; tvam—You; asi—are; me—of me; kim—what?; u—indeed; tvam—You; stumaḥ—we glorify with prayers; tava—of You; etat—this; api—also; sāhajam—natural; vividha-bhūmikā-svī-kṛtiḥ—assuming various forms; na—not; te—of You; nayati—leads; bhūmikā—form; bhavati—is; naḥ—us; ati-vismāpiṇī—filling with wonder; iti—thus; citam caraṇa-kamalam—lotus feet; dhṛtvā—holding; rudan—crying; asit—was; madhye madhye—in the middle; kiñcit—something; gadati—says; ca—and; ākasmikaḥ—suddenly; nu—indeed; vidhinā—by fate; nidhiḥ—treasure; abhyanāyi—brought; bhagnaḥ—broken; kim—whether?; induḥ—moon; amṛtasya—of nectar; yat—what; eṣaḥ—this; pātaḥ—falling; ānanda—of bliss; bhūruha—of the tree; phalam—the fruit; su-vipat-carīṇām—of calamities; dṛṣṭam—sight; yat—what; eva—indeed; tava—of You; deva—O Lord; pada—feet; aravindam—lotus; bhagavan—O Lord; yathā—as; eva—indeed; adya—now; mayā—by me; svapne—in a dream; dṛṣṭam—seen; tathā—as; eva—certainly; sāksāt—directly; api—also; iti—thus; punaḥ—again; api—also; pādau—feet; dhṛtvā—holding; roditi—cries; bhagavān—the Lord; gādham—firmly; pariṣvajate—embraces; ataḥ param—then; nimantrayitvā—requesting; vipra-vareṇa—with the great brahmana; samāgatya—arriving; deva—O Lord; aparāhnaḥ—afternoon; jātaḥ—manifested; iti—thus; uktaḥ—said; bhagavān—the Lord; madhyandina-karmaṇe—for midday duties; calitavān—went; vayam—we; api—also; tat—His; caraṇa-aravindam—lotus feet; praṇamya—bowing; tat—that; ahaḥ—day; eva—certainly; pratyājigamiṣavaḥ—we returned; sma—indeed.

Brāhmaṇa: Rāmānanda then divided the hair on his head into two parts. Falling down before Lord Caitanya, and placing His parted hair around His lotus feet, Rāmānanda said: "You are the charming king of they who relish transcendental mellows. You are the charming teacher of the transcendental pastimes of dancing. You are the Lord of the heart. Who has the power to properly glorify You? It is natural for You to assume many different forms, but this form of a sannyāsī is not very natural for You. This sannyāsī form of Yours is very surprising for me." Rāmānanda grasped Lord Caitanya's feet and cried for a long time. At last he finally said: "Has my destiny brought me a mine of precious jewels, or to a flood of nectar flowing from the moon? O Lord, now I am able to see Your lotus feet, which are the ripe fruits of the tree of transcendental bliss. O Lord, what I had previously seen in a dream I am now able to see directly." Rāmānanda then again clutched the Lord's lotus feet and began to cry, and Lord Caitanya responded by embracing Rāmānanda. Then one of Rāmānanda Rāya's brāhmaṇa ministers approached and said: "Lord, the afternoon is now beginning." Lord Caitanya then left to perform His midday duties. We bowed down before His lotus feet, and on that day we began our return journey.

Text 89

sārvabhaumaḥ: tad adhunā viśrāmyatām bhavadbhiḥ.

tat—then; *adhunā*—now; *viśrāmyatām*—should be rested; *bhavadbhiḥ*—by you.

Sārvabhauma: Now you should all take rest.

Text 90

vipraḥ: yathājñāpayati bhavān.

vipraḥ: yathā—as; *ājñāpayati*—order; *bhavān*—you.

The Brāhmaṇa: As you order.

Text 91

(rājā paritoṣakam dadāti. vipraḥ sādaram ādāya niṣkrāntaḥ.)

(tataḥ praviśati dauvārikaḥ.)

dauvārikaḥ: deva karṇāṭa-patinā mahā-rājena preṣitam upāyanam ādāya tad-amātyo mallabhaṭṭa-nāmā paṇḍita-rājo dvāram adhyāste.

rājā—the king; *paritoṣakam*—gift; *dadāti*—gives; *vipraḥ*—the brahmanas; *sādaram*—with respect; *ādāya*—taking; *niṣkrāntaḥ*—exit; *tataḥ*—then; *praviśati*—enters; *dauvārikaḥ*—the doorkeeper; *deva*—O Lord; *karṇāṭa-patinā mahā-rājena*—by the king of Karnataka; *preṣitam*—sent; *upāyanam*—gift; *ādāya*—taking; *tad-amātyaḥ*—his minister; *mallabhaṭṭa-nāmā*—named Mallabhatta; *paṇḍita-rājaḥ*—king of brahmanas; *dvāram*—at the door; *adhyāste*—stays.

(The king gives them gifts and they respectfully exit.)

(A doorkeeper enters.)

Doorkeeper: The king of Karṇāṭaka has sent his learned brāhmaṇa minister Mallabhaṭṭa with a gift. The learned brāhmaṇa waits at the door.

Text 92

sārvabhaumaḥ: jñāyate 'sau mahā-paṇḍito bhavati.

jñāyate—is known; *asau*—he; *mahā-paṇḍitaḥ*—a great scholar; *bhavati*—is.

Sārvabhauma: I know him. He is a very learned brāhmaṇa.

Text 93

rājā: praveśyatām.

praveśyatām—may enter.

King: He may enter.

Text 94

dauvārikaḥ: yathājñāpayati devaḥ. (iti niṣkrāmya tam ādāya praviśati.)

yathā—as; *ājñāpayati*—orders; *devaḥ*—the lord; *iti*—thus; *niṣkrāmya*—exiting; *tam*—him; *ādāya*—taking; *praviśati*—enters.

Doorkeeper: As my lord orders. (He exits and re-enters with Mallabhaṭṭa.)

Text 95

sārvabhaumaḥ: āgacchantu bhaṭṭāḥ. (ity utthānam naṭayati.)

āgacchantu—may come; *bhaṭṭāḥ*—the great scholar; *iti*—thus; *utthānam naṭayati*—rises.

Sārvabhauma: A great scholar has come. (He rises.)

Text 96

mallabhaṭṭaḥ: (rājānam āśirbhir abhyarcya) bhaṭṭācārya kim idam kriyate. nāham tavābhyutthānīyaḥ. atha vā

*sadaiva tuṅgaḥ kila kāñcanācalaḥ
sadaiva gambhīratamaḥ payodharaḥ
sadaiva dhīrā vinayaika-bhūṣaṇā
lakṣmīḥ prakṛtyaiva janaiḥ samīyate*

rājānam—the king; *āśirbhir abhyarcya*—blesses; *bhaṭṭācārya*—O Bhattacharya; *kim*—what?; *idam*—this; *kriyate*—is done; *na*—not; *aham*—I; *tava*—of you; *abhyutthānīyaḥ*—should be standing; *atha vā*—or; *sadā*—always; *eva*—indeed; *tuṅgaḥ*—exalted; *kila*—indeed; *kāñcanācalaḥ*—the golden mountain; *sadā*—always; *eva*—indeed; *gambhīratamaḥ*—most deep; *payodharaḥ*—ocean; *sadā*—always; *eva*—indeed; *dhīrā*—thoughtful; *vinayaika-bhūṣaṇā*—with the ornament of humbleness; *lakṣmīḥ*—Lakṣmī; *prakṛtyā*—by nature; *eva*—indeed; *janaiḥ*—by people; *samīyate*—is worshiped.

Mallabhaṭṭa: (offering blessings to the king) Bhaṭṭācārya, what is this? There is no need to stand on my account. The golden mountain Sumeru always stands very tall. The seas are always very deep, goddess Lakṣmī is the natural object of the people's worship, and the saintly devotees are always decorated with the virtue of humbleness.

Text 97

rājā: idam āsanam.

idam—this; *āsanam*—seat.

King: Here is a seat.

Text 98

mallabhaṭṭaḥ: yathājñām upaviśāmi. (ity upaviśati.)

yathā—as; *ajñām*—request; *upavisami*—I sit; *iti*—thus; *upavisati*—sits.)

Mallabhaṭṭa: As you request, I will sit. (He sits.)

Text 99

rājā: api kuśalam karṇāṭa-pateḥ.

api—whether?; *kuśalam*—well and happy; *karṇāṭa-pateḥ*—the king of Karnataka.

King: Is the king of Karṇāṭaka well and happy?

Text 100

mallabhaṭṭaḥ: yasya bhavad-vidhaḥ suhṛdas tasya satatam eva tat. kintu sāmpratam adhikam api.

yasya—of whom; *bhavad-vidhaḥ*—like you; *suhṛdaḥ*—friends; *tasya*—of him; *satatam*—always; *eva*—indeed; *tat*—that; *kintu*—however; *sāmpratam*—now; *adhikam*—more; *api*—even.

Mallabhaṭṭa: Because he has friends like your good self, therefore he is always in an auspicious condition of life. However, now one very auspicious thing has happened to him.

Text 101

rājā: kīdr̥sam tat.

kīdr̥sam—like what?; *tat*—that.

King: What is that?

Text 102

mallaḥḥaṭṭaḥ: mahārāja etasmājanapadataḥ sa-tīrtha-yātrā-vyājena druta-kanaka-dyutir yatīndraḥ ko 'py eko yad-avadhi hanta dakṣiṇāsām samprāptas tad-avadhi so 'pi nirvṛtātmā.

mahārāja—O great king; *etasmāt*—from that; *janapadataḥ*—from the city; *sa-tīrtha-yātrā-vyājena*—on the pretext of going on pilgrimage; *druta*—molten; *kanaka*—gold; *dyutiḥ*—splendor; *yatīndraḥ*—the king of sannyasis; *ko 'pi*—someone; *ekaḥ*—alone; *yad-avadhi*—then; *hanta*—indeed; *dakṣiṇāsām*—the south; *samprāptaḥ*—attained; *tad-avadhi*—then; *so 'pi*—He; *nirvṛtātmā*—filled with bliss.

Mallaḥḥaṭṭa: O great king, on the pretext of going on pilgrimage, a certain regal sannyāsī, His complexion the color of molten gold, came from this country to the south. His presence in the south filled the king of Karṇāṭaka with bliss.

Text 103

sārvabhaumaḥ: (sotkaṇṭham) bhāṭṭaḥ kathayantu kathayantu.

sotkaṇṭham—eager; *bhāṭṭaḥ*—Bhatta; *kathayantu*—speak; *kathayantu*—speak.

Sārvabhauma: (eager) Bhatta, go on speaking. Go on speaking.

Text 104

rājā: katham iva

katham—what?; *iva*—like.

King: What is it?

Text 105

mallaḥḥaṭṭaḥ: yathottaram eva dakṣiṇāśyām diśi kiyantaḥ karma-niṣṭhāḥ katicid eva jñāna-niṣṭhā viralā eva satvatāḥ pracuratarāḥ paśupatāḥ pracuratamāḥ

pāṣaṇḍinaḥ. tena teṣām anyonyā-vāda-viśamsthūlānām uccāvaca-nirvacana-cāturya-dhuryāṇām sva-sva-matācārya-varyāṇām prasāṅgena prāyaśo bahulodvega eva no mahī-pālah.

yathā—as; *uttaram*—north; *eva*—indeed; *dakṣiṇāśyām diśi*—in the south; *kiyantaḥ*—how many?; *karma-niṣṭhāḥ*—devoted to fruitive work; *katicit*—how many?; *eva*—indeed; *jñāna-niṣṭhā*—intent on speculative knowledge; *viralāḥ*—a few; *eva*—indeed; *satvatāḥ*—devotees; *pracuratarāḥ*—many; *paśupatāḥ*—Saivites; *pracuratamāḥ*—many; *pāṣaṇḍinaḥ*—blasphemers; *tena*—by that; *teṣām*—of them; *anyonyā-vāda*—conversation; *viśamsthūlānām*—great; *uccāvaca-nirvacana-cāturya-dhuryāṇām*—with great debates to establish the supremacy of a particular view; *sva-sva-matācārya-varyāṇām*—of the teachers of various schools; *prasāṅgena*—contact; *prāyaśaḥ*—mostly; *bahula-udvega*—with great anxiety; *eva*—indeed; *naḥ*—our; *mahī-pālah*—king.

Mallabhaṭṭa: As in the north, in the south there are many karmīs, many jñānīs, a few Vaiṣṇavas, very many Śivaites, and very many blasphemers. The leaders of these different groups engage in bitter debate, each attempting to establish the supremacy of his own view. This situation made our king very anxious.

Text 106

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then.

King: Then? Then?

Text 107

mallabhaṭṭaḥ: ākasmika-praveśa-mātreṇaiva tasya yati-pateḥ diśi vidiśi sānanda-camatkāraṁ sa-mūḍheṣv ā-bāla-vṛddha-taruṇeṣu lokeṣu didṛkṣayopanateṣu paṇḍita-maṇḍaleṣv api parama-nayana-subhagāya vapur lakṣmyaiva prakāṭi-kṛtam mahimānam anubhūya vinopadeśenāpi karhy eva syām iti tat-kāla-samuditvara-vasana-viśeṣeṇa jāta-pulakāśravaḥ sarva eva sva-sva-mata-pracyāvena tat-patha-praviṣṭhā babhūvuḥ. tasya paramparā-śravaṇena labdha-parāmānando 'smin nara-loka-pālas tad-viśeṣācaritam avagantuṁ gūḍha-veśena brāhmaṇān prahītya yāvat setubandham tataḥ pratyāgamanāvadhi ca tasya laukika-camatkāraṁ tat-tan-mukhād anubhavan bhava-dava-dahana-jvālam eva vismṛtavān.

ākasmika—sudden; *praveśa*—entrance; *mātreṇa*—only by; *eva*—certainly; *tasya*—of Him; *yati-pateḥ*—the leader of the sannyasis; *diśi vidiśi*—in all directions; *sānanda-camatkāraṁ*—wonderful bliss; *sa-mūḍheṣu*—with the fools; *ā-bāla-vṛddha-taruṇeṣu*—up to children, youths, and the old; *lokeṣu*—the people; *didṛkṣayopanateṣu*—eager to see; *paṇḍita-maṇḍaleṣu*—in the learned circles; *api*—even; *parama-nayana-subhagāya*—great auspiciousness for the eyes; *vapur*—form;

lakṣmya—by the goddess of fortune; *eva*—indeed; *prakaṭī-kṛtam*—manifested; *mahimānam*—glory; *anubhūya*—seeing; *vina*—without; *upadeśena*—teaching; *api*—also; *karhi*—where?; *eva*—indeed; *syām*—I am; *iti*—thus; *tat-kāla*—then; *samuditvara-vasana-viśeṣeṇa*—in a certain condition; *jāta-pulaka*—hairs erect; *aśravaḥ*—shedding tears; *sarve*—everyone; *eva*—indeed; *sva-sva-mata-pracyāvena*—own conceptions; *tat-patha*—that path; *praviṣṭhā*—entered; *babhūvuḥ*—were; *tasya*—of Him; *paramparā*—series; *śravaṇena*—by hearing; *labdha*—attained *parāmānandaḥ*—spiritual bliss; *asmin*—in this; *nara-loka-pālaḥ*—king; *tad-viśeṣācaritam*—this action; *avagantum*—to understand; *gūḍha-veśeṇa*—in disguise; *brāhmaṇān*—brahmanas; *prahitya*—app[roached; *yāvat*—as; *setubandham*—Setubandha; *tataḥ*—then; *pratyāgamanāvadhi*—to His return; *ca*—and; *tasya*—of Him; *laukika*—ordinary; *camatkāram*—wonder; *tat-tan-mukhāt*—from many mouths; *anubhavan*—experiencing; *bhava-dava-dahana-jvālam*—the forest-fire of repeated birth and death; *eva*—indeed; *vismṛtavān*—forgot.

Mallabhaṭṭa: When this regal sannyāsī entered the south, young and old all became struck with wonder. When the brāhmaṇas, eager to see Him, approached and saw the splendor of His transcendental form, without any prompting they thought to themselves, "When will I become like that?" At that time they become overwhelmed with ecstatic love. The hairs of their bodies stood erect and tears flowed from their eyes. They all gave up the various theories they had previously accepted, and they became the followers of this sannyāsī. When our king heard of this he became overwhelmed with bliss. To learn the specific details of this sannyāsī's activities, the king disguised himself as an ordinary citizen and approached the brāhmaṇas. When he heard from their mouths of this sannyāsī's wonderful activities traveling to and from Setubandha, the king became overwhelmed and he completely forgot that he was staying in the forest-fire of repeated birth and death.

Text 108

rājā: amātya dhanyo 'sau yuṣmadiyo mahī-pālaḥ.

amātya—O minister; *dhanyaḥ*—fortunate; *asau*—he; *yuṣmadiyaḥ*—your; *mahī-pālaḥ*—king.

King: Minister, your king is fortunate.

Text 109

sārvabhaumaḥ: kim kim śrutam. kiñcit kathyatām.

kim—what?; *kim*—what?; *śrutam*—heard; *kiñcit*—something; *kathyatām*—tell.

Sārvabhauma: What, what did he hear? Tell us.

Text 110

rājā: amātya kathyatām.

amātya—minister; *kathyatām*—tell.

King: O minister, please tell us.

Text 111

mallabhaṭṭaḥ: ekasminn ahani nija-sukhāveśena vigalad-vilocana-jala-sakala-dhauta-kala-dhauta-sariram romāñca-sañcayena mukulākulāyamāna-kadamba-bhūruhākāram bhagavan-nāma-sankīrtana-sa-gadgada-svaram sva-ramhasā svānanda-vaivaśyena vartma-paricayābhāvato 'pi yathā-vartmaiva calantam bhagavantam ālokya pāṣaṇḍino vaiṣṇavo 'yam bhavati bhikṣur bhagavat-prasāda-nāmnaivedam grahiṣyati. tad etad annam enam āśayāmaḥ iti sva-bhojana-yogyam asūcitarānnaṁ sthalyām nidhāya puro gatvā svāmin bhagavat-prasādam imam gṛhāṇa iti śrāvayitvā samucire cireṇa. bhagavān sarvajño 'pi bhagavat-prasāda-nāmnā tat tyāgam asahamāna eva pāṇau gṛhītvā tat sahitam eva pāṇim udgamyā calitavān. samanantaram eva mahatā kenāpi vihagena cañcu-pute kṛtvā tad annam bhagavat-kara-talataḥ samādāya samuḍḍīnam.

ekasmin—on one; *ahani*—day; *nija-sukhāveśena*—with bliss; *vigalad-vilocana-jala*—wit tears streaming from his eyes; *sakala-dhauta*—washed; *kala-dhauta-sariram*—body; *romāñca-sañcayena*—with hairs standing up; *mukula*—buds' *ākulāyamāna*—filled; *kadamba*—kadamba; *bhūruha*—tree; *ākāram*—form; *bhagavat*—of the Lord; *nāma*—the names; *sankīrtana*—glorifying; *sa-gadgada-svaram*—in a choked up voice; *sva-ramhasā*—overcome; *svānanda-vaivaśyena*—overcome with bliss; *vartma-paricayābhāvataḥ*—on the path; *api*—even; *yathā*—as; *vartma*—the path; *eva*—indeed; *calantam*—walking; *bhagavantam*—the Lord; *ālokya*—seeing; *pāṣaṇḍinaḥ*—blasphemers; *vaiṣṇavaḥ*—devotees; *ayam*—this; *bhavati*—becomes; *bhikṣuḥ*—sannyasi; *bhagavat*—of the Lord; *prasāda*—mercy; *nāmnā*—with the name; *eva*—indeed; *idam*—this; *grahiṣyati*—will take; *tat*—that; *etat*—that; *annam*—food; *enam*—this; *āśayāmaḥ*—shelter; *iti*—thus; *sva-bhojana-yogyam*—suitable to eat; *asūcitarānnaṁ*—impure food; *sthalyām*—in the place; *nidhāya*—placing; *puraḥ*—before; *gatvā*—having gone; *svāmin*—O Lord; *bhagavat-prasādam*—bhagavat-prasadam; *imam*—this; *gṛhāṇa*—please take; *iti*—thus; *śrāvayitvā*—saying; *samucire*—said; *cireṇa*—in a long time; *bhagavān*—the Lord; *sarvajñaḥ*—omniscient; *api*—and; *bhagavat-prasāda-nāmnā*—called bhagavat-prasada; *tat*—that; *tyāgam*—rejecting; *asahamānaḥ*—not tolerating; *eva*—indeed; *pāṇau*—in the hand; *gṛhītvā*—taking; *tat*—that; *sahitam*—with; *eva*—indeed; *pāṇim*—hand; *udgamyā*—taking; *calitavān*—went; *samanantaram*—then; *eva*—indeed; *mahatā*—great; *kenāpi*—by a certain; *vihagena*—bird; *cañcu-pute*—in its beak; *kṛtvā*—having done; *tad annam*—that food; *bhagavat-kara-talataḥ*—from the Lord's hand; *samādāya*—taking; *samuḍḍīnam*—flying.

Mallabhaṭṭa: One day, absorbed in transcendental bliss, His garments wet

with tears and His hairs of His body standing up as kadamba flowers in bloom, overcome with bliss, in a choked voice He chanted the Lord's holy name as He walked on the road. Seeing Him, some atheists said to themselves, "This is a Vaiṣṇava. He will accept alms from us if we tell Him the food if bhagavat-prasādam." The atheists then took some impure food fit only for dogs, and placed it before the sannyāsī, saying, "O svāmī, please accept this bhagavat-prasādam." Even though, He knew all that had happened, when He heard the words "bhagavat-prasādam" He could not reject it, but instead He took the plate of food in His hand. At that moment a great bird swooped down, took the plate from the His hand, and with the plate in its beak, flew away.

Text 112

sārvabhaumaḥ: aho mohasya mahimaiṣam.

*yan-māyayā mūḍha-dhiyo
bhavanti bhuvaneśvaraḥ
tam apīha bhramayitum
kṣudrāṇām ayam udyamaḥ*

ahaḥ—oh; *mohasya*—of illusion; *mahima*—this lgoru; *eṣam*—this; *yan-māyayā*—by His illusory potency; *mūḍha-dhiyaḥ*—bewildered; *bhavanti*—become; *bhuvaneśvaraḥ*—the most intelligent; *tam*—that; *api*—also; *iha*—here; *bhramayitum*—to bewilder; *kṣudrāṇām*—of the small; *ayam*—this; *udyamaḥ*—endeavor.

Sārvabhauma: Ah, this is the greatness of the illusory potency. Even the great demigods controlling the universe are bewildered by the illusory potency māyā. Certainly māyā can easily bewilder the tiny creatures of this world.

Text 113

mallaḥḥaṭṭaḥ: anye-dyur anyatra kutrāpi brāhmaṇa-gr̥he yadṛcchayopagatas tam brāhmaṇam kevalam rāma rāma rāmeti nāma-mātra-japa-parāyaṇam dr̥ṣṭvā gatavān. pratyāgamana-samaye punas tam ālokyitum tatraiva samuttīrṇas tam eva kṛṣṇa kṛṣṇa kṛṣṇety evam japantam dr̥ṣṭvā pṛṣṭavān brāhmaṇa katham gamana-samaye rāma rāma rāmety evam japan bhavān āloki. adhunā kṛṣṇa kṛṣṇa kṛṣṇety eva japann ālokyate. tat kathayāsyā tattvam iti. tadā sa ūce bhagavan tavaiva prabhāvo 'yam. yataḥ śaiśavāvadhi rāma-nāma-mātra-japa-parāyaṇo 'ham bhagavad-darśana-mātreṇa kṛṣṇa kṛṣṇa kṛṣṇety eva me vadanān niḥsarati. balād apy aham etān nivartayitum na śaknomīti tavaiva darśana-doṣo 'yam na mama iti.

anye-dyuh—another time; *anyatra kutrāpi*—in another place; *brāhmaṇa-gr̥he*—at a brahmana's home; *yadṛcchaya*—spontaneously; *upagataḥ*—arrived; *tam*—him; *brāhmaṇam*—the brahmana; *kevalam*—only; *rāma rāma rāma iti nāma*—the names Rāma Rāma Rāma; *mātra*—only; *japa*—chanting; *parāyaṇam*—devoted; *dr̥ṣṭvā*—seeing; *gatavān*—went; *pratyāgamana-samaye*—on return; *punaḥ*—again; *tam*—

him; *ālokyitum*—to see; *tatra*—there; *eva*—indeed; *samuttīrṇaḥ*—risen; *tam*—him; *eva*—indeed; *kṛṣṇa kṛṣṇa kṛṣṇa iti*—Kṛṣṇa Kṛṣṇa Kṛṣṇa; *evam*—thus; *japantam*—chanting; *dr̥ṣṭvā*—having seen; *pr̥ṣṭavān*—asked; *brāhmaṇa*—O brahmana; *katham*—why?; *gamana-samaye*—when going; *rāma rāma rāma iti*—Rāma Rāma Rāma; *evam*—in this way; *japan*—chanting; *bhavān*—you; *āloki*—seen; *adhunā*—now; *kṛṣṇa kṛṣṇa kṛṣṇa iti*—Kṛṣṇa Kṛṣṇa Kṛṣṇa; *eva*—indeed; *japan*—chanting; *ālokyate*—seen; *tat kathaya*—tell; *asya*—of this; *tattvam*—the truth; *iti*—thus; *tadā*—then; *saḥ*—he; *ūce*—said; *bhagavan*—O Lord; *tava*—of You; *eva*—indeed; *prabhāvaḥ*—power; *ayam*—this; *yataḥ*—from which; *śaiśava-avadhi*—from childhood; *rāma-nāma*—the name of Rāma; *mātra*—only; *japa*—chanting; *parāyaṇaḥ*—devoted; *aham*—I; *bhagavat*—of the Lord; *darśana*—the sight; *mātreṇa*—only by; *kṛṣṇa kṛṣṇa kṛṣṇa iti*—Kṛṣṇa Kṛṣṇa Kṛṣṇa; *eva*—certainly; *me*—of me; *vadanān*—from the mouth; *nihsarati*—comes; *balāt*—forcibly; *api*—also; *aham*—I; *etān*—these; *nivartayitum*—to stop; *na*—not; *śaknomi*—I am able; *iti*—thus; *tava*—Your; *eva*—indeed; *darśana*—the sight; *doṣaḥ*—the fault; *ayam*—this; *na*—not; *mama*—mine; *iti*—thus.

Mallabhaṭṭa: Another time He saw a brāhmaṇa staying at home and chanting the holy names Rāma Rāma Rāma. When the Lord arrived there the brāhmaṇa suddenly started chanting Kṛṣṇa Kṛṣṇa Kṛṣṇa. The Lord then asked him: "O brāhmaṇa, at first you were chanting Rāma, Rāma, Rāma, and now you are all of a sudden chanting Kṛṣṇa Kṛṣṇa Kṛṣṇa instead. Please tell Me why you have changed." The brāhmaṇa replied: "O Lord, since childhood I am devoted to chanting the holy name Rāma. Somehow or other, however, when I see You, the names Kṛṣṇa Kṛṣṇa Kṛṣṇa spontaneously come from my mouth. I have no power to stop these names of Kṛṣṇa. It is not my fault that these names of Kṛṣṇa come from me. They come only because I have seen You".

Text 114

rājā: bhattācārya ko 'tra sandarbhaḥ.

bhattācārya—O Bhattacarya; *kaḥ*—what?; *atra*—here; *sandarbhaḥ*—the meaning.

King: Bhattācārya, what is the meaning of this?

Text 115

bhattācārya: mahārāja yadyapi samānārtham ubhayam eva.

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
param brahmābhidhīyate

mahārāja—O king; *yadyapi*—although; *samāna*—equal; *artham*—meaning;

ubhayam—both; *eva*—indeed; *ramante*—enjoy; *yoginah*—yogis; *anante*—limitless; *satya*—spiritual; *ānande*—bliss; *cid-ātmani*—spiritual self; *iti*—thus; *rāma-padena*—by the word Rāma; *asau*—this; *param brahma*—the Supreme Brahman; *abhidhīyate*—is called.

Bhaṭṭācārya: Although the names Kṛṣṇa and Rāma are the same, still they are also different. The name Rāma is described in the scriptures in these words:

"The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence."*

Text 116

yathā

*kṛṣir bhū-vācakah śabdo
naś ca nirvṛti-vācakah
tayor aikyam param brahma
kṛṣṇa ity abhidhīyate*

yathā—as; *kṛṣiḥ*—kṛṣ; *bhū-vācakah*—attractive feature; *śabdah*—word; *naḥ*—na; *ca*—and; *nirvṛti-vācakah*—pleasure; *tayoḥ*—of them; *aikyam*—one; *param brahma*—Supreme Brahman; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *abhidhīyate*—is called.

The name Kṛṣṇa is described in these words of the the scriptures:

"The word `kṛṣ' is the attractive feature of the Lord's existence, and `na' means spiritual pleasure. When the verb `kṛṣ' is added to the affix `na', it becomes Kṛṣṇa, which indicates the Absolute Truth."*

Text 117

*iti para-brahmārthatvaṁ samānam eva tathāpi ratimatām rāma ity ukte
raghunātha-sphūrtiḥ. kṛṣṇa ity ukte vraja-rājā-kumāra-sphūrtir iti. śrī-kṛṣṇa-
caitanya-devasya kṛṣṇātmakatvāt tad-darśane kṛṣṇa-sphūrtir eva sphuratīti rahasyam.*

iti—thus; *para-brahma*—the Supreme Brahman; *arthatvam*—the meaning; *samānam*—the same; *eva*—indeed; *tathāpi*—still; *ratimatām*—of those who understand transcendental mellows; *rāma ity ukte*—the word Rāma; *raghunātha-sphūrtiḥ*—is the descendent of the Raghu dynasty; *kṛṣṇa ity ukte*—the word Kṛṣṇa; *vraja-rājā-kumāra-sphūrtir iti*—is the son of the king of Vraja; *śrī-kṛṣṇa-caitanya-devasya*—of Sri Kṛṣṇa Caitanyadeva; *kṛṣṇātmakatvāt*—because of being the same as Kṛṣṇa; *tad-darśane*—on seeing Him; *kṛṣṇa-sphūrtiḥ*—the manifestation of Kṛṣṇa; *eva*—indeed; *sphurati*—is manifest; *iti*—thus; *rahasyam*—the secret.

In this way although Kṛṣṇa and Rāma are the same because they are both names of the Supreme Personality of Godhead, still the name Rāma refers to

Lord Rāmacandra, and the name Kṛṣṇa refers to the son of the king of Vraja. Because Śrī Kṛṣṇa Caitanyadeva is Lord Kṛṣṇa Himself, when the brāhmaṇa saw Him, the name Kṛṣṇa spontaneously appeared on his mouth. That is the secret meaning of these activities. The glory of Kṛṣṇa's name is also described in these words of the scriptures:

Text 118

api ca

*sahasra-nāmabhis tulyam
rāma-nāma varānane
sahasra-nāmnām puṇyānām
trir-āvṛtṭya tu yat phalam
ekāvṛtṭya tu kṛṣṇasya
nāmaikam tat prayacchati*

iti rāma-nāmataḥ kṛṣṇa-nāma śreyah.

api ca—furthermore; *sahasra-nāmabhiḥ*—with thousands of names; *tulyam*—equal; *rāma-nāma*—the name of Rāma; *varānane*—O Pārvatī; *sahasra-nāmnām*—of thousands of names; *puṇyānām*—pure; *trir-āvṛtṭya*—three times; *tu*—but; *yat*—what; *phalam*—result; *ekāvṛtṭya*—one time; *tu*—indeed; *kṛṣṇasya*—of Kṛṣṇa; *nāma*—name; *ekam*—one; *tat*—that; *prayacchati*—gives; *iti*—thus; *rāma-nāmataḥ*—than the name Rāma; *kṛṣṇa*—of Kṛṣṇa; *nāma*—the name; *śreyah*—better.

"This holy name of Lord Rāmacandra is equal to one thousand names of Lord Viṣṇu. The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa."* Therefore the name of Kṛṣṇa is better than the name of Rāma.

Text 119

*mallabhataḥ: satyam etat. asmābhir api bhū-pālasya sadasidam eva niraṇayi.
evam dakṣiṇāśyām diśi ye ye viṣṇu-bhaktās te kila raghunātha-bhakti-dvāraiva vana-
vāse pañcavatīyādiṣu raghunātha-carita-cāru-sthala-darśanāt tatraivānuraktis teṣām
svābhāvikī. samprati yatīndram enam ālokya kṛṣṇa-pakṣa-pata eva babhūvuḥ. evam
kvacana sthale kam api brāhmaṇam ati-mūrkhatayā śabdārthāvabodha-virahaṇa
śuddhi-varjitam bhagavad-gītām paṭhantaṁ prāyaśaḥ sarvair eva vihasyamānam atha
ca yāvat pāṭham tāvad eva pulakāśru-vivaśam vilokya, aho ayam uttamo 'dhikāriti
bhagavāms tam avadīt brahma yat paṭhyate tasya ko 'rthah iti. sa pratyūce svāmin
nāham artham kim api vedmi api tu pārtha-ratha-stham tota-pāṇim tamāla-śyāmam
śrī-kṛṣṇam yāvat pāṭhāmi tāvad eva vilokayāmi iti. tadā bhagavatoktam uttamo
'dhikārī bhavān gītā-pāṭhasya iti tam ālilinga. tad anu sa khalu gītā-pāṭha-jād
ānandād api pracurataram ānandam āsādyā svāmin sa eva tvam iti bhūmau nipatyā
praṇamann atīśaya-vihvalo babhūva.*

satyam—the truth; *etat*—that; *asmābhiḥ*—by us; *api*—also; *bhū-pālasya*—of the king; *sadasi*—in the assembly; *idam*—this; *eva*—indeed; *niraṇayi*—described; *evam*—thus; *dakṣiṇāśyām diśi*—in the south; *ye ye*—whoever; *viṣṇu-bhaktāḥ*—Vaiṣṇava; *te*—they; *kila*—indeed; *raghunātha*—to Lord Rāmacandra; *bhakti-dvāra*—by devotion; *eva*—indeed; *vana-vāse*—residence in the forest; *pañcavatīyādiṣu*—beginning with Pañcavati; *raghunātha*—of Lord Rāma; *carita*—pastimes; *cāru*—beautiful; *sthala*—place; *darśanāt*—from seeing; *tatra*—there; *eva*—indeed; *anuraktiḥ*—attachment; *teṣām*—of them; *svābhāvikī*—natural; *samprati*—now; *yatīndram*—king of sannyasis; *enam*—this; *ālokya*—seeing; *kṛṣṇa-pakṣa-pataḥ*—devotees of Kṛṣṇa; *eva*—indeed; *babhūvuḥ*—have become; *evam*—in this way; *kvacana sthale*—in some place; *kam api*—a certain; *brāhmaṇam*—brahmana; *ati-mūrkhatayā*—with great folly; *śabda*—of the words; *artha*—the meaning; *avabodha*—understanding; *virahena*—without; *śuddhi*—purity; *varjitam*—without; *bhagavad-gītām*—Bhagavad-gita; *paṭhantam*—reciting; *prāyaśaḥ*—mostly; *sarvaiḥ*—by everyone; *eva*—certainly; *vihasyamānam*—laughed at; *atha*—then; *ca*—and; *yāvat*—as; *pāṭham*—recitation; *tāvat*—then; *eva*—indeed; *pulaka*—hairs standing erect; *aśru*—tears; *vivaśam*—overcome; *vilokya*—seeing; *ahaḥ*—oh; *ayam*—this; *uttamaḥ*—greatest; *adhikārī*—devotee; *iti*—thus; *bhagavān*—the Lord; *tam*—to him; *avadīt*—said; *brahma*—brahmana; *yat*—what; *paṭhyate*—is recited; *tasya*—of that; *kaḥ*—what?; *arthah*—the meaning; *iti*—thus; *saḥ*—he; *pratyūce*—replied; *svāmin*—Lord; *na*—not; *aham*—I; *artham*—the meaning; *kim api*—anything; *vedmi*—I understand; *api*—although; *tu*—indeed; *pārtha*—of Arjuna; *ratha*—on the chariot; *stham*—standing; *totra*—the reins; *pāṇim*—in His hand; *tamāla*—as a tamala tree; *śyāmam*—dark; *śrī-kṛṣṇam*—Śrī Kṛṣṇa; *yāvat*—when; *paṭhāmi*—I read; *tāvat*—then; *eva*—indeed; *vilokayāmi*—I see; *iti*—thus; *tadā*—then; *bhagavatā*—by the Lord; *uktam*—said; *uttamaḥ*—best; *adhikārī*—devotee; *bhavān*—you; *gītā*—of the Gita; *pāṭhasya*—reciting; *iti*—thus; *tam*—him; *ālilinga*—embraced; *tad anu*—then; *saḥ*—he; *khalu*—indeed; *gītā*—of the Gita; *pāṭha-jāt*—produced from the recitation; *ānandāt*—from the bliss; *api*—even; *pracurataram*—great; *ānandam*—bliss; *āsādyā*—attaining; *svāmin*—O Lord; *saḥ*—He; *eva*—indeed; *tvam*—You; *iti*—thus; *bhūmau*—to the ground; *nipatya*—falling; *praṇamann*—offering obeisances; *atiśaya-vihvalaḥ*—overcome; *babhūva*—became.

Mallabhaṭṭa: That is the truth. I have often explained these points in the royal assembly. Still, in the south most Vaiṣṇavas are devoted to Lord Rāmacandra. Because Lord Rāmacandra enjoyed many pastimes in the Pañcavatī forest and other places in the south, the devotees' attachment to Him is perfectly natural. Now when they see this regal sannyāsī in their midst, they become devoted to Lord Kṛṣṇa. At one place the Lord saw an uneducated brāhmaṇa reciting the Bhagavad-gītā with great effort and very bad pronunciation. Although everyone was laughing at him, seeing that this brāhmaṇa was overcome with ecstatic love of Kṛṣṇa, and was shedding tears and the hairs of his body were standing erect, the Lord declared this brāhmaṇa to be a pure devotee of Lord Kṛṣṇa (uttama-adhikari). The Lord said to him: "Brāhmaṇa, what are you reciting?" The brāhmaṇa replied: "My Lord, I do not know the meaning of the words. What I do know is that when I recite these words of Bhagavad-gītā I see standing before me Lord Kṛṣṇa, whose complexion is dark

as a tamāla tree. I see Him standing on Arjuna's chariot, the reins in His hand." The Lord then said "You are the best scholar of Bhagavad-gītā" and embraced him. At that moment the brāhmaṇa felt bliss much greater than he felt when reciting Bhagavad-gītā. He said: "Lord, You are the same Kṛṣṇa", and overwhelmed, fell to the ground to offer respects to the Lord.

Text 120

sārvabhaumaḥ: ucitam evāsya tathā jñānam. nirantara-bhagavat-sphūrti-nirmala-hṛdayatvena yathārtha-sphūrtir eva bhavati.

ucitam—proper; *eva*—indeed; *asya*—of him; *tathā*—so; *jñānam*—knowledge; *nirantara*—eternal; *bhagavat*—of the Lord; *sphūrti*—appearance; *nirmala*—pure; *hṛdayatvena*—in the heart; *yathārtha*—appropriate; *sphūrtil*—appearance; *eva*—indeed; *bhavati*—is.

Sārvabhauma: He is the real scholar of Bhagavad-gītā. Because the Supreme Lord is always present in His heart, his heart is pure, and because his heart is pure, the Supreme Lord personally came before him.

Text 121

mallabhaṭṭaḥ: evam evāsmāt sadasi vicāritam asti. evam anantaiva vicitra kathā tais tair gūḍha-puruṣaiḥ kathitā kati kathanīyā bhavati.

evam—thus; *eva*—indeed; *asmāt*—of that; *sadasi*—in the assembly; *vicāritam*—considered; *asti*—is; *evam*—thus; *ananta*—limitless; *evba*—indeed; *vicitra*—wonderful; *kathā*—topics; *tais taiḥ*—by them; *gūḍha*—hidden; *puruṣaiḥ*—by persons; *kathitā*—spoken; *kati*—how many?; *kathanīyā*—spoken; *bhavati*—are.

Mallabhaṭṭa: Among my associates we share the same opinion. This mysterious person performed many wonderful activities. How many can I tell to you?

Text 122

sārvabhaumaḥ: evam etat.

evam—thus; *etat*—this.

Sārvabhauma: That is so.

Text 123

rājā: (sotkaṇṭham) hanta kadā bhagavān vīkṣitavyaḥ.

sotkaṅṭham—yearning; *hanta*—oh; *kadā*—when?; *bhagavān*—the Lord; *vīkṣitavyaḥ*—will be seen.

King: (yearning) Ah! When will I see the Lord?

Text 124

(*nepathye hanta vīkṣaṇa-samayo 'yam tad alaṁ vilambena.*)

hanta—Oh; *vīkṣaṇa*—of seeing; *samayaḥ*—the time; *ayam*—this; *tad*—that; *alaṁ vilambena*—don't delay.

A Voice Behind the Scenes: Ah! Now we may see Him again! Don't delay!

Text 125

rājā: (sa-harṣam) bhṭācārya yathāyam yathā-prastavam eva jagannātha-darśana-samayam prastauti tathā manye. śrī-kṛṣṇa-caitanya 'py āgata-prāyaḥ.

sa-harṣam—jubilant; *bhṭācārya*—Bhattacharya; *yathā*—as; *ayam*—he; *yathā*—as; *prastavam*—prayers; *eva*—indeed; *jagannātha*—of Lord Jagannātha; *darśana*—seeing; *samayam*—time; *prastauti*—prays; *tathā*—so; *manye*—I consider; *śrī-kṛṣṇa-caitanyaḥ*—Śrī Kṛṣṇa Caitanya; *api*—also; *āgata*—come; *prāyaḥ*—almost.

King: (jubilant) Bhṭācārya, my prayers are answered! I think He is now asking to see Lord Jagannātha. Śrī Kṛṣṇa Caitanya has come!

Text 126

bhṭācāryaḥ: bhṭāraka evam eva.

bhṭāraka—O king; *evam*—thus; *eva*—indeed.

Bhṭācārya: King, it is true.

Text 127

rājā: bhṭācārya ayam puruṣottamaḥ puruṣottama-kṣetrasya bīja-bhūtam kim api bhaviṣyati. asmāt kila bahava evānandāṅkurā jayeran. nīlācala-candrasya sevā-saubhāgya-vīseṣo 'pi bhaviṣyati.

bhṭācārya—O Bhattacharya; *ayam*—this; *puruṣottamaḥ*—Supreme Person; *puruṣottama-kṣetrasya*—of Puruṣottama-kṣetra; *bīja-bhūtam*—the seed; *kim api*—something; *bhaviṣyati*—will be; *asmāt*—from Him; *kila*—indeed; *bahavaḥ*—many;

eva—certainly; *ānanda*—of blisses; *aṅkurāḥ*—sprouts; *jayeran*—come; *nīlācala-candrasya*—of the moon of Nīlācala; *sevā*—dervice; *saubhāgya*—good fortune; *vīśeṣaḥ*—specific; *api*—also; *bhaviṣyati*—will be.

King: Bhaṭṭācārya, the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya is the seed of Puruṣottama-kṣetra. The Caitanya-seed has sprouted the many happinesses of the devotees. Now by serving Him we will be able to serve Lord Jagannātha directly.

Text 128

sārvabhaumaḥ: satyam etat. puṇyātmano hi naradeva devāmśa-bhūta eva. tena bhavatām manasi yad unmīlati tad eva satyam.

satyam—truth; *etat*—that; *puṇya*—pure; *ātmanaḥ*—soul; *hi*—indeed; *naradeva*—king; *deva*—of the Lord; *aṁśa-bhūtaḥ*—empowered incarnation; *eva*—indeed; *tena*—by him; *bhavatām*—may be; *manasi*—in the heart; *yad*—what; *unmīlati*—rises; *tad*—that; *eva*—indeed; *satyam*—truth.

Sārvabhauma: Saintly kings are empowered incarnations of the Supreme Personality of Godhead. Whatever thoughts appear in their minds are the truth.

Text 129

nepathye: hanta bhoḥ. satyam satyam.

hanta—ah!; *bhoḥ*—ah!; *satyam*—truth; *satyam*—truth.

A Voice Behind the Scenes: Ah! Ah! It's true! It's true!

Text 130

rājā: (sa-harṣam) adyāpi tathaiva vāk śakunam. tat paśya jñāyatām ko 'yam.

sa—with; *harṣam*—happiness; *adya*—now; *api*—also; *tathā*—so; *eva*—indeed; *vāk*—words; *śakunam*—auspicious omen; *tad*—that; *paśya*—look!; *jñāyatām*—should be known; *kaḥ*—who?; *ayam*—this.

King: (jubilant) These words are an auspicious omen. Look! Let us see who has come.

Text 131

bhaṭṭācāryaḥ: tairthikas tairthikāntareṇa saha jagannātha-darśanotkaṅṭham prapañcayati.

tairthikaḥ—a pilgrim; *tairthika*—pilgrims; *antareṇa*—other; *saha*—with; *jagannātha*—Lord Jagannātha; *darśana*—to see; *utkaṅṭham*—eagerness; *prapañcayati*—manifests.

Bhaṭṭācārya: Accompanied by many other pilgrims, a pilgrim is eager to see Lord Jagannātha.

Text 132

(*praviśya*)

dauvārikaḥ: *deva ati-satvaram dhāvamānāḥ katicit puruṣāḥ samāyānti*.

praviśya—entering; *deva*—Lord; *ati-satvaram*—very quickly; *dhāvamānāḥ*—running; *katicit*—many; *puruṣāḥ*—people; *samāyānti*—coming.

Doorkeeper: (enters) Lord, a crowd of people is running very quickly.

Text 133

rājā: *jñāyatām nirastrāḥ sāstrā vā te 'mī*.

jñāyatām—should be known; *nirastrāḥ*—without weapons; *sa-astrāḥ*—with weapons; *vā*—or; *te amī*—they.

King: See whether they have weapons or not.

Text 134

dauvārikaḥ: (*niṣkrāmya punaḥ praviśya ca*.) *deva nirāstrā eva sarve*.

niṣkrāmya—exits; *punaḥ*—again; *praviśya*—enters; *ca*—and; *deva*—lord; *nirāstrāḥ*—without weapons; *eva*—indeed; *sarve*—all.

Doorkeeper: (exits and again enters) Lord, none of them have weapons.

Text 135

sārvabhaumaḥ: *nūnam pratyāvartate sa eva devaḥ*.

nūnam—certainly; *pratyāvartate*—returned; *saḥ*—He; *eva*—indeed; *devaḥ*—the Lord.

Sārvabhauma: The Lord has returned.

Text 136

(*punar nepathye sambhūya harim vada harim vadeti kolāhalaḥ.*)

punaḥ—again; *nepathye*—behind the scenes; *sambhūya*—being; *harim vada harim vada iti*—haribol! haribol!; *kolāhalaḥ*—tumultuous sounds.

(From behind the scenes there is a tumultuous roar of "Hari bol! Hari bol!")

Text 137

sārvabhaumaḥ: avitatham eva bhagavān pratyāvṛttaḥ.

avitatham—truth; *eva*—indeed; *bhagavān*—the Lord; *pratyāvṛttaḥ*—returned.

Sārvabhauma: The Lord has definitely returned.

Text 138

nepathye:

*tīrtheṣv amīṣu sakaleṣu tathā na tṛptir
jātasya satvaram ataḥ puruṣottame saḥ
pratyāyayau kalaya jaṅgama-ratna-sānū
ratnākarasya sa-vidheḥ su-mukho vidhir naḥ*

tīrtheṣu—in holy places; *amīṣu*—they; *sakaleṣu*—all; *tathā*—so; *na*—not; *tṛptiḥ*—satisfaction; *jātasya*—born; *satvaram*—quickly; *ataḥ*—then; *puruṣottame*—in Puruṣottama-kṣetra; *saḥ*—He; *pratyāyayau*—returned; *kalaya*—see; *jaṅgama*—moving; *ratna*—jewel; *sānū*—peak; *ratnākarasya*—of the ocean; *sa-vidheḥ*—of destiny; *su-mukhaḥ*—kindness; *vidhiḥ*—destiny; *naḥ*—to us.

A Voice From Behind the Scenes: Although He traveled to all holy places of pilgrimage, He was not satisfied to stay at them. Now He is running to Jagannātha Purī. Look! He is like a jewel mountain-peak on the shore of the ocean. Destiny is again kind to us.

Text 139

sārvabhaumaḥ: mahārāja yad ayam gopīnāthācārayaḥ sa-harṣam ālapati tad ayam āgata eva bhagavān. tad aham upasarpāmi.

mahārāja—O great king; *yad*—what; *ayam*—this; *gopīnāthācārayaḥ*—Gopinatha Acarya; *sa-harṣam*—joyously; *ālapati*—says; *tad*—that; *ayam*—He; *āgataḥ*—arrived; *eva*—indeed; *bhagavān*—the Lord; *tad*—that; *aham*—I; *upasarpāmi*—meet.

Sārvabhauma: O great king, it is Gopīnātha Acārya that happily speaks these words. The Lord has come. I must go to meet Him.

Text 140

rājā: tvaratām tvaratām. mallabhaṭṭa tvam apy adhunā viśrāmaṁ kuru. vayam api kārya-viśeṣāya gacchāma.

(*iti niṣkrāntāḥ sarve.*)

tvaratām—hurry; *tvaratām*—hurry; *mallabhaṭṭa*—O Mallabhata; *tvam*—you; *api*—also; *adhunā*—now; *viśrāmaṁ kuru*—rest; *vayam*—we; *api*—also; *kārya-viśeṣāya*—for specific duties; *gacchāma*—must go; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

King: Hurry! Hurry! Mallabhaṭṭa, you must stop your narrations for now. Let us go to do what must be done.

(Everyone exits.)

Act Eight

Text 1

(*tataḥ praviśati sārvabhaumādibhir dāmodara-jagadānandādbhiḥ cānugamyamānaḥ śrī-kṛṣṇa-caitanyaḥ.*)

tataḥ—then; *praviśati*—enters; *sārvabhauma-ādibhir*—headed by Sarvabhauma; *dāmodara-jagadānanda-ādbhiḥ*—headed by Damodara and Jagadananda; *ca*—also; *anugamyamānaḥ*—followed; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya.

(Enter Śrī Kṛṣṇa Caitanya, accompanied by Sārvabhauma, Dāmodara, Jagadānanda, and others.)

Text 2

śrī-kṛṣṇa-caitanyaḥ: sārvabhauma etāvad dūraṁ paryaṭitam bhavat-sādṛśaḥ ko 'pi na dṛṣṭaḥ. kevalam eva rāmānanda-rāyaḥ. sa tv alaukika eva bhavati.

sārvabhauma—Sarvabhauma; *etāvat*—thus; *dūram*—far; *paryāṭitam*—wandered; *bhavat-sādrśaḥ*—like the Lord; *ko 'pi*—someone; *na*—not; *dr̥ṣṭaḥ*—seen; *kevalam*—only; *eva*—certainly; *rāmānanda-rāyaḥ*—Ramananda Rāya; *saḥ*—he; *tu*—indeed; *alaukikaḥ*—extraordinary; *eva*—indeed; *bhavati*—is.

Śrī Kṛṣṇa Caitanya: **Sārvabhauma, although I have traveled for a great distance, I have not seen anyone like you. Only Rāmānanda Rāya is like you. He is extraordinary.**

Text 3

sārvabhaumaḥ: deva ata eva niveditam so 'vaśyam eva draṣṭavya iti.

deva—O Lord; *ata eva*—therefore; *niveditam*—requested; *saḥ*—he; *avaśyam*—necessarily; *eva*—indeed; *draṣṭavyaḥ*—should be seen. *iti.*

Sārvabhauma: Lord, that is why I said You should see him.

Text 4

śrī-kṛṣṇa-caitanyaḥ: kiyanta eva vaiṣṇavā dr̥ṣṭās te 'pi nārāyaṇopāsakā eva. apare tattvavādinā te tathā-vidhā eva. niravadyam na bhavati teṣām matam. apare tu saiva eva bahavaḥ. pāṣaṇḍās tu mahā-prabalā bhūyāmsā eva. kintu bhattācārya rāmānanda-matam eva me rucitam.

kiyantaḥ—how many?; *eva*—indeed; *vaiṣṇavāḥ*—Vaisnavas; *dr̥ṣṭāḥ*—seen; *te 'pi*—they; *nārāyaṇopāsakāḥ*—worshippers of Lord Nārāyaṇa; *eva*—indeed; *apare*—others; *tattvavādināḥ*—followers of Madhvacarya; *te*—they; *tathā-vidhāḥ*—in that way; *eva*—indeed; *niravadyam*—pure; *na*—not; *bhavati*—is; *teṣām*—of them; *matam*—the conception; *apare*—others; *tu*—indeed; *śaivāḥ*—Śaivites; *eva*—certainly; *bahavaḥ*—many; *pāṣaṇḍāḥ*—offenders; *tu*—indeed; *mahā-prabalā*—very strong; *bhūyāmsāḥ*—numerous; *eva*—indeed; *kintu*—however; *bhattācārya*—O Bhattacarya; *rāmānanda-matam*—the opinion of ramananda; *eva*—indeed; *me*—Me; *rucitam*—pleased.

Śrī Kṛṣṇa Caitanya: **I have seen many Vaiṣṇavas who are worshippers of Lord Nārāyaṇa. In the same way I have seen others who are tattvavādīs. Their opinions are not faultless. I have seen many others who are worshippers of Lord Śiva. I have seen many very powerful atheists. Bhattācārya, I only liked the opinions of Rāmānanda.**

Text 5

sārvabhaumaḥ: bhavan-mata eva praviṣṭo 'sau na tasya mata-kartṛtā. svāmin ataḥ param asmākam apy etad eva matam bahu-matam sarva-śāstra-pratipādyam caitad iti.

bhavat—of You; *mataḥ*—opinion; *eva*—indeed; *praviṣṭaḥ*—entered; *asau*—that; *na*—not; *tasya*—his; *mata-kartṛtā*—who made the opinion; *svāmin*—O Lord; *ataḥ param*—then; *asmākam*—of us; *api*—also; *etat*—this; *eva*—indeed; *matam*—thought; *bahu-matam*—many opinions; *sarva-śāstra-pratipādyam*—proved in all scriptures; *ca*—also; *etat*—this; *iti*—thus.

Sārvabhauma: His opinions are not his own. He has accepted Your opinions. I also accept all Your opinions. Your opinions are perfectly supported by all the scriptures.

Text 5

gopīnāthācāryaḥ: bhaṭṭācārya bhagavato 'vasthāna-sthānam cintitam asti.

bhaṭṭācārya—O Bhattacharya; *bhagavataḥ*—of the Lord; *avasthāna-sthānam*—residence; *cintitam*—considered; *asti*—is.

Gopīnāthācārya: Bhaṭṭācārya, has someone arranged a residence where the Lord will stay?

Text 6

bhaṭṭācāryaḥ: (apavarya) ācārya rājñaiḥ cintitam.

apavarya—aside; *ācārya*—acarya; *rājñā*—by the king; *eva*—indeed; *cintitam*—planned.

Bhaṭṭācārya: (aside) Acārya, the king has arranged it.

Text 7

gopīnāthācāryaḥ: (janāntikam) kīdṛśam tat.

janāntikam—aside; *kīdṛśam tat*—what kind?

Gopīnāthācārya: (aside) What residence?

Text 8

bhaṭṭācāryaḥ: kāśīmīśrasyālayaḥ.

kāśīmīśrasya—of Kasi Misra; *ālayaḥ*—the home.

Bhaṭṭācārya: Kāśī Mīśra's house.

Text 9

gopīnāthācāryaḥ: sādhu sādhu. śimha-dvāra-nikaṭa-vartī bhavati. yataḥ sakāśāt sukhenaiiva jagannātha-darśanam bhaviṣyati. (iti samudra-kūlāt puruṣottama-grāmam viśanti.)

sādhu sādhu—well done! well done!; *śimha-dvāra-nikaṭa-vartī*—near the Śimha-dvara gate; *bhavati*—is; *yataḥ*—which; *sakāśāt*—then; *sukhena*—happily; *eva*—indeed; *jagannātha*—of Lord Jagannātha; *darśanam*—the sight; *bhaviṣyati*—will be; *iti*—thus; *samudra-kūlāt*—from the ocean shore; *puruṣottama-grāmam*—the tome of Puruṣottama; *viśanti*—enters.

Gopīnāthācārya: Well done! Well done! It is near the Śimha-dvārā gate. He may very easily see Lord Jagannātha.

(They leave the ocean shore and enter the town of Jagannātha Purī.)

Text 10

(tataḥ praviśanti bhagavaj-jagannātha-prasāda-mālā-panayo jagannāthadeva-paśupālakāḥ kāśimīśraḥ parīkṣa-mahā-pātram ca.)

tataḥ—then; *praviśanti*—enter; *bhagavat-jagannātha*—of Lord Jagannātha; *prasada*—prasadam; *mala*—garlands; *panayaḥ*—in their hands; *jagannāthadeva-paśupālakāḥ*—the servants of Lord Jagannātha; *kāśimīśraḥ*—Kasi Misra; *parīkṣa-mahā-pātram*—the superintendent of the temple; *ca*—and.

(Enter Kāśī Mīśra, some servants of Lord Jagannātha, and the superintendent of the temple. The servants of Jagannātha carry in their hands prasādam garlands worn by Lord Jagannātha.)

Text 11

sarve: ayam ayam śrī-kṛṣṇa-caitanyaḥ svāmī. (iti sotkaṅṭham upasarpanti.)

ayam—He; *ayam*—He; *śrī-kṛṣṇa-caitanyaḥ svāmī*—Śrī Kṛṣṇa Caitanya Svāmī; *iti*—thus; *sotkaṅṭham*—eagerly; *upasarpanti*—approach.

Everyone: There He is! There is Śrī Kṛṣṇa Caitanya Svāmī! (They eagerly approach.)

Text 12

sārvabhaumaḥ: bhagavan ete bhagavataḥ paśupālāḥ. eṣa kāśimīśra-nāmā. eṣa sarvādhikārī praḍvivāko bhagavataḥ.

bhagavan—O Lord; *ete*—these; *bhagavataḥ*—of the Lord; *paśupālāḥ*—servants; *eṣaḥ*—he; *kāśimīśra-nāmā*—named Kasi Misra; *eṣaḥ*—he; *sarvādhikārī prāḍvivāko bhagavataḥ*—the superintendent of the Lord's temple.

Sārvabhauma: My Lord, these are the servants of Lord Jagannātha. This person is named Kāśi Mīśra. This is the superintendent of the temple.

Text 13

(kāśimīśra-parīkṣa-mahā-pātre upaśṛtya daṇḍavan nīpatataḥ. paśupālāḥ: (mālām kaṅṭhe datvā praṇamanti.)

kāśimīśra—Kasi Misra; *parīkṣa-mahā-pātre*—the superintendent of the temple; *upaśṛtya*—approaching; *daṇḍavat*—as sticks; *nīpatataḥ*—fall down; *mālām*—a garland; *kaṅṭhe*—on the neck; *datvā*—placing; *praṇamanti*—bows down.

(Kāśi Mīśra and the superintendent approach and offer daṇḍavat obeisances. The servants of Lord Jagannātha place the garland around Lord Caitanya's neck, and then they also offer obeisances.)

Text 14

bhagavān: aho kim etat. bhagavat-pārśadā bhavanto mad ārādhya eva katham ayogyam etat kriyate. (iti sarvān praṇamyāliṅgati.)

ahaḥ—oh; *kim*—what?; *etat*—this; *bhagavat-pārśadā*—the associates of the Lord; *bhavantaḥ*—being; *mat*—Me; *ārādhya*—worshiping; *eva*—indeed; *katham*—why?; *ayogyam*—improper; *etat*—thing; *kriyate*—is done; *iti*—thus; *sarvān*—all; *praṇamya*—bowing down; *āliṅgati*—embraces.

Bhagavān: Ah! Why do Lord Jagannātha's servants worship Me? Why is this wrong action done? (Lord Caitanya offers obeisances to everyone and embraces them.)

Text 15

paśupālāḥ: sārva-bhauma bhagavato divāsvapna-samayaḥ samprati jātaḥ. kim idānīm tatraiva gatvā svāminā sthātavyam kim vā viśramya snānādi kṛtvā samāgantavyam.

sārva-bhauma—O Sarva-bhauma; *bhagavataḥ*—of the Lord; *divā-day*; *svapna*—nap; *samayaḥ*—time; *samprati*—now; *jātaḥ*—manifested; *kim*—whether?; *idānīm*—now; *tatra*—there; *eva*—indeed; *gatvā*—having gone; *svāminā*—by the Svāmī; *sthātavyam*—to be stayed; *kim*—whether?; *vā*—or; *viśramya*—resting; *snānaa*—bath; *ādi*—beginning; *kṛtvā*—having done; *samāgantavyam*—gone.

The Servants of Lord Jagannātha: Sārvabhauma, now is the time of Lord Jagannātha's midday nap. Will the svāmī go now to Lord Jagannātha, or first rest and bathe and then go to Him?

Text 16

sārvabhaumaḥ: snatvā deva-darśanam kartavyam.

snatvā—having bathed; *deva*—of the Lord; *darśanam*—the sight; *kartavyam*—will be done.

Sārvabhauma: First He will bathe and then go to see the Lord.

Text 17

kāśīmīśraḥ: tad ita evagacchantu. (iti svālayam upasarayati.)

tat—then; *itaḥ*—this way; *eva*—indeed; *āgacchantu*—He may come; *iti*—thus; *sva*—own; *ālayam*—to teh home; *upasarayati*—approaches.

Kāśī Miśra: Please come this way. (He leads them to his house.)

Text 18

sārvabhaumaḥ: bhagavann idam khalv asyaiva miśrasya puram śrī-caraṇanam kṛte sodhayitvā sthāpitam asti. tad atraiva praviśantu bhagavantaḥ.

(iti praveśam naṭayanti. paśupālādayaḥ praṇamya niṣkrāntāḥ.)

bhagavan—O Lord; *idam*—this; *khalu*—indeed; *asya*—of him; *eva*—indeed; *miśrasya*—of Kasi Misra; *puram*—the house; *śrī-caraṇanam*—feet; *kṛte*—done; *sodhayitvā*—purified; *sthāpitam*—placed; *asti*—is; *tat*—then; *atra*—here; *eva*—indeed; *praviśantu*—may enter; *bhagavantaḥ*—the Lord; *iti*—thus; *praveśam naṭayanti*—enters; *paśupālādayaḥ*—headed by teh sewrvants of Lord Jagannātha; *praṇamya*—bowing; *niṣkrāntāḥ*—exit.

Sārvabhauma: Lord, this is Kāśī Miśra's house. It was specially cleaned and prepared for You. The Lord may enter now.

(He enters. The servants of Lord Jagannātha offer obeisances and exit.)

Text 19

(tataḥ praviśanti bahava evotkala-vāsino mahāsayāḥ.)

tataḥ—then; *praviṣanti*—enter; *bahavaḥ*—many; *eva*—indeed; *utkala*—of Orissa; *vāsinah*—residents; *mahāśayāḥ*—exalted.

(Many exalted residents of Jagannātha Purī then enter.)

Text 20

kecit:

*tadānīm asmākaṁ samajani na tāḍṛk-subhagatā
gatās tenāsmākaṁ parama-karuṇā nekṣana-patham
idānīm no bhāgyam samaghatata yaj-jaṅgamam imam
svayam nīlādriśam bata nayana-pātaiḥ vicinumaḥ*

(*ity upasarpanti.*)

tadānīm—then; *asmākaṁ*—of us; *samajani*—was; *na*—not; *tāḍṛk*—like this; *subhagatā*—auspiciousness; *gatāḥ*—gone; *tena*—by this; *asmākaṁ*—of us; *parama-karuṇā*—supreme mercy; *na*—not; *īkṣana*—of the eyes; *patham*—the pathway; *idānīm*—now; *naḥ*—of us; *bhāgyam*—good fortune; *samaghatata*—is; *yaj-jaṅgamam*—moving entities; *imam*—this; *svayam*—personally; *nīlādriśam*—the master of Nilacala; *bata*—indeed; *nayana-pātaiḥ*—with glances; *vicinumaḥ*—we perceive; *iti*—thus; *upasarpanti*—approach.

Some People: O Lord, when You first came here we were not fortunate, for we remained unable to see You, the supremely merciful. Now we have become fortunate, for now with our own eyes we see the master of Jagannātha Purī. (They approach.)

Text 21

sārvabhaumaḥ: bhagavann ayam bhagavato 'navasara-kālāṅga-sevako 'ntaraṅgo janārdana-nāmā. ayam svarṇa-vetra-dhārī pārśadaḥ kṛṣṇa-dāsa-nāmā. ayam lekhanādhikārī śikhi-māhātī bhrātarau tasya cetau. ayam dāsa-mahā-so-āra-nāmā mahānāsādhikārī. ete nisarga-bhaktāḥ śrī-jagannāthasya. ime candaneśvara-murāri-simheśvara brāhmaṇottamā rāja-mahā-pātrāṇi svabhāva-vaiṣṇavāḥ. ayam prahara-rāja-mahā-pātraṁ paramo bhagavad-bhaktāḥ. ayam pradyumna-miśraḥ. ayam viṣṇu-dāsaḥ. ime rāmānanda-rāya-sahodarāḥ. tan-madhye 'yam vāṇinātha-bhātṭanāyakaḥ. ayam tasya janako bhavānanda-rāyaḥ. ime cānye gauḍotkala-vāsinah sarve tvac-cittas tvad-gata-prāṇā danḍavat praṇamanti. etān ātmīyatvenānugrahitum arhati.

bhagavan—Lord; *ayam*—this; *bhagavataḥ*—of the Lord; *navasara*—of anavasara; *kāla*—at the time; *aṅga*—the body; *sevakaḥ*—servant; *antaraṅgaḥ*—personal; *janārdana-nāmā*—named janardana; *ayam*—this; *svarṇa*—golden; *vetra*—staff; *dhārī*—holding; *pārśadaḥ*—personal associate; *kṛṣṇa-dāsa-nāmā*—named Kṛṣṇa dāsa; *ayam*—he; *lekhanādhikārī*—scribe; *śikhi-māhātī*—Sikhi Mahiti;

bhrātarau—brothers; *tasya*—of him; *cetau*—servants; *ayam*—he; *dāsa-mahā-so-āra-nāmā*—named Dasa-maha-so-ara; *mahānāsādhikārī*—the head cook of the Deity kitchen; *ete*—they; *nisarga*—natural; *bhaktāḥ*—devotees; *śrī-jagannāthasya*—of Lord Jagannātha; *ime*—they; *candaneśvara*—Candaneśvara; *murāri*—Murāri; *simheśvara*—Simheśvara; *brāhmaṇottamā*—exalted brahmanas; *rāja-mahā-pātrāṇi*—the king's advisors; *svabhāva-vaiṣṇavāḥ*—by nature devotees; *ayam*—this; *prahara rāja-mahā-pātram*—the king's advisor; *paramo bhagavad-bhaktāḥ*—a great devotee of the Lord; *ayam*—this; *pradyumna-miśraḥ*—Pradyumna Misra; *ayam*—this; *viṣṇu-dāsaḥ*—Viṣṇu dāsa; *ime*—they; *rāmānanda-rāya-sahodarāḥ*—Ramananda Rāya's brothers; *tan-madhye*—among them; *ayam*—this; *vāṇinātha-bhātṭanāyakaḥ*—Vaninatha Bhattanayaka; *ayam*—this; *tasya*—of him; *janakaḥ*—the father; *bhavānanda-rāyaḥ*—Bhavananda Rāya; *ime*—they; *ca*—and; *anye*—others; *gauḍa*—of Bengal; *utkala*—and Orissa; *vāsiṇaḥ*—residents; *sarve*—all; *tvac-cittaḥ*—their hearts fixed on You; *tvad-gata-prāṇā*—their lives dedicated to You; *daṇḍavat*—like a stick; *praṇamanti*—bow; *etān*—they; *ātmīyatvena*—as ownm; *anugrahitum*—to be kind; *arhati*—should be.

Sārvabhauma: Lord, here is the devotee named Janārdana. At the time of anavasara he becomes the personal servant of Lord Jagannātha's golden staff. His name is Kṛṣṇa dāsa. Here is Lord Jagannātha's scribe, Śikhi Māhiti. These two men are his brothers. This is Dāsa-mahāso-āra, the head cook of the Deity-kitchen. All these men are sincere devotees of Lord Jagannātha. These exalted brāhmaṇas are Candaneśvara, Murāri, and Simheśvara. They are the advisors of the king.

They are all sincere Vaiṣṇavas. Here is Praharāja. He is the chief minister of the king. He is a great devotee of the Lord. Here is Pradyumna Miśra. Here is Viṣṇu dāsa.

These are Rāmānanda Rāya's brothers. In their midst here is Vāṇinātha Paṭṭanāyaka. This is Rāmānanda's father, Bhavānanda Rāya. These men offering daṇḍavat obeisances are residents of Bengal and Orissa. They have surrendered their hearts and lives to You. It is right that You be merciful to them all and accept them as Your devotees.

Text 22

bhagavān: ātmāna evāmī. katham eṣām ātmīyatvaṁ viśeṣato jagannātha-sevakāḥ.

ātmānaḥ—Mine; *eva*—indeed; *amī*—they; *katham*—how; *eṣām*—of them; *ātmīyatvam*—Mine; *viśeṣataḥ*—specifically; *jagannātha-sevakāḥ*—servants of Lord Jagannātha.

Bhagavān: How can they be My devotees? They are servants of Lord Jagannātha.

Text 23

sārvabhaumaḥ: bhagavan jagannāthasya bhavataś ca kṛṣṇa-caitanyatvam

aviśiṣṭam eva. tathāpy asti kaścīd bhedaḥ. asau dāru-brahma bhavān nara-brahma.

bhagavan—O Lord; *jagannāthasya*—of Lord Jagannātha; *bhavataḥ*—of You; *ca*—and; *kṛṣṇa-caitanyatvam*—being Kṛṣṇa Caitanya; *aviśiṣṭam*—without difference; *eva*—indeed; *tathāpi*—still; *asti*—is; *kaścīd*—something; *bhedaḥ*—difference; *asau*—He; *dāru*—of wood; *brahma*—Brahman; *bhavān*—You; *nara*—human; *brahma*—Brahman.

Sārvabhauma: Lord, Lord Jagannātha and You are not different. You are both Kṛṣṇa. There is only one difference between You: He is the Supreme Personality of Godhead in the form of a wooden Deity, and You are the Supreme Personality of Godhead in a humanlike form.

Text 24

bhagavān: (kaṇṇau pidhāya)

*atyuktir eṣā tava sārvabhauma
tanoti kāmam śravasoḥ kaṭutvam
tikṣṇo hi gauḍasya rasasya pākaḥ
tiktatvam āyāti na caiti randham*

kaṇṇau—both ears; *pidhāya*—covering; *atyuktiḥ*—wrong; *eṣā*—this; *tava*—of you; *sārvabhauma*—O Sārvabhauma; *tanoti*—extends; *kāmam*—desire; *śravasoḥ*—of the ears; *kaṭutvam*—bitterness; *tikṣṇaḥ*—bitter; *hi*—indeed; *gauḍasya rasasya pākaḥ*—gauda-rasa-paka juice; *tiktatvam*—bitterness; *āyāti*—attains; *na*—not; *ca*—and; *eti*—attains; *randham*—sweetness.

Bhagavān: (Covering His ears) Sārvabhauma, that is a lie. It is bitter for the ears. It is bitter as gauḍa-rasa-pāka juice. It is not sweet.

Text 25

sārvabhaumaḥ: bhagavan gauḍa-deśasya rasasya pākaḥ surasa eva yatrāvirāsīd bhagavān.

bhagavan—Lord; *gauḍa-deśasya rasasya pākaḥ*—gauda-rasa-paka juice; *surasaḥ*—sweet; *eva*—indeed; *yatra*—where; *āvirāsīt*—descended; *bhagavān*—the Lord.

Sārvabhauma: Lord, You appeared in Gauḍa-deśa (Bengal), so now the rasa-pāka juice of Gauḍa-deśa is very sweet.

Text 26

bhagavān: virama virama. ataḥ param śrī-puṇḍarīkākṣa-darśanasya samayo jātaḥ.

virama—stop!; *virama*—stop!; *ataḥ param*—then; *śrī-puṇḍarikākṣa*—of the lotus-eyed Lord; *darśanasya*—of seeing; *samayaḥ*—the time; *jātaḥ*—is manifest.

Bhagavān: Stop! Stop! Now it is time to see lotus-eyed Lord Jagannātha.

Text 27

sārvabhaumaḥ: evam eva. tad upasarpantu bhagavantaḥ. (iti bhagavantam agre kṛtvā parikrānti.)

evam—thus; *eva*—indeed; *tat*—then; *upasarpantu*—may go; *bhagavantaḥ*—the Lord; *iti*—thus; *bhagavantam*—the Lord; *agre*—in front; *kṛtvā*—placing; *parikrānti*—they walk.

Sārvabhauma: The Lord may go now. (He makes the Lord go first, and then follows behind Him.)

Text 28

nepathye:

*ayam eṣa dṛśo rasāyanam
paramānanda-purīśvaraḥ purastāt
damanārtham aghaughā-kāriṇām
dhṛta-daṇḍaḥ samaye samujjihite*

ayam eṣa—He; *dṛśaḥ*—of the eyes; *rasāyanam*—nectar; *paramnanda-purīśvaraḥ*—Paramananda Puri; *purastāt*—in the presence; *damana-artham*—to punish; *aghaughā-kāriṇām*—the sinful; *dhṛta-daṇḍaḥ*—holding a rod; *samaye*—at the time; *samujjihite*—is manifested

A Voice From Behind the Scenes: Holding a *sannyāsī* *daṇḍa* to punish the sinful, *Paramānanda Purī* has now come before us. The sight of him is nectar for the eyes.

Text 29

sārvabhaumaḥ: (ākaraṇya) aho. avasaraḥ samvṛtta eva devasya yad ayam prastauti.

ākaraṇya—hearing; *ahaḥ*—ah!; *avasaraḥ*—time; *samvṛttaḥ*—come; *eva*—indeed; *devasya*—of the Lord; *yad ayam*—this; *prastauti*—prays.

Sārvabhauma: Ah! This person declares it is time to see Lord Jagannātha.

Text 30

śrī-kṛṣṇa-caitanyah: (svagatam) aho paramānanda-purīśvaras tāvan munīndra-mādhava-purīśvarasya śiṣyah. yatra khalv agrajasya viśvarūpasya samagram aiśvaram tejaḥ praviṣṭam sa eva va samāgataḥ. bhavatu devaṁ vilokya tattvam asya jñeyam.

svagatam—aside; ahaḥ—ah!; paramānanda-purīśvaraḥ—Paramananda Puri; tāvat—then; munīndra-mādhava-purīśvarasya—of Madhavendra Puri; śiṣyah—disciple; yatra—where; khalu—indeed; agrajasya—elder brother; viśvarūpasya—of Viśvarūpa; samagram aiśvaram—opulence; tejaḥ—power; praviṣṭam—entered; saḥ—he; eva—indeed; va—or; samāgataḥ—arrived; bhavatu—may be; devaṁ—the Lord; vilokya—seeing; tattvam—the truth; asya—of Him; jñeyam—may be known.

Śrī †Kṛṣṇa Caitanya: (aside) Ah! This is Paramānanda Purī, the disciple of the great sage Mādhavendra Purī. All the transcendental potency of My elder brother Viśvarūpa has entered the body of Paramānanda Purī. He has now come. When he sees Lord Jagannātha, he will understand the truth.

Text 31

sārvabhaumaḥ: iyaṁ puro bhagavataḥ paramānanda-purī. tad enam praviśanti. (iti sarve bhagavatā saha śrī-jagannātha-darśanārtham niṣkrāntāḥ.)

iyam—this; puraḥ—before; bhagavataḥ—the Lord; paramānanda-purī—Paramananda Puri; tat—therefore; enam—it; praviśanti—enter; iti—thus; sarve—all; bhagavatāḥ—the Lord; saha—with; śrī-jagannātha-darśanārtham—to see Lord Jagannātha; niṣkrāntāḥ—enter.

Sārvabhauma: This is Paramānanda Purī who has come into the Lord's presence. These people have come to enter the temple of Lord Jagannātha.

(Accompanied by the Lord, everyone exits to see Lord Jagannātha.)

Text 32

*(tataḥ praviśati paramānanda-purī.)
paramānanda-purī: (sotkaṇṭham)*

*kadāsau draṣṭavyaḥ sa khalu bhagavān bhakta-tanumān
iti praudhotkaṇṭhā-vilulitam aho mānasam idam
cirād adya prātaḥ sa khalu phala-kālo mama punar
na jāne kīdṛkṣam janayati phalam bhāgya-viṭapī*

iti parikrāman bhagavan śrī-jagannātha kṣamyatām. tvam anālokyā yad-agre tam upasarpāmi tat-tādṛśim utkaṇṭhām sarvjñā jānanty eva (puro 'valokya) aho ihaiva

bhavitavyam bhagavatā tena. yataḥ

*jagannātha-dvārād api bahula-kolāhala-kṛtam
samūho lokānām iha sarati naivāpasarati
ato manye dhanye dharaṇi tava puṇyena militaḥ
sa evāyam devaḥ kanaka-rucir atraiva bhavitā*

tad aham upasarpāmi. (ity upasarpati.)

tataḥ—then; *praviṣati*—enters; *paramānanda-purī*—Paramananda Puri; *sa*—with; *utkaṅṭham*—longing; *kadā*—when?; *asau*—He; *draṣṭavyaḥ*—will be seen; *saḥ*—He; *khalu*—indeed; *bhagavān*—the Lord; *bhakta-tanumān*—in the form of a devotee; *iti*—thus; *prauḍha*—great; *utkaṅṭhā*—with longing; *vilulitam*—overcome; *ahaḥ*—oh; *mānasam*—heart; *idam*—this; *cirāt*—for a long time; *adya*—now; *prātaḥ*—this morning; *saḥ*—He; *khalu*—indeed; *phala*—fruit; *kālaḥ*—time; *mama*—my; *punaḥ*—again; *na*—not; *jāne*—I know; *kīdrkṣam*—like what?; *janayati*—creates; *phalam*—fruit; *bhāgya*—of good fortune; *viṭapī*—tree; *iti*—thus; *parikrāman*—walking; *bhagavan*—Lord; *śrī-jagannātha*—Jagannātha; *kṣamyatām*—may forgive; *tvam*—You; *anālokya*—not seeing; *yad-agre*—before whom; *tam*—Him; *upasarpāmi*—I approach; *tat-tādṛśīm*—like that; *utkaṅṭhām*—longing; *sarvjñā*—all-knowing; *jānanti*—knows; *eva*—certainly; *paraḥ*—ahead; *avalokya*—seeing; *ahaḥ*—oh; *iha*—here; *eva*—indeed; *bhavitavyam*—may be; *bhagavatā tena*—with the Lord; *yataḥ*—because; *jagannātha*—of Lord Jagannātha; *dvārāt*—by the door; *api*—also; *bahula*—great; *kolāhala*—tumult; *kṛtam*—made; *samūhaḥ*—multitude; *lokānām*—of people; *iha*—here; *sarati*—goes; *na*—not; *eva*—indeed; *apasarati*—goes; *ataḥ*—then; *manye*—I think; *dhanye*—fortunate; *dharaṇi*—earth; *tava*—your; *puṇyena*—by piety; *militaḥ*—met; *saḥ*—He; *eva*—indeed; *ayam*—He; *devaḥ*—the Lord; *kanaka*—as gold; *ruciḥ*—splendid; *atra*—here; *eva*—indeed; *bhavitā*—will be; *tat*—that; *aham*—I; *upasarpāmi*—will approach; *iti*—thus; *upasarpati*—approaches.

(Paramānanda Purī enters.)

Paramānanda Purī: (with longing) "When will I see the Supreme Personality of Godhead appear in the form of a devotee?" My heart yearns for this. Perhaps, after a long time, the time will come when this desire will bear fruit. I do not know what kind of fruit the tree of auspiciousness will bear for me then.

(He walks.) O Lord Jagannātha, please forgive me. Without seeing You first, I immediately went to see Śrī Kṛṣṇa Caitanya. You know everything, so You also know the very strong desire in my heart.

(He looks ahead.) Ah! The Lord will be coming to this place. A great tumultuous sound has risen from the direction of the gate to Lord Jagannātha's temple.

A crowd has gathered. It does not disperse.

O fortunate earth planet, because of your many pious deeds, the Supreme Personality of Godhead in a golden form will appear on your surface. I will follow. (He follows.)

Text 33

(*tataḥ praviśati parijanaiḥ sārdham śrī-jagannātha-darśanānanda-niṣpandaḥ śrī-kṛṣṇa-caitanya.*)

śrī-kṛṣṇa-caitanyaḥ: (smṛtim abhinīya) aho paramānanda-purīśvaraḥ sāmpratam āgamiṣyatīva lakṣyate. yataḥ

*bhagavad-darśana-sukham anu
sukhāntaram kim api sāmpratam bhāvi
āsanna-śarma-śamsī
prasādaka ākasmiko manasaḥ*

(*iti sotkaṅtham tiṣṭhati.*)

tataḥ—then; *praviśati*—enters; *parijanaiḥ*—associates; *sārdham*—with; *śrī-jagannātha*—of Lord Jagannātha; *darśana*—from the sight; *ānanda*—with bliss; *niṣpandaḥ*—stunned; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *smṛtim abhinīya*—remembering; *ahaḥ*—oh; *paramānanda-purīśvaraḥ*—Paramananda Puri; *sāmpratam*—now; *āgamiṣyati*—will come; *iva*—as if; *lakṣyate*—is seen; *yataḥ*—because; *bhagavat*—of the Lord; *darśana*—from the sight; *sukham*—happiness; *anu*—following; *sukha*—happiness; *antaram*—other; *kim api*—something; *sāmpratam*—now; *bhāvi*—is; *āsanna-śarma*—great auspiciousness; *śamsī*—proclaiming; *prasādakaḥ*—auspiciousness; *ākasmikaḥ*—unexpected; *manasaḥ*—of the heart; *iti*—thus; *sa*—with; *utkaṅtham*—longing; *tiṣṭhati*—stands.

(Accompanied by His associates, and overwhelmed with bliss from seeing Lord Jagannātha, Śrī Kṛṣṇa Caitanya enters.)

Śrī Kṛṣṇa Caitanya: (remembering) Ah! I see Paramānanda Purī is coming here. First I felt the happiness of seeing Lord Jagannātha. Now I feel a different happiness. My heart suddenly feels very happy. This declares that something auspicious will now come. (He eagerly waits.)

Text 34

paramānanda-purī: (agrato 'valokya) aho ayam asau

*jayati kalita-nīla-śaila-candre-
kṣaṇa-rasa-carvaṇa-raṅga-nistarāṅgaḥ
kanaka-maṇi-śilā-vilāsa-vakṣaḥ-
sthala-galad-asram ajasra-roma-harṣaḥ*

agrataḥ—ahead; *avalokya*—looking; *ahaḥ*—oh; *ayam asau*—He; *jayati*—glories; *kalita-nīla-śaila-candra*—the moon of Nilacala; *ikṣaṇa*—eyes; *rasa*—nectar; *carvaṇa*—tasting; *raṅga*—happiness; *nistarāṅgaḥ*—overcome; *kanaka*—gold; *maṇi*—jewel; *śilā*—rock; *vilāsa*—pastimes; *vakṣaḥ-sthala*—on the chest; *galat*—

flowing; *asram*—tears; *ajasra-roma-harṣaḥ*—bodily hairs standing erect.

Paramānanda Purī: (looking ahead) Ah! It is He! Glories to Him, overwhelmed with bliss by drinking the nectar of the sight of Nīlācala's Jagannātha-moon, the hairs of His body erect with bliss, and His splendid chest a great wall of gold and jewels flooded with streams of tears!

Text 35

śrī-kṛṣṇa-caitanyaḥ: (agrato 'valokya) ayam evāsau yad idam ākasmikam āgamanam ihaitasya, (ity utthāya praṇamya) svāmin purīśvaro 'si.

agrataḥ—ahead; *avalokya*—looking; *ayam*—he; *eva*—indeed; *asau*—he; *yat*—what; *idam*—this; *ākasmikam*—sudden; *āgamanam*—arrival; *iha*—here; *etasya*—of him; *iti*—thus; *utthāya*—rising; *praṇamya*—bowing down; *svāmin*—O lord; *purīśvaraḥ*—Purīśvara; *asi*—you are.

Śrī Kṛṣṇa Caitanya: (looking ahead) Suddenly he comes this way. (The Lord bows down and then stands up.) Lord, are you Paramānanda Purī?

Text 36

paramānanda-purī: (sa-sambhramam) bhagavan tvad-darśanārtham evāyam aham utkaṇṭhito vārāṇasīta āgacchann asmi.

sa-sambhramam—respectful; *bhagavan*—Lord; *tvad-darśanārtham*—to see You; *eva*—indeed; *ayam*—this; *aham*—I; *utkaṇṭhitaḥ*—yearning; *vārāṇasītaḥ*—from Varanasi; *āgacchan*—coming; *asmi*—I am.

Paramānanda Purī: (with reverence) Because I have a great desire to see You I have come here from Vārāṇasī.

Text 37

śrī-kṛṣṇa-caitanyaḥ: anuḡṛhito 'smi.

anuḡṛhitaḥ—the object of kindness; *asmi*—I am.

Śrī Kṛṣṇa Caitanya: You are very kind to Me.

Text 38

(*upasṛtya*)

jagadānandaḥ: svāmin, ita itaḥ. (iti viśrāmayati.)

upasṛtya—approaching; *svāmin*—Lord; *itaḥ itaḥ*—this way. This way; *iti*—thus; *viśrāmayati*—stops.

Jagadānanda: (approaching) Lord, here, here. . . (He stops.)

Text 39

sārvabhaumaḥ: bhoḥ svāminn idam ati-citram

*ye ke 'pi yāḥ kāścana sampravāhā
nadāś ca nadyaś ca bhavanti bhūmau
kasyāpi ratnākaram antareṇa
kutrāpi nāsthā na ca sanniveśaḥ*

bhoḥ—O; *svāminn*—Lord; *idam*—this; *ati-citram*—very wonderful; *ye ke 'pi yāḥ kāścana*—whatever; *sampravāhā*—streams; *nadāś ca nadyaś ca*—and rivers; *bhavanti*—are; *bhūmau*—on the earth; *kasyāpi*—of which; *ratnākaram*—the ocean; *antareṇa*—without; *kutrāpi*—somewhere; *na*—not; *āsthā*—situation; *na*—not; *ca*—also; *sanniveśaḥ*—entrance.

Sārvabhauma: Lord, this is very wonderful. All streams and rivers of the earth must enter the ocean. They cannot go to any other place.

Text 40

nepathye:

*aho rasa-kalāvato bhagavato rasācāryakam
grahītum iva mūrtatām vyadhita bhikṣu-veśam vapuḥ
yad etad avanī-tale sakala eva dāmodara-
svarūpam iti bhāṣate tad-apṛthaktayā premataḥ*

ahaḥ—Oh; *rasa*—in rasas; *kalāvataḥ*—because of expert knowledge; *bhagavataḥ*—of the Lord; *rasācāryakam*—the teacher of rasas; *grahītum*—to accept; *iva*—as if; *mūrtatām*—the form; *vyadhita*—manifested; *bhikṣu-veśam*—in the appearance of a sannyasi; *vapuḥ*—form; *yat*—what; *etat*—that; *avanī-tale*—on the surface of the earth; *sakala*—all; *eva*—certainly; *dāmodara-svarūpam*—Damodara Svarupa; *iti*—thus; *bhāṣate*—is splendidly manifested; *tad-apṛthaktayā*—because of not being different; *premataḥ*—from love.

A Voice From Behind the Scenes: On the order of the Lord, who is the most learned in rasas, he has assumed this form of a sannyāsī to become the teacher of transcendental rasas. Because he is not different from the Lord in his feelings of love for Kṛṣṇa, he is called Dāmodara-svarūpa (the form of Lord Kṛṣṇa) in this world.

Text 41

sārvabhaumaḥ: aho lokānām atra bhagavati naisargikī ratiḥ. yad idam parokṣe 'pi sarve bhagavattām evāsya gāyanti.

ahaḥ—ah; lokānām—of the world; atra—here; bhagavati—in the Lord; naisargikī—natural; ratiḥ—love; yat—what; idam—this; parokṣe—invisible; api—even; sarve—everyone; bhagavattām—glorious qualities; eva—certainly; asya—of Him; gāyanti—sing.

Sārvabhauma: Ah! The entire world is naturally attracted to the Supreme Personality of Godhead. Even when they cannot see Him, everyone still sings His glories.

Text 42

śrī-kṛṣṇa-caitanyaḥ: (śrutim abhinīya) aho dāmodara-svarūpam iti nāmākaraṇitam kaccid ayam api samāgamiṣyati va lakṣyate.

śrutim abhinīya—listening; ahaḥ—oh; dāmodara-svarūpam iti—Damodara Svarupa; nāma—name; ākaraṇitam—heard; kaccit—that; ayam—he; api—also; samāgamiṣyati—comes; iva—as. lakṣyate.

Śrī Kṛṣṇa Caitanya: (listening) Ah! I hear the name “Dāmodara Svarūpa” and I see someone coming towards Me.

Text 43

sārvabhaumaḥ: svāmin prāyaśo bhavad-avatāre kecit pūrvam kecit paścāc ca bhavadīya eva sarve 'vateruḥ. samaye sarvair eva militair bhavitavyam. ata eva sa-pravāhā ity uktam.

svāmin—Lord; prāyaśaḥ—mostly; bhavad-avatāre—Your incarnation; kecit—some; pūrvam—before; kecit—some; paścāt—after; ca—and; bhavadīya—Your; eva—indeed; sarve—some; avateruḥ—descended; samaye—at the time; sarvaiḥ—by all; eva—indeed; militaiḥ—met; bhavitavyam—will be; ata eva—therefore; sa-pravāhā—with streams; iti—thus; uktam—said.

Sārvabhauma: O Lord, when You descend to this world Your eternal associates also descend, some preceding and some following You. This time they have also descended to this world. They are like many streams and rivers entering the ocean.

Text 44

(*tataḥ praviśati dāmodara-svarūpaḥ.*)
dāmodara-svarūpaḥ: (ākāśe lakṣyaṁ baddhvā)

heloddhūkita-khedayā viśadayā pronomilad-āmodayā
samyāc chāstra-vivādayā rasadayā cittārpitonmādayā
śaśvad-bhakti-vinodayā samadayā mādhyā-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā

(*ity upasarpati.*)

tataḥ—then; *praviśati*—enters; *dāmodara-svarūpaḥ*—Dāmodara-svarūpa; *ākāśe*—in the sky; *lakṣyaṁ baddhvā*—looking; *heloddhūkita-khedayā*—driving away material lamentation; *viśadayā*—pure; *pronomilad-āmodayā*—blissful; *samyāt*—pacified; *sāstra*—scriptures; *vivādayā*—debate; *rasadayā*—sweet; *citta*—heart; *arpita*—placed; *unmādayā*—bliss; *śaśvat*—eternal; *bhakti*—of devotion; *vinodayā*—pastimes; *samadayā*—giving; *mādhyā*—of sweetness; *maryādayā*—the limit; *śrī-caitanya*—Sri Caitanya; *dayā-nidhe*—O ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—may be; *amandodayā*—great; *iti*—thus; *upasarpati*—approaches.

(Dāmodara Svarūpa enters.)

Dāmodara Svarūpa: (looking up to the sky) O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all gross material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.* (He approaches)

Text 45

gopīnāthācāryaḥ: (puro 'valokya svagatam) aye śrutam mayā caitanyānanda-
śiṣyaḥ parama-virakto bhagavad-bhaktō 'ti-vidvān kaścid dāmodara-svarūpaṁ nāma.
yaḥ khalu guruṇā bahutaram abhyarthito 'pi vedāntam adhīyādhyāpayeti na ca tac ca
kṛtavān. api tu

samasta-hānāya turīyam āśramaṁ
jagrāha vairāgya-vaśena kevalam
śrī-kṛṣṇa-pādābja-parāga-rāgatas
tucchī-cakārainam aho vahann api

sa evāyam tad-bhagavate nivedayāmi. (ity upasṛtya) bhavān, ayam ayaṁ śruta-
caro dāmodara-svarūpaḥ.

purah—ahead; *avalokya*—looking; *svagatam*—aside; *aye*—oh; *śrutam*—heard; *mayā*—by me; *caitanya*—of Lord Caitanya; *ananda*—bliss; *śiṣyaḥ*—the student; *parama-viraktaḥ*—very renounced; *bhagavad-bhaktaḥ*—devotee of the Lord; *atī-vidvān*—very learned; *kaścit*—someone; *dāmodara-svarūpaṁ nāma*—named Damodara Svarupa; *yaḥ*—who; *khalu*—indeed; *guruṇā*—with guru; *bahutaram*—many; *abhyarthitaḥ*—appealed; *api*—even; *vedāntam*—Vedanta; *adhītya*—studying; *adhyāpaya*—study; *iti*—thus; *na*—not; *ca*—and; *tat*—that; *ca*—and; *kṛtavān*—did; *api*—also; *tu*—indeed; *samasta-hānāya*—renouncing everything; *turīyam*—the fourth; *āśramam*—asrama; *jagrāha*—accepted; *vairāgya-vaśena*—by renunciation; *kevalam*—only; *śrī-kṛṣṇa-pādābja-parāga-rāgataḥ*—out of love for the pollen of the Lord's feet; *tucchī-cakāra*—made insignificant; *enam*—this; *ahaḥ*—oh; *vahan*—caring; *api*—also; *sa eva ayam*—he; *tad-bhagavate*—the Lord; *nivedayāmi*—I will request; *iti*—thus; *uparītya*—approaching; *bhavān*—you; *ayam ayam*—this; *śrutacarah*—heard; *dāmodara-svarūpaḥ*—Damodara Svarupa.

Gopīnāthācārya: (looking ahead, he says to himself) I have heard of this person named Dāmodara Svarūpa. He is very renounced and learned, and he is a devotee of the Lord. He is a disciple of Caitanyānanda. Even though his guru repeatedly ordered him to study Vedānta-sūtra and teach Vedānta to his disciples, Dāmodara Svarūpa would not do it. Thinking the world unimportant, he renounced everything. I will tell the Lord. (He approaches.) Lord, the learned scholar Dāmodara Svarūpa is here.

Text 46

bhagavān: *kva saḥ. kva saḥ. (iti sotkanṭham upasarpati.)*

kva—where?; *saḥ*—is he; *kva*—where?; *saḥ*—is he; *iti*—thus; *sotkanṭham*—eagerly; *upasarpati*—approaches.

Bhagavān: Where is he? Where is he? (He eagerly approaches.)

Text 47

svarūpa-dāmodaraḥ: (*uparītya padayoḥ praṇamati.*)

śrī-kṛṣṇa-caitanyaḥ: (*bāhūbhyām utthāpyālingati.*)

uparītya—approaching; *padayoḥ*—at the feet; *praṇamati*—bows; *bāhūbhyām*—with both arms; *utthāpya*—lifting; *ālingati*—embraces.

(Svarūpa Dāmodara approaches and bows down before His feet. Śrī Kṛṣṇa Caitanya lifts him up and embraces him with both arms.)

Text 48

nepathye:

īśvara-purī-niṣevana-
rataḥ svataḥ kṛṣṇa-bhaktaś ca
ayam eti viśāda-hṛdayo
viraktimān sakala-viṣayeṣu

īśvara-purī-niṣevana-rataḥ—devoted to the service of Iśvara Purī; svataḥ—personally; kṛṣṇa-bhaktaḥ—devotee of Kṛṣṇa; ca—and; ayam—he; eti—goes; viśāda-hṛdayaḥ—pure heart; viraktimān—renounced; sakala-viṣayeṣu—from all worldly pleasures.

A Voice from Behind the Scenes: He is a devotee of Lord Kṛṣṇa and a sincere servant of Iśvara Purī. His heart is pure and he is renounced, detached from the objects of material sense-gratification.)

Text 49

sārvabhaumaḥ: (ākarma) aye bhagavat-pura-paricāraḥ ko 'pi samāyāti. kas
tāvad asau parīkṣā-mahā-pātrasya pratinidhir vā nāsau tathā viraktaḥ.

ākarma—listening; aye—oh; bhagavat-pura-paricāraḥ—a servant of the Lord; ko 'pi—someone; samāyāti—comes; kaḥ—who?; tāvat—then; asau—he; parīkṣā-mahā-pātrasya—of the temple superintendent; pratinidhiḥ—messenger; vā—or; na—not; asau—he; tathā—so; viraktaḥ—renounced.

Sārvabhauma: (listening) Ah! One of Lord Jagannātha's servants approaches. Who is he? Is he an assistant of the temple-superintendent? No. He is in the renounced order.

Text 50

śrī-kṛṣṇa-caitanyaḥ: aho purīśvarasya sakāśāt kaścīd āyātīva.

ahaḥ—ah; purīśvarasya—of Iśvara Purī; sakāśāt—from then; kaścīd—someone; āyātī—comes; iva—as if.

Śrī Kṛṣṇa Caitanya: Ah! This person seems to have come from Iśvara Purī.

Text 51

sārvabhaumaḥ: (ālokyā) jānīmaḥ. (iti nirūpayati.)

ālokyā—seeing; jānīmaḥ—we know; iti—thus; nirūpayati—looks.

Sārvabhauma: (looking) I know him. (He looks very carefully.)

Text 52

(*tataḥ praviśati govinda-nāmā kaścit.*)

govindaḥ:

*prahito 'smīśvara-puryā
mahāprabhoḥ sa-vidha eva yāhīti
upāsannam tad idam atho
na vedmi nija-bhāgya-mahimānam*

(*ity upasṛtya praṇamya cāñjalim baddhvā.*) svāmin

*dr̥ṣtam mayā prathamam asya yad eva rūpam
tenaiva nirvṛtir aho mama nānya-veśam
paśyāmi tam tvam upayāhi tam ity aham te
sampsṛitaś caraṇa-sīmni purīśvareṇa*

tataḥ—then; *praviśati*—enters; *govinda-nāmā*—named Govinda; *kaścit*—someone; *prahitaḥ*—sent; *asmi*—I am; *īśvara-puryā*—by Isvara Puri; *mahāprabhoḥ*—of Lord Mahāprabhu; *sa-vidhaḥ*—like that; *eva*—indeed; *yāhi*—go; *iti*—thus; *upāsannam*—worshiped; *tad idam*—that; *athaḥ*—then; *na*—not; *vedmi*—I know; *nija-bhāgya-mahimānam*—the glory of my good fortune; *iti*—thus; *upasṛtya*—approaches; *praṇamya*—bowing; *ca*—and; *añjalim baddhvā*—with folded hands; *svāmin*—O Lord; *dr̥ṣtam*—seen; *mayā*—by me; *prathamam*—first; *asya*—of him; *yad*—what; *eva*—indeed; *rūpam*—form; *tena*—by that; *eva*—indeed; *nirvṛtiḥ*—happiness; *ahaḥ*—oh; *mama*—my; *na*—not; *anya-veśam*—another; *paśyāmi*—I see; *tam*—him; *tvam*—You; *upayāhi*—go; *tam*—him; *iti*—thus; *aham*—I; *te*—You; *sampsṛitaḥ*—sent; *caraṇa-sīmni*—to the feet; *purīśvareṇa*—by Isvara Puri.

(The person named Govinda enters.)

Govinda: (aside) Isvara Purī sent me here, saying, "Go to Caitanya Mahāprabhu". I cannot understand the limits of my great good fortune. (He approaches and offer obeisances with folded hands.)

My Lord, Isvara Purī said to me: "When I first saw Kṛṣṇa Caitanya I became filled with happiness. I do not see any other place for you. Go to Him". In this way Isvara Purī has sent me to Your feet.

Text 53

śrī-kṛṣṇa-caitanyaḥ: asti tathaiva mayi teṣām akhaṇḍam eva vātsalyam,

asti—is; *tathā*—so; *eva*—indeed; *mayi*—to Me; *teṣām*—of them; *akhaṇḍam*—unbroken; *eva*—indeed; *vātsalyam*—affection.

Śrī Kṛṣṇa Caitanya: This is Ísvara Purī's great fatherly love for Me.

Text 54

sārvabhaumaḥ: tvam̐ tasya paricāraḥ.

tvam—you; *tasya*—his; *paricāraḥ*—servant.

Sārvabhauma: You were Ísvara Purī's disciple and servant?

Text 55

govindaḥ: atha kim.

atha kim—yes.

Govinda: Yes.

Text 56

sārvabhaumaḥ: svāmin katham asau brāhmaṇetaraṁ paricāratvenānugṛhītavān.

svāmin—O Lord; *katham*—how?; *asau*—him; *brāhmaṇa*—brahmana; *itaram*—another; *paricāratvena*—as a servant; *anugṛhītavān*—accepted.

Sārvabhauma: My Lord, how can You accept another brāhmaṇa as Your servant?

Text 57

śrī-kṛṣṇa-caitanyaḥ: bhṭācārya maivam̐ vādīḥ

*hareḥ svatantrasya kṛpāpi tādavad
dhatte na sā jāti-kulādy-apekṣam
suyodhanasyānam apohya harṣāj
jagrāha devo vidurānam eva*

bhṭācārya—O Bhattacarya; *mā*—don't; *evam*—in this way; *vādīḥ*—speak; *hareḥ*—of Lord Hari; *svatantrasya*—independent; *kṛpā*—mercy; *api*—also; *tādvat*—then; *dhatte*—places; *na*—not; *sā*—this; *jāti*—birth; *kula*—family; *ādi*—beginning with; *apekṣam*—consideration; *suyodhanasya*—of Duryodhana; *annam*—the meal; *apohya*—rejecting; *harṣāt*—happily; *jagrāha*—accepted; *devaḥ*—the Lord; *vidura*—of Vidura; *annam*—the meal; *eva*—indeed.

Śrī Kṛṣṇa Caitanya: Bhṭācārya, don't talk in that way. The independent

Supreme Personality of Godhead bestows His mercy without thinking of birth, caste, or any other external thing. Although He would not eat the food offered by the kṣatriya Duryodhana, Lord Kṛṣṇa happily accepted the food offered by the śūdra Vidura.

Text 58

sārvabhaumaḥ: evam eva

evam—in that way; *eva*—indeed.

Sārvabhauma: That is true.

Text 59

śrī-kṛṣṇa-caitanyaḥ: bhavatu. yadyapi pūjyānām paricārakeṇa sva-paricaryā kārayitum na yujyate. tathāpi tad-ajñayā tathaiiva kartavyam. (iti tam anugṛhṇāti.)

bhavatu—so be it; *yadyapi*—although; *pūjyānām*—worshipable; *paricārakeṇa*—by servant; *sva-paricaryā*—own service; *kārayitum*—to do; *na*—not; *yujyate*—is proper; *tathāpi*—nevertheless; *tad-ajñayā*—by his order; *tathā*—in that way; *eva*—indeed; *kartavyam*—should be done; *iti*—thus; *tam*—him; *anugṛhṇāti*—is kind.

Śrī Kṛṣṇa Caitanya: So be it. Although it is not right to accept service from the servant of a worshipable superior, if the superior orders, one must accept. (He accepts Govinda and shows kindness to him.)

Text 60

(praviśya sa-tvaram.)

mukundaḥ: svāmin brahmānanda-bhāratī bhavantam didṛkṣamāna āgato 'sti. yady ājñāpayasi tad ihaivānayāmaḥ.

praviśya—entering; *sa-tvaram*—hastily; *svāmin*—Lord; *brahmānanda-bhāratī*—Brahmananda Bharati; *bhavantam*—You; *didṛkṣamāna*—wishing to see; *āgato asti*—has come; *yadi*—if; *ājñāpayasi*—You order; *tat*—then; *iha*—here; *eva*—indeed; *ānayāmaḥ*—we will bring.

(Mukunda hastily enters.)

Mukunda: Lord, Brahmānanda Bhāratī has come. He is very eager to see You. Give the order and we will bring him here.

Text 61

śrī-kṛṣṇa-caitanyaḥ: śāntam. mānyāḥ khalu bhavanty amī. tan mānyaiva

gantavyam.

śāntam—peace; *mānyāḥ*—worshipable; *khalu*—indeed; *bhavanti*—is; *amī*—he; *tat*—therefore; *mānya*—to the worshipable; *eva*—indeed; *gantavyam*—should be gone.

Śrī Kṛṣṇa Caitanya: Quiet! He is My superior. I should go to him.

Text 62

sārvabhaumaḥ:

alaukikānām api laukikatvam
alaukikatva-prathanāya nūnam
bhuvah prayāṇam kila viṣṇu-padyā
divam nayaty eva śarīra-bhājah

(*iti bhagavantam agre kṛtvā parikramanti.*)

alaukikānām—of they who are extraordinary; *api*—even; *laukikatvam*—ordinariness; *alaukikatva*—beyond the world; *prathanāya*—to spread; *nūnam*—indeed; *bhuvah*—on the earth; *prayāṇam*—gone; *kila*—indeed; *viṣṇu-padyā*—the water that washed Lord Viṣṇu's feet; *divam*—heaven; *nayati*—brings; *eva*—indeed; *śarīra-bhājah*—they who have material bodies; *iti*—thus; *bhagavantam*—the Lord; *agre*—before; *kṛtvā*—placing; *parikramanti*—walks.

Sārvabhauma: When exalted persons act humbly as if they were ordinary men, the result is extraordinary. For example, even though the goddess Ganges naturally resides at the lotus feet of Lord Viṣṇu, she voluntarily descends to this material world and carries the conditioned souls back to the spiritual world.

(Placing the Lord in front, they walk.)

Text 63

(*tataḥ praviśati carmāmbaro brahmānandaḥ.*)
brahmānandaḥ: (*puro 'valokya*) *ayam eva śrī-kṛṣṇa-caitanyaḥ. tathā hi*

kanaka-parigha-dīrgha-dīrgha-bāhuḥ
sphuṭatara-kāñcana-ketakī-dalābhah
nava-damanaka-mālya-lālyamāna-
dyutir ati-cāru-gatiḥ samujjihite

tataḥ—then; *praviśati*—enters; *carma*—of skin; *ambaraḥ*—garment; *brahmānandaḥ*—Brahmananda; *purah*—ahead; *avalokya*—looking; *ayam*—He; *eva*—indeed; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya; *tathā hi*—furthermore; *kanaka*—golden; *parigha*—staff; *dīrgha*—long; *dīrgha*—long; *bāhuḥ*—arms; *sphuṭatara*—

blossoming; *kāñcana*—golden; *ketakī*—krtaki; *dala*—petal; *ābhaḥ*—splendor; *nava*—new; *damanaka*—of damanaka flowers; *mālya*—garland; *lālyamāna-dyutiḥ*—splendor; *ati-cāru-gatiḥ*—graceful; *samujjihīte*—is manifested.

(Wearing a deerskin garment, Brahmānanda enters.)

Brahmānanda: (looking ahead) Here is Śrī Kṛṣṇa Caitanya. His arms like long golden clubs, His complexion like glistening golden *ketakī* flowers, and His transcendental form splendidly decorated with a garland of fresh *damanaka* flowers, gracefully walking Śrī Kṛṣṇa Caitanya has now appeared before me.

Text 64

śrī-kṛṣṇa-caitanyaḥ: (upaśṛtya tam avalokyāpi carma-celatvam ātmano 'nabhimatam iti bodhayan sāvahittham.) mukunda kvāsau.

upaśṛtya—approaching; *tam*—him; *avalokya*—seeing; *api*—also; *carma-celatvam*—wearing a deerskin garment; *ātmanaḥ*—self; *anabhimatam*—not recognizing; *iti*—thus; *bodhayan*—knowing; *sāvahittham*—with pretense; *mukunda*—O Mukunda; *kva*—where?; *asau*—he.

Śrī Kṛṣṇa Caitanya: (noticing the deerskin garment, He pretends not to see him.) Mukunda where is he?

Text 65

mukundaḥ: ayam ayam.

ayam—he; *ayam*—he.

Mukunda: This is he.

Text 66

śrī-kṛṣṇa-caitanyaḥ: na hi sa ced abhaviṣyat tadā katham carma-celatvena bāhya-veśāveśa-vāsatvam asyābhaviṣyat.

na—not; *hi*—indeed; *saḥ*—he; *cet*—if; *abhaviṣyat*—were; *tadā*—then; *katham*—why?; *carma-celatvena*—with a deerskin garment; *bāhya-veśāveśa-vāsatvam*—as external garment; *asya*—of him; *abhaviṣyat*—would be.

Śrī Kṛṣṇa Caitanya: This is not he. If this were Brahmānanda, then why would he wear this outer garment of deerskin?

Text 67

brahmānandaḥ: (ākarnya svagatam) aho asmai carma-celatvena na rocata iva. bhavati hi

*dambhaika-mātra-prathanāya kevalam
carmāambarādi na vastu-sāadhanam
caladbhir ūrvīm ṛjuṇaiva vartmanā
sukhena gamyasya samāpy ato 'vadhiḥ*

kim etena. (iti carma jihāsati.)

*ākarnya—*hearing; *svagatam—*aside; *ahaḥ—*oh; *asmai—*to Him; *carma-celatvena—*having a deerskin garment; *na—*not; *rocate—*pleases; *iva—*as if; *bhavati—*is; *hi—*indeed; *dambhaika—*false pride; *mātra—*only; *prathanāya—*to expand; *kevalam—*only; *carma—*deerskin; *ambara—*garment; *ādi—*beginning with; *na—*not; *vastu—*real; *sāadhanam—*spiritual practice; *caladbhiḥ—*by they who move; *ūrvīm—*on the earth; *ṛjuṇā—*properly; *eva—*indeed; *vartmanā—*on the path; *sukhena—*easily; *gamyasya—*going; *samāpyataḥ—*attained; *avadhiḥ—*that; *kim—*what?; *etena—*with this; *iti—*thus; *carma—*the skin; *jihāsati—*rejects.

Brahmānanda: (listening) Ah! He is not pleased with my deerskin. This deerskin garment is simply a way to flaunt my false pride. It is not useful. They who live a simple, honest life are actually in a good position to attain advancement in spiritual realization. What is the use of this thing? (He discards the deerskin outer-garment.)

Text 68

*śrī-kṛṣṇa-caitanyaḥ: (dāmodaram nirīkṣate.)
dāmodaraḥ: (iṅgitam baddhvā sa-tvaram bahir-vāsaḥ prayacchati.)
brahmānandaḥ: (paridadhāti.)
śrī-kṛṣṇa-caitanyaḥ: (upasaṛpya praṇamati.)*

*dāmodaram—*Damodara; *nirīkṣate—*sees; *iṅgitam—*hinted; *baddhvā—*giving; *sa-tvaram—*quickly; *bahir-vāsaḥ—*outer garments; *prayacchati—*gives; *paridadhāti—*places; *upasaṛpya—*approaching; *praṇamati—*bows.

(Śrī Kṛṣṇa Caitanya glances at Dāmodara. Understanding Lord Caitanya's hint, Dāmodara at once gives Brahmānanda an outer garment of cloth. Brahmānanda dresses himself in the cloth outer-garment. Śrī Kṛṣṇa Caitanya approaches Brahmānanda and then bows down before him.)

Text 69

brahmānandaḥ: (sa-sādhvasādaram) svāmin loka-śikṣārtham yadyapi bhavatām idam ucitam eva tathāpi no 'ti-bhāya-janakam etat. tad aparam naitad anustheyam. paśya paśya

*nīlācalasya mahimā na hi māḍṣena
śaktyo nirūpāyitum evam alaukikatvāt
ete cara-sthiratayā pratibhāsamāne
dve brahmaṇī yad iha samprati gaura-nīle*

sa-sādhvasa—with fear; *ādaram*—and respect; *svāmin*—O Lord; *loka*—the world; *śikṣa-artham*—to teach; *yadyapi*—although; *bhavatām*—of You; *idam*—this; *ucitam*—proper; *eva*—indeed; *tathāpi*—still; *naḥ*—of us; *ati-bhāya-janakam*—making external; *etat*—this; *tad aparam*—then; *na*—not; *etat*—this; *anustheyam*—to be situated; *paśya paśya*—look! look!; *nīlācalasya*—of Nīlācala; *mahimā*—glory; *na*—not; *hi*—indeed; *māḍṣena*—like me; *śaktyaḥ*—powers; *nirūpāyitum*—to describe; *evam*—thus; *alaukikatvāt*—because of extraordinariness; *ete*—they; *cara*—moving; *sthiratayā*—an inert; *pratibhāsamāne*—reflected; *dve*—two; *brahmaṇī*—Brahmans; *yad*—which; *iha*—here; *samprati*—now; *gaura*—fair; *nīle*—and dark.

Brahmānanda: (both frightened and struck with awe) Lord, although in order to teach the people of this world what You have done is proper, still it fills me with fear. Therefore it is not right to do this. The glories of this city of Nīlācala are so great and wonderful that it is not possible for a person like me to properly describe them. In Nīlācala the Supreme Personality of Godhead now is manifest in two forms: one a dark stationary form, and the other a moving form with a fair complexion.

Text 70

*śrī-kṛṣṇa-caitanyaḥ: samprati-śabdasya vartamānatvād acirāgate bhavaty eva
gaura-brahmatā nāmaika-deśa-varti-brahma-śabdatvāc ca*

samprati-śabdasya—the word now; *vartamānatvāt*—because of meaning the present; *acira*—quickly; *āgate*—arived; *bhavati*—is; *eva*—indeed; *gaura-brahmatā*—the conception of a fair Brahman; *nāma*—name; *eka-deśa-varti-brahma-śabdatvāt*—because the word brahman is in one place; *ca*—also.

Śrī Kṛṣṇa Caitanya: You say "now". That means at this moment the Supreme Personality of Godhead is present here in a golden form. Because in your name the word "brahma" refers to the Supreme Personality of Godhead, therefore you are that golden form of the Lord.

Text 71

*brahmānandaḥ: vyāpya-vyāpaka-bhavatvenaiva tad anumīyate. vyāpyatvam ca
carma-tyāgenaiva jñāyatam.*

vyāpya—limited; *vyāpaka*—unlimited; *bhavatvena*—because of the nature; *eva*—indeed; *tad*—that; *anumīyate*—is considered; *vyāpyatvam*—the state of being

limited; *ca*—and; *carma*—of deerskin; *tyāgena*—by renunciation; *eva*—certainly; *jñāyatam*—is understood.

Brahmānanda: There are a difference between the limited and the unlimited. Because I have now rejected my deerskin garment, it should be understood that I am a limited jīva soul.

Text 72

sārvabhaumaḥ: samyag āhuḥ śrīpadaḥ.

samyag—rightly; *āhuḥ*—speaks; *śrīpadaḥ*—Śrīpada.

Sārvabhauma: Śrīpada Brahmānanda speaks the truth.

Text 73

brahmānandaḥ: sārvabhauma paśya paśya

*suvarṇa-varṇo hemāṅgo
varāṅgaś_ candanāṅgadī*

sārvabhauma—Sārvabhauma; *paśya*—look!; *paśya*—look!; *suvarṇa*—of gold; *varṇaḥ*—color; *hema*—of gold; *āṅgaḥ*—body; *varāṅgaḥ*—handsome; *candanāṅgadī*—anointed with sandal paste.

Brahmānanda: Sārvabhauma, see! See! The Viṣṇu-sahasra-nāma describes the golden form of the Supreme Personality of Godhead in the words:

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī*

Text 74

*iti nāmāny etenaiva sāvayatvam pratipedire. candanāṅgāditvaṁ samprasāda-
candanākta-doreṇaiva bhagavadbhiḥ śrī-jagannāthadevair eva kriyamānam asti. paśya
paśya bhagavad-rūpa-mātrasya paramānanda-pradatvaṁ kim punaḥ svayaṁ
bhagavataḥ śrī-kṛṣṇasya. aho citram.*

iti—thus; *nāmāni*—names; *etena*—by this; *eva*—indeed; *sāvayatvam*—with the meaning; *pratipedire*—explains; *candanāṅgāditvaṁ*—the word candanangadi; *samprasāda*—decoration; *candana*—sandal paste; *akta*—anointed; *doreṇa*—with lines; *eva*—indeed; *bhagavadbhiḥ śrī-jagannāthadevaiḥ*—by Lord Jagannātha; *eva*—indeed; *kriyamānam*—being done; *asti*—is; *paśya paśya*—look! Look!; *bhagavad-rūpa-mātrasya*—of the Lord's form; *paramānanda-pradatvaṁ*—giving transcendental bliss; *kim*—what?; *punaḥ*—more; *svayaṁ bhagavataḥ śrī-*

kr̥ṣṇasya—of Lord Kṛṣṇa Himself; ahaḥ—Oh; citram—wonderful.

The name "candanāṅgadī" refers to Lord Jagannātha when He is decorated with lines drawn in sandalwood paste. See! See! The appearance of the Lord in His Deity form brings supreme transcendental bliss. What can be said of Lord Kṛṣṇa? Ah! This is all very wonderful.

Text 75

ānandānubhavaika-sādhanam aho rūpaṁ ghanānanda-cid-
bāhyāntaḥkaraṇormi-vṛtti-virahasyāpādakam paśyatām
hitvānandathu-labdhaye hṛdi nirākāraṁ tu yaiś cintyate
manye tān bhramayaty aho bhagavato sa kāpi durvāsānā

ānanda—of bliss; *anubhava*—perception; *eka*—one; *sādhanam*—method; *ahaḥ*—oh; *rūpaṁ*—the form; *ghana*—intense; *ānanda*—bliss; *cit*—spirit; *bāhya*—external; *antaḥkaraṇa*—in the heart; *urmi*—waves; *vṛtti*—actions; *virahasya*—separation; *āpādakam*—to His sandals; *paśyatām*—should be seen; *hitvā*—placing; *ānandathu*—of bliss; *labdhaye*—for the attainment; *hṛdi*—in the heart; *nirākāraṁ*—without form; *tu*—indeed; *yaiḥ*—by whom; *cintyate*—considered; *manye*—I think; *tān*—they; *bhramayaty*—bewilder; *ahaḥ*—indeed; *bhagavataḥ*—of the Lord; *saḥ*—he; *kāpi*—something; *durvāsānā*—material desires.

When one sees the blissful, all knowing form of the Supreme Personality of Godhead, one's senses, heart, and mind all become stunned with transcendental bliss. They who reject the Lord's personal form and instead meditate on something formless in their hearts are bewildered. They do not understand the truth of the Personality of Godhead. Their hearts are filled with material desires.

Text 76

api ca

*amūrtatvaṁ tattvaṁ yadi bhagavatas tat katham aho
madāsūyādīnām api na bhagavat-tattva-gaṇanā
na mūrtāmūrtatve bhavati niyamaḥ kim tu paramo
ya ānando yasmād api sa ca sa īśo mama matam*

api ca—furthermore; *amūrtatvaṁ*—formlessness; *tattvaṁ*—truth; *yadi*—if; *bhagavataḥ*—of the Lord; *tat*—then; *katham*—why?; *ahaḥ*—oh; *madāsūyādīnām*—of they who are proud and envious; *api*—also; *na*—not; *bhagavat*—of the Lord; *tattva*—the truth; *gaṇanā*—considered; *na*—not; *mūrta*—form; *amūrtatve*—formlessness; *bhavati*—is; *niyamaḥ*—origin; *kim*—whether?; *tu*—certainly; *paramaḥ*—supreme; *yaḥ*—what; *ānandaḥ*—bliss; *yasmāt*—from which; *api*—also; *saḥ*—He; *ca*—and; *saḥ*—He; *īśaḥ*—the Lord; *mama*—my; *matam*—opinion.

If the Supreme Personality of Godhead is the formless totality of existence, then why are not the proud and envious demons also the Supreme Spirit? In truth, the Supreme is not limited by either form or formlessness. He has a feature with form and He also has a feature without form. He is Himself full of transcendental bliss, and He is the source of transcendental bliss for others. That is my opinion.

Text 77

sārvabhaumah: svāmin evam eva. ānandamayo 'bhyāsāt ity atra vyākhyātam caitat. svayam ānandaḥ parān apy ānandayati. yathā pracura-dhanaḥ parebhyo 'pi dhanam dadāti pracuryārthe mayat iti. kintu tat-kṛpā cet bhavati tadā nirākāra-bhavanato 'pi punaḥ śrī-vigraha-mādhurya eva nipatati. uktam cābhiyuktaiḥ

svāmin—O lord; *evam*—thus; *eva*—certainly; *ānandamayaḥ*—full of bliss; *abhyāsāt*—from constant existence; *iti*—thus; *atra*—here; *vyākhyātam*—explained; *ca*—and; *etat*—this; *svayam*—personally; *ānandaḥ*—bliss; *parān*—others; *api*—also; *ānandayati*—delights; *yathā*—as; *pracura-dhanaḥ*—a wealthy man; *parebhyah*—to others; *api*—also; *dhanam*—wealth; *dadāti*—gives; *iti*—thus; *pracuryārthe*—for increasing; *mayat*—the affix *maya*; *iti*—thus; *kintu*—however; *tat*—His; *kṛpā*—mercy; *cet*—if; *bhavati*—is; *tadā*—then; *nirākāra-bhavanataḥ*—being formless; *api*—also; *punaḥ*—again; *śrī-vigraha*—of the Lord's form; *mādhurye*—sweetness; *eva*—indeed; *nipatati*—falls; *uktam*—said; *ca*—also; *abhiyuktaiḥ*—with reasons.

Sārvabhauma: Lord, that is right. What you have said is confirmed by the Vedānta-sūtra, which says: "ānandamayo 'bhyāsāt" (The Supreme is full of bliss, and He gives bliss to others.)

The affix "maya" in "ānandamaya" means both "possessor" and "giver", just as wealthy philanthropist possesses wealth and also gives it to others. If one attains the Supreme Lord's mercy, he becomes able to give up the impersonalist idea of the Supreme and understand the transcendental sweetness of Supreme Person's spiritual form. This is explained in these words of Bilvamaṅgala Thākura:

Text 78

*advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dikṣāḥ
śaṭhena kenāpi vayam haṭhena
dāsī-kṛtā gopa-vadhū-ṣṭena*

advaita—of monism; *vīthī-pathikaiḥ*—on the path; *upāsyāḥ*—worshiped; *svānanda-simhāsana-labdha-dikṣāḥ*—initiated into impersonalism; *śaṭhena*—by a cheater; *kenāpi*—someone; *vayam*—we; *haṭhena*—forcibly; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū-ṣṭena*—by He who jokes with the gopīs.

"Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs."*

Text 79

dāmodaraḥ: (brahmānandaṁ prati) śrīpada mayā nimantritaḥ stha. tad idānīm ananta-karaṇīyāya gacchantu.

brahmānandaṁ prati—to Brahmananda; *śrīpada*—O Sripada; *mayā*—by me; *nimantritaḥ stha*—reminded; *tat*—that; *idānīm*—now; *ananta-karaṇīyāya*—for the duties; *gacchantu*—should go.

Dāmodara: (to Brahmananda) Śrīpada, may I remind you it is time to go and attend to your duties.

Text 80

śrī-kṛṣṇa-caitanyaḥ: svāmin evam eva yujyate.

svāmin—lord; *evam*—thus; *eva*—indeed; *yujyate*—is right.

Śrī Kṛṣṇa Caitanya: Lord, it is right.

Text 81

brahmānandaḥ: yad abhirucitaṁ bhavate. (iti dāmodarādibhiḥ katibhiḥ saha niṣkrāntaḥ.)

yat—what; *abhirucitaṁ*—pleases; *bhavate*—should be; *iti*—thus; *dāmodara-ādibhiḥ*—headed by Damodara; *katibhiḥ saha*—with some; *niṣkrāntaḥ*—exits.

Brahmananda: As it please Your Lordship. (Accompanied by Dāmodara and some others, he exits.)

Text 82

śrī-kṛṣṇa-caitanyaḥ: sārvabhauma tvam api gantum arhasi.

sārvabhauma—O Sarvabhauma; *tvam*—you; *api*—also; *gantum arhasi*—should go.

Śrī Kṛṣṇa Caitanya: Sārvabhauma, you also should go.

Text 83

sārvabhaumaḥ: deva kiñcin nivedanīyam asti.

deva—O Lord; *kiñcin*—something; *nivedanīyam*—to be asked; *asti*—is.

Sārvabhauma: Lord, I have something to ask.

Text 84

śrī-kṛṣṇa-caitanyaḥ: kim tat.

kim—what?; *tat*—that.

Śrī Kṛṣṇa Caitanya: What is it?

Text 85

sārvabhaumaḥ: svāmin abhayam cet dīyate tadā nivedyate.

svāmin—O Lord; *abhayam*—fearlessness; *cet*—if; *dīyate*—is given; *tadā*—then; *nivedyate*—it may be asked.

Sārvabhauma: Lord, if You assure me that I may speak without fear, then I will speak my request.

Text 86

śrī-kṛṣṇa-caitanyaḥ: asādhvasam eva kathyatām.

asādhvasam—without fear; *eva*—indeed; *kathyatām*—may be spoken.

Śrī Kṛṣṇa Caitanya: You may speak without fear.

Text 87

sārvabhaumaḥ: bhūpālaḥ śrī-caraṇāvalokanāya samutkaṅṭhate. yady anumanyase tadā tam anayāma.

bhūpālaḥ—the king; *śrī-caraṇa*—Your feet; *avalokanāya*—to see; *samutkaṅṭhate*—yearns; *yady*—if; *anumanyase*—you permit; *tadā*—then; *tam*—him; *anayāma*—we will bring.

Sārvabhauma: The king is very eager to see Your feet. If You give

permission, we will bring him here.

Text 88

śrī-kṛṣṇa-caitanyaḥ: (kaṇau pidhāya) sārvaḥma bhavatāpīdam ucyate.

*niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

kaṇau—ears; *pidhāya*—covering; *sārvaḥma*—O Sarvaḥma; *bhavatā*—by you; *api*—also; *idam*—this; *ucyate*—is said; *niṣkiñcanasya*—of one who has nothing; *bhagavat*—of the Lord; *bhajana*—the service; *unmukhasya*—eager; *pāraṁ paraṁ*—the far shore; *jigamṣoḥ*—wishing to cross; *bhava-sāgarasya*—of the ocean of birth and death; *sandarśanam*—the sight; *viṣayiṇām*—of materialists; *atha*—and; *yoṣitām*—of women; *ca*—and; *hā*—oh; *hanta*—oh; *hanta*—oh; *viṣa*—of poison; *bhakṣaṇataḥ*—than eating; *api*—even; *asādhu*—worse.

Śrī Kṛṣṇa Caitanya: (covers His ears) Sārvaḥma, what are you saying? Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification, and seeing a woman who is similarly interested, is more abominable than drinking poison willingly.*

Text 89

sārvaḥmaḥ: svāmin satyam evaitat. kintv asau śrī-jagannātha-sevakaḥ.

svāmin—O Lord; *satyam*—true; *eva*—indeed; *etat*—this; *kintu*—however; *asau*—he; *śrī-jagannātha-sevakaḥ*—a servant of Lord Jagannātha.

Sārvaḥma: My Lord, what You say is true. Still, the king is a sincere servant of Lord Jagannātha.

Text 90

śrī-kṛṣṇa-caitanyaḥ:

*ākārād api bhetavyaṁ
strīṇām viṣayiṇām api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api*

yady evaṁ punar ucyate tadātra na punar ahaṁ draṣṭavyaḥ.

ākārāt—from the form; *api*—even; *bhetavyam*—frightened; *strīṇām*—of a woman; *viṣayiṇām*—of a hedonist; *api*—also; *yathā*—as; *aheḥ*—of a snake; *manasaḥ*—of the mind; *kṣobhaḥ*—agitation; *tathā*—so; *tasya*—of him; *ākrteḥ*—from the form; *api*—even; *yadi*—if; *evam*—thus; *punaḥ*—again; *ucyate*—is said; *tadā*—then; *atra*—here; *na*—not; *punaḥ*—again; *aham*—I; *drastavyaḥ*—will be seen.

Śrī Kṛṣṇa Caitanya: Just as one is immediately frightened by seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.* If you say this once more, you will never see Me again.

Text 91

sārvabhaumaḥ: (tūṣṇīm tiṣṭhati.)

tūṣṇīm tiṣṭhati—becomes silent.

(Sārvabhauma is silent.)

Text 92

śrī-kṛṣṇa-caitanyaḥ: bhāṭṭācārya ati-kālo babhūva.

bhāṭṭācārya—O Bhattacarya; *ati-kālaḥ*—late; *babhūva*—it is.

Śrī Kṛṣṇa Caitanya: Bhāṭṭācārya, it is late.

Text 93

sārvabhaumaḥ: yathā-rucitaṁ svāmine. (iti niṣkrāntaḥ.)

yathā—as; *rucitaṁ*—it pleases; *svāmine*—the Lord; *iti*—thus; *niṣkrāntaḥ*—exits.

Sārvabhauma: As it pleases my Lord. (He exits.)

Text 94

śrī-kṛṣṇa-caitanyaḥ: mukunda yadi dakṣiṇāśyām diśi gate sati śrīpada-nityānandena kva gatam.

mukunda—O Mukunda; *yadi*—if; *dakṣiṇāśyām diśi*—in the south; *gate*—gone; *sati*—when; *śrīpada-nityānandena*—by Lord Nityānanda; *kva*—where?; *gatam*—gone.

Śrī Kṛṣṇa Caitanya: Mukunda, when I was in the south, where did Śrīpāda Nityānanda go?

Text 95

mukundaḥ: gauḍe uktam cedaṁ bhagavad-āgamana-samayam anumāya punaḥ sarvair advaita-pramukhaiḥ saha mayātrāgantavyam iti.

gauḍe—in Bengal; *uktam*—said; *ca*—and; *idam*—this; *bhagavat*—of the Lord; *āgamana*—arrival; *samayam*—time; *anumāya*—following; *punaḥ*—again; *sarvaiḥ*—by all; *advaita-pramukhaiḥ*—the devotees headed by Advaita; *saha*—with; *mayā*—by Me; *atra*—here; *āgantavyam*—should be gone. *iti*.

Mukunda: To Bengal. He said: "When the Lord returns I will go to Him with Advaita and all the devotees."

Text 96

gopīnāthaḥ: sāmpratam dvairājyādikam api nāsti. panthaś ca sugamaḥ. guṇḍicā-yātrā ca nedīyasī. tadāgamana-samagrī sarvaivāsti. kintu svāminam pratyāgamana-vārtā tāvad dūra-gāminī ced bhavati. athavā kṛtam sandehena

*dhvāntam vidhūya kiraṇair uditasya bhānos
candrasya vā jagati ke kathayanti vārtām
lokottarasya kila vastuna eva seyam
śailī svayam svam abhitaḥ prakāṭi-karoti*

tat svāmin jagannāthadevasya sāyāhna-dhūpa-samayo jātaḥ. yady anumanyase. (ity ardhokte sādhasam natayati.)

sāmpratam—now; *dvairājyādikam*—war between the two countries; *api*—also; *na*—not; *asti*—is; *panthaḥ*—the roads; *ca*—and; *sugamaḥ*—easy to travel; *guṇḍicā-yātrā*—the journey to Gundica; *ca*—and; *nedīyasī*—near; *tadā*—then; *āgamana-samagrī*—return; *sarva*—all; *eva*—indeed; *asti*—is; *kintu*—but; *svāminam*—the Lord; *pratyāgamana*—of the return; *vārtā*—news; *tāvat*—then; *dūra*—slow; *gāminī*—going; *cet*—if; *bhavati*—is; *athavā*—or; *kṛtam*—done; *sandehena*—with doubt; *dhvāntam*—destroyed; *vidhūya*—shaking; *kiraṇaiḥ*—with light; *uditasya*—risen; *bhānoḥ*—of the sun; *candrasya*—of the moon; *vā*—or; *jagati*—in the universe; *ke*—who?; *kathayanti*—tells; *vārtām*—the news; *lokottarasya*—of the extraordinary; *kila*—indeed; *vastuna*—in truth; *eva*—indeed; *sa*—that; *iyam*—this; *śailī*—mountain; *svayam*—personally; *svam abhitaḥ*—around; *prakāṭi-karoti*—manifests; *tat*—that; *svāmin*—O Lord; *jagannāthadevasya*—of Lord Jagannātha; *sāyāhna*—evening; *dhūpa*—arati; *samayaḥ*—time; *jataḥ*—is manifest; *yadi*—if; *anumanyase*—You permit; *iti*—thus; *ardha*—half; *ukte*—spoken; *sādhasam*—with timidity; *natayati*—dramatizes.

Gopīnātha: For now there is no war between the two countries and the roads are easy to travel. The journey to Guṇḍicā is short. All the devotees have made arrangements to come. However, if there were news that Your Lordship were returning to them, then what would be the use of their taking the trouble to come here?

With their rays of light the sun and moon dispel the darkness of the world. Who disputes it? It is the nature of very exalted personalities to manifest themselves by their own will. My Lord, now it is time for Lord Jagannātha's dhūpa-ārati. If You give Your permission. . . (Frightened, he stops himself in mid-sentence.)

Text 97

śrī-kṛṣṇa-caitanyaḥ: ācārya gamyatām dhūpāvalokanāya. aham api purīśvara-svarūpabhyam saha saṅkathanāya gacchāmi. (iti bhagavān niṣkrāntaḥ.)

ācārya—acarya; *gamyatām*—it may be gone; *dhūpa*—the dhupa-arati; *avalokanāya*—to see; *aham*—I; *api*—also; *purīśvara-svarūpabhyam*—with Purīśvara and Svarūpa; *saha*—with; *saṅkathanāya*—to talk; *gacchāmi*—I go; *iti*—thus; *bhagavān*—the Lord; *niṣkrāntaḥ*—exits.

Śrī Kṛṣṇa Caitanya: Acārya, you may go to see the dhūpa-ārati. I will go to speak with Paramānanda Purī and Dāmodara Svarūpa. (The Lord exits.)

Text 98

gopīnāthaḥ: aho niṣkrānta eva bhagavān. tad aham api dhūpam dṛṣṭvā punas tatraiva miliṣyāmi. (iti katicit-padāny ādadhāti.)

ahaḥ—ah; *niṣkrāntaḥ*—left; *eva*—indeed; *bhagavān*—the Lord; *tat*—then; *aham*—I; *api*—also; *dhūpam*—the dhupa-arati; *dṛṣṭvā*—having seen; *punaḥ*—again; *tatra*—there; *eva*—indeed; *miliṣyāmi*—I will meet; *iti*—thus; *katicit*—some; *padāni*—steps; *ādadhāti*—takes.

Gopīnātha: Ah! The Lord has gone. After I see the dhūpa-ārati I will meet with Him again. (He takes a few steps.)

Text 99

nepathye:

*āsanne ratha-vijaye 'khileśvarasya
prāpto 'yam dhariṇī-patiḥ pratāparudraḥ
bhūyo 'yam yati-vṛṣabhasya gaura-mūrteḥ
pratyakṣi-kāraṇa-kṛte prayatna-kṛt syāt*

āsanne—manifested; *ratha-vijaye*—in the Rathayātrā festival; *akhileśvarasya*—of the Supreme Lord; *prāptaḥ*—attained; *ayam*—this; *dharinī-patiḥ*—the king; *pratāparudraḥ*—Prataparudra; *bhūyaḥ*—again; *ayam*—He; *yati-vṛṣabhasya*—greatest sannyasi; *gaura-mūrteḥ*—golden form; *pratyakṣi-kāraṇa-kṛte*—for a direct meeting; *prayatna-kṛt*—endeavor; *syāt*—will be.

A Voice From Behind the Scenes: There is King Prataparudra, come for the Rathayātrā festival of Lord Jagannātha, and there is Lord Caitanya, the golden-complexioned leader of the sannyāsīs. I will try to arrange for Them to meet.

Text 100

gopīnāthaḥ: aho ayam bhṛṅṅācāryasyālāpaḥ śruyate. tān mahīpālena gajapatinā samāgatam iva. bhavaty api abhyarṇo 'yam ratha-mahotsavaḥ. tad aham śrī-jagannātham ālokya yāvad agacchāmi. (iti niṣkrāntaḥ.)

ahaḥ—oh; *ayam*—he; *bhṛṅṅācāryasya*—of the Bhattacharya; *ālāpaḥ*—words; *śruyate*—are heard; *tān*—that; *mahīpālena*—by the king; *gajapatinā*—Prataparudra; *samāgatam*—come; *iva*—as if; *bhavaty*—is; *api*—also; *abhyarṇaḥ*—near; *ayam*—the; *ratha-mahotsavaḥ*—ratha festival; *tat*—that; *aham*—I; *śrī-jagannātham*—Lord Jagannātha; *ālokya*—having seen; *yāvat*—as; *agacchāmi*—I come; *iti*—thus; *niṣkrāntaḥ*—exits.

Gopīnātha: Ah! I hear the words of the Bhṛṅṅācārya. He has come must have come here with King Pratāparudra. It is almost time for for the Rathayātrā festival. For now I will see Lord Jagannātha, and then I will return. (He exits.)

Text 101

(tataḥ praviśati bhṛṅṅācāryaḥ.)

bhṛṅṅācāryaḥ: āgamana-sama-kālam eva yad aham āhūto 'smi gajapatinā tenonnītam śrī-kṛṣṇa-caitanya-darśanārtham ayam utkaṅṭhate. (iti parikramyāvalokya ca.) aho ayam ayam avanīpatiḥ. yāvad upasarpāmi. (ity upasarpati.)

tataḥ—then; *praviśati*—enters; *bhṛṅṅācāryaḥ*—Bhattacharya; *āgamana-sama-kālam*—arrival; *eva*—indeed; *yad*—what; *aham*—I; *āhūto asmi*—am called; *gajapatinā*—by King Prataparudra; *tena*—by him; *unnītam*—raised; *śrī-kṛṣṇa-caitanya-darśanārtham*—to see Lord Caitanya; *ayam utkaṅṭhate*—he yearns; *iti*—thus; *parikramya*—walking; *avalokya*—looking; *ca*—and; *ahaḥ*—aha; *ayam ayam*—he; *avanīpatiḥ*—the king; *yāvat*—as; *upasarpāmi*—I approach *iti*—thus; *upasarpati*—approaches.

(Bhṛṅṅācārya enters.)

Bhṛṅṅācārya: As I was coming, King Pratāparudra called for me. He is very

eager to see Śrī Kṛṣṇa Caitanya. (He walks and looks.) Ah! This, this is the king! Let me approach him. (He approaches.)

Text 102

(*tataḥ praviśaty āsana-stho rājā mahā-pātrāṇi ca.*)
rājā: (sotkaṇṭham ātma-gatam)

abhūn na ceṣṭā mama rājya-ceṣṭā
sukhasya bhogaś ca babhūva rogaḥ
ataḥ param cet sa na vīkṣate mām
na dhārayiṣye bata jīvanam ca

tataḥ—then; *praviśati*—enters; *āsana-sthaḥ*—on a throne; *rājā*—the king; *mahā-pātrāṇi*—ministers; *ca*—also; *sa-utkaṇṭham*—with longing; *ātma-gatam*—aside; *abhūt*—was; *na*—not; *ceṣṭā*—action; *mama*—of me; *rājya*—royal; *ceṣṭā*—action; *sukhasya*—of happiness; *bhogaḥ*—enjoyment; *ca*—and; *babhūva*—is; *rogaḥ*—disease; *ataḥ param*—then; *cet*—if; *saḥ*—He; *na*—not; *vīkṣate*—sees; *mām*—me; *na*—not; *dhārayiṣye*—I will maintain; *bata*—indeed; *jīvanam*—life; *ca*—and.

(The king enters and sits on a throne. His ministers also enter.)

King: (Filled with longings, he says to himself) I no longer wish to perform my royal duties. For me, the enjoyment of happiness has become a disease. If He will not see me, I will not maintain my life.

Text 103

sārvabhaumaḥ: athaḥ sa-cintita iva lakṣyate mahā-rajāḥ. yad upanatham api mām
na gocarī-karoti tat svayam eva pariciye. jayatu jayatu mahā-rajāḥ.

athaḥ—then; *sa-cintitaḥ*—thoughtful; *iva*—as if; *lakṣyate*—is seen; *mahā-rajāḥ*—the king; *yat*—what; *upanatham*—approached; *api*—although; *mām*—me; *na*—not; *gocarī-karoti*—makes in the range of perception; *tat*—that; *svayam*—personally; *eva*—certainly; *pariciye*—I examine; *jayatu*—all glories; *jayatu*—all glories; *mahā-rajāḥ*—to the king.

Sārvabhauma: I see the king is absorbed in thought. Even though I am right before him, he still does not see me. I will examine him. All glories, all glories to the king!

Text 104

rājā: (avadhānam naṭayitvā) katham. bhāṭṭācārya 'si. ehi. ehi. (iti praṇamati.)

avadhānam naṭayitvā—pays attention; *katham*—what?; *bhāṭṭācāryaḥ*—

Bhattacharya; *asi*—you are; *ehi*—come. *ehi*—come; *iti*—thus; *praṇamati*—bows.

King: (notices Sārvabhauma) What is it? You are Sārvabhauma Bhaṭṭācārya. Come here. Come. (He bows down.)

Text 105

sārvabhaumaḥ: (āśirbhir abhinandyopaviśati.)

āśirbhir abhinandya—offering blessings; *upaviśati*—sits.

(Sārvabhauma offers blessings and then sits down.)

Text 106

rājā: bhaṭṭācārya niveditaṁ bhavatā bhagavate śrī-kṛṣṇa-caitanya.

bhaṭṭācārya—O Bhattacharya; *niveditaṁ*—requested; *bhavatā*—by you; *bhagavate śrī-kṛṣṇa-caitanya*—to Lord Caitanya.

King: Bhaṭṭācārya, did you place my request before Lord Śrī Kṛṣṇa Caitanya?

Text 107

sārvabhaumaḥ: atha kim.

atha kim—yes.

Sārvabhauma: Yes.

Text 108

rājā: kim ājñāptam.

kim—what?; *ājñāptam*—ordered.

King: What did he say?

Text 109

sārvabhaumaḥ: kim kathayāmi.

kim—what?; *kathayāmi*—will I say.

Sārvabhauma: What will I say?

Text 110

rājā: (sa-viṣādam) tadaiva mayā jñātam asti yad bhavatā svayam upetya sa-harṣollāsam na kathitam. hā dhik.

sa-viṣādam—unhappy; *tadā*—then; *eva*—indeed; *mayā*—by me; *jñātam*—known; *asti*—is; *yad*—what; *bhavatā*—by you; *svayam*—personally; *upetya*—approaching; *sa-harṣa-ullāsam*—with happiness; *na*—not; *kathitam*—said; *hā dhik*—alas.

King: (unhappily) I know. You happily come to me, but you will not tell me what He said. Alas!

Text 111

*adarśanīyān api nīca-jātīn
samvīkṣate hanta tathāpi no mām
mad-eka-varjam kṛpayiṣyati
nirṇīya kim so 'vatatāra devaḥ*

adarśanīyān—not to be seen; *api*—even; *nīca-jātīn*—low—class people; *samvīkṣate*—sees; *hanta*—alas; *tathāpi*—nevertheless; *naḥ*—not; *mām*—me; *mad-eka-varjam*—the only exception; *kṛpayiṣyati*—will be merciful; *iti*—thus; *nirṇīya*—concluding; *kim*—what?; *saḥ*—He; *avatatāra*—appeared; *devaḥ*—Lord.

Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.*

Text 112

(kṣaṇam sañcintya) aye śrūyatām.

*jñataiva tasya kila satya-giraḥ pratijñā
sampraty aho kriyata eṣa mayāpi pakṣaḥ
prāṇāms tyajāmi kim u vā kim u vā karomi
tat-pāda-paṅkaja-yugaṁ nayanādhvanīnām*

(iti sa-bāṣpaṁ tiṣṭhati.)

kṣaṇam—for a moment; *sañcintya*—thinking; *aye*—oh; *śrūyatām*—listen; *jñata*—known; *eva*—indeed; *tasya*—of Him; *kila*—indeed; *satya-giraḥ*—truthful words; *pratijñā*—promise; *sampraty*—now; *ahaḥ*—ah; *kriyate*—is done; *eṣaḥ*—He; *mayā*—by me; *api*—also; *pakṣaḥ*—side; *prāṇān*—life; *tyajāmi*—I renounce; *kim u*—

indeed; *vā*—or; *kim u*—indeed; *vā*—or; *karomi*—I do; *tat-pāda-pankaja-yugam*—His lotus feet; *nayana*—of the eyes; *adhvanīnām*—on the path; *iti*—thus; *sa-bāṣpam*—with tears; *tiṣṭhati*—stays.

(He reflects for a moment.) Listen. I know what He must have said. What He has said is the truth. Now I will say something. I say that either His lotus feet enter the pathway of my eyes, or I will give up my life. (He sheds tears.)

Text 113

sārvabhaumaḥ: (svagatam) atibhūmim gato 'yam asyānurāga-para-bhāgaḥ. kim karomi.

*punar gatvā brūyām ahaha tad idam naiva ghatate
na nirbandhas tasya draḍhima-garima-drāghima-ghanah
su-durvāro 'py asya prathita-patima-praudhima-vaho
mahā-rāgaḥ kaścit kam api na vijetum prabhavati*

tad adhunā yuktiḥ kriyate. (prakāśam) mahā-rāja samāśvāsīhi samāśvāsīhi. asti upāyaḥ ko 'pi bhavan-manoratha-taroḥ phala-prasavāya.

svagatam—aside; *atibhūmim*—to the limit; *gataḥ*—gone; *ayam*—this; *asya*—of him; *anurāga-para-bhāgaḥ*—love; *kim*—what?; *karomi*—will I do; *punaḥ*—again; *gatvā*—gone; *brūyām*—I will say; *ahaha*—aha; *tad idam*—this; *na*—not; *eva*—indeed; *ghatate*—is; *na*—not; *nirbandhaḥ*—bound; *tasya*—of him; *draḍhima-garima-drāghima-ghanah*—very intense; *su-durvārah*—insurmountable; *api*—even; *asya*—of him; *prathita-patima-praudhima-vahaḥ*—expanded; *mahā-rāgaḥ*—great love; *kaścit*—something; *kam api*—somehow; *na*—not; *vijetum*—to conquer; *prabhavati*—is able; *tat*—that; *adhunā*—now; *yuktiḥ*—method; *kriyate*—is; *prakāśam*—openly; *mahā-rāja*—O great king; *samāśvāsīhi*—be calm; *samāśvāsīhi*—be calm; *asti*—is; *upāyaḥ*—means; *ko 'pi*—something; *bhavan-manoratha-taroḥ*—of the tree of your desire; *phala*—the fruit; *prasavāya*—for bringing.

Sārvabhauma: (aside) This is the greatest love. What will I do now? Will I talk with Him again? Nothing will come of it. Although the king's love is very great, it does not have the power to defeat the unshakeable resolve of Śrī Caitanya. Ah! Now there is a solution. (Openly) King, take heart. Take heart. There is a way the tree of your desire can bear fruit.

Text 114

rājā: jānāsi ced ucyatām.

jānāsi—you know; *cet*—if; *ucyatām*—say.

King: If you know a way say it.

Text 115

sārvabhaumaḥ: yadyapi bhavato 'yam anurāga-dūta eva tat-saṅgam asya kārayitā tathāpi asmād yuktir vārtāni jīvanopāyi-bhavitum arhati.

yadyapi—although; *bhavataḥ*—of you; *ayam*—this; *anurāga*—of love; *dūtaḥ*—messenger; *eva*—certainly; *tat-saṅgam*—His company; *asya*—of Him; *kārayitā*—will do; *tathāpi*—still; *asmāt*—from that; *yuktiḥ*—method; *vārtāni*—news; *jīvana*—life; *upāyi-bhavitum*—to do; *arhati*—deserves.

Sārvabhauma: Although the messenger that is Your love for Him will make the actual arrangement for Your meeting with Śrī Caitanya Mahāprabhu, still my advice can give some help.

Text 116

rājā: ucyatām kā yuktiḥ.

ucyatām—say; *kā*—what?; *yuktiḥ*—the plan.

King: What is your plan? Tell it.

Text 117

sārvabhaumaḥ: (janāntikam) kevalam anurāgam eva dūtam kṛtvādvitīya eva rāja-veśam vihāya kenāpy avidita eva bhagavato jagannāthadevasya rathotsava-vasare nṛtya-vinoda-śramam apānetum vijanam ārāmam avagāhamānam ānandāsvāda-viratabahir-vṛtikam akasmād upetya vilokayantu bhagavantam bhavanta iti ito 'nyathā na tad ghaṭate.

janāntikam]to him; *kevalam*—alone; *anurāgam*—love; *eva*—indeed; *dūtam*—messenger; *kṛtvā*—making; *advitīyaḥ*—without a second; *eva*—indeed; *rāja*—royal; *veśam*—garments; *vihāya*—abandoning; *kenāpi*—somehow; *aviditaḥ*—unknown; *eva*—indeed; *bhagavato jagannāthadevasya*—of Lord Jagannātha; *rathotsava-vasare*—in the Rathayātrā festival; *nṛtya*—dancing; *vinoda*—pastimes; *śramam*—exhaustion; *apānetum*—to remove; *vijanam*—solitary; *ārāmam*—garden; *avagāhamānam*—entering; *ānanda*—bliss; *āsvāda*—tasting; *virata*—gone; *bahih*—external; *vṛtikam*—acts; *akasmāt*—suddenly; *upetya*—attaining; *vilokayantu*—may see; *bhagavantam*—the Lord; *bhavanta*—you; *iti*—thus; *itaḥ*—then; *anyathā*—otherwise; *na*—not; *tat*—that; *ghaṭate*—may be.

Sārvabhauma: (to the king alone) During the Rathayātrā festival of Lord Jagannātha there will be a great festival of dancing. To relieve the fatigue of dancing, Śrī Caitanya will enter a solitary garden. Remove your royal robes and opulent external garments. Dressed simply, and accompanied only by the messenger of your spiritual love, enter that garden. In that way you can

approach the Lord and personally see Him.

Text 118

rājā: (sāśvāsam apavarya) evam eva. kintu yathedaṁ bhavantam vinā ko 'pi na jānāti tathā vidheyam.

sāśvāsam—with relief; *apavarya*—to him alone; *evam*—thus; *eva*—certainly; *kintu*—however; *yathā*—as; *idam*—this; *bhavantam*—you; *vinā*—except; *ko 'pi*—someone; *na*—not; *jānāti*—knows; *tathā*—so; *vidheyam*—should be.

King: (relieved, he says to Sārvabhauma alone) So be it. No one but will know this plan.

Text 119

bhaṭṭācāryaḥ: evam eva.

evam—thus; *eva*—indeed.

Bhaṭṭācārya: So be it.

Text 120

(praviśya dauvārikaḥ.)

dauvarikaḥ: deva rājadhānītaḥ kaścid ekaḥ sa-tvaram upasanno 'sti pranidhiḥ.

praviśya—enters; *dauvārikaḥ*—a doorkeeper; *deva*—O king; *rājadhānītaḥ*—from the capitol; *kaścid ekaḥ*—someone; *sa-tvaram*—quickly; *upasannaḥ*—come; *asti*—is; *pranidhiḥ*—a messenger.

(The doorkeeper enters.)

Doorkeeper: Lord, a messenger has just come in great haste from the capitol.

Text 121

rājā: praveśyatām.

praveśyatām—may enter.

King: He may enter.

Text 122

dauvarikaḥ: (sa-tvaram niṣkrāmya tam ādāya praviśya ca.) deva ayam ayam.

sa-tvaram—quickly; *niṣkrāmya*—exiting; *tam*—him; *ādāya*—taking; *praviśya*—enters; *ca*—and; *deva*—Lord; *ayam*—he; *ayam*—he.

Doorkeeper: (hastily exits and then returns with the messenger) My Lord, this is he.

Text 123

rājā: pranidhe kathaya sambhramasya kāraṇam.

pranidhe—O messenger; *kathaya*—tell; *sambhramasya*—of haste; *kāraṇam*—the reason.

King: Messenger, tell the reason you have come in such haste.

Text 124

pranidhiḥ: deva

*parāḥ sahasrāḥ sahasaiva pāre
citrotpalam ye manujāḥ sa-mūḍhāḥ
kim tairthikās te para-cakrajāḥ kim
śrutvaiva kolāhalam āgato 'smi*

deva—Lord; *parāḥ sahasrāḥ*—many thousands; *sahasā*—suddenly; *eva*—indeed; *pāre*—on the other shore; *citrotpalam*—of the Citrotpala River; *ye*—who; *manujāḥ*—people; *sa-mūḍhāḥ*—with confusion; *kim*—whether?; *tairthikāḥ*—pilgrims; *te*—they; *para*—enemy; *cakrajāḥ*—soldiers; *kim*—whether?; *śrutvā*—hearing; *eva*—indeed; *kolāhalam*—tumult; *āgataḥ*—come; *asmi*—I am.

Messenger: Lord, thousands of men have come to the far shore of the Citrotpalā River. Whether they are pilgrims or the enemy soldiers I do not know. I heard the tumultuous sounds they are making and I immediately ran here.

Text 125

*sārvabhaumaḥ: tairthikā eva. anyathā puraiva vārtābhaviṣyat. tad anumīyate
gauḍiyā evaite bhagavataḥ śrī-kṛṣṇa-caitanyaḥ priya-pārśadāḥ. bhavatu. mahaty
evāsau madhura-goṣṭhī gariṣṭhānam bhaviṣyati bhagavatā saha kāpi goṣṭhī.*

tairthikāḥ—pilgrims; *eva*—indeed; *anyathā*—otherwise; *pura*—before; *eva*—indeed; *vārtā*—news; *abhaviṣyat*—would have been; *tat*—that; *anumīyate*—is

considered; *gauḍīyāḥ*—Bengalis; *eva*—indeed; *ete*—they; *bhagavataḥ śrī-kṛṣṇa-caitanya*—of Lord Caitanya; *priya*—the dear; *pārsadāḥ*—associates; *bhavatu*—may be; *mahati*—great; *eva*—indeed; *asau*—this; *madhura*—sweet; *goṣṭhī*—words; *gariṣṭhānam*—great; *bhaviṣyati*—will be; *bhagavatā saha*—with the Lord; *kāpi*—some; *goṣṭhī*—conversation.

Sārvabhauma: They are pilgrims. If not, then we would have heard about them. I can guess they are the Bengalis who are dear associates of Lord Śrī Kṛṣṇa Caitanya. They will meet the Lord and speak sweet words with Him.

Text 126

(*nepathye kalakalaḥ.*)

sārvabhaumaḥ: mahārāja satyam evāmī narendra-saras-tīram samāyātāḥ. yat ayam ānanda-kolāhalaḥ śrūyate.

kalakalaḥ—tumult; *mahārāja*—O king; *satyam*—truth; *eva*—indeed; *amī*—they; *narendra-saras-tīram*—the shore of Narendra-sarovara; *samāyātāḥ*—assembled; *yat*—what; *ayam*—this; *ānanda*—of bliss; *kolāhalaḥ*—tumult; *śrūyate*—is heard.

(A tumultuous sound comes from behind the scenes.)

Sārvabhauma: O king, they must have come at the shore of the Narendra-sarovara lake. I hear the tumultuous sounds of their happiness.

Text 127

rājā: satyam evaitat.

satyam—true; *eva*—indeed; *etat*—this.

King: It is true.

Text 128

sārvabhaumaḥ: mahārāja yadi rocate tadā valabhim ārūhya paśyantū kautukam.

mahārāja—O king; *yadi*—if; *rocate*—pleases; *tadā*—then; *valabhim*—the topmost parapet; *ārūhya*—climbing; *paśyantū*—may see; *kautukam*—the wonder.

Sārvabhauma: O king, if you like, climb to the topmost parapet and look at the wonderful scene.

Text 129

rājā: *yathā-rucitam bhavate. (iti valabhim āruhya panthānam avalokya ca.)*
sārvabhauma ka eṣa bhagavan-nirmalya-mālām ādāya tvaramānas tairthikānām
abhimukhaṁ dhāvati.

yathā—as; *rucitam*—pleases; *bhavate*—you; *iti*—thus; *valabhim*—the parapet;
āruhya—climbing; *panthānam*—the pathway; *avalokya*—seeing; *ca*—and;
sārvabhauma—O Sarvabhauma; *kaḥ*—who?; *eṣaḥ*—he; *bhagavat*—of the Lord;
nirmalya—prasādam; *mālām*—garland; *ādāya*—taking; *tvaramānaḥ*—hurrying;
tairthikānām—the pilgrims; *abhimukhaṁ*—to; *dhāvati*—runs.

King: As you please. (They climb to the parapet and look at the path.)
Sārvabhauma, who is this carrying Lord Jagannātha's prasādam-garlands and
hurrying to meet the pilgrims?

Text 130

sārvabhaumaḥ: ayam dāmodaro bhagavac-caitanyasya priya-pārśadaḥ. bhagavata
advaitādi-priya-suhṛdām āgamanam śrūtvā bhagavat-prasāda-mālayā puras-kṛtya tām
eva samānetum ayam preṣita iva lakṣyate.

ayam—he; *dāmodaraḥ*—Damodara; *bhagavac-caitanyasya*—of Lord Caitanya;
priya—the dear; *pārśadaḥ*—associate; *bhagavata*—with the Lord; *advaita-ādi*—
beginning with Advaita; *priya*—dear; *suhṛdām*—friends; *āgamanam*—arrival;
śrūtvā—hearing; *bhagavat-prasāda-mālayā*—with the Lord's prasadam garlands;
puras-kṛtya—before; *tām*—them; *eva*—indeed; *samānetum*—to meet; *ayam*—he;
preṣitaḥ—sent; *iva*—as if; *lakṣyate*—is seen.

Sārvabhauma: It is Lord Caitanya's dear associate Dāmodara. When the Lord
heard that Advaita Acārya and His other dear friends had come, He sent
Dāmodara to meet them, offer them Lord Jagannātha's prasādam garlands, and
bring them to Himself.

Text 131

rājā: evam asti ko 'pi tatra bhagavac-caitanyānugraha-pātram.

evam—thus; *asti*—is; *ko 'pi*—someone; *tatra*—there; *bhagavac-caitanya*—of
Lord Caitanya; *anugraha-pātram*—the object of mercy.

King: So it is. He must have received Lord Caitanya's mercy.

Text 132

sārvabhaumaḥ: atha kim. anyathā katham evam syāt. tad ajñāpaya
gopīnāthācāryāhvānāya tenaiva sarve paricīyante.

atha kim—yes; *anyathā*—otherwise; *katham*—how?; *evam*—thus; *syat*—may be; *tat*—then; *ājñāpaya*—give the order; *gopīnāthācārya*—Gopinathha Acārya; *ahvanaya*—to call; *tena*—by him; *eva*—indeed; *sarve*—all; *pariciyante*—are counted.

Sārvabhauma: Yes. Otherwise how could this be. Order that Gopīnātha Acārya be called. He knows all these devotees.

Text 133

(*praviśyāpaṭī-kṣepeṇa*)

ācāryaḥ: eṣo 'ham asmi. tad ājñāpayatu devaḥ kim vidheyam iti.

praviśya—entering; *āpaṭī-kṣepeṇa*—tossing aside the curtain; *eṣaḥ*—he; *aham*—I; *asmi*—am; *tat*—then; *ājñāpayatu*—may order; *devaḥ*—the lord; *kim*—what?; *vidheyam*—to be done; *iti*—thus.

(Tossing the curtain aside, Gopīnātha hastily enters.)

Acārya: I am he. The king may order me. What is to be done?

Text 134

rājā: sārvabhauma ādiśa.

sārvabhauma—Sarvabhauma; *ādiśa*—tell.

King: Sārvabhauma, tell him.

Text 135

sārvabhaumaḥ: bhavatāmī sarve pariciyante tad asmān api pratyekam paricayyantam.

bhavatā—by you; *amī sarve*—all these; *pariciyante*—are known; *tat*—that; *asmān*—them; *api*—also; *pratyekam*—each one; *paricayyantam*—identify.

Sārvabhauma: You know all these devotees. Please identify them one by one.

Text 136

gopīnāthācāryaḥ: bādham. (ity upaviśati.)

bādham—certainly; *iti*—thus; *upaviśati*—sits.

Gopinātha Acārya: Certainly. (He sits down.)

Text 137

(*nepathye hari-saṅkīrtana-dhvaniḥ.*)
sārvabhaumah: (*ākaraṇya*)

*saṅkīrtana-dhvanir ayam purato vibhakta-
śabdārtha eva samabhūc chravaṇa-pramodi
śabda-graheṇa tad-anantaram anya-rūpo
labdhārtha eva punar anya-vidho babhūva*

nepathye—behind the scenes; *hari-saṅkīrtana-dhvaniḥ*—sounds of hari-sankirtana; *ākaraṇya*—listens; *saṅkīrtana-dhvaniḥ*—sound of sankirtana; *ayam*—this; *purataḥ*—before; *vibhakta-śabdārthaḥ*—the clear meanings of the words; *eva*—indeed; *samabhūt*—is; *sravaṇa-pramodi*—for th ears; *śabda-graheṇa*—by taking the sounds; *tad-anantaram*—then; *anya-rūpaḥ*—another form; *labdha*—obtained; *arthaḥ*—meaning; *eva*—certainly; *punaḥ*—again; *anya-vidhaḥ*—another way; *babhūva*—is.

(A tumultuous sound of Hari-saṅkīrtana from behind the scenes.)

Sārvabhauma: (listens) This saṅkīrtana delights the ear, but it is difficult to understand the words. First they seem to be one group of words, and then again another, and then again another.

Text 138

rājā: (nirūpya) idṛśam kīrtana-kausālam kvāpi na dṛṣtam.

nirūpya—looking; *idṛśam*—like this; *kīrtana*—kirtana; *kausālam*—auspicious; *kvāpi*—anywhere; *na*—not; *dṛṣtam*—seen.

King: (looking) I have never seen a kīrtana wonderful as this.

Text 139

sārvabhaumah: iyam iyam bhagavac-caitanya-sṛṣṭiḥ.

iyam—He; *iyam*—He; *bhagavac-caitanya*—Lord Caitanya; *sṛṣṭiḥ*—the cause.

Sārvabhauma: Lord Caitanya is the cause of this kīrtana.

Text 140

rājā: ācārya yasmai bhagavan-mālām ayam arpitavān ayam kaḥ.

ācārya—O acarya; *yasmai*—to whom; *bhagavan-mālām*—the Lord's garland; *ayam*—He; *arpitavān*—given; *ayam*—Him; *kaḥ*—who?

King: Acārya, to whom is Dāmodara giving the Lord's garlands?

Text 141

gopīnāthācāryaḥ: kathayāmi pratyekam. ayam advaitaḥ. ayam nityānandaḥ.

kathayāmi—I will tell; *pratyekam*—each one; *ayam*—He; *advaitaḥ*—Advaita; *ayam*—He; *nityānandaḥ*—Nityānanda.

Gopīnātha Acārya: I will tell you one by one. He is Advaita. He is Nityānanda.

Text 142

sārvabhaumaḥ: ayam pariciyate.

ayam—him; *pariciyate*—is known.

Sārvabhauma: Do you know that person?

Text 143

rājā: katham asau katicij-janaiḥ saha prthag āyāti.

katham—why?; *asau*—he; *katicij-janaiḥ saha*—from the others; *prthag*—apart; *āyāti*—goes.

King: Why does he stand apart from the others?

Text 144

sārvabhaumaḥ: sarvādṛtatvād anya-saṅgam nehate.

sarva—for all; *ādṛtatvāt*—out of respect; *anya*—with the others; *saṅgam*—company; *na*—not; *ihate*—keeps.

Sārvabhauma: Out of deep respect for everyone he does not associate with the others.

Text 145

gopīnāthācāryaḥ: ayam śrīvasaḥ. ayam ayam vakreśvaraḥ. ayam ācāryaratnaḥ. ayam ayam vidyānidhiḥ.

ayam—he; *śrīvasaḥ*—Srivasa; *ayam*—he; *ayam*—he; *vakreśvaraḥ*—Vakresvara; *ayam*—he; *ācāryaratnaḥ*—Acāryaratna; *ayam*—he; *ayam*—he; *vidyānidhiḥ*—Vidyānidhi.

Gopīnātha Acārya: He is Śrīvāsa. He is Vakreśvara. He is Acāryaratna. He is Vidyānidhi.

Text 146

sārvabhaumaḥ: bālye mayā dṛṣṭāv etau.

bālye—in childhood; *mayā*—by me; *dṛṣṭau*—seen; *etau*—they.

Sārvabhauma: I saw those two in childhood.

Text 147

gopīnāthācāryaḥ: ayam haridāsaḥ. ayam ayam gadādharāḥ. ayam murāriḥ. ime śrīvāsasya sahodarāḥ. ayam gaṅgādāsaḥ. ayam nṛsimhācāryaḥ. ime cānye navadvīpa-vāsinaḥ. ete mamāpy apūrvāḥ. ājñā ced bhavati tadā jñātvāgacchāmi.

ayam—he; *haridāsaḥ*. *ayam ayam*—he; *gadādharāḥ*—Gadadhara; *ayam*—he; *murāriḥ*—Murari; *ime*—they; *śrīvāsasya sahodarāḥ*—the brothers of Srivasa; *ayam*—he; *gaṅgādāsaḥ*—Gangadasa; *ayam*—he; *nṛsimhācāryaḥ*—Nrsimha Acārya; *ime*—they; *ca*—and; *anye*—others; *navadvīpa*—of Navadvīpa; *vāsinaḥ*—residents; *ete*—they; *mama*—of me; *api*—also; *apūrvāḥ*—not before; *ājñā*—order; *ced*—if; *bhavati*—is; *tadā*—then; *jñātvā*—knowing; *āgacchāmi*—I come.

Gopīnātha Acārya: He is Haridāsa. He is Gadādharā. He is Murāri. They are Śrīvāsa's two brothers. He is Gaṅgādāsa. He is Nṛsimha Acārya. These others are all residents of Navadvīpa. These are people I have never seen before. If you give the order I will learn who they are and return.

Text 148

rājā: tathaiva kriyatām.

tathā—thus; *eva*—indeed; *kriyatām*—should be done.

King: Please do it.

Text 149

gopīnāthācāryaḥ: yathā-rucitam devāya. (iti sa-tvaram parikramya nepathya-stho bhūtvā tvaritam punaḥ praviśya ca.) sārvaabhauma eṣa ācārya-purandaraḥ. eṣa hari-bhaṭṭaḥ. eṣa rāghavaḥ. eṣa nārāyaṇaḥ. eṣa kamalānandaḥ. eṣa kāsīśvaraḥ. eṣa vāsudevo mukundasya jyayan. ayam sivānandaḥ. eṣa ca nārāyaṇaḥ. eṣa vallabhaḥ. eṣa śrīkantaḥ. kim bahunā sarva evāmi śrī-caitanya-pārśadaḥ naiko 'py atra tairthikaḥ.

*yathā—*as; *rucitam—*it pleases; *devāya—*the lord; *iti—*thus; *sa-tvaram—*quickly; *parikramya—*walking; *nepathya-sthaḥ—*behind the scenes; *bhūtvā—*being; *tvaritam—*quickly; *punaḥ—*again; *praviśya—*entering; *ca—*also; *sārvaabhauma—*O Sarvaabhauma; *eṣaḥ—*he; *ācārya-purandaraḥ—*Acārya Purandara; *eṣaḥ—*he; *hari-bhaṭṭaḥ—*Hari Bhatta; *eṣaḥ—*he; *rāghavaḥ—*Raghava; *eṣaḥ—*he; *nārāyaṇaḥ—*Narayana; *eṣaḥ—*he; *kamalānandaḥ—*Kamalananda; *eṣaḥ—*he; *kāsīśvaraḥ—*Kasisvara; *eṣaḥ—*he; *vāsudevaḥ—*Vasudeva; *mukundasya—*of Mukunda; *jyayan—*the older brother; *ayam—*he; *sivānandaḥ—*Sivananda; *eṣaḥ—*he; *ca—*also; *nārāyaṇaḥ—*Narayana; *eṣaḥ—*he; *vallabhaḥ—*Vallabha; *eṣaḥ—*he; *śrīkantaḥ—*Srikanta; *kim—*what?; *bahunā—*more; *sarve—*all; *eva—*indeed; *amī—*they; *śrī-caitanya-pārśadaḥ—*Lord Caitanya's associates; *na—*not; *ekaḥ—*one; *api—*even; *atra—*here; *tairthikaḥ—*is a pilgrim.

Gopīnātha Acārya: As it pleases the king. (He quickly walks, stays for a short time behind the scenes, and quickly enters again.) Sārvaabhauma, he is Acārya Purandara. He is Hari Bhaṭṭa. He is Rāghava. He is Nārāyaṇa. He is Kamalānanda. He is Kāsīśvara. He is Mukunda's older brother Vāsudeva. He is Śivānanda. He is Nārāyaṇa. He is Vallabha. He is Śrīkānta. How can I describe them all? They are all Śrī Caitanya's associates. Not one of them is an ordinary pilgrim.

Text 150

rājā: katham amī jagannāthālayam pṛṣṭhataḥ kṛtvā agrataś caitanya-kṛṣṇālayam eva praviśanti.

*katham—*why?; *amī—*they; *jagannātha-alayam—*Lord Jagannātha's temple; *pṛṣṭhataḥ kṛtvā—*placing at the back; *agrataḥ—*ahead; *caitanya-kṛṣṇa—*of Lord Caitanya; *alayam—*the home; *eva—*indeed; *praviśanti—*enter.

King: Why do they turn from Lord Jagannātha's temple and enter Śrī Kṛṣṇa Caitanya's home?

Text 151

sārvaabhaumaḥ: eṣa eva naisargikasya premṇo mahimā.

eṣaḥ—this; *eva*—certainly; *naisargikasya*—natural; *preṃṇaḥ*—of love; *mahimā*—the glory.

Sārvabhauma: That is the glory of their natural love for Him.

Text 152

rājā: (punar anyato 'valokya.) aye katham ayam vāṇinātho rāmānandanujah sa-tvarah pracuratarair mahā-prasādānnādibhir upasarati.

punaḥ—again; *anyataḥ*—in another direction; *avalokya*—looking; *aye*—oh; *katham*—why?; *ayam*—he; *vāṇināthaḥ*—Vaninatha; *rāmānanda*—of Ramananda; *anujah*—the younger brother; *sa-tvarah*—quickly; *pracurataraiḥ*—with abundant; *mahā-prasāda-anna-ādibhiḥ*—with maha-prasadam food and other things; *upasarati*—approaches.

King: (again looking in another direction) Why is Rāmānanda's younger brother Vāṇinātha running with a great quantity of mahā-prasādānna food and other things?

Text 153

sārvabhaumah: hṛdaya-jño 'yam śrī-caitanya-bhagavataḥ. tad-anukta eva mahā-prasādair upacaritum etān anusarpati.

hṛdaya—the heart; *jñāḥ*—knowing; *ayam*—he; *śrī-caitanya-bhagavataḥ*—of Lord Caitanya; *tad*—by Him; *anukta*—not said; *eva*—certainly; *mahā-prasādaiḥ*—with maha-prasadam; *upacaritum*—to serve; *etān*—them; *anusarpati*—approaches.

Sārvabhauma: He knows Lord Caitanya's heart. Lord Caitanya did not ask him, but to serve them he comes with mahā-prasādānna anyway.

Text 154

rājā: bhāṭṭācārya muṇḍanam copavāsāś ca sarva-tīrtheṣv ayam vidhiḥ iti vacanam ullaṅghyāmī adya mahā-prasādānna urī-kariṣyanti.

bhāṭṭācārya—O Bhattacharya; *muṇḍanam*—shaving th head; *ca*—and; *upavāsah*—fasting; *ca*—and; *sarva*—all; *tīrtheṣu*—in holy places; *ayam*—this; *vidhiḥ*—the rule; *iti*—thus; *vacanam*—words; *ullaṅghyāmī*—transgressing; *adya*—today; *mahā-prasādānna*—maha-prasadam; *urī-kariṣyanti*—they will accept.

King: Bhāṭṭācārya, the scriptures say: "When visiting any pilgrimage-place one must shave his head and fast for a day". Today these people will accept mahā-prasādānna and thus transgress the words of scripture.

oText 155

sārvabhaumaḥ: bhattāraka sa khalv anyañ panthāḥ. sa tu bhagavataḥ parokṣikī hy ajñā. iyam tu sākṣāt-kāriṇī. tatrāpi bhagavatā sva-hastena prasādi-kriyamānam jagannātha-prasādānnam atra kā vipratipattiḥ. tathā ca

bhattaraka—O king; saḥ—this; khalu—indeed; anyañ—another; panthāḥ—path; saḥ—this; tu—indeed; bhagavataḥ—of the Lord; parokṣikī—hidden; hi—indeed; ajñā—order; iyam—this; tu—indeed; sākṣāt-kāriṇī—directly manifested; tatrāpi—still; bhagavatā—by the Lord; sva-hastena—with His won hand; prasādi-kriyamānam—giving prasadam; jagannātha-prasādānnam—the prasadam of Lord Jagannātha; atra—here; kā—what: vipratipattiḥ—fault; tathā—so; ca—and.

Sārvabhauma: My king, they follow a different path. Lord Caitanya has secretly given them His order, and thus they accept prasādam directly from the hand of the Supreme Personality of Godhead Himself. What is the fault in that? The scriptures say:

Text 156

*yadā yasyānugṛhṇāti
bhagavan ātma-bhāvitaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām*

yadā—when; yasya—of whom; anugṛhṇāti—is merciful; bhagavan—the Lord; ātma-bhāvitaḥ—devotee; saḥ—he; jahāti—gives up; matim—conception; loke—in the world; vede—in the Vedas; ca—and; pariniṣṭhitām—faith.

"When a person is fully engaged in devotional service, he is favoured by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas."*

Text 157

api ca tat karma hari-toṣam yat ity ukteḥ asya toṣam evaiṣām uddeśyo na tīrtha-yātrā-phalam.

api ca—furthermore; tat—that; karma—work; hari—of Lord Kṛṣṇa; toṣam—the pleasure; yat—what; iti—thus; ukteḥ—of the statement; asya—of Him; toṣam—pleasure; eva—indeed; eṣām—of them; uddeśyaḥ—to be indicated; na—not; tīrtha—to a holy place; yātrā—travel; phalam—fruit.

The scriptures also say: "One should act only to please Lord Hari." Their wish is to please the Lord, not to gain some benediction by visiting a pilgrimage place.

Text 158

rājā: evam eva. kintu kathaya rathayātra kadeti. tvad-upadiṣṭo mantra eva me hṛdi lagnaḥ. tad atra niṃṣa-mātro 'pi kālah kalpayata iva me.

evam—thus; *eva*—indeed; *kintu*—but; *kathaya*—tell; *rathayātrā*—Rathayātrā; *kadā*—when?; *iti*—thus; *tvad-upadiṣṭaḥ*—said by you; *mantraḥ*—the plan; *eva*—indeed; *me*—my; *hṛdi*—in the heart; *lagnaḥ*—rests; *tat*—that; *atra*—here; *niṃṣa*—a moment; *mātraḥ*—only; *api-also*; *kālah*—time; *kalpayate*—becomes a kalpa; *iva*—like; *me*—for me.

King: So be it. Tell me. When will the Rathayātrā festival be? The plan you told me waits in my heart. For me every moment has become long as a millenium.

Text 159

sārvabhaumaḥ: paraśvaḥ.

paraśvaḥ—day after tommorrow.

Sārvabhauma: The day after tomorrow.

Text 160

rājā: kaḥ ko 'tra bhoḥ. āhūyatām pariḁṣā-mahā-pātram kāśimīśraś ca.

kaḥ—what!; *kaḥ*—what!; *atra*—here; *bhoḥ*—oh!; *āhūyatām*—should be called; *pariḁṣā-mahā-pātram*—the temple superintendent; *kāśimīśraḥ*—Kasi Misra; *ca*—and.

King: What! Call for Kāśi Mīśra and the temple-superintendent.

Text 161

(praviśya kaścit praṇamya.) deva yathājñāpayasi. (iti niskramya tāv ādāya punaḥ praviśya ca.) deva samprāptāv etau.

praviśya—enters; *kaścit*—someone; *praṇamya*—bowing; *deva*—O lord; *yathā*—as; *ājñāpayasi*—you order; *iti*—thus; *niskramya*—leaving; *tau*—both; *ādāya*—taking; *punaḥ*—again; *praviśya*—entering; *ca*—and; *deva*—lord; *samprāptau*—arrived; *etau*—both.

(A certain person enters and bows downs.)

Person: Lord, as you have ordered. (He exits, and then, bringing them both, again enters.) Lord here they are.

Text 162

rājā: mahā-pātra jagannāthadevasya yātrā-vidhau bhagavac-caitanya-hṛdaya-jñenāmunā kāśīmīśreṇa yad yat ādiśyate tad eva mad-ādeśa iti jñātvā vyavahartavyam.

mahā-pātra—temple-superintendent; *jagannāthadevasya*—of Lord Jagannāthadeva; *yātrā-vidhau*—for the festival; *bhagavat-caitanya*—of Lord Caitanya; *hṛdaya*—the heart; *jñena*—knowing; *amunā*—by him; *kāśīmīśreṇa*—Kasi Misra; *yad yat*—whatever; *ādiśyate*—is ordered; *tad*—that; *eva*—indeed; *mat*—my; *ādeśaḥ*—order; *iti*—thus; *jñātvā*—understanding; *vyavahartavyam*—should be done.

King: O temple-superintendent, know that during the Rathayātrā festival whatever is ordered by Kāśī Mīśra, who knows Lord Caitanya's heart, is ordered by me. Do whatever he says.

Text 163

mahā-pātrah yathājñāpayati devaḥ.

yathā—as; *ajñāpayati*—orders; *devaḥ*—the king.

Superintendent: As the king commands.

Text 164

rājā: mīśra tvayāpi bhagavac-caitanya-cittānuvṛttir ahar-ahar eva kāryā.

mīśra—O Misra; *tvayā*—by you; *api*—also; *bhagavat-caitanya*—of Lord Caitanya; *citta*—the heart; *anuvṛttiḥ*—following; *ahar-ahar*—day by day; *eva*—indeed; *kāryā*—should be done.

King: Mīśra, every day act according to the desires in Lord Caitanya's heart.

Text 165

mīśraḥ: madīyam abhīṣtam evaitat.

madīyam—my; *abhīṣtam*—wish; *eva*—indeed; *etat*—that;

Miśra: *That is my wish.*

Text 166

rājā: api ca ye 'mi yāvanto gaudāḥ samāyātāḥ santi teṣām api yathā svacchandyena bhagavad-darśanam bhavati tathā ca vidheyam.

api—also; *ca*—and; *ye*—who; *ami*—they; *yāvantaḥ*—as; *gaudāḥ*—Bengalis; *samāyātāḥ*—come; *santi*—are; *teṣām*—of them; *api*—also; *yathā*—as; *svacchandyena*—as they wish; *bhagavad-darśanam*—the sight of the Lord; *bhavati*—is; *tathā*—so; *ca*—and; *vidheyam*—should be.

King: Also, please give all facility to the Bengali devotees that have come here. Arrange that they may see Lord Jagannātha whenever they wish.

Text 167

ubhau: yathājñā devasya. (iti niṣkrāntau.)

yathā—as; *ajñā*—the order; *devasya*—of the king; *iti*—thus; *niṣkrāntau*—exit.

Both: As the king commands. (They both exit.)

Text 168

rājā: bhṭācārya upasṛtya vilokayedam anynonya-sambhāṣaṇa-kautuhalam. sati tādrśe 'dhikāre mayeva tādrśa-paramānanda-bhogād vañcitena katham bhavitavyam. aham api bhaviṣyat-ratha-vijaya-kāryākārya-parikālanayāvahito bhavāmi. (iti niṣkrāntaḥ.)

bhṭācārya—O Bhattacarya; *upasṛtya*—approaching; *vilokaya*—looking; *idam*—this; *anynonya-sambhāṣaṇa-kautuhalam*—great conversation; *sati*—being; *tādrśe*—in that way; *adhikāre*—qualified; *maya*—by me; *iva*—as if; *tādrśa*—like that; *paramānanda-bhogāt*—out of great bliss; *vañcitena*—cheated; *katham*—how?; *bhavitavyam*—may be; *aham*—I; *api*—also; *bhaviṣyat*—about to take place; *ratha-vijaya*—Rathayātrā festival; *kārya*—should be done; *akārya*—should not be done; *parikālanaya*—considering; *avahitaḥ*—placed; *bhavāmi*—I am; *iti*—thus; *niṣkrāntaḥ*—exits.

King: Bhṭācārya, come here. See how they eagerly talk among themselves. I am king of this city. How am I cheated of the bliss they enjoy? Now I must carefully consider what should and should not be done during the Rathayātrā festival about to take place. (He exits.)

Text 169

sārvabhaumaḥ: mamābhīṣtam eva narapatiḥ ādiṣṭavān. tad adhunā tathaiva karomi. (iti gopīnāthācāryena katicit-padani gatva) aho purataḥ.

*ānanda-huṅkāra-gabhīra-ghoṣo
harṣānilollāsita-tāṇḍavormiḥ
lāvanya-vāhī hari-bhakti-sindhuś
calaḥ sthiraṁ sindhum adhaḥ karoti*

tad upasarpavaḥ. (ity upasarpataḥ.)

mama—of me; abhīṣtam—desire; eva—indeed; narapatiḥ—the king; ādiṣṭavān—ordered; tat—that; adhunā—now; tatha—so; eva—indeed; karomi—I do; iti—thus; gopīnāthācāryena—by Gopinatha Acārya; katicit-padani—some steps; gatva—having gone; ahaḥ—oh; purataḥ—in the presence; ānanda—of bliss; huṅkāra—calls; gabhīra—deep; ghoṣaḥ—sound; harṣa—bliss; anila—breeze; ullāsita—joyful; tāṇḍava—of dancing; urmiḥ—waves; lāvanya—salt-water ocean; vāhī—carrying; hari—of Lord Hari; bhakti—devotional service; sindhuḥ—the ocean; calaḥ—moving; sthiraṁ—unmoving; sindhum—ocean; adhaḥ—below; karoti—does; tat—that; upasarpavaḥ—let us approach; iti—thus; upasarpataḥ—they approach.

Sārvabhauma: The king's order is the same as my desire. Now will execute it. (He takes a few steps with Gopīnāthācārya). Ah! Making thunderous sounds of transcendental bliss, and its waves dancing in the winds of great happiness, this moving ocean of love for Lord Kṛṣṇa eclipses the stationary ocean of salt-water, Let us approach. (They both approach.)

Text 170

(tataḥ praviśanti ukta-prakarāḥ sarve advaita-pramukhāḥ.)

tataḥ—then; praviśanti—enter; ukta-prakarāḥ—as described; sarve—all; advaita—by Advaita; pramukhāḥ—headed.

(As described, the devotees, headed by Advaita, enter.)

Text 171

advaitaḥ: (puro 'valokya) dāmodara punar mālāntaram gṛhītvā ko 'yam āyāti.

paraḥ—ahead; avalokya—looking; dāmodara—O Damodara; punaḥ—again; mālā—garland; antaram—another; gṛhītvā—holding; kaḥ—who?; ayam—he; āyāti—comes.

Advaita: (looking ahead) Dāmodara, who is this coming to us with a garland?

Text 172

dāmodaraḥ: ayam bhagavat-pārśva-vartī govindaḥ. (praviśya sa-tvaram govindo mālām arpayati.)

advaitaḥ: (sādaram grhṇāti.)

ayam—he; bhagavat-pārśva-vartī—the Lord's constant companion; govindaḥ—Govinda; praviśya—enters; sa-tvaram—quickly; govindaḥ—Govinda; mālām—garland; arpayati—gives; sādaram—respectfully; grhṇāti—accepts.

Dāmodara: It is the Lord's constant companion, Govinda.

(Govinda hastily enters and offers the garland. Advaita respectfully accepts the garland.)

Text 173

dāmodaraḥ: idam idam kāśimīśrāśrama-padam tat praviśantu. (advaitādayaḥ praveśam naṭayanti.)

idam—this; idam—this; kāśimīśra—of Kasi Misra; āśrama-padam—the asrama; tat—that; praviśantu—enter; advaita-ādayaḥ—headed by Advaita; praveśam naṭayanti—they enter.

Dāmodara: This way. This way. Enter Kāśi Mīśra's āśrama .

(Headed by Advaita, the devotees enter.)

Text 174

sārvabhaumaḥ: aho āścaryam

*yugānte 'ntaḥ kukṣer iva parisare pallava-laghor
amī sarve brahmāṇḍaka-samudayād eva vapuṣaḥ
yathā-sthānaṁ labdhāvasaram iha mānti sma śataśaḥ
sahasraṁ lokānām bata laghuni miśrāśrama-pade*

ahaḥ—ah; āścaryam—wonderful; yuga—of the yuga; ante—at the end; antaḥ—in; kukṣeḥ—the belly; iva—as if; parisare—at the time; pallava-laghoḥ—on a banyan leaf; amī—they; sarve—all; brahmāṇḍaka-samudayāt—from the rising of the universes; eva—indeed; vapuṣaḥ—of the body; yathā-sthānam—in the places; labdha—attained; avasaram—opportunity; iha—here; mānti sma—measured; śataśaḥ—hundreds; hasrasam—thousands; lokānām—of planets; bata—indeed; laghuni—light; miśrāśrama-pade—in the home of Misra.

Sārvabhauma: Ah! Wonderful! At the end of the cosmic millenium the Supreme Personality of Godhead assumes the form of a small child resting on a banyan leaf. At that time the entire universe easily enters His small stomach. In the same way hundreds and thousands of planets have now entered the āśrama of Kāśī Mīśra.

Text 175

(puro 'valokya) aye ayam asau

advaitendor udaya-janitollāsa-sīmātisāyi
śrī-caitanyāmṛta-jala-nidhi riṅgatīvottaraṅgaḥ
pūrnānando 'py ayam avikṛtaḥ śaśvad uccair akhaṇḍaḥ
khaṇḍānandair api katham aho bhūyasīm puṣṭim eti

puraḥ—ahead; *avalokya*—looking; *aye*—ah; *ayam asau*—he; *advaitendoḥ*—of the moon pf Advaita; *udaya*—rising; *janita*—p[roduced; *ullāsa*—joy; *sīma*—boundary; *atisāyi*—beyond; *śrī-caitanya*—of Lord Caitanya; *amṛta*—nectar; *jala-nidhi*—ocean; *riṅgati*—crawls; *iva*—as if; *uttaraṅgaḥ*—waves; *pūrna*—full; *ānandaḥ*—bliss; *api*—also; *ayam*—He; *avikṛtaḥ*—without change; *śaśvat*—eternally; *uccaiḥ*—greatly; *akhaṇḍaḥ*—unbroken; *khaṇḍa*—broken; *ānandaiḥ*—with bliss; *api*—also; *katham*—how?; *ahaḥ*—oh; *bhūyasīm puṣṭim*—increase; *eti*—attains.

(He looks ahead.) Ah! There He is. The rising of the moon of Lord Advaita has caused a flood of great tidal waves in the nectar ocean of Śrī Caitanya. Śrī Caitanya is eternally filled with all possible transcendental bliss. How can His bliss suddenly increase so greatly?

Text 176

(tataḥ praviśati yathā-nirdiṣṭaḥ śrī-caitanyaḥ purīśvara-svarūpadayaś ca.)
śrī-kṛṣṇa-caitanyaḥ: (upasṛtya nityānandaṁ praṇamyādvaitaṁ pariṣvajate.)
advaitaḥ: (pratipariṣvajate.)

tataḥ—then; *praviśati*—enters; *yathā-nirdiṣṭaḥ*—as described; *śrī-caitanyaḥ*—Lord Caitanya; *purīśvara*—Paramānanda Purī; *svarūpa*—Dāmodara Svarūpa; *adayaḥ*—headed by; *ca*—also; *upasṛtya*—approaching; *nityānandaṁ*—to Lord Nityānanda; *praṇamya*—offering obeisances; *advaitaṁ*—Advaita; *pariṣvajate*—embraces; *pratipariṣvajate*—returns the embrace.

(As described, Śrī Caitanya, Paramānanda Purī, Dāmodara Svarūpa, and the others, enter. Śrī Caitanya approaches Nityānanda and bows down to offer respects. Śrī Caitanya then embraces Advaita. Advaita returns the embrace.)

Text 177

sārvabhaumah: (nirūpya)

premāraṇya-karīndrayor iva mithaḥ premṇā madotsiktayor
anyonyam kara-ghaṭṭana-caṭulayos tāra-svaram garjatoḥ
anyonyam galad-aśru-dāna-payasā saṁsiktayor etayor
anyonyam parirambha eṣa jayatād advaita-caitanyayoḥ

nirūpya—looking; prema—of love; āraṇya—in the forest; karīndrayoḥ—of two regal elephants; iva—like; mithaḥ—together; premṇā—by love; mada-utsiktayoḥ—mad; anyonyam—together; kara-ghaṭṭana-caṭulayoḥ—wandering; tāra-svaram—calling; garjatoḥ—roaring; anyonyam—together; galat—flowing; aśru—tears; dāna—gift; payasā—with water; saṁsiktayoḥ—sprinkled; etayoḥ—of Them; anyonyam—together; parirambhaḥ—embrace; eṣaḥ—this; jayatāt—glories; advaita—of Lord Advaita; caitanyayoḥ—and of Lord Caitanya.

Sārvabhauma: (looking) Glories to the embrace of Lord Advaita and Lord Caitanya who, splashed with flowing streams of tears, flooded with love, and Their arms around each other, are like two regal elephants in the jungle of divine love!

Text 178

sarve: (itas tato bhuvi daṇḍavan namanti.)
bhagavān: (sarvān evāliṅgana-sambhāṣaṇa-darśanādibhir anugṛhṇāti.)
advaitaḥ: (adr̥ṣṭa-pūrvān paricayayati.)
śrī-kṛṣṇa-caitanyah: (adr̥ṣṭa-pūrvān api tan svayam eva nāma-graham sambodhayati.)

itas tataḥ—here and there; bhuvi—on the ground; daṇḍavat—like sticks; namanti—bow down; sarvān—all; eva—indeed; āliṅgana—embraces; sambhāṣaṇa—conversation; darśana—seeing; ādibhiḥ—beginning with; anugṛhṇāti—are kind; adr̥ṣṭa-pūrvān—not seen before; paricayayati—introduces; adr̥ṣṭa-pūrvān—not seen before; api—also; tan—them; svayam—personally; eva—indeed; nāma-graham sambodhayati—calls the names.

(From all directions everyone bows down to offer respects. They fall to the ground like sticks. By embracing, conversing, and greeting in various ways. Lord Caitanya gives His mercy to everyone. Advaita introduces those whom Lord Caitanya has never seen before. These devotees whom He has never seen before, Śrī Caitanya addresses by name.)

Text 179

gopīnāthaḥ: aho ati-citram

kṣemaṁ te rāghava nanu śivam vāsudeva priyam te

hamho nārāyaṇa nanu śivānanda kalyāṇam āsse
bhāvyaṃ he śaṅkara nu kamalānanda-kāśīśvarau vām
bhadraṃ śrīkānta tava kuśalam svasti nārāyaṇasya

api ca

iti priyoktyā madhurārdayā śanair
adṛṣṭa-pūrvān api dṛṣṭavat-prabhuḥ
sambodhayaty eṣa kim īsatāthavā
premaiva vā prāktana eṣa sarva-vit

ahaḥ—oh; ati-citram—very wonderful; kṣemam—auspicious; te—to you; rāghava—O Raghava; nanu—indeed; śivam—auspiciousness; vāsudeva—O Vasudeva; priyam—dear; te—to you; hamhaḥ—O; nārāyaṇa—Narayana; nanu—indeed; śivānanda—O Sivananda; kalyāṇam—auspicious; āsse—is; bhāvyaṃ—good; he—O; śaṅkara—Sankara; nu—indeed; kamalānanda—Kamalananda; kāśīśvarau—and Kasisvara; vām—to you; bhadraṃ—goodness; śrīkānta—O Srikanta; tava—your; kuśalam—auspiciousness; svasti—auspiciousness; nārāyaṇasya—of Narayana; api ca—and; iti—thus; priyoktyā—with sweet words; madhurārdayā—melting with sweetness; śanair—gradually; adṛṣṭa—not seen; pūrvān—before; api—even; dṛṣṭavat—seen; prabhuḥ—the Lord; sambodhayati—calls; eṣaḥ—He; kim—what?; īsatā—Lord; athavā—or; prema—love; eva—indeed; vā—or; prāktanaḥ—since time immemorial; eṣaḥ—this; sarva-vit—knowing everything.

Gopinātha: Ah! Wonderful! Lord Caitanya addresses these devotees, saying: "Rāghava, are you happy? Vāsudeva, is everything auspicious for you? Nārāyaṇa, is everything prosperous for you? Śivānanda, is everything well for you? Śaṅkara, are you happy? Kamalānanda and Kāśīśvara, are you blessed with good fortune? Śrīkānta, is everything well with you? Nārāyaṇa, is everything auspicious for you?" Speaking these affectionate sweet words, Lord Caitanya addresses these devotees He has never seen before, just as if they were old friends He had seen many times in the past. Is it that Lord Caitanya knows everything, or is it that the bond of love between Him and these devotees has existed for countless lifetimes in the past?

Text 180

śrī-kṛṣṇa-caitanyaḥ:

adyāyaṃ me samajani mahān utsavaḥ śvaḥ paraśvaḥ
vānye nīlācala-śaśadharasyotsavo guṇḍicākhyah
tulyau yadyapy ahaḥ hṛdayānanda-nisyanda-hetu
yatrādvaita-prakaṭanam asāv utsavo me pramodaḥ

(iti pratyekam advaitādin bhagavaj-jagannātha-prasāda-mālā-candanābhyām
bhūṣayitvā śrī-hastena prasādanam kiñcid kiñcid dadāti.)

adya—now; *ayam*—this; *me*—of me; *samajani*—is; *mahān*—great; *utsavaḥ*—festival; *śvaḥ*—tomorrow; *paraśvaḥ*—the next day; *vā*—or; *anye*—others; *nīlācala*—of Nilācala; *śaśadharasya*—of the moon; *utsavaḥ*—festival; *guṇḍicā*—Gundica; *ākhyāḥ*—named; *tulyau*—equal; *yadyapi*—although; *ahaha*—aha; *hṛdaya*—heart; *ānanda*—bliss; *nisyanda*—flowing; *hetu*—cause; *yatra*—where; *advaita*—Advaita; *prakāṣanam*—manifestation; *asau*—this; *utsavaḥ*—festival; *me*—of Me; *pramodaḥ*—happiness; *iti*—thus; *pratyekam*—to each one; *advaita-ādīn*—beginning with Advaita; *bhagavat-jagannātha*—of Lord Jagannātha; *prasāda*—prasadam; *mālā*—garlands; *candanābhyām*—and sandal paste; *bhūṣayitvā*—ornamenting; *śrī-hastena*—with His own hand; *prasādanam*—anointing; *kiñcit kiñcit*—something; *dadāti*—gives.

Śrī Caitanya: Today there has been a great festival for Me, and tomorrow and the day after will be the Guṇḍicā festival of Lord Jagannātha, the moon of Nilācala. Although these are both great festivals, it is today's festival of seeing Advaita Acārya that fills my heart with bliss. (He decorates Advaita and each of the other devotees with flower garlands and sandalwood-paste prasādam of Lord Jagannātha, and He also, with His own hand, gives them prasādam-food.)

Text 181

sārvabhaumaḥ: na mayedānīm upasartavyam. mām ālokyā rasāntaram bhavitum arhati. gata-prāyam evaitad dina-dvayam yātrāyāḥ samagriṣam avadhānāya rājñā niyukto 'smi. tad adhunā tatraiva gacchāmi. ācārya tvam atraiva tiṣṭha (iti niṣkrāntaḥ.)

na—not; *mayā*—by me; *idānīm*—now; *upasartavyam*—should be approached; *mām*—me; *ālokyā*—seeing; *rasa*—rasa; *antaram*—different; *bhavitum arhati*—will be; *gata-prāyam*—almost passed; *eva*—indeed; *etat*—this; *dina*—days; *dvayam*—two; *yātrāyāḥ*—of the festival; *samagriṣam*—I arrange; *avadhānāya*—for the arrangements; *rājñā*—by the king; *niyuktaḥ*—arranged; *asmi*—I am; *tat*—that; *adhunā*—now; *tatra*—there; *eva*—indeed; *gacchāmi*—I go; *ācārya*—O acārya; *tvam*—you; *atra*—here; *eva*—indeed; *tiṣṭha*—stay; *iti*—thus; *niṣkrāntaḥ*—exits.

Sārvabhauma: I should not stay here. Seeing me brings a different kind of rasa. Two days have almost passed since the king ordered me to arrange for the Rathayātrā festival. For this I should now go. Acārya, you please stay. (He exits.)

Text 182

gopīnāthaḥ: (upasṛtya) jayati jayati mahāprabhuḥ.

upasṛtya—approaching; *jayati*—glories; *jayati*—glories; *mahāprabhuḥ*—to Lord Mahāprabhu.

Gopīnātha: (approaching) Glories! Glories to Lord Mahāprabhu!

Text 183

*śrī-caitanyaḥ: katham ācārya 'si. ehi praṇamādvaitam.
gopīnāthaḥ: (tathā karoti.)*

katham—whether?; *ācāryaḥ*—acarya; *asi*—you are; *ehi*—come; *praṇama*—bow down; *advaitam*—to Advaita; *tathā*—that; *karoti*—does.

Śrī Caitanya: Is this Gopīnātha Acārya? Come. Offer respects to Advaita. (Gopīnātha does that.)

Text 184

advaitaḥ: (āliṅgya) jānāmi bhavantam viśāradasya jāmātaram.

āliṅgya—embracing; *jānāmi*—I know; *bhavantam*—you; *viśāradasya*—of Viśārada; *jāmātaram*—the son-in-law.

Advaita: (embracing him.) I know you. You are the Viśārada's son-in-law.

Text 185

śrī-caitanyaḥ: svata eva mahattaro 'yam. ācārya vāṇīnāthena saha yuktyā sarveṣām avasthānam kalpyatām.

svataḥ—personally; *eva*—indeed; *mahattaraḥ*—a great devotee; *ayam*—he; *ācārya*—O acarya; *vāṇīnāthena*—with Vanīnātha; *saha*—with; *yuktyā*—properly; *sarveṣām*—of all; *avasthānam*—residences; *kalpyatām*—should be arranged.

Śrī Caitanya: He is a great devotee. Acārya, You and Vāṇīnātha please make arrangements to accomodate all the devotees.

Text 186

gopīnāthaḥ: yathājñāpayati bhavān. (iti niṣkrāntaḥ.)

yathā—as; *ājñāpayati*—order; *bhavān*—You; *iti*—thus; *niṣkrāntaḥ*—exits.

Gopīnātha: As You order. (He exits.)

Text 187

śrī-caitanyaḥ: vāsudeva yadyapi mukundo me prak saha-caras tathāpi tvam adya dṛṣṭo 'py ati-prak priyatamo 'si.

vāsudeva—O Vasudeva; *yadyapi*—although; *mukundaḥ*—Mukunda; *me*—Me; *prak*—before; *sahacaraḥ*—friend; *tathāpi*—nevertheless; *tvam*—you; *adya*—now; *dr̥ṣṭaḥ*—seen; *api*—also; *ati-prak priyatamaḥ*—more dear; *asi*—you are.

Śrī Caitanya: Vāsudeva, although Mukunda was My friend before I met you, now that I see you, you are more dear to Me than he.

Text 188

vasudevaḥ: (sa-dainyam) bhagavan kvāhaṁ varāko mukundas tu tavānugr̥hīta eva ciraṁ tena īśvarānugraha-kalasya. janmatayā kanīyān apy asau mama jyāyān eva.

sa-dainyam—with humbleness; *bhagavan*—O Lord; *kva*—where; *aham*—am I; *varākaḥ*—insignificant; *mukundaḥ*—Mukunda; *tu*—but; *tava*—You; *anugr̥hītaḥ*—object of mercy; *eva*—indeed; *ciraṁ*—for a long time; *tena*—with him; *īśvara*—of the Lord; *anugraha-kalasya*—the mercy; *janmatayā*—by birth; *kanīyān*—younger; *api*—although; *asau*—he; *mama*—my; *jyāyān*—elder; *eva*—indeed.

Vāsudeva: (humbly) Lord, what am I? I am very fallen and insignificant. Mukunda, received Your mercy long before I did. Although he is younger by birth, he is older than me in the matter of receiving Your mercy.

Text 189

śrī-caitanyaḥ: śivānanda tvam apy ativa mayy anurakto 'siti jānāmi.

śivānanda—O Sivananda; *tvam*—you; *api*—also; *atiba*—greatly; *mayi*—in Me; *anuraktaḥ*—love; *asi*—you are; *iti*—thus; *jānāmi*—I know.

Śrī Caitanya: Śivānanda! You love Me dearly. I know that.

Text 190

śivānandaḥ:

*nimajjato 'nanta bhavārṇavāntas
cirāya me kūlam ivāsi labdhaḥ
tvayāpi labdham bhagavann idānim
anuttamaṁ pātram idaṁ dayāyāḥ*

(iti bhūmau nipatati.)

nimajjataḥ—merged; *ananta*—O unlimited Lord; *bhava*—of the material world; *arṇavāntaḥ*—in the ocean; *cirāya*—for a long time; *me*—my; *kūlam*—seashore;

iva—like; *asi*—You are; *labdhaḥ*—obtained; *tvayā*—by You; *api*—also; *labdham*—attained; *bhagavan*—O Lord; *idānīm*—now; *anuttamam*—the ultimate; *pātram*—object; *idam*—this; *dayāyāḥ*—of mercy; *iti*—thus; *bhūmau*—to the ground; *nīpatati*—falls.

Sivānanda: O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have attained the right person upon whom to bestow Your causeless mercy.* (He falls to the ground.)

Text 191

śrī-caitanyaḥ: rāghava tvam ati-prema-pātram asi me.

rāghava—O Raghava; *tvam*—you; *ati*—great; *prema*—of love; *pātram*—the object; *asi*—you are; *me*—of Me.

Śrī Caitanya: Rāghava, I have great love for you.

Text 192

rāghavaḥ: (anuttareṇaiva pratyuttarayan praṇīpatati.)

anuttareṇa—without an answer; *eva*—indeed; *pratyuttarayan*—answering; *praṇīpatati*—bows down.

(Without speaking any words, Rāghava replies by bowing down.)

Text 193

śrī-caitanyaḥ: svarūpa yadyapy ayam śaṅkaro dāmodarānujas tathāpi me. (ity ardhokte dāmodaram nirīkṣate.)

svarūpa—O Svarupa; *yadyapi*—although; *ayam*—he; *śaṅkaraḥ*—Sankara; *dāmodara*—than Damodara; *anujaḥ*—younger; *tathāpi*—still; *me*—for me; *iti*—thus; *ardha*—half; *ukte*—spoken; *dāmodaram*—Damodara; *nirīkṣate*—sees.

Śrī Caitanya: Svarūpa, although Śaṅkara is Dāmodara's younger brother, still, for Me. . . (Glancing at Dāmodara, He stops in mid-sentence.)

Text 194

dāmodaraḥ: nātha mamedam ati-saubhagyam etat. ayam samāpyatām vāk-śeṣaḥ.

nātha—O Lord; *mama*—of me; *idam*—this; *ati-saubhagyam*—more fortunate;

etat—that; *ayam*—this; *samāpyatām*—should be finished; *vāk*—of the words; *śeṣaḥ*—the remainder.

Dāmodara: ". . . for Me he is more fortunate than his older brother." Lord, Your words should be completed in this way.

Text 195

śrī-caitanyaḥ: dāmodare sādaraḥ snehaḥ. atra tu nirākāram prema. tad ayam atraiva bhavat-samīpe tiṣṭhatu. govinda tvayāpy ānukūlyam vidheyam.

dāmodare—in Damodara; *sa*—with; *ādaraḥ*—reverence; *snehaḥ*—love; *atra*—here; *tu*—but; *nirākāram*—without limit; *prema*—love; *tad ayam*—that; *atra*—here; *eva*—indeed; *bhavat*—your; *samīpe*—near; *tiṣṭhatu*—may stay; *govinda*—O Govinda; *tvayā*—by you; *api*—also; *ānukūlyam*—kindness; *vidheyam*—should be given.

Śrī Caitanya: Dāmodara's love is mixed with feelings of awe and reverence, but Śaṅkara's love is not mixed with anything. It is pure. That is way he may stay in My company. Govinda, you must always be very kind to Śaṅkara.

Text 196

ubhau: yathājñāpayati devaḥ.

yathā—as; *ajñāpayati*—orders; *devaḥ*—the Lord.

Both of Them: As the Lord orders.

Text 197

(praviśya sa-tvaram)
gopīnāthaḥ: svāmin yathājñām eva sarvaṁ su-sampāditam. viśeṣato gadādharaṣya yameśvarasya samīpe samīcīnam eva sthalaṁ sarva-kālikam jātam asti.

praviśya—enters; *sa-tvaram*—quickly; *svāmin*—O Lord; *yathā*—as; *ajñām*—the order; *eva*—indeed; *sarvaṁ*—all; *su-sampāditam*—arranged; *viśeṣataḥ*—specifically; *gadādharaṣya*—of Gadādhara; *yameśvarasya*—Yamesvara; *samīpe*—near; *samīcīnam*—proper; *eva*—indeed; *sthalam*—place; *sarva-kālikam*—permanent; *jātam*—manifest; *asti*—is.

(Gopīnātha hastily enters.)

Gopīnātha: Lord, everything is arranged according to Your order. Especially a nice permanent residence has been arranged near Yamesvara for Gadādhara Paṇḍita.

Text 198

śrī-caitanya: advaita ayam dvitīyo munīndra iva purīśvaraḥ. yaḥ kila tava guroḥ priya-śiṣyaḥ. tadainam praṇama.

advaita—Advaita; *ayam*—this; *dvitīyaḥ*—second; *munīndra*—Vyāsadeva; *iva*—like; *purīśvaraḥ*—Paramananda Puri; *yaḥ*—who; *kila*—indeed; *tava*—your; *guroḥ*—of the guru; *priya*—the dear; *śiṣyaḥ*—disciple; *tadā*—now; *enam*—to him; *praṇama*—bow.

Śrī Caitanya: Advaita, this is Paramānanda Purī. He is like a second Vyāsadeva. He is the dear disciple of Your own guru. You should offer respects to him.

Text 199

advaitaḥ: (tathā karoti. sarve tathāiva praṇamanti.)

tathā—thus; *karoti*—does; *sarve*—all; *tathā*—thus; *eva*—certainly; *praṇamanti*—bow.

(Advaita does that. Everyone else also bows down to offer respect.)

Text 200

śrī-caityaḥ: advaitācārya ayam ayam svarūpaḥ. svarūpam asyāstīti nirukter avikṛta evāyam mama hṛdayam evāyam iti jānīyaḥ.

advaitācārya—O Advaita Acārya; *ayam ayam*—this; *svarūpaḥ*—Dvarupa; *svarūpam*—form; *asya*—of him; *asti*—is; *iti*—thus; *nirukteḥ*—without telling; *avikṛta*—not changed; *eva*—indeed; *ayam*—he; *mama*—My; *hṛdayam*—heart; *eva*—indeed; *ayam*—he; *iti*—thus; *jānīyaḥ*—is known.

Śrī Caitanya: Advaita Acārya, this is Svarūpa. He is in his own original spiritual form. Even without My telling him, he always knows what is in My heart.

Text 201

advaitaḥ: evam eva. (iti praṇamti. sarve praṇamanti.)

evam—thus; *eva*—indeed; *iti*—thus; *praṇamati*—bows down; *sarve*—all; *praṇamanti*—bow down.

Advaita: It is so. (He bows down. Everyone bows down.)

Text 202

gopīnāthaḥ: bhagavann ajñāpyatam amīṣam viśrāmaya.

bhagavan—O Lord; *ajñāpyatam*—ordered; *amīṣam*—of them; *viśrāmaya*—please stop.

Gopīnātha: Lord, simply give the order and everyone will leave to take rest.

Text 203

śrī-caitanyaḥ: ācārya svayam evocyatām yāhīti mayā katham vaktavyam.

ācārya—O acarya; *svayam*—personally; *eva*—indeed; *ucyatām*—is said; *yāhi*—please go; *iti*—thus; *mayā*—by me; *katham*—how?; *vaktavyam*—may be said.

Śrī Caitanya: Acārya, you have already said "Please go". What can I say now?

Text 204

(advaitādayaḥ: (iṅgitam baddhvā niṣkrāntaḥ.)

advaita-ādayaḥ—the devotees headed by Advaita; *iṅgitam*—the hint; *baddhvā*—understanding; *niṣkrāntaḥ*—exit.

(The devotees headed by Advaita understand the hint and they all exit.)

Text 205

śrī-caitanyaḥ: svāmin purīśvara praṇayin svarūpa adyāham pūrṇo 'smi.

svāmin—O Lord; *purīśvara*—Paramananda Puri; *praṇayin*—affectionate; *svarūpa*—Svarūpa; *adya*—today; *aham*—I; *pūrṇaḥ*—full; *asmi*—am.

Śrī Caitanya: Paramānanda Purī Svāmī, dear Svarūpa, today My life is a perfect success.

Text 206

svarūpaḥ: svāmin

īśvaro yena pūrṇo 'pi
pārṣadair eva pūryate
pūrṇo 'pi rajanīnātho
rikta evāṁsubhir vinā

tadāgacchantu. sāyāhno jātaḥ. bhavantam antareṇa purīśvaro 'py akṛta-bhīkṣa eva.

svāmin—O Lord; īśvaraḥ—the Supreme Personality of Godhead; yena—by whom; pūrṇaḥ—full; api—although; pārṣadaiḥ—by associates; eva—certainly; pūryate—is filled; pūrṇaḥ—full; api—although; rajanīnāthaḥ—the moon; riktaḥ—without; eva—indeed; aṁsubhiḥ—rays of light; vinā—without; tadā—then; āgacchantu—come; sāyāhnaḥ—evening; jātaḥ—is manifested; bhavantam—You; antareṇa—without; purīśvaraḥ—Paramānanda Purī; api—also; akṛta—not taken; bhīkṣaḥ—meal; eva—certainly.

Svarūpa: My Lord, although the Supreme Personality of Godhead is by Himself perfect and complete, still, it is the company of His devotees that makes Him perfect and complete. He is like the moon, which is complete and full in itself, but still incomplete without its rays of moonlight. It is now evening. They should go now. Out of respect for You, Paramānanda Purī has not yet taken his meal.

Text 207

śrī-caitanyaḥ: *evam eva (iti niṣkrāntaḥ.)*

evam—thus; eva—indeed; iti—thus; niṣkrāntaḥ—they exit.

Śrī Caitanya: So be it.

(They exit.)

Text 208

nepathye:

śata-dhṛtir api dhṛti-hīnaḥ
sahasra-nayano 'pi pāramāndhaḥ
nīla-girīndu-syandana-
yātrā-sandarśanoṭkaṅthyāt

śata-dhṛtiḥ—Lord Brahma; api—although; dhṛti-hīnaḥ—without composure; sahasra-nayanaḥ—thousand-eyed Lord Indra; api—also; pāramāndhaḥ—blind; nīla-girīndu—of the moon of Nilacala; syandana-yātrā—Rathayātrā; sandarśana—to see; utkaṅthyāt—out of eagerness.

A Voice From Behind the Scenes: Yearning to see Lord Jagannātha's

Rathayātrā festival, the peaceful demigod Brahmā has lost all composure, and Indra, who has a thousand eyes, has become blind.

Text 209

gopīnāthaḥ: (ākṛṇya) aho muhūrtam iva gatam dina-dvayam. yad ayam rathayātrā-prasaṅgo bhṭācāryeṇa prastuyate tān nibhālayāmi. (iti kiyad dūram gatvā) aho citram.

ākṛṇya—listening; *ahaḥ*—oh; *muhūrtam*—the moment; *iva*—as if; *gatam*—gone; *dina-dvayam*—two days; *yat*—what; *ayam*—this; *rathayātrā-prasaṅgaḥ*—in the Rathayātrā festival; *bhṭācāryeṇa*—by Bhattacharya; *prastuyate*—is praised; *tān*—them; *nibhālayāmi*—I will see; *iti*—thus; *kiyad dūram*—a small distance; *gatvā*—going; *ahaḥ*—ah!; *citram*—wonderful.

Gopīnātha: (listening) Now Sārvabhauma's efforts in the past two days for Rathayātrā are being praised. I will look. (He goes a short distance.) Ah! Wonderful!

Text 210

*mūrtās traya iva vedā
sambhoḥ trīṇīva nayanāni
tisra ivāmara-sarito
dharāḥ purato ratha-trayī sphurati*

mūrtāḥ—forms; *trayaḥ*—three; *iva*—like; *vedāḥ*—Vedas; *sambhoḥ*—of Lord śiva; *trīṇī*—three; *iva*—like; *nayanāni*—the eyes; *tisra*—three; *iva*—like; *amara-saritaḥ*—Ganges rivers; *dharāḥ*—flowing; *purataḥ*—before; *ratha*—chariots; *trayī*—three; *sphurati*—are manifest.

The Rathayātrā carts are like three Personified Vedas, three eyes of Lord Śiva, or three celestial Ganges Rivers.

Text 211

nepathye:

*āyāto 'dya rathotsavasya divaso devasya nīlācala-
dhīśasyādya puro naṭīsyati nijānandena gaurī hariḥ
viśrāntim naṭanāvasāna-samaye kartādya jāti-vane
hantādyaiva manorathaḥ saphalatām yāsyaty ayam māḍṛśaḥ*

āyātaḥ—arrived; *adya*—now; *rathotsavasya*—of the Rathayātrā festival; *divasaḥ*—the day; *devasya nīlācala-dhīśasya*—of Lord Jagannātha; *adya*—today; *purāḥ*—in the presence; *naṭīsyati*—will dance; *nijānandena*—with bliss; *gaurī*

hariḥ—Lord Gaura Hari; *viśrāntim*—without fatigue; *naṭana*—dancing; *avasāna-samaye*—at the time of resting; *kartā*—doer; *adya*—today; *jāti-vane*—in a jasmine garden; *hanta*—indeed; *adya*—today; *eva*—indeed; *manorathaḥ*—the desire; *saphalatām*—fruitfulness; *yāsyati*—will attain; *ayam*—this; *mādrśaḥ*—of one like me.

Again a Voice From Behind the Scenes: The day of Lord Jagannātha's Rathayātrā festival has come. Today Lord Caitanya will dance in transcendental bliss. Exhausted from dancing, today He will rest in this garden of jasmine flowers. Ah! Today my desire will bear fruit.

Text 212

gopīnāthaḥ: aho gajapater mahārājasyālāpa iva śrūyate tad-avadhatavyam avāśyam idam. (iti nirūpya) satyam evāyaṁ bhṭācāryeṇa saha saṅkathayann utkaṅṭhate mahārājaḥ. paśyāmi ko vilambo jagannātha-rathārohanasya. (iti paśyati. nepathye kohalādi-nirghoṣaḥ.)

ahaḥ—oh; *gajapater mahārājasya*—of King Prataparudra; *ālāpaḥ*—the words; *iva*—like; *śrūyate*—are heard; *tad-avadhatavyam*—to be determined; *avāśyam*—must be; *idam*—this; *iti*—thus; *nirūpya*—looking; *satyam*—truth; *eva*—indeed; *ayam*—he; *bhṭācāryeṇa saha*—with Bhattacharya; *saṅkathayan*—talking; *utkaṅṭhate*—yearns; *mahārājaḥ*—the great king; *paśyāmi*—I see; *kaḥ*—what?; *vilambaḥ*—delay; *jagannātha*—of Lord Jagannātha; *ratha*—on the chariot; *ārohanasya*—ascent; *iti*—thus; *paśyati*—sees; *nepathye*—behind the scenes; *kohalādi-nirghoṣaḥ*—tumultuous sounds.

Gopīnātha: Ah! I hear what sounds like the voice of King Pratāparudra. I must see. (He looks) Ah! It is the king. He is eagerly talking with Sārvabhauma. What is the delay in Lord Jagannātha's ascending His chariot. I will see. (He looks.)

(A tumultuous sound comes from behind the scenes.)

Text 213

gopīnāthaḥ: (nirūpya) aho

*hṛdayam iva mahaḥ samādhi-bhājām
udaya-girer iva śīrṣam uṣṇarāśmiḥ
ayam akhila-dṛśām rasāyana-śrīḥ
ratham adhirohati nila-saila-nāthaḥ*

nirūpya—looking; *ahaḥ*—oh; *hṛdayam*—the heart; *iva*—like; *mahaḥ*—splendor; *samādhi-bhājām*—of they who are in trance; *udaya-gireḥ*—of the eastern horizon; *iva*—like; *śīrṣam*—the head; *uṣṇarāśmiḥ*—the sun; *ayam*—this; *akhila-dṛśām*—of all eyes; *rasāyana*—of nectar; *śrīḥ*—the beauty; *ratham*—the chariot; *adhirohati*—

ascends; *nila-śaila-nāthaḥ*—the Lord of Nilacala.

Gopīnātha: (looks) The Supreme Personality of Godhead, Lord Jagannātha, who appears as an efulgence in the hearts of yogīs rapt in meditation, who appears as the Sūrya Nārāyaṇa Deity rising on the eastern horizon, and whose handsome form is nectar for everyone's eyes, has now ascended His chariot.

Text 214

(*punar nirūpya*)

*advaitādyair akhila-suḥṛdām maṇḍalair maṇḍyamāno
gāyadbhis taiḥ katibhir aparaiḥ śrī-svarūpa-pradhānaiḥ
śrīmad-vakreśvara-mukha-sukhāviṣṭa-bhūyiṣṭha-bandhuḥ
sindhuḥ premṇām ayam iha narīnarti gauro yatīndraḥ*

punaḥ—again; *nirūpya*—looking; *advaita*—by Advaita; *ādyaiḥ*—headed; *akhila-suḥṛdam*—all friends; *maṇḍalaiḥ*—by the circles; *maṇḍyamānaḥ*—decorated; *gāyadbhiḥ*—singing; *taiḥ*—by them; *katibhiḥ*—by some; *aparaiḥ*—others; *śrī-svarūpa-pradhānaiḥ*—headed by Damodara Svarupa; *śrīmad-vakreśvara-mukha*—headed by Vakresvara; *sukha*—happily; *āviṣṭa*—entered; *bhūyiṣṭha*—great; *bandhuḥ*—friend; *sindhuḥ*—ocean; *premṇām*—of love; *ayam*—He; *iha*—here; *narīnarti*—continually dances; *gauraḥ*—Lord Gaura; *yati*—of sannyasis; *indraḥ*—the monarch.

(He looks again.) Surrounded by His close friends headed by Advaita Acārya, accompanied by Svarūpa Dāmodara and many other devotees chanting the holy names, and delighting Vakreśvara Paṇḍita and many other devotees, Lord Caitanya, the ocean of divine love, the golden-complexioned king of sannyāsīs, dances without stopping.

Text 215

(*nepathye kalakalaḥ.*)

gopīnāthaḥ: (sa-harṣam)

*gauḍākhyair atha karṣibhir jana-cayair ādāya vāme kare
helollāsita-pīna-rajju-patalī-saṅkarṣaṇa-vyājataḥ
sthāyam sthāyam aho kvacid drutataram dhāvaty amandaṁ kvacid
dhāvam dhāvam aho sthitaḥ sthirataram svecchāvasaḥ syandanah*

nepathye—behind thw scenes; *kalakalaḥ*—tumult; *sa-harṣam*—with joy; *gauḍa*—Gaudas; *ākhyaiḥ*—named; *atha*—then; *karṣibhiḥ*—by jubilant; *jana-cayaiḥ*—people; *ādāya*—taking; *vāme*—in the left; *kare*—hand; *hela*—contempt; *ullāsita*—jubilant; *pīna*—fat; *rajju-patalī*—ropes; *saṅkarṣaṇa*—pulling; *vyājataḥ*—on the pretext; *sthāyam sthāyam*—stopping; *ahaḥ*—oh; *kvacit*—somewhere;

drutataram—quickly; *dhāvati*—runs; *amandam*—quickly; *kvacit*—somewhere; *dhāvaṁ dhāvam*—running and running; *ahaḥ*—oh; *sthitah*—standing; *sthirataram*—motionless; *svecchāvasaḥ*—on His own desire; *syandanah*—moving.

(Tumultuous sounds from behind the scenes.)

Gopīnātha: (jubilant) Pulled by men named Gauḍas holding very stout ropes in their left hands, Lord Jagannātha's chariot sometimes stops and sometimes swiftly moves. The pulling of the Gauḍas is only the superficial reason for the stopping and starting of Lord Jagannātha's chariot. In truth, Lord Jagannātha moves only by His own desire.

Text 216

(*punar nepathye saṅkīrtana-kolāhalah.*)

gopīnāthah: (*ālokyā sa-kautukam*)

pracalati jagannāthe gauro 'pasarpati sammukhāt
sthitavati jagannāthe gaurah prasarpati tat-paraḥ
ati-kutukināv eva devau parasparam utsukau
kalayata iva krīḍām nīlācalendra-muniśvarau

punah—again; *nepathye*—behind the scenes; *saṅkīrtana*—of sankīrtana; *kolāhalah*—tumult; *ālokyā*—seeing; *sa-kautukam*—with wonder; *pracalati*—goes; *jagannāthe*—Lord Jagannātha; *gaurah*—Lord Gaura; *apasarpati*—follows; *sammukhāt*—from the front; *sthitavati*—standing; *jagannāthe*—when Lord Jagannātha; *gaurah*—Lord Gaura; *prasarpati*—goes; *tat-paraḥ*—then; *ati-kutukinau*—very eager; *eva*—indeed; *devau*—both Lords; *parasparam*—each other; *utsukau*—eager; *kalayata*—look; *iva*—like; *krīḍām*—pastimes; *nīlācalendra*—of Lord Jagannātha; *muniśvarau*—and Lord Caitanya.

(Again a tumultuous sound of saṅkīrtana from behind the scenes.)

Gopīnātha: (looks and becomes filled with wonder) When Lord Jagannātha moves forward, then Lord Caitanya also moves before Him. When Lord Jagannātha stops and stands still, then Lord Caitanya also stand still in His presence. In this way the two Lords, the master of Nīlācala and the greatest of the devotees, eagerly enjoy transcendental pastimes in each other's presence.

Text 217

(*punar nibhalya*) *aho*

sthitavati balagāndī-maṇḍapasyopakaṇṭham
bhagavati jagadīṣe śānta-nṛtyo yatīndrah
upavanam anugacchan pārśadaiḥ premavadbhiḥ

saha jayati nitanta-śrāntito viśramāya

punaḥ—again; *nibhalya*—looking; *ahaḥ*—aha; *sthitavati*—stopping; *balagāndī-maṇḍapasya*—of the balagandi temple; *upakaṇṭham*—near; *bhagavati*—the Lord; *jagadīše*—Jagannātha; *śānta*—peace; *nṛtyaḥ*—dancing; *yatīndraḥ*—Lord Caitanya; *upavanam*—a garden; *anugacchan*—entering; *pārśadaiḥ*—with associates; *premavadbhiḥ*—affectionate; *saha*—with; *jayati*—all glories; *nitanta-śrāntitaḥ*—exhausted; *viśramāya*—for relief.

(He looks again.) Glory to Lord Caitanya! Now that Lord Jagannātha has stopped near the Bālagandī temple, with His loving associates Lord Caitanya enters a garden to find relief from the great fatigue of dancing.

Text 218

tad adhunā nara-patīnāpi gūḍha-veśena tatrābhisartavyam iti bhattācāryasyeṅgitenā jñātam asti. tad aham api sa-tvaram upasarpāmi. (ity upasarpati.)

tat—that; *adhunā*—now; *nara-patīn*—the king; *api*—also; *gūḍha-veśena*—in disguise; *tatra*—there; *abhisartavyam*—should enter; *iti*—thus; *bhattācāryasya*—of the Bhattacharya; *īṅgitenā*—by the signal; *jñātam*—understood; *asti*—is; *tat*—then; *aham*—I; *api*—also; *sa-tvaram*—hastily; *upasarpāmi*—approach; *iti*—thus; *upasarpati*—approaches.

King Prataparudra, not dressed in royal robes, understand's Sārvabhauma's signal to enter. Let me quickly go there. (He approaches.)

Text 219

(tataḥ praviśati nṛtyānandānubhāva-niṣpando nimilita-nayano nayanābhirāma upavana-maṇḍapam adhyāsya prasaryamāna-lolac-caraṇa-kamala-nala-daṇḍa-yugalo galal-locana-jala-dhauta-vakṣaḥ sākṣād iva premānandaḥ śrī-kṛṣṇa-caitanyaḥ prati-taru-mūlam ekaikam upaviṣṭās tūṣṇikā pārśadās ca.

tataḥ—then; *praviśati*—enters; *nṛtya*—dancing; *ānanda*—bliss; *anubhāva*—by the experience; *niṣpandaḥ*—stunned; *nimilita*—closed; *nayanaḥ*—eyes; *nayana*—to the eyes; *abhirāmaḥ*—pleasing; *upavana*—of the garden; *maṇḍapam*—the enclosure; *adhyāsya*—placing; *prasaryamāna*—going; *lola*—rolling; *caraṇa*—feet; *kamala*—lotus; *nala-daṇḍa*—stems; *yugalaḥ*—pair; *galat*—moving; *locana*—eyes; *jala*—water; *dhauta*—washed; *vakṣaḥ*—chest; *sāksāt*—directly; *iva*—like; *prema*—of love; *ānandaḥ*—bliss; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya; *prati-taru-mūlam*—at the root of every tree; *ekaikam*—on eby one; *upaviṣṭāḥ*—lying; *tūṣṇikā*—silent; *pārśadāḥ*—associates; *ca*—also.

(Stunned with bliss from the pastimes of dancing, His eyes closed shut, bringing great delight to the eyes of those who see Him, walking into the garden

with His two legs, which are more graceful than two moving lotus stems, tears from His eyes washing His chest, and seeming like the personified bliss of love for Kṛṣṇa, Lord Caitanya enters. His associates also enter and silently lie down, one by one, each under a different tree.)

Text 220

bhagavān:

*athāta ānanda-dugham padāmbujam
haṁsaḥ śrayeran aravinda-locana*

(*iti ślokārdham eva bhūyo bhūyaḥ pramilita-nayana eva paṭhati.*)

atha—then; *ataḥ*—then; *ānanda*—of bliss; *dugham* the source; *padāmbujam*—lotus feet; *haṁsaḥ*—swan; *śrayeran*—take shelter; *aravinda-locana*—lotus eyes; *iti*—thus; *śloka*—the verse; *ardham*—half; *eva*—indeed; *bhūyaḥ*—again; *bhūyaḥ*—and again; *pramilita*—closed; *nayanaḥ*—eyes; *eva*—indeed; *paṭhati*—recites.

Bhagavān: "O lotus-eyed Lord, for this reason the swanlike devotees take shelter of Your lotus feet, which are the source of all transcendental bliss."

(His eyes closed, He recites this half-quatrain again and again.)

Note: This is a verse from Śrīmad-Bhāgavatam (11.29.3).

Text 221

gopīnāthaḥ: (ālokya) aho premānandāsvāda-mahimā devasya anubhūtasya nṛtya-kālīnā bhagavat-kṛṣṇa-sākṣāt-karānandasya brahmānandato 'pi camatkāra-kāraṇatvam carvāṇāyāsvādayati. atheti uccāvaca-śāstra-sakala-pratipādyāvabodha-parisamāptau. ata iti brahmānandād api camatkāra-kāratvāt. haṁsaḥ sārāsāra-vivecana-caturāḥ padāmbujam śrayeran. kutah ānanda-dugham iti svānubhūtananda-māhātmya-sūcanam idam.

ālokya—looks; *ahaḥ*—aha; *prema*—of love; *ānanda*—bliss; *āsvāda*—taste; *mahimā*—the glory; *devasya*—of the Lord; *anubhūtasya*—experienced; *nṛtya*—of dancing; *kālīnā*—at the time; *bhagavat-kṛṣṇa*—Lord kṛṣṇa; *sākṣāt-kara*—directly manifest; *ānandasya*—of bliss; *brahmānandataḥ*—than the bliss of Brahman; *api*—even; *camatkāra*—of wonder; *kāraṇatvam*—the origin; *carvāṇāya*—to experience; *āsvādayati*—taste; *atha*—then; *iti*—thus; *uccāvaca*—high and low; *śāstra*—scriptures; *sakala*—all; *pratipādyā*—establishing; *avabodha-parisamāptau*—in the conclusion; *ataḥ*—then; *iti*—thus; *brahmānandāt*—than the bliss of Brahman; *api*—even; *camatkāra-kāratvāt*—because of being the source of wonder; *haṁsaḥ*—the swans; *sārāsāra-vivecana-caturāḥ*—expert at knowing what is important; *pada*—feet; *ambujam*—lotus flower; *śrayeran*—take shelter; *kutah*—where?; *ānanda-dugham*—bliss; *iti*—thus; *svānubhūta*—experienced; *ānanda*—of

bliss; *māhātmya*—of the glory; *sūcanam*—indication; *idam*—thus.

Gopīnātha: (looks) Ah! How glorious is Lord Caitanya's tasting of the mellows of transcendental love! At the time of His dancing He directly saw Lord Jagannātha, and this sight of the Lord has brought Him a transcendental bliss far more wonderful than the brahmānanda bliss of the impersonalists. In the two lines He quoted, the word "atha" (now) means "now that we have understood the conclusion of all revealed scriptures", "ataḥ" (therefore) means "because this happiness is far more wonderful than the happiness experienced by the impersonalists, therefore. . ." and "hamsāḥ" means "the great devotees who can distinguish what is valuable and what is not". These devotees take shelter (*śrayeraṅ*) of Lord Kṛṣṇa's lotus feet (*padāmbujam*). Why? Because the Lord's lotus feet are the source of all transcendental bliss (*ānanda-dugham*).

Text 222

(*parito 'valokya*) *aho ita eva sarve para-bhāgavatāḥ. tathā hi*

*niḥspandam ujjvala-rucaḥ su-śikhaḥ su-pūrṇa-
snehas tamaḥ-kṣaya-kṛtaḥ prati-śākhi-mūlam
ābhānti śobhana-daśās ta ime mahanta
nirvāta-maṅgala-mahotsava-dīpa-kalpāḥ*

bhavatu. atraiva kvāpi nibhṛtam upaviśya rājñāḥ praveśam pratipālayāmi. (iti tathā karoti.)

paritaḥ—in all directions; *avalokya*—looking; *ahaḥ*—ah; *itaḥ*—thus; *eva*—indeed; *sarve*—all; *para*—great; *bhāgavatāḥ*—devotees; *tathā*—thus; *hi*—indeed; *niḥspandam*—stunned; *ujjvala-rucaḥ*—splendor; *su-śikhaḥ*—lamps; *su-pūrṇa*—filled; *snehaḥ*—love; *tamaḥ*—darkness; *kṣaya-kṛtaḥ*—destroyed; *prati*—each; *śākhi*—tree; *mūlam*—root; *ābhānti*—manifested; *śobhana*—auspicious; *daśāḥ*—condition; *te*—they; *ime*—they; *mahantaḥ*—great; *nirvāta*—uninterrupted; *maṅgala*—of auspiciousness; *maha-utsava*—great festival; *dīpa*—lamps; *kalpāḥ*—like; *bhavatu*—are; *atra*—here; *eva*—indeed; *kvāpi*—somewhere; *nibhṛtam*—hidden; *upaviśya*—entering; *rājñāḥ*—of the king; *praveśam*—entrance; *pratipālayāmi*—I will wait; *iti*—thus; *tathā*—in that way; *karoti*—does.

(He looks in all directions.) Ah! Here are all the great devotees of the Lord. Here, under each tree, are the fortunate, exalted devotees of the Lord like so many auspicious, splendid, unflickering festival lamps burning in a windless place, their glorious flames the śikhās on their heads, their full reservoirs of oil great love for the Lord, and their light a light that destroys the darkness of material ignorance. I will wait for the king secretly to come here. (He does that.)

Text 223

(*tataḥ praviśati tyakta-rāja-veśaḥ parihita-dhauta-vasana-yugalo rājā.*)

rājā: (sotkaṇṭham)

utkaṇṭhā bhaya-tarkayor balavator ācchādanam kurvati
mām uccaiḥ taralī-karoti caraṇau hā dhik katham stabhnutah
hamho deva parīkṣayādyā bhavataḥ prāyaḥ parīkṣā mama
prāṇānām api bhāvinī na hi mama prāṇeṣu ko 'pi grahaḥ

(iti śanaiḥ śanaiḥ parikrāmati.)

tataḥ—then; praviśati—enters; tyakta—abandoned; rāja—king's; veśaḥ—garments; parihita—accepted; dhauta—washed; vasana—garments; yugalaḥ—two; rājā—the king; sotkaṇṭham—with longing; utkaṇṭhā—longing; bhaya—of fear; tarkayoḥ—and logic; balavatoḥ—powerful; ācchādanam—covering; kurvati—does; mām—me; uccaiḥ—greatly; taralī-karoti—trembles; caraṇau—feet; hā dhik—alas!; katham—how?; stabhnutah—stunned; hamhaḥ—O; deva—Lord; parīkṣayā—for searching; adyā—now; bhavataḥ—of You; prāyaḥ—mostly; parīkṣā—search; mama—of me; prāṇānām—of life-breath; api—also; bhāvinī—will be; na—not; hi—indeed; mama—my; prāṇeṣu—in breaths; ko 'pi—someone; grahaḥ—taking; iti—thus; śanaiḥ śanaiḥ—very slowly; parikrāmati—walks.

(Having abandoned His royal dress and clothed himself in simple, clean garments, the king enters.)

King: (Eager) Stopping my strong doubt and fear, my eagerness has made me restless. Alas! Why are my legs are stunned? Ah! By searching for the Lord I have been also examining my own life. My life-breath is not my own property.

(He walks slowly.)

Text 224

gopīnāthaḥ: (rājānam nirvarṇya) aho citram

prabhāva-mātraika-nṛdeva-cihno
viro rasaḥ supta ivāyam agre
ānanda-śaṅkābhaya-tarka-miśraḥ
kṛcchreṇa vinyasyati pāda-padmam

rājānam—the king; nirvarṇya—observing; ahaḥ—oh; citram—wonderful; prabhāva—power; mātra—only; eka—sole; nṛdeva—of the king; cihnaḥ—sign; virah—heroic; rasaḥ—rasa; suptaḥ—asleep; iva—as if; ayam—he; agre—in the presence; ānanda—bliss; śaṅkā—doubt; bhaya—fear; tarka—thinking; miśraḥ—mixed; kṛcchreṇa—spontaneously; vinyasyati—places; pāda-padmam—lotus feet.

Gopīnātha: (Observing the king) Ah! Wonderful! The king's heroic power seems to have fallen asleep. Overwhelmed by bliss, fear, and doubt, the king is able to move his feet only with great difficulty.

Text 225

(paritaḥ sarve ātma-gatam) aho maṅgala-sūtra-mudrita-karo 'yam rājā
pratāparudraḥ katham ayam gṛhīta-tapasvi-veśo 'kasmād upasarpati svāminam
udvego bhāvī. tad avalokayāma kim ayam karotīti.

paritaḥ—everywhere; sarve—everyone; ātma-gatam—aside; ahaḥ—ah; maṅgala-sūtra—brahmana's thread; mudrita-karaḥ—with the mark; ayam—the; rājā—king; pratāparudraḥ—Prataparudra; katham—why?; ayam—he; gṛhīta-tapasvi-veśaḥ—accepted the dress of a renunciant; akasmāt—suddenly; upasarpati—approaches; svāminam—the Lord; udvegaḥ—upset; bhāvī—is; tat—that; avalokayāma—let us see; kim—what?; ayam—this. karotīti.

In all directions everyone says to themselves: Ah! Why has King Pratāparudra, wearing a brāhmaṇa's thread and dressed in the garments of an austere brāhmaṇa, suddenly come here? Our master will certainly be upset. Let us see what He does.

Text 226

rājā: (śanair itas tato 'valokayan sahasaivoparṣṭya dolayāmānam bhagavac-caraṇa-kamala-yugam pariḥṣa-dīrghābhyām dorbhyām dṛḍhataram āliṅgati.)

śanaiḥ—slowly; itas tataḥ—this way and that way; avalokayan—looking; sahasā—suddenly; eva—indeed; uparṣṭya—approaching; dolayāmānam—swinging; bhagavat-caraṇa-kamala-yugam—the Lord's lotus feet; pariḥṣa-dīrghābhyām—with his long; dorbhyām—arms; dṛḍhataram—firmly; āliṅgati—embraces.)

(Carefully looking this way and that, the king quickly approaches Lord Caitanya's lotus feet and firmly embraces them with his powerful arms.)

Text 227

sarve: (ālokyā) aho mahān ayam anarthaḥ. nimilita-nayana-kamalena svānandāveśa-vivaśena bhagavatāyam alakṣita eva yad-bhagavac-caraṇau dadhāra tad asya na vidmaḥ kim bhāvī.

ālokyā—looking; ahaḥ—oh; mahān—great; ayam—this; anarthaḥ—catastrophe; nimilita—closed; nayana—eyes; kamalena—lotus; sva—own; ānanda—bliss; āveśa-vivaśena—overwhelmed; bhagavatā—by the Lord; ayam—him; alakṣitaḥ—not seen; eva—indeed; yad-bhagavac-caraṇau—the Lord's feet; dadhāra—held; tat—that; asya—of him; na—not; vidmaḥ—we know; kim—what?; bhāvī—will be.

Everyone: (looking) Ah! A great catastrophe! The king holds the Lord's lotus feet. His eyes closed in transcendental bliss, the Lord does not recognize

the king. How has this happened? We do not know.

Text 228

bhagavān: (svānandasya eva nimīlitākṣa eva nibhālanenaiva gādham pariṣvājya.)

*ko nu rājann indriyavān
mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur
upāsyam amarottamaiḥ*

(iti punaḥ punaḥ paṭhati.)

sva—own; ānandasya—of bliss; eva—indeed; nimīlita—closed; akṣaḥ—eyes; eva—indeed; nibhālanena—by seeing; eva—indeed; gādham—firmly; pariṣvājya—embracing; kaḥ—who?; nu—indeed; rājan—O king; indriyavān—possessing senses; mukunda-caraṇa-ambujam—Lord Mukunda's lotus feet; na—not; bhajet—worships; sarvataḥ—everywhere; mṛtyuḥ—death; upāsyam—worshiped; amarottamaiḥ—by the demigods; iti—thus; punaḥ—again; punaḥ—and again; paṭhati—recites.

(His eyes closed in transcendental bliss, Lord Caitanya does not see the king. The Lord firmly embraces him.)

Lord: "O king, what person who knows he will soon die will decline to worship Lord Mukunda's lotus feet, which are worshiped even by the demigods."

(The Lord repeats this verse again and again.)

Text 229

gopīnāthaḥ: aho kautukam

*sahasam kva ca guṇāya kalpate
kvāpi dūṣaṇatayā ca siddhyati
sahasena yad akāri bhūbhujā
tat tapobhir akhilaiś ca nāpyate*

ahaḥ—Oh; kautukam—wonderful; sahasam—suddenly; kva—where?; ca—and; guṇāya—for qualities; kalpate—is qualified; kvāpi—somewhere; dūṣaṇatayā—by wickedness; ca—also; siddhyati—becomes perfect; sahasena—suddenly; yat—what; akāri—does; bhūbhujā—by the king; tat—that; tapobhiḥ—austerities; akhilaiḥ—by all; ca—also; na—not; āpyate—is attained.

Gopīnātha: Wonderful! Can recklessness be a virtue? The fault of recklessness sometimes brings the greatest perfection. By recklessness the king

has attained what cannot be had even by the greatest austerities.

Text 230

(*punar nibhalya*)

*mahā-mallair yasya prakāṣa-bhuja-vakṣaḥ-sthala-tati-
viniṣpeṣodbhagna-sthibhir iva vidadhre vikalatā
sa evāyam mādyat-kari-vara-karākrānta-kaḍalī-
taru-stambhākāro bhavati bhagavad-bāhu-dulitaḥ*

punaḥ—again; *nibhalya*—looking; *mahā-mallaiḥ*—by great fighters; *yasya*—of whom; *prakāṣa*—manifested; *bhuja*—arms; *vakṣaḥ*—chest; *sthala*—place; *tati*—expansion; *viniṣpeṣodbhagna-sthibhiḥ*—crushed; *iva*—like; *vidadhre*—holds; *vikalatā*—considered; *saḥ*—he; *eva*—indeed; *ayam*—he; *mādyat*—mad; *kari*—elephant; *vara*—great; *kara*—trunk; *ākrānta*—crushed; *kaḍalī*—plantain tree; *taru*—tree; *stambhākāraḥ*—stunned; *bhavati*—is; *bhagavat*—of the Lord; *bāhu*—in the arms; *dulitaḥ*—embraced.

(He looks again.) Although he has the power to crush the arms and ribs of the strongest fighters, now that he is embraced by Lord Caitanya's arms, the king is like a plantain tree crushed by the embrace of a mad elephant's trunk.

Text 231

(*nepathye kalakalaḥ.*)

*bhagavān: (rājānam pariṣvajya tat-kalakalākalita-ratha-prasthāna-satvaraḥ punar jagannātha-didṛkṣayā tathā-vidha-sānanda-stha eva niṣkrāmati.)
sarve: (yathā-yatham tam anuniṣkrānti.)*

nepathye—behind the scenes; *kalakalaḥ*—tumult; *rājānam*—the king; *pariṣvajya*—embracing; *tat-kalakala*—that tumult; *ākalita*—hearing; *ratha*—of the chariot; *prasthāna*—movement; *satvaraḥ*—quickly; *punaḥ*—again; *jagannātha*—Lord Jagannātha; *didṛkṣayā*—with a desire to see; *tathā-vidha*—in that way; *sa*—with; *ānanda*—bliss; *sthaḥ*—standing; *eva*—indeed; *niṣkrāmati*—walks; *yathā-yatham*—as; *tam*—Him; *anuniṣkrānti*—follow.

(Tumultuous sounds from behind the scenes. Hearing the tumultuous sounds of the Rathayātrā chariot's beginning to move, and overwhelmed with bliss and with great desire to again see Lord Jagannātha, Lord Caitanya leaves the king and exits. Everyone follows Him.)

Text 232

gopīnāthaḥ: (upasṛtya) mahārāja jagannātha-darśanārtham gato devaḥ. samprati bhavanto 'pi calitum arhanti. (ity ānanda-tandritaṁ rājānam ādāya niṣkrāntaḥ. iti

niṣkrāntāḥ sarve.)

upaśṛtya—approaching; *mahārāja*—O king; *jagannātha-darśanārtham*—to see Lord Jagannātha; *gataḥ*—gone; *devaḥ*—the Lord; *samprati*—now; *bhavantāḥ*—you; *api*—also; *calitum arhanti*—should go; *iti*—thus; *ānanda-tandritam*—overcome with bliss; *rājānam*—the king; *ādāya*—taking; *niṣkrāntāḥ*—they exit; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

Gopīnātha: My king, Lord Caitanya has gone to see Lord Jagannātha. Now you should go there also.

(Taking with him the king, who is now overcome with bliss, Gopīnātha exits.)

(Everyone exits.)

Act Nine

Text 1

(tataḥ praviśati kinnara-mithunam.)
puruṣaḥ: priye gatāgatebhyo 'pi samvatsarebhyaḥ khalu jagannāthasya guṇḍicotsavaḥ parama-ramaṇīyo dṛṣṭaḥ.

tataḥ—then; *praviśati*—enters; *kinnara*—a Kinnara; *mithunam*—couple; *puruṣaḥ*—man; *priye*—dear; *gata-āgatebhyaḥ*—coming and going; *api*—also; *samvatsarebhyaḥ*—than years; *khalu*—certainly; *jagannāthasya*—of Lord Jagannātha; *guṇḍica*—Gindica; *utsavaḥ*—festival; *parama-ramaṇīyaḥ*—very beautiful; *dṛṣṭaḥ*—seen.

(Enter a Kinnara couple)

The Man: Beloved, this year Lord Jagannātha's Guṇḍicā festival was more beautiful than any year before.

Text 2

strī: katham vi-a.

katham—why?; *vi-a*—thus.

The Woman: Why is that?

Text 3

puruṣaḥ: asminn abde tu mūrtimatānandenaiva kanaka-giri-gaureṇa yatīndra-veśa-dhāriṇā bhaktāvatāreṇa śrī-kṛṣṇa-caitanya mahotsavo 'yaṁ surasatvena parama-ramaṇīyo vihitaḥ.

asmin—this; *abde*—year; *tu*—indeed; *mūrtimata*—in the form; *ānandena*—with bliss; *eva*—indeed; *kanaka-giri-gaureṇa*—with the splendor of a golden mountain; *yatīndra*—the great sannyasi; *veśa*—garments; *dhāriṇā*—wearing; *bhakta*—of a devotee; *avatāreṇa*—in the incarnation; *śrī-kṛṣṇa-caitanya*—by Lord Caitanya; *mahotsavaḥ*—greta festival; *ayaṁ*—this; *surasatvena*—with sweetness; *parama*—very; *ramaṇīyaḥ*—beautiful; *vihitaḥ*—is.

Man: Because this year Śrī Kṛṣṇa Caitanya, who is personified bliss, who is splendid as golden Mount Meru, who wears the garments of the greatest sannyāsī, and who has descended to this world to accept the role of a devotee, has come, the festival was very sweet.

Text 4

strī: haddhī haddhī ahaṁ kadhaṁ sangena nida. ma-e datthu na paridam.

haddhī—alas!; *haddhī*—alas!; *ahaṁ*—I; *kadhaṁ*—why?; *sangena*—with association; *nida*—attained; *ma-e*—by me; *datthu*—to see; *na*—not; *paridam*—attained.

Woman: Alas! Alas! Why did I not meet Him? Why did I not see Him?

Text 5

puruṣaḥ: priye āgaminy abde darśanīyo bhavatyā.

priye—beloved; *āgamini*—coming; *abde*—year; *darśanīyaḥ*—will be seen; *bhavatyā*—by you.

Man: Beloved, next year you will see Him.

Text 6

strī: a-amini adde ha-i evaṁ ho-i.

a-amini—coming; *adde*—year; *ha-i*—of; *evaṁ*—thus; *ho-i*—is.

Woman: If He is still in Jagannātha Purī next year.

Text 7

puruṣaḥ: itaḥ prabhṛti tenātraiva sthātavyam.

itaḥ—thus; *prabhṛti*—beginning; *tena-by Him*; *atra*—there; *eva*—indeed; *sthātavyam*—will stay.

Man: From now on He will stay there.

Text 8

strī: ettha ko ni-amo.

ettha—there; *kaḥ*—what?; *ni-amah*—reason.

Woman: How do you know that?

Text 9

puruṣaḥ: jānāmi tattvam.

jānāmi—I know; *tattvam*—the truth.

Man: I know.

Text 10

strī: kadham janidam.

kadham—how?; *janidam*—known.

Woman: How do you know?

Text 11

puruṣaḥ: parasparam kathayatām taj-janānām taj-jananāñcita-caritra-vidām kathayaiva.

parasparam kathayatām—conversing; *taj-janānām*—of his followers; *taj-jananāñcita-caritra-vidām*—who know His pastimes; *kathayā*—by the talk; *eva*—indeed.

Man: By listening to the conversations of His followers. They know all about

His pastimes.

Text 12

strī: kerisī sā kahā.

kerisī—like what?; *sā*—that; *kahā*—talk.

Woman: What did they say?

Text 13

puruṣaḥ: priye śrūyatām. asya tri-vidha eva lokānugraha-prakaraḥ.

priye—beloved; *śrūyatām*—listen; *asya*—of Him; *tri-vidhaḥ*—three kinds; *eva*—certainly; *loka*—to the people; *anugraha*—of mercy; *prakaraḥ*—method.

Man: Beloved, listen. The Lord grants His mercy to this world in three ways.

Text 14

strī: kerisi tinna-viho.

kerisi—like what?; *tinna*—three; *vihaḥ*—ways.

Woman: What three ways?

Text 15

puruṣaḥ: ekaḥ sākṣāt-kāri. dvitīyaḥ para-hṛdaya-praveśa-lakṣaṇaḥ. tṛtīyaś cintanā-mātrāvirbhāva-rūpaḥ.

ekaḥ—one; *sākṣāt-kāri*—direct appearance; *dvitīyaḥ*—second; *para*—of others; *hṛdaya*—the heart; *praveśa*—entering; *lakṣaṇaḥ*—characterized; *tṛtīyaḥ*—the third; *cintanā-mātra*—by meditation; *āvirbhāva*—appearance; *rūpaḥ*—form.

Man: First, by directly appearing before His devotee. Second, by personally entering His devotee's heart. Third, by appearing in His devotee's thoughts.

Text 16

strī: vive-i-a kahehi.

vive-i-a—distinguishing; *kahehi*—please tell.

Woman: Please explain.

Text 17

puruṣaḥ: ye khalu puruṣottama-kṣetrāgamana-samarthas teṣāṁ sakṣat-kāri. tathā hi prati-samvatsaram sarahaṁso nānā-deśataḥ sarve jagannātha-darśanato 'pi tad-darśana-baddhotkaṅthā adṛṣṭa-pūrvā aśruta-pūrvāḥ parāḥ sahasrāḥ prāṇina upaviṣṭāni.

ye—who; *khalu*—indeed; *puruṣottama-kṣetra*—to Purusaottama-kṣetra; *āgamana*—to come; *samarthaḥ*—able; *teṣāṁ*—for them; *sakṣat-kāri*—direct appearance; *tathā hi*—further; *prati-samvatsaram*—every year; *sarahaṁso nānā-deśataḥ*—from many different countries; *sarve*—all; *jagannātha-darśanataḥ*—than the sight of Lord Jagannātha; *api*—even; *tad-darśana*—to see Lord Caitanya; *baddhotkaṅthā*—more eager; *adṛṣṭa*—not seen; *pūrvāḥ*—before; *aśruta*—not heard; *pūrvāḥ*—before; *parāḥ*—devoted; *sahasrāḥ*—thousands; *prāṇinaḥ*—living entities; *upaviṣṭāni*—entered.

Man: The Lord directly appears before the pilgrims who come to Puruṣottama-kṣetra. Each year many thousands of pilgrims, more than anyone has ever seen or heard of before, cross from many different countries to Puruṣottama-kṣetra. They are more eager to see Lord Kṛṣṇa Caitanya than they are to see Lord Jagannātha Himself.

Text 18

strī: tado tado.

tadaḥ—then?; *tadaḥ*—then?

Woman: Then? Then?

Text 19

puruṣaḥ: tatas teṣu gauḍiyāḥ priyā gauḍiyānām madhye ye 'ti-priyāḥ śataśo dṛṣṭavantas te 'pi śubhādrṣṭavanto yathāmī.

tataḥ—then; *teṣu*—among them; *gauḍiyāḥ*—Bengalis; *priyāḥ*—dear; *gauḍiyānām*—to the Bengalis; *madhye*—in the midst; *ye*—who; *ati-priyāḥ*—very dear; *śataśaḥ*—hundreds; *dṛṣṭavantaḥ*—saw; *te*—they; *api*—also; *śubha*—auspiciousness; *adrṣṭavantaḥ*—not seeing; *yathā*—as; *amī*—they.

Man: Among all these people the pilgrims from Bengal are most dear to the Lord, and among these a few hundred Bengalis are especially dear to Him. They are very happy to see the Lord, but when they cannot see Him they cannot see

happiness anywhere.

Text 20

*narahari-raghunandana-pradhānāḥ
katicana khaṇḍa-bhuvo 'py akhaṇḍa-bhāgyāḥ
prathamam imam adṛṣṭavanta ete
prati-śāradam puruṣottamam labhante*

narahari—Narahari; *raghunandana*—Raghunandana; *pradhānāḥ*—beginning with; *katicana*—some; *khaṇḍa-bhuvaḥ*—from Khaṇḍa-grāma; *api*—also; *akhaṇḍa*—very; *bhāgyāḥ*—fortunate; *prathamam*—first; *imam*—this; *adṛṣṭavantaḥ*—not seen; *ete*—they; *prati-śāradam*—every autumn; *puruṣottamam*—Puruṣottama-kṣetra; *labhante*—attain.

Narahari, Raghunandana, and the other residents of Khaṇḍa-grāma are very fortunate. Although at first they were not able to see the Lord, eventually they were able to come to Puruṣottama-kṣetra every autumn.

Text 21

*kulīna-grāmināḥ api ca guṇarājānvaya-bhuvo
janā rāmānanda-prabhṛtaya ime deva-suhṛdaḥ
tathā nyāyācāryādaya upacita-prema-sarasā
mahā-vidvāṃso 'mī prati-śārada-mātropagamināḥ*

kulīna-grāmināḥ—the people of Kulīna-grāma; *api ca*—also; *guṇarāja*—of Gunaraka Khan; *anvaya-bhuvo janāḥ*—the family; *rāmānanda-prabhṛtayaḥ*—headed by Ramananda; *ime*—they; *deva-suhṛdaḥ*—friends of the Lord; *tathā*—so; *nyāyācārya*—by Bhagavān Acarya; *ādayaḥ*—headed; *upacita*—proper; *prema*—love; *sarasā*—sweet; *mahā*—very; *vidvāṃsaḥ*—learned; *amī*—they; *prati-śārada*—every autumn; *mātra*—only; *upagamināḥ*—come.

The residents of Kulīna-grāma, the family of Guṇarāja Khan, and the associates of Rāmānanda Vasu, are all very dear friends of the Lord. They, the philosopher Bhagavān Acarya, and the other wise devotees filled with the nectar of pure love, come to Puruṣottama-kṣetra every autumn.

Text 22

*bhagavan-nāmā nyāyācāryas tu puruṣottama eva bhagavac-caitanya-darśanākāṅkṣī
yāvaj-jīvaṃ sthitaḥ. evam eṣāṃ sāksād-anugrahaḥ. āgamanāsamarthānām tu para-
hṛdayam āruhyānugrahaḥ kriyate. hṛdayāroha-yogyas tv advaita-nakula-brahmacāry-
ādayaḥ.*

bhagavan-nāmā—named Bhagavān; *nyāyācāryaḥ*—the philosopher; *tu*—indeed;

puruṣottame—at Puruṣottama-kṣetra; *eva*—indeed; *bhagavat-caitanya*—Lord Caitanya; *darśana*—to see; *ākāṅkṣī*—eager; *yāvat*—as; *jīvam*—life; *sthitah*—situated; *evam*—thus; *eṣām*—of them; *sākṣāt*—direct; *anugrahaḥ*—mercy; *āgamana*—to come; *asamarthānām*—of they who are not able; *tu*—indeed; *para-hṛdayam*—in the heart; *āruhya*—ascending; *anugrahaḥ*—mercy; *kriyate*—is; *hṛdaya*—the heart; *āroha*—ascent; *yogyah*—suitable; *tu*—but; *advaita*—Advaita; *nakula-brahmacāri*—Nakula Brahmachari; *ādayah*—beginning with.

The philosopher Bhagavān Acārya is so eager to see the Lord that he vowed to stay his whole life in Puruṣottama-kṣetra. For those unable to come to see Him, the Lord gives His mercy by personally entering their hearts. In this way the Lord has entered the hearts of Advaita Acārya, Nakula Brahmachāri, and others also.

Text 23

strī: kimci kadhehi.

kimci—something; *kadhehi*—please tell.

Woman: Tell me something about it.

Text 24

puruṣaḥ: advaitāroha-vārtā tu prathīyasī. tat kathanam bahu-kāla-sādhyam. nakula-brahmacāri-hṛdayārohaḥ śrūyatām.

advaita—in the heart of Advaita Acārya; *āroha*—of the ascent; *vārtā*—the story; *tu*—indeed; *prathīyasī*—is famous; *tat*—that; *kathanam*—telling; *bahu*—many; *kāla*—times; *sādhyam*—done; *nakula-brahmacāri*—of Nakula Brahmachari; *hṛdaya*—in the heart; *ārohaḥ*—the ascent; *śrūyatām*—should be heard.

Man: The story of the Lord entering Advaita Acārya's heart is very famous. It has been told many times. Listen, I will tell you how the Lord entered Nakula Brahmachāri's heart.

Text 25

strī: kadhehi avahidamhi.

kadhehi—speak; *avahidamhi*—I am listening.

Woman: Tell. I am listening.

Text 26

puruṣaḥ: asti kaścīd ambu-grāme parama-vaiṣṇava ājanma-brahmacārī nakulo nāma. tasyaikasmin divase graha-grastasyeva kasyām api daśāyām utpannāyām ānandāsra-pulaka-nirbharasya darśana-mātreṇaiva sarveṣāṃ hṛdaya-kuhare śrī-caitanyāveśo 'yaṃ asya jāta iti pratyayam utpadayata eva katicid aho-rātra gataḥ.

asti—is; *kaścīd*—someone; *ambu-grāme*—in Ambu-grāma; *parama-vaiṣṇavaḥ*—a great devotee; *ājanma*—from birth; *brahmacārī*—a brahmacari; *nakulaḥ*—Nakula; *nāma*—named; *tasya*—of him; *ekasmin*—one; *divase*—day; *graha-grastasya*—a man possessed; *iva*—like; *kasyām api*—a certain; *daśāyām*—state; *utpannāyām*—attained; *ānanda*—of bliss; *asra*—tears; *pulaka-nirbharasya*—hairs standing up; *darśana*—by seeing; *mātreṇa*—only; *eva*—indeed; *sarveṣāṃ*—of all; *hṛdaya-kuhare*—in the core of the heart; *śrī-caitanya*—of Lord Caitanya; *āveśaḥ*—entrance; *ayaṃ*—this; *asya*—of him; *jātaḥ*—manifested; *iti*—thus; *pratyayam*—evidence; *utpadayate*—is manifested; *eva*—indeed; *katicid*—some; *ahaḥ*—days; *rātraḥ*—and night; *gataḥ*—gone.

Man: In the village of Ambu-grāma lives a great devotee and lifelong brahmacārī named Nakula. One day he became like a man possessed. Tears of joy flowed from his eyes, and the hairs of his body stood erect. When they saw him, all the people became convinced that Śrī Caitanya had entered his heart. He passed many days and nights in this way.

Text 27

strī: tado tado.

tadaḥ—then?; *tadaḥ*—then?

Woman: Then? Then?

Text 28

puruṣaḥ: tad anu

*gaura-tviṣā kapiśayan kakubhaḥ samantād
ānanda-bhoga-parilopita-bāhya-vṛttiḥ
ā-bāla-vṛddha-taruṇair atha lakṣa-saṅkhyair
lokair abhūt praṇayibhiḥ paripūjyamānaḥ*

tad anu—then; *gaura*—with a golden; *tviṣā*—splendor; *kapiśayān*—illuminating; *kakubhaḥ samantāt*—all the directions; *ānanda-bhoga*—in experiencing bliss; *parilopita*—lost; *bāhya*—external; *vṛttiḥ*—things; *ā*—from; *bāla*—children; *vṛddha*—elderly; *taruṇaiḥ*—and young; *atha*—then; *lakṣa-saṅkhyaiḥ*—by considering the qualities; *lokaiḥ*—by the people; *abhūt*—was; *praṇayibhiḥ*—affectionate; *paripūjyamānaḥ*—worshiped.

Man: Filling the skies with a golden splendor, and so blissful he was not aware of external events, He was worshiped by countless affectionate people, both young and old.

Text 29

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 30

puruṣaḥ: tato daivāt tasmin kāle tatrāgatena bhagavac-caitanya-pārṣadena śivānandena tam udantam atyanta-sandīhyamānatayāśrutya didṛkṣunā manasi kṛtam aho kim etasya darśanena sākṣād eva mayā dṛṣṭo 'sti bhagavān. tadāloka-sukha-sādrśam kim asya darśanena bhaviṣyati sukham. naiva iti nivartamānena punar manasi kṛtam aho yady ayam sarva-loka-bahir-vartamānam mām svayam evāhūya sva-samīpam nītvā māmakam iṣṭa-mantram prakhyāpayati tadā satyam evātra tasyāveśo jātaḥ. iti cintayitvā prasārino jana-samūhasya bahiḥ sthitavati śivānande yāvat āveśam tūṣṇīm sthito 'py asau kaḥ ko 'tra bhoḥ. dūre vartamānaḥ śivānanda āhūyatām iti nideśa-mātreṇa dhāvadbhir eva katibhir itas tato ā-graham vicinvadbhir ati-dūre sthitam tam ādāya tan-nikaṭam āyayau. anantaram ca tena śivānanda bhavatā manasi vicāritam yat tadākarnyatām bhavadīya iṣṭa-mantaś catur-akṣaro gaura-gopāladevatākaḥ ity ākalya tena nirṇitam satyaiveyam pratheti.

tataḥ—then; daivāt—by providence; tasmin kāle—at that time; tatra—there; āgatena—come; bhagavat-caitanya-pārṣadena—an associate of Lord Caitanya; śivānandena—by Śivānanda; tam—him; udantam—manifested; atyanta-sandīhyamānatayā—with great doubt; āśrutya—hearing; didṛkṣunā—with a desire to see; manasi—in the heart; kṛtam—did; ahaḥ—oh; kim—what?; etasya—of him; darśanena—by the sight; sākṣāt—directly; eva—indeed; mayā—by me; dṛṣṭaḥ—seen; asti—is; bhagavān—the Lord; tadā—then; āloka—sight; sukha—happiness; sādrśam—like; kim—what?; asya—of him; darśanena—by the sight; bhaviṣyati—will be; sukham—happiness; na—not; eva—indeed; iti—thus; nivartamānena—being; punaḥ—again; manasi—in the heart; kṛtam—did; ahaḥ—oh; yadi—if; ayam—this; sarva—all; loka—worlds; bahiḥ—outside; vartamānam—being; mām—me; svayam—personally; eva—indeed; āhūya—calling; sva-samīpam—near him; nītvā—being brought; māmakam—my; iṣṭa—worshiped; mantram—mantra; prakhyāpayati—names; tadā—then; satyam—truth; eva—indeed; atra—here; tasya—of Him; āveśaḥ—entrance; jātaḥ—manifested; iti—thus; cintayitvā—thinking; prasārinaḥ—going; jana-samūhasya—the people; bahiḥ—outside; sthitavati—situated; śivānande—Sivananda; yāvat—as; āveśam—entrance; tūṣṇīm—silent; sthitaḥ—become; api—also; asau—he; kaḥ kaḥ—who? who?; atra—here; bhoḥ—oh; dūre—far away; vartamānaḥ—being; śivānandaḥ—Sivananda; āhūyatām—called; iti—thus; nideśa-mātreṇa—by that calling; dhāvadbhiḥ—

running; *eva*—indeed; *katibhiḥ*—how many?; *itas tataḥ*—here and there; *āgraham vicinvadbhiḥ*—calling; *ati-dūre*—very far away; *sthitam*—situated; *tam*—him; *ādāya*—taking; *tan-nikaṭam*—near him; *āyayau*—came; *anantaram*—then; *ca*—and; *tena*—by him; *śivānanda*—Sivananda; *bhavatā*—by you; *manasi*—in the heart; *vicāritam*—considered; *yat*—what; *tadā*—then; *ākarnyatām*—should be heard; *bhavadīyaḥ*—your; *iṣṭa-mantaḥ*—mantra; *catur-akṣaraḥ*—four syllable; *gaura-gopāladevatākaḥ*—Gaura-Gopāla mantra; *iti*—thus; *ākalya*—seeing; *tena*—by him; *nirṇītam*—concluded; *satya*—truth; *eva*—indeed; *ayam*—this; *pratheti*—is manifested.

Man: At that time, by the arrangement of providence, Śivānanda Sena, a personal associate of Lord Caitanya, came to that place. Hearing about Nakula Brahmācārī, Śivānanda felt doubt in his heart. He desired to see Nakula Brahmācārī with his own eyes. He thought: "Why should I be eager to see Nakula Brahmācārī, when I can directly see Lord Caitanya Himself? Will I become like these people, overcome with happiness to see Nakula Brahmācārī? I think not."

Again in his heart he thought: "If I stay far from the crowds around him, and he personally calls me to him and tells me my worshipable mantra, then I will know it is true that Lord Caitanya has personally entered within him." Thinking this, he went there and stayed far away from the crowds. At the very moment Śivānanda arrived at the outskirts of that place, Nakula Brahmācārī suddenly became silent. He said: "Who, who has come here? At this moment Śivānanda is in the outskirts of this place. He should be called here". On this order many men went searching for Śivānanda and calling for him by name. They found him and brought him to Nakula Brahmācārī. Nakula then said to him: "O Śivānanda, please listen with all your heart. Your worshipable mantra is the four-syllable Gaura-Gopāla mantra." When Śivānanda heard this he believed that it was true that Lord Caitanya had entered Nakula Brahmācārī's heart.

Text 31

strī: ajja-utta titta-o kerisi.

ajja-utta—O noble husband; *titta-aḥ*—the third; *kerisi*—like what?

Woman: O noble husband, what is the third way the Lord appears before his devotees?

Text 32

puruṣaḥ: tṛtīyas tu cintanā-mātrāvīrbhāvo yaḥ so 'pi śrūyatām. ekadā tasyaiva śivānandasya bhāgīneyaḥ śrīkānta ekaka eva prathamam śrī-puruṣottamam āgatya bhagavac-caitanya-caraṇau dadarśa. asminn eva samaye. kautuka-vaśāt purīśvara-svarūpādi-samakṣam bhagavatā kiñcij jagāde jagad-eka-bandhunā śrīkānta asminn abde 'dvaitādayo dayoddhurā vaktavyās te yathā nayanti. mayaiva tatra gantavyam iti. api ca śivānando 'pi bhagavan-mātulo vaktavyaḥ pauṣe māsi tatropāsannena mayā

bhāvitavyam. tatra jagadānando 'sti tatraiva bhikṣā kartavyā iti nivṛttena śrīkāntena bhagavat-sandēse kathite sati sarve 'dvaitādayaś calanodyamāc chitilī-babhūvaḥ. śivānandas tu bhagavad-āgamanam abhililāṣiṣur bhagavad-bhikṣāyām idam laṣiṣyatīti kṛtvā bhagavat-priyatvena vastukāvastu-kadalī-garbhottthaka-niśādi-samāgri-samāvadhānāya sthitavān.

trītiyaḥ—the third way; *tu*—indeed; *cintanā-mātra*—in meditation; *āvīrbhāvaḥ*—appearance; *yaḥ*—which; *so 'pi*—that; *śrūyatām*—should be heard; *ekadā*—one day; *tasya*—of him; *eva*—indeed; *śivānandasya*—Sivananda; *bhāḡineyaḥ*—nephew; *śrīkānta*—Srikanta; *ekaka*—one by one; *eva*—indeed; *prathamam*—first; *śrī-puruṣottamam*—at Purusottama-ksetra; *āgatya*—arriving; *bhagavat-caitanya*—of Lord Caitanya; *caranau*—the feet; *dadarśa*—saw; *asmin*—in this; *eva*—indeed; *samaye*—time; *kautuka-vaśāt*—out of curiosity; *purīśvara-svarūpādi-samakṣam*—before Paramananda Puri, Damodara Svarupa, and others; *bhagavatā*—by the Lord; *kiñcit*—something; *jagāde*—was said; *jagad-eka-bandhunā*—the only friend of the world; *śrīkānta*—O Srikanta; *asmin*—this; *abde*—year; *advaita-ādayaḥ*—those headed by Advaita Acarya; *daya-uddhurā*—filled with mercy; *vaktavyāḥ*—should be said; *te*—they; *yathā*—as; *nayanti*—lead; *maya*—by me; *eva*—indeed; *tatra*—there; *gantavyam*—should be gone; *iti*—thus; *api ca*—also; *śivānandaḥ*—Sivananda; *api*—also; *bhagavan*—of the Lord; *mātulaḥ*—maternal uncle; *vaktavyaḥ*—should be said; *pauṣe māsi*—in the month of Pausa; *tatra*—there; *upāsannena*—worshiped; *mayā*—by me; *bhāvitavyam*—will be; *tatra*—there; *jagadānandaḥ*—Jagadananda; *asti*—is; *tatra*—there; *eva*—indeed; *bhikṣā*—meal; *kartavyā*—should be; *iti*—thus; *nivṛttena*—done; *śrīkāntena*—by Srikanta; *bhagavat-sandēse*—in the Lord's message; *kathite*—said; *sati*—when; *sarve*—all; *advaita*—by Advaita; *ādayaḥ*—headed; *calanodyamāt*—out of eagerness; *śitilī-babhūvaḥ*—overcome; *śivānandaḥ*—Sivananda; *tu*—indeed; *bhagavat*—of the Lord; *āgamanam*—the arrival; *abhililāṣiṣuḥ*—desiring; *bhagavad-bhikṣāyām*—a meal for the Lord; *idam*—this; *laṣiṣyati*—does; *iti*—thus; *kṛtvā*—having done; *bhagavat*—to the Lord; *priyatvena*—because of being dear; *vastukāvastu-kadalī-garbhottthaka-niśādi*—beginning with plantrains and other things; *samāgri*—ingredients; *samāvadhānāya*—for assembling; *sthitavān*—did.

Man: The third way is when the Lord appears in the meditation of his devotees. Please listen. Śivānanda's nephew Śrīkānta once went to Puruṣottama-kṣetra, where he saw the feet of Lord Caitanya. At that time, in the company of Paramānanda Purī, Svarūpa Dāmodara, and the other devotees, Lord Caitanya, the only friend of the entire world, cheerfully said to Śrīkānta: "Please tell Advaita Acārya and the other great devotees they should not come to see Me this year. I will go to see them. Tell your uncle Śivānanda that I will come to see him in the month of December. Jagadānanda is there and he will give Me offerings of food". When Śrīkānta repeated the Lord's orders to them, Advaita Acārya and all the other devotees immediately stopped all arrangements to travel to see the Lord. When he heard the Lord wished to come, Śivānanda gathered śāka, moca, and other ingredients for cooking the Lord's favorite foods, and patiently waited for the Lord's arrival.

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 34

puruṣaḥ: tato daivād godāvarītaḥ samāyātena rāmānanda-rāyenopabodhito bhagavān na gantum iṣṭe.

tataḥ—then; daivāt—by providence; godāvarītaḥ—on the Godavari; samāyātena—met; rāmānanda-rāyena—Ramananda Raya; upabodhitaḥ—known; bhagavān—the Lord; na—not; gantum—to go; iṣṭe—wished.

Man: When the appointed time came, by the arrangement of providence the Lord was staying on the bank of the Godāvarī River with Rāmānanda Rāya, and the Lord had no wish to leave.

Text 35

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 36

puruṣaḥ: tato 'sau śivānandaḥ śrī-nṛsimha-brahmacārīti prathitaṁ parama-yogīndraṁ sākṣān nṛsimhaṁ iva pradyumna-brahmacāritvena pūrva-khyātāv api bhagavataiva nṛsimhopāsana-siddhatvena nṛsimhānanda iti kārīta-samjñam samaye samuvāca svāmin āyāsyāmi iti kṛtvā bhagavān nayataḥ. vastuka-śākam avalokya mano-duḥkham eva jāyate.

tataḥ—then; asau—he; śivānandaḥ—Sivananda; śrī-nṛsimha-brahmacārī—Sri Nṛsimha Brahmacari; iti—thus; prathitaṁ—called; parama-yogīndraṁ—great yogi; sākṣāt—directly; nṛsimhaṁ—Lord Nṛsimha; iva—like; pradyumna-brahmacāritvena—as Pradyumna Brahmacari; pūrva—previously; khyātau—known; api—also; bhagavatā—by the Lord; eva—indeed; nṛsimha—of Lord Nṛsimha; upāsana—worship; siddhatvena—by perfection; nṛsimhānanda—Nṛsimhananda; iti—thus; kārīta-samjñam—named; samaye—at the time; samuvāca—said; svāmin—O Lord; āyāsyāmi—I will come; iti—thus; kṛtvā—doing; bhagavān—the Lord; nayataḥ—bringing; vastuka-śākam—saka; avalokya—seeing; manaḥ—in his heart; duḥkham—suffering; eva—indeed; jāyate—is born.

Man: There is a great yogī named Nṛsimhānanda Brahmācārī, who is like Lord Nṛsimhadeva Himself. He had been named Pradyumna Brahmācārī, but because of his perfect worship of Lord Nṛsimha, he was given the name "Nṛsimhānanda" by Lord Caitanya Himself. At that time Śivānanda went to Nṛsimhānanda Brahmācārī and said: "O Lord, although Lord Caitanya promised "I will come to visit", He has not come. When I see the vegetables I have gathered for Him, my heart becomes filled with grief."

Text 37

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 38

puruṣaḥ: tatas tenoktam. mayaivānetavyo dina-dvayam apekṣatām iti tat-prabhāva-jño 'sau tathaiva śraddadhe. sa ca nṛsimhānando nṛsimhānando 'pi tam samayam ārabhya samādhi-stho dina-dvayāntare śivānandam āhūya aye bhagavat-caitanyo rāghavālaye samānīto 'sti. prātar atrāgamiṣyati mayaiva paktavyam bhikṣā ca dātavyā iti śrutvā tasminn api tathodyukte sati svayam uṣasi kṛta-snānaḥ sūcitaro bhūtvā pāke pravṛttaḥ svecchā-pūrvam yatheṣṭam eva pacitavān. anantaram tasminn eva samaye śrī-caitanyasya jagannāthasya nṛsimhasya ca pṛthak trayo bhogā vibhajya nispanḍitaḥ. anantaram tat-tan-nāmnā samārpya bahir bhūya nimīlita-cakṣur antareṇa cakṣuṣā paśyati trīṇā eva bhogān eka eva bhagavān bhūṅkte. anantaram sanjāta-mahānando galad-aśru-dhāraḥ saravam uccaḥ praṇayāmarṣa-kṛtākṣepam iva bhadram bho bhadram jagannāthena saha tavaikyam ato jagannāthasya bhogo bhujyatām nāma. mama nṛsimhasya bhogaḥ katham bhujyate. nṛsimho 'dya mayāyam upoṣita ity uccair ākrandan śivānandenoktam svāmin katham ākrusyate iti.

tataḥ—then; tena—by him; uktam—said; maya—by me; eva—indeed; anetavyaḥ—will be brought; dina—days; dvayam—for two; apekṣatām—wait; iti—thus; tat-prabhāva—his power; jñāḥ—knowing; asau—he; tatha—then; eva—indeed; śraddadhe—had faith; saḥ—he; ca—also; nṛsimhānandaḥ—Nṛsimhananda; nṛsimhānandaḥ—Nṛsimhananda; api—also; tam—him; samayam—time; ārabhya—beginning; samādhi-sthaḥ—in trance; dina-dvayāntare—after two days; śivānandam—Sivananda; āhūya—calling; aye—oh; bhagavat-caitanyāḥ—Lord Caitanya; rāghavālaye—at Raghava's house; samānīto\brought; asti—is; prātaḥ—in the morning; atra—here; āgamiṣyati—will come; maya—by me; eva—indeed; paktavyam—should be cooked; bhikṣā—meal; ca—also; dātavyā—should be given; iti—thus; śrutvā—hearing; tasminn—in this; api—also; tatha—then; udyukte sati—being so; svayam—personally; uṣasi—at dawn; kṛta-snānaḥ—bathed; sūcitarāḥ—clean; bhūtvā—being; pāke—in cooking; pravṛttaḥ—engaged; svecchā-pūrvam—on his desire; yatheṣṭam—as desired; eva—indeed; pacitavān—cooked; anantaram—

then; *tasmin*—in that; *eva*—indeed; *samaye*—time; *śrī-caitanya*—of Lord Caitanya; *jagannāthasya*—of Lord Jagannātha; *asya*—of Him; *ca*—and; *prthak*—kinds; *trayaḥ*—three; *bhogā*—foods; *vibhajya*—dividing; *nispanditaḥ*—stood; *anantaram*—then; *tat-tan-nāmnā*—by name; *samārpya*—offering; *bahiḥ*—outside; *bhūya*—being; *nimīlita-cakṣuḥ*—with closed eyes; *antareṇa*—without; *cakṣuṣā*—eyes; *paśyati*—sees; *trīṇā*—three; *eva*—indeed; *bhogān*—meals; *ekaḥ*—one; *eva*—indeed; *bhagavān*—Lord; *bhunkte*—ate; *anantaram*—then; *sanjāta*—born; *mahānandaḥ*—great bliss; *galat*—flowing; *aśru*—of tears; *dhāraḥ*—stream; *saravam*—flowing; *uccaiḥ*—greatly; *pranaya*—of love; *amarśa*—anger; *kṛta*—did; *ākṣepam*—rebuke; *iva*—as if; *bhadram*—good; *bhaḥ*—oh; *bhadram*—good; *jagannāthena saha*—with Lord Jagannātha; *tava*—of You; *aikyam*—oneness; *ataḥ*—therefore; *jagannāthasya*—of Lord Jagannātha; *bhogaḥ*—the meal; *bhujyatām*—may be eaten; *nāma*—certainly; *mama*—my; *nṛsimhasya*—of Lord Nṛsimha; *bhogaḥ*—the meal; *katham*—why?; *bhujyate*—is eaten; *nṛsimhaḥ*—Lord Nṛsimha; *adya*—today; *mayā*—by me; *ayam*—He; *upoṣitaḥ*—fasts; *iti*—thus; *uccaiḥ*—loudly; *ākrandan*—crying; *śivānandena*—by Sivananda; *uktam*—said; *svāmin*—lord; *katham*—why?; *ākruṣyate*—is being cried; *iti*—thus.

Man: Then Nṛsimhānanda said: "Please wait patiently. In two days I will bring Him here". Aware of Nṛsimhānanda's spiritual potency, Śivānanda believed him. From that time Nṛsimhānanda, who was very pleasing to Lord Nṛsimhadeva, became absorbed in meditation on Lord Caitanya. After two days he called for Śivānanda and said to him: "I have now brought Lord Caitanya to Rāghava Paṇḍita's home. Tomorrow morning He will come here. I will personally cook for Him. Please give to me all kinds of cooking ingredients. Hearing this, Śivānanda gave him all kinds of cooking ingredients. The next day Nṛsimhānanda arose at dawn, bathed, and being very pure and clean, cooked Lord Caitanya's favorite foods. When the cooking was completed, he divided it in three parts for his Deities of Lord Caitanya, Lord Jagannātha and Lord Nṛsimha. After he had offered the food to the three Deities, he left the Deity room. He then closed his eyes in meditation and saw Lord Caitanya eat all three offerings. At that moment Nṛsimhānanda became full of bliss and tears flowed from his eyes.

Filled with the anger of love, he then loudly rebuked the Lord, saying, "Well done! Oh well done! You are one with Jagannātha, so You may eat His offering, but why do You eat the food I offered to Lord Nṛsimha? Now Lord Nṛsimha must fast!" Then he began to cry loudly. Śivānanda approached him and said, "My lord, why are you crying?"

Text 39

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 40

puruṣaḥ: tatas tenoktaṁ tava gosvāminā caitanyena bhoga-trayam eva bhuktaṁ nṛsimhasyopavāso jātaḥ iti.

tataḥ—then; tena—by him; uktam—said; tava—your; gosvāminā caitanyena by the Caitanya Gosvāmī; *bhoga-trayam—the three meals; eva—indeed; bhuktaṁ—eaten; nṛsimhasya—Lord Nṛsimha; upavāsaḥ—fast; jātaḥ—manifested; iti—thus.*

Man: Nṛsimhānanda then replied: "Your Caitanya Gosvāmī ate all three offerings and left Lord Nṛsimhadeva to fast."

Text 41

strī: tado tado.

tadaḥ—then?; tadaḥ—then?

Woman: Then? Then?

Text 42

puruṣaḥ: tataḥ śivānandenoktaṁ svāmin nṛsimhārtham anya bhoga-samāgri kartavyeti. tathā-kṛte svastho babhūveti sthite śivānandasya samśayo jātaḥ kim anenāveśa-vaśād evoktam atha vā satyam eva iti manasi kṛtvā punar anyasmin samvatsare puruṣottamam āsādyā bhagavac-caitanya-savidhe gataḥ. prasaṅgato nṛsimhānandasya tan-mahima-kathane 'vantara-bhūta pāka-kriyā tasyāti-samīcīnety api vadati. bhagavati sarveṣu sandihāneṣu mayā gate samvatsare pauṣe māsi tasya bhikṣā kṛtvā. tatra tasya pāka-kausalam jñātam ity ukte punaḥ sarve sandigdha eva sthitaḥ. śivānandas tu niḥsandeho babhūveti vyākhyātas te tri-vidho 'nugraha-prakāraḥ.

tataḥ—then; śivānandena—by Sivananda; uktam—said; svāmin—O lord; nṛsimha-artham—for Lord Nṛsimha; anya—another; bhoga-samāgri—set of cooking ingredients; kartavya—should be done; iti—thus; tathā—in that way; kṛte—done; svasthaḥ—happily situated; babhūva—became; iti—thus; sthite—situated; śivānandasya—of Sivananda; samśayaḥ—doubt; jātaḥ—born; kim—whether?; anena—by him; āveśa-vaśāt—because of having entered; eva—indeed; uktam—said; atha vā—or; satyam—truth; eva—indeed; iti—thus; manasi—in the heart; kṛtvā—having done; punaḥ—again; anyasmin—in another; samvatsare—year; puruṣottamam—Purusottama-ksetra; āsādyā—going; bhagavat-caitanya—Lord Caitanya; savidhe—near; gataḥ—gone; prasaṅgataḥ—from association; nṛsimhānandasya—of Nrsimhananda; tan-mahima-kathane—in the description of his glories; avantara-bhūta—manifested; pāka-kriyā—cooking; tasya—of him; ati-samīcīna—right; iti—thus; api—also; vadati—says; bhagavati—in the Lord; sarveṣu—in all; sandihāneṣu—in doubts; mayā—by me; gate—gone; samvatsare—in

the year; *pauṣe māsi*—in the Pausa month; *tasya*—of him; *bhikṣā*—meal; *kṛtvā*—having done; *tatra*—there; *tasya*—of him; *pāka*—cooking; *kauśalam*—skill; *jñātam*—known; *iti*—thus; *ukte*—said; *punaḥ*—again; *sarve*—all; *sandigdhe*—in doubt; *eva*—indeed; *sthitāḥ*—situated; *śivānandaḥ*—Sivananda; *tu*—also; *niḥsandehaḥ*—free of doubt; *babhūva*—became; *iti*—thus; *vyākhyātaḥ*—said; *te*—they; *tri*—three; *vidhaḥ*—kinds; *anugraha-prakāraḥ*—mercy.

Man: Then Śivānanda said to him, "Please cook again for Lord Nṛsimha." Nṛsimhānanda did that, and became happy and cheerful again. At that time Śivānanda in his heart began to doubt, "Is this appearance of Lord Caitanya simply a story made up by Nṛsimhānanda, or is it the truth?"

In another year Śivānanda went to Puruṣottama-kṣetra and again met Lord Caitanya. When Nṛsimhānanda was present, Lord Caitanya praised him and specifically mentioned his excellent cooking. Before the doubting devotees Lord Caitanya praised the offering Nṛsimhānanda gave Him during December of the previous year.

Lord Caitanya insisted that He had gone to Nṛsimhānanda's home to see how expert he was in the art of cooking. When everyone heard this, they doubted that Lord Caitanya had actually gone to Nṛsimhānanda's home. At that moment Śivānanda became free from all doubts. He believed the Lord. In this way I have described the three ways the Lord shows His mercy.

Text 43

strī: accari-am accari-am. ta edam pi kadhehi. rāmānandena kham tattha gandum niseho kido.

accari-am accari-am—wonderful! wonderful!; *ta edam*—this; *pi*—also; *kadhehi*—tell; *rāmānandena*—by Ramananda; *kham*—why?; *tattha*—thus; *gandum*—to go; *nisehaḥ*—forbidden; *kidaḥ*—was.

Woman: Wonderful! Wonderful! Now tell me why Rāmānanda forbade Lord Caitanya to go to Bengal.

Text 44

puruṣaḥ: priye sa tāvad bhagavato 'ti-praṇayī tad-vicchedam na sahate. tena tad-uparodhān mathurām jigamiṣur api varṣa-dvayam adya sva iti kṛtvā vilambito bhagavān.

priye—beloved; *saḥ*—he; *tāvat*—then; *bhagavataḥ*—to the Lord; *ati*—very; *praṇayī*—affectionate; *tat*—from Him; *vicchedam*—separation; *na*—not; *sahate*—tolerates; *tena*—by him; *tad-uparodhān*—stopping; *mathurām*—to Mathurā; *jigamiṣuḥ*—wishing to go; *api*—also; *varṣa*—years; *dvayam*—two; *adya*—now; *svaḥ*—personally; *iti*—thus; *kṛtvā*—doing; *vilambitaḥ*—delayed; *bhagavān*—the Lord.

Man: Beloved, because he is full of love for the Lord, Rāmānanda cannot tolerate any separation from Him. Even though for a long time the Lord wished to go to Vṛndāvana, he delayed His departure for two years on Rāmānanda's account.

Text 45

strī: ado varam etthajjeva vattissadi. ahava mahuram gamissadi.

adah—then; *varam*—after; *etthajjeva*—there; *vattissadi*—will stay; *ahava*—or; *mahuram*—to Mathura; *gamissadi*—will go.

Woman: Will the Lord stay here or go to Mathurā?

Text 46

puruṣaḥ: priye adhunā tu ciram anunīya tam eva rāmānandaṁ tenānumataṁ gauḍa-vartmany eva gantum udyato 'sti.

priye—O beloved; *adhunā*—now; *tu*—indeed; *ciram*—for a long time; *anunīya*—requested; *tam*—him; *eva*—indeed; *rāmānandaṁ*—Ramananda; *tena*—by him; *anumatam*—permitted; *gauḍa-vartmani*—on the path to Bengal; *eva*—indeed; *gantum*—to go; *udyataḥ*—risen; *asti*—is.

Man: Beloved, repeatedly requested by the Lord, Rāmānanda finally gave his permission. The Lord is now traveling on the path to Bengal.

Text 47

strī: ajja-utta puno ettha a-amissadi.

ajja-utta—O noble husband; *punaḥ*—again; *ettha*—here; *a-amissadi*—will come.

Woman: O noble husband, will the Lord again come here?

Text 48

puruṣaḥ: atha kim.

atha kim—yes.

Man: Yes.

Text 49

strī: ettha tthi sandeho. jado mahura kkhu edassa pi-a-tthanam.

ettha—here; *tthi*—is; *sandehaḥ*—doubt; *jadaḥ*—because; *mahura*—Mathura; *kkhu*—indeed; *edassa*—of Him; *pi-a*—the favorite; *tthanam*—place.

Woman: Because He is most fond of Mathurā, I doubt He will return here.

Text 50

puruṣaḥ: yadyapy evaṁ tathāpi

ā-pāmaram prāṇina uddirṣor
nīlācalendor ati-bhāram etam
laghu-kariṣyan puruṣottama-stho
bhūyo 'pi bhāvi puruṣottamo 'yam

yadyapi—although; *evam*—thus; *tathāpi*—still; *ā-pāmaram*—down to the most fallen; *prāṇinaḥ*—the living entities; *uddirṣoḥ*—desiring to deliver; *nīlācalendoḥ*—of the moon of Nilacala; *ati-bhāram*—great burden; *etam*—this; *laghu-kariṣyan*—making light; *puruṣottama-sthaḥ*—in Puruṣottama-ksetra; *bhūyaḥ*—further; *api*—also; *bhāvi*—may be; *puruṣottamaḥ*—the Supreme Person; *ayam*—He.

Man: That may be so, but still, to lighten the burden of Lord Jagannātha, who descended to this world to deliver the fallen souls, the Supreme Person Śrī Caitanya will again return to Puruṣottama-kṣetra.

Text 51

strī: am ho-i evaṁ ho-i.

am—yes; *ho-i*—is; *evam*—thus; *ho-i*—is.

Woman: Yes. He will come here again.

Text 52

nepathyē: bhāṭṭācārya katham rāmānandenāsmiṁ karmani kṛtānumatiḥ.

bhāṭṭācārya—O Bhattacharya; *katham*—why?; *rāmānandena*—by Ramananda; *asmiṁ*—in this; *karmani*—work; *kṛta*—done; *anumatiḥ*—permission.

A Voice From Behind the Scenes: Bhāṭṭācārya, why did Rāmānanda allow Him to do this?

Text 53

puruṣaḥ: priye śrutam idam yad abhihitam mayā tad evādhunā tad-viccheda-vidhuro gajapatir api sārvaabhaumena saha saṅkathayann aste. tad avam api bhagavantam nīlācala-candram gaṇenopasthātum gacchāva. (iti niṣkrāntau.)

priye—beloved; *śrutam*—heard; *idam*—this; *yad*—what; *abhihitam*—done; *mayā*—by me; *tad*—that; *eva*—indeed; *adhunā*—now; *tad-viccheda*—by separation from Him; *vidhuraḥ*—suffering; *gajapatiḥ*—King Prataparudra; *api*—also; *sārvaabhaumena saha*—with Sarvaabhauma; *saṅkathayan*—talking; *aste*—is; *tad*—that; *avam*—of us; *api*—also; *bhagavantam*—the Lord; *nīlācala-candram*—the moon of Nilacala; *gaṇena*—by the multitude; *upasthātum*—to place; *gacchāva*—let us go; *iti*—thus; *niṣkrāntau*—exit.

Man: Beloved, listen to this. It is as I said. King Pratāparudra, distressed by separation from the Lord, is talking with Sārvaabhauma. Let us go sing and offer prayers to Lord Jagannātha.

(They both exit.)

Text 54

(tataḥ praviśaty āsana-stho rājā sārvaabhaumaś ca.)

rājā: bhaṭṭācārya rāmānandasyānugraha-pāśa-granthi-śaithilyenaiva bhagavān grathitaḥ.

tataḥ—then; *praviśati*—enters; *āsana-sthaḥ*—sitting on a throne; *rājā*—the king; *sārvaabhaumaḥ*—Sarvaabhauma; *ca*—also; *bhaṭṭācārya*—O Bhattacharya; *rāmānandasya*—of Ramananda; *anugraha*—of mercy; *pāśa*—ropes; *granthi*—knot; *śaithilyena*—by loosening; *eva*—indeed; *bhagavān*—the Lord; *grathitaḥ*—gone.

(The King enters and sits on a throne. Sārvaabhauma also enters.)

King: Bhaṭṭācārya, untying the knot in the rope of His mercy to Rāmānanda, the Lord has escaped.

Text 55

sārvaabhaumaḥ: īśvareṇa sārddham kim adhikāro haṭhaḥ kartum śakyate. tathāpi varṣa-dvayam eva vilambitaḥ.

īśvareṇa—the Lord; *sārddham*—with; *kim*—what?; *adhikāraḥ*—able; *haṭhaḥ*—force; *kartum*—to do; *śakyate*—is able; *tathāpi*—still; *varṣa-dvayam*—for two years; *eva*—indeed; *vilambitaḥ*—delayed.

Sārvaabhauma: Who can force the Supreme Personality of Godhead to do

anything? Still, He delayed his departure for two years.

Text 56

rājā: bhṭācārya rāmānandena me mahān evopakāraḥ kṛtaḥ. tathā hi

*ānīto rājadhanyāḥ pathi puru-karuṇaḥ kārītaṁ cekṣaṇaṁ me
sparśaḥ pādāmbujasya vyadhita mama durāpo 'pi samyak-sukhāpaḥ
vāk-pīyūṣaṁ ca sānugraham ati-madhuraṁ pāyitaṁ srotra-peyaṁ
yan nābhūd bhūri-yatnais tad ajani sahasā śūnyam antas tathāpi*

bhṭācārya—O Bhattacharya; *rāmānandena*—by Ramananda; *me*—my; *mahān*—great; *eva*—indeed; *upakāraḥ*—help; *kṛtaḥ*—done; *tathā hi*—still; *ānītaḥ*—brought; *rājadhanyāḥ*—of the capitol; *pathi*—on the path; *puru-karuṇaḥ*—great mercy; *kārītaṁ*—done; *ca*—and; *ikṣaṇaṁ*—the eyes; *me*—of me; *sparśaḥ*—the touch; *pādāmbujasya*—of the lotus feet; *vyadhita*—done; *mama*—for me; *durāpaḥ*—difficult to attain; *api*—although; *samyak-sukhāpaḥ*—easily attained; *ca*—and; *sa*—eith; *anugraham*—mercy; *ati-madhuram*—very sweet; *pāyitaṁ*—drunk; *srotra*—by teh ears; *peyam*—drunk; *yat*—what; *na*—not; *abhūt*—was; *bhūri*—great; *yatnais*—with effort; *tad*—that; *ajani*—manifested; *sahasā*—suddenly; *śūnyam*—void; *antaḥ*—within; *tathāpi*—still.

King: Bhṭācārya, Rāmānanda did me a great favor. He led the merciful Supreme Lord to the pathway of my eyes. He made the very-difficult-to-attain touch to the Lord's lotus feet very easy for me to attain. He mercifully gave the sweet nectar of the Lord's words to my ears to drink. Still, now that the Lord has gone, my heart has become a barren desert.

Text 57

sārvabhaumaḥ: mahārāja rāmānando hi bhagavatottama eva. tathā hi praṇaya-rasanāya dhṛtāṅghri-padmaḥ sa bhavati bhāgavata-pradhāna uktaḥ. tenāsya bhagavān vāsa eva. atas tad-uparodhena bhagavatā tvayi etādṛśo 'nugrahaḥ kṛtaḥ.

mahārāja—O king; *rāmānandaḥ*—Ramananda; *hi*—indeed; *bhagavata-uttama*—great devotee; *eva*—indeed; *tathā hi*—furthermore; *praṇaya*—of love; *rasanāya*—for the nectar; *dhṛta*—placed; *aṅghri*—feet; *padmaḥ*—lotus; *saḥ*—he; *bhavati*—is; *bhāgavata-pradhānaḥ*—the best of devotees; *uktaḥ*—said; *tena*—by him; *asya*—of him; *bhagavān*—the Lord; *vāsaḥ*—the residence; *eva*—certainly; *ataḥ*—therefore; *tad-uparodhena*—control; *bhagavatā*—by the Lord; *tvayi*—in you; *etādṛśaḥ*—like this; *anugrahaḥ*—kindness; *kṛtaḥ*—done.

Sārvabhauma: O king, Rāmānanda is a great devotee of the Lord. He is described in the Bhāgavatam verse that says: “He who with the rope of love ties his heart to the lotus feet of the Lord, is the best of devotees”.

A devotee like him brings the Supreme Personality of Godhead under his control. It is because of Rāmānanda's mercy that Lord Caitanya has been

merciful to you.

Text 58

rājā: rāmānandena kiyad dūram anuvrājitavyam.

rāmānandena—by Ramananda; *kiyat*—how?; *dūram*—far; *anuvrājitavyam*—followed.

King: How far did Rāmānanda travel looking for Him?

Text 59

sārvabhaumaḥ: bhadraka-paryantam iti śrutam.

bhādraka—Bhadra; *paryantam*—as far; *iti*—thus; *śrutam*—heard.

Sārvabhauma: I heard He traveled as far as Bhadraka.

Text 60

rājā: svāminaḥ saṅge kiyantaś calitāḥ.

svāminaḥ—of the Lord; *saṅge*—in the company; *kiyantaḥ*—how many?; *calitāḥ*—went.

King: How many went with the Lord?

Text 61

sārvabhaumaḥ: purīśvara-dāmodara-jagadānanda-gopīnātha-govindādyāḥ pañcaśa eva.

purīśvara—Paramananda Puri; *dāmodara*—Damodara; *jagadānanda*—Jagadananda; *gopīnātha*—Gopinatha; *govinda*—and Govinda; *ādyāḥ*—beginning with; *pañcaśa*—five; *eva*—indeed.

Sārvabhauma: Paramānanda Purī, Dāmodara, Jagadānanda, Gopīnātha, and Govinda. Those five.

Text 62

rājā: hanta

yad api jagad-adhīso nīla-śailasya nāthaḥ
prakāṭa-parama-tejo bhāti śimhāsana-sthaḥ
tad api ca bhagavac-chrī-kṛṣṇa-caitanyadevo
calati punar udīcīm hanta śūnyo tri-lokī

hanta—indeed; *yad*—what; *api*—also; *jagad-adhīśaḥ*—Lord Jagannātha; *nīla-śailasya nāthaḥ*—the Lord of Nilacala; *prakāṭa*—manifested; *parama*—great; *tejaḥ*—power; *bhāti*—shines; *śimhāsana-sthaḥ*—on the throne; *tad api*—still; *ca*—also; *bhagavat-śrī-kṛṣṇa-caitanyadevaḥ*—Lord Caitanya; *calati*—goes; *punaḥ*—again; *udīcīm*—north; *hanta*—indeed; *śūnyaḥ*—void; *tri-lokī*—the three worlds;

King: *Even though the almighty Supreme Personality of Godhead, Lord Jagannātha, the master of Nīlacala, remains sitting on His throne, if Lord Caitanay has again gone north, then all the three worlds are now a barren desert.*

Text 63

sārvabhaumaḥ: rājan nirupādhi-premṇo hīdṛśaḥ prakāśaḥ.

rājan—O king; *nirupādhi*—limitless; *premṇaḥ*—of love; *hi*—indeed; *īdṛśaḥ*—like this; *prakāśaḥ*—manifestation.

Sārvabhauma: King, real, unlimited love is like this.

Text 64

rājā: asmadiyaḥ ko 'pi na gataḥ prabhor anupadam.

asmadiyaḥ—like me; *ko 'pi*—someone; *na*—not; *gataḥ*—gone; *prabhoḥ*—of the Lord; *anupadam*—following.

King: Persons like myself are not allowed to follow the Lord?

Text 65

sārvabhaumaḥ: rājan premṇaivedam ucyate kva tasya tvadīya-janāpekṣa. tathāpi tavādhikāraṁ yāvat tava lekhāṁ ādāya pūrvam eva kaścīd gato 'sti. kariṣyati ca sa eva sarva-samādhānam.

prati-vasati navīnā vāsam agre vidhāya
prati-grhān upacārair bhūtibhiḥ pūrayitvā
kṛta-suracanam uccais tatra tatrābhīyuktaiḥ
pada-viharaṇa-khedam dhunvate te viśantaḥ

bhagavāms tu rāmānandasya kṛtir iyam ity eva jānāti.

rājan—O king; *preṃṇa*—with love; *eva*—indeed; *idam*—this; *ucyate*—is said; *kva*—where?; *tasya*—of him; *tvadīya-janāpekṣa*—a person like you; *tathāpi*—still; *tava*—of you; *adhikāram*—qualification; *yāvat*—as; *tava*—of you; *lekhām*—writing; *ādāya*—taking; *pūrvam*—previous; *eva*—indeed; *kaścit*—someone; *gataḥ*—gone; *asti*—is; *karisyati*—will do; *ca*—also; *saḥ*—he; *eva*—indeed; *sarva-samādhānam*—every place; *prati-vasati*—every home; *navīnā*—new; *vāsam*—residence; *agre*—before; *vidhāya*—placing; *prati-grhān*—every home; *upacārair bhūtibhiḥ* *pūrayitvā*—filling; *kṛta-suracanam*—writing; *uccaiḥ*—greatly; *tatra tatra*—here and there; *abhiyuktaiḥ*—engaged; *pada*—feet; *viharāṇa*—taking; *khedam*—suffering; *dhunvate*—shakes; *te*—of you; *viśantaḥ*—entering; *bhagavān*—the Lord; *tu*—indeed; *rāmānandasya*—of Ramananda; *kṛtiḥ*—deeds; *iyam*—this; *iti*—thus; *eva*—indeed; *jānāti*—knows.

Sārvabhauma: O king, these are the words of love. Where is there anyone like you? Here comes someone carrying a message for you. He will answer all your questions. Your men have already entered every home. They fill each house with sweet words. Now their feet have become tired. They tremble with fatigue. Lord Caitanya knows what Rāmānanda has done.

Text 66

(*praviśya*)

dauvārikaḥ: deva rāmānanda-rāyo dvāram adhiṣṭhati.

praviśya—enters; *dauvārikaḥ*—doorkeeper; *deva*—lord; *rāmānanda-rāyaḥ*—Ramananda; *dvāram*—at the door; *adhiṣṭhati*—waits.

(A dookeeper enters.)

Doorkeeper: My lord, Rāmānanda Rāya stands at the door.

Text 67

rājā: tvaritam ānīyatām.

tvaritam—quickly; *ānīyatām*—should be brought.

King: Bring him at once.

Text 68

dauvārikaḥ: yathājñāpayasi.

(*iti niṣkrāmya tam ādāya praviśati.*)

rāmānandaḥ: (upasṛtya praṇamati.)

yathā—as; *ājñāpayasi*—you order; *iti*—thus; *niṣkrāmya*—exiting; *tam*—him;

ādāya—bringing; *praviśati*—enters; *upasiṛtya*—approaching; *praṇamati*—bows.

Doorkeeper: As you command. (He exits and returns with Rāmānanda. Rāmānanda approaches and offers respectful obeisances.)

Text 69

rājā: (sādaram upaveśya) kathaya kiyad dūram bhavān anugato devam.

sa—with; *ādaram*—respect; *upaveśya*—offering a seat; *kathaya*—tell; *kiyat*—how?; *dūram*—far; *bhavān*—you; *anugataḥ*—followed; *devam*—the Lord.

King: (respectfully offering Rāmānanda a seat) Tell me, how far did you go searching for the Lord.

Text 70

rāmānandaḥ: ita ito nivartasveti prati-padam ukto 'pi bhādraka-paryantam anugataṅvān asmi. mahārāja dustyajo hi vyavahāra-mārgaḥ. yataḥ

*tam api parama-dīnoddhāri-kāruṇya-sindhūm
śiva śiva parihāya tvad-bhiyaivāgato 'ham
katham ahaha na jātas tatra me deha-pātaḥ
kuliśa-kāṭhina-mūrter hā yato 'ham nivṛttaḥ*

(*ity aśrūni muñcati.*)

ita itaḥ—here and there; *nivartasva*—go; *iti*—thus; *prati-padam*—every step; *uktaḥ*—said; *api*—even; *bhadraka-paryantam*—up to Bhadraka; *anugataṅvān*—followed; *asmi*—I; *mahārāja*—O king; *dustyajaḥ*—difficult to abandon; *hi*—certainly; *vyavahāra-mārgaḥ*—path; *yataḥ*—because; *tam*—Him; *api*—also; *parama*—very; *dīna*—poor; *uddhāri*—lifting up; *kāruṇya*—of mercy; *sindhūm*—ocean; *śiva śiva*—alas! alas!; *parihāya*—abandoning; *tvad-bhiya*—afraid of you; *eva*—indeed; *āgataḥ*—come; *aham*—I; *katham*—how?; *ahaha*—alas!; *na*—not; *jātaḥ*—born; *tatra*—there; *me*—my; *deha*—of the body; *pātaḥ*—fall; *kuliśa*—thunderbolt; *kāṭhina*—hard; *mūrteḥ*—body; *hā*—alas!; *yataḥ*—because; *aham*—I; *nivṛttaḥ*—have returned; *iti*—thus; *aśrūni*—tears; *muñcati*—sheds.

Rāmānanda: Even though at every step I was begged "Let us stop going from here to there", I went as far as Bhadraka. O king, it was very hard to leave the search. Alas! Alas! I am afraid Lord Caitanya, the ocean of mercy, the deliverer of the fallen, has left. I don't know why I have not died yet. It is only because my body is hard and strong as a thunderbolt I can return. (He sheds tears.)

Text 71

sārvabhaumaḥ: rāmānanda tvam ati-dhīro 'si. katham evam uttāmyasi. īśvaro hi tathā-vidha-līla eva vraja-vāsino vihāya mathurām gataḥ. punas tato 'pi dvāravatyām. punas tato 'pi kvacit kvacit. tatradyaḥ katham sahanti sma tad-viraham. yadyapi duḥsaha eva bhagavad-virahas tathāpi sa eva tam sahayate. tad alam anuśocanena. rājānam adhunā śāntvayitum arhasi na punaḥ sa-kheda-prakaṭanena khedayitum.

rāmānanda—Ramananda; tvam—you; ati-dhīraḥ—very intelligent; asi—are; katham—why?; evam—thus; uttāmyasi—you are unhappy; īśvaraḥ—the Supreme Lord; hi—indeed; tathā-vidha—like that; līlaḥ—pastimes; eva—indeed; vraja-vāsinaḥ—the residents of Vraja; vihāya—abandoning; mathurām—to Mathurā; gataḥ—went; punaḥ—again; tataḥ—then; api—even; dvāravatyām—in Dvaraka; punaḥ—again; tataḥ—then; api—also; kvacit kvacit—in many places; tatradyaḥ—staying there; katham—how?; sahanti sma—were able; tad-viraham—separation from Him; yadyapi—still; duḥsahaḥ—unbearable; eva—indeed; bhagavat—from the Lord; virahaḥ—separation; tathāpi—still; saḥ—He; eva—indeed; tam—that; sahayate—tolerates; tat—that; alam—enough; anuśocanena—with lamentation; rājānam—the king; adhunā—now; śāntvayitum—to comfort; arhasi—should do; na—not; punaḥ—again; sa-kheda-prakaṭanena—with displaying grief; khedayitum—to make unhappy.

Sārvabhauma: Rāmānanda, you are intelligent. Why do you lament? The Supreme Lord always performs pastimes like this. He left the people of Vraja and went to Mathurā, and He left Mathurā and went to Dvārakā, and then He left Dvārakā and went here and there.

How can the devotees bear separation from the Lord? Even though separation from Him is intolerable, still the Lord gives the devotees strength somehow to tolerate it. What is the use of this lament? You should be comforting the king. You should not make him unhappy with this lament.

Text 72

rājā: kathaya.

kathaya—speak.

King: Speak.

Text 73

rāmānandaḥ: bhavad-adhikāram yāvad bhavadīyā eva gacchanti. tad-ūrdhvam madīyāḥ pathi prajñā eva gauḍa-rāṣṭram yāvad yāsyanti kecit teṣām kiyat dūrata evāgamīsyanti. kecid dūratarām yāsyanti.

bhavad-adhikāram—yours; yāvat—as; bhavadīyā—your men; eva—indeed; gacchanti—go; tad-ūrdhvam—above; madīyāḥ—my; pathi—on the road; prajñā—intelligence; eva—indeed; gauḍa-rāṣṭram—to the kingdom of Bengal; yāvat—as; yāsyanti—will go; kecit—some; teṣām—of them; kiyat—how?; dūrataḥ—far; eva—

indeed; *āgamiṣyanti*—will come; *kecit*—some; *dūrataram*—very far; *yāsyanti*—will go.

Rāmānanda: My most intelligent men have traveled all over your kingdom searching for the Lord. Some have gone as far as the Bengali border. Some are returning now from far away, and some are still searching in distant places.

Text 74

(*praviśya*)
dauvārikaḥ: deva mahāprabhum anuvrajanto ye rāyasya manujās calitāḥ santi teṣām kim antaḥ samāyātāḥ.

praviśya—enters; *deva*—lord; *mahāprabhum*—Lord Mahāprabhu; *anuvrajantaḥ*—returned; *ye*—who; *rāyasya*—of Ramananda Raya; *manujāḥ*—men; *calitāḥ santi*—gone; *teṣām*—of them; *kim*—what?; *antaḥ*—within; *samāyātāḥ*—come.

(Doorkeeper enters.)

Doorkeeper: My lord, the men Rāmānanda Raya sent to search for the Lord have now returned.

Text 75

rājā: praveśyatām acireṇaiva.

praveśyatām—should enter; *acireṇa*—quickly; *eva*—indeed.

King: Have them come in at once.

Text 76

dauvārikaḥ: (tathā karoti.)
(*praviśya*)
puruṣaḥ: jayati jayati devaḥ.

tathā—so; *karoti*—does; *praviśya*—entering; *jayati jayati*—glories, glories; *devaḥ*—to the king.

(The Doorkeeper does that. The men enter.)

Men: Glory! Glory to the king!

Text 77

rāmānandaḥ: kathayata re kiyad dūram bhagavanto gatāḥ.

kathayata—tell; re—oh; kiyat—how?; dūram—far; bhagavantaḥ—the Lord; gataḥ—has gone.

Rāmānanda: Tell us: How far did the Lord go?

Text 78

puruṣaḥ: kuliyā-grāmaṁ yāvat.

kuliya-grāmaṁ—Kuliya-grama; yāvat—as far as.

A Man: As far as Kuliya-grāma.

Text 79

(sārvabhauma-mukhaṁ nirīkṣate.)

sārvabhaumaḥ: deva navadvīpa-pāre pāre-gaṅgaṁ kaścana tan-nāmā grāmo 'sti.

sārvabhauma-mukhaṁ—Sārvabhauma's face; nirīkṣate—sees; deva—lord; navadvīpa-pāre—past navadvīpa; pāre-gaṅgaṁ—on the other side of the Ganga; kaścana—a certain; tan-nāmā—named that; grāmaḥ—town; asti—is.

(The king glances at Sārvabhauma.)

Sārvabhauma: My lord, Kuliya is the name of a town on the farther shore of the Ganges, past Navadvīpa.

Text 80

rājā: āmūlam kathaya.

ā—from; mūlam—the beginning; kathaya—tel.

King: Tell the whole story from the beginning.

Text 81

puruṣaḥ: deva ito devādhikāraṁ yāvat tāvat tava prabhāvenaiva nirvahita-vartma-saukarya acankramaṇenaiva sarve gatavantaḥ. gauḍa-sīmni praveṣṭuṁ trayāḥ panthānaḥ. dvayam ruddham ekas tu jala-durgaḥ. tam evoddiṣya calite sati tat-sīmādhikārī tu ruṣko 'ruṣkośa-kara iva sarveṣāṁ marma-hā mahā-madya-po durvṛttacakra-cūḍā-maṇiḥ. itodeśād ye gacchanti teṣāṁ durgatiḥ kriyate iti śrutvā sarveṣāṁ eva bhayam utpannam. mahā-prabhāvo ko 'pi na śrāvayati. asmat-sīmādhikāriṇoktam atra kiyān vilambaḥ kriyatām yāvan mayānena sandhi sandhīyate ity etāvat kathana-

sama-kālam eva tasyaiva kaścīd asmat-sīmādhikāriṇaḥ samīpam āgataḥ.

deva—lord; *itaḥ*—then; *devādhikāram*—the kingdom; *yāvat*—as far as; *tāvat*—that far; *tava*—of you; *prabhāvena*—by the power; *eva*—indeed; *nirvahita-vartma-saukarya*—the roads are closed; *acankramaṇena*—by not going; *eva*—indeed; *sarve*—all; *gatavantaḥ*—have gone; *gauḍa-sīmni*—in the boundary of Bengal; *praveṣṭum*—to enter; *trayaḥ*—three; *panthānaḥ*—roads; *dvayam*—two; *ruddham*—blocked; *ekaḥ*—one; *tu*—indeed; *jala*—with water; *durgaḥ*—impassable; *tam*—that; *eva*—indeed; *uddiṣya*—in relation; *calite sati*—gone; *tat-sīmādhikārī*—on the border; *tu*—indeed; *ruṣko 'ruṣkoṣa-kara*—frightened; *iva*—as if; *sarveṣām*—of all; *marma-hā*—wounding the heart; *mahā-madya-paḥ*—maddening; *durvṛtta-cakra*—of bad roads; *cūdā-maṇiḥ*—the crest-jewel; *itaḥ*—thus; *deśāt*—from the country; *ye*—who; *gacchanti*—go; *teṣām*—of them; *durgatiḥ*—a difficult path; *kriyate*—is; *iti*—thus; *śrutvā*—hearing; *sarveṣām*—of all; *eva*—indeed; *bhayam*—fear; *utpannam*—manifested; *mahā-prabhāvaḥ*—great power; *ko 'pi*—something; *na*—not; *śrāvayati*—tells; *asmat-sīmādhikāriṇa*—by the border guard; *uktam*—said; *atra*—here; *kiyān*—how many?; *vilambaḥ*—delay; *kriyatām*—is done; *yāvan*—as; *mayā*—by me; *anena*—with him; *sandhi sandhīyate*—is met; *iti*—thus; *etāvat*—in that way; *kathana*—telling; *sama*—same; *kālam*—time; *eva*—indeed; *tasya*—of Him; *eva*—indeed; *kaścīd*—someone; *asmat-sīmādhikāriṇaḥ*—the border guard; *samīpam*—near; *āgataḥ*—came.

Man: My lord, by your power all the roads in your kingdom are now closed. No one is traveling on them. Three roads lead to the Bengali border. Two are closed and one is flooded with water. This last road is the crest jewel of all bad roads. It tortures anyone who tries to travel on it. It is very difficult for anyone now to leave the country. Everyone is afraid to travel on this road. No one has spoken any news of Lord Caitanya Mahāprabhu. The border guards have not seen anyone. No one has approached the border.

Text 82

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 83

puruṣaḥ: āgatya kathitam. yadi tvam anumanyase tadā bhavad-deśād āgacchantam śrī-kṛṣṇa-caitanyadevam aham vilokaye.

āgatya—approaching; *kathitam*—said; *yadi*—if; *tvam*—you; *anumanyase*—allow; *tadā*—then; *bhavad-deśāt*—from your country; *āgacchantam*—coming; *śrī-kṛṣṇa-caitanyadevam*—Lord Caitanya; *aham*—I; *vilokaye*—search.

Man: Then I approached one of the guards and said, "If you allow me, I will leave your kingdom to search for Śrī Kṛṣṇa Caitanya".

Text 84

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 85

puruṣaḥ: tato 'nenoktam. tri-caturaiś ced āyāti tadāyātu nāmeti śrutvā tathaivāgato bhagavat-pada-samīpa-bhūmau nipatitaś ciraṁ praṇanāma. tata sarvair uktam bhagavann asya sahāyyenaiva sukhena gantum śakyate. enam prati kṛpāvalokaḥ kriyatām iti tad anurodhena taṁ prati kṛta-dṛk-pate bhagavati saḥ yavanaḥ pulakāśru-gadgada-svaro bhavan graha-grasta iva jātaḥ. tato gopīnāthācāryeṇoktam aye mahāprabhuḥ ayam sukhena katham calati.

tataḥ—then; anena—by him; uktam—said; tri-caturaiḥ—three or four; cet—if; āyāti—come; tadā—then; āyātu—may come; nama—name; iti—thus; śrutvā—hearing; tatha—then; eva—indeed; āgataḥ—come; bhagavat-pada-samīpa-bhūmau—near the Lord's feet; nipatitaḥ—fallen; ciraṁ—fro a long time; praṇanāma—bowed; tataḥ—then; sarvaiḥ—by all; uktam—said; bhagavān—the Lord; asya—of him; sahāyyena—by help; eva—indeed; sukhena—easily; gantum—to go; śakyate—is able; enam—him; prati—to; kṛpā—of mercy; avalokaḥ—glance; kriyatām—is done; iti—thus; tat—that; anurodhena—easily; taṁ—him; prati—to; kṛta—done; dṛk-pate—glance; bhagavati—on the Lord; saḥ—he; yavanaḥ—yavana; pulakā—hairs standing up; āśru—tears; gadgada-svaraḥ—a choked voice; bhavan—being; graha-grastaḥ—possessed; iva—as if; jātaḥ—manifested; tataḥ—then; gopīnāthācāryeṇa—by Gopinatha Acarya; uktam—said; aye—O; mahāprabhuḥ—Mahāprabhu; ayam—he; sukhena—easily; katham—how?; calati—goes.

Man: Then the guard said: "A group of three of four men recently crossed the border. One of them bowed down before the feet of the leader and said, 'O Lord, with this person's help we can travel very easily. Please glance mercifully on him.' When the leader glanced, this yavana became like a man possessed. His hairs stood up, his voice became choked, and he shed tears." At that moment Gopīnātha Acārya said, "Ah! How will Śrī Caitanya Mahāprabhu travel here?"

Text 86

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 87

puruṣaḥ: tatas tenoktaṁ kiyad dūram bhavadbhir gantavyam. tad anu gopīnāthenoktaṁ gantavyam tāvat pānīyāhati-paryantam idānīm.

tataḥ—then; *tena*—by him; *uktam*—said; *kiyad dūram*—how far?; *bhavadbhiḥ*—by you; *gantavyam*—should be gone; *tad anu*—then; *gopīnāthena*—by Gopinatha; *uktam*—said; *gantavyam*—should be gone; *tāvat*—then; *pānīyāhati-paryantam*—as far as Panihati; *idānīm*—then.

Man: Then the yavana asked, "How far would you like to go?" Gopīnātha Acārya replied, "We will go as far as Pānīhāṭī".

Text 88

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ?*

King: Then? Then?

Text 89

puruṣaḥ: tataḥ

*praphulla-roma galad-aśru-dharaḥ
sa-gadgadaṁ kiñcid asau jagāda
aho madīyam mahad eva bhāgyam
devasya sahāyya-vidhau bhaveyam*

iti. sakala-saj-jana-navikair vahyamānā navīnā taraṇir madhya-gr̥ha-sālinī punaḥ prakṣalitā kṣaṇenādhīnādi-samānāyitā. anantaram naukāntarāṁśvayam apy āruhya bhagavanta enam adhirohantv iti nigadite devena saha sarve tam āruruhaḥ. atha sa eva jala-cara-dasyu-bhaya-nivaraṇāya svayam agre-saro bhūtvā mantreśvaram uttīrya picchanada-grāma-paryantam āgatavān. nivṛtti-samaye bhagavatā jagannātha-prasāda-manoharākhyā-modakāḥ prasādi-kṛtaḥ. tan avāpya hariṁ vadety āviṣṭo bhūtvā mahā-bhāgavata-daśam āpannaḥ.

tataḥ—then; *praphulla-roma*—with hairs erect; *galad-aśru-dharaḥ*—shedding streams of tears; *sa-gadgadaṁ*—with a choked voice; *kiñcit*—something; *asau*—he; *jagāda*—said; *ahaḥ*—oh; *madīyam*—my; *mahat*—great; *eva*—indeed; *bhāgyam*—good fortune; *devasya*—of the Lord; *sahāyya-vidhau*—in help; *bhaveyam*—may be; *iti*—thus; *sakala*—all; *saj-jana*—devotees; *navikailḥ*—by boat; *vahyamānā*—carried;

navīnā—new; taraṇiḥ—boat; madhya-gr̥ha-śālinī—with a cabin in the middle; punaḥ—again; prakṣalitā—washed; kṣaṇena—in a moment; adhīnādi-samānāyitā—carried; anantaram—then; nauka—boat; antarāmsvayam—another; api—also; āruhya—climbing; bhagavantaḥ—the Lord; enam—this; adhirohantu—may climb; iti—thus; nigadite—said; devena saha—with the Lord; sarve—all; tam—that; āruruhaḥ—climbed; atha—then; saḥ—He; eva—indeed; jala-cara-dasyu—of pirates; bhaya—fear; nivaraṇāya—to dispel; svayam—personally; agre-saraḥ—in front; bhūtvā—being; mantreśvaram—the best of mantras; uttīrya—rising; picchanada-grāma-paryantam—up to Picchanada—grāma; āgatavān—came; nivṛtti-samaye—at the time of stopping; bhagavatā—by the Lord; jagannātha-prasāda—Lord Jagannātha-prasādam; manoharākhyā-modakaḥ—candies named manohara laddus; prasādī-kṛtaḥ—being merciful; tan—that; avāpya—attaining; hariṃ vada—Hari bol!; iti—thus; āviṣṭaḥ—entered; bhūtvā—becoming; mahā-bhāgavata-daśām—the condition of a great devotee; āpannaḥ—attained.

Man: Then, the hairs of His body standing erect, and tears flowing from His eyes, this person said in a voice choked with emotion, "I am very fortunate. Now I will be able to serve the Supreme Lord". At that moment a boat equipped with a cabin and carrying some honest men as passengers, arrived at that place on the shore.

The passengers disembarked, the pilot washed the boat, and when the boat was cleansed, he said to the passengers, "Now you may come aboard again". Then the Lord and the other passengers entered the boat.

Concerned about the presence of pirates on the river, the Lord personally stayed at the boat's prow chanting various mantras for protection. When they reached the village of Picchanada, the Lord called out "Hari bol!" and distributed Lord Jagannātha's manohara-laddu prasādam to everyone. In this way the Lord manifested the symptoms of a pure devotee.

Text 90

(rājā vismayam naṭayati.)

sārvabhaumaḥ: evam eveśvarasya līlā. tathā hi

asthāne 'pi prathayati kṛpām īśvaro 'sau sva-tantraḥ
sthāne 'py uccair janayatitaram nūnam audasyam eva
rāmo devaḥ sa guham akarod ātmanīyam sakhāyam
kṛṣṇaḥ stotraih praṇamati vidhau hanta maunī babhūva

rājā—the king; vismayam naṭayati—is filled with wonder; evam—thus; eva—indeed; īśvarasya—of the Lord; līlā—the pastimes; tathā hi—furthermore; asthāne—without a place; api—even; prathayati—gives; kṛpām—mercy; īśvaro—asau—the Lord; sva-tantraḥ—independent; sthāne—in a place; api—also; uccaiḥ—greatly; janayatitaram—gives greatly; nūnam—indeed; audasyam—generosity; eva—indeed; rāmo devaḥ—Lord Rāma; saḥ—He; guham—to Guha; akarod—did; ātmanīyam—own; sakhāyam—friend; kṛṣṇaḥ—Lord Kṛṣṇa; stotraih—by prayers; praṇamati—bows; vidhau—Brahma; hanta—indeed; maunī—silent; babhūva—became.

(The king is struck with wonder.)

Sārvabhauma: These are the pastimes of the Lord. The independent Lord may shower His mercy on a person who seems to be unqualified, and again He may completely ignore a person who seems very qualified. Lord Rāmacandra befriended the caṇḍāla Guhaka, and Lord Kṛṣṇa remained silent and indifferent to the Lord Brahmā who was bowing before Him and speaking many prayers.

Text 91

puruṣaḥ: tad-ajñayā bhagavat-kīrtanam kurvantas te nāvikaḥ tathā taraṇim avahāyanta yathaikenāhnā pāṇīyāhātī-grāme samuttīrṇaḥ sma.

tad-ajñayā—by His order; *bhagavat-kīrtanam*—Bhagavat-kīrtana; *kurvantāḥ*—doing; *te*—they; *nāvikaḥ*—traveling by boat; *tathā*—then; *taraṇim*—the boat; *avahāyanta*—leaving; *yatha*—as; *ekena*—in one; *ahna*—day; *pāṇīyāhātī-grāme*—at Pānihāti; *samuttīrṇaḥ sma*—arrived.

Man: By the Lord's order everyone on the boat chanted the names of Lord Kṛṣṇa. Within one day the boat carried them to Pānihātī, where they disembarked.

Text 92

rājā: tatra ko vartate.

tatra—there; *kaḥ*—who?; *vartate*—is.

King: Who is in Pānihātī?

Text 93

sārvabhauma: rāghava-pañḍitaḥ.

rāghava-pañḍitaḥ—Raghava Pandita.

Sārvabhauma: Raghava Pandita.

Text 94

puruṣaḥ: tato yad abhūt tad āścaryam.

tataḥ—then; *yat*—what; *abhūt*—happened; *tat*—that; *āścaryam*—wonderful.

Man: Then a wonderful thing happened.

Text 95

rājā: katham iva.

katham—what?; iva—ike.

King: What was that?

Text 97

puruṣaḥ: deva

*yāvad devo na sura-saritaḥ tīra-sīmānam āptaḥ
tāvat sarvaṁ janam ayam abhūt dhanta kim tad bravīmi
kim tatrāsīt ahaha dharaṇī-dhūlayo loka-rūpaḥ
kim tārā vā manuḥ-vapuṣaḥ petur ūrvyām nabhastāḥ*

evam gaṅgā-tatataḥ kaṣṭenaiva tad-vāṭim abhyāyayau devaḥ.

deva—O lord; yāvat—as; devaḥ—the Lord; na—not; sura-saritaḥ—from the Ganges; tīra-sīmānam—to the shore; āptaḥ—attained; tāvat—then; sarvaṁ janam ayam—everyone; abhūt—became; hanta—indeed; kim—what?; tat—that; bravīmi—I say; kim—what?; tatra—there; āsīt—was; ahaha—aha; dharaṇī—of the ground; dhūlayaḥ—dust; loka-rūpaḥ—the people; kim—what?; tārāḥ—stars; vā—or; manuḥ-vapuṣaḥ—human forms; petur—fell; ūrvyām—to the ground; nabhastāḥ—from the sky; evam—thus; gaṅgā-tatataḥ—from the Ganges' shore; kaṣṭena—greatly; eva—indeed; tad-vāṭim—to his home; abhyāyayau—went; devaḥ—the Lord.

Man: My lord, when Śrī Caitanya alighted on the shore of the Ganges, He was immediately surrounded by a great crowd. How will I describe it? Will I say there were as many people as grains of dust on the earth? Will I say the people were like the host of stars fallen from the sky to the ground? Then, with great difficulty, the Lord made His way from the shore of the Ganges to the home of Rāghava Paṇḍita.

Text 98

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 99

puruṣaḥ: tatas taṁ rajanīm tatraiva gamayitvā paredyavī nauka-vartmanaiva calitavān.

*atho avicchinna-subha-pravāhā
nirantarāya capalor mahas tā
nirantaram viṣṇu-padāvatāra
gaṅgeva dīrghā jana-panktir āsīt*

tataḥ—then; tam—that; rajanīm—night; tatra—there; eva—indeed; gamayitvā—having brought; paredyavī nauka-vartmanaiva calitavān—traveled by boat; athaḥ—then; avicchinna-subha-pravāhā—the auspicious stream; nirantarāya—always; capaloḥ—moving; mahas—splendor; tāḥ—that; nirantaram—always; viṣṇu—of Lord Viṣṇu; pada—of the feet; avatāra—descent; gaṅga—the Ganges; iva—like; dīrghā—long; jana-panktiḥ—line of people; āsīt—was.

Man: The Lord spent the night there and then on the following day continued His boat journey.

On the way He was followed by a great crowd of people. Their hands moving like waves, the people seemed like a very long, pure and splendid, Ganges river that had just descended from the feet of Lord Viṣṇu.

Text 100

○

tataḥ kumāra-haṭṭe śrīvāsa-panḍita-vāṭīm abhyayau. tatra ca gaṅgā-tīrād vāṭī-paryanta-gamane yatra yatra padam arpayatīśas tatra pāda-rajasām grahaṇāya pāṇi-pāṇi-pātanena sa panthā hanta gartamāya eva babhūva. tatrottīrṇa eva bhagavati jagadānandaḥ śivānandālaye bhagavad-agocara eva gatavān. tatra tena ciram eva sthitam iti tad-āsaktyā bhagavān atrānetavyā iti racana-vaiśiṣṭhyām api kṛtavān.

tataḥ—then; kumāra-haṭṭe—in Kumara-hatta; śrīvāsa-panḍita-vāṭīm—the house of Srivasa Pandita; abhyayau—went; tatra—there; ca—and; gaṅgā-tīrāt—from the Ganges' shore; vāṭī-paryanta-gamane—going to the house; yatra yatra—wherever; padam—foot; arpayati—places; īśaḥ—the Lord; tatra—there; pāda-rajasām—the dust of the feet; grahaṇāya—to take; pāṇi-pāṇi-pātanena—in hands; saḥ—that; panthā—path; hanta—indeed; gartamāya—for holes; eva—indeed; babhūva—became; tatra—there; uttīrṇaḥ—risen; eva—indeed; bhagavati—the Lord; jagadānandaḥ—Jagadananda; śivānandālaye—at Sivananda's house; bhagavad-agocara—unseen by the Lord; eva—indeed; gatavān—went; tatra—there; tena—by Him; ciram—for a long time; eva—indeed; sthitam—stayed; iti—thus; tad-āsaktyā—by attachment to Him; bhagavān—the Lord; atra—there; ānetavyā—to bring; iti—thus; racana-vaiśiṣṭhyām—specific arrangements; api—even; kṛtavān—made.

Then the Lord arrived Śrīvāsa Paṇḍita's house in Kumārahaṭṭa. As the Lord walked from house to house on the Ganges' shore, the people, eager to gather

the dust of His feet with their hands, made great holes in the path.

When the Lord disembarked, Jagadānanda, unseen by Him, went to Śivānanda's house. The Lord then entered Śrīvāsa's house, and, out of great love for His devotee, stayed there a very long time.

Text 101

atha

*prācīrasyopari viṭapinām sarva-śākhāsu bhūmau
rathyām rathyām anu pathi pathi prāṇiṣu prāptavatsu
uccair uccair vada harim iti prauḍha-ghoṣeṣu devo
rātrī-śeṣe tarim adhi śivānanda-nītaḥ pratasthe*

atha—then; *prācīrasyopari viṭapinām sarva-śākhāsu*—on the branches of the trees; *bhūmau*—on the ground; *rathyām rathyām anu pathi pathi*—on the roads; *prāṇiṣu*—the people; *prāptavatsu*—met; *uccair uccaiḥ*—loudly; *vada harim iti*—Hari bol; *prauḍha-ghoṣeṣu*—in loud sounds; *devaḥ*—the Lord; *rātrī-śeṣe*—in the night; *tarim adhi śivānanda-nītaḥ pratasthe*—went to Sivananda's house.

Then the Lord began to travel again. At night He slept on the ground under a tree, and during the day He traveled, followed by great crowds chanting "Hari bol!", on the roads. In this way He gradually reached Śivānanda's house.

Text 102

*tato jagadānandenobhayoḥ pārśvayoḥ kaḍalī-stambha-pūrṇa-kumbha-mukula-
dīpāvalibhiḥ su-racana-viśeṣeṇa śivānanda-vāṭī-paryantam abhimaṇḍitam
vartmāruddhaḥ smita-su-madhura-vadano jagadānanda-kṛtam iti manyamāno vāme
vāsudeva-vāṭī-patham api tathā-vidham ālokyā kim ito 'gre gantavyam kim iti iti
sandihāno vāsudevenoce. bhagavān. agrataḥ śivānanda-vāṭīm evālanḅkuru iti. tathā
kurvāṇo jagadānandena dharita-caraṇāmbujas tadiya-bhagavad-grhaṁ praviṣṭaḥ.
anantaram tac-caraṇodakam grha-patalopari kiñcid vikīrya kiyad antaḥ-pure
parijanebhyo jagadānandenaiva dattam. anantaram muhūrtaṁ sthitvā vāsudeva-vāṭīm
āgatya kṣaṇam avasthāya punas taraṇīm āruhya calitavati bhagavati caraṇa-jala-
grahaṇārtham ā-kaṇṭha-magnānām janānām yad-vaiyāgryam jātaraṁ tad avalokya
bhagavatas tathā na ke 'pi nivavṛtite.*

tataḥ—then; *jagadānandena*—by Jagadananda; *ubhayoḥ*—both; *pārśvayoḥ*—sides; *kaḍalī-stambha*—plantain trunks; *pūrṇa-kumbha*—full pots; *mukula*—flower buds; *dīpāvalibhiḥ*—lamps; *su-racana-viśeṣeṇa*—by the nice arrangement; *śivānanda-vāṭī-paryantam*—to Sivananda's house; *abhimaṇḍitam*—decorated; *vartma*—on the path; *āruddhaḥ*—going; *smita-su-madhura-vadanaḥ*—with a sweet smile; *jagadānanda-kṛtam*—by Jagadananda done; *iti*—thus; *manyamānaḥ*—considering; *vāme*—on the left; *vāsudeva-vāṭī-patham*—the path to Vasudeva's home; *api*—also; *tathā-vidham*—in that way; *ālokyā*—seeing; *kim*—what?; *itaḥ*—then; *agre*—before; *gantavyam*—should be gone; *kim*—what?; *iti*—thus; *iti*—thus;

sandihānaḥ—doubting; *vāsudevena*—by Vasudeva; *uce*—said; *bhagavan*—O Lord; *agrataḥ*—ahead; *śivānanda-vāṭīm*—Sivananda's house; *eva*—indeed; *alankuru*—please decorate; *iti*—thus; *tathā*—so; *kurvāṇaḥ*—doing; *jagadānandena*—by Jagadananda; *dharita*—held; *caraṇāmbujah*—lotus feet; *tadīya-bhagavad-grham*—the house; *praviṣṭaḥ*—entered; *anantaram*—then; *tac-caraṇa*—of the feet; *udakam*—water; *grha-patalopari*—on the people of the house; *kiñcit*—something; *vikīrya*—sprinkling; *kiyat*—how much?; *antaḥ-pure*—in the house; *parijanebhyaḥ*—to friends; *jagadānandena*—by jagadananda; *eva*—indeed; *dattam*—given; *anantaram*—then; *muhūrtam*—a moment; *sthitvā*—situated; *vāsudeva-vāṭīm*—Vasudeva's house; *āgatyā*—arriving; *kṣaṇam*—a moment; *avasthāya*—staying; *punaḥ*—again; *taraṇīm*—the boat; *āruhya*—entering; *calitavati*—went; *bhagavati*—the Lord; *caraṇa*—feet; *jala*—water; *grahaṇārtham*—to take; *ā-kaṇṭha-magnānām*—immersed up to the neck; *janānām*—of people; *yad-vaiyāgryam*—a circle; *jātam*—manifested; *tat*—that; *avalokya*—seeing; *bhagavataḥ*—of the Lord; *tathā*—then; *na*—not; *ke 'pi*—anyone; *nivartire*—returned.

Jagadānanda had decorated the sides of the path to Śivānanda's house with banana tree, full water pots, flower buds, and lamps. When Lord Caitanya saw all this, He smiled, thinking, "Jagadānanda has done this". Seeing Vāsudeva's house on the left, the Lord became doubtful of what to do, and He asked, "Should I continue on?"

Vāsudeva then replied, "Lord, Śivānanda's nicely decorated house is ahead". When the Lord entered the house, Jagadānanda washed His feet, and sprinkled the water on his family and friends. Then, after staying for a moment at Vāsudeva's house, the Lord again entered a boat and continued His journey. In order to obtain the water touched by the Lord's feet, the people then entered the water up to their necks.

Seeing them, the Lord became merciful. In this way they all obtained the water that touched the Lord's feet. As He traveled everyone followed Him on the shore and no one turned back.

Text 103

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 104

puruṣaḥ: tato 'dvaita-vāṭīm abhyetya hari-dāsenābhivanditas tathaiva taraṇi-vartmanā navadvīpasya pāre kulīyā-nāma-grāme mādharma-dāsa-vāṭyām uttīrṇavān. navadvīpa-lokānugraha-hetoḥ sapta-dināni tatra sthitavān. tatra ca navadvīpāt pāra-gamane.

tataḥ—then; *advaita-vāṭīm*—to Advaita's house; *abhyetya*—going; *hari-dāsenā*—

by Haridasa; *abhivanditaḥ*—offered obeisances; *tatha*—thus; *eva*—indeed; *taraṇi-vartmanā*—by boat; *navadvīpasya*—of Navadvīpa; *pāre*—on the far shore; *kuliyā-nāma-grāme*—Kuliyā-grāma; *mādhava-dāsa-vātyām*—the home of Madhava dasa; *uttirṇavān*—went; *navadvīpa-loka*—to the people of Navadvīpa; *anugraha*—mercy; *hetoḥ*—for the purpose; *sapta*—seven; *dināni*—days; *tatra*—there; *sthitavān*—stayed; *tatra*—there; *ca*—and; *navadvīpāt*—from navadvīpa; *pāra*—to the farther shore; *gamane*—in going.

Man: Then the Lord went to Advaita's house, where Haridāsa offered obeisances to His feet. Then the Lord went to Kuliyā-grāma on the shore opposite from Navadvīpa. In Kuliyā-grāma, the Lord stayed at the house of Mādhava dāsa. The Lord was very kind to the people of Navadvīpa. He stayed there for seven days. Then He left Navadvīpa and went to the other side of the Ganges.

Text 105

*ya ātaraḥ kākinikaika-mātrā
āsīt prativyakti sa tu krameṇa
bamhīyasīṣv apy atha nauṣu so 'bhūt
karṣāpanānām adhikādhiko 'pi*

ye—who; *ātaraḥ kākinikaika-mātrā*—every day; *āsīt*—was; *prativyakti*—many people; *saḥ*—that; *tu*—indeed; *krameṇa*—in due course; *bamhīyasīṣu api atha nauṣu*—many boats; *saḥ*—that; *abhūt*—were; *karṣāpanānām*—carring; *adhikādhikaḥ*—many; *api*—also.

Each day many boats carried the people of Navadvīpa across the Ganges to where Lord Caitanya was.

Text 106

api ca

*durgām badhnāti vaṁśair dṛḍhatara-vipulair mādhavo yan niśāyām
tat prātaś cūrṇa-bhāvaṁ vrajati jana-ghaṭāghaṭtanena krameṇa
saptāhāny evam eva vyajani janimatām darśanoṭkaṅṭhya-bhājām
saṅghaṭṭo yatra devaḥ svayam amaradhunīm snātum īso 'pi neśaḥ*

api ca—and; *durgām*—fort; *badhnāti*—creates; *vaṁśaiḥ*—with bamboo; *dṛḍhatara-vipulaiḥ*—big and strong; *mādhavaḥ*—Madhava; *yan*—what; *niśāyām*—at night; *tat*—that; *prātaḥ*—in the morning; *cūrṇa-bhāvaṁ*—turned to dust; *vrajati*—goes; *jana-ghaṭāghaṭtanena*—many people; *krameṇa*—in due course; *saptāhāni*—seven days; *evam*—thus; *eva*—indeed; *vyajani*—manifested; *janimatām*—of people; *darśana*—to see; *utkaṅṭhya-bhājām*—eager; *saṅghaṭṭaḥ*—done; *yatra*—where; *devaḥ*—the Lord; *svayam*—personally; *amaradhunīm*—the Ganges; *snātum*—to bathe; *īsaḥ*—able; *api*—although; *na*—not; *īsaḥ*—the Lord.

Every night Mādhava dāsa built around his house a strong bamboo fence, and every morning the crowds of people tore the fence apart. The crowds of people eager to see the Lord were so great that He was not even able to bathe in the Ganges.

Text 107

evam sapta-dināni tatra sthitvā punas taṭa-vartmanaiva calitavān

*sa yatra yātropasasāra devo
vṛttantaḥ prak tāta eva lokaḥ
tatas tato bhūr api bhūri bhugnā
viśiṣya vismāpayate phāṇīndram*

evam—thus; *sapta*—seven; *dināni*—days; *tatra*—there; *sthitvā*—staying; *punaḥ*—again; *taṭa-vartmana*—on the shore; *eva*—indeed; *calitavān*—went; *saḥ*—He; *yatra yatra*—wherever; *upasasāra*—went; *devaḥ*—the Lord; *vṛttantaḥ*—doing; *prak*—before; *tāte*—on the shore; *eva*—indeed; *lokaḥ*—people; *tatas tataḥ*—then; *bhūḥ*—the ground; *api*—also; *bhūri*—greatly; *bhugnā*—broke; *viśiṣya vismāpayate*—filling with wonder; *phāṇīndram*—Ananta Śeṣa.

After seven days to Lord continued His journey on the Ganges shore. Wherever the Lord went the crowds of people were so great that the earth planet became bent. This greatly surprised the serpent king Ananta.

Text 108

śrutam ca gaudeśvarasya rājadhānyāḥ pāre-gaṅgam calate bhagavataḥ paścād ubhayoḥ pārśvayoś calantīm loka-ghaṭam ālokya gaudeśvaro gaṅgā-taṭa-ghaṭamānopakārikam ārūḍho vismitaḥ kim idam iti yadā pṛṣṭavāms tadā keśava-vāsu-nāmnā tad-amātyena kathitam sura-trāṇa śrī-kṛṣṇa-caitanya nāma ko 'pi mahā-puruṣaḥ puruṣottamān mathurām prayāti tad-didṛkṣayā amī lokā sañcaranti iti. tatas tenāpy uktam ayam īśvaro bhavati yasyaivam-vidham lokākarṣaṇam iti. ataḥ param ca śrutam. tataḥ kiyad dūram gatvā punaḥ pratyāvṛtto na tena pathā mathurām gamiṣyati api tu puruṣottamam āgatya vana-pathenaiveti na jānīmaḥ satyam asatyam vadati.

śrutam—heard; *ca*—and; *gauda*—of Bengal; *īśvarasya*—of the king; *rājadhānyāḥ*—of the capitol; *pāre-gaṅgam*—on the other shore of the Ganges; *calate*—goes; *bhagavataḥ*—the Lord; *paścāt*—behind; *ubhayoḥ*—both; *pārśvayoḥ*—of sides; *calantīm*—going; *loka-ghaṭam*—people; *ālokya*—seeing; *gaudeśvaraḥ*—the king of Bengal; *gaṅgā-taṭa*—on the Ganges' shore; *ghaṭamānopakārikam*—done; *ārūḍhaḥ*—climbed; *vismitaḥ*—surprised; *kim*—what?; *idam*—this; *iti*—thus; *yadā*—when; *pṛṣṭavān*—asked; *tadā*—then; *keśava-vāsu-nāmnā*—by the person named Kesava Vasu; *tad-amātyena*—his minister; *kathitam*—said; *sura-trāṇa*—the protector of the demigods; *śrī-kṛṣṇa-caitanya nāma*—named Lord Caitanya; *ko*

'pi—someone; mahā-puruṣaḥ—a great person; puruṣottamān—from Puruṣottama-ksetra; mathurām—to Mathura; prayāti—goes; tad-didr̥kṣayā—desiring to see Him; amī lokā—these people; sañcaranti—go; iti—thus; tataḥ—then; tena—by Him; api—also; uktam—said; ayam—He; īśvaraḥ—the Supreme Lord; bhavati—is; yasya—of whom; evam-vidham—like this; loka—the people; ākarṣaṇam—attracts; iti—thus; ataḥ param—then; ca—and; śrutam—heard; tataḥ—then; kiyad dūram—how far?; gatvā—having gone; punaḥ—again; pratyāvṛttaḥ—returned; na—not; tena—by Him; pathā—the path; mathurām—to Mathurā; gamiṣyati—will go; api—also; tu—indeed; puruṣottamam—Puruṣottama-ksetra; āgatyā—arriving; vana-pathena—by the forest path; eva—indeed; iti—thus; na—not; jānīmaḥ—we know; satyam—truth; asatyam—not truth; vadati—tells.

Then, followed by a large crowd, the Lord entered the capitol of the king of Bengal on the farther shore of the Ganges. When the king of Bengal saw this he became struck with wonder. He asked, "What is this?" His minister Keśava Vāsu replied, "O king, this is an exalted personality named Śrī Kṛṣṇa Caitanya. He is now traveling from Puruṣottama-kṣetra to Mathurā. The people following Him are very eager to see Him". Then the king said, "He must be the Supreme Personality of Godhead to have so many people following Him".

I heard that after traveling a little further, the Lord turned back and did not continue His journey by that path, but, after returning to Puruṣottama-kṣetra, went to Mathurā by the forest path. I don't know whether that story is true or not.

Text 109

nepathye: satyam bhoḥ satyam.

*āgataś ca sahasā sa ekako
nīla-śaila-tilakaṁ vilokya ca
loka-saṅkula-bhiyā vanādhvanā
nihnutaḥ sa mathurām jagāma ca*

satyam—true; *bhoḥ*—oh; *satyam*—true; *āgataḥ*—arrived; *ca*—and; *sahasā*—suddenly; *saḥ*—He; *ekakaḥ*—alone; *nīla-śaila-tilakam*—the tilaka decoration of Nilacala; *vilokya*—seeing; *ca*—and; *loka-saṅkula-bhiyā*—afraid of the crowds of people; *vanādhvanā*—by the forest path; *nihnutaḥ*—hidden; *saḥ*—He; *mathurām*—to Mathurā; *jagāma*—went; *ca*—also.

A Voice From Behind the Scenes: It's true, Oh, it's true. Lord Caitanya returned alone and gazed at Lord Jagannātha, the tilaka decoration of Nilācala. Fearing great crowds, Lord Caitanya then went to Mathurā by the forest path.

Text 110

rājā: (sa-vismayam) kāśmīśrasya svava iva śruyate tad āhūyatām.

sa-vismayam—with wonder; *kāśimīśrasya*—of Kāśi Misra; *svaraḥ*—the sound; *iva*—as if; *śrūyate*—is heard; *tat*—that; *āhūyatām*—should be called.

King: (struck with wonder) I hear the sound of Kāśi Mīśra's voice. Call for him.

Text 111

(*praviśya sa-tvaram.*)

kāśimīśraḥ: deva ayam ayam anāhūta evāgataḥ.

praviśya—enters; *sa-tvaram*—hastily; *deva*—lord; *ayam ayam*—He; *anāhūtaḥ*—without being called; *eva*—indeed; *āgataḥ*—come.

(Kāśi Mīśra hastily enters.)

Kāśi Mīśra: My lord, even without being called I have come.

Text 112

rājā: kathaya kim tattvam idam.

kathaya—tell; *kim*—whether?; *tattvam*—truth; *idam*—this.

King: Tell me: Is it the truth?

Text 113

kāśimīśraḥ: satyam eva loka-bhiyā tato 'pi nivṛttaḥ. tato 'pi kenāpy avidita eva calitavān.

satyam—true; *eva*—indeed; *loka*—of the people; *bhiyā*—with fear; *tataḥ*—then; *api*—also; *nivṛttaḥ*—turned; *tataḥ*—then; *api*—also; *kenāpi*—with someone; *avidita*—not known; *eva*—indeed; *calitavān*—went.

Kāśi Mīśra: It is true. Afraid of so many followers, He secretly left with another person.

Text 114

rājā: sārvaḥauma. asmākaṁ tu samaḥ panthāḥ viccheda-duḥkhasya tulya-phalatvāt. ekākinaḥ tasya nirvāhaḥ katham bhavatu.

sārvaḥauma—O Sarvaḥauma; *asmākaṁ*—of us; *tu*—indeed; *samaḥ*—same; *panthāḥ*—path; *viccheda*—of separation; *duḥkhasya*—of the suffering; *tulya*—same; *phalatvāt*—because of having the fruit; *ekākinaḥ*—alone; *tasya*—of Him;

nirvāhaḥ—gone; katham—how?; bhavatu—is.

King: Sārvabhauma, because we all taste the same fruit of the pain of separation, we all now walk on the same path. How could He have left us and gone all alone?

Text 115

kāśīmīśraḥ: bhikṣāyogyāḥ kiyanto viprāḥ preṣitāḥ santi. bhagavatā tu tan na jñāyate.

bhikṣāyogyāḥ—sannyasis; *kiyantaḥ*—how many; *viprāḥ*—brahmanas; *preṣitāḥ*—sent; *santi*—are; *bhagavatā*—by the Lord; *tu*—indeed; *tat*—that; *na*—not; *jñāyate*—is known.

Kāśī Mīśra: How many brāhmaṇas and sannyāsīs have left this place? This one sannyāsī, however, is the Supreme Personality of Godhead.

Text 116

rājā: sādhu mīśra sādhu kim apy uktvā gatam.

sādhu—well said; *mīśra*—O Mīśra; *sādhu*—well said; *kim api*—something; *uktvā*—having said; *gatam*—went.

King: Well said, O Mīśra. Well said. Did He say anything before He left?

Text 117

kāśīmīśraḥ: āgata-prāyo 'ham iti.

āgata—return; *prāyaḥ*—soon; *aham*—I; *iti*—thus.

Kāśī Mīśra: He said. "I will return soon."

Text 118

rājā: tat kim dinam bhaviṣyati. bhāṭṭācārya jaṅghajīvināḥ kiyanto yathā bhagavato vārtām prāpayanti.

tat—that; *kim*—whether?; *dinam*—day; *bhaviṣyati*—will be; *bhāṭṭācārya*—O Bhattacharya; *jaṅghajīvināḥ*—messengers; *kiyantaḥ*—how many?; *yathā*—as; *bhagavataḥ*—of the Lord; *vārtām*—news; *prāpayanti*—may attain.

King: Will the day of His return ever come? Bhāṭṭācārya, how many

messengers do we have? They should gather news of the Lord.

Text 119

sārvabhaumaḥ: ucitam evaitat.

ucitam—proper; *eva*—indeed; *etat*—that.

Sārvabhauma: That is a good plan.

Text 120

rājā: kāśīmīśra mahāpātram candaneśvaram mad-ajñayā samādiśa yathaivam karoti.

kāśīmīśra—O Kasi Misra; *mahāpātram*—the temple-superintendent; *candaneśvaram*—Vandanesvara; *mad-ajñayā*—by my order; *samādiśa*—tell; *yatha*—as; *evam*—so; *karoti*—does.

King: Kāśī Mīśra, tell Candaneśvara Mahāpātra by my order he should arrange for that.

Text 121

kāśīmīśra: deva parīkṣā-mahāpātram nivedya mayaiva tat-kāritam asti. katicid āgata-prāya eva.

deva—lord; *parīkṣā-mahāpātram*—the mahapatra; *nivedya*—telling; *maya*—by me; *eva*—indeed; *tat-kāritam*—done; *asti*—is; *katicid*—something; *āgata*—returned; *prāyaḥ*—almost; *eva*—certainly.

Kāśī Mīśra: I have already spoken with the Mahāpātra. He will do it. He has already sent out some men.

Text 122

(praviśya)

dauvārikaḥ: deva mahāprabhor vārta-hāriṇo dvāri vartante.

praviśya—entering; *deva*—O lord; *mahāprabhoḥ*—of Lord Caitanya; *vārta*—news; *hāriṇaḥ*—carriers; *dvāri*—at the door; *vartante*—are.

(Enter doorkeeper)

Doorkeeper: Lord, some men bringing news of the Lord Caitanya

Mahāprabhu are waiting at the door.

Text 123

rājā: praveśyantām.

praveśyantām—should enter.

King: Have them enter.

Text 124

dauvārikaḥ: (tathā karoti.)
(praviśya)
vārtā-hariṇaḥ: jayati jayati devaḥ.

tathā—so; *karoti*—does; *praviśya*—entering; *jayati*—glory; *jayati*—glory;
devaḥ—to the king.

(The Doorkeeper does that. The men bringing news enter.)
Men Bringing News: Glory, glory to the king!

Text 125

rājā: kathayata kim jānītha.

kathayata—tell; *kim*—what?; *jānītha*—you know.

King: Tell what you know.

Text 126

vārtā-hariṇaḥ: sarvam eva jānīmaḥ.

pratyāvṛttaḥ sa madhu-purato dṛṣṭa-vṛndāvana-śrīḥ
kuñje kuñje taraṇi-tanyā-kūlataḥ klpta-keliḥ
gatvā govardhana-giri-vare kānane kānane ca
bhrāntvā bhrāntvā dina-katipayam vartmanīśo vyāloki

sarvam—everything; *eva*—indeed; *jānīmaḥ*—we know; *pratyāvṛttaḥ*—returned;
sah—He; *madhu-purataḥ*—from Mathura; *dṛṣṭa*—seen; *vṛndāvana*—of Vṛndāvana;
śrīḥ—the beauty; *kuñje kuñje*—in grove after grove; *taraṇi-tanyā*—of the Ymauna;
kūlataḥ—from the shore; *klpta-keliḥ*—enjoyed pastimes; *gatvā*—going;
govardhana-giri-vare—to Govardhana Hill; *kānane kānane*—in forest after forest;
ca—also; *bhrāntvā bhrāntvā*—wandering and wandering; *dina-katipayam*—for

some days; *vartmani*—on the path; *īśaḥ*—the Lord; *vyāloki*—was seen.

Men Bringing News: We know everything. The Lord left Mathurā City and saw the beauty of Vṛndāvana. He enjoyed pastimes in every forest grove and every place by the Yamunā's shore. He went to Govardhana Hill, and for some days He was seen wandering in forest after forest.

Text 127

rājā: aye vṛndāvane kim kim kṛtam bhagavatā taj jānāsi.
vārtā-hāriṇaḥ: atha kim. tat-saṅge samāgatānām keṣaṅcid bhāgya-bhājām
mukhataḥ śrutam.
rājā: kathyatām.

aye—oh; *vṛndāvane*—in Vṛndavana; *kim kim*—what?; *kṛtam*—done;
bhagavatā—by the Lord; *tat*—that; *jānāsi*—you know; *atha kim*—yes; *tat-saṅge*—in
His company; *samāgatānām*—come; *keṣaṅcit*—some; *bhāgya-bhājām*—fortunate;
mukhataḥ—from the mouth; *śrutam*—heard; *kathyatām*—tell.

King: Ah! What, what did the Lord do in Vṛndāvana? Do you know?

Men Bringing News: Yes. We heard from the mouths of fortunate people who met Him there.

King: Tell.

Text 128

vārtā-hariṇaḥ:
āvirbhāvād avadhi sa nijānanda-vṛndaika-kando
yadyapy uccaiḥ prathayatitaram tad-vikāra-prakārān
vṛndāranyopagama-samaye hanta te te taraṅgā
vṛddhim prāpuḥ yad upari vacaś-cittayor na niveśaḥ

āvirbhāvāt—from the appearance; *avadhi*—until; *saḥ*—He; *nija*—own; *ānanda*—
bliss; *vṛnda*—abundance; *eka-kandaḥ*—only source; *yadyapi*—although; *uccaiḥ*—
greatly; *prathayatitaram*—manifesting; *tad-vikāra-prakārān*—transformations of
ecstasy; *vṛndāranya*—in Vṛndavana; *upagama-samaye*—at the time of entering;
hanta—indeed; *te te*—they; *taraṅgā*—waves; *vṛddhim*—increase; *prāpuḥ*—attained;
yat—what; *upari*—above; *vacaḥ*—words; *cittayoḥ*—and thoughts; *na*—not;
niveśaḥ—entrance.

Men Bringing News: Since the Lord first appeared on this earth, He has been filled with transcendental bliss. But now that He has entered the forest of Vṛndāvana, the waves of that ecstatic bliss have increased many times. Neither my mind or words have the power to enter into an understanding of that bliss.

Text 129

*kvacana ca yamunā-vanānta-lakṣmīm
avakalayann anuraktim ukta-kaṇṭham
vilapati parirabhya lobhya-bāhuḥ
prati-latikam prati-śākhi so 'khileśaḥ*

kvacana—somewhere; *ca*—and; *yamunā*—of the Yamuna; *vana*—forest; *anta*—end; *lakṣmīm*—beauty; *avakalayan*—seeing; *anuraktim*—love; *ukta-kaṇṭham*—saying; *vilapati*—says; *parirabhya*—embraces; *lobhya-bāhuḥ*—with eager arms; *prati-latikam*—every vine; *prati-śākhi*—every tree; *saḥ*—He; *akhileśaḥ*—the Lord of all.

When the Supreme Lord saw the beauty of the Yamunā River or of Vṛndāvana forest, He became filled with ecstatic love. He cried without restraint, and He eagerly embraced each tree and vine with His arms.

Text 130

api ca

*naicikī-nicaya-vīkṣaṇa-modād
unmadaḥ skhalitavān galad-aśruḥ
syandamāna-surasindhur ivāsīd
vāta-bhagna iva meru-taṭāntaḥ*

api ca—furthermore; *naicikī-nicaya*—surabhi cows; *vīkṣaṇa*—seeing; *modāt*—by happiness; *unmadaḥ*—maddened; *skhalitavān*—fell; *galad-aśruḥ*—flowing tears; *syandamāna*—flowing; *surasindhuh*—Ganges; *iva*—like; *asīt*—was; *vāta*—by the wind; *bhagnaḥ*—broken; *iva*—as; *meru-taṭāntaḥ*—Mount Meru.

When He saw the surabhi cows in Vṛndāvana He became wild with happiness. The tears flowed from His eyes as a celestial Ganger River and He fell to the ground as the top of golden Mount Meru blown to the earth by a great wind.

Text 131

rājā: tataḥ.

tataḥ—then?

King: Then?

Text 132

vārtā-hariṇaḥ: tatas taiḥ kathitam

mada-mudita-mayūra-kaṇṭhakānta-
dyutim abhivikṣya kutaścīd apy akasmāt
skhalati luṭhati vepate virauti
drāvati viśīdati hanta murcchatīśaḥ

tataḥ—then; taiḥ—by them; kathitam—said; mada-mudita—overcome with happiness; mayūra—peacocks; kaṇṭha—of the neck; kānta-dyutim—splendor; abhivikṣya—seeing; kutaścīd—somewhere; api—also; akasmāt—suddenly; skhalati—falls; luṭhati—rolls about; vepate—trembles; virauti—calls out; drāvati—runs; viśīdati—laments; hanta—indeed; murcchati—faints; īśaḥ—the Lord.

Men Bringing News: They told us that when He saw a peacock feather He fell down, rolled about on the ground, trembled, cried out, ran to and fro, wept, and fainted unconscious.

Text 133

api ca

kvāpi vatsa-kulam uccala-pucchaṁ
dhāvamānam anuvikṣya vanāntaḥ
kaṇṭakāvalini vartmani sadyo
vikṣitāṅgam abhitaḥ skhalatīśaḥ

api ca—furthermore; kvāpi—somewhere; vatsa-kulam—calves; uccala-pucchaṁ—with tails raised; dhāvamānam—running; anuvikṣya—seeing; vanāntaḥ—in the forest; kaṇṭakāvalini—in brambles; vartmani—by the road; sadyaḥ—at once; vikṣita—seeing; āṅgam—body; abhitaḥ—near; skhalati—fell; īśaḥ—the Lord.

Once when the Lord saw calves running in Vṛndāvana forest with tails raised He fainted in ecstasy and fell into brambles by the roadside.

Text 134

rājā: tataḥ.

tataḥ—then?

King: Then?

Text 135

vārtā-hariṇaḥ:

kuñja-sīmani kadāpi yadṛcchā
mūrchayā nipatitasya dharanyām
ālihanti hariṇā mukha-phenān
āpibanti śakunā nayanāmbhaḥ

kuñja-sīmani—in the forest; kadāpi—once; yadṛcchā—spontaneously;
mūrchayā—fainting; nipatitasya—fell; dharanyām—to the ground; ālihanti—licked;
hariṇā—by a deer; mukha—of the mouth; phenān—foam; āpibanti—drank;
śakunā—by birds; nayana—of the eyes; ambhaḥ—tears.

One time in the forest He fainted and fell to the ground in ecstasy. Then the deer licked the foam from His mouth and the birds drank the tears that had fallen from His eyes.

Text 136

api ca

patayālur asāv upatyakāyam
api govardhana-bhūddharasya devaḥ
anurāga-sudhābdhi-madhya-bhagno
na hi bhagno 'pi bahir vyatham viveda

api ca—furthermore; patayāluḥ—fell; asau—He; upatyakāyam—from a great height; api—also; govardhana-bhūddharasya—of Govardhana Hill; devaḥ—the Lord; anurāga—of love; sudhā—nectar; abdhi—ocean; madhya—in the midst; bhagnaḥ—broken; na—not; hi—indeed; bhagnaḥ—broken; api—also; bahiḥ—outside; vyatham—hurt; viveda—knew.

Once, at Govardhana Hill He fell from a great height. Although His body became broken, because He was drowning in the ocean of ecstatic love. He was not aware that He was hurt.

Text 137

anuvanam anukuñja-vikṣamāne
rudati vibhāv anurakti-mukta-kañṭham
rurudur iva latāś ca śākhinaś ca
dvija-mṛga-rājir abhāji mūrchayaiva

anuvanam—the forests; anukuñja—and the groves; vikṣamāne—seeing; rudati—cries; vibhāv—the Lord; anurakti—of love; mukta—without restraint; kañṭham—throat; rurudur—cried; iva—as if; latāḥ—vines; ca—and; śākhinaḥ—trees; ca—and; dvija—birds; mṛga—deer; rājir—multitude; abhāji—worshiped; mūrchaya—fainted; eva—indeed.

When He saw the forest groves of Vṛndāvana He became overwhelmed with love and He cried without restraint. Seeing this, the trees and vines also cried, and the deer fainted in ecstasy.

Text 138

*vilapati karuṇā-svareṇa deve
jaladhara-dhīra-gabhīra-niḥsvane 'pi
ciram anuvilapanti bāṣpa-kaṅṭhaḥ
kvacana ca lāsyam apāsyā nīlakaṅṭhaḥ*

vilapati—cries; *karuṇā*—of grief; *svareṇa*—with sounds; *deve*—the Lord; *jaladhara*—clouds; *dhīra-gabhīra-niḥsvane*—deep thundering sounds; *api*—also; *ciram*—a long time; *anuvilapanti*—laments; *bāṣpa*—with tears; *kaṅṭhaḥ*—in His throat; *kvacana*—somewhere; *ca*—and; *lāsyam*—dancing; *apāsyā*—attaining; *nīlakaṅṭhaḥ*—peacock.

When the Lord, overcome with grief, roared like a thunderbolt, the peacocks stopped dancing, and they also cried for a long time without restraint.

Text 139

*evam aty-anurāga-vaikalyād īśvaratvenaiva dhāryamāna-deham tam ālokayādbhiḥ
puṇyavadbhir balabhadra-bhaṭṭācāryādibhir aho anartha 'yam apatita iti cintayadbhir
balād iva vṛndāvanāt niskasito bhagavān iti na cira-kālāvasthitis tatra tasyeti.*

evam—thus; *aty-anurāga-vaikalyāt*—overcome with great love; *īśvaratvena*—as the Supreme Lord; *eva*—indeed; *dhāryamāna*—maintaining; *deham*—body; *tam*—that; *ālokayādbhiḥ*—seeing; *puṇyavadbhiḥ*—pious; *balabhadra-bhaṭṭācārya-ādibhiḥ*—devotees headed by Balabhadra Bhattacarya; *ahaḥ*—ah; *anarthaḥ*—not good; *ayam*—he; *apatita*—fell; *iti*—thus; *cintayadbhiḥ*—thinking; *balāt*—forcibly; *iva*—as if; *vṛndāvanāt*—from Vṛndavana; *niskasitaḥ*—taken; *bhagavān*—the Lord; *iti*—thus; *na*—not; *cira-kāla*—a long time; *avasthitiḥ*—stayed; *tatra*—there; *tasya*—of Him; *iti*—thus.

In this way the Lord was always overwhelmed with ecstatic love. Balabhadra Bhaṭṭācārya and the other devotees began to worry about the Lord's welfare. They thought: "This is not good." Then they forced the Lord to leave Vṛndāvana.

Text 140

*yaḥ prāg eva priya-guṇa-gaṇair gādha-baddho 'pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
taṁ śrī-rūpaṁ samam anupame nānujagrāha devaḥ*

yaḥ—who; *prāk*—before; *eva*—indeed; *priya*—dear; *guṇa*—qualities; *gaṇaiḥ*—multitudes; *gādha-baddhaḥ*—tightly bound; *api*—also; *muktaḥ*—freed; *gehādhyāsāt*—from the bondage of family life; *rasaḥ*—nectar; *iva*—as if; *paraḥ*—transcendental; *mūrtaḥ*—form; *eva*—indeed; *api*—also; *amūrtaḥ*—formless; *prema*—of love; *ālāpaiḥ*—with words; *ḍḍhatara*—very firm; *pariṣvaṅga-raṅgaiḥ*—with blissful embraces; *prayāge*—in Prayāga; *tam*—him; *śrī-rūpam*—Rupa Gosvami; *samam*—with; *anupamena*—Anupama; *anujagrāha*—was kind; *devaḥ*—the Lord.

The Lord then left Vṛndāvana and went to Prayāga, where He met Śrīla Rūpa Gosvāmī. From the very beginning Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayāga, He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.*

Text 141

rājā: sārvaḥma. ati-prestha-vṛndāvano 'pi katham asau svalpam eva kālam tatrāvatasthe.

sārvaḥma—O Sarvaḥma; *ati-prestha*—very dear; *vṛndāvanaḥ*—Vṛndavana; *api*—although; *katham*—why?; *asau*—He; *svalpam*—short; *eva*—indeed; *kālam*—time; *tatra*—there; *avatasthe*—stayed.

King: Sārvaḥma, Vṛndāvana is the place most dear to the Lord. Why did He stay there such a short time?

Text 142

sārvaḥmaḥ: jagannāthena tad-viraham asahamānena samākṛṣṭa iva.

jagannāthena—of Lord Jagannātha; *tad-viraham*—the separation; *asahamānena*—by intolerance; *samākṛṣṭaḥ*—pulled; *iva*—as if.

Sārvaḥma: He was drawn back because He could not bear the separation of Lord Jagannātha.

Text 143

*priya-svarūpe dayita-svarūpe
prema-svarūpe saḥajābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe sva-vilāsa-rūpe*

priya—dear; *svarūpe*—Svarupa; *dayita*—dear; *svarūpe*—Svarupa; *prema-svarūpe*—the form of love; *sahaja*—naturally; *abhirūpe*—beautiful; *nija*—own form; *anurūpe*—like; *prabhuḥ*—the Lord; *eka*—one; *rūpe*—form; *tatāna*—manifested; *rūpe*—Rupa; *sva-vilāsa*—own pastimes; *rūpe*—form.

Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.*

Text 144

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 145

vārtā-hariṇaḥ: tatas ca vārāṇasyām

*candraśekhara iti prathitasya
kṣmasurasya bhavane bhūvaneśaḥ
prāktanaiḥ sukṛta-rāśibhir asya
pratyapadyata tadā sa yatīndraḥ*

tataḥ—then; *ca*—and; *vārāṇasyām*—in Varanasi; *candraśekharaḥ*—Candrasekhara; *iti*—thus; *prathitasya*—manifested; *kṣmasurasya*—of the brahmana; *bhavane*—in the home; *bhūvaneśaḥ*—the Lord of the worlds; *prāktanaiḥ*—previous; *sukṛta-rāśibhiḥ*—with the abundance of pious deeds; *asya*—of him; *pratyapadyata*—stayed; *tadā*—then; *saḥ*—He; *yati*—of sannyasis; *indraḥ*—the king.

Men Bringing News: At Vārāṇasī the Supreme Personality of Godhead, the leader of the sannyāsīs, stayed at the home of a brāhmaṇa named Candrasekhara because that brāhmaṇa had performed many pious deeds in his previous births.

Text 146

rājā: tatas tataḥ.

tataḥ—then? tataḥ—then?

King: Then? Then?

Text 147

vārtā-hariṇaḥ:

*tam etya paśyety anurāga-pūrvam
viśveśvaro viśvam iha nyayunkta
kuto 'nyathā tāvati tulya-kāle
tulya-kriyaḥ sarva-jano babhūva*

tam—Him; *etya*—attaining; *paśya*—see; *iti*—thus; *anurāga*—love; *pūrvam*—before; *viśveśvaraḥ*—the master of the universe; *viśvam*—the universe; *iha*—here; *nyayunkta*—engaged; *kutaḥ*—where?; *anyathā*—otherwise; *tāvati*—so; *tulya-kāle*—another time; *tulya-kriyaḥ*—equal action; *sarva-janaḥ*—everyone; *babhūva*—was

Men Bringing News: Full of love, the Supreme Personality of Godhead, the Supersoul in everyone's heart, commanded everyone: "Go to Śrī Caitanya Mahāprabhu and gaze at His transcendental form." What other opportunity would the people of this world have to see the Supreme Personality of Godhead Himself?

Text 148

*brahmacāri-gr̥hi-bhikṣu-vanasthā
yajñikā vrata-parāś ca tam īyuh
matsaraiḥ katipayair yati-mukhyair
eva tatra na gatam na sa dṛṣṭaḥ*

brahmacāri—brahmacaris; *gr̥hi*—householders; *bhikṣu*—sannyasis; *vanasthāḥ*—vanaprasthas; *yajñikā*—performers of Vedic sacrifices; *vrata-parāḥ*—followers of vows; *ca*—also; *tam*—to Him; *īyuh*—went; *matsaraiḥ*—envious; *katipayair*—by some; *yati-mukhyair*—headed by sannyasis; *eva*—indeed; *tatra*—there; *na*—not; *gatam*—gone; *na*—not; *saḥ*—He; *dṛṣṭaḥ*—was seen.

Brahmacārīs, householders, sannyāsīs, vānaprasthas, performers of Vedic sacrifices, and followers of austere vows, all went to see the Lord. Only some envious sannyāsīs and others did not go to see Him.

Text 149

rājā: sārvaabhauma kim iti tathā-vidhānām api tādṛśām mātsaryam.

sārvabhauma—O Sarvabhauma; *kim*—why?; *iti*—thus; *tathā-vidhānām*—like that; *api*—also; *tādṛśām*—like that; *mātsaryam*—envy.

King: Sārvabhauma, why were they envious?

Text 150

sārvabhaumaḥ: mahārāja yāvan mano-jayo na bhavati tāvad eva bhagavati matsaratā na kiñcid api muñcati.

mahārāja—O great king; *yāvat*—as; *manaḥ*—of the mind; *jayaḥ*—conquest; *na*—not; *bhavati*—is; *tāvat*—so; *eva*—indeed; *bhagavati*—for the Supreme Lord; *matsaratā*—envy; *na*—not; *kiñcit*—anything; *api*—even; *muñcati*—renounces.

Sārvabhauma: O king, as long as one has not conquered the mind, he will not become free from envy to the Supreme Personality of Godhead.

Text 151

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 152

vārtā-hariṇaḥ: tataś ca

*gauḍendrasya sabhā-vibhūṣaṇa-maṇiḥ tyaktvā ya ṛddham śriyam
rūpasyāgraja eṣa eva taruṇīm vairāgya-lakṣmim dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitam mahā-sara iva prīti-pradaś tad-vidām*

tataḥ—then; *ca*—and; *gauḍendrasya*—of the king of Bengal; *sabhā*—of the assembly; *vibhūṣaṇa*—ornament; *maṇiḥ*—jewel; *tyaktvā*—abandoning; *yaḥ*—who; *ṛddham śriyam*—opulence; *rūpasya*—of the form; *agrajaḥ*—younger brother; *eṣaḥ*—he; *eva*—indeed; *taruṇīm*—young; *vairāgya*—of renunciation; *lakṣmim*—goddess; *dadhe*—placed; *antaḥ*—within; *bhakti*—of devotional service; *rasena*—with the nectar; *pūrṇa*—full; *hṛdayaḥ*—heart; *bāhye*—outside; *avadhūtākṛtiḥ*—the form of an avadhuta; *śaivālaiḥ*—with moss; *pihitam*—covered; *mahā-saraḥ*—great lake; *iva*—as if; *prīti-pradaḥ*—delighting; *tad-vidām*—they who know.

Men Bringing News: Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that

assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.*

Text 153

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 152

vārtā-hariṇaḥ:

*taṁ sanātanam apāgatam akṣṇor
dṛṣṭi-mātram atimātra-dayārdraḥ
ālilinga pariḥyāyata-dorbhyām
sānukampam atha campaka-gauraḥ*

taṁ—him; sanātanam—Sanātana Gosvami; apāgatam—arrived; akṣṇor—of the eyes; dṛṣṭi-mātram—a glance; atimātra-dayārdraḥ—full of compassion; ālilinga—embraced; pariḥyāyata-dorbhyām—with great arms; sānukampam—with mercy; atha—then; campaka—as a campaka flower; gauraḥ—fair.

Men Bringing News: As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection.*

Text 153

rājā: katham iva tasya darśanam jātam.

katham—how?; iva—like; tasya—of Him; darśanam—sight; jātam—manifested.

King: How did he come to see the Lord?

Text 154

vārtā-hariṇaḥ: śrutam idam tan-mukhād eva.

śrutam—heard; *idam*—this; *tat*—of him; *mukhāt*—from the mouth; *eva*—indeed.

Men Bringing News: We heard of that from his own mouth.

Text 155

rājā: kathyatām.

kathyatām—speak.

King: Please speak.

Text 156

vārtā-hariṇaḥ:

*autkaṅṭhyaika-puraḥ-saraḥ prathamato ye yānti nāthāgrato
niṣkrāmanti na īśa-nāma-nirataḥ sāśraḥ sa-romodgamaḥ yatāyatāvatām kramam
vigaṇayams tat-pāda-dhūlir juṣan
sarvajñena bahiḥ sthito bhagavatā kair apy ayam nāyitaḥ*

autkaṅṭhyaika—with eagerness; *puraḥ-saraḥ*—flooded; *prathamataḥ*—first; *ye*—who; *yānti*—are; *nātha*—the Lord; *agrataḥ*—before; *niṣkrāmanti*—go; *na*—not; *īśa*—of the Lord; *nāma*—the name; *nirataḥ*—engaged; *sāśraḥ*—with tears; *sa-romodgamaḥ*—with hairs erect; *yatāyatāvatām*—coming and going; *krāmam*—one after another; *vigaṇayamḥ*—considering; *tat-pāda*—of His feet; *dhūliḥ*—the dust; *juṣan*—taking; *sarvajñena*—all-knowing; *bahiḥ*—outside; *sthitaḥ*—standing; *bhagavatā*—by the Lord; *kair apy*—by someone; *ayam*—he; *nāyitaḥ*—brought.

Men Bringing News: Sanātana thought to himself: "So many people are flooded with eagerness to see the Lord. They who return from having seen the Lord, are absorbed in chanting the holy names. They shed tears and the hairs of their bodies stand erect in ecstasy. I see these people going to and from the Lord, but I myself remain outside. I will now approach the Lord and obtain the dust of His feet.

Text 157

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 158

*vārtā-hariṇaḥ: tataś ca na me priyaś catur-vedīty ādi pathitvā sa-tvaram
avatīryāyam dorbhyām parirabdha iti.*

*tataḥ—then; ca—and; na—not; me—me; priyaḥ—dear; catur-vedī—the four
Vedas; iti—thus; ādi—the verse beginning with; pathitvā—reciting; sa-tvaram—
hastily; avatīrya—descending; ayam—He; dorbhyām—with both arms;
parirabdhaḥ—embraced; iti—thus.*

**Men Bringing News: When He saw Sanātana, the Lord recited the verse:
"The most learned brāhmaṇa is not as dear to Me as a pure devotee of the Lord",
and at once embraced him with both arms.**

Text 159

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 160

vārtā-hariṇaḥ: tatas tatraiva kāpi kim-vadanti śrutā.

*tataḥ—then; tatra—there; eva—certainly; kāpi—something; kim-vadanti—
rumor; śrutā—heard.*

Men Bringing News: About that I heard a rumor.

Text 161

rājā: kāsau.

kā—what?; asau—that.

King: What is that?

Text 162

vārtā-hariṇaḥ:

puruṣottamam etya taiḥ punar

*gamayitvā katicid-dināny api
ramitaiḥ prabhunaiva tad-giro 'py
atha vṛndāvanam eva gamsyate*

puruṣottamam—Purusottama-ksetra; etya—attaining; taiḥ—by them; punaḥ—again; gamayitvā—going; katicid-dināni—some days; api—also; ramitaiḥ—enjoying; prabhuna—with the Lord; eva—indeed; tad-giraḥ—His words; api—also; atha—then; vṛndāvanam—Vrndavana; eva—indeed; gamsyate—will be attained.

Men Bringing News: The rumor is that the Lord will return to Puruṣottama-kṣetra, stay for a few days, and again go to Vṛndāvana.

Text 163

rājā: kim devena sahaiva vā kim paścāt.

kim—why?; devena saha—with the Lord; eva—indeed; vā—or; kim—what?; paścāt—then.

King: What did the Lord do then? Who was He with?

Text 164

*vārtā-hariṇaḥ: paścād eva bhaviṣyati. yato vārāṇasīta ekākinaiva bhagavatā
calitam iti dṛṣṭam. anyad api tatra kim api śrutam.*

paścāt—after; eva—indeed; bhaviṣyati—will be; yataḥ—because; vārāṇasītaḥ—from Varanasi; ekākina—alone; eva—indeed; bhagavatā—with the Lord; calitam—gone; iti—thus; dṛṣṭam—seen; anyat—another; api—also; tatra—there; kim api—something; śrutam—heard.

Men Bringing News: The Lord was last seen leaving Vārāṇasī alone. But there is something else I heard.

Text 165

sārvabhaumaḥ: kim tat.

kim—what?; tat—that.

Sārvabhauma: What is it?

Text 166

vārtā-hariṇaḥ:

kālena vṛndāvana-keli-vārtā
lupteti taṁ khyāpayitum viśiṣya
kṛpāmṛtenābhiśiṣeca devas
tatraiva rūpaṁ ca sanātanam ca

kālena—in time; vṛndāvana—of Vṛndavana; keli—of the pastimes; vārtā—the news; lupta—lost; iti—thus; taṁ—that; khyāpayitum—to make known; viśiṣya—specifically; kṛpā—of compassion; amṛtena—with the nectar; abhiśiṣeca—sprinkled; devaḥ—the Lord; tatra—there; eva—indeed; rūpaṁ—Rupa; ca—and; sanātanam—Sanatana; ca—also.

Men Bringing News: In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.*

Text 167

rāmānandaḥ: samucitam evaitat.

samucitam—appropriate; eva—certainly; etat—this.

Rāmānanda: That is appropriate.

Text 168

(nepathye dūrato jaya-jayety uccaiḥ kolāhalaḥ.)

nepathye—behind the scenes; dūrataḥ—from far away; jaya-jaya iti—jaya jaya; uccaiḥ kolāhalaḥ—great tumult.

(From behind the scenes, in the distance, are tumultuous sounds of "Jaya! Jaya!")

Text 169

sārvabhaumaḥ: (ākarnya) aye samāgata iva bhagavān śrī-kṛṣṇa-caitanyaḥ. yad ayam apūrva eva kolāhalaḥ śrūyate.

ākarnya—hearing; aye—oh; samāgataḥ—arrived; iva—as if; bhagavān—the Lord; śrī-kṛṣṇa-caitanyaḥ—Lord Caitanya; yad ayam—He; apūrvaḥ—not before; eva—indeed; kolāhalaḥ—tumult; śrūyate—is heard.

Sārvabhauma: (listening) Ah! Lord Śrī Kṛṣṇa Caitanya has come! Never

have such loud calls been heard.

Text 170

punar nepathye:

*adyāsmākaṁ sa-phalaṁ abhavaj janma netre kṛtārthe
sarvas tāpaḥ sapadi virato nirvṛtiṁ prāpa cetaḥ
kim va brūmo bahulam aparaṁ paśya janmāntaram no
vṛndāraṇyāt punar upagato nīla-śailam yatīndraḥ*

adya—now; *asmākam*—our; *sa-phalam*—fruitful; *abhavat*—is janma—birth; *netre*—eyes; *kṛtārthe*—successful; *sarvaḥ*—all; *tāpaḥ*—austerities; *sapadi*—at once; *virato nirvṛtim*—happiness; *prāpa*—attained; *cetaḥ*—heart; *kim*—whether?; *va*—or; *brūmaḥ*—we say; *bahulam*—great; *aparam*—supreme; *paśya*—look!; *janma*—birth; *antaram*—another; *naḥ*—of us; *vṛndāraṇyāt*—from Vṛndavana; *punaḥ*—again; *upagataḥ*—arrived; *nīla-śailam*—to Nilacala; *yatīndraḥ*—the leader of the sannyasis.

Again a Voice From Behind the Scenes: Again our lives have meaning! Now our eyes have attained their goal! Now our hearts, long burning in pain, are filled with happiness! What more can we say? Look! We are brought back to life! Lord Caitanya, the leader of the sannyāsīs, has left Vṛndāvana and returned to Nīlācala!

Text 171

rājā: kim aparaṁ vilambadhve tatraiva gacchāma. (iti sarve niṣkrāntāḥ.)

kim—what?; *aparam*—more; *vilambadhve*—we should delay; *tatra*—there; *eva*—indeed; *gacchāma*—we will go; *iti*—thus; *sarve*—all; *niṣkrāntāḥ*—exit.

King: Why should we hesitate? Let us go there at once!

(Everyone exits.)

Text 172

*(tataḥ praviśati śrī-kṛṣṇa-caitanya tat-kālopanatau paramānanda-purī-svarūpau
ca parito didṛkṣopānataḥ kāśimīśrādayaś ca.)*

tataḥ—then; *praviśati*—enters; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya; *tat-kālopanatau*—then; *paramānanda-purī-svarūpau*—Paramananda Puri and Svarupa Damodara; *ca*—also; *paritaḥ*—everywhere; *didṛkṣopānataḥ*—eager to see; *kāśimīśra-ādayaḥ*—the devotees headed by Kasi Misra. ca.)

(Śrī Kṛṣṇa Caitanya enters. He is followed by Paramānanda Purī and Svarūpa Dāmodara. Eager to see the Lord, Kāśī Mīśra and other devotees follow.)

Text 173

śrī-caitanyaḥ: (purīśvaram prati svāmin

*tīrtha-dvayam yad api tulyam idam mahantaḥ
kāśy-ādayo 'pi purataḥ kaluṣāpahāri
ānanda-daḥ kila tathāpi mahanta eva
yad yuṣmad-ikṣaṇa-sukham hi sukhāya tena*

ato hitvādṛśam saṅgaḥ tīrthāntara-sevanād api param ramyā iti śīghram evāyātam.

purīśvaram—Paramananda Puri; *prati*—to; *svāmin*—O lord; *tīrtha-dvayam*—two holy places; *yad*—what; *api*—also; *tulyam*—equal; *idam*—this; *mahantaḥ*—great; *kāśy-ādayaḥ*—beginning with Varanasi; *api*—also; *purataḥ*—before; *kaluṣa*—sins; *apahāri*—removing; *ānanda-daḥ*—giving bliss; *kila*—indeed; *tathāpi*—still; *mahantaḥ*—great; *eva*—indeed; *yad*—what; *yuṣmat*—of you; *ikṣaṇa*—of the glance; *sukham*—happiness; *hi*—indeed; *sukhāya*—for happiness; *tena*—by that; *ataḥ*—then; *hitvā*—giving; *dṛśam*—eyes; *saṅgaḥ*—company; *tīrtha*—holy place; *antara*—another; *sevanāt*—from serving; *api*—even; *param*—better; *ramyā*—delightful; *iti*—thus; *śīghram*—for a long time; *eva*—indeed; *āyātam*—come.

Śrī Caitanya: (to Paramānanda Purī) Lord, Puruṣottama-kṣetra and Śrī Vṛndāvana are both very exalted places of pilgrimage. Vārāṇasī and other pilgrimage places purify the sins of the conditioned souls and bring them great bliss. Still, the night of you is what brings happiness to Me. The sight of you is my pilgrimage place. I will stay with you always.

Text 174

purīśvaraḥ: asti tādṛśam no bhāgadheyam. yad ati-kālam bhagavad-viraha-dāva-
dāhanena na dagdhaḥ smaḥ.

asti—is; *tādṛśam*—like this; *naḥ*—our; *bhāgadheyam*—good fortune; *yad*—what; *ati-kālam*—for a long time; *bhagavad-viraha*—of separation from the Lord; *dāva-*
dāhanena—by the forest fire; *na*—not; *dagdhaḥ smaḥ*—were burned.

Paramānanda Purī: These words are our great good fortune. Now no longer will we be burned by the forest fire of the Lord's separation, which tormented us for such a long time.

Text 175

(sa-tvaram upasṛtya sārvaḥauma-rāmānandau daṇḍavat praṇamataḥ śrī-

caitanyaḥ sa-tvaram—quickly; *upasṛtya*—approaching; *sārvabhauma*—Sarvabhauma; *rāmānandau*—and Ramananda; *daṇḍavat*—like a stick; *praṇamataḥ*—falling down; *śrī-caitanyaḥ*—Lord Caitanya; *tau*—them both; *āliṅgati*—embraces.)

(Sārvabhauma and Rāmānanda quickly enter and offer daṇḍavat obeisances. Śrī Caitanya embraces them.)

Text 176

kāśīmīśraḥ: svāmin jagannātha-vallabhavākāśanāntaram śrī-jagannāthaḥ śisayiṣur api bhagavantam pratīkṣate tat tvaritam eva tam avalokayantu.

svāmin—Lord; *jagannātha*—Lord Jagannātha; *vallabhavākāśana*—eating the vallabha-bhoga meal; *antaram*—after; *śrī-jagannāthaḥ*—Lord Jagannātha; *śisayiṣuḥ*—wishing to sleep; *api*—even; *bhagavantam*—the Lord; *pratīkṣate*—waits; *tat*—that; *tvaritam*—quickly; *eva*—indeed; *tam*—Him; *avalokayantu*—may see.

Kāśī Mīśra: Lord, now that He has finished His vallabha-bhoga meal, Lord Jagannātha is taking His nap. Let us wait for Him to wake and then at once we will go to see Him.

Text 177

śrī-caitanyaḥ: ehi purīśvara. ehi.
(*iti sarvaiḥ saha niṣkrāntaḥ.*)
(*iti niṣkrāntāḥ sarve.*)

ehi—come; *purīśvara*—Paramananda; *ehi*—come; *iti*—thus; *sarvaiḥ saha*—with everyone; *niṣkrāntaḥ*—exits; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

Śrī Caitanya: Come! Paramānanda, come!
(Accompanied by everyone, He exits.)
(Everyone exits.)

Act Ten

Text 1

(*tataḥ praviśati kaścīd vaideśikaḥ.*)

vaidēśikaḥ: śrutam mayā prati-abdam eva guṇḍicā-samaye advaitācāryādayaḥ sarve śrī-kṛṣṇa-caitanya-darśanārtham gacchanti. teṣām abhibhāvakatayā śivānanda-nāmā kaścit tasyaiva bhagavataḥ pārśado vartmanaḥ kaṅṭakāyamānānām ghaṭṭa-pālānām ghaṭṭa-deyādi-ghna-vighna-nivāraka ā-caṇḍālam api pratipālya nayati. tad aham api tam anusandadhāmi yathā tasya saṅga eva gamyate. (iti katicit-padāni gatva.) aye purato 'yaṁ samīcīno jana ālokyate tad ayam eva draṣṭavyaḥ. (ity upasarpati.)

tataḥ—then; praviśati—enters; kaścit—someone; vaidēśikaḥ—a foreigner; śrutam—heard; mayā—by me; prati—every; abdam—year; eva—indeed; guṇḍicā—of the Gundica festival; samaye—at the time; advaitācārya-ādayaḥ—headed by Advaita Acarya; sarve—all; śrī-kṛṣṇa-caitanya-darśanārtham—to see Lord Caitanya; gacchanti—go; teṣām—of them; abhibhāvakatayā—as protector; śivānanda-nāmā—named Sivananda; kaścit—someone; tasya—of him; eva—indeed; bhagavataḥ—of the Lord; pārśadaḥ—associate; vartmanaḥ—of the path; kaṅṭakāyamānānām—of impediments; ghaṭṭa-pālānām—protector; ghaṭṭa-deya-ādi-ghna-vighna-nivāraka—remover of various obstacles; ā-caṇḍālam—down to the outcastes; api—even; pratipālya—protecting; nayati—leads; tat—that; aham—I; api—also; tam—that; anusandadhāmi—I search; yathā—as; tasya—of him; saṅga—association; eva—indeed; gamyate—is gone; iti—thus; katicit—some; padāni—steps; gatva—having gone; aye—O; purataḥ—in the presence; ayam—this; samīcīnaḥ—right; janaḥ—person; ālokyate—is seen; tat—that; ayam—he; eva—indeed; draṣṭavyaḥ—should be seen; iti—thus; upasarpati—approaches.

(A foreigner enters.)

Foreigner: I heard every year, at the time of the Rathayātrā festival, Advaita Acārya and the devotees in Bengal go to see Śrī Kṛṣṇa Caitanya. A close associate of the Lord, named Śivānanda, who is expert at dealing with the toll-collectors like great thorn bushes growing on the highways, guides and protects the devotees in these travels. I am very eager to find him. I will search for him. (He takes a few steps.) Ah! I see an honest-looking man ahead. Let me ask him. (He approaches.)

Text 2

*(tataḥ praviśaty advaita-sevakaḥ kaścicid gandharva-nāmā.)
gandharvaḥ: aye niyukto 'smi svāminādvaitena. yathā
āyātaḥ puruṣottamasya gamane kālāḥ śubho 'yaṁ vyaṁ
yāmāḥ sa-tvaram eva samprati śivānandas tvayā bhāṅyatām
prasthānasya dinam vidhāya likhatu kvaikatra sarve vyaṁ
gacchantāḥ sahasā bhavema militaḥ paścāt puro-bhāvataḥ*

idam aham upaimi. (iti parikramati.)

tataḥ—then; praviśati—enters; advaita-sevakaḥ—a servant of Advaita Acārya; kaścit—someone; gandharva—Gandharva; nāmā—named; aye—Oh; niyuktaḥ—

engaged; *asmi*—I am; *svaminā advaitena*—by Lord Advaita; *yathā*—as; *āyātaḥ*—come; *puruṣottamasya*—in Puruṣottama—; *gamane*—going; *kālaḥ*—time; *śubhaḥ*—auspicious; *ayam*—this; *vayam*—we; *yāmāḥ*—hours; *sa-tvaram*—quickly; *eva*—indeed; *samprati*—now; *śivānandaḥ*—Sivananda; *tvayā*—by you; *bhāṅyatām*—may be said; *prasthānasya*—of the place; *dinam*—day; *vidhāya*—placing; *likatu*—may write; *kva*—where?; *ekatra*—one place; *sarve*—all; *vayam*—we; *gacchantāḥ*—going; *sahasā*—at once; *bhavema militāḥ*—may meet; *paścāt*—after; *puro-bhāvataḥ*—before; *idam*—this; *aham*—I; *upaimi*—come; *iti*—thus; *parikramati*—walks.

(Enter Advaita's servant named Gandharva.)

Gandharva: Lord Advaita sent me. He said: "Now is the auspicious time for us quickly to go to Puruṣottama-kṣetra. Please speak this message to Śivānanda: 'Please decide on a day for our departure. Write a note to tell us and we will all assemble for the journey.'" (He walks.)

Text 3

vaideśikah: (*upasṛtya*) *bhrātaḥ kva yāsi*.

vaideśikah—foreigner; *upasṛtya*—approaching; *bhrātaḥ*—brother; *kva*—where; *yāsi*—are you going.

Foreigner: (approaching) Brother, where are you going?

Text 4

gandharvaḥ: (*ayata ity adi pathati*.)

āyata ity adi—Text 2; *pathati*—recites.

Gandharva: Lord Advaita said to me: "Now is the auspicious time for us quickly to go to Puruṣottama-kṣetra. Please speak this message to Śivānanda: 'Please decide on a day for our departure. Write a note to tell us and we will all assemble for the journey.'" (He walks.)

Text 5

vaideśikah: (*sa-harṣam ātma-gatam*) *yac chrutam mayā tad avitathām eva. tathāpi prcchāmi. (prakāśam) bhrātaḥ. aparicitam pratipālya sa kim nayati.*

sa-harṣam—happily; *ātma-gatam*—aside; *yac*—what; *śrutam*—heard; *mayā*—by me; *tad*—that; *avitathām*—not a lie; *eva*—indeed; *tathāpi*—still; *prcchāmi*—I ask;

prakāśam—openly; *bhrātaḥ*—brother; *aparicitam*—inexperienced; *pratipālya*—protecting; *saḥ*—he; *kim*—whether?; *nayati*—brings.

Foreigner: (jubilant, he says to himself) Then what I heard is not a lie. I will ask him. (openly) Brother, will Śivānanda give protection and guidance to an inexperienced traveler and lead him to Puruṣottama-kṣetra?

Text 6

gandharvaḥ: bhrātaḥ. kukkuro 'pi tena pratipālya nīto 'sti kim punar manuṣaḥ.

bhrātaḥ—O brother; *kukkuraḥ*—a dog; *api*—even; *tena*—by him; *pratipālya*—protected; *nīto asti*—was brought; *kim punaḥ*—how more?; *manuṣaḥ*—a human.

Gandharva: Brother, Śivānanda even protected a dog and led it to Puruṣottama-kṣetra. Why should he not do the same for a human being?

Text 7

vaideśikaḥ: bhrātaḥ. kathaya kidṛśam tat.

bhrātaḥ—brother; *kathaya*—tell; *kidṛśam*—like what?; *tat*—that.

Foreigner: Brother, what are you saying?

Text 8

gandharvaḥ: bhagavato mathurāgamanāt pūrvam ekasminn abde sarveṣu paraḥ-sahasreṣu lokeṣu calitavatsu kaścit kukkuro 'pi ropita-yadṛcchikecchaḥ śivānanda-nika?te calitaḥ. śivānando 'pi saṅge saṅge calantam ālokyā sa-śraddham evānusandhatte. prativasati samaye 'nucchiṣtam evānnaṁ tasmai prayacchati. yatra nady-ādi-param tatra tad-arthaṁ pṛthag yatheṣṭam ataram datvā navam arohayati. so 'pi tad-anupadam eva praty-aham calati. evaṁ vartmanas tribhaga-paryantam gate kutrāpi divase tad bhakṣyam annaṁ vismṛtya bhṛtyena na dattam. paścāt tam anavalokya aho adya śune bhakṣyam na dattam ity anutapata svayam itas tato nāma-grāham āhvāyatāpi na tasya darśanaṁ labdham. tad-avadhi puruṣottama-paryantam eva na dṛṣṭaḥ. paścān manaḥ kaṣṭataram evāsyā jātam. tad anu daiva-gatyā puruṣottame samuttīrṇam tam eva svanaṁ jaladhi-tiropakaṅṭham ekākinā upaviṣṭasya bhagavatś caitanyasya samīpe dṛṣṭvā śivānandaḥ sāparādham iva praṇamya dūre sthito 'valokayati. bhagavān jagannātha-prasāda-narikela-śaṣyam khaṇḍaśaḥ prakṣipyā dadāti. kṛṣṇaṁ brūhīti ca vadati. sa ca ekaikam bhakṣayati kṛṣṇa kṛṣṇa kṛṣṇety api vadati. tad apūrvam ālokyā śivānandaḥ punas tam praṇamya svāparādham kṣamapayati sma. punas tad-avadhi so 'param na kenāpy adṛṣyata. manye tenaiva

śarīreṇa svarūpāntaram labdhvā lokāntaram prāptaḥ.

bhagavataḥ—of the Lord; *mathura*—to Mathura; *agamanat*—from the journey; *pūrvam*—before; *ekasmin*—one; *abde*—year; *sarveṣu*—all; *parah-sahasreṣu*—thousands; *lokeṣu*—people; *calitavatsu*—going; *kaścit*—one; *kukkuraḥ*—dog; *api*—also; *ropita-yadrccchikecchaḥ*—followed; *śivānanda-nikaṭe*—near Sivananda; *calitaḥ*—went; *śivānandaḥ*—Sivananda; *api*—also; *saṅge saṅge*—in the company; *calantam*—going; *ālokya*—seeing; *sa-śraddham*—with faith; *eva*—indeed; *anusandhatte*—followed; *pravivasati*—every home; *samaye*—at the time; *anucchiṣṭam*—not leftover; *eva*—indeed; *annam*—food; *tasmai*—to him; *prayacchati*—gives; *yatra*—where; *nady-ādi-param*—across the river; *tatra*—there; *tad-artham*—for that purpose; *prthag*—specific; *yatheṣṭam ataram*—fare; *datvā*—giving; *navam*—boat; *arohayati*—brought aboard; *so api*—he; *tad-anupadam*—following; *eva*—indeed; *praty-aham*—every day; *calati*—goes; *evam*—thus; *vartmanaḥ*—of the path; *tribhaga-paryantam*—until Tribhaga; *gate*—gone; *kuṭrāpi*—somewhere; *divase*—on a day; *tat*—his; *bhakṣyam*—meal; *annam*—food; *vismṛtya*—forgetting; *bhṛtyena*—by the servant; *na*—not; *dattam*—given; *paścāt*—afterwards; *tam*—him; *anavalokya*—not seeing; *ahaḥ*—aha; *adya*—today; *śune*—the dog; *bhakṣyam*—meal; *na*—not; *dattam*—given; *iti*—thus; *anutapataḥ*—distressed; *svayam*—personally; *itas tataḥ*—here and there; *nāma*—name; *grāham*—calling; *āhvāyata*—calling; *api*—also; *na*—not; *tasya*—of him; *darśanam*—the sight; *labdham*—attained; *tad-avadhi*—then; *puruṣottama-paryantam*—to Puruṣottama; *eva*—even; *na*—not; *dr̥ṣṭaḥ*—seen; *paścāt*—then; *manaḥ*—mind; *kaṣṭataram*—distressed; *eva*—indeed; *asya*—of him; *jātam*—manifested; *tad anu*—then; *daiva-gatyā*—by destiny; *puruṣottame*—in Puruṣottama; *samuttīrṇam*—appeared; *tam*—him; *eva*—indeed; *svanam*—the dog; *jaladhi-tiropakanṭham*—by the waters shore; *ekākinā*—alone; *upaviṣṭasya*—sitting; *bhagavataḥ*—of the Lord; *caitanya*—Caitanya; *samīpe*—near; *dr̥ṣṭvā*—seeing; *śivānandaḥ*—Sivananda; *sāparādham*—offenses; *iva*—as if; *praṇamya*—bowing down; *dūre*—far away; *sthitāḥ*—standing; *avalokayati*—sees; *bhagavān*—the Lord; *jagannātha*—of Lord Jagannātha; *prasada*—prasadam; *narikela-śaṣyam*—coconut; *khaṇḍaśaḥ*—breaking; *prakṣipyā*—throwing; *dadāti*—gives; *kṛṣṇam*—Kṛṣṇa; *brūhi*—say; *iti*—thus; *ca*—and; *vadati*—says; *saḥ*—he; *ca*—also; *ekaikam*—alone; *bhakṣayati*—feeds; *kṛṣṇa kṛṣṇa kṛṣṇa*—Kṛṣṇa Kṛṣṇa Kṛṣṇa; *iti*—thus; *api*—also; *vadati*—says; *tat*—that; *apūrvam*—unprecedented; *ālokya*—seeing; *śivānandaḥ*—Sivananda; *punaḥ*—again; *tam*—to him; *praṇamya*—offering obeisances; *svaparadham*—own offenses; *kṣamapayati sma*—nullified; *punaḥ*—again; *tad-avadhi*—then; *saḥ*—he; *aparam*—then; *na*—not; *kenāpi*—by anyone; *adr̥śyata*—was seen; *manye*—I think; *tena*—by him; *eva*—indeed; *śarīreṇa*—by the body; *svarūpāntaram*—own original spiritual form; *labdhvā*—attaining; *lokāntaram*—the spiritual world; *prāptaḥ*—attained.

Gandharva: One year before Lord Caitanya went to Mathurā, as thousands of devotees were traveling to Puruṣottama-kṣetra, a dog began faithfully to follow Śivānanda. Seeing the dog faithfully following him, Śivānanda began to look after it.

At mealtime he fed the dog, not with leftovers, but with food especially cooked for it. When the travelers had to take a ferry across a river, Śivānanda

paid the boatman extra to carry the dog. In this way the dog faithfully followed Śivānanda every day. Then, one day, when the journey was already three-fourths over, Śivānanda's servant forgot to give the dog its food. From that time on one could find the dog anywhere. The grief-stricken Śivānanda called out: "Alas! Today my dog was not fed!"

Śivānanda went here and there calling out the dog's name, but he could not find it anywhere.

All the way to Puruṣottama-kṣetra Śivānanda could not find the dog. In his heart he became filled with grief. Then, by the will of providence, he again saw the dog. The dog was at Puruṣottama-kṣetra, on the beach near Lord Caitanya.

When he saw the dog, Śivānanda at once bowed down to become free from any offenses he had committed to it. Lord Caitanya was then throwing pieces of Jagannātha-prasādam coconut-pulp to the dog, and ordering it, "Say the word Kṛṣṇa."

The dog was eating the pieces of coconut pulp one by one, and it was also chanting "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa". When Śivānanda saw all this he again bowed down to the dog to become free from his offenses to it.

After that incident no one could see the dog anywhere. I think the dog must have attained another body and entered the spiritual world.

Text 9

vaideśikah: bhrātaḥ. adya me śubho divasaḥ. yad iyam śrī-kṛṣṇa-caitanya-kathā karnātiṭhir jātā. yo devaḥ kukkuram api bhagavan-nāma grahayām āsa tasya nṛ-loke prati yat-kṛpā bhaviṣyati tat kim uta. tad bhrātaḥ. pathi gacchatām eṣām vartma-kaṅṭaka-bhūtā ghaṭṭa-pālāḥ kidṛśam vyavaharanti.

bhrātaḥ—O brother; *adya*—today; *me*—of me; *śubhaḥ*—auspicious; *divasaḥ*—day; *yad iyam*—that; *śrī-kṛṣṇa-caitanya-kathā*—new of Lord Caitanya; *karna*—in my ears; *atithiḥ*—a guest; *jātā*—manifested; *yaḥ*—who; *devaḥ*—the Lord; *kukkuram*—a dog; *api*—even; *bhagavan-nāma*—the Lord's holy name; *grahayām āsa*—chanted; *tasya*—of him; *nṛ-loke prati*—to the humans; *yat-kṛpā*—whose mercy; *bhaviṣyati*—will be; *tat*—that?; *kim*—what?; *uta*—indeed; *tat*—that; *bhrātaḥ*—O brother; *pathi*—on the pathway; *gacchatām*—going; *eṣām*—of them; *vartma*—on the path; *kaṅṭaka-bhūtā*—become thorns; *ghaṭṭa-pālāḥ*—toll-collectors; *kidṛśam*—like what?; *vyavaharanti*—do.

Foreigner: Brother, today is an auspicious day for me, for today the news of Śrī Kṛṣṇa Caitanya's pastimes has become a guest in my ear. Lord Caitanya made even a dog chant the holy name of the Supreme Lord. If this is Lord Caitanya's mercy to dogs, I wonder what kind of mercy He bestows to human beings? O brother, how do the bramble-bush-like toll-collectors treat devotees when they travel on the roads?

Text 10

gandharvaḥ: bhrātaḥ śrūyatām

*prabhavād eva devasya
praty-abdam anugacchatām
yātāyāta-sukhaṁ bhūri
sarveṣām eva niścitam*

tathā kvacanābde kaṣṭam ca bhavati.

bhrātaḥ—O brother; *śrūyatām*—listen; *prabhavāt*—by the power; *eva*—certainly; *devasya*—of the Lord; *praty-abdam*—every year; *anugacchatām*—following; *yātāyāta-sukham*—easily coming and going; *bhūri*—many; *sarveṣām*—all; *eva*—indeed; *niścitam*—determined; *tathā*—so; *kvacana*—one; *abde*—year; *kaṣṭam*—mishap; *ca*—and; *bhavati*—is.

Gandharva: Brother, listen. Every year, by the powerful influence of Lord Caitanya, all the devotees easily travel to and from Puruṣottama-kṣetra without any hindrance. Only one year was there any trouble.

Text 11

vaideśikaḥ: kīdṛṣam tat.

kīdṛṣam—like what?; *tat*—that.

Foreigner: What happened?

Text 12

gandharvaḥ: kvacanābde sarveṣu mad-īśvara-prabhṛtiṣu paraḥ-sahasreṣu janeṣu caliteṣu sakala-janābhibhāvakena śivānandenāpi sa-parikareṇa calitam. sa eva prati-ghaṭṭam mad-īśvarādi-gaṇa-varjam yāvanto gacchanti tāvatām eva ghaṭṭa-deyasya pratibhāvi-bhūtvā svayam eva janam prati yatra yal lagati tasya nirṇayānurūpam paricchedyam dātvā yati. lokaḥ, sukham gacchanti. evam gacchatsu satsu remuṇā-janapade ghaṭṭa-pālānām adhikārī kaścid gajapater amātyo gajapati-mahārāje dakṣiṇām diśam iyuṣi svatantraḥ san tatraivāgataḥ. tena durātmanā laṅghita-maryādena karam vardhayitvā pratyekam janān viganayya gatānām abdānām api tat-krameṇaiva lekhayitvā puñji-bhūtam śulkaṁ ādātuṁ śivānandaḥ kasta-nigadena baddhaḥ. tad-bandhane sarva eva mad-īśvarādayaḥ paramodvignā akṛtāhnikā eva tasthuḥ.

kvacanābde—one year; *sarveṣu*—in all; *mad-īśvara-prabhṛtiṣu*—headed by my lord; *paraḥ-sahasreṣu*—thousands; *janeṣu*—of people; *caliteṣu*—going; *sakala-jana*—everyone; *abhibhāvakena*—by the leader; *śivānandena*—Sivananda; *api*—

also; *sa-parikareṇa*—with his associates; *calitam*—went; *sah*—he; *eva*—indeed; *prati-ghaṭṭam*—every toll; *mad-īśvara*—by my lord; *adi-gaṇa-varjam*—without hindrance; *yāvantaḥ*—as; *gacchanti*—go; *tāvatām*—so; *eva*—indeed; *ghaṭṭa-deyasya*—of toll; *pratibhāvi-bhūtvā*—doing; *svayam*—personally; *eva*—indeed; *janam prati*—to the people; *yatra*—where; *yal*—what; *lagatistays*; *tasya*—of him; *nirṇaya*—considering; *anurūpam*—following; *paricchedyam dātva*—giving the toll; *yati*—goes; *lokaḥ*—people; *sukham*—easily; *gacchanti*—go; *evam*—thus; *gacchatsu*—going; *satsu*—as the people; *remuṇā-janapade*—in the town of Remuna; *ghaṭṭa-pālānām adhikārī*—the leader of the toll-collectors;; *kaścit*—someone; *gajapateḥ*—of King Prataparudra; *amātyaḥ*—the minister; *gajapati-mahārāja*—King Prataparudra; *dakṣiṇām diśam*—to the south; *iyuṣi*—gone; *svatantraḥ*— independent; *san*—being; *tatra*—there; *eva*—indeed; *āgataḥ*—came; *tena*—by him; *durātmanā*—wicked; *laṅghita*—transgressed; *maryādena*—propriety; *karam*—the toll; *vardhayitvā*—increasing; *pratyekam*—every one; *janān*—the people; *viganayya*—hindering; *gatānām*—gone; *abdānām*—of years; *api*—even; *tat-krameṇa*—in that way; *eva*—indeed; *lekhayitvā*—writing; *puñji-bhūtam*— increasing; *śulkaṃ*—toll; *ādātum*—to collect; *śivānandaḥ*—Sivananda; *kastha-nigadena*—by shackles of trouble; *baddhaḥ*—was bound; *tad-bandhane*—in that bondage; *sarve*—all; *eva*—indeed; *mad-īśvara-ādayaḥ*—headed by my lord; *paramodvignā*—very distressed; *akṛtāhnikā*—without sign; *eva*—indeed; *tasthuḥ*— stood.

Gandharva: One year my master Advaita Acārya and the other devotees traveled on the path to Puruṣottama-kṣetra, and as usual Śivānanda led them and dealt with all the toll-collectors. One day, when King Pratāparudra was in the south, the leader of the toll-collectors, an independent-minded minister in the king's cabinet, came to the town of Remuṇā. Counting all the devotees, that wicked fellow demanded a very large toll, far more than what had been asked in any previous year, and after all was said and done he had Śivānanda put in chains as a criminal. My master Advaita Acārya and the other devotees were so upset they could not do any of their regular activities that day.

Text 13

vaideśikaḥ: tataḥ.

tataḥ—then?

Foreigner: Then?

Text 14

gandharvaḥ: tato rātrer yaqma-dvaye gate tenaiva pāmareṇa śivānando yaṣṭi-dhārakeṇa kenacid anucareṇājuhuve. sa tadānīm paramodvigna āsīt. kadācid ayam praharatīti caitanya-caraṇam smṛtvā vallabhena saha tat-purata iyivān. anantaram

suptotthitam dīpikā-dhāribhir bahubhiḥ parivṛtam vīkṣya bibhayām cakāra. anantaram amātyena pṛṣṭhaḥ aye tvam sa-parikaraḥ samāyāto 'si anenoktam atha kim. punaḥ sa ūce tvam kasya lokaḥ. anenoktam śrī-kṛṣṇa-caitanyasya. punas tenoktam tvam caitanyasya. aham jagannāthasya. jagannātha-caitanyayoḥ ko mahān. anenoktam mama tu kṛṣṇa-caitanya eva mahān. ity ākarṇya pṛīti-sumukho bhūtvā sāparādha iva aye mayā svapno dṛṣṭaḥ. śrī-kṛṣṇa-caitanya mam uktavān madīyo lokas tvayā baddho 'ti-tvaritam eva mucyatām iti. tad ayam aparādho me kṣantavyaḥ. tava kiñcid api dātavyam nāsti sukhena prātar utthāya sarvaiḥ saha gamyatām ity uktvā dīpikā-dhāriṇau dvāv uktavān asya parikaro yatra vartate tatrāyam sthāpyatām iti. tathā yāte tadā sarve 'smad-īśvarādaya āhnikam ārabdhavantaḥ.

tataḥ—then; ratreḥ—of night; yaqma-dvaye—two pairs; gate—gone; tena—by him; eva—indeed; pamareṇa—wretched; śivānandaḥ—Sivananda; yaṣṭi-dhārakeṇa—by the guard; kenacit—someone; anucareṇa—follower; ājuhuve—called; saḥ—he; tadānim—then; paramodvignaḥ—very agitated; āsīt—was; kadācit—one time; ayam—he; praharati—struck; iti—thus; caitanya-caraṇam—the feet of Lord Caitanya; smṛtvā—remembering; vallabhena saha—with vallabha; tat-purataḥ—before him; iyivān—went; anantaram—then; supta—from sleep; utthitam—risen; dīpikā—lamps; dhāribhiḥ—carrying; bahubhiḥ—by many; parivṛtam—surrounded; vīkṣya—seeing; bibhayām cakāra—frightened; anantaram—then; amātyena—by the minister; pṛṣṭhaḥ—asked; aye—Oh; tvam—you; sa-parikaraḥ—with associates; samāyātaḥ—come; asi—you are; anena—by him; uktam—said; atha kim—yes; punaḥ—again; saḥ—he; ūce—said; tvam—you; kasya—of whom?; lokaḥ—the people; anena—by him; uktam—said; śrī-kṛṣṇa-caitanyasya—of Lord Śrī Kṛṣṇa Caitanya; punaḥ—again; tena—by him; uktam—said; tvam—you; caitanyasya—of Lord Caitanya; aham—I; jagannāthasya—of Lord Jagannātha; jagannātha-caitanyayoḥ—of Lord Jagannātha or Lord Caitanya; kaḥ—who?; mahān—is greater; anena—by him; uktam—said; mama—my; tu—indeed; kṛṣṇa-caitanyaḥ—Kṛṣṇa Caitanya; eva—certainly; mahān—greater; iti—thus; ākarṇya—hearing; pṛīti-sumukhaḥ—happy; bhūtvā—becoming; sāparādhaḥ—as if having committed an offense; iva—as if; aye—Oh; mayā—by me; svapnaḥ—dreamed; dṛṣṭaḥ—saw; śrī-kṛṣṇa-caitanyaḥ—Śrī Kṛṣṇa Caitanya; mam—to me; uktavān—said; madīyaḥ—my; lokaḥ—person; tvayā—by you; baddhaḥ—bound; ati-tvaritam—quickly; eva—indeed; mucyatām—should be set free; iti—thus; tat—that; ayam—he; aparādhaḥ—offense; me—to Me; kṣantavyaḥ—will be forgiven; tava—of you; kiñcit—something; api—also; dātavyam—should be given; na—not; asti—is; sukhena—happily; prātaḥ—in the morning; utthāya—rising; sarvaiḥ saha—with everyone; gamyatām—come; iti—thus; uktvā—having said; dīpikā-dhāriṇau—holding lamps; dvau—two; uktavān—said; asya—of him; parikaraḥ—associate; yatra—where; vartate—is; tatra—there; ayam—he; sthāpyatām—may stay; iti—thus; tathā—so; yāte—gone; tadā—then; sarve—all; asmad-īśvara-ādayaḥ—headed by my Lord; āhnikam—daily activities; ārabdhavantaḥ—began.

Gandharva: Then, when four hours of the night had passed, one of the guards called for Śivānanda. Fearing that he was about to be beaten, Śivānanda meditated on Lord Caitanya's feet as he walked there with Vallabha Bhaṭṭa. Seeing the minister risen from sleep and surrounded by many men bearing torches, Śivānanda became afraid.

The minister asked him, "You have come here with all these men?"

"Yes". Śivānanda replied.

"Who is your master?" The minister said.

"Śrī Kṛṣṇa Caitanya", Śivānanda replied.

The minister then said: "You are the servant of Śrī Kṛṣṇa Caitanya, and I am the servant of Lord Jagannātha. Who is greater: Caitanya or Jagannātha?"

"My Kṛṣṇa Caitanya is greater", Śivānanda replied.

When he heard this, the minister became very happy. He was very humble, as if he had committed a grave offense. He said: "I dreamed last night that I saw Śrī Kṛṣṇa Caitanya and He said to me: 'You have shackled my servant. Set him free at once'. I am a great offender. Please forgive me. There is no need for you to pay any toll. In the morning you may all happily rise and peacefully go on your way". Saying this, the minister turned to two torch-bearing guards and said, "Stay and protect this man and his friends from any harm". After that, on the following morning, my master Advaita Acārya and all the devotees performed their morning duties and continued their journey.

Text 15

vaiḍeśikāḥ: aho vicitraiva caitanyadevasya karuṇā prabhavaḥ aiśvaryaṁ ca.

ahaḥ—oh; *vicitra*—wonderful; *eva*—indeed; *caitanyadevasya*—of Lord Caitanya; *karuṇā*—of the mercy; *prabhavaḥ*—power; *aiśvaryaṁ*—opulence; *ca*—and.

Foreigner: Ah! Lord Caitanya's mercy, power and opulence are very wonderful.

Text 16

gandharvaḥ: tvam kuto 'si.

tvam—you; *kutaḥ*—from where?; *asi*—are.

Gandharva: Where are you from?

Text 17

vaiḍeśikāḥ: aham uttara-rāḍhataḥ.

aham—I; *uttara*—northern; *rāḍhataḥ*—from Radha-desa.

Foreigner: I am from northern Rāḍha-deśa.

Text 18

*gandharvaḥ: katham ekākī.
katham—why?; ekākī—alone.*

Gandharva: Why are you alone?

Text 19

vaideśikaḥ: narahari-dāsādibhir aham preṣitaḥ.

narahari-dāsādibhiḥ—by Narahari dasa and the others; aham—I am; preṣitaḥ—sent.

Foreigner: I was sent by Narahari dāsa and the other devotees there.

Text 20

gandharvaḥ: kim artham.

kim—what?; artham—purpose.

Gandharva: Why?

Text 21

vaideśikaḥ: kadāsau puruṣottamaṁ ganteti jñātum.

kadā—when?; asau—he; puruṣottamaṁ—to Puruṣottama; ganta—will go; iti—thus; jñātum—to know.

Foreigner: To learn when Śivānanda will leave for Puruṣottama-kṣetra.

Text 22

gandharvaḥ: tad ihaiva mad-īśvarālaya-nikaṭe tiṣṭhaḥ. yāvad aham jñātvā samāgacchāmi. anye kecid daśa-janā bhavān iva tatra calanto mad-īśvareṇaiva sthāpitāḥ. mayaiva saha yūyaṁ yāsyathā iti.

tat—that; *iha*—here; *eva*—indeed; *mad-īśvara*—of my Lord; *alaya*—the home; *nikāte*—near; *tiṣṭhaḥ*—staying; *yāvat*—as; *aham*—I; *jñātvā*—understanding; *samāgacchāmi*—I meet; *anye kecit*—some others; *daśa*—ten; *janā*—men; *bhavān*—you; *iva*—like; *tatra*—there; *calantaḥ*—going; *mad-īśvareṇa*—with my Lord; *eva*—indeed; *sthāpitāḥ*—established; *maya*—by me; *eva*—indeed; *saha*—with; *yūyam*—you; *yāsyathā*—will go; *iti*—thus.

Gandharva: For the time being stay here near my master's house. When I have learned the answer to your question I will return. Ten men like yourself are now staying at my master's house. He promised them, "You will all go with Me to Puruṣottama-kṣetra".

Text 23

vaideśikaḥ: katham teṣu bhavad-īśvarasya tādṛśānugraho jātaḥ.

katham—why?; *teṣu*—to them; *bhavad-īśvarasya*—of your master; *tādṛśa*—like that; *anugrahaḥ*—mercy; *jātaḥ*—manifested.

Foreigner: Why is your master so hospitable to them?

Text 24

gandharvaḥ: tesv ekaḥ parama-madhuro loka-locana-rasāyanam iva navīna-vayā ramaṇīya-rūpaḥ sahajāvatīrṇa-śrī-kṛṣṇa-prema-rasa-bāhyāntara-sarasaḥ śrīnāthā-nāmā dvija-kulacandraḥ. tam ati-lobhanīyaṁ dṛṣṭvā mad-īśvaraḥ paramam pipriye. uktam ca mayā rahasi śrī-kṛṣṇa-caitanyam bhavān darśayiṣyate manya-saṅge gantavyam iti. gr̥hataḥ tad-anurodhena māsam ārabhya dāsānām eva yoga-kṣemam karoti.

tesv—among them; *ekaḥ*—one; *parama-madhuraḥ*—very charming; *loka-locana-rasāyanam*—nectar for the eyes; *iva*—like; *navīna-vayā*—youth; *ramaṇīya-rūpaḥ*—handsome; *sahajāvatīrṇa*—spontaneously come; *śrī-kṛṣṇa*—for Lord Caitanya; *prema*—love; *rasa*—nectar; *bāhya*—external; *antara*—within; *sarasaḥ*—nectarean; *śrīnāthā-nāmā*—named Srinatha; *dvija-kulacandraḥ*—a moon of the brahmanas; *tam*—him; *ati-lobhanīyam*—very charming; *dṛṣṭvā*—seeing; *mad-īśvaraḥ*—my Lord; *paramam pipriye*—became very affectionate; *uktam*—said; *ca*—and; *mayā*—by Me; *rahasi*—in secret; *śrī-kṛṣṇa-caitanyam*—Lord Caitanya; *bhavān*—you; *darśayiṣyate*—will be seen; *manya-saṅge*—in glorious company; *gantavyam*—should be gone; *iti*—thus; *gr̥hataḥ*—from home; *tad-anurodhena*—by His kindness; *māsam*—the month; *ārabhya*—beginning; *dāsānām*—of ten; *eva*—indeed; *yoga-kṣemam*—suitable; *karoti*—does.

Gandharva: Among them is a very charming and handsome youth youth named Śrīnātha, who is like a brilliant moon shining in the community of

brāhmaṇas, or like a nectar-elixir that brings life to the eyes of the entire world, or like the personified nectar of pure devotional love for Lord Kṛṣṇa descended to this world.

When first He saw him, my master Advaita became at once very fond of him. He said to him: "Stay in My company and you will have a private audience with Śrī Kṛṣṇa Caitanya. Don't go to see Him with anyone else". My master has kept him and ten others as guests for a whole month now. He is very happy to see that all their wishes are fulfilled.

Text 25

vaidēśikāḥ: bhavatv aham ihaiva sthitvā bhavantam pratīkṣe.
bhavatu—may be; aham—I; iha—here; eva—indeed; sthitvā—staying;
bhavantam—you; pratīkṣe—I wait.

Foreigner: So be it. I will stay here and wait for your return.

Text 26

gandharvaḥ: aham api śivānandam anusarpāmi. (ity ubhau niskṛtantau.
viskambhakaḥ.)

aham—I; api—also; śivānandam—Sivananda; anusarpāmi—will follow; iti—
thus; ubhau—both; niskṛtantau—exit; viskambhakaḥ—viskambhaka interlude.

Gandharva: And I will go to find Śivānanda.

(They both exit.)

(Thus ends the Viṣkambhaka interlude.)

Text 27

(tataḥ praviśati śivānandas tat-saṅgeyīyasavaḥ kiyanto 'nye ca.)
śivānandaḥ: (tatraikam prati) aye tvam kuto 'si.

tataḥ—then; praviśati—enters; śivānandaḥ—Sivananda; tat-saṅgeyīyasavaḥ—in
the company of the pilgrims; kiyantaḥ—how many?; anye—others; ca—and;
tatra—there; ekam—one; prati—to; aye—oh; tvam—you; kutaḥ—from where?;
asi—are.

(Śivānanda enters accompanied by many other pilgrims.)

Śivānanda: (to one person) Ah! Where are you from?

Text 28

saḥ: mahātman govardhana-dāsenāham tvat-samīpam preṣitaḥ.

mahātman—O great soul; *govardhana-dāsenā*—by Govardhana dasa; *aham*—I; *tvat-samīpam*—to you; *preṣitaḥ*—am sent.

Man: O great one, Govardhana dāsa sent me to you.

Text 29

śivānandaḥ: ām. jñātam. raghunāthoddeśārtham gamiṣyati bhavān.

ām—yes; *jñātam*—known; *raghunātha*—uddeśa-artham—for Raghunātha dasa; *gamiṣyati*—will go; *bhavān*—you.

Śivānanda: Yes. I understand. You have come for Raghunātha dāsa.

Text 30

saḥ: atha kim.

atha kim—yes.

Man: Yes.

Text 31

śivānandaḥ: kim tad-uddeśena.

kim—what?; *tad-uddeśena*—in relation to him.

Śivānanda: What is the use of trying to find him?

Text 32

anyaḥ: mahāśaya sa tvayā pariciyate.

mahāśaya—O lord; *saḥ*—he; *tvayā*—by you; *pariciyate*—is known.

Another Man: Lord, do you know of him?

Text 33

śivānandaḥ: śrūyatām.

*ācārya raghunandanaḥ sa-madhuraḥ śrī-vāsudeva-priyas
tac-chiṣyo raghunātha ity adhi-guṇaḥ prāṇādhiko mādr̥śām
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo
vairāgyasya nidhir na kasya vidito nīlācale tiṣṭhitam*

śrūyatām—should be heard; *ācāryaḥ*—Acarya; *raghunandanaḥ*—Raghunandana; *sa-madhuraḥ*—sweet; *śrī-vāsudeva-priyaḥ*—dear to Sri Vasudeva; *tat*—his; *siṣyaḥ*—disciple; *raghunāthaḥ*—Raghunatha; *iti*—thus; *adhi-guṇaḥ*—virtuous; *prāṇa-adhikaḥ*—more dear than life; *mādr̥śām*—of those like me; *śrī-caitanya*—of Lord Caitanya; *kṛpā*—mercy; *atireka*—great; *satata*—always; *snigdhaḥ*—affectionate; *svarūpa*—of Svarupa Damodara; *anugaḥ*—follower; *vairāgyasya*—of renunciation; *nidhiḥ*—treasure; *na*—not; *kasya*—of whom?; *viditaḥ*—known; *nīlācale*—in Nilacala; *tiṣṭhitam*—situated.

Śivānanda: Listen. Raghunātha dāsa is a disciple of Yadunandana Acārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanaya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?*

Text 34

api ca

*yaḥ sarva-lokaika-mano 'bhirucya
saubhāgya-bhūḥ kācid akr̥ṣṭa-pācyā
yatrāyam āropana-tulya-kālam
tat-prema-śākhī phalavān atulyam*

api ca—furthermore; *yaḥ*—who; *sarva*—all; *loka*—people; *eka*—sole; *manaḥ*—hearts; *abhirucya*—pleasing; *saubhāgya*—of good fortune; *bhūḥ*—realm; *kācit*—something; *akr̥ṣṭa-pācyā*—mature; *yatra*—where; *ayam*—he; *āropana-tulya-kālam*—the same time; *tat-prema-śākhī*—the tree of love for Him; *phalavān*—

bearing fruit; *atulyam*—incomparable.

Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.*

Text 35

tathāpy āgaccha mayaiva pratipālya netavyo 'si. yāvad advaitadevājñā na labhyate tāvad eva vilambaḥ. (iti cintayati.)

tathāpi—still; *āgaccha*—come; *maya*—with me; *eva*—indeed; *pratipālya*—protecting; *netavyaḥ*—will be brought; *asi*—you; *yāvat*—as; *advaitadeva*—of Lord Advaita; *ājñā*—the order; *na*—not; *labhyate*—is obtained; *tāvat*—so; *eva*—indeed; *vilambaḥ*—delay; *iti*—thus; *cintayati*—thinks.

Still, I will guide you to Puruṣottama-kṣetra. For the time being please wait. We have not yet received word from Advaita Acārya. (He thinks.)

Text 36

(tataḥ praviśati gandharvaḥ.)
gandharvaḥ: aye ayam ayaṁ śivānandaḥ. tad yāvad upasarpāmi. (ity upasarpati.)

tataḥ—then; *praviśati*—enters; *gandharvaḥ*—Gandharva; *aye*—oh; *ayam*—he; *ayam*—he; *śivānandaḥ*—Sivananda; *tat*—that; *yāvat*—as; *upasarpāmi*—I approach; *iti*—thus; *upasarpati*—approaches.
(Gandharva enters)

Gandharva: Śivānanda, I have come.

(He approaches.)

Text 37

śivānandaḥ: (puro 'valokya.) aye purato 'yam ācārya-gosvāmino bhṛtya iva lakṣyate. tad bhadram jātam. yad-arthaṁ cintyate tad eva sampannam.

paraḥ—ahead; *avalokya*—looking; *aye*—oh; *purataḥ*—before; *ayam*—he; *ācārya-gosvāmināḥ*—of Acārya Gosvāmī; *bhṛtyaḥ*—servants; *iva*—as; *lakṣyate*—is seen; *tat*—that; *bhadram*—goodness; *jātam*—manifested; *yad-arthaṁ*—for that

purpose; *cintyate*—considered; *tat*—that; *eva*—indeed; *sampannam*—fulfilled.

Śivānanda: (looking ahead) Ah! I see a man that seems to be Lord Advaita's servant. Auspiciousness to you! May all your desires be fulfilled!

Text 38

(*upasṛtya*)

gandharvaḥ: mahāśaya ājñāpayati bhagavān advaita-gosvāmī bhavantam.

upasṛtya—approaching; *mahāśaya*—O lord; *ājñāpayati*—orders; *bhagavān*—the Lord; *advaita-gosvāmī*—Advaita Gosvāmī; *bhavantam*—you.

Gandharva: (approaching) O great one, Lord Advaita Gosvāmī has a message for you.

Text 39

gandharvaḥ: avihito 'smi. kathyatām.

avihitaḥ—attentive; *asmi*—I am; *kathyatām*—speak.

Śivānanda: I am listening with attention. Please speak the message.

Text 40

gandharvaḥ: (āyātaḥ ity ādi punaḥ paṭhati.)

āyātaḥ ity ādi—Text ; *punaḥ*—again; *paṭhati*—recites.

Gandharva: Lord Advaita said to me: "Now is the auspicious time for us quickly to go to Puruṣottama-kṣetra. Please speak this message to Śivānanda: 'Please decide on a day for our departure. Write a note to tell us and we will all assemble for the journey.'"

Text 41

śivānandaḥ: aham api tad-ājñām pratīkṣamāna evāsmi.

aham—I; *api*—also; *tat*—of Him; *ājñām*—the order; *pratīkṣamānaḥ*—waiting; *eva*—indeed; *asmi*—I am.

Śivānanda: I have been waiting for this message.

Text 42

gandharvaḥ: viśeṣaḥ kaścīd asti.

viśeṣaḥ—specific; *kaścīd*—something; *asti*—is.

Gandharva: There is something more.

Text 43

śivānandaḥ: ko 'sau.

kaḥ—what?; *asau*—that.

Śivānanda: What is it?

Text 44

gandharvaḥ: asminn abde snāna-yātrā ca draṣṭavyeti.

asmin—this; *abde*—year; *snāna-yātrā*—the snana-yatra; *ca*—also; *draṣṭavya*—will be seen; *itit*—thus.

Gandharva: "This year the devotees will see the snāna-yātrā festival".

Text 45

śivānandaḥ: abhīṣṭam evaitad akhilasya. tat-sādhaya bhagavanto jñāpyantam. ayam aham dināni nirdhara caraṇāntikam gacchann asmi. tāvad aham śrīvāsa-panḍita-prabhṛtibhir nirṇetum tatra gacchāmi. tvam api sādahaya. (iti niṣkrāntaḥ.)

abhīṣṭam—desired; *eva*—indeed; *etat*—this; *akhilasya*—by all; *tat-sādhaya*—for that; *bhagavantaḥ*—of the Lord; *jñāpyantam*—will be presented; *ayam*—he; *aham*—I; *dināni*—days; *nirdhara*—holding; *caraṇāntikam*—to His feet; *gacchan*—going; *asmi*—I am; *tāvat*—so; *aham*—I; *śrīvāsa-panḍita-prabhṛtibhiḥ*—headed by Srivasa Pandita; *nirṇetum*—concluded; *tatra*—there; *gacchāmi*—I go; *tvam*—you; *api*—also; *sādahaya*—for that; *iti*—thus; *niṣkrāntaḥ*—exits.

Śivānanda: All the devotees wish this. Accompanied by Śrīvāsa Pandita and

the other devotees, I will approach the lotus feet of the Lord and ask His consent. You also come and ask Him.

(They all exit.)

Text 46

(*tataḥ praviśaty apaṭī-kṣepeṇa sārvaḥmaḥ.*)

sārvaḥmaḥ: yadyapi bhagavato 'sminn arthe nānumatir jātā. tathāpi haṭhād evāham vārāṇasīm gatvā bhagavan-matam grāhayām iti haṭhād eva tatra gacchann asmi. na jāne kim bhavati. yadyapi bhagavatā ācchādhinaiva karuṇā tathāpi karuṇā-paratantratvam tasyeti kadācit karuṇāpi svatantrā bhavatīti karuṇāyā eva sahāyyena yad bhavati tad eva bhaviṣyati. (iti parikrāman purato 'valokya.) aho yad amī ekatra samupacita anekāśo nānā-deśiyā janāḥ parato dṛśyante tad amī tairthikā eva. (punar nibhalya) aye sarva eva gauḍīyāḥ. (punar nirūpya.) ayam ayam advaitācāryaḥ. ayam ayam nityānandādhūtaḥ. ayam ayam śrīvāsaḥ. ayam ayam haridāsaḥ. ayam gadādhara-dāsaḥ. ime govinda-ghoṣādayaḥ. eṣa makaradhvaḥ. eṣa kāśīnāthaḥ. ete narahari-pramukhāḥ. ete kulīna-grāminā rāmānandādayaḥ. ete nityānanda-pārśadā gaurī-dāśādayaḥ. kim bahunā. sarve caitanya-pārśadā eva samagacchanti. tad bhadram eva jātam adyātraiva sthītvā pratyekam ete sambhāṣanīyāḥ. (ity upasarpati.)

tataḥ—then; praviśati—enters; apaṭī-kṣepeṇa—tossing aside the curtain; sārvaḥmaḥ—Sarvaḥma; yadyapi—although; bhagavataḥ—of the Lord; asmin—in this; arthe—matter; na—not; anumatiḥ—permission; jātā—manifested; tathāpi—still; haṭhāt—forcibly; eva—indeed; aham—I; vārāṇasīm—to Varanasi; gatvā—having gone; bhagavan-matam—the Lord's opinion; grāhayām—take; iti—thus; haṭhāt—forcibly; eva—indeed; tatra—there; gacchan—going; asmi—I am; na—not; jāne—I know; kim—what?; bhavati—is; yadyapi—although; bhagavatā—by the Lord; ācchādhina—covered; eva—indeed; karuṇā—mercy; tathāpi—still; karuṇā—mercy; paratantratvam—under the control; tasya—of him; iti—thus; kadācitḥ—sometimes; karuṇā—mercy; iti—thus; svatantra—independent; bhavati—is; iti—thus; karuṇāyā—of mercy; eva—indeed; sahāyyena—by help; yat—what; bhavati—is; tat—that; eva—indeed; bhaviṣyati—will be; iti—thus; parikrāman—walking; purataḥ—before; avalokya—looking; ahaḥ—ah; yat—what; amī—they; ekatra—in one place; samupacita—right; anekāśaḥ—many; nānā-deśiyā—from many countries; janāḥ—persons; parataḥ—from the other; dṛśyante—are seen; tad amī—they; tairthikāḥ—pilgrims; eva—indeed; punaḥ—again; nibhalya—looks; aye—Oh; sarve—all; eva—indeed; gauḍīyāḥ—Bengalis; punaḥ—again; nirūpya—looking; ayam ayam—He; advaitācāryaḥ—Advaita Acārya; ayam ayam—He; nityānandādhūtaḥ—Nityānanda Avadhūta; ayam ayam—he; śrīvāsaḥ—Srivasa; ayam ayam—he; haridāsaḥ—Haridasa; ayam—he; gadādhara-dāsaḥ—Gadadhara dasa; ime—they; govinda-ghoṣādayaḥ—the group headed by Govinda Ghosa; eṣaḥ—he; makaradhvaḥ—Makaradhvaḥ; eṣaḥ—he; kāśīnāthaḥ+kasīnātha; ete—they; narahari-pramukhāḥ—the group headed by Narahari; ete—they; kulīna-grāmināḥ—the people of Kulīna-grāma; rāmānandādayaḥ—the group headed by Rāmānanda; ete—they; nityānanda-pārśadāḥ—the associates of Lord Nityānanda;

gaurī-dāsādayaḥ—headed by Gauri-dasa; *kim*—what?; *bahunā*—more; *sarve*—all; *caitanya*—of Lord Caitanya; *pārṣadāḥ*—associates; *eva*—indeed; *samagacchanti*—come; *tat*—that; *bhadram*—good; *eva*—indeed; *jātam*—manifested; *adya*—now; *atra*—here; *eva*—indeed; *sthitvā*—being situated; *pratyekam*—every one; *ete*—they; *sambhāsanīyāḥ*—conversing; *iti*—thus; *upasarpati*—approaches.

(Tossing the back-curtain aside, Sārvabhauma hurriedly enters.)

Sārvabhauma: Even if the Lord does not give permission, I will still go to Vārāṇasī. I will convert the people there to the Lord's Vaiṣṇava faith. If I rebel and go there, what will happen? I don't know. Even though the Lord's mercy is subject to His own wish, still, in one sense He is Himself the servant of His own mercy. In this way His mercy may be independent and not subject to His control. With the assistance of His mercy this may still be possible. (He takes a few steps and then looks ahead) Ah! Here are many men from different countries. I see that they are all pilgrims.

(He looks again) Ah! They are Bengalis. (He looks again) He is Advaita Acārya. He is Nityānanda Avadhūta. He is Śrīvāsa. He is Haridāsa. He is Gadādhara dāsa. They are Govinda dasa and his friends. He is Makaradhvaja. He is Kāśīnātha. They are Narahari and his friends. They are Rāmānanda and the people of Kulīna-grāma. They are Gaurī-dāsa and the other associates of Lord Nityānanda. What more need I say? All the associates of Lord Caitanya have come.

This is certainly very auspicious. I will go to them and speak with each one. (He approaches.)

Text 47

(*tataḥ praviśanti bhagavad-darśanārtham prasthitā advaitādayaḥ.*)

advaitaḥ: aye purataḥ sārvabhauma iva dṛśyate ko 'rthaḥ.

tataḥ—then; *praviśanti*—enter; *bhagavad-darśanārtham*—to see the Lord; *prasthitā*—situated; *advaitādayaḥ*—the devotees headed by Advaita; *aye*—oh; *purataḥ*—before; *sārvabhaumaḥ*—Sārvabhauma; *iva*—as if; *dṛśyate*—is seen; *kaḥ*—what?; *arthaḥ*—the purpose..

(Advaita Acārya and the other devotees, all very eager to see the Lord, enter.)

Advaita: Ah! I see Sārvabhauma. Why has he come?

Text 48

sārvabhaumaḥ: (uparṣtyādvaitam praṇamati. evam anyān api. dūre haridāsam vilokya.) kula-jāty-anapekṣāya haridāsāya te namaḥ.

upasṛtya—approaching; *advaitam*—to Advaita; *praṇamati*—bows; *evam*—thus; *anyān*—others; *api*—also; *dūre*—far away; *haridāsam*—Haridasa; *vilokya*—seeing; *kula-jāti*—noble birth; *anapekṣāya*—not considering; *haridāsāya*—to Haridasa; *te*—to you; *namaḥ*—obeisances.

Sārvabhauma: (He approaches and offers obeisances to Advaita and the others. He also notices Haridāsa staying far away.) O Haridāsa, without considering the family of your birth, I offer my respectful obeisances to you.

Text 49

haridāsaḥ: (*dūre 'pasarpan sa-sādhvasam praṇamati.*)

dūre—far away; *apasarpan*—going; *sa-sādhvasam*—with awe; *praṇamati*—bows.

(Haridāsa is taken aback. He bows down with great awe and reverence.)

Text 50

advaitaḥ: *sārvabhauma bhavadbhiḥ katham śrī-kṛṣṇa-caitanya-padāravindasya viccheda urī-kṛtaḥ.*

sārvabhauma—O Sarvabhauma; *bhavadbhiḥ*—by you; *katham*—why?; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya; *pada*—feet; *aravindasya*—of the lotus feet; *vicchedaḥ*—separation; *urī-kṛtaḥ*—accepted.

Advaita: Sārvabhauma, why have you left the lotus feet of Śrī Kṛṣṇa Caitanya?

Text 51

sārvabhaumaḥ: *evam eva. (iti sarvaṁ kathayati.)*

evam—thus; *eva*—indeed; *iti*—thus; *sarvaṁ*—everything; *kathayati*—tells.

Sārvabhauma: It is like this. (He tells everything.)

Text 52

advaitaḥ: *hamho adyātraiva sarve viśrāmantu. bhatacāryeṇa saha goṣṭhī kartavyā.*

hamhaḥ—Oh; *adya*—now; *atra*—here; *eva*—indeed; *sarve*—all; *viśrāmantu*—should stop; *bhṭācāryeṇa saha*—with the Bhattacharya; *goṣṭhī*—conversation; *kartavyā*—should be.

Advaita: Now everyone should stop. We talk with Sārvabhauma.

Text 53

sarve: yathā rucitaṁ bhavadbhyaḥ.

yathā—as; *rucitaṁ*—pleass; *bhavadbhyaḥ*—you.

Everyone: As it pleases You.

Text 54

(iti yathā-yatham vāsam kurvanti.)

iti—thus; *yathā-yatham*—as appropriate; *vāsam*—residence; *kurvanti*—do.

(They each arrange their own residence at the campsite.)

Text 55

śrīkāntaḥ: (śivānandaṁ prati) bho mātula-mahāśaya aham agre yāmi yadi vo 'numatir bhavati.

śivānandaṁ prati—to Sivananda; *bhaḥ*—O; *mātula-mahāśaya*—noble maternal uncle; *aham*—I; *agre*—in the presence; *yāmi*—go; *yadi*—if; *vaḥ*—of you; *anumatih*—permission; *bhavati*—is.

Śrīkānta: (to Śivānanda) Noble maternal uncle, if you give permission, I will go ahead.

Text 56

śivānandaḥ: yathā-sukhaṁ sādahaya.

yathā—as; *sukham*—happiness; *sādahaya*—do.

Śivānanda: Do as you please.

Text 57

śrīkāntaḥ: (praṇamya niṣkrāmati.)

praṇamya—bows; *niṣkrāmati*—exits.
(Śrīkānta offers obeisances and exits.)

Text 58

advaitaḥ: ehi bhattācārya. ehi. vāsam kṛtvā samaye sarvaṁ śrotavyam. (iti niṣkrāntaḥ.)

ehi—come; *bhattācārya*—Bhattacharya; *ehi*—come; *vāsam*—residence; *kṛtvā*—having made; *samaye*—at the time; *sarvaṁ*—all; *śrotavyam*—may be heard; *iti*—thus; *niṣkrāntaḥ*—exits.

Advaita: Come, Bhattācārya. Come. I will arrange my camp and then I will hear everything.

(They all exit.)

Text 59

(tataḥ praviśataḥ svarūpa-govindau.)

svarūpaḥ: śrutam gauḍataḥ sarve 'dvaitādayaḥ samāgacchanti.

tataḥ—then; *praviśataḥ*—enter; *svarūpa*—Svarupa Damodara; *govindau*—and Govinda; *śrutam*—heard; *gauḍataḥ*—from Gauda; *sarve*—everyone; *advaita*—by Advaita; *ādayaḥ*—headed; *samāgacchanti*—somes.

(Svarūpa and Govinda enter.)

Svarūpa: I heard Advaita Acārya and all the devotees have come from Bengal.

Text 60

govindaḥ: samprati tan madhya-vartmani parityajya śrīkānto 'dhunaiva

samāyātaḥ.

samprati—now; *tan madhya-vartmani*—on the path; *parityajya*—abandoning; *śrīkāntaḥ*—Srikanta; *adhuna*—now; *eva*—indeed; *samāyātaḥ*—come.

Govinda: Now they must be leaving the main highway. Śrīkānta has already arrived.

Text 61

svarūpaḥ: kvāsau.

kva—where?; *asau*—he.

Svarūpa: Where is he?

Text 62

govindaḥ: mahāprabhunā saha saṅkathayann āste.

mahāprabhunā—Lord mahāprabhu; *saha*—with; *saṅkathayan*—talking; *āste*—is.

Govinda: He is talking with Lord Caitanya Mahāprabhu.

Text 63

svarūpaḥ: tad āvām api śṛṇuvaḥ. (ity upasarpataḥ.)

tat—then; *āvām*—we; *api*—also; *śṛṇuvaḥ*—will hear; *iti*—thus; *upasarpataḥ*—they approach.

Svarūpa: Let's listen.

(They approach)

Text 64

(tataḥ praviśati sukhopaviṣṭaḥ purīśvareṇa saha sa mahāprabhuḥ kiyad-dūre śrīkāntaś ca.)

tataḥ—then; *praviśati*—enters; *sukha*—comfortably; *upaviṣṭaḥ*—seated; *purīśvareṇa saha*—with Paramananda Puri; *saḥ*—He; *mahāprabhuḥ*—Lord

Caitanya; *kiyad-dūre*—a little distant; *śrīkāntaḥ*—Srikanta; *ca*—and.

(Lord Caitanya enters and sits on a comfortable seat. He is accompanied by Paramānanda Purī, and, at small distance, by Śrīkānta.)

Text 65

mahāprabhuḥ: śrīkānta kathaya ke ke sāmāyanti.

śrīkānta—O Srikanta; *kathaya*—tell; *ke ke*—who?; *sāmāyanti*—has come.

Mahāprabhu: Śrīkānta, tell Me: Who has come?

Text 66

śrīkāntaḥ: prabho sarva eva tvadīyāḥ. asminn abde na ko 'pi tatra vartate. adṛṣṭa-śrī-caraṇāś ca kecit.

prabhaḥ—Lord; *sarve*—all; *eva*—indeed; *tvadīyāḥ*—Your devotees; *asmin*—in this; *abde*—year; *na*—not; *ko 'pi*—anyone; *tatra*—there; *vartate*—stays; *adṛṣṭa*—who have not seen; *śrī-caraṇāḥ*—Your feet; *ca*—also; *kecit*—some.

Śrīkānta: Lord, all Your devotees have come. This year not a single person stayed behind. Some of the devotees have never see Your lotus feet before.

Text 67

svarūpaḥ: (upasṛtya) jayati jayati mahāprabhuḥ.

upasṛtya—approaching; *jayati*—glories; *jayati*—glories; *mahāprabhuḥ*—to Lord Mahāprabhu.

Svarūpa: (approaching) Glory, glory to Lord Mahāprabhu!

Text 68

mahāprabhuḥ: ehy ehi svarūpa. (iti sva-samīpam upaveśayati.)
śrīkāntaḥ: (svarūpam praṇamati.)

ehi—come; *ehi*—come; *svarūpa*—Svarupa; *iti*—thus; *sva-samīpam*—near Himself; *upaveśayati*—gives a seat; *svarūpam*—to Svarupa; *praṇamati*—bows.

Mahāprabhu: Come, come here Svarūpa. (He gives him a seat nearby.)

(Śrīkānta offers obeisances to Svarūpa.)

Text 69

mahāprabhuḥ: śrīkānta tatas tataḥ ke te 'dṛṣṭa-pūrvāḥ.

śrīkānta—O Srikanta; *tatas tataḥ*—then; *ke*—who?; *te*—they; *adṛṣṭa-pūrvāḥ*—not seen before.

Mahāprabhu: Śrīkānta, of those who have come, who has not seen Me before?

Text 70

śrīkāntaḥ: prabho advaitācāryasya putra viṣṇu-dāsa-gopāla-dāsādayaḥ. anyaś cādvaita-saṅge kaścīd akhila-jana-priyaḥ śrīnātha-nāmā.

prabhaḥ—Lord; *advaitācāryasya*—of Advaita Acārya; *putraḥ*—the sons; *viṣṇu-dāsa*—Visnu dasa; *gopāla-dāsa*—Gopala dasa; *ādayaḥ*—beginning with; *anyaḥ*—others; *ca*—also; *advaita-saṅge*—in the company of Advaita Prabhu; *kaścīd*—someone; *akhila-jana-priyaḥ*—dear to all; *śrīnātha-nāmā*—named Srinatha.

Śrīkānta: Lord, Advaita Acārya's sons, beginning with Viṣṇu dāsa and Gopāla dāsa. Also there is Advaita's friend Śrīnātha, who is loved by all the devotees.

Text 71

mahāprabhuḥ: katham asau śivānanda-saṅgam tyaktvā tat-saṅge āyāti.
katham—why?; *asau*—he; *śivānanda-saṅgam*—the company of Sivananda; *tyaktvā*—leaving; *tat-saṅge*—in His company; *āyāti*—come.

Mahāprabhu: Why did Śrīnātha leave Śivānanda's group and instead become one of Advaita's group?

Text 72

śrīkāntaḥ: tenoktaṁ mayā nibhṛte bhavan mahāprabhoḥ samīpe nītvā tad-viśeṣānugraho grāhayitavya iti tad-āśvāsena.

tena—by him; *uktam*—said; *mayā*—by me; *nibhr̥te*—in secret; *bhavan*—you; *mahāprabhoḥ*—Lord Caitanya; *samīpe*—near; *nītvā*—bringing; *tad-viśeṣa-anugrahaḥ*—His special mercy; *grāhayitavyaḥ*—will be given; *iti*—thus; *tad-āśvāsenā*—by the assurance.

Śrīkānta: Advaita said to him: "I will give you a private audience with Lord Mahāprabhu, and He will be especially merciful to you." That was Advaita's promise to him.

Text 73

mahāprabhuḥ: (vihasya svarūpaṁ prati) śrūyatām

*advaitopayanam idam iti svādu-bhāvīti kāryaṁ
premaītasmin kim api bhavatāpy atra maitrī-svarūpe
tvaṁ cāsmin śaṅkara su-madhuraṁ bhāvam udbhāvayethaḥ
sarveṣāṁ hi prakṛti-madhuro hanta tulyena yogaḥ*

*(vihasya svarūpaṁ prati) śrūyatām advaitopayanam idam iti svādu-bhāvīti
kāryaṁ premaītasmin kim api bhavatāpy atra maitrī-svarūpe tvaṁ cāsmin śaṅkara su-
madhuraṁ bhāvam udbhāvayethaḥ sarveṣāṁ hi prakṛti-madhuro hanta tulyena yogaḥ*

Mahāprabhu: *(laughs and says to Svarūpa) Listen, Advaita's strategy is charming. Svarūpa, become Śrīnātha's dear friend. Śaṅkara, you also become Śrīnātha's dear friend. He is the most gentle and soft-hearted of all the devotees.*

Text 74

ubhau: yathājñāpayati devaḥ.

yathā—as *ajñāpayati*—orders; *devaḥ*—the Lord.

Both: As the Lord orders.

Text 75

mahāprabhuḥ: punaḥ ke.

punaḥ—again; *ke*—who?

Mahāprabhu: Who else?

Text 76

śrīkāntaḥ: vāsudevāpatyaṁ mātulasya putrau.

vāsudeva—of Vasudeva; *apatye*—the son; *mātulasya*—of the maternal uncle; *putrau*—two sons.

Śrīkānta: Vāsudeva's son. And then there are the two sons of my maternal uncle.

Text 77

mahāprabhuḥ: tau dṛṣṭa-pūrvau.

tau—they; *dṛṣṭa*—seen; *pūrvau*—before.

Mahāprabhu: The two sons have seen Me before.

Text 78

śrīkāntaḥ: kaṇīyāms tu yaḥ so 'dṛṣṭa-śrī-caraṇaḥ.

kaṇīyān—the younger; *tu*—but; *yaḥ*—who; *saḥ*—he; *adṛṣṭa*—not seen; *śrī-caraṇaḥ*—Your feet.

Śrīkānta: The younger one has not yet seen Your feet.

Text 79

mahāprabhuḥ: (purīśvaraṁ prati) svāmin tava dāsaḥ.

purīśvaraṁ prati—to Paramananada Puri; *svāmin*—O Svami; *tava*—your; *dāsaḥ*—servant.

Mahāprabhu: (to Paramānanda Purī) Svāmī, this person is your servant?

Text 80

śrīkāntaḥ: prabho evam eva.

prabhaḥ—Lord; *evam*—thus; *eva*—certainly.

Śrīkānta: Lord, it is the same person.

Text 81

mahāprabhuḥ: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

Mahāprabhu: Then? Then?

Text 82

śrīkāntaḥ: ramānanda-vāsoḥ āpatyam. evam anye 'pi.

ramānanda-vāsoḥ—of Ramananda Vasu; *āpatyam*—the son; *evam*—thus; *anye*—others; *api*—also.

Śrīkānta: There is Rāmānanda Vasu's son, and then again there are also many others.

Text 83

mahāprabhuḥ: svāmin purīśvara haṁho svarūpa asminn abde eteṣāṁ kṛte khalv amī mad-darśanam lapsyante.

svāmin—O Svami; *purīśvara*—Paramananda; *haṁhaḥ*—O; *svarūpa*—O Svarupa; *asmin abde*—this year; *eteṣāṁ*—of them; *kṛte*—done; *khalu*—indeed; *amī*—they; *mat*—of Me; *darśanam*—the sight; *lapsyante*—will attain.

Mahāprabhu: O Paramānanda Purī Svāmī, O Svarūpa, this year, for the sake of all these people, they will all see Me.

Text 84

ubhau: (svagatam) aho kaḥ sandarbho 'sya vacasaḥ. bhavatu. svayam eva sphutiṣyati.

svagatam—aside; *ahaḥ*—oh; *kaḥ*—what?; *sandarbhah*—the meaning; *asya*—of Him; *vacasaḥ*—of the words; *bhavatu*—is; *svayam*—personally; *eva*—indeed; *sphutiṣyati*—will become clear.

Both: (aside) What do these words mean? The meaning will become clear in due course of time.

Text 85

mahāprabhuḥ: asminn abde bhūpāla-darśanam ācāryasya bhaviṣyati.

asmin—this; *abde*—year; *bhūpāla*—of the king; *darśanam*—the sight; *ācāryasya*—of the Acārya; *bhaviṣyati*—will be.

Mahāprabhu: This year Advaita Acārya will meet with the king.

Text 86

śrīkāntaḥ: deva mayā dūrāt avagatam tena tad-anabhijñō 'smi.

deva—O Lord; *mayā*—by me; *dūrāt*—from far; *avagatam*—understood; *tena*—by this; *tad-anabhijñāḥ*—not knowing; *asmi*—I am.

Śrīkānta: Lord, I came from far away. I do not understand these things.

Text 87

purīśvaraḥ: (svagatam) aho avagatam gate 'bde advaitācāryeṇa yad bhūpālaḥ sambhāṣitas tena sa ekākrośaḥ 'dyāpi bhagavato manasi jagārti.

svagatam—aside; *ahaḥ*—oh; *avagatam*—understood; *gate*—past; *abde*—year; *advaitācāryeṇa*—by Advaita Acārya; *yad*—what; *bhūpālaḥ*—the king; *sambhāṣitaḥ*—conversed; *tena*—with Him; *saḥ*—that; *ekākrośaḥ*—anger; *adya*—now; *api*—even; *bhagavataḥ*—of the Lord; *manasi*—in the mind; *jagārti*—awakens.

Paramānanda Purī: (aside) Ah! I understand. Last year Advaita Acārya had a conversation with the king. Criticism for this action is now awakening in Lord Caitanya's mind.

Text 88

mahāprabhuḥ: purīśvara vāsudeva-caritam eva me rocate.

purīśvara—O Paramananda Puri; *vāsudeva*—of Vasudeva; *caritam*—the

character; *eva*—indeed; *me*—Me; *rocate*—pleases.

Mahāprabhu: Paramānanda Purī, Vāsudeva's character is very pleasing to Me.

Text 89

purīśvaraḥ: bhāgyavān evāsau yasya parokṣe 'pi bhagavantaḥ praśamsanti.

bhāgyavān—the Lord; *eva*—indeed; *asau*—He; *yasya*—of whom; *parokṣe*—not visible; *api*—even; *bhagavantaḥ*—the Lord; *praśamsanti*—praises.

Paramānanda Purī: He is very fortunate. Even when he is not present the Lord praises him.

Text 90

(nepathye kalakalaḥ.)

purīśvaraḥ: (ākarnya) deva upasanna evāmī. yad ayam kolāhalaḥ śrūyate.

nepathye—from behind the scenes; *kalakalaḥ*—tumult; *ākarnya*—hearing; *deva*—O Lord; *upasannaḥ*—come; *eva*—indeed; *amī*—they; *yat*—what; *ayam*—this; *kolāhalaḥ*—tumult; *śrūyate*—is heard.

(There is a tumultuous sound from behind the scenes.)

Paramānanda Purī: (listening) Lord, they have come. I hear the tumultuous sounds of their arrival.

Text 91

mahāprabhuḥ: govinda bhagavat-prasāda-mālām gṛhītvopasarpatu bhavān.

govinda—O Govinda; *bhagavat-prasāda-mālām*—the Lord's parasadam garlands; *gṛhītvā*—taking; *opasarpatu*—approach; *bhavān*—you.

Mahāprabhu: Govinda, go and fetch Lord Jagannātha's prasādam garlands.

Text 92

govindaḥ: yathājñāpayasi. (iti niṣkrāntaḥ.)

yathā—as; *ājñāpayasi*—You order; *iti*—thus; *niṣkrāntaḥ*—exits.

Govinda: As You order. (He exits.)

Text 93

(*praviśya*)

vāṇīnāthaḥ: (*praṇamyāñjalim baddhvā*) *deva mahā-prasādānnādīni bhagavataḥ śrī-jagannāthasya*.

praviśya—enters; *praṇamya*—bowing; *añjalim baddhvā*—folding his hands; *deva*—Lord; *mahā-prasāda*—maha-prasadam; *anna*—food; *ādīni*—beginning with; *bhagavataḥ śrī-jagannāthasya*—of Lord Jagannātha.

Vaninatha: (enters and offers obeisances with folded hands) Lord, here are mahā-prasādam foods and other things offered to Lord Jagannātha.

Text 94

mahāprabhuḥ: *vāṇīnātha sādhu samaya-jñō 'si. yad adhunādvaitādīnām āgamanam ākalayyaivam kṛtavān. yāvad govinda eti tāvat kvāpi samāveśaya. vāṇīnāthaḥ*: (*tathā karoti*.)

vāṇīnātha—Vaninatha; *sādhu*—good; *samaya*—what is right; *jñāḥ*—know; *asi*—you are; *yat*—what; *adhunā*—now; *advaita*—by Advaita; *ādīnām*—headed; *āgamanam*—arrival; *ākalayya*—seeing; *evam*—thus; *kṛtavān*—did; *yāvat*—as; *govindaḥ*—Govinda; *eti*—goes; *tāvat*—then; *kvāpi*—somewhere; *samāveśaya*—bring in; *tathā*—so; *karoti*—does.

Mahāprabhu: Vāṇīnātha, you know what is appropriate. Govinda has left, and, as you can see, Advaita and all the others devotees are now arriving. Please make arrangements for their reception.

(Vāṇīnātha does that.)

Text 95

(*praviśya*)

kāśīmīśraḥ: *bhagavan svaḥ khalu bhagavataḥ snāna-mahotsavaḥ*.

praviśya—entering; *bhagavan*—O Lord; *svaḥ*—tomorrow; *khalu*—indeed; *bhagavataḥ*—of the Lord; *snāna-mahotsavaḥ*—the bathing festival.

Kāśī Mīśra: (enters) Lord, tomorrow will be Lord Jagannātha's bathing

festival.

Text 96

mahāprabhuḥ: ām jānāmi. kintu bho miśra yathāsminn abde ā-pāmaram api snāna-mahotsavam madīya-gauḍiyāḥ sukhenā paśyanti tathā kartavyam.

ām—yes; jānāmi—I know; kintu—but; bhaḥ—O; miśra—Misra; yathā—as; asmin abde—this year; ā-pāmaram—down to the most fallen; api—even; snāna-mahotsavam—the bathing festival; madīya—My; gauḍiyāḥ—Bengali followers; sukhenā—easily; paśyanti—see; tathā—so; kartavyam—should be done.

Mahāprabhu: Yes, I know. Miśra, this year please arrange that all My Bengali followers, including even the least among them, will be able to see the bathing festival of Lord Jagannātha.

Text 97

kāśimīśraḥ: svāmin bhūpatinādiṣṭo 'smi asminn abde madīyāvarodhādayaḥ ke 'pi deva-snānam na draśyanti. te yatra cakra-veṣṭopari sthitvā pūrvam deva-snānam paśyanti tatraiva sarve gauḍiyā ārohanīyāḥ.

svāmin—O Lord; bhūpatinā—by the king; ādiṣṭaḥ—ordered; asmi—I am; asmin abde—this year; madīya—by me; avarodhādayaḥ—stopped; ke 'pi—someone; deva-snānam—the Lord's bathing; na—not; draśyanti—will see; te—they; yatra—where; cakra-veṣṭopari—on the cakra-vesta; sthitvā—staying; pūrvam—before; deva-snānam—the Lord's bathing; paśyanti—will see; tatra—there; eva—indeed; sarve—all; gauḍiyāḥ—the Bengalis; ārohanīyāḥ—climbed.

Kāśi Miśra: Lord, the king ordered me that this year no one should see the bathing festival from within the Deity room. However, all Your Bengali followers may easily see the bathing festival from the cakra-veṣṭa.

Text 98

mahāprabhuḥ: svāsti tasmai.

svāsti—good; tasmai—for that.

Mahāprabhu: That will be good.

Text 99

(*punar nepathye saṅkīrtana-dhvaniḥ.*)

punaḥ—again; *nepathye*—behind the scenes; *saṅkīrtana*—of sankirtana; *dhvaniḥ*—sounds.

(Sounds of Saṅkīrtana behind the scenes.)

Text 100

purīśvaraḥ: svāmin cara-gaṇeśam prāptā amī.

svāmin—Lord; *cara-gaṇeśam*—Cara-ganesa; *prāptā*—attained; *amī*—they.

Paramānanda Purī: My Lord, they have now reached the place known as Cara-gaṇeśa.

Text 101

mahāprabhuḥ: svarūpa tvam āgrato 'bhigaccha paścād aham api.

svarūpa—O Svarupa; *tvam*—you; *āgrataḥ*—ahead; *abhogaccha*—go; *mrīpaścāt*—behind; *aham*—I; *api*—also.

Mahāprabhu: Svarūpa, you go ahead. I will stay behind.

Text 102

svarūpaḥ: yathājñāpayasi. (iti niṣkrāntaḥ.)

yathā—as; *ājñāpayasi*—You order; *iti*—thus; *niṣkrāntaḥ*—exits.

Svarūpa: As You order. (He exits.)

Text 103

purīśvaraḥ: (svagatam)
ākṣepo 'pi mahān asau prakāṣitaḥ sampraty ayaṁ cādarō
bhūyān eva vikāsyate bhagavatādvaitam prati snihyatā
sauhardasya sa evam eva mahimā deva sva-bhāvāt svator
bandhūnām guṇa-doṣayor api guṇe dṛṣṭir na doṣa-grahaḥ

svagataṃ—aside; *ākṣepaḥ*—tossed; *api*—although; *mahān*—great; *asau*—he; *prakāṭitaḥ*—manifest; *samprati*—now; *ayaṃ*—this; *ca*—and; *ādarāḥ*—respect; *bhūyān*—great; *eva*—indeed' *vikāsyate*—is manifested; *bhagavatā*—by the Lord; *advaitam*—Advaita; *prati*—to; *snihyatā*—is affectionate; *sauhardasya*—of friendship; *sah*—this; *evam*—thus; *eva*—indeed; *mahimā*—the glory; *deva*—O Lord; *sva-bhāvāt*—by the nature; *svatoḥ*—of Him; *bandhūnām*—of friends; *guṇa*—virtues; *doṣayoḥ*—and faults; *api*—also; *guṇe*—in the virtues; *dṛṣṭiḥ*—sight; *na*—not; *doṣa*—of faults; *grahaḥ*—acceptance.

Paramānanda Purī: (aside) Lord Caitanya is very affectionate and respectful to Advaita Acārya. This is the glory of true friendship: although the befriended person has both faults and virtues the friend sees only the virtues. He has no power to see the faults.

Text 104

mahāprabhuḥ: purīśvara uttiṣṭha. vyaṃ aṃ abhigacchāmaḥ.

purīśvara—O Paramananda Puri; *uttiṣṭha*—rise; *vayaṃ*—We; *api*—also; *abhigacchāmaḥ*—will go.

Mahāprabhu: Paramānanda, rise. Let us go now.

Text 105

purīśvaraḥ: uttiṣṭhantu gosvāmināḥ. (iti purād abhyupagacchanti.)

uttiṣṭhantu—rises; *gosvāmināḥ*—the Gosvami; *iti*—thus; *purāt*—from the building; *abhyupagacchanti*—they go.

Paramānanda Purī: The Gosvāmī rises.

(They all leave the building.)

Text 106

(tataḥ praviśati bhagavat-prasāda-mālā-lambhana-labdha-dvi-guṇa-harṣo nṛtyānanda-nirbhṛto 'dvaitaḥ paritaḥ kīrtayantaś cābhitaḥ śivānandādayaś ca. advaito dūrād āgacchantam mahāprabhum ālokya nṛtyann eva bhūmau patati.)

tataḥ—then; *praviśati*—enters; *bhagavat-prasāda-mālā*—bhagavat-prasādam garlands; *lambhana*—hanging; *labdha*—attained; *dvi-guṇa*—doubled; *harṣaḥ*—

happiness; *nṛtya*—of dancing; *ānanda*—bliss; *nirbhṛtaḥ*—filled; *advaitaḥ*—Advaita; *paritaḥ*—everywhere; *kīrtayantaḥ*—chanting; *ca*—and; *abhitaḥ*—everywhere; *śivānanda-ādayaḥ*—the devotees headed by Sivananda; *ca*—also; *advaitaḥ*—Advaita; *dūrāt*—from far away; *āgacchantam*—coming; *mahāprabhum*—Lord Caitanya; *ālokyā*—seeing; *nṛtyan*—dancing; *eva*—indeed; *bhūmau*—on the ground; *patati*—falls.

(Enter Advaita Acārya, dancing in great bliss, and doubly happy because He is wearing the flower-garland *prasadam* of Lord Jagannātha. The place is filled with devotees, headed by Śivānanda, and all performing *kīrtana*. Although having come a great distance, and although in the midst of dancing, Lord Advaita at once falls to the ground to offer respectful obeisances as soon as He sees Lord Caitanya.)

Text 107

śivānandaḥ: sva-tanayaṁ prati sarvān śrāvayitvā.) paśya paśya ayam ayam.

*vidyud-dāma-dyutir atiśayotkaṇṭha-kaṇṭhī-ravendra-
kriḍāgāmī kanaka-parigha-drāghimoddāma-bāhuḥ
simha-grīvo nava-dinakara-dyota-vidyoti-vāsaḥ
śrī-gaurāṅgaḥ sphurati purato vandyatām vandyatām bhoḥ*

sva—his; *tanayam*—son; *prati*—to; *sarvān*—all; *śrāvayitvā*—explains; *paśya paśya*—look! look!; *ayam*—He; *ayam*—He; *vidyud-dāma-dyutiḥ*—splendid as lightning; *atiśaya*—great; *utkaṇṭha*—longings; *kaṇṭhī*—throat; *rava*—sounds; *indra*—king; *kriḍā*—pastimes; *āgāmī*—approaching; *kanaka*—golden; *parigha*—clubs; *drāghima*—great; *uddāma*—great; *bāhuḥ*—arms; *simha*—lion; *grīvaḥ*—neck; *nava*—new; *dinakara*—sun; *dyota-vidyoti*—splendor; *vāsaḥ*—garments; *śrī-gaurāṅgaḥ*—Lord Caitanya; *sphurati*—is manifested; *purataḥ*—before; *vandyatām*—should offer obeisances; *vandyatām*—should offer obeisances; *bhoḥ*—oh.

Śivānanda: (describing everything to his son) Look! Look! His complexion splendid as lightning, His graceful motions a regal lion's motions, His long arms golden clubs, His neck a lion's neck, and His garments glorious as the sunrise, Lord Gaurāṅga is now present before us. Oh, offer obeisances to Him again and again!

Text 108

(iti sarve bhūmau praṇamya punar yāvad uttiṣṭhanti tāvad evādvaita-goṣṭhi-praviṣṭaṁ bhagavantaṁ punar digbhir anveśayanti.)

iti—thus; *sarve*—everyone; *bhūmau*—to the ground; *praṇamya*—falling; *punaḥ*—again; *yāvat*—as; *uttiṣṭhanti*—rises; *tāvat*—then; *eva*—indeed; *advaita*—of

Lord Advaita; *goṣṭhi*—group; *praviṣṭam*—entered; *bhagavantam*—the Lord; *punaḥ*—again; *digbhiḥ*—with the directions; *anveśayanti*—seek.

(Everyone falls to the ground to offer obeisances. When they rise they all fix their gaze on Lord Caitanya, who has come in the midst of Lord Advaita's followers.)

Text 109

śivānandaḥ: (nirvarṇya)

*advaita-caitanya-dṛḍhopagūhane
no ko 'pi kiñcit paricetum īśvaraḥ
caitanyam advaitam itīkṣate jano
'dvaitam ca caitanyam itīkṣate kṣaṇam*

nirvarṇya—looking; *advaita*—Lord Advaita; *caitanya*—and Lord Caitanya; *dṛḍha*—firm; *upagūhane*—embrace; *ko 'pi*—someone; *kiñcit*—something; *paricetum*—to think; *īśvaraḥ*—the Lord; *caitanyam*—Caitanya; *advaitam*—Advaita; *itīkṣate*—sees; *janaḥ*—people; *advaitam*—Advaita; *ca*—and; *caitanyam*—Caitanya; *itīkṣate*—sees; *kṣaṇam*—moment.

Śivānanda: (looking) Now Lord Caitanya and Lord Advaita are firmly embracing each other. One moment the people think one is Caitanya and the other Advaita, and the next moment they think the former one is Advaita and the other is Caitanya.

Text 110

paśyata bhoḥ

*advaitam agre vinidhāya devo
didṛkṣayā tasya gataḥ purastāt
praveśayaty eva nijāśramāntar
vilambya sarve kramato viśantu*

paśyata—look; *bhoḥ*—oh; *advaitam*—Advaita; *agre*—before; *vinidhāya*—placing; *devaḥ*—the Lord; *didṛkṣayā*—with the desire to see; *tasya*—of Him; *gataḥ*—gone; *purastāt*—from the presence; *praveśayati*—causes to enter; *eva*—indeed; *nija*—own; *āśrama*—asrama; *antaḥ*—within; *vilambya*—delaying; *sarve*—all; *kramataḥ*—one after another; *viśantu*—enter.

Oh look! Eager to see Lord Advaita, Lord Caitanya takes Him to His āśrama. After pausing for a moment everyone enters the āśrama one by one.

Text 111

(*iti sarvān nivārya kramāt praveśayanti. mahāprabhuḥ upaviśya pratyekam advaitādīn yathā-yatham āliṅgana-sambhāṣaṇāvalokanādibhir ānandayitvā bhagavat-prasādānnaṁ śrī-hastena muṣṭi-prapūram dadāti. advaitādayo yathā-kramam gṛhṇānti.*)

iti—thus; *sarvān*—all; *nivārya*—opening; *kramāt*—gradually; *praveśayanti*—they enter; *mahāprabhuḥ*—Lord Caitanya; *upaviśya*—sitting; *pratyekam*—to each; *advaitādīn*—beginning with Advaita; *yathā-yatham*—one by one; *āliṅgana*—embracing; *sambhāṣaṇa*—talking; *avalokana*—seeing; *ādibhiḥ*—beginning; *ānandayitvā*—pleasing; *bhagavat-prasādānnaṁ*—bhagavat-prasadam food; *śrī-hastena*—with His own hand; *muṣṭi*—fist; *prapūram*—full; *dadāti*—gives; *advaitādayaḥ*—the devotees headed by Advaita; *yathā-kramam*—one by one; *gṛhṇānti*—accept.

(One by one, everyone enters. Lord Caitanya sits down. He pleases Advaita and each of the other devotees with embraces, words of conversation, glances, and other exchanges of affection. With His own hand He gives them bhagavat-prasadam. One by one, Advaita and the others eat the prasadam.)

Text 112

bhagavān: bho bho adya nāparam bhoktavyam cakra-veṣṭopari sarvair eva rajanī-mukhe samārodhavyam. yathā sukhena snāna-mahotsavo dṛśyate.

bho bhaḥ—oh! oh!; *adya*—now; *na*—not; *aparam*—more; *bhoktavyam*—to be eaten; *cakra-veṣṭopari*—above the cakra-vesta; *sarvaiḥ*—by all; *eva*—indeed; *rajanī-mukhe*—in the beginning of night; *samārodhavyam*—should be climbed; *yathā*—as; *sukhena*—easily; *snāna-mahotsavaḥ*—the great bathing festival; *dṛśyate*—is seen.

Bhagavān: For now let us not eat any more prasadam. At sunset we will go up to the cakra-veṣṭa and from there we will easily see the great bathing festival of Lord Jagannātha.

Text 113

sarve: yathājñāpayanti. (iti niṣkrāntāḥ.)

yathā—as; *ājñāpayanti*—He orders; *iti*—thus; *niṣkrāntāḥ*—exit.

Everyone: As the Lord orders. (They exit.)

Text 114

svarūpaḥ: bhagavan svayam api yathā-samayāhnikam kartum arhanti.

bhagavan—O Lord; *svayam*—personally; *api*—also; *yathā-samayāhnikam*—daily duties; *kartum arhanti*—should do.

Svarūpa: Lord, now You should perform Your regular duties.

Text 115

bhagavān: yathā rucitam vaḥ. (iti purī-svāminā saha niṣkrāntaḥ.)

yathā—as; *rucitam*—pleases; *vaḥ*—you; *iti*—thus; *purī-svāminā saha*—with Paramananda Puri; *niṣkrāntaḥ*—exits.

Bhagavān: As it pleases you. (Accompanied by Paramānanda Purī, He exits.)

Text 116

svarūpaḥ: kāśīmīśra bhūpālo rājadhānītaḥ sāmpratam āgantā kim guṇḍicā-nikaṭe.

kāśīmīśra—O Kasi Misra; *bhūpālaḥ*—the king; *rājadhānītaḥ*—from the capitol; *sāmpratam*—now; *āgantā*—will come; *kim*—whether; *guṇḍicā-nikaṭe*—to Gundica.

Svarūpa: Kāśī Mīśra, has the king left the capitol and come to Guṇḍicā?

Text 117

nepathye: āyātaḥ.

āyātaḥ—come.

A Voice From Behind the Scenes: He has come!

Text 118

kāśīmīśraḥ: gosvāmin yathāyam prastauti tathāgata iva lakṣyate.

gosvāmin—O Gosvami; *yathā*—as; *ayam*—he; *prastauti*—says; *tathā*—so

āgataḥ—come; *iva*—as if; *lakṣyate*—is seen.

Kāśi Mīśra: Gosvāmī, hearing these words is like seeing him come.

Text 119

svārūpaḥ: tarhi snāna-darśanam sukkena bhāvi.

tarhi—then; *snāna*—bathing; *darśanam*—sight; *sukhena*—easily; *bhāvi*—will be.

Svarūpa: Then we will easily see the bathing festival.

Text 120

kāśimīśraḥ: tattvam jānāmi. (iti niṣkrāntaḥ.)

tattvam—truth; *jānāmi*—I know; *iti*—thus; *niṣkrāntaḥ*—exits.

Kāśi Mīśra: I know. (He exits.)

Text 121

svārūpaḥ: govinda ehi bhagavantam anugacchāva. (iti niṣkrāntāḥ.)

govinda—O Govinda; *ehi*—come; *bhagavantam*—the Lord; *anugacchāva*—let us follow; *iti*—thus; *niṣkrāntāḥ*—exit.

Svarūpa: Govinda, come. Let us follow the Lord.
(They exit.)

Text 122

(tataḥ praviśati vadabhi-stho rājā purohitaś ca.)

rājā: purohita asminn abde mayā iha sthitenaiva snānam draṣṭavyam. anyathā bhagavato gaurāṅgasya saṅkoco bhaviṣyati.

tataḥ—then; *praviśati*—enters; *vadabhi-sthaḥ*—on the roof; *rājā*—the king; *purohitaḥ*—priest; *ca*—also; *purohita*—O priest; *asmin*—this; *abde*—year; *mayā*—by me; *iha*—here; *sthitena*—staying; *eva*—indeed; *snānam*—bathing; *draṣṭavyam*—would be seen; *anyathā*—otherwise; *bhagavato gaurāṅgasya*—of Lord Caitanya; *saṅkocaḥ*—reluctance; *bhaviṣyati*—will be.

(Enter the king and his chief priest. They are standing on the palace roof.

King: O priest, this year I will see the bathing festival from this place. Otherwise Lord Gaurāṅga will be reluctant to come and see it.

Text 123

purohitaḥ: ucitam evaitat.

ucitam—proper; *eva*—indeed; *etat*—that.

Chief Priest: That is proper.

Text 124

rājā: kaḥ ko 'tra bhoḥ. āhūyatām kāśimīśraḥ.

kaḥ kaḥ—who? who?; *atra*—here; *bhoḥ*—oh; *āhūyatām*—called; *kāśimīśraḥ*—Kasi Misra.

King: Who, who is there? Call for Kāśī Mīśra.

Text 125

(*praviśya*)
kāśimīśraḥ: ayam asmi. ājñāpayatu devaḥ.

praviśya—enters; *ayam*—he; *asmi*—I am; *ājñāpayatu*—may order; *devaḥ*—the king.

Kāśī Mīśra: (entered) Here I am. The king may give me his order.

Text 126

rājā: mīśra

*ye gauḍīyā iha bhagavataḥ pārśadās taj-janā vā
teṣām ye vā tad-anugamino hanta ye vā sa-bhr̥tyaḥ
sarve 'smat-strī-tanaya-suhṛdo yatra yatropaviśya
snānam paśyanty ati-sukham amī santu tatropaviṣṭāḥ*

miśra—O Misra; *ye*—who; *gauḍīyāḥ*—Bengalis; *iha*—here; *bhagavataḥ*—of the Lord; *pārśadāḥ*—associates; *tat-janāḥ*—His people; *vā*—or; *teṣām*—of them; *ye*—who; *vā*—or; *tad-anugaminaḥ*—following Him; *hanta*—indeed; *ye*—who; *vā*—or; *sa-bhr̥tyaḥ*—with servants; *sarve*—all; *asmāt*—our; *strī*—wives; *tanaya*—children; *suhṛdaḥ*—friends; *yatra yatra*—wherever; *upaviśya*—sitting; *snānam*—the bathing; *paśyanti*—they see; *ati-sukham*—easily; *amī*—they; *santu*—may be; *tatra*—there; *upaviṣṭāḥ*—seated.

King: O Kāśī Miśra, let all of Lord Caitanya's Bengali friends, associates, followers, and servants enter the special viewing boxes otherwise used by my wives, children, and friends, and from these places let them all see the bathing festival with great happiness.

Text 127

kāśīmiśraḥ: mahārāja bhagavad-ājñayā pūrvam eva tathaiva sampāditam asti.

mahārāja—O great king; *bhagavat*—of the Lord; *ājñayā*—by the order; *pūrvam*—previously; *eva*—certainly; *tatha*—as; *eva*—indeed; *sampāditam*—confirmed; *asti*—is.

Kāśī Miśra: King, you have confirmed the order already given by Lord Caitanya.

Text 128

rājā: su-vihitam.
su-vihitam—so be it.

King: Very good. So be it.

Text 129

(*praviśya kaścit-padāntikaḥ.*)
kañcukī: deva devyo vijñāpayanti asmābhir deva-snānam draṣṭum āgatam tan nābhūd iti.

praviśya—entering; *kaścit-padāntikaḥ*—palace guard; *deva*—O king; *devyaḥ*—the queens; *vijñāpayanti*—inform; *asmābhiḥ*—by us; *deva*—of the Lord; *snānam*—the bathing; *draṣṭum*—to see; *āgatam*—come; *tat*—that; *na*—not; *abhūt*—was; *iti*—thus.

Palace Guard: (enters) O king, the queens send this message: "We have

come to see the Lord's bathing festival, but now we find that we cannot see it!"

Text 130

rājā: katham no bhaviṣyati. ihaiva sthitvā tābhir api draṣṭavyam. paśyāyaṁ tat-prakāro 'sti kalpitaḥ.

katham—how?; *naḥ*—of you; *bhaviṣyati*—will be; *iha*—here; *eva*—indeed; *sthitvā*—staying; *tābhiḥ*—by them; *api*—also; *draṣṭavyam*—may be seen; *paśya*—look; *ayaṁ*—that; *tat-prakāraḥ*—activity; *asti*—is; *kalpitaḥ*—done.

King: How is that? Bring them here and they will see very easily. See what is happening now!

Text 131

kāśīmīśraḥ: deva paśya paśya

*snānālayasyābhimukhaṁ su-saudham
attam gataś candra-karābhiguptam
devā ivaite vilasanti bhaktāḥ
sarve nabho-madhya ivopaviṣṭaḥ*

deva—O king; *paśya*—look; *paśya*—look; *snāna*—of bathing; *alayasya*—of the room; *abhimukham*—facing; *su-saudham*—palace; *attam*—gone; *gataḥ*—gone; *candra-kara*—by the moonlight; *abhiguptam*—illuminated; *devāḥ*—demigods; *iva*—like; *ete*—they; *vilasanti*—shine; *bhaktāḥ*—the devotees; *sarve*—all; *nabho-madhye*—in the sky; *iva*—as if; *upaviṣṭaḥ*—entered.

Kāśī Mīśra: O king, look! Look! Illuminated by the moonlight as they stand on the *cakra-veṣṭa* above the bathing-room, the devotees are splendid as demigods in the sky.

Text 132

rājā: sādhu praveṣitā ime śrī-kṛṣṇa-caitanya-pārsadāḥ. tad adhunā sādhayatu bhavān. jagannātha vijaya-samayo nedīyān iva jātas tad-ucita-karmaṇe nāparam vilambasva.

sādhu—well; *praveṣitāḥ*—entered; *ime*—they; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya; *pārsadāḥ*—the associates; *tat*—that; *adhunā*—now; *sādhayatu*—may be; *bhavān*—you; *jagannātha*—of Lord Jagannātha; *vijaya*—victory; *samayaḥ*—time; *nedīyān*—is near; *iva*—as if; *jātaḥ*—manifest; *tad-ucita*—appropriate for that; *karmaṇe*—work; *na*—not; *aparam*—further; *vilambasva*—delay.

King: The associates of Śrī Kṛṣṇa Caitanya are in their places. Now is the time for the appearance of Lord Jagannātha. Go and do whatever is needed for the festival. Don't delay.

Text 133

kāśīmīśraḥ: yathājñāpayati. (iti niṣkrāntaḥ.)

*yathā—*as; *ajñāpayati—*orders; *iti—*thus; *niṣkrāntaḥ—*exits.

Kāśī Mīśra: As it is ordered. (He exits.)

Text 134

(tataḥ praviśanti mahiṣyaḥ.)

mahiṣyaḥ: jayadu jayadu maha-ra-o.

*tataḥ—*then; *praviśanti—*enter; *mahiṣyaḥ—*the queens; *jayadu—*glories; *jayadu—*glories; *maha-ra-aḥ—*to the king.

(The queens enter.)

Queens: Glory, glory to the king!

Text 135

rājā: (devīm prati) ehi devi. ehi. kṛtārthī-kuru janaḥ. (iti sa-ślāgham upaveśya.)
devi paśya paśya

ime caitanyadevasya
pārśadā viśva-pāvanāḥ
kiyataiva vilambena
tam apy ālokayisyasi

tad etān praṇama. (devī praṇamati.)

*devīm prati—*to the queen; *ehi—*come; *devi—*O queen; *ehi—*come; *kṛtārthī-kuru—*make successful; *janaḥ—*birth; *iti—*thus; *sa-ślāgham—*with praise; *upaveśya—*gives a seat; *devi—*O queen; *paśya—*look; *paśya—*look; *ime—*they; *caitanyadevasya pārśadāḥ—*the associates of Lord Caitanya; *viśva-pāvanāḥ—*purifying the world; *kiyata—*how long; *eva—*indeed; *vilambena—*with a delay; *tam—*that; *apy—*also; *ālokayisyasi—*you will see; *tat—*that; *etān—*to them; *praṇama—*bow; *devī—*the queen; *praṇamati—*bows down.

King: (to a queen) Queen, come. Come. Make your life all-successful and perfect. (With great respect he offers her a seat.) Queen, look! Look! There are the associates of Śrī Caitanya. These men purify the entire world. Soon you will see them more closely. Bow down to offer respect to them.

(The queen bows down.)

Text 136

rājā: paśya paśya mahad idam āścaryam.

mahā-jyaiṣṭhī-yoge bhavati bhagavad-deva-kulagā
patākodañcantīti ati-suvidito 'yam jana-ravaḥ
iti śraddhonnetrā yugapat abhipaśyanti ta imam
lihanti taj-jihvām iva tuhina-bhānoḥ iva vapuḥ

paśya—look; paśya—look; mahat—great; idam—this; āścaryam—wonder; mahā-jyaiṣṭhī-yoge] great; bhavati—is; bhagavad-deva-kulagā—demigods; patāka—flag; udañcanti—rises; iti—thus; ati-suviditaḥ—known; ayam—this; jana—of the people; ravaḥ—the sound; iti—thus; śraddha—with faith; unnetrāḥ—with raised eyes; yugapat—at the same moment; abhipaśyanti—see; te—they; imam—this; lihanti—lick; taj-jihvām—tongue; iva—as if; tuhina-bhānoḥ—of the moon; iva—like; vapuḥ—the form.

King: Look! Look! This is wonderful. Lord Caitanya's followers are like so many demigods standing by the flag atop the temple. As, their eyes wide open with devotional faith, they gaze at Lord Jagannātha, the cooling moon seems to be licking them with a tongue that is the flag moving in the breeze.

Text 137

mahisī: de-a saccam jjeva esa janassu-i.

de-a—O king; saccam—truth; jjeva—indeed; esa—this; janassu-i—speak.

Queen: Lord, do you speak the truth?

Text 138

rājā: paśya svayam api. (ity utpatantīm patākām darśayati.)

paśya—see; svayam—yourself; api—also; iti—thus; utpatantīm—manifest;

patākām—the flag; *darśayati*—shows.

King: See for yourself. (He shows her the moving flag.)

Text 139

(*nepathye kahala-dhvaniḥ.*)

rājā: (ākarma) devi paśya paśya jagannāthadevasya vijaya-samayo jātas tad ākalayāmi śrī-kṛṣṇa-caitanyasyāgamanam. (iti tathā kṛtvā sa-harṣam.) ayam ayam śrī-kṛṣṇa-caitanyaḥ. paśya paśya.

*avirala-jana-saṅghe sarvam ūrdhvordhva-vartī
sphurati bhagavato 'yaṁ maṇḍalaḥ śrī-mukhasya
tarad-uru-vidha-haṁse vāri-rāśāv ivoccaiḥ
kalaya kim api hemnaḥ padmam uddaṇḍa-nālam*

nepathye—from behind the scenes; *kahala-dhvaniḥ*—tumult; *ākarma*—listening; *devi*—O queen; *paśya*—look; *paśya*—look; *jagannāthadevasya*—of Lord Jagannātha; *vijaya-samayaḥ*—the glorious moment; *jātaḥ*—manifested; *tat*—that; *ākalayāmi*—I show; *śrī-kṛṣṇa-caitanyasya āgamanam*—the arrival of Lord Caitanya; *iti*—thus; *tathā*—so; *kṛtvā*—doing; *sa-harṣam*—happily; *ayam*—He; *ayam*—He; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya; *paśya*—look; *paśya*—look; *avirala-jana-saṅghe*—in the multitudes of people; *sarvam*—all; *ūrdhvordhva-vartī*—going higher and higher; *sphurati*—manifested; *bhagavataḥ*—of the Lord; *ayam*—this; *maṇḍalaḥ*—circle; *śrī-mukhasya*—of the face; *tarad-uru-vidha-haṁse*—like a swan; *vāri-rāśau*—in water; *iva*—as; *uccaiḥ*—greatly; *kalaya*—look; *kim api*—something; *hemnaḥ*—of gold; *padmam*—lotus; *uddaṇḍa-nālam*—raised stem.

(Tumultuous sounds from behind the scenes.)

King: (listening) Queen, look! Look! Lord Jagannātha has come! Now I can see Śrī Kṛṣṇa Caitanya coming. (He becomes jubilant.) It is He! It is He! It is Śrī Kṛṣṇa Caitanya! Look! Look! His handsome face is above the crowd of devotees surrounding Him. Look! His face is like a blossoming, many-petalled golden lotus growing in a lake and surrounded by the flock of swans that are His devotees.

Text 140

devī: ajja-utta ahmanam ussavado ussavantaramapadidam. jado ja-annaha-damsana-tthininam goracanda-damsanam jadam.

ajja-utta—noble husband; *ahmanam*—I; *ussavado ussavantaramapadidam*—the greatest of festivals; *jadaḥ*—manifested; *ja-annaha*—of Lord Jagannātha; *damsana-tthininam*—the sight; *goracanda*—of Lord Caitanya; *damsanam*—the sight; *jadam*—manifested.

Queen: Noble husband, now we have attained the greatest of all festivals. Although we originally came only to see Lord Jagannātha, now we have attained the splendid glory of seeing Śrī Gauracandra.

Text 141

(*sanskṛtena*)

*mahaḥ-pūraḥ sadyo viṣaya-rasa-saṁśoṣaṇa-vidhau
pracaṇḍo martanḍa-vyatikara ivāsyā prasṛmaraḥ
ahāryam mādhyam bhagavad-anurāgāmṛta-kiro
maha-varṣmā ko 'yam kanaka-nidhir akṣṇoḥ pathi gataḥ*

sanskṛtena—in Sanskrit; *mahaḥ*—of splendor; *pūraḥ*—flood; *sadyaḥ*—at once; *viṣaya*—of material desire; *rasa*—the waters; *saṁśoṣaṇa*—drying up; *vidhau*—manifest; *pracaṇḍo martanḍa-vyatikaraḥ*—a powerful sun; *iva*—like; *asya*—of Him; *prasṛmaraḥ*—manifesting; *ahāryam*—eternal; *mādhyam*—sweetness; *bhagavad-anurāga*—of love for the Supreme Lord; *amṛta*—nectar; *kiraḥ*—showering; *maha-varṣmā*—great rain; *kaḥ*—who?; *ayam*—He; *kanaka*—of gold; *nidhiḥ*—treasure; *akṣṇoḥ*—of the eyes; *pathi*—on the path; *gataḥ*—gone.

Who is this golden treasure walking on the pathway of our eyes? He is like a brilliant sun that dries up the waters of material desire in the heart. He is eternal. He is very sweet and charming. He showers the nectar of pure love for the Supreme Personality of Godhead in all directions.

Text 142

*api ca nirmañchayāni vidhubhir mukha-bimbam asya
nirājayāni ca rucam kanaka-pradīpaiḥ
sampūjayāni pada-padmam aśu-prasūnaiḥ
pratyādādāni karuṇām api lakṣa-dehaiḥ*

(*iti praṇamati.*)

api ca—furthermore; *nirmañchayāni*—I will offer arati; *vidhubhiḥ*—with moons; *mukha-bimbam*—face; *asya*—of Him; *nirājayāni*—I will offer arati; *ca*—also; *rucam*—splendor; *kanaka*—golden; *pradīpaiḥ*—with lamps; *sampūjayāni*—I will worship; *pada*—feet; *padmam*—lotus; *aśu*—of breaths; *prasūnaiḥ*—with flowers; *pratyādādāni*—I will take; *karuṇām*—mercy; *api*—even; *lakṣa*—with thousands; *dehaiḥ*—of bodies; *iti*—thus; *praṇamati*—bows down.

With a host of moons I will offer āraṭi to His face. With a host of golden lamps I will offer āraṭi to the luster of His transcendental form. With the flowers of my breaths I will offer āraṭi to His lotus feet. In many thousands of bodies I

will aspire for His mercy.

(She bows down to offer respects.)

Text 143

rājā: yathārtho 'yam anubhāvo bhavatyāḥ. tad ākālaya śrī-jagannātho 'pi snānālaya-madhyā-rūḍhaḥ. devī: (ālokya praṇamati.)

yathārthaḥ—proper; *ayam*—this; *anubhāvaḥ*—devotion; *bhavatyāḥ*—your; *tad*—that; *ākālaya*—look; *śrī-jagannāthaḥ*—Lord Jagannātha; *api*—also; *snānālaya-madhyā*—to the bathing place; *rūḍhaḥ*—come; *ālokya*—looking; *praṇamati*—bows.

King: Your devotion is perfectly proper. Look! Lord Jagannātha has come to the bathing place.

(The Queen looks and then offers obeisances.)

Text 144

(nepathye punaḥ kahala-dhvaniḥ.)
rājā: devī paśya paśya śrī-jagannātha-snānam.

nepathye—behind the scenes; *punaḥ*—again; *kahala-dhvaniḥ*—tumult; *devī*—O queen; *paśya*—look; *paśya*—look; *śrī-jagannātha-snānam*—the bathing of Lord Jagannātha.

(Tumultuous sounds from behind the scenes.)

King: Queen, look! Look! Lord Jagannātha is being bathed.

Text 145

devī: (ubhayato dṛṣṭim ādhāya) ajja-utta mahaj jeva koduhalam.

ubhayataḥ—at both; *dṛṣṭim*—glance; *ādhāya*—placing; *ajja-utta*—O noble husband; *mahaj*—great; *jeva*—indeed; *koduhalam*—wonder.

Queen: (looking back and forth) Noble husband, this is very unusual.

Text 146

rājā: kim tat.

kim—what?; tat—that.

King: Why is it?

Text 147

devī: (sankṣrtena)

anyonyābhimukha-sthitau vinimiṣāv anyonya-sandarśane
snānāmbhonayanāmbhasoḥ pluta-tanū durvārayā dhārayā
kāruṇyaika-mahā-nidhī bhava-bhaya-pradhvaṃsanaikaauṣadhī
devau tulya-rucī puro vilasataḥ praśyāma-gaurāv api
sankṣrtena—in Sanskrit; anyonya—each other; abhimukha-sthitau—facing;
vinimiṣau—with unblinking eyes; anyonya—each other; sandarśane—gaze; snāna—
bathing; ambho-nayana-ambhasoḥ—with tears; pluta—flooded; tanu—bodies;
durvārayā—great; dhārayā—with streams; kāruṇya—of mercy; eka-mahā-nidhau—
great ocean; bhava—of repeated birth and death; bhaya—the fear; pradhvaṃsana—
destroying; eka—sole; auṣadhī—medicine; devau—Lords; tulya—equal; rucī—
splendor; puraḥ—before; vilasataḥ—shining; praśyāma—dark; gaurau—and fair;
api—also.

Queen: Facing each other, gazing at each other with unblinking eyes, Their bodies flooded, one with bathing water and the other with a stream of tears, two great oceans of mercy that are two medicines to cure the fears of repeated birth and death, though one is black and the other fair, both shine with the same splendor.

Text 148

rājā: satyam etat.

satyam—the truth; etat—that.

King: This is the truth.

Text 149

devī: ajja-utta nivvudho sinana-mahusavo de-assa. jado dakṣina-muha-vilo-ana-
kkhane ado sara-i goracandama.

ajja-utta—O noble husband; *nivvudhaḥ*—over; *sinana-mahusavaḥ*—the bathing festival; *de-assa*—of the Lord; *jadaḥ*—manifested; *dakṣina*—to the right; *muha-vilana-kkhane*—gaze; *adaḥ*—then; *sara-i*—direction; *goracandama*—Lord Caitanya.

Queen: Noble husband, the Lord's bathing festival is now over. Lord Gauracandra no longer gazes to the right. Now He looks in another direction.

Text 150

rājā: evam eva.

agrato 'sya viralāyate janaḥ
pr̥ṣṭhataḥ tv aviralāyate punaḥ
pārśadās tu parito bhujābhujī
śraddhayā vidadhati sma maṇḍalam

evam—so; *eva*—indeed; *agrataḥ*—before; *asya*—of Him; *viralāyate*—stands; *janaḥ*—people; *pr̥ṣṭhataḥ*—behind; *tu*—indeed; *aviralāyate*—stands; *punaḥ*—again; *pārśadāḥ*—company; *tu*—certainly; *paritaḥ*—everywhere; *bhujā-ābhujī*—arm in arm; *śraddhayā*—with faith; *vidadhati sma*—made; *maṇḍalam*—a circle.

King: It is true. Now no one stands in front of the Lord. Everyone has assembled behind Him. Linking arms, the devotees have made a circle around Him.

Text 151

nepathye:

anavasaratam abhyāyate prabhuḥ jagadīśvare
viraha-vidhuram hantāvasthām jagāma yatīśvaraḥ
bhavati viśada-premānandāvatāratayā yadā
hy abhiniviśate yasmimś tasmimś tadaiva sa tan-mayaḥ

anavasaratam abhyāyate—now is manifest; *prabhuḥ*—Lord Caitanya; *jagadīśvare*—in Lord Jagannātha; *viraha-vidhuram*—the pain of separation; *hanta*—indeed; *avasthām*—situation; *jagāma*—attained; *yatīśvaraḥ*—the king of sannyasis; *bhavati*—is; *viśada*—pure; *prema*—love; *ānanda*—bliss; *avatāratayā*—with the descent; *yadā*—as; *hi*—indeed; *abhiniviśate*—enters; *yasmin*—where; *tasmin*—there; *tadā*—then; *eva*—indeed; *saḥ*—He; *tan-mayaḥ*—like that.

A Voice From Behind the Scenes: Now Lord Caitanya, the king of sannyāsīs, is overcome with grief because of His separation from Lord Jagannātha. He is filled with the anguish of love. He is rapt in thought of Lord Jagannātha.

Text 152

rājā: (ākarnya) aye niścitam idam uktam kāśimīreṇa. tat punar ākalayāmi vākya-śeṣam. (iti sāvadhānas tiṣṭhati punas tatraiva.)

ākarnya—hearing; *aye*—Oh; *niścitam*—decided; *idam*—this; *uktam*—said; *kāśimīreṇa*—by Kasi Misra; *tat*—that; *punaḥ*—again; *ākalayāmi*—I hear; *vākya*—of words; *śeṣam*—the remainder; *iti*—thus; *sāvadhanaḥ*—carefully; *tiṣṭhati*—stands; *punaḥ*—again; *tatra*—there; *eva*—indeed.

King: (listening) Ah! These words must have been spoken by Kāśī Mīśra. Let me listen to what he says next. (He listens with great attention.)

Text 153

*snānam no tulasī-nisecana-vidhir no cakra-sandarśanam
no nāma-grahaṇam ca no nati-tatir no hanta bhikṣāpi no
śrī-nīlācala-candramo 'navasara-vyājāt tvayaivecchayā
svī-kṛtyā sa-viyoga-duḥkham anīsam niḥspandam ākrandati*

snānam—bathing; *na*—not; *u*—indeed; *tulasī*—tulasi; *nisecana-vidhiḥ*—bathing; *na*—not; *u*—indeed; *cakra*—cakra; *sandarśanam*—seeing; *na*—not; *u*—indeed; *nāma-grahaṇam*—chanting the name; *ca*—and; *na*—not; *u*—indeed; *nati-tatir*—obeisances; *na*—not; *u*—indeed; *hanta*—indeed; *bhikṣā*—food; *api*—also; *na*—not; *u*—indeed; *śrī-nīlācala-candramaḥ*—the moon of Nilacala; *navasara-vyājāt*—on the pretext of a festival; *tvaya*—by You; *eva*—indeed; *icchayā*—by the desire; *svī-kṛtyā*—accepting; *sa-viyoga-duḥkham*—the pain of separation; *anīsam*—day and night; *niḥspandam*—motionless; *ākrandati*—cries.

A Voice From Behind the Scenes: He no longer bathes Himself, waters tulasī, gazes at the temple's cakra, chants the holy name, bows down to offer obeisances, or even eats. Anguished by separation from Lord Jagannātha, He is stunned. Day and night He sheds tears.

Text 154

rājā: aho pramado yāvad anavasaram tavad eva ced evam syāt tadā kim bhavati.

ahaḥ—oh; *pramadaḥ*—madman; *yāvat*—as; *navasaram*—the anavasara period; *tāvat*—so; *eva*—indeed; *cet*—if; *evam*—thus; *syāt*—is; *tadā*—then; *kim*—what?; *bhavati*—will be.

King: Ah! What will become of Him if during the entire anavasara period He is a madman like this?

Text 155

(*punas tatraiva*)

*nānyo 'py upāyaḥ priya-kīrtanasya
saṅkīrtanānandathum antareṇa
rasāntarāyeti yad eva kartum
svarūpa evodyamam ātanoti*

punaḥ—again; *tatra*—there; *eva*—indeed; *na*—not; *anyaḥ*—another; *api*—even; *upāyaḥ*—means; *priya*—dear; *kīrtanasya*—kīrtana; *saṅkīrtana*—sankīrtana; *ānandathum*—bliss; *antareṇa*—without; *rasa*—mellow; *antarāyeti*—another; *yat*—what; *eva*—indeed; *kartum*—to do; *svārūpaḥ*—Svarūpa; *eva*—indeed; *udyamam ātanoti*—does.

Again a Voice From Behind the Scenes: Svarūpa said: “Although He is naturally very attached to kīrtana, now His kīrtana has become joyless. Now He cannot taste the nectar of transcendental happiness”. Svarūpa has now begun to sing a different kind of kīrtana.

Text 156

*rājā: bhadraṁ bho bhadram. (devīm prati) priye tvam ito 'pasara. akarayāmi tāvad
enam kāśīmīśram iti.*

bhadram—good; *bhaḥ*—Oh; *bhadram*—good; *devīm prati*—to the queen; *priye*—beloved; *tvam*—you; *itaḥ*—from here; *apasara*—should go; *akarayāmi*—I will call; *tāvat*—then; *enam*—for him; *kāśīmīśram*—Kasi Misra; *iti*—thus.

King: Well done! Oh well done! (to his queen) Beloved, please go now. Now I will call for Kāśī Mīśra.

Text 157

devī: jaha anavedi. (iti niṣkrāntā.)

jaha—as; *anavedi*—ordered; *iti*—thus; *niṣkrānta*—exits.

Queen: As it is ordered. (She exits.)

Text 158

(*tataḥ praviśati kāśīmīśraḥ.*)
kāśīmīśraḥ: jayati jayati devaḥ.

tataḥ—then; *praviśati*—enters; *kāśīmīśraḥ*—Kasi Msra; *jayati*—glory; *jayati*—glory; *devaḥ*—to the king.

(Kāśī Mīśra enters.)
Kāśī Mīśra: Glory, glory to the king!

Text 159

rājā: mīśra kathaya kim uktam bhavatā.

mīśra—Misra; *kathaya*—tell; *kim*—what?; *uktam*—said; *bhavatā*—by you.

King: Mīśra, did you tell him?

Text 160

kāśīmīśraḥ: yad uktam tathaiva tat.

yad—what; *uktam*—said; *tatha*—so; *eva*—indeed; *tat*—that.

Kāśī Mīśra: I did what you asked.

Text 161

rājā: kathaya svarūpa-gosvāminā kim mantritam asti.

kathaya—tell; *svarūpa-gosvāminā*—by Svarupa Gosvami; *kim*—what?; *mantritam*—advised; *asti*—is.

King: Tell me: What did Svarūpa Gosvāmī advise?

Text 162

kāśīmīśraḥ: bhagavatā svī-kṛte tathā-vidha viraha-vaikalyānubhāve tad-apanodartham sakalair eva suhṛdbhiḥ saha mantritam. adya sayam yadi gopīnātha-vijaya-darśanānantaram bhagavatā madhuratara-bhagavat-kīrtanam śrūyate tadā rasāntaram bhavati. tasmimś ca sati virahāveśaḥ ślathata iti sammantrya rohinī-kuṇḍa-vidhe paramāptais tadīya-hṛdaya-jñāir eva katipayair madhura-madhuram kīrtanam ārabdhitam asti.

bhagavatā—by the Lord; *svī-kṛte*—accepted; *tathā-vidha*—in that way; *viraha-vaikalyānubhāve*—the pain of separation; *tad-apanodartham*—to remove that; *sakalaiḥ*—by all; *eva*—indeed; *suhṛdbhiḥ saha*—with friends; *mantritam*—advised; *adya*—this; *sayam*—evening; *yadi*—if; *gopīnātha-vijaya-darśanānantaram*—after seeing the Gopinātha-vijaya; *bhagavatā*—by the Lord; *madhuratara*—very sweet; *bhagavat-kīrtanam*—bhagavat-kīrtana; *śrūyate*—is heard; *tadā*—then; *rasa*—mellow; *antaram*—another; *bhavati*—is; *tasmin*—in that; *ca*—and; *sati*—being; *viraha-āveśaḥ*—separation; *ślathate*—become loosened; *iti*—thus; *sammantrya*—advising; *rohiṇī-kuṇḍa-vidhe*—in Rohini-kunda; *paramāptaiḥ*—attained; *tadīya-hṛdaya-jñāiḥ*—by they who understand His heart; *eva*—indeed; *katipayaiḥ*—by some; *madhura-madhuram*—very sweet; *kīrtanam*—kīrtana; *ārabdhitam*—to begin; *asti*—is.

Kāśī Mīśra: He said Lord Caitanya is now overcome with grief because of separation from Lord Jagannātha. He said all Lord Caitanya's friends should help to drive away His grief. If at sunset the vijaya Deity of Lord Gopīnātha is brought out, and the devotees sing kīrtana very sweetly, then Lord Caitanya will enter the nectar mellows of devotional happiness, and His feelings of grief will become slackened.

Hearing this advice, some of the devotees have gone to Rohiṇī-kuṇḍa and begun a very melodious kīrtana.

Text 163

rājā: mīśra katham idam ālokyate.

mīśra—Mīśra; *katham*—whether?; *idam*—this; *ālokyate*—is seen.

King: Mīśra, is it possible to see this kīrtana?

Text 164

kāśīmīśraḥ: jagatīm ced ārohasi.

jagatīm—wall; *ced*—if; *ārohasi*—you climb.

Kāśī Mīśra: If you climb this wall.

Text 165

rājā: tathaiva kriyate. (iti tena saha tad-āroham naṭayati.)

tatha—so; *eva*—indeed; *kriyate*—is done; *iti*—thus; *tena saha*—with him; *tad-*

ārohaṁ naṭayati—climbs.

King: It will be done.

(They both climb the wall.)

Text 166

(*nepathye madhuratara-saṅkīrtana-kalakalaḥ.*)
kāśīmīśraḥ: (nirūpya) bho mahārāja paśya paśya

viraha-vyathaiva mūrta
karuṇo rasa eva mūrtimān divasam
āsīd ya eṣa samprati
kīrtana-kalato 'yam anyathā jātaḥ

nepathye—behind the scenes; *madhuratara*—very sweet; *saṅkīrtana*—of sankīrtana; *kalakalaḥ*—tumult; *nirūpya*—seeing; *bhaḥ*—oh; *mahārāja*—king; *paśya*—look; *paśya*—look; *viraha-vyatha*—the pain of separation; *eva*—indeed; *mūrtaḥ*—personified; *karuṇaḥ*—pathos; *rasaḥ*—mellow; *eva*—indeed; *mūrtimān*—personified; *divasam*—day; *āsīt*—was; *yaḥ*—what; *eṣaḥ*—this; *samprati*—now; *kīrtana-kalataḥ*—from the sounds of kīrtana; *ayam*—that; *anyathā*—otherwise; *jātaḥ*—manifested.

(Sounds of a very sweet kīrtana from behind the scenes.)

Kāśī Mīśra: (looking) O king, look! Look! During the day He is the personification of anguish in separation from His beloved, but now this sweet kīrtana has changed Him entirely.

Text 167

rājā: bhavati hi

ānanda-kandalitam asya vapur yadāyam
bhāvam spr̥ṣaty atha tam eva bahir vyanakti
yaiḥ pūryate sphaṭikajā ghaṭikā rasais tais
tad-varṇa-bhāg bhavati tan upadarśayanti

bhavati—is; *hi*—indeed; *ānanda*—by bliss; *kandalitam*—touched; *asya*—of Him; *vapuḥ*—the body; *yadā*—when; *ayam*—He; *bhāvam*—love; *spr̥ṣati*—touches; *atha*—then; *tam*—that; *eva*—indeed; *bahiḥ*—outside; *vyanakti*—manifests; *yaiḥ*—by which; *pūryate*—is filled; *sphaṭikajā*—crystal; *ghaṭikā*—manifested; *rasais taiḥ*—by that mellows; *tad-varṇa-bhāg*—that color; *bhavati*—is; *tan*—that; *upadarśayanti*—shows.

King: As soon as the blissful mellows of devotional love touch His heart, they are at once shown for all to see. He is like a clear crystal that at once shows whatever color is placed before it.

Text 168

(*punar nepathye gāna-dhvaniḥ.*)
rājā: (ākaraṇya) kim etad gītam.

punaḥ—again; *nepathye*—behind the scenes; *gāna-dhvaniḥ*—sounds of singing; *ākaraṇya*—hearing; *kim*—what?; *etad*—this; *gītam*—singing.

(The sound of a song is heard from behind the scenes.)

King: (listening) What is this song?

Text 169

kāśimīśraḥ: bhagavad-vaṁśi-nāda-mādhurī-pratipādakam idam {gauḍīya-bhāṣopanibaddham iti devena nākalāyyate.

bhagavat—of the Lord; *vaṁśi*—of the flute; *nāda*—of the sound; *mādhurī*—the sweetness; *pratipādakam*—description; *idam*—this; *gauḍīya-bhāṣa-upanibaddham*—in the Bengali language; *iti*—thus; *devena*—by the Lord; *na*—not; *ākalāyyate*—is heard.

Kāśī Mīśra: It is a song in Bengali describing the sweetness of Lord Kṛṣṇa's flute music. His majesty cannot hear this song?

Text 170

rājā: aho citram yad eṣaḥ

*gauraḥ kṛṣṇa iti svayaṁ pratiphalan puṇyātmanām mānase
nīlādrau natatīha samprathayate vṛndāvanīyaṁ rasam
ādyah ko 'pi pumān navotsuka-vadhū-kṛṣṇānurāga-vyathā-
svādi citram aho vicitram ahaha caitanya-līlāyitam*

(*punar nirūpya*) *aye cira-kālam ekasyaiva gīta-padasya dhruvam eva gīyate.*

ahaḥ—oh; *citram*—wonderful; *yad*—what; *eṣaḥ*—this; *gauraḥ*—fair; *kṛṣṇaḥ*—Kṛṣṇa; *iti*—thus; *svayaṁ*—personally; *pratiphalan*—reflecting; *puṇyātmanām*—of the saintly devotees; *mānase*—in the heart; *nīlādrau*—in Nilacala; *natati*—dances;

iha—here; *samprathayate*—is prayed; *vṛndāvanīyam*—of Vṛndavana; *rasam*—the mellows; *ādyah*—first; *ko 'pi*—someone; *pumān*—person; *nava*—young; *utsuka*—eager; *vadhū*—girl; *kṛṣṇa*—for Kṛṣṇa; *anurāga*—of love; *vyathā*—agitation; *āsvādi*—experiencing; *citram*—wonderful; *ahah*—oh; *vicitram*—wonderful; *ahahah*—oh; *caitanya*—of Lord Caitanya; *līlāyitam*—pastimes; *punaḥ*—again; *nirūpya*—looks; *aye*—oh; *cira-kālam*—for a long time; *ekasya*—of one; *eva*—indeed; *gīta*—of the song; *padasya*—verse; *dhruvam*—refrain; *eva*—indeed; *gīyate*—is sung.

King: Oh! it is wonderful. Fair complexioned Lord Caitanya is now reflected as dark complexioned Lord Kṛṣṇa in the hearts of the saintly devotees. As He dances in Nīlācala He manifests the nectar mellows of Vṛndāvana forest. He is the Supreme Personality of Godhead, who is now eager to taste the transcendental mellows of love the passionate young gopīs feel for Lord Kṛṣṇa. These pastimes of Lord Caitanya are wonderful. They are very wonderful. (He looks again.) Ah! He has spent a very long time singing this one song.

Text 171

kāśimīśraḥ: prathamato yasyām līlāyām manaḥ praviveśa na tataḥ punar āvartate.

prathamataḥ—first; *yasyām*—in which; *līlāyām*—pastime; *manaḥ*—heart; *praviveśa*—enters; *na*—not; *tataḥ*—then; *punaḥ*—again; *āvartate*—leaves.

Kāśi Mīśra: Once Lord Caitanya's mind enters a certain pastime it is very difficult for it to depart.

Text 172

rājā: bhavaty evam eva. (iti punar ālokya. sa-harṣam.) aho kīdṛśam asya mādhuryam. paśya paśya.

*janūtkṣepa-bhūjāv adhunana-pada-nyāsākṣi-vikṣepañair
hantānandayato manāmsi suhṛdām viśvaṁ jaḍī-kurvataḥ
niṣṭhevair mukham asya bhāti subhaga-smeram saḥānandataḥ
phenair hema-saroruham vṛtam iva stryanair ivendur himaiḥ*

bhavati—is; *evam*—thus; *eva*—certainly; *iti*—thus; *punaḥ*—again; *ālokya*—looking; *sa-harṣam*—happily; *ahah*—oh; *kīdṛśam*—like what?; *asya*—of Him; *mādhuryam*—the sweetness; *paśya*—look; *paśya*—look; *janu*—knees; *utkṣepa*—shaking; *bhūjau*—arms; *adhunana*—shaking; *pada*—feet; *nyāsa*—placing; *akṣi*—eyes; *vikṣepañaiḥ*—with tossing; *hanta*—indeed; *ānandayataḥ*—bliss; *manāmsi*—hearts; *suhṛdām*—of friends; *viśvaṁ*—the world; *jaḍī-kurvataḥ*—making stunned; *niṣṭhevaiḥ*—with foam; *mukham*—the mouth; *asya*—of Him; *bhāti*—is manifest; *subhaga*—handsome; *smeram*—smile; *saha*—with; *ānandataḥ*—bliss; *phenaiḥ*—by

foam; *hema*—gold; *saroruham*—lotus; *vṛtam*—covered; *iva*—as if; *stryanair iva*—like; *induḥ*—the moon; *himaiḥ*—with mist;

King: *It is so. (He looks again and becomes joyful.) Ah! How sweet it is! Look! Look! With the shaking of His knees, the trembling of His arms, the movements of His feet, and the restless glances of His eyes, He fills the hearts of His friends with bliss and makes the whole world stunned with wonder.*

His handsome smiling mouth is covered with foam produced from His ecstatic bliss. In this way His mouth is like a golden lotus flower covered with drops of dew, or like the moon shrouded in a heavy mist.

Text 173

(*punar ālokya. sa-vismayam.*) *aye*

*ka eṣa niḥsādhyā-samasya-maṇḍalān
niṣṭhevam ākṛṣya piban pramodate
candrād bahir bhūtam ivāmṛta-drava-
syollāsinam phenam aho cakorakaḥ*

punaḥ—again; *ālokya*—looking; *sa-vismayam*—with wonder; *aye*—oh; *kaḥ*—who?; *eṣaḥ*—this; *niḥsādhyā-samasya-maṇḍalān*—fearlessly; *niṣṭhevam*—the foam; *ākṛṣya*—taking; *piban*—drinking; *pramodate*—delights; *candrāt*—the moon; *bahiḥ*—outside; *bhūtam*—manifested; *iva*—like; *amṛta*—nectar; *dravasya*—flowing; *ullāsinam*—happy; *phenam*—foam; *ahaḥ*—oh; *cakorakaḥ*—calora bird.

(He looks again and become struck with wonder.)

Who is this person happily and fearlessly drinking the foam fallen from Lord Caitanya's mouth? This person is like a cakora bird drinking the sweet nectar moonlight.

Text 174

kāśimīśraḥ: śubhānanda-nāmāyaṁ vaiṣṇavaḥ.

śubhānanda-nāmā—named Subhananada; *ayaṁ*—this; *vaiṣṇavaḥ*—devotee.

Kāśi Mīśra: He is a devotee named Śubhānanda.

Text 175

rājā: aho ekam eva gīta-dhruva-padam. eka eva tara-svaraḥ. eka evollāso

gathākānām. yama-dvayam yāvad bhagavato 'pi samāna evānanda-prakāśa-camatkārah. tad amībhī rasāntareṇa virahāveśa-taraṅgo dūrī-kṛtaḥ. prākṛta-rasāntaram kenāntarāyantu. ubhayathaiva bhagavatā āhnika-vigamaḥ.

ahaḥ—oh; ekam—one; eva—indeed; gīta-dhruva-padam—the refrain; ekaḥ—one; eva—indeed; tara-svaraḥ—sound; ekaḥ—one; eva—indeed; ullāsaḥ—happiness; gathākānām—of the singers; yama-dvayam—for two yamas; yāvat—as; bhagavataḥ—of the Lord; api—also; samāna—equal; eva—indeed; ānanda—of bliss; prakāśa—manifestation; camatkārah—wonder; tat—that; amībhīḥ—by them; rasa-antareṇa—by another mellow; viraha—of separation; āveśa—entrance; taraṅgaḥ—waves; dūrī-kṛtaḥ—far away; prākṛta—natural; rasa—mellows; antaram—different; kena—by whom?; antarāyantu—enters; ubhayatha—both; eva—indeed; bhagavatā—by the Lord; āhnika—daily activities; vigamaḥ—stop.

King: For six hours now the singers have been singing a single line from the refrain of a single song, and all this time Lord Caitanya has been absorbed in very wonderful feelings of ecstatic bliss. By giving the Lord this nectar of transcendental bliss, these singers have chased far away the grief of the Lord's feelings of separation. Whether He is grief-stricken out of feelings of separation, or whether He is filled with transcendental bliss by the remedies presented by these devotees, the Lord still ignores all His ordinary daily activities.

Text 176

kāśīmīśraḥ: tathāpi virahāveśo bhaktānām duḥsahaḥ. (iti punar nibhalya.) deva nirvyūḍho 'yam nṛtyotsavaḥ. yad amī bhagavantam dhṛtvā sva-vāsam prati gacchanti.

tathāpi—still; virahāveśaḥ—separation; bhaktānām—of the devotees; duḥsahaḥ—unbearable; iti—thus; punaḥ—again; nibhalya—looking; deva—O Lord; nirvyūḍhaḥ—separation; ayam—what; nṛtyotsavaḥ—festival of dancing; yat—what; amī—they; bhagavantam—the Lord; dhṛtvā—holding; sva-vāsam prati—to His own home; gacchanti—they go.

Kāśī Mīśra: The Lord's anguish in separation is very hard for the devotees to bear. (He looks again.) Now the festival of dancing is over. Now the devotees are taking Lord Caitanya to His home.

Text 177

rājā: bhadam sambhāvyate kadācid āhnikam api tad adhunā mīśra. bhagavat-samīpam gamyatām. aham ihaiva kṣaṇam nidrāmi.

bhadram—good; sambhāvyate—will be; kadācid—sometimes; āhnikam—daily activities; api—also; tat—that; adhunā—now; mīśra—O Mīśra; bhagavat-samīpam—near the Lord; gamyatām—should be gone; aham—I; iha—here; eva—

indeed; *kṣaṇam*—for a moment; *nidrāmi*—sleep.

King: Now all will be well. At some time the Lord will perform His regular activities. O Miśra, now you may go to the Lord. I will stay here and sleep for a moment.

Text 178

kāśimīśraḥ: yathājñāpayasi. (iti niṣkrāntaḥ.)

yathā—as; *ajñāpayasi*—you order; *iti*—thus; *niṣkrāntaḥ*—exits.

Kāśi Miśra: As you order. (He exits.)

Text 179

rājā: gato miśras tad iha nidrāmi. (iti nidrām naṭayitvā punar utthāya.) aho vibhāteyaṁ vibhāvarī. yataḥ.

gataḥ—gone; *miśraḥ*—Misra; *tad*—then; *iha*—here; *nidrāmi*—I will sleep; *iti*—thus; *nidrām naṭayitvā*—sleeping; *punaḥ*—again; *utthāya*—rising; *ahaḥ*—oh; *vibhāta*—manifested; *iyam*—this; *vibhāvarī*—sunrise; *yataḥ*—because.

King: Miśra has gone. Now I may sleep. (He sleeps and then wakes up.) Ah! Now it is sunrise.

Text 180

*aṣṭācalodaya-mahī-dharayos tatāntam
śītāmśu-candakiraṇāv upasedivāmsau
tulya-tviṣau mṛdutayā vahataḥ pragasya
varṣīyasaḥ kṣaṇam ivopari locanatvam*

(iti parito vilokayati.)

aṣṭācalodaya-mahī-dharayos tatāntam—on the eastern horizon; *śītāmśu*—the moon; *candakiraṇau*—and the sun; *upasedivāmsau*—rising; *tulya-tviṣau*—equally splendid; *mṛdutayā*—with the sweetness; *vahataḥ*—carry; *prag*—before; *asya*—of that; *varṣīyasaḥ*—showering; *kṣaṇam*—for a moment; *iva*—as if; *upari*—above; *locanatvam*—the eyes; *iti*—thus; *paritaḥ*—everywhere; *vilokayati*—looks.

The sun and moon are now rising together on the eastern horizon. Shining very sweetly and splendidly, they have both appeared before my eyes. (He looks in all directions.)

Text 181

nepathye: aho mahat kautukam

*prātaḥ praty-aham ārghya-gandha-tulasī-puṣpādibhiḥ pūjayaty
advaita bhagavantam antara-sukhāveśollasad-romaṇi
smitvā tair haṭhato hṛtair ati-raseṇādvaitam abhyarcayan
devo vurvuritair mukhe 'ṅguli-dalair udvādyā-vādyam vyadhāt*

api ca

*yasya nyasya karābja-koṣa-kuhare pūjopacāram prabhoḥ
pūjām kartu-manāḥ prayāti kutukād advaitadevo 'nv-aham
śrīnāthaḥ sa sadā prabhor guṇa-nidheḥ sandarśana-sparśana-
premālāpa-kṛpākṛpākṣa-kalayā pūrṇāntaro 'jāyata*

ahaḥ—oh; mahat—great; kautukam—wonder; prātaḥ—in the morning; praty-aham—every day; ārghya—arghya; gandha—scents; tulasī—tulasi; puṣpa—flowers; ādibhiḥ—beginning with; pūjayati—worships; advaita—Advaita; bhagavantam—the Lord; antara-sukha-āveśa-ullasad-romaṇi—His bodily hairs standing up with bliss; smitvā—smiling; taiḥ—with them; haṭhataḥ—by force; hṛtaiḥ—taken; ati-raseṇa—very sweetly; advaitam—Advaita; abhyarcayan—worshipping; devaḥ—the Lord; vurvuritair mukhe—on the face; aṅguli-dalaiḥ—with fingers; udvādyā-vādyam—speaking; vyadhāt—done; api ca—also; yasya—of whom; nyasya—places; karābja-koṣa-kuhare—in the hollow of His lotus hand; pūjopacāram—instruments of worship; prabhoḥ—of the Lord; pūjām—worship; kartu—to do; manāḥ—heart; prayāti—goes; kutukāt—happily; advaitadevaḥ—Advaita; anv-aham—every day; śrīnāthaḥ—Srinatha; saḥ—he; sadā—always; prabhoḥ—of the Lord; guṇa-nidheḥ—an ocean of virtues; sandarśana—sight; sparśana—touch; prema—of love; ālāpa—talking; kṛpā—of mercy; kṛpākṣa-kalayā—with sidelong glances; pūrṇāntaraḥ—filled; ajāyata—is manifested.

A Voice From Behind the Scenes: Ah! it is very wonderful. His bodily hairs standing erect in transcendental bliss, each morning Lord Advaita worships Lord Caitanya with arghya, scents, tulasī leaves, flowers, and other offerings. Smiling, Lord Caitanya forcibly takes the articles of worship in His own hands and, speaking sweet words, worships Advaita's face. Advaita then takes the articles of worship back in His lotus hands. In this way, day after day, Advaita comes, eager to worship Lord Caitanya. By the sight, touch, friendly words, and merciful sidelong glance of Lord Caitanya, who is an ocean of transcendental virtues, all of Śrīnātha's desires become fulfilled.

Text 182

rājā: aye. *katham ayam tulasī-miśraḥ parīkṣā-mahā-pātram kim api prastauti. tac chrotavyam yat sa-tvaram ita evābhigacchati.*

katham—whether?; *ayam*—this; *tulasī-miśraḥ*—Tilasi Misra; *parīkṣā-mahā-pātram*—the temple-superintendent; *kim api*—something; *prastauti*—says; *tat*—that; *śrotavyam*—to be heard; *yat*—what; *sa-tvaram*—quickly; *itaḥ*—from here; *eva*—indeed; *abhigacchati*—goes.

King: Is it Tulasī Miśra, the temple-superintendent, speaking these words? He walks very quickly. Let me listen to what he says.

Text 183

(*praviśya*)

tulasīmiśraḥ: deva jagannāthasya rathayātrā nedīyasiti guṇḍicā-maṇḍira-marjana-kṣalanārtham svayam eva mahāprabhuḥ tatrodyataḥ.

praviśya—entering; *deva*—O Lord; *jagannāthasya*—of Lord jagannātha; *rathayātrā*—the Rathayatra; *nedīyasi*—near; *iti*—thus; *guṇḍicā-maṇḍira*—of the Gundica temple; *marjana-kṣalanārtham*—to cleanse; *svayam*—personally; *eva*—indeed; *mahāprabhuḥ*—Lord Caitanya; *tatra*—there; *udyataḥ*—eager.

Tulasī Miśra: (enters) O king, Lord Jagannātha's Rathayātrā festival is near. Lord Caitanya Mahāprabhu is now very eager to clean the Guṇḍicā temple.

Text 184

rājā: *priyam me priyam. kiñcid ājñāptam asti.*

priyam—pleasing; *me*—to me; *priyam*—dear; *kiñcit*—something; *ājñāptam*—ordered. *asti*.

King: Very good. That makes me very happy. What is the Lord's order?

Text 185

tulasī: yathājñāptam tat kāśīmiśreṇaiva sampāditam.

yathā—as; *ājñāptam*—ordered; *tat*—that; *kāśīmiśreṇa*—by Kasi Misra; *eva*—indeed; *sampāditam*—fulfilled.

Tulasī: Kāśī Miśra has already carried out His order.

Text 186

rājā: kim tat.

kim—what?; tat—that.

King: What was that?

Text 187

tulasī: yāvantaḥ tal-lokaḥ tavatyā eva sammarjanyaḥ ghaṭās tu tato 'dhikāḥ.

yāvantaḥ—as; tal-lokaḥ—people; tavatyāḥ—that many; eva—indeed; sammarjanyaḥ—for cleaning; ghaṭāḥ—waterpots; tu—indeed; tataḥ—than that; adhikāḥ—more.

Tulasī: His order is there should be more water-pots than men cleaning.

Text 188

rājā: etāvan mātram

etāvan—that; mātram—only.

King: That is all?

Text 189

tulasīmīśraḥ: kim anyena tat-prayojanam.

kim—what?; anyena—else; tat-prayojanam—need.

Tulasi Misra: What else would He need?

Text 190

(nepathye kalakalaḥ.)

tulasimisraḥ: deva paśya paśya

śrī-hastena vilipya candana-rasaiḥ pratyekam eṣāṃ vapur

*nikṣipyāpy adhikam dharam bhagavato nirmalya-mālyāni ca
ullāsa-druma-mañjarī iva karam saṅgrāhayan śodhinī
mādyat-tuṅga-mataṅga-jālasa-gatir gauro viniṣkrāmati*

nepathye—behind the scenes; *kalakalaḥ*—tumult; *deva*—king; *paśya*—look; *paśya*—look; *śrī-hastena*—with His hand; *vilīpya*—anointing; *candana-rasaiḥ*—with sandal paste; *pratyekam*—each one; *eṣām*—of them; *vapuḥ*—form; *nikṣipyā*—placing; *api*—also; *adhikam*—more; *dharam*—placed; *bhagavataḥ*—of the Lord; *nirmalya*—scents; *mālyāni*—garlands; *ca*—and; *ullāsa*—of happiness; *druma*—of the tree; *mañjarīḥ*—flowers; *iva*—as if; *karam*—hand; *saṅgrāhayan*—taking; *śodhinī*—purifying; *mādyat*—maddened; *tuṅga*—great; *mataṅga*—elephant; *jālasa-gatiḥ*—gracefulness; *gauraḥ*—Lord Gaura; *viniṣkrāmati*—walks.

(Tumultuous Sounds from Behind the Scenes:)

Tulasī Miśra: O king, look! Look! With His own hand Lord Caitanya anoints each devotee with sandal paste and places a Jagannātha-prasādam flower-garland on each pair of shoulders. Holding the cleaning instruments, His hands are like new sprouts on the tree of transcendental bliss. He walks with the gracefulness of a maddened elephant.

Text 191

api ca

*nirgacchanti mudā manoratha-rathaiḥ santoṣa-dantāvalair
aty-ullāsa-turaṅgamair bhava-jaye jaitrā ivāmī bhaṭāḥ
romāñcāvali-kañcukāḍhya-vapuṣo 'śrānta-sravair bibhrato
bāṣpāir vāruṇam agram eva sa-madam huṅkāra-jhaṅkāriṇaḥ*

api ca—furthermore; *nirgacchanti*—go; *mudā*—happily; *manoratha-rathaiḥ*—on the chariots of desire; *santoṣa-dantāvalaiḥ*—with happiness; *aty-ullāsa-turaṅgamaiḥ*—with the horses of transcendental happiness; *bhava-jaye*—in the conquest of repeated birth and death; *jaitrā*—victorious; *iva*—as if; *amī*—they; *bhaṭāḥ*—soldiers; *romāñcāvali*—hairs erect; *kañcuka-āḍhya*—with the armor; *vapuṣaḥ*—bodies; *śrānta-sravaiḥ*—tireless; *bibhrataḥ*—holding; *bāṣpaiḥ*—with tears; *vāruṇam agram*—wateḥ—weapon; *eva*—indeed; *sa-madam*—blissfully; *huṅkāra-jhaṅkāriṇaḥ*—making loud sounds.

Blissfully shouting, armored with bodily hairs erect in ecstasy, carrying water-weapons of their tears, victorious in their war with repeated birth and death, and riding on chariots of desire pulled by horses of transcendental bliss, the soldiers have come.

Text 192

rājā: dhig u bhūpatvam. kadāham eṣām madhye yaḥ kaścīd eva bhavān bhagavantam anuvrajāmi. tulasīmīśra katham idam kautukam āmūlam ākarṇyate.

dhig—fie; *u*—indeed; *bhūpatvam*—the status of being a king; *kadā*—when?; *aham*—I; *eṣām*—of them; *madhye*—in the midst; *yaḥ kaścīd*—someone; *eva*—indeed; *bhavan*—being; *bhagavantam*—the Lord; *anuvrajāmi*—I will follow; *tulasīmīśra*—O Tulasi Misra; *katham*—how?; *idam*—this; *kautukam*—wonder; *āmūlam*—from the beginning; *ākarṇyate*—is heard.

King: Fie on my being a king! When will I become one of these followers of Lord Caitanya? O Tulasī Mīśra, how will I hear all about these blissful pastimes?

Text 193

tulasīmīśraḥ: asti kaścīn madīyaḥ puruṣaḥ sa eva sarvaṁ samakalayyāgata-prāyaḥ.

asti—is; *kaścīd*—someone; *madīyaḥ*—my; *puruṣaḥ*—man; *saḥ*—he; *eva*—indeed; *sarvam*—all; *samakalayya*—seeing; *āgata-prāyaḥ*—about to come.

Tulasi Misra: I have a servant who will see all these pastimes and soon return here.

Text 194

rājā: prīyaṁ me priyam.

prīyam—happiness; *me*—my; *priyam*—happiness.

King: This will give me great happiness, great happiness.

Text 195

(praviśya sa-tvaraḥ kaścīd rājānaṁ praṇamya)
puruṣaḥ: mahārāja sarvaṁ avalokyāgatam.

praviśya—entering; *sa-tvaraḥ*—hastily; *kaścīd*—someone; *rājānaṁ*—to the king; *praṇamya*—bowing; *mahārāja*—O great king; *sarvam*—all; *avalokya*—having seen; *āgatam*—come.

(A man hastily enters and bows down before the king.)

Man: O king, I saw everything, and now I have come.

Text 196

rājā: kathaya.

kathaya—tell.

King: Speak.

Text 197

puruṣaḥ: deva avadhīyatām

*pāṇau kṛtvā madhura-mṛdule śodhanīm ūrdhvam ūrdhvam
sarvaiḥ sārdham svayam ayam asau guṇḍicā-maṇḍapāntaḥ
tūlā-tantūn malina-rajasaḥ sārayann eva tais tair
vyapto gauraḥ śāśadhara iva vyakta-lakṣmā babhūva*

deva—O king; *avadhīyatām*—be attentive; *pāṇau*—hands; *kṛtvā*—doing; *madhura-mṛdule*—sweet; *śodhanīm*—cleaning; *ūrdhvam ūrdhvam*—higher and higher; *sarvaiḥ sārdham*—with everyone; *svayam*—personally; *ayam asau*—He; *guṇḍicā-maṇḍapāntaḥ*—in the Gūṇḍicā temple; *tūlā-tantūn*—webs; *malina-rajasaḥ*—dust; *sārayan*—tossing out; *eva*—indeed; *taiḥ tair*—with them; *vyaptaḥ*—covered; *gauraḥ*—Lord Caitanya; *śāśadharaḥ*—moon; *iva*—like; *vyakta-lakṣmā*—manifested signs; *babhūva*—became.

Man: O king, listen carefully. After with His own soft hands personally cleaning the Guṇḍicā temple with all His devotees, and after sweeping out all the dust and cobwebs, spotted with dirt, Lord Caitanya seemed like a golden, spotted moon.

Text 198

anantaram

*hastāprāpye kam api samupāropya kasyāpi cāmse
mā bhaiṣir ity ahaha nigadan megha-gambhīrayoktyā
abhyūn-netraḥ sa-rajasa-tanur mārjayitvordhvam ūrdhvam
bhittiḥ simhāsanam atha talaṁ śodhayām āsa devaḥ*

anantaram—then; *hastā*—of the hand; *aprāpye*—unattainable; *kam api*—something; *samupāropya*—climbing; *kasyāpi*—of someone; *ca*—and; *cāmse*—on the shoulder; *mā*—don't; *bhaiṣiḥ*—fear; *iti*—thus; *ahaha*—aha; *nigadan*—saying;

megha-gambhīraya—like thunder; *uktyā*—with words; *abhyūt*—lifted; *netraḥ*—eyes; *sa-rajasa-tanuḥ*—body; *mārjayitva*—washing; *urdhvam ūrdhvam*—higher and higher; *bhittiḥ*—the wall; *siṃhāsanam*—the altar; *atha*—then; *talam*—the surface; *śodhayām āsa*—cleaned; *devaḥ*—the Lord.

When a place on the wall was beyond the reach of His hands, He climbed on the shoulder of a devotee, saying, with a voice like thunder, "Don't be afraid". Lifting his eyes, in this way He washed the walls and the altar.

Text 199

api ca

*bahir-vāso 'ñcalyām avakara-cayam śodhanikayā
samāhṛtyāpūrya svayam atha bahiḥ sārāyati saḥ
kvacit hastāprāpyāvadhi sa-rabhasam marṣṭi ca kalam
suhṛd-varḡair gāyaty api sa kutukam gāpayati ca*

api ca—furthermore; *bahir-vāsaḥ*—outer garment; *añcalyām*—in the edge; *avakara-cayam*—multitude; *śodhanikayā*—cleaning; *samāhṛtya*—gathering; *āpūrya*—filling; *svayam*—personally; *atha*—then; *bahiḥ*—outside; *sārāyati*—throws; *saḥ*—He; *kvacit*—somewhere; *hastā*—hand; *aprāpya*—not attaining; *avadhi*—until; *sa-rabhasam*—enthusiastically; *marṣṭi*—cleaned; *ca*—and; *kalam*—part; *suhṛd-varḡaiḥ*—by friends; *gāyati*—made to sing; *api*—also; *saḥ*—He; *kutukam*—happily; *gāpayati*—made to sing; *ca*—also.

Gathering it in the upturned edge of His outer garment, He threw dirt and dust outside. He earnestly cleaned where other hands could not reach. His friends encouraged Him to sweetly sing and He also encouraged them to sing with great joy.

Text 200

rājā: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

King: Then? Then?

Text 201

*puruṣaḥ: evam mūla-maṇḍapa-jaganmohana-bhogamaṇḍapānām
marjanānantaram.*

kūpāt ke 'pi samuddharanti katarah kasyāpi haste dadau
so 'py anyasya kare sa cāpara-kare so 'mbhaḥ kare kasyacit
ittham śṛṅkhalayā ghaṭan atha nayan pūrṇān apūrṇāms tyajan pūrṇāpūrṇa-
parigraha-tyajanayoḥ śikṣām vyatānij janaḥ

evam—thus; mūla-maṇḍapa—Mula-mandapa; jaganmohana—jagan-mohana;
bhogamaṇḍapānām—bhoga-mandapa; marjana—cleaning; anantaram—then;
kūpāt—from a well; ke 'pi—some; samuddharanti—bringing; katarah—some;
kasyāpi—of some; haste—in the hand; dadau—gave; saḥ—he; api—also; anyasya—
of another; kare—in the hand; saḥ—he; ca—and; para—of another; kare—in the
hand; saḥ—he; ambhaḥ—water; kare—in the hand; kasyacit—of someone;
ittham—thus; śṛṅkhalayā—by a chain; ghaṭan—waterpots; atha—then; nayan—
bringing; pūrṇān—full; apūrṇān—empty; tyajan—rejecting; pūrṇa—full; apūrṇa—
and empty; parigraha—taking; tyajanayoḥ—and sending back; śikṣām—
instruction; vyatānit—did; janaḥ—the people.

Man: Then the Lord cleaned the Mūla-maṇḍapa, Bhoga-maṇḍapa, and Jagan-
mohana rooms. Some devotees drew buckets of water from a well. They handed
the buckets to others, who handed them to others, who handed them still
others. In this way the devotees formed a chain by which full buckets traveled
in one direction and empty buckets in the other.

Text 202

api ca

kecid gaura-girā manojñā-matayaḥ siñcanti simhāsanam
bhittiḥ kecana ke 'pi tasya karayor vāry-arpanam kurvate
kecit tat-pada-pankajopari ghaṭaiḥ siñcanti santoṣatas
tat ke 'py añjalīnā pibanti dadate kecid ca mūrdhāny api

api ca—furthermore; kecit—some; gaura—of Lord Caitanya; girā—by the
words; manojñā—desire; matayaḥ—thoughts; siñcanti—sprinkled; simhāsanam—
the altar; bhittiḥ—walls; kecana—some; ke 'pi—some; tasya—of Him; karayoḥ—on
the feet; vari—water; arpanam—placed; kurvate—do; kecit—some; tat-pada-
pankajopari—on His lotus feet; ghaṭaiḥ—with pots; siñcanti—sprinkle;
santoṣataḥ—happily; tat—that; ke 'pi—some; añjalīnā—with cupped hands;
pibanti—drink; dadate—place; kecid—some; ca—and; mūrdhāni—on the head;
api—and.

By the order of the Lord some intelligent devotees poured water on the altar.
Some poured water on the wall with their hands, some poured pots of water on
the Lord's lotus feet, with cupped hands some drank that water, and some
poured that water over their heads.

Text 203

rājā: tatas tataḥ.

tataḥ—then?; tataḥ—then?

King: Then? Then?

Text 204

*puruṣaḥ: tat pūrvavat krameṇa prakṣalya dhauta-pada eva sarve sva-sva-vasobhis
tat-krameṇa salilāny apasarāyām babhūvuḥ. tathā kṛtvā aṅganam uttīrya tac-
chodhanārambhe.*

*tat—that; pūrvavat—as before; krameṇa—one after another; prakṣalya—
washing; dhauta-pada—washed; eva—indeed; sarve—everything; sva-sva-
vasobhiḥ—with their own clothes; tat-krameṇa—one by one; salilāni—water;
apasarāyām babhūvuḥ—removed; tathā—then; kṛtvā—having done; aṅganam—
courtyard; uttīrya—going; tac-sodhanārambhe—in the cleaning.*

Man: When everything had been washed perfectly clean, the devotees dried everything inside the temple with their own clothing. When the inside of the temple was clean the devotees began to clean the courtyard.

Text 205

*pañkti-bhūyopaviṣṭe nija-jana-nikare kautukān madhya-vartī
cinvan vāsaḥ-prapūram cira-samupacitaḥ sārkaras catvarasya
paśyāmaḥ ke katīmā vidadhati vicitā ity avocad yadeśas
tarhy evāmī pramodād aham ahamikayā cetum udyogam īyuh*

*evam sva-caritam iva niravakaram sva-hṛdayam iva snigdham ca sarvataś catvara-
talam kṛtvā te 'mī bhagavat-kīrtanam ārebhire.*

*pañkti-bhūya—forming a line; upaviṣṭe—entered; nija-jana-nikare—His own
people; kautukāt—enthusiastically; madhya-vartī—in the midst; cinvan—
collecting; vāsaḥ-prapūram—filling the cloth; cira-samupacitaḥ—placed in the
cloth; sārkaras—dust; catvarasya—of the courtyard; paśyāmaḥ—we see; ke—
who?; katīmā—how much; vidadhati—places; vicitā—collected; iti—thus; avocat—
said; yada—when; īśaḥ—the Lord; tarhi—then; eva—indeed; amī—they;
pramodāt—happily; aham—I; ahamikayā—personally; cetum—to count; udyogam
īyuh—endeavor; evam—thus; sva-caritam—pastimes; iva—like; niravakaram sva-
hṛdayam—in the heart; iva—like; snigdham—affectionate; ca—also; sarvataḥ—
everywhere; catvara-talam—the courtyard; kṛtvā—doing; te amī—they; bhagavat-
kīrtanam—bhagavat-kirtana; ārebhire—did.*

Accompanied by the devotees, the Lord began accumulating pebbles and

grains of dirt, placing it all on His cloth. When the Lord said, "Let us see who can collect the most dirt", everyone began to work with great enthusiasm. As they worked in this way, everyone's heart became filled with devotional love, and they began a great kīrtana chanting Lord Kṛṣṇa's holy name.

Text 206

tathā hi

*kṣobham kṣoṇī-mṛgakṣyaḥ sthaganam iha raveḥ kampam āśā-vadhūnām
stambham vātasya kurvann amara-parivṛdhasyāśram akṣṇam sahasre
cedam saptarṣi-goṣṭhyaḥ parama-rasamayollāsam auttanapāder
dhyāna-dhvāṁśam viriñceḥ sa jayati bhagavat-kīrtanānanda-nādaḥ*

tathā hi—furthermore; *kṣobham*—agitation; *kṣoṇī*—on earth; *mṛgakṣyaḥ*—doe-eyed girls; *sthaganam*—stopping; *iha*—here; *raveḥ*—the sun; *kampam*—trembling; *āśā-vadhūnām*—the demigoddesses of the directions; *stambham*—stopping; *vātasya*—of the wind; *kurvan*—doing; *amara-parivṛdhasya*—of King Indra; *āśram*—tears; *akṣṇam*—eyes; *sahasre*—thousand; *ca*—and; *idam*—this; *saptarṣi-goṣṭhyaḥ*—the seven sages; *parama-rasamaya*—sweet; *ullāsam*—joy; *auttanapādeḥ*—of Dhruva; *dhyāna*—meditation; *dhvāṁśam*—breaking; *viriñceḥ*—of Brahmā; *saḥ*—that; *jayati*—glories; *bhagavat-kīrtana*—of bhagavat-kīrtana; *ananda*—bliss; *nādaḥ*—the sound.

Glory to the blissful sounds of the chanting of the holy name, which agitated all beautiful doe-eyed girls on earth, stopped the sun in its course, made the demigoddesses of the four direction tremble, stopped the wind, made King Indra shed tears from his thousands of eyes, made the seven sages perspire, filled Dhruva Mahārāja with joy, and interrupted the meditations of Lord Brahmā!

Text 207

tataś ca

*nartivā kṣaṇam eva cāru madhuram gauro hariḥ nartayām
cakre 'dvaita-tanūjam eka-madhuram gopāla-dāsābhidham
nṛtyann eva sa mūrccitaḥ sukha-vaśād dehāntaram yann ivā-
dvaita khidyati pāṇi-padma-valanād devaḥ sa taṁ prāṇayat*

tato hari-dhvanir uccair uccacara.

tataḥ—then; *ca*—and; *nartivā*—dancing; *kṣaṇam*—for a moment; *eva*—indeed; *cāru*—beautiful; *madhuram*—sweet; *gauro hariḥ*—Lord Caitanya; *nartayām cakre*—made to dance; *advaita-tanūjam*—Advaita's son; *eka-madhuram*—sweet; *gopāla-*

dāsābhidham—named Gopāla dāsa; *nṛtyan*—dancing; *eva*—indeed; *saḥ*—he; *mūrcchitaḥ*—fainted; *sukha-vaśāt*—with ecstasy; *dehāntaram*—another body; *yan*—which; *iva*—like; *advaita*—Advaita; *khidyati*—distressed; *pāṇi-padma-valanāt*—from the lotus hand; *devaḥ*—the Lord; *saḥ*—He; *tam*—him; *prāṇayat*—gace; *tataḥ*—then; *hari*—of Hari; *dhvaniḥ*—the sound; *uccaiḥ*—loudly; *uccacara*—called.

Then Lord Gaura Hari began gracefully to dance and He induced Lord Advaita's good son Gopāla dāsa to dance also. As He danced, Gopāla became overcome with ecstatic happiness, and He suddenly fell to the ground dead. Lord Advaita began to lament bitterly, but when Lord Caitanya placed His hand on Gopāla dāsa and brought him back to life, the kīrtana suddenly exploded with a great tumult of the chanting of the holy name.

Text 208

rājā: aho me dūra-dṛṣṭam yad etad api na dṛṣṭam.

ahaḥ—alas; *me*—my; *dūra-dṛṣṭam*—misfortune; *yad etad*—that; *api*—also; *na*—not; *dṛṣṭam*—seen.

King: Alas! I am very unfortunate. I did not see any of these pastimes.

Text 209

puṛuṣaḥ: tato narasimha-nātha-maṇḍapam ca samskārya dhāvayitvendradyumna-sarasi kṛta-jala-vihāraḥ sarvair eva tad-abhyarṇa-vartini kusumodyāne viśāsrāma. tad anu vāṇinātha-paṭṭanāyakenopanītāni bhagavat-prasādādīni sarvair eva sevītāni.

tataḥ—then; *narasimha-nātha-maṇḍapam*—the Nṛ-simha temple; *ca*—also; *samskārya*—cleaning; *dhāvayitva*—dived; *indradyumna-sarasi*—in Indradyumna Lake; *kṛta-jala-vihāraḥ*—enjoyed water pastimes; *sarvaiḥ*—with all; *eva*—indeed; *tad-abhyarṇa-vartini*—near; *kusumodyāne*—in a flower garden; *viśāsrāma*—rested; *tad anu*—then; *vāṇinātha-paṭṭanāyakena*—by Vaninatha Pattanayaka; *upanītāni*—brought; *bhagavat-prasādādīni*—bhagavat-prasadam; *sarvaiḥ*—by all; *eva*—indeed; *sevitāni*—honored.

Man: Then the Lord cleansed the Nṛsimha temple, then He enjoyed water sports with the devotees in the Indradyumna Lake, and then they all rested in a nearby flower-garden. After that Vāṇinātha Paṭṭanāyaka brought Bhagavat-prasadam and they all honored it.

Text 210

nepathye:

netrotsavaḥ sarva-janasya bhavi
svaḥ śrī-pateḥ śrī-mukha-darśanena
itīva cittotsava eṣa jāto
mahotsavasyāpi mahotsavo yaḥ

netra—for the eyes; utsavaḥ—a festival; sarva-janasya—of everyone; bhavi—will be; svaḥ—tomorrow; śrī-pateḥ—of the Lord; śrī-mukha-darśanena—by seeing His face; itī—this; iva—like; citta—of the heart; utsavaḥ—festival; eṣaḥ—this; jātaḥ—manifest; mahotsavasya—of the great festival; api—also; mahotsavaḥ—great festival; yaḥ—which.

A Voice From Behind the Scenes: Tomorrow, Lord Jagannātha will create a great festival for everyone's eyes by again revealing His handsome face. This thought has created a great festival of happiness in everyone's heart.

Text 211

rājā: mahā-pātra kāśīmīśro 'yaṁ yathā lapati tathā manye bhavantam eva
śrāvayati. tad adhunā netrotsavasya kṛtākṛtāvekṣaṇam ācaratu bhavān.

mahā-pātra—O maha-patra; kāśīmīśraḥ—Kasi Misra; ayam—this; yathā—as; lapati—speaks; tathā—so; manye—I think; bhavantam—you; eva—indeed; śrāvayati—tells; tat—then; adhunā—now; netra—for the eyes; utsavasya—of a festival; kṛta—done; akṛta-avekṣaṇam ācaratu—may do; bhavān—you.

King: O mahā-pātra, this must be Kāśī Mīśra speaking to Lord Caitanya. Please go now and see that this great festival for the eyes is nicely performed.

Text 212

tulasīmīśraḥ: yathājñāpayasi. (iti niṣkrāntaḥ.)

yathā—as; ajñāpayasi—you order; iti—thus; niṣkrāntaḥ—exits.

Tulasī Mīśra: As you order. (He exits.)

Text 213

(tataḥ praviśati kāśīmīśraḥ.)
kāśīmīśraḥ: aho ati-madhuram bhāvi

kāśīśvara-kṣapita-loka-cayaḥ purastād

govinda-pālita-vilāsa-gatiḥ purastāt
pārśva-dvaye ca sa-purīśvara-sa-svarūpau
netrotsavaya sa bhaviṣyati gaura-candraḥ

tataḥ—then; praviśati—enters; kāśimīśraḥ—Kāśi Mīśra; ahaḥ—Oh; ati-madhuram—very sweet; bhāvi—will be; kāśīśvara—Kāśiśvara; kṣapita—cleared; loka-cayaḥ—the crowd; purastāt—before; govinda—Govinda; pālita-vilāsa-gatiḥ purastāt—following behind; pārśva-dvaye—on the two sides; ca—and; sa-purīśvara-sa-svarūpau—Puri and Svarupa; netrotsavaya—a festival for the eyes; saḥ—He; bhaviṣyati—will be; gaura-candraḥ—Lord Caitanya.

(Kāśi Mīśra enters.)

Kāśi Mīśra: Ah! It will be very sweet. With Kāśiśvara clearing a way through the crowd in front, with Govinda happily following behind, and with Paramānanda Purī and Svarūpa at His sides, Lord Caitanya will go to what will be a great festival for His eyes.

Text 214

rājā: aho manasa saḥ saṅkathayan mām api nāvalokate mīśra.

ahaḥ—Oh; manasa saḥ—with the mind; saṅkathayan—conversing; mām—me; api—also; na—not; avalokate—sees; mīśra—Mīśra.

King: Ah, Mīśra is now talking to his own mind. That is why he does not even see me here.

Text 215

kāśimīśraḥ: (dakṣiṇe 'kṣi nīkṣipyā) aho niṣpanda- maṇḍanaivaratha-trayī viśeṣato 'yam śrī-jagannāthasya rathaḥ.

utsarpi-darpana-sahasra-vibhāvita-śrīḥ
sac-cāru-cāmara-sucīna-cayaiḥ parītaḥ
tejomayaḥ samayam etya virājamāna
ānandayan nayanam eva ratho vibhāti

dakṣiṇe—right; akṣi—eye; nīkṣipyā—tossing; ahaḥ—oh; niṣpanda-maṇḍanaivaratha-trayī—three decorated chariots; viśeṣataḥ—specifically; ayam—this; śrī-jagannāthasya—of Lord jagannātha; rathaḥ—the chariot; utsarpi-darpana-sahasra-vibhāvita-śrīḥ—beautiful with thousands of mirrors; sac-cāru-cāmara-sucīna-cayaiḥ—glorious with beautiful camara wisks; parītaḥ—everywhere; tejomayaḥ—splendid; samayam—time; etya—attaining; virājamānaḥ—shining; ānandayan—delighting; nayanam—the eyes; eva—indeed; rathaḥ—the chariot; vibhāti—is manifested.

Kāśī Mīśra: (looking to the left) Ah, here are the three decorated chariots. Here is Lord Jagannātha's chariot. Beautifully decorated with thousands of mirrors and cāmara wisks, Lord Jagannātha's great splendid chariot delights the eyes.

Text 216

(*sammukham avalokya*) *aye katham ihaiva rājā. (upasṛtya) jayati jayati mahārājaḥ. mahārāja iha sthitenaiva tvayā rathārohanam bhagavato 'valokanīyam. paścāt snānottaram sva-sevā vidheyā.*

sammukham—ahead; *avalokya*—looking; *aye*—oh; *katham*—why?; *iha*—here; *eva*—indeed; *rājā*—the king; *upasṛtya*—approaching; *jayati jayati*—glories, glories; *mahārājaḥ*—to the king; *mahārāja*—O king; *iha*—here; *sthitena*—staying; *eva*—indeed; *tvayā*—by you; *ratha*—the chariot; *ārohanam*—climbing; *bhagavataḥ*—of the Lord; *avalokanīyam*—to be seen; *paścāt*—from behind; *snāna*—the bathing; *uttaram*—after; *sva-sevā*—service; *vidheyā*—should be done.

(Looking ahead) Ah! How has the king come here? (He approaches.) Glory, glory to the king! O king, here you will see Lord Jagannātha ascend His chariot. Then, when the bathing of Lord Jagannātha is ended, you will directly serve Him.

Text 217

rājā: ratha-vijaya-sevā me nīyatāpi tathā mām notkaṅṭhayati yathā mahāprabhor nṛtya-darśana-sprhā.

ratha-vijaya-sevā—serving the Lord on His chariot; *me*—by me; *nīyatā*—brought; *api*—even; *tathā*—so; *mām*—me; *na*—not; *utkaṅṭhayati*—attracts; *yathā*—as; *mahāprabhoḥ*—of Lord Caitanya; *nṛtya*—dancing; *darśana*—the sight; *sprhā*—desire.

King: I do not desire to serve Lord Jagannātha on His chariot as much as I yearn to see the dancing of Śrī Caitanya Mahāprabhu.

Text 218

kāśīmīśraḥ: rathārohane jāte sati yamārdhantarita eva mahāprabhor nṛtyārambho bhāvi.

rathārohane jāte sati—when the Lord has ascended the chariot;

yamārdhantarita—an hour and a half; *eva*—indeed; *mahāprabhoḥ*—of Lord Caitanya; *nṛtyārambhaḥ*—dancing; *bhāvi*—will be.

Kāśī Mīśra: An hour and a half after Lord Jagannātha has ascended the chariot, Lord Caitanya will begin to dance.

Text 219

rājā: (sa-vitarkam)

*itaś cet paśyeyaṁ bhavati paritoṣo na manasas
tato va paśyeyaṁ tad api sulabham naiva bhavati
praveśas tad-goṣṭhyāṁ mama na ghatate tad-vṛtatayā
tad-antar-varitvāt katham u kalaye tasya naṭanam*

tathāpi yāvan naṭanam tāvad eva tatraiva stheyam. tat-kṛpā-devy eva śaraṇam

sa-vitarkam—reflecting; *itaḥ*—then; *cet*—if; *paśyeyam*—I see; *bhavati*—is; *paritoṣaḥ*—happiness; *na*—not; *manasaḥ*—of the heart; *tataḥ*—then; *va*—or; *paśyeyam*—I see; *tad api*—then; *sulabham*—easily attainable; *na*—not; *eva*—indeed; *bhavati*—is; *praveśaḥ*—entrance; *tad-goṣṭhyāṁ*—in His company; *mama*—my; *na*—not; *ghatate*—is; *tad-vṛtatayā*—by that; *tad-antar-varitvāt*—because of being within; *katham*—why?; *u*—indeed; *kalaye*—I see; *tasya*—of Him; *naṭanam*—dancing; *tathāpi*—still; *yāvat*—as; *naṭanam*—dancing; *tāvat*—so; *eva*—indeed; *tatra*—there; *eva*—indeed; *stheyam*—should be stayed; *tat-kṛpā-devi*—the goddess of His mercy; *eva*—indeed; *śaraṇam*—shelter.

King: (reflecting) If I am able to see the bliss of Lord Caitanya's dancing my heart will never tire of seeing it. It will not be very easy for me to see it. He is surrounded by His devotees, and I have no power to enter among them. How will I see Lord Caitanya's dancing? If I take shelter of His mercy, I will be able to see His pastimes of dancing.

Text 220

kāśīmīśraḥ: mahārāja kañcukī-dvārā mahiṣibhir abhyarthitam asti bhagavato gauracandrasya nṛtya-darśanārtham ihāvasthānam.

mahārāja—O king; *kañcukī-dvārā*—by the guard; *mahiṣibhiḥ*—by the queens; *abhyarthitam asti*—prayed; *bhagavato gauracandrasya*—of Lord Caitanya; *nṛtya-darśanārtham*—to see the dancing; *iha*—here; *avasthānam*—place.

Kāśī Mīśra: O king, the palace guard says the queens ask to see the dancing of Lord Caitanya.

Text 221

rājā: sukkena paśyantu. kṛtārthayantu locane janus ca.

sukhena—easily; *paśyantu*—may see; *kṛtārthayantu*—make successful; *locane*—eyes; *januḥ*—life; *ca*—and.

King: They may easily see it. It will make their eyes and life successful.

Text 222

kāśīmīśraḥ: tat tvarasva. bhagavato rathārohana-kalaḥ sannikṛṣṭa eva.

tat—then; *tvarasva*—hurry; *bhagavataḥ*—of the Lord; *ratha*—chariot; *ārohana*—ascent; *kalaḥ*—time; *sannikṛṣṭaḥ*—come; *eva*—indeed;

Kāśi Miśra: *Hurry. The tumultuous sounds mean Lord Jagannātha has ascended His chariot..*

Text 223

rājā: evam eva.

evam—so; *eva*—indeed.

King: So be it.

Text 224

kāśīmīśraḥ: aham api bhagavan-nikaṭe eva gacchāmi. (ity ubhau niṣkrāntau.)

aham—I; *api*—also; *bhagavat*—the Lord; *nikaṭe*—near; *eva*—indeed; *gacchāmi*—go; *iti*—thus; *ubhau*—both; *niṣkrāntau*—exit.

Kāśi Miśra: Now I must go to the Lord. (They both exit.)

Text 225

(tataḥ praviśanti kañcukinopagamyamānas tam eva vadabhim ārūḍhā mahiṣyaḥ.)

kañcukī: devyaḥ paśyantū

*samprāpto ratha-kandharam tanu-bhṛtām netrair manobhiḥ samam
śrī-nīlācala-candramā ratha-patham samprāpa gaurī hariḥ
bhāvākrāntatayaiva netra-manasi teṣām varam muñcataḥ
pūrvam naiva param tu pūrva-parayoḥ satyam baliyān paraḥ*

tataḥ—then; *praviṣanti*—enter; *kañcukina*—the palace uard; *upagamyamānaḥ*—following; *tam*—that; *eva*—indeed; *vadabhim*—roof; *ārūḍhāḥ*—climbed; *mahiṣyaḥ*—queens; *devyaḥ*—queens; *paśyantū*—may see; *samprāptaḥ*—attained; *ratha-kandharam*—chariot; *tanu-bhṛtām*—of the living entities; *netraiḥ*—with eyes; *manobhiḥ*—with minds; *samam*—with; *śrī-nīlācala-candramā*—the moon of Nīlācala; *ratha*—of the chariot; *patham*—the pathway; *samprāpa*—attained; *gaurī hariḥ*—Lord Caitanya; *bhāvākrāntataya*—by overwhelming; *eva*—indeed; *netra*—eyes; *manasi*—and hearts; *teṣām*—of them; *varam*—better; *muñcataḥ*—freeing; *pūrvam*—former; *na*—not; *eva*—indeed; *param*—latter; *tu*—indeed; *pūrva-parayoḥ*—of former and latter; *satyam*—truth; *baliyān*—stronger; *paraḥ*—latter.

(Accompanied by the palace guard, the queens enter the palace roof.)

Palace Guard: O queens, look! Taking the eyes and minds of everyone with Him, Lord Jagannātha has now ascended His chariot as Lord Gaura Hari stands on the path before Him. Everyone's eyes and minds have at once turned from Lord Jagannātha to Lord Caitanya. This proves the statement of śāstra "baliyān paraḥ" (The second one is stronger).

Text 226

api ca

*maṇḍalais tribhir asau sva-janānām
āvṛto jayati kāñcana-gauraḥ
bīja-koṣa iva vāri-ruhasya
prollasat-tara-sahasra-dalasya*

api ca—furthermore; *maṇḍalaiḥ*—circles; *tribhiḥ*—by three; *asau*—He; *sva-janānām*—of His own people; *āvṛtaḥ*—surrounded; *jayati*—glories; *kāñcana-gauraḥ*—Lord Caitanya; *bīja-koṣaḥ*—the whorl; *iva*—like; *vāri-ruhasya*—growing in the water; *prollasat-tara*—blossoming; *sahasra-dalasya*—thousand-petalled lotus.

Glory to golden-complexioned Lord Caitanya who, surrounded by three rings of devotees, is like the whorl of a blossoming thousand-petalled lotus flower.

Text 227

devyaḥ: (sotkaṅṭham nirīksya praṇamanti.)

sotkaṅṭham—eagerly; nirīksya—looking; praṇamanti—bow.

(The queens gze at Him and then bow down to offer respect.)

Text 228

kañcukī: devyaḥ paśyantu paśyantu.

*kāśīśvaro 'jani bahir valayasya mukhyo
govinda uttamatamo 'jani madhyamasya
abhyantarasya mañivaj jayati svarūpaḥ
samājikaḥ kila purīśvara īśvarāgre*

devyaḥ—the queens; paśyantu—look; paśyantu—look; kāśīśvaraḥ—Kasisvara; ajani—is; bahiḥ—outside; valayasya—the circle; mukhyaḥ—head; govinda—Govinda; uttamataḥ—highest; ajani—is; madhyamasya—in the middle; abhyantarasya—within that; mañivat—like a jewel; jayati—glorious; svarūpaḥ—Svarupa; samājikaḥ—group; kila—indeed; purīśvaraḥ—Paramananda Puri; īśvara—the Lord; agre—before.

Palace Guard: O queens, look! Look! Kasiśvara is the leader of the devotees outside the three circles, Govinda is the leader of the devotees who comprise the circles, in the center of the circles Svarūpa shines like a glistening jewel, and Paramānanda Purī stands right before Lord Caitanya.

Text 229

(punar nibhalya) aho mahat-kautukam.

*sañkocād viralī-karoti na janaś caitanya-pādāśrayāms
tais tair gāḍha-nirantarāvṛtatayā gauram ca no paśyati
sotkaṅṭham nayana-dvayīm tata ito vyāpārayann antaram
samprepsur haricandanāmsa-vilasat-bāhur nṛpo bhrāmyati*

punaḥ—again; nibhalya—looking; ahaḥ—oh; mahat-kautukam—great wonder; sañkocād viralī-karoti—tightening the circle; na—not; janaḥ—a person; caitanya-pādāśrayān—they who have taken shelter of Lord Caitanya's feet; tais taiḥ—by them; gāḍha-nirantarāvṛtatayā—by tightly covering; gauram—Lord Gaura; ca—and; na—not; u—indeed; paśyati—sees; sotkaṅṭham—eagerly; nayana-dvayīm—two eyes; tatas itaḥ—there; vyāpārayan—placing; antaram—in; samprepsuḥ—attained; haricandana—Haricandana; amsa—shoulder; vilasat—shining; bāhuḥ—arm; nṛpaḥ—the king; bhrāmyati—pushes aside.

(Looks again) Ah! It is very wonderful. The devotees have woven the circles so tightly around Lord Caitanya that the king cannot see Him. The king yearns to see Lord Caitanya with his own eyes. With his arms the king now pushes Haricandana's shoulder.

Text 230

devyaḥ: assa jadisi ukkaṅṭha tadisam jjeva vavaharadi.

assa—of him; *jadisi ukkaṅṭha*—longing; *tadisam*—this; *jjeva*—indeed; *vavaharadi*—is.

Queens: This king hopes in this way to see the Lord.

Text 231

kañcukī: aho pramādaḥ

*rājākṣi-vartma-bhiduram haricandano 'sau
śrīvāsam antarayati sva-kareṇa mandam
ruṣṭo jaghāna tam asau pratirūṣṭam enam
rājaiva śāntvayati sānunayam nayena*

ahaḥ—oh; *pramādaḥ*—madness; *rāja*—of the king; *akṣi*—eyes; *vartma*—path; *bhiduram*—blocking; *haricandanaḥ*—Haricandana; *asau*—he; *śrīvāsam*—Srivasa; *antarayati*—pushes; *sva-kareṇa*—with his hand; *mandam*—gently; *ruṣṭaḥ*—angry; *jaghāna*—hits; *tam*—him; *asau*—he; *pratirūṣṭam*—angry; *enam*—him; *rāja*—king; *eva*—indeed; *śāntvayati*—pacifies; *sānunayam nayena*—speaking sweet words.

Palace Guard: (looks for a moment) Oh! This is madness! Śrīvāsa was blocking the path before the king's eyes. Haricandana gently pushed Śrīvāsa with his hand, and then Śrīvāsa became angry and slapped Haricandana. Now the king is speaking sweet words to pacify them both.

Text 232

devyaḥ: tadisanaṁ niravecchanam ko vara-o haricandano.

tadisanaṁ niravecchanam—of these great devotees; *kaḥ*—who?; *vara-aḥ*—insignificant; *haricandanaḥ*—Haricandana.

Queens: Who is Haricandana in comparison to these great devotees?

Text 233

*kañcukī: paśyantu paśyantu
uddāma-tāṇḍava-vidhau jagad-īśvarasya
sarve paraspara-kara-grahanam vidhāya
bāhū prasarya paritaḥ pradiśanti śāśvad
bhūmau skhalattara-tanoḥ kṣata-śaṅkayaiva*

paśyantu—look; *paśyantu*—look; *uddāma-tāṇḍava-vidhau*—in enthusiastic dancing; *jagad-īśvarasya*—of Lord jagannātha; *sarve*—all; *paraspara-kara-grahanam*—taking hands; *vidhāya*—placing; *bāhū*—arms; *prasarya*—moving; *paritaḥ*—everywhere; *pradiśanti*—point; *śāśvat*—always; *bhūmau*—arms; *skhalattara*—fallen; *tanoḥ*—body; *kṣata-śaṅkaya*—tossed; *eva*—indeed.

Palace Guard: Look! Look! Lord Caitanya dances enthusiastically. Now He has fallen to the ground. Now the anxious devotees surround Him. They extend their arms to pick Him up.

Text 234

devyaḥ: danim suhena disa-i.

danim—now; *suhena*—easily; *disa-i*—see.

Queens: Now we see it.

Text 235

kañcukī: paśyantu.

*kṣaṇam utplutena mṛgendra-
kalpaṁ kṣaṇam ādhāvati matta-nāga-tulyam
bhrāmati kṣaṇam apy alāta-
cakra-prabhām ānanda-taraṅgato yatīndraḥ*

paśyantu—look; *kṣaṇam*—a moment; *utplutena*—leaping; *mṛgendra- kalpaṁ*—as a lion; *kṣaṇam*—another moment; *ādhāvati*—runs; *matta-nāga-tulyam*—as a maddened elephant; *bhrāmati*—circles; *kṣaṇam api*—another moment; *alāta-cakra-prabhām*—a circling firebrand; *ānanda*—of bliss; *taraṅgataḥ*—by the waves; *yatīndraḥ*—the king of sannyasis.

Palace Guard: Look! One moment Lord Caitanya leaps as a lion, the next

paśyantu—look; *ānanda*—of bliss; *ambunidheḥ*—of the ocean; *na*—not; *vedmi*—I know; *katamaiḥ*—how many; *ucca-avacaiḥ*—high and low; *ūrmibhiḥ*—by waves; *nṛtya*—dancing; *unmāda-madena*—with madness; *gaura-bhagavati*—Lord Caitanya; *ānanda*—in bliss; *mūrcchām*—fainting; *gate*—gone; *niṣṭhevaḥmucuous*; *kaṭṭhinah*—hard; *aśram*—tears; *asravat*—flowed; *abhūt*—was; *svāsaḥ*—sighing; *na*—not; *samlakṣyate*—is seen; *kāntiḥ*—splendor; *kevalam*—only; *ujjala*—splendid; *eva*—indeed; *suhṛdām*—of friends; *āsvāsa*—hope; *bījāyate*—fans.

Palace Guard: Look! Lord Caitanya is tossed by the high waves of the bliss of ecstatic love. Now He falls unconcious. Tears and mucuous stream from Him. He seems to have stopped breathing. Only the sight of His splendid golden form keeps the hopes of His friends alive.

Text 239

devyaḥ: isaro tti samvittijje-a no ji-anam dharedi. annadha edam kim damsikum sakki-adi.

isarah—the Lord; *tti*—thus; *samvittijje-a*—died; *naḥ*—not; *ji-anam*—life; *dharedi*—maintains; *annadha*—otherwise; *edam*—this; *kim*—how?; *damsikum sakki-adi*—are able.

Queens: The Lord has not died. He is alive. Otherwise how could the devotees peacefully gaze upon Him?

Text 240

kañcukī: (punar nibhalya) aho jīvitam aho jīvitam.

*romāñcaḥ punar unmiṣanti nayane bhūyo 'pi pārāśruṇi
niṣṭhevaś ca punaḥ prarohati punaḥ śvāso 'dharam dhāvati
sarveṣām abhito 'bhitaḥ samudayatya āhlāda-kolāhalo
devo jāgarayām cakāra hṛdayam svānanda-mūrcchām tyajan*

punaḥ—again; *nibhalya*—looking; *ahaḥ*—oh; *jīvitam*—alive; *ahaḥ*—oh; *jīvitam*—alive; *romāñcaḥ*—hairs; *punaḥ*—again; *unmiṣanti*—open; *nayane*—eyes; *bhūyo api*—again; *pārāśruṇi*—tears; *niṣṭhevaḥ*—saliva; *ca punaḥ*—again; *prarohati*—flows; *punaḥ*—again; *śvāsaḥ*—sighs; *adharam*—lips; *dhāvati*—run; *sarveṣām*—everyone; *abhito abhitaḥ*—there; *samudayatya*—arises; *āhlāda*—of happiness; *kolāhalo*—tumult; *devaḥ*—the Lord; *jāgarayām cakāra*—awakens; *hṛdayam*—the heart; *svānanda*—of bliss; *mūrcchām*—fainting; *tyajan*—abandoning.

Palace Guard: (looking for a moment) Ah! He is alive! He is alive! The hairs on His body stand erect, tears stream from His eyes, saliva flows from His mouth, and the breath again runs to His lips. In all directions everyone shouts

with joy. The Lord has given up His unconsciousness. He has again awakened His heart.

Text 241

devyaḥ: ammahe jividam̐ha jividam̐ha.

ammahe—ah; jividam̐ha—we are alive; jividam̐ha—we are alive.

Queens: Wonderful! Now we are brought back to life! Now we are alive again!

Text 242

kañcukī: (punar nibhalya) aho. adbhutam.

yenaiva gītena babhūva mūrcchā

tenaiva bhūtyo 'jani samprabodhaḥ

kim eka evaiṣa sa ko 'pi mantraḥ prayoga-sam̐hāra-vidhau svatantraḥ

punaḥ—again; nibhalya—looking; ahaḥ—oh; adbhutam—wonderful; yena—by which; eva—indeed; gītena—by the song; babhūva—was; mūrcchā—fainting; tena—by that; eva—indeed; bhūtyaḥ—being; ajani—was; samprabodhaḥ—awakening; kim—what?; ekaḥ—alone; eva—indeed; eṣaḥ—he; saḥ—he; kaḥ—who?; api—indeed; mantraḥ—mantra; prayoga-sam̐hāra-vidhau svatantraḥ—able to make conscious and unconscious.

Palace Guard: (looking again) Ah! It is wonderful! The same song that made the Lord unconscious has now awakened Him. What is this mantra-song that makes Him both conscious and unconscious?

Text 243

api ca

nṛtyonmāda-traṅginīḥ balavatīḥ ānandavatyā kramād

atyullāsayati sma tatra janito vīcī-taraṅga-kramaḥ

kaścit kaścīd anīnasat tam aparas tam cāparas tam paraś

cety ānanda-taraṅgajaiḥ vividhā vṛttir na gītārtha-jā

api ca—furthermore; nṛtya—of dancing; unmāda—of madness; traṅginīḥ—waves; balavatīḥ—strong; ānandavatyā—with bliss; kramāt—gradually; atyullāsayati sma—fills with bliss; tatra—there; janitaḥ—manifest; vīcī-taraṅga-

kramah—waves; *kaścit kaścit*—some; *anīnasat*—led; *tam*—Him; *aparah*—beyond; *tam*—Him; *ca*—and; *aparah*—beyond; *tam*—Him; *parah*—this side; *ca*—and; *iti*—thus; *ānanda*—of bliss; *taraṅgaja*—produced from the waves; *eva*—indeed; *vividhā*—various; *vṛttiḥ*—actions; *na*—not; *gīta*—of the song; *artha*—from the meaning; *jā*—produced.

The Lord was violently tossed by the great waves of the bliss of ecstatic love produced by His wild dancing. It is these waves, and not the song, that caused Lord Caitanya to faint and then awaken.

Text 244

aho svarūpasya prema-mādhuryam. tathā hi

*utthāya mandam upaviṣya sukhormi-vega-
nighnasya tarjanikayā likhato dharitrīm
aśankitaḥ kṣati-kṛte sa-dayaṁ svarūpo
devasya pānim aruṇān nija-pāṇinaīṣaḥ*

ahaḥ—ah; *svarūpasya*—of Svarupa; *prema*—of the love; *mādhuryam*—the sweetness; *tathā hi*—furthermore; *utthāya*—rising; *mandam*—slowly; *upaviṣya*—sitting; *sukha*—of happiness; *urmi*—of waves; *vega*—power; *nighnasya*—stopping; *tarjanikayā*—with a finger; *likhataḥ*—scratching; *dharitrīm*—the ground; *aśankitaḥ*—fearless; *kṣati-kṛte*—for that; *sa-dayaṁ*—mercifully; *svarūpaḥ*—Svarupa; *devasya*—of the Lord; *pānim*—the hand; *aruṇān*—red; *nija-pāṇina*—own hand; *eṣaḥ*—he.

Ah! Now sweet is the pure love of Svarūpa! Seeing that Lord Caitanya has become unconscious, overcome by waves of ecstasy, anxious Svarūpa sits beside Him, places his hand in the Lord's hand, and lifts Him up.

Text 245

(punar nibhalya) aho kaṣṭam.

*gacchaty eṣa jagat-patī ratha-gato bāhū prasarya svayaṁ
prietthāpayitum rathodaram iva śrī-gauracandraṁ puraḥ
nṛtyann eva sa cāpasarpati param vaśyodayenātmano
dvāv evākṣi-pathaṁ vyatīyatur aho bhāgyaṁ viśāsrāma naḥ*

(iti devir avatarya tābhiḥ saha niṣkrāntaḥ.)

punaḥ—again; *nibhalya*—seeing; *ahaḥ*—ah; *kaṣṭam*—ah; *gacchati*—goes; *eṣaḥ*—He; *jagat-patī*—Lord Jagannātha; *ratha*—on the chariot; *gataḥ*—going; *bāhū*—arms; *prasarya*—moving; *svayaṁ*—personally; *priya*—beloved; *utthāpayitum*—to raise

up; *ratha-udaram*—the chariot; *iva*—as if; *śrī-gauracandram*—Lord Caitanya; *purah*—again; *nṛtyan*—dancing; *eva*—indeed; *sah*—He; *ca*—also; *apasarpati*—goes; *param*—then; *vaśyodayenātmanaḥ*—overcome; *dvau*—both; *eva*—indeed; *akṣi*—of the eyes; *patham*—the path; *vyatīyatuḥ*—goes; *ahaḥ*—oh; *bhāgyam*—good fortune; *viśāsrāma*—we rest; *naḥ*—of us; *iti*—thus; *deviḥ*—the queens; *avatarya*—bringing down; *tābhiḥ saha*—with them; *niṣkrāntaḥ*—exits.

(Looking again) Ah! Ah! Lord Jagannātha rides in His chariot so He can display His love for Lord Gauracandra. Tears streaming from His eyes, Lord Caitanya dances in ecstasy before Lord Jagannātha. Alas! I am very unfortunate, for at that moment these two Lords did not directly enter the pathway of my eyes. The king is coming now. Let us go. (The Palace Guard exits with the queens.)

Text 246

(*tataḥ praviśati rājā kāśīmīśraś ca.*)
rājā: aho nirvyūḍho rathotsavaḥ.

guṇḍicā-gr̥ham avasthita ekaḥ
prāptavan upavanāntaram anyah
deva-yugmam idam eva janānām
cittam eva yugapat praviveśa

tataḥ—then; *praviśati*—enters; *raja*—the king; *kāśīmīśraḥ*—Kasi Misra; *ca*—and; *ahaḥ*—ah; *nirvyūḍhaḥ*—completed; *rathotsavaḥ*—Rathayatra; *guṇḍicā-gr̥ham*—the Gundica temple; *avasthitaḥ*—situated; *ekaḥ*—alone; *prāptavan*—attained; *upavanāntaram*—in a garden; *anyah*—another; *deva-yugmam*—two Lords; *idam*—this; *eva*—indeed; *janānām*—of the people; *cittam*—the heart; *eva*—indeed; *yugapat*—at the same moment; *praviveśa*—entered.

(The King and Kāśī Mīśra enter.)

King: Now the Rathayātrā festival is completed. One Lord is seated in the Guṇḍicā temple, and the other Lord is sitting a nearby garden. In a single moment these two Lords have both entered the hearts of the devotees.

Text 247

kāśīmīśra hora-pañcamyām bhagavatyaḥ śrīyo devyaḥ prayāna-yatra sarvataś
camatkāriṇi yathā bhavati tathā kāryā. chātra-cāmarādīni bhagavad-bhaṇḍārāgare
yāvanti santi yāvanti vā. mama kośāgareṣu santi tāvanty eva samāneyāni. yathā
rathotsavād api locana-camatkāra-kāratkatvena mūrta evādbhuta-raso bhavati.

kāśīmīśra—O Kasi Misra; *hora-pañcamyām*—in Hera-pancami; *bhagavatyaḥ śrīyo*

devyah—goddess Laksmi; *prayāna-yatra*—journey; *sarvataḥ*—everywhere; *camatkāriṇi*—wonderful; *yathā*—as; *bhavati*—is; *tathā*—so; *kāryā*—should be done; *chātra*—parasols; *cāmara*—camaras; *ādīni*—beginning with; *bhagavad-bhaṇḍārāgare*—from the Deity store-room; *yāvanti*—as; *santi*—are; *yāvanti*—as; *vā*—or; *mama*—my; *kośāgareṣu*—in the treasury; *santi*—are; *tāvanti*—they; *eva*—indeed; *samāneyāni*—should be brought; *yathā*—as; *rathotsavāt*—from the Rathayatra; *api*—also; *locana*—for the eyes; *camatkāra*—wonder; *kāraṅkatvena*—bringing; *mūrtaḥ*—form; *eva*—indeed; *adbhuta*—of wonder; *rasaḥ*—the mellow; *bhavati*—is.

O Kāśī Mīśra, on the day of Hera-pañcamī, goddess Lakṣmī-devī will celebrate a very wonderful prayāna-yātrā. Now that Rathayātrā is over, please take the cāmara and parasols from the Deity's storehouse, and take whatever is needed from my treasury, and make this hera-pañcamī festival a great sweet nectar to fill the devotees' eyes with wonder.

Text 248

kāśīmīśraḥ: yathājñāpayati.

yathā—as; *ajñāpayati*—order.

Kāśī Mīśra: As you order.

Text 249

rājā: tvam adyārabhya tathā kuru. aham api puram praviśāmi. (iti niṣkrāntaḥ.)
tvam—you; *adya*—npw; *ārabhya*—beginning; *tathā*—so; *kuru*—do; *aham*—I; *api*—also; *puram*—the palace; *praviśāmi*—enter; *iti*—thus; *niṣkrāntaḥ*—exits.

King: Please begin at once. I am going to the palace. (He exits.)

Text 250

kāśīmīśraḥ: (svagatam) ārāmāntaram āgateṣu bhagavat-pārṣadeṣv advaitādi ca samasteṣu mahatsu kim vṛttam iti nibhālayāmi. (iti jagannātha-vallabhākhyam upavanam sa-harṣam ālokyā) aho bhagavataḥ śrī-kṛṣṇa-caitanyasyaiva sākṣāt.

svagatam—aside; *ārāmāntaram*—in the garden; *āgateṣu*—come; *bhagavat-pārṣadeṣu*—the Lord's associates; *advaita-ādi*—beginning with Advaita; *ca*—also; *samasteṣu*—all; *mahatsu*—great; *kim*—what?; *vṛttam*—done; *iti*—thus; *nibhālayāmi*—I see; *iti*—thus; *jagannātha-vallabhākhyam*—named Jagannātha-vallabha; *upavanam*—garden; *sa-harṣam*—happily; *ālokyā*—seeing; *ahaḥ*—oh;

bhagavataḥ śrī-kṛṣṇa-caitanyasya—of Lord Caitanya; *eva*—indeed; *sākṣāt*—directly.

Kāśī Mīśra: (aside) I wonder what pastimes Advaita Acārya and all the great devotees of the Lord have been enjoying in the garden? Let me see. (He happily looks into the garden named Jagannātha-vallabha.) Ah! Here is Śrī Kṛṣṇa Caitanya Himself.

Text 251

*śvo me paraśvo mama tat-pare 'hni
mamāpradeyur mama cāpare 'hni
mameti bhikṣādi-ninirṇayenā-
dvaitādayaḥ kautukino babhūvuḥ*

*tad adhunātra mama praveśo 'yogyas tad aham asannasya hora-mahotsavasya
samagri-samavadhanāya gacchāmi. (iti niṣkrāntaḥ.)*

śvaḥ—tomorrow; *me*—my; *paraśvaḥ*—the day after; *mama*—my; *tat-pare ahni*—the day after that; *mama*—my; *āpradeyuh*—accept; *mama*—my; *ca*—and; *apare ahni*—the day after that; *mama*—my; *iti*—thus; *bhikṣādi-ninirṇayena*—by accepting prasadam; *advaita-ādayaḥ*—the devotees headed by Advaita; *kautukinaḥ*—happy; *babhūvuḥ*—become; *tat*—then; *adhuna*—now; *atra*—here; *mama*—my; *pravesaḥ*—entrance; *ayogyaḥ*—unsuitable; *tat*—that; *aham*—I; *asannasya*—come; *hora-mahotsavasya*—of the hera-pancami festival; *samagri-samavadhanaya*—to make arrangements; *gacchāmi*—I go; *iti*—thus; *niṣkrāntaḥ*—exits.

Tomorrow, the day after, the day after that, the day after that, and the day after that. Advaita and the other devotees will happily accept alms at my home. Still, now I must go and make arrangements for the hera-pañcamī festival. (He exits.)

Text 252

(tataḥ praviśati śrī-kṛṣṇa-caitanyaḥ parito 'dvaitādayaś ca.)

*śrī-kṛṣṇa-caitanyaḥ: svarūpa yadyapi jagannātho dvārakā-līlām anukaroti tathāpi
guṇḍicā-vyājena vṛndāvana-smārakeṣu eteṣūpavaneṣu vihartuṁ praty-abdam eva
nīlācalam parityajya sundarācalam āgacchati. katham devīm śriyam parityajati.*

tataḥ—then; *praviśati*—enters; *śrī-kṛṣṇa-caitanyaḥ*—Lord Caitanya; *paritaḥ*—everywhere; *advaita-ādayaḥ*—the devotees headed by Advaita; *ca*—and; *svarūpa*—O Svarupa; *yadyapi*—although; *jagannāthaḥ*—Lord Jagannātha; *dvārakā*—Dvaraka; *līlām*—pastimes; *anukaroti*—does; *tathāpi*—still; *guṇḍicā-vyājena*—on the pretext of going to Gundica; *vṛndāvana*—Vṛndavana; *smārakeṣu*—remembering; *eteṣu*—in them; *upavaneṣu*—gardens; *vihartum*—to enjoy pastimes; *praty-abdam*—every day; *eva*—indeed; *nīlācalam*—Nilacala; *parityajya*—leaving; *sundarācalam*—to

Sundaracala; āgacchati—goes; katham—why?; devīm śriyam—goddess Laksmi; parityajati—abandons.

(Enter Śrī Kṛṣṇa Caitanya, accompanied by Advaita Acārya and the other devotees.)

Śrī Kṛṣṇa Caitanya: Svarūpa, although Lord Jagannātha enjoys pastimes in Dvārakā, on the pretext of going to Guṇḍicā to enjoy pastimes in these garndens, which are all replicas of Śrī Vṛndāvana, every year He leaves Nīlācala and goes to Sundarācala. Why does He leave goddess Lakṣmī behind?

Text 253

svarūpaḥ: svāmin vṛndāvana-smārakeṣu iti yad uktam svayam eva. tad eva siddhantaḥ. na hi vṛndāvane śriyā saha vihāraḥ. api tu gopāṅganābhir eva.

svāmin—O Svami; vṛndāvana-smārakeṣu—replicas of Vrndavana; iti—thus; yat—which; uktam—said; svayam—personally; eva—indeed; tat—that; eva—indeed; siddhantaḥ—the conclusion; na—not; hi—indeed; vṛndāvane—in Vrndavana; śriyā—the goddess of fortune; saha—with; vihāraḥ—pastimes; api—also; tu—indeed; gopāṅganābhiḥ—with the gopis; eva—indeed.

Svarūpa: Lord, the answer to Your question is: In Vṛndāvana He does not enjoy pastimes with goddess Lakṣmī. In Vṛndāvana He enjoys pastimes with the gopīs.

Text 254

śrī-kṛṣṇa-caitanyaḥ: tathāpy eṣā kopinī bhavati.

tathāpi—nevertheless; eṣā—she; kopinī—angry; bhavati—becomes.

Śrī Kṛṣṇa Caitanya: Still, Lakṣmī-devī becomes very angry.

Text 255

svarūpaḥ: praṇayinīnām prakṛtir eveyam yat svayogyatām nekṣante.

praṇayinīnām—of women in love; prakṛtiḥ—nature; eva—indeed; iam—this; yat—which; svayogyatām—wrongness; na—not; ikṣante—sees.

Svarūpa: That is the nature of a woman in love. I don't see anything wrong there.

Text 256

(*nepathye mahā-vāditra-nirghoṣaḥ.*)
*sarve: (ākarṇya) aho nimeṣa-mātram iva dina-catuṣṭayam jātam. yad ayam hora-
pañcamī-mahotsavaḥ pratyāvartate.*

nepathye—behind the scenes; *mahā-vāditra-nirghoṣaḥ*—loud sound of musical instruments; *ākarṇya*—hearing; *ahaḥ*—oh; *nimeṣa-mātram*—for only a moment; *iva*—as if; *dina-catuṣṭayam*—four days; *jātam*—manifested; *yad ayam*—what; *hora-pañcamī-mahotsavaḥ*—hera-pancami festival; *pratyāvartate*—is.

(From Behind The Scenes comes the sound of a large band playing.)

Everyone: (listening) Ah! These four days have passed like a single moment. This is the Hera-pañcamī festival.

Text 257

*śrī-kṛṣṇa-caitanyaḥ: yathā-prastavam evāyam bhagavatyāḥ śrī-devyāḥ kopa-
prayāṇa-mahotsavaḥ. tad ayam ālokanīyo bhavati.*

yathā-prastavam—as; *eva*—indeed; *ayam*—this; *bhagavatyāḥ śrī-devyāḥ*—of the goddess of fortune; *kopa-prayana*—jealous anger; *mahotsavaḥ*—great festival; *tad ayam*—that; *ālokanīyaḥ*—seen; *bhavati*—is.

Śrī Kṛṣṇa Caitanya: This is the festival of goddess Lakṣmī's jealous anger. Let us see it.

Text 258

sarve: evam eva. (ity ālokana-samucitam sthalam upasarpanti.)

evam—so; *eva*—indeed; *iti*—thus; *ālokana-samucitam*—suitbale to see; *sthalam*—place; *upasarpanti*—go.

Everyone: So be it.

(Everyone goes to a place where they can easily see the festival.)

Text 259

(*punar nepathye jaya-jaya-dhvaniḥ.*)

punaḥ—again; *nepathye*—behind the scenes; *jaya-jaya*—of jaya jaya; *dhvaniḥ*—sounds.

(Sounds of "jaya jaya" come from behind the scenes.)

Text 260

svarūpaḥ: (ālokya) bhagavan

*mānasya krama eṣa naiva yad iyam svaiśvarya-vikhyāpakair
nānā-divya-paricchadaiḥ svayam aho devam pratikrāmati
vyaktam raudra-raso 'yam ambudhi-bhuvah krodhasya yat-sthāyino
bhūyān eva vikāra eṣa viditam vaidagdhyaṃ asyāḥ param*

ālokya—looking; *bhagavan*—O Lord; *mānasya*—of jealous anger; *kramah*—sequence; *eṣa*—this; *na*—not; *eva*—indeed; *yad iyam*—this; *svaiśvarya-vikhyāpakaiḥ*—glorifying her opulences; *nānā-divya-paricchadaiḥ*—with transcendental addendents; *svayam*—personally; *ahaḥ*—oh; *devam*—to the Lord; *pratikrāmati*—go; *vyaktam*—manifested; *raudra-rasaḥ*—the mellow of anger; *ayam*—she; *ambudhi-bhuvah*—born from the ocean; *krodhasya*—of anger; *yat-sthāyinaḥ*—place; *bhūyān*—greater; *eva*—indeed; *vikārah*—transformation; *eṣa*—she; *viditam*—known; *vaidagdhyaṃ*—expert intelligence; *asyāḥ*—of her; *param*—superior.

Svarūpa: (looking) Lord, is this the deity of jealous anger personified? No. this is goddess Lakṣmī who, surrounded by transcendental companions always chanting her many glories, now goes to Lord Jagannātha. Her heart is filled with ferocious anger. She is very expert at pastimes of jealous anger.

Text 261

purīśvaraḥ: svarūpa satyam eva kintu paśyatām punar adbhuta eva rasaḥ. tathā hi

*patākābhir devī kalaham anu bhogīndra-rasanā-
sahasrasya dvābhyām yugapat iva liḍhā daśa-diśaḥ
nabho vāpī-hamsair iva mṛdu-calaiś cāmara-cayaiḥ
sita-cchātraiḥ phullad-dhavalā-kamalaughair iva vṛtā*

svarūpa—O Svarupa; *satyam*—truth; *eva*—indeed; *kintu*—but; *paśyatām*—should be seen; *punaḥ*—again; *adbhuta*—wonderful; *eva*—indeed; *rasaḥ*—mellow; *tathā hi*—furthermore; *patākābhiḥ*—with flags; *devī*—the goddess; *kalaham*—quarrel; *anu*—following; *bhogi-indra*—of regal serpents; *rasanā*—tongues; *sahasrasya*—thousands; *dvābhyām*—with two; *yugapat*—at that moment; *iva*—as if; *liḍhāḥ*—licked; *daśa*—the ten; *diśaḥ*—directions; *nabhaḥ*—the sky; *vāpī-*

haṁsaiḥ—with swans; *iva*—like; *mṛdu*—gently; *calaiḥ*—moving; *cāmara-cayaiḥ*—camaras; *sita-cchātraiḥ*—white parasols; *phullat*—blossoming; *dhavala*—white; *kamala*—lotuses; *aughaiḥ*—multitudes; *iva*—like; *vṛtā*—surrounded.

Paramānanda Purī: Svarūpa, it's true. Look! It's wonderful! Goddess Lakṣmi is surrounded by a host of flags like two thousand regal serpents' tongues licking the ten directions. The sky is filled with a host of *cāmaras* like a flock of swans and white parasols like a forest of white lotuses.

Text 262

api ca

su-dhūpānām dhumaiḥ prati-diśam udīrṇair upacite
ghanaughe gambhīram dhvanati murajādi-vyatikare
balākānām śreṇyām iva dhavala-sat-toraṇa-tatau
calantyām unmattā iva dadhati lāsyaṇi śikhinaḥ

api ca—furthermore; *su-dhūpānām*—of incense; *dhumaiḥ*—with smoke; *prati-diśam*—every direction; *udīrṇaiḥ*—filled; *upacite*—filled; *ghanaughe*—clouds; *gambhīram*—deep; *dhvanati*—thunders; *murajādi-vyatikare*—drums; *balākānām*—of cranes; *śreṇyām*—flock; *iva*—like; *dhavala*—white; *sat-toraṇa-tatau*—arches; *calantyām*—moving; *unmattā*—mad; *iva*—like; *dadhati*—place; *lāsyaṇi*—dances; *śikhinaḥ*—peacocks.

Now that there are clouds of incense smoke like monsoon clouds everywhere, deep thunder of many drums, and white arches standing as pairs of graceful cranes, the peacocks are madly dancing.

Text 263

advaitaḥ:

puro vāra-sribhir guṇa-vijita-rambhā-prabhṛtibhir
lasal-līlā-lāsyaṇi muhur abhinayantībhir abhitaḥ
samantād dāsībhir vyajana-caya-tāmbūla-putikā-
maṇi-bhṛṅgārādi-grahaṇa-catulābhiḥ parivṛtā

puraḥ—before; *vāra-sribhiḥ*—by beautiful women; *guṇa*—virtues; *vijita*—defeated; *rambhā-prabhṛtibhiḥ*—the apsaras headed by Rambhā; *lasal-līlā-lāsyaṇi*—splendid playful dancing; *muhur*—at every moment; *abhinayantībhiḥ*—performing; *abhitaḥ*—everywhere; *samantāt*—everywhere; *dāsībhiḥ*—by maidservants; *vyajana-caya*—fans; *tāmbūla-putikā*—betel nut boxes; *maṇi*—jewel; *bhṛṅgāra*—pitchers; *ādi*—beginning with; *grahaṇa*—holding; *catulābhiḥ*—expert; *parivṛtā*—surrounded.

Advaita: Many heavenly damsels more qualified and beautiful than Rambhā dance before Her, and many maidservants bearing fans, boxes of betel-nuts, and golden jewel pitchers, surround her.

Text 264

āpi ca

*vimānasya mlānīm iva vidadhatīm mugdha-mahasā
catur-dolīm cāmīkara-maṇimayīm utthitavati
ati-krodhāndhāpi smara-bhara-samābhugna-hṛdayā
payodheḥ putrīyaṁ pitṛ-janita-darpeva calate*

āpi ca—furthermore; *vimānasya*—jealousy; *mlānīm*—withered; *iva*—as if; *vidadhatīm*—manifestivg; *mugdha*—thwarted; *mahasā*—splendor; *catur-dolīm*—palanquin; *cāmīkara-maṇimayīm*—jeweled; *utthitavati*—climbed; *ati-krodha*—with great anger; *andhā*—blind; *api*—also; *smara-bhara*—with the great love; *samābhugna*—broken; *hṛdayā*—heart; *payodheḥ*—of the ocean; *putrī*—the daughter; *iyam*—she; *pitṛ*—father; *janita*—born; *darpa*—pride; *iva*—like; *calate*—moves.

She rides on jewelled golden palanquin. Her natural beauty is now twisted with jealousy. She is blind with anger and her heart is broken. She is proud and arrogant as her father, the ocean of milk.

Text 265

svarūpaḥ: (sopahāsam) aho māna-vaidagdhyam asyāḥ.

sopahāsam—joking; *ahaḥ*—aha; *māna*—in jealous anger; *vaidagdhyam*—expertise; *asyāḥ*—of her.

Svarūpa: (joking) Ah! She is expert in the art of jealous anger.

Text 266

śrī-caitanyaḥ: svarūpa kīdṛśaṁ praṇaya-kopa-vaidagdhyam.

svarūpa—O Svarupa; *kīdṛśaṁ*—like what?; *praṇaya*—of love; *kopa*—anger; *vaidagdhyam*—skill.

Śrī Caitanya: What is her skill in jealous anger?

Text 267

svarūpaḥ: yā yādṛśī tasyāḥ khalu tathā-vidham vaidagdhyam.

yā—what; *yādṛśī*—like what; *tasyāḥ*—of her; *khalu*—indeed; *tathā-vidham*—like that; *vaidagdhyam*—skill.

Svarūpa: Whatever skill in jealous anger exists, she possesses it.

Text 268

śrī-caitanyaḥ: tathāpi śṛnumaḥ.

tathāpi—still; *śṛnumaḥ*—let us hear.

Śrī Caitanya: That may be, still we will hear about it.

Text 269

svarūpaḥ: kadācit kṛtāparadhe praṇayini śrī-vraja-raja-kīṣore sa-vidham āgatya samucitam vyavaharati sati

*kim pādāntam upaiṣi nāsmi kupito naivāparāddho bhavān
nirhetur na hi jāyate kṛta-dhiyam kopo 'parāddho 'thavā
yogyā eva hi bhogyatām dadhati te tat kim mayāyogyayā
tenādyāvadhī gokulendra-tanaya svacchandyam evāstu te*

idam kopa-vaidagdhyam.

kadācit—one time; *kṛtāparadhe*—offended; *praṇayini*—lover; *śrī-vraja-raja-kīṣore*—the young prince of Vraja; *sa-vidham*—like that; *āgatya*—coming; *samucitam*—proper; *vyavaharati sati*—doing; *kim*—what; *pādāntam*—step; *upaiṣi*—goes; *na*—not; *asmī*—I am; *kupitaḥ*—angry; *na*—not; *eva*—indeed; *aparāddhaḥ*—offended; *bhavān*—You; *nirhetuḥ*—without cause; *na*—not; *hi*—indeed; *jāyate*—is born; *kṛta-dhiyam*—given thought; *kopaḥ*—angry; *aparāddhaḥ*—offense; *athavā*—or; *yogyā*—proper; *eva*—indeed; *hi*—indeed; *bhogyatām*—to be enjoyed; *dadhati*—places; *te*—they; *tat*—that; *kim*—what?; *mayā*—by me; *ayogyayā*—improper; *tena*—by Him; *adya*—now; *avadhi*—then; *gokulendra-tanaya*—the prince of Gokula; *svacchandyam*—independent; *eva*—indeed; *astu*—is; *te*—of You; *idam*—this; *kopa*—in anger; *vaidagdhyam*—skill.

Svarūpa: Once, when Lord Kṛṣṇa, the prince of Vraja, had offended His beloved, she replied: "Why do You fall at my feet? I am not angry. You have not

offended me. There is no reason for me to be angry with You, for You have not offended me. O prince of Gokula, I am not really qualified to be Your beloved. You should find a more qualified girl. You are now free to find her." This is skill in jealous anger.

Text 270

prakārāntaram ca

*dūrād utthitam antikaṁ mayi gate pīṭham kareṇāpi taṁ
smitvā bhāṣini bhāṣitaṁ mṛdu-sudhā-niḥsyandi mandam vacaḥ
ārūḍhe 'rdham athāsanam prakāṭito harṣas tayāśliṣyati
pratyāśliṣṭam avāmayaiva manaso vāmyam tayāviṣkṛtam*

prakāra—example; *antaram*—another; *ca*—also; *dūrāt*—far away; *utthitam*—risen; *antikam*—last; *mayi*—me; *gate*—gone; *pīṭham*—place; *kareṇa*—with His hand; *api*—also; *taṁ*—her; *smitvā*—smiling; *bhāṣini*—words; *bhāṣitam*—spoken; *mṛdu*—sweet; *sudhā*—nectar; *niḥsyandi*—flowing; *mandam*—gently; *vacaḥ*—words; *ārūḍhe*—risen; *ardham*—half; *atha*—then; *āsanam*—seat; *prakāṭitaḥ*—manifest; *harṣaḥ*—joy; *tayā*—by her; *āśliṣyati*—embraces; *pratyāśliṣṭam*—embraced in return; *avāmaya*—without duplicity; *eva*—indeed; *manasaḥ*—of the heart; *vāmyam*—duplicity; *tayā*—by her; *aviṣkṛtam*—manifest

In the following words Lord Kṛṣṇa Himself describes His beloved's jealous anger: "I had come from far away. With her own hand she gave Me a seat. I smiled and conversed with her and she spoke very sweetly in reply. I partially rose from My seat. I embraced her. She embraced Me in return. Even though she was angry with Me, because she is so gentle she concealed the anger in her heart."

Text 271

śrī-caitanyaḥ: pūrvato 'pi su-rasam idam.

pūrvataḥ—than the first; *api*—also; *su-rasam*—sweeter; *idam*—this.

Śrī Caitanya: This second example is sweeter than the first.

Text 272

śrīvāsaḥ: (sa-parihāsam) gopāla-lālanānām kvaitādṛśām aiśvaryam. aiśvaryam hi mada-hetuḥ.

asyāḥ paśyata bho madasya mahimā dāsī-kuleneśvarī-
garvotseka-madoddhureṇa yad amī baddhāḥ kaṭi-rodhasi
mukhyā eva jagat-pateḥ parijanaḥ pratyekam ākarṣata
paty ante sma niješvarī-pada-puraḥ prāpayya caura iva

*bhṛtyaparadhe svamino danda ity eva śrutam. idam tu tad-viparitam evety aho aty-
adbhutam.*

*sa-parihāsam—joking; gopāla-lālanānām—of the gopis; kva—where?; etādṛśām—like this; aiśvaryam—opulence; hi—indeed; mada—of joy; hetuḥ—
cause; asyāḥ—of her; paśyata—see; bhaḥ—oh; madasya—of pride; mahimā—glory; dāsī-kulena—by maidservants; iśvarī—the queen; garva—pride; utseka—eager;
mada—pride; uddhureṇa—great; yat—what; amī—they; baddhāḥ—bound; kaṭi-rodhasi—on the waist; mukhyā—best; eva—indeed; jagat-pateḥ—of the Lord;
parijanaḥ—associates; pratyekam—each one; ākarṣataḥ—attracted; patyante sma—
were protected; niješvarī—queen; pada—feet; puraḥ—before; prāpayya—giving;
cauraḥ—thief; iva—as if; bhṛtya—of the wife; aparadhe—offense; svaminaḥ—of the
husband; dandaḥ—punishment; iti—thus; eva—indeed; śrutam—is heard in Sruti-
sastra; idam—this; tu—indeed; tad-viparitam—opposite; eva—indeed; iti—thus;
ahaḥ—oh; ati—very; adbhutam—wonderful.*

Śrīvāsa: (joking) How can the gopīs ever possess opulence like this? Her opulence makes her proud. Ah! Look at the glory of her pride! Lakṣmī's maidservants have now arrogantly arrested the principal servants of Lord Jagannātha, bound them at the waist, dragged them along, and thrown them at the feet of their queen as of they were common thieves. I have heard of a master being punished for the crime of his servant, but this, the opposite, is very wonderful and surprising.

Text 273

svarūpaḥ: (śrīvāsam prati) bhoh paṇḍita paśya paśya tava devyā vaidagdhyam.

*acetanasyāśya rathasya ko vā
mantuḥ katham taḍyata eṣa bhṛtyaiḥ
yāsyāmy adūre 'ham itīśvareṇa
prokte katham vāsami dīrgha-kopaḥ*

*śrīvāsam—Srivasa; prati—to; bhoh—O; paṇḍita—pundit; paśya—look; paśya—
look; tava—your; devyā—of the queen; vaidagdhyam—skill; acetanasya—
unconscious; asya—of the; rathasya—chariot; kaḥ—who?; vā—or; mantuḥ—anger;
katham—why?; taḍyate—is beaten; eṣaḥ—this; bhṛtyaiḥ—by the servants;
yāsyāmi—I will go; adūre—not far; aham—I; iti—thus; iśvareṇa—by the Lord;
prokte—said; katham—why?; vā—or; asami—I enjoy; dīrgha—long; kopaḥ—anger.*

Svarūpa: (To Śrīvāsa) O paṇḍita, look! Look at the skill of your queen! Why do Lakṣmī's servants beat the inanimate chariot? Lord Jagannātha said, "I will

return before long". Why is Lakṣmī so angry?

Text 274

śrīvāsaḥ: svāmin īśvarya hīyam eva rītiḥ.

svāmin—O Svami; *īśvarya*—of a queen; *hi*—indeed; *iyam*—this; *eva*—indeed; *rītiḥ*—the way.

Śrīvāsa: Svāmī, that is a queen's nature.

Text 275

śrī-caitanyaḥ: śrīvāsa nāradatvena bhavān dvārakā-vilāsa-priya eva. tena tubhyam aiśvaryāṁśa eva rocate. svarūpasya vṛndāvana-priyatvāt tathā-vidhānanda-vaidagdhyaṁśa eva preyān.

śrīvāsa—O Srivasa; *nāradatvena*—with the nature of Narada; *bhavān*—you; *dvārakā*—in Dvaraka; *vilāsa*—pastimes; *priyaḥ*—fond; *eva*—indeed; *tena*—by that; *tubhyam*—to you; *aiśvarya*—of opulence; *amśaḥ*—part; *eva*—indeed; *rocate*—pleases; *svarūpasya*—of Svarupa; *vṛndāvana*—of Vrndavana; *priyatvāt*—because of being fond; *tathā-vidhā*—like that; *ānanda*—bliss; *vaidagdhya*—skill; *amśaḥ*—part; *eva*—indeed; *preyān*—dear.

Śrī Caitanya: Śrīvāsa, you are like Nārada, and therefore you like the Lord's pastimes at Dvārakā, and the opulences there please you. You, Svarūpa, are fond of Vṛndāvana. and the blissful pastimes there please you.

Text 276

advaitaḥ: bhagavan

*bhavat-padāmbhoruhayor anugrahād
asmādrśām idrśām idrśām mahat
babhūva saubhāgya-maho-mahotsavā
mūrtā ivāmī viviśur drśoḥ pathi*

bhagavan—O Lord; *bhavat-padāmbhoruhayoḥ*—of Your lotus feet; *anugrahāt*—by the mercy; *asmādrśām*—of those like us; *idrśām idrśām*—like this; *mahat*—great; *babhūva*—was; *saubhāgya*—good fortune; *mahaḥ*—splendor; *maha*—great; *utsavā*—festival; *mūrtā*—personified; *iva*—like; *amī*—these; *viviśuḥ*—enter; *drśoḥ*—of the eyes; *pathi*—on the pathway.

Advaita: Lord, it is only by the mercy of Your lotus feet that persons like Myself are fortunate that these great festivals enter the pathway of our eyes.

Text 277

śrī-caitanyaḥ: kim te bhūyaḥ priyam upakaromi.

kim—what?; *te*—of You; *bhūyaḥ*—more; *priyam*—pleasing; *upakaromi*—I may do.

Śrī Caitanya: What more may I do to please You?

Text 278

advaitaḥ: kim bhūyaḥ priyam upakariṣyasi.

*helā-khelāyitenātani kali-mathanam khyāpito bhakti-yogo
vyaktam tatrāpi nītaḥ parama-su-nibhṛtaḥ prema-nāmā padārthaḥ
kvāpi kvāpi prakīrṇā purutara-su-bhāvukā bhāvukānām
tatrāpy abhīra-nārī-mukuta-maṇi-mahā-bhāva-vidyānavadyā*

kim—what?; *bhūyaḥ*—more; *priyam*—dear; *upakariṣyasi*—I may do; *helā-khelāyitenātani*—confidential pastimes; *kali*—kali; *mathanam*—crushed; *khyāpitaḥ*—famous; *bhakti-yogaḥ*—devotional service; *vyaktam*—manifested; *tatrāpi*—still; *nītaḥ*—led; *parama-su-nibhṛtaḥ*—very confidential; *prema-nāmā*—named pure love; *padārthaḥ*—the meaning of the word; *kvāpi kvāpi*—wherever; *prakīrṇā*—distributed; *purutara*—more; *su-bhāvukā*—sweet; *bhāvukānām*—of they who relish it; *tatrāpi*—still; *abhīra-nārī*—of the gopis; *mukuta*—crown; *maṇi*—jewel; *mahā-bhāva*—greta love; *vidyā-anavadyā*—with knowledge.

Advaita: What more may You do to please Me? Lord, You have revealed the most confidential pastimes of Lord Kṛṣṇa. You have crushed the age of Kali, and You have described the secret meaning of devotional service in pure love of Kṛṣṇa. You have brought all auspiciousness to the devotees expert at relishing the mellows of transcendental pastimes. You have openly revealed the ecstatic, pure devotional love felt by Śrī Rādhā, the crest jewel of all the gopīs.

Text 279

asmākaṁ tu

*dharmārtha-kāmeṣu paraiva kutsā
lipsā na mokṣasya ca karhicin naḥ*

*ebhiḥ samastais tava deva lokair
lokāntare 'py astu mahaiva vāsaḥ*

asmākam—of us; *tu*—but; *dharmā*—of material piety; *artha*—economic development; *kāmeṣu*—and sense gratification; *para*—great; *eva*—indeed; *kutsā*—insignificant; *lipsā*—desire; *na*—not; *mokṣasya*—for impersonal liberation; *ca*—also; *karhicit*—somehow; *naḥ*—of us; *ebhiḥ*—with these; *samastaiḥ*—all; *tava*—Your; *deva*—O Lord; *lokaiḥ*—people; *lokāntare*—in another life; *api*—also; *astu*—may be; *saha*—with; *eva*—indeed; *vāsaḥ*—residence.

I have one request, I think material piety, economic development and sense-gratification worthless and insignificant. I don't want impersonal liberation. I only want that in the next life I may have the association of Your devotees.

Text 280

śrī-caitanyaḥ: evam eva.

*vṛndāraṇyāntara-sthaḥ sa-rasa-vilasitenātmanātmānam uccair
ānanda-syanda-vandī-kṛta-manasam urī-kṛtya nitya-pramodaḥ
vṛndāraṇyaika-niṣṭhān sva-ruci-sama-tanūn kārayayisyāmi yuṣmān
ity evāste 'vaśiṣṭam kim api mama mahat karma tac cātaniṣye*

evam—so; *eva*—indeed; *vṛndāraṇyāntara-sthaḥ*—in Vṛndavana; *sa-rasa-vilasitena*—with sweet pastimes; *ātmanā ātmānam*—My own form; *uccaiḥ*—greatly; *ānanda-syanda*—filled with bliss; *vandī-kṛta*—worshipped; *manasam*—whose heart; *urī-kṛtya*—accepting; *nitya*—eternal; *pramodaḥ*—happiness; *vṛndāraṇyaika-niṣṭhān*—they who have faith in Vṛndavana; *sva-ruci-sama-tanūn*—splendid forms like My own; *kārayayisyāmi*—I will do; *yuṣmān*—you; *iti*—thus; *eva*—indeed; *āste*—is; *avaśiṣṭam*—all; *kim api*—something; *mama*—My; *mahat*—great; *karma*—act; *tac*—that; *ca*—and; *ātaniṣye*—I will give.

Śrī Caitanya: So be it. I will go to Vṛndavana and there I will accept you as My associates and with My sweet pastimes I will fill your hearts with bliss. To you who have faith in Vṛndavana I will give splendid spiritual forms like My own. That is what I will do for you.

Text 281

api ca

*dāsyē kecana kecana praṇayinaḥ sākhye ta evobhaye
rādhā-mādhava-niṣṭhayā katipaye śrī-dvārakādhīsituh
sākhyādāv ubhayatra kecana pare ye vāvatārāntare
mayy ābaddha-hṛdo 'khilān vitanavai vṛndāvanāsaṅginaḥ*

api ca—furthermore; *dāsyē*—in servitorship; *kecana kecana*—whoever; *praṇayinaḥ*—loving; *sākhye*—in friendship; *te*—they; *eva*—indeed; *ubhaye*—both; *rādhā-mādhava-niṣṭhayā*—with faith in Śrī Rādhā-Mādhava; *katipaye*—some; *śrī-dvāarakādhīṣituḥ*—of Lord Dvāarakādhīṣa; *sākhyā*—with friendship; *ādau*—beginning with; *ubhayatra*—in both; *kecana*—some; *pare*—others; *ye*—who; *vāvatārāntare*—in Vrndavana; *mayi*—in Me; *ābaddha*—bound; *hṛdaḥ*—hearts; *akhilān*—all; *vitanavai*—I give; *vṛndāvana*—in Vrndavana; *āsaṅginaḥ*—association.

Those of you whose hearts are bound to Me in this form of Śrī Caitanya Mahāprabhu, even if your rasas are friendship or servitude to Śrī Śrī Rādhā-Mādhava or Lord Dvāarakādhīṣa, or if your rasas are friendship or servitude to any of My other incarnations, I will make into My eternally liberated associates in Goloka Vṛndāvana.

Text 282

advaitaḥ: tathāstu.

*nijecchayā prāpaya yad yad eva
sthalāntaram no vapur antaram vā
tavaitad āścarya-caritram eva
jāti-smarā eva ciram smarāmaḥ*

tathā—so; *astu*—be it; *nija*—own; *icchayā*—by the desire; *prāpaya*—giving; *yad yat*—whatever; *eva*—indeed; *sthala*—place; *antaram*—another; *naḥ*—of us; *vapuḥ*—form; *antaram*—another; *vā*—or; *tava*—of You; *etat*—this; *āścarya*—wonderful; *caritram*—pastimes; *eva*—indeed; *jāti*—past life; *smarāḥ*—remembering; *eva*—indeed; *ciram*—long; *smarāmaḥ*—we remember.

Advaita: So be it. By Your desire may You give us all different eternal forms and different eternal residences. We will eternally remember Your wonderful transcendental pastimes.

Text 283

tathāpīdam astu

*ākalpaṁ kavayantu nāma kavayo yuṣmad-vilāsāvaliṁ
tam evābhinayantu nārtaka-gaṇāḥ śṛṅvantu paśyantū tam
santo matsaratām tyajantu kujanaḥ santoṣavantaḥ sadā
santu kṣoṇi-bhujo bhavac-caraṇayor bhaktyā prajāḥ pāntu ca*

tathāpi—furthermore; *idam*—this; *astu*—may be; *ākalpaṁ*—until the end of the kalpa; *kavayantu*—may write poems; *nāma*—indeed; *kavayaḥ*—poets; *yuṣmat*—

Your; *vilāsāvalim*—pastimes; *tam*—that; *eva*—indeed; *abhinayantu*—may play; *nārtaka-gaṇāḥ*—actors; *śṛṇvantu*—may hear; *paśyantū*—may see; *tam*—that; *santaḥ*—devotees; *matsaratām*—envy; *tyajantu*—may abandon; *kujanāḥ*—wicked; *santoṣavantaḥ*—happy people; *sadā*—always; *santu*—may be; *kṣōṇi-bhujāḥ*—kings; *bhavat*—Your; *caraṇayoḥ*—to the feet; *bhaktiyā*—with devotion; *prajāḥ*—citizens; *pāntu*—may protect; *ca*—also.

I pray that until the end of the kalpa poets may write books about Your transcendental pastimes, actors may act in plays narrating Your pastimes. May the saintly devotees see and hear these plays. When the wicked see and hear these plays may they become free of envy and filled with happiness, and when the kings of this world see and hear them may they become filled with devotion for Your lotus feet and inspired to always protect their subjects.

Text 284

bhagavān: tathaivāstu.
(*niṣkrāntāḥ sarve.*)

tathā—so; *eva*—indeed; *astu*—is; *niṣkrāntāḥ*—exits; *sarve*—everyone.

The Lord: So be it.

(Exit all.)

Epilogue

Text 1

yasyocchiṣṭa-prasādād ayam ajani mama prauḍhimā kāvya-rūpī
vāg-devyā yaḥ kṛtārthī-kṛta iha samayotkīrtya tasyāvatāram
yat kartavyam mayaitat kṛtam iha su-dhiyo ye 'nurājyanti te 'mī śṛṇvantv anyan
namāmaś caritam idam amī kalpitam no vidantu

yasya—of whom; *ucchiṣṭa*—remnant; *prasādāt*—from the mercy; *ayam*—this; *ajani*—is; *mama*—my; *prauḍhimā*—completed; *kāvya*—of a poem; *rūpī*—in the form; *vāg-devyā*—by goddess Sarasvatī; *yaḥ*—what; *kṛtārthī-kṛtaḥ*—successful; *iha*—here; *samaya*—time; *utkīrtya*—glorifying; *tasya*—of Him; *avatāram*—incarnation; *yat*—what; *kartavyam*—may be done; *maya*—by me; *etat*—this; *kṛtam*—done; *iha*—here; *su-dhiyaḥ*—intelligent; *ye*—who; *anurājyanti*—enjoy; *te amī*—they; *śṛṇvantu*—may hear; *anyan*—other; *namāmaḥ*—we offer obeisances; *caritam*—pastimes; *idam*—these; *amī*—they; *kalpitam*—considered; *na*—not; *u*—indeed; *vidantu*—may understand.

By the mercy of Lord Caitanya, this poem is now completed. Blessed by goddess Sarasvatī, I have now completed my glorification of the descent of Lord Caitanya.

May the saintly devotees take pleasure in listening to this play. I offer my respectful obeisances to them all. May they who are not devotees not be able to understand my description of these transcendental pastimes.

Text 2

*śrī-caitanya-kathā yathā-mati yathā-dṛṣṭam yathā-karṇitam
jagrānthe kiyanti tadīya-kṛpayā balena yeyam mayā
etam tat-priya-maṇḍale śiva śiva smṛty-eka-śeṣam gate
ko jānātu śṛṇotu kaś tad anayā kṛṣṇaḥ svayam prīyatām*

śrī-caitanya—of Lord Caitanya; *kathā*—topics; *yathā*—as; *mati*—understood; *yathā*—as; *dṛṣṭam*—seen; *yathā*—as; *karṇitam*—heard; *jagrānthe*—I write; *kiyanti*—how many?; *tadīya-kṛpayā*—of His mercy; *balena*—by the power; *ya*—what; *iyam*—this; *mayā*—by me; *etam*—this; *tat-priya-maṇḍale*—in the circle of His beloved associates; *śiva śiva*—Oh! Oh!; *smṛty-eka-śeṣam*—only a memory; *gate*—gone; *kaḥ*—who?; *jānātu*—may understand; *śṛṇotu*—may hear; *kaḥ*—who?; *tat*—that; *anayā*—by another; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayam*—personally; *prīyatām*—may be pleased.

By the mercy of the Lord I have written of Lord Caitanya's pastimes as far as I have seen or heard of them and as far as my intelligence permits. Now that, alas, alas, the circle of Lord Caitanya's dear intimate associates has become only a memory for us, who hears of His pastimes? Who understands them? I pray that Lord Kṛṣṇa may become pleased with these words glorifying His pastimes.

Text 3

*dṛṣṭā bhāgavatāḥ kṛpāpy upagatā teṣāṃ sthitam teṣu ca
jñātam vastu viniścitam ca kiyatā premṇāpi tatrāsitam
jīvadbhīr na mṛtam mṛtair yadi punar martavyam asmad-vidhair
utpadyaiva na kim mṛtam bata vidhe rāmāya tubhyam namaḥ*

dṛṣṭāḥ—seen; *bhāgavatāḥ*—the devotees; *kṛpā*—mercy; *api*—also; *upagatā*—approached; *teṣāṃ*—of them; *sthitam*—the situation; *teṣu*—in them; *ca*—also; *jñātam*—understood; *vastu*—thing; *viniścitam*—concluded; *ca*—also; *kiyatā*—how much; *premṇā*—with love; *api*—even; *tatra*—there; *asitam*—is; *jīvadbhīḥ*—by the living entities; *na*—not; *mṛtam*—dead; *mṛtaiḥ*—by the dead; *yadi*—if; *punaḥ*—again; *martavyam*—they who are subject to death; *asmad-vidhaiḥ*—by those like us; *utpadya*—manifesting; *eva*—indeed; *na*—not; *kim*—what?; *mṛtam*—death; *bata*—indeed; *vidhe*—O fate; *rāmāya*—to happiness; *tubhyam*—to you; *namaḥ*—obeisances.

People like us, who have personally seen the great devotees of the Lord, received their mercy, understood the truth of the Supreme Personality of Godhead, and are filled with love for Him, will never die. If we die we will not take birth again in this material world. If we do not take birth here again, then what can death do to us? O most auspicious destiny that awaits us, I offer my respectful obeisances unto you.

Text 4

*śāke caturdaśa-sate ravi-vāji-yukte
gauro harir dharaṇi-maṇḍala āvirāsīt
tasmimś catur-navati-bhāji tadīya-līlā-
grantho 'yam āvirabhavat katamasya vaktrāt*

śāke—in the Saka year; *caturdaśa-sate ravi-vāji-yukte*—1407; *gauro hariḥ*—Lord Caitanya; *dharaṇi-maṇḍale*—on the earth; *āvirāsīt*—appeared; *tasmin*—in this; *catur-navati-bhāji*—1490; *tadīya-līlā*—His pastimes; *granthaḥ*—book; *ayam*—this; *āvirabhavat*—appeared; *katamasya*—of someone; *vaktrāt*—from the mouth.

Lord Caitanya, who brought auspiciousness to the entire universe, appeared in this world in the year 1407 Śaka (A.D. 1485), and this book, which describes His transcendental pastimes, came from the mouth of a certain devotee in the year 1490 Śaka (A.D. 1568).