

Antya-khaṇḍa

CBP 1: Meeting Again at the House of Śrī Advaita Ācārya

Chapter One: Meeting Again at the House of Śrī Advaita Ācārya

This chapter is the beginning of the *Antya-khaṇḍa*, which mainly deals with Lord Śrī Gaurahari's transcendental ecstatic pastimes of preaching the holy name as a *sannyāsī*.

This chapter describes Mahāprabhu's stay in Katwa on the night He accepted *sannyāsa* from Śrī Keśava Bhāratī, the Lord's instructing Mukunda to begin *kīrtana*, the Lord's bestowing love of God on Bhāratī and His departure towards Nīlācala with Bhāratī, the Navadvīpa residents' feelings of separation and a voice from the sky, the Lord's entrance into Rāḍha-deśa, His sudden change of direction from westward to eastward, the Lord's arrangement of sending Nityānanda to Navadvīpa to pacify mother Śacī and the devotees, the Lord's arrival in Phuliyā and the Navadvīpa residents' meeting with Him, the Lord's arrival at the house of Advaita Ācārya in Śāntipura, His hearing about the science of the Absolute Truth from the mouth of Acyutānanda, Nityānanda and the devotees' arrival at Śāntipura, the Lord's performance of ecstatic dancing and chanting at the house of Advaita, and the Lord's sitting on the throne of Viṣṇu and revealing His own glories.

After displaying His pastime of accepting *sannyāsa* from Keśava Bhāratī in Katwa, Śrī

Gaurasundara spent that night in Katwa. He ordered Mukunda to perform *kīrtana*, and He personally began to display wonderful symptoms of ecstatic love as He started dancing. In the course of dancing, Śrīman Mahāprabhu mercifully embraced Keśava Bhāratī, and Bhāratī immediately manifested symptoms of loving devotional service in his body. When early the next morning Śrī Gaurahari asked Śrī Keśava Bhāratī for permission to leave, Bhāratī expressed his desire to accompany the Lord in His ecstatic performance of *saṅkīrtana* to search for Kṛṣṇa. Keeping His spiritual master in front of Him, Mahāprabhu proceeded towards the forest with a desire to manifest His pastime of searching for Kṛṣṇa. He also ordered Candraśekhara Ācārya to return to Navadvīpa and inform everyone about His departure for the forest to search for Kṛṣṇa. When Śrī Śacīdevī, Śrī Advaita, and the other devotees of Navadvīpa heard from Śrī Candraśekhara about the Lord's acceptance of *sannyāsa* and departure for the forest, they became extremely morose. They all thought that they would give up their bodies because of being unable to tolerate separation from the Lord. At that time a voice from the sky informed them that within a few days the Lord would return to enjoy pastimes with them like before. Meanwhile, Gaurasundara along with Nityānanda, Gadādhara, Mukunda, and Keśava Bhāratī began to walk towards the west, and the Lord freely distributed His mercy in the form of the mellows of devotional service to Kṛṣṇa to those who followed behind Him. As the Lord entered Rāḍha-deśa and saw the natural beauty of that place and the cows grazing in the fields, He immediately remembered the pastimes of His previous incarnation and began to loudly chant the name of Hari and dance in ecstasy. Mahāprabhu then expressed a desire to

perform the pastime of solitary worship in the secluded place where Vakreśvara Śiva resides. One night just before dawn, as Gaurasundara was displaying His pastime of taking rest after accepting His meal with the devotees in the house of one pious *brāhmaṇa*, the Lord suddenly left the devotees behind and secretly went to a field outside the village and began to cry loudly in separation from Kṛṣṇa. The devotees followed the sound of the Lord's crying and thereby located Him. While Mahāprabhu danced in ecstatic love as He listened to Mukunda's *kīrtana* and proceeded towards the west, He suddenly changed direction and proceeded towards the east. The Lord thus began to walk towards the Ganges. On seeing that the provinces He passed through were devoid of devotional service and afflicted by a severe famine of *kṛṣṇa-kīrtana*, the Lord became so distressed that He resolved to give up His life. At that time the Lord suddenly heard the chanting of the name of Hari from the mouth of a fortunate cowherd boy and concluded that the chanting of the holy name of Hari was still current at that place because of the glories of the great devotee Gaṅgā, who emanated from Lord Viṣṇu's lotus feet. In the association of Nityānanda, Śrī Mahāprabhu displayed the pastime of taking bath and offering various prayers in glorification of the Ganges. That night the Lord and Nityānanda stayed at the house of one fortunate person. On the next day all the devotees came and joined the Lord. The Lord then departed with His devotees for Nīlācala.

Mahāprabhu sent Nityānanda to solace the devotee residents of Navadvīpa, and He instructed Nityānanda to inform everyone that He had decided to go see the Lord of Nīlācala and would wait for them at the house of Advaita. After instructing Nityānanda

to bring all the devotees to Śāntipura, Mahāprabhu went to Phuliyā, the place of Ṭhākura Haridāsa. Meanwhile, Nityānanda went to the house of Jagannātha Miśra in Māyāpur and explained everything in detail and variously solaced Śrī Śacīdevī, who had been fasting for twelve days, who was afflicted with feelings of separation, and who was nondifferent from mother Yaśodā. On hearing the news about Mahāprabhu, all the residents of Navadvīpa including children, old people, women, fit, and unfit people became overwhelmed with eagerness to see the Lord and immediately started for Phuliyā. Those atheistic people who previously committed offenses at the feet of Mahāprabhu began to repent as they remembered their past offenses. Soon the entire village of Phuliyā became filled with a vast crowd of people. Everyone became greatly satisfied by seeing Mahāprabhu. When Mahāprabhu left Phuliyā and came to the house of Advaita Ācārya in Śāntipura, Advaita Ācārya Prabhu lost conscious in ecstasy. Then Acyutānanda, the son of Advaita, came and fell at the feet of Gaurāṅga, and the Lord picked him up and placed him on His lap. The child Acyutānanda then spoke a wonderful, conclusive statement. Meanwhile, Śrīvāsa and other devotees from Nadia came with Nityānanda to meet the Lord at Śāntipura. In the Lord's grand festival of chanting and dancing at the house of Advaita, various newer and newer transformations of ecstatic love manifested. Climbing on the throne of Lord Viṣṇu, Mahāprabhu began to personally reveal His own glories. Then, after pacifying all the devotees, winding up His pastimes of opulence, and regaining His external consciousness, the Lord repeated His Vṛndāvana pastimes by engaging with the devotees in various pastimes like taking bath and eating meals.

CB Antya-khaṇḍa 1.001

TEXT 1

*avatīrṇau sa-kāruṇyau paricchinnau
sad-īśvarau
śrī-kṛṣṇa-caitanya-nityānandau dvau bhrātarau bhaje*

I worship the two brothers, Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

See *Ādi-khaṇḍa*, Chapter One, verse 3.

CB Antya-khaṇḍa 1.002

TEXT 2

*namas trikāla-satyāya jagannātha-sutāya ca
sa-bhṛtyāya sa-putrāya sa-kalatrāya te namaḥ*

O my Lord, You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Navadvīpa, which is Nīlā, Līlā, or Durgā, and, according to devotional principles, refer to the two Gadādharaś, Narahari, Rāmānanda, Jagadānanda, and others).

See *Ādi-khaṇḍa*, Chapter One, verse 2.

CB Antya-khaṇḍa 1.003

TEXT 3

jaya jaya śrī-kṛṣṇa-caitanya lakṣmī-kānta
jaya jaya nityānanda-vallabha-ekānta

All glories to Śrī Kṛṣṇa Caitanya, the beloved Lord of Lakṣmī! All glories to Lord Caitanya, who is most dear to Nityānanda!

The phrase *lakṣmī-kānta śrī-kṛṣṇa-caitanya* refers to Śrī Caitanyadeva, who is nondifferent from *svayam-rūpa* Vrajendra-nandana and who is the origin of all *viṣṇu-tattvas*. Therefore He is also worshipable by Lakṣmī, the goddess of fortune. Since He directs everyone's consciousness towards Śrī Kṛṣṇa, He is renowned as “Śrī Kṛṣṇa Caitanya.” His *tad-ekātmā* manifestations are known as Nārāyaṇa and Viṣṇu. These manifestations are included in the *svayam-rūpa*, therefore Śrī Kṛṣṇa Caitanya's position as the husband of Lakṣmī is not incompatible with His pastimes in the renounced order of life.

CB Antya-khaṇḍa 1.004

TEXT 4

jaya jaya vaikuṇṭha-īśvara nyāsi-rāja
jaya jaya jaya bhakata-samāja

All glories to the Lord of Vaikuṇṭha and king of *sannyāsés*! All glories to the devotees of the Lord!

CB Antya-khaṇḍa 1.005

TEXT 5

jaya jaya patita-pāvana gauracandra
dāna deha' hṛdaye tomāra pada-dvandva

All glories to Lord Gauracandra, the deliverer of the fallen! O Lord, please place Your lotus feet within my heart.

After this verse the following two lines are found in some editions:

*jaya jaya śeṣa ramā-aja-bhava-nātha
jīva-prati kara prabhu śubha dṛṣṭipāta*

“All glories to the Lord of Śeṣa, Lakṣmī, Brahmā, and Śiva! O Lord, please glance mercifully on the living entities.”

Śrī Kṛṣṇa Caitanya is most magnanimous and supremely merciful, therefore the author begs at His lotus feet to be fully engaged in His service.

CB Antya-khaṇḍa 1.006

TEXT 6

*śeṣa-khaṇḍa-kathā bhāi, śuna eka-citte
nīlācale gauracandra āilā ye-mate*

O brothers, hear with full attention the topics of this *Antya-khaṇḍa*, which describes Lord Gauracandra's arrival in Jagannātha Purī.

CB Antya-khaṇḍa 1.007

TEXT 7

*kariyā sannyāsa vaikuṇṭhera adhīśvara
se rātri āchilā prabhu kaṇṭaka-nagara*

After accepting *sannyāsa*, the Lord of Vaikuṇṭha spent the night in Kaṇṭaka-nagara, or Katwa.

For a description of Kaṇṭaka-nagara one should refer to the purport of *Madhya-khaṇḍa*, Chapter Twenty-eight, verse ten.

CB Antya-khaṇḍa 1.008

TEXT 8

*karilena mātṛa prabhu sannyāsa-grahaṇa
mukundere ājñā haila karite kīrtana*

**Immediately after the Lord accepted *sannyāsa*,
He instructed Mukunda to perform *kīrtana*.**

In the *sannyāsa* order of life there is no sanction for the performance of dancing, singing, or playing of musical instruments, but in the acceptance of *sannyāsa* in the form of renouncing bad association to worship the Lord these three activities are not prohibited; rather, they are accepted as means of serving the Supreme Lord. To check mundane *kīrtana*, Śrī Kṛṣṇa Caitanyadeva ordered the *kīrtana* leader Mukunda to perform *hari-kīrtana*.

CB Antya-khaṇḍa 1.009

TEXT 9

*‘bola’ ‘bola’ bali’ prabhu ārambhilā nṛtya
catur-dige gāite lāgilā saba bhṛtya*

The Lord called out, “Chant! Chant!” and began to dance. His servants surrounded Him and all began to sing.

CB Antya-khaṇḍa 1.010

TEXT 10

*śvāsa, hāsa, sveda, kampa, pulaka, huṅkāra
nā jāni kateka haya ananta vikāra*

It is impossible to describe the unlimited transformations of ecstatic love like heavy breathing, laughing, perspiring, trembling, hairs standing on end, and roaring that manifest in the Lord.

Another reading of *sveda* is *prema*, and another reading of *ananta* (“unlimited”) is *premera* (“of love”).

CB Antya-khaṇḍa 1.011

TEXT 11

*koṭi-simha-prāya yena viśāla garjana
āchāḍa dekhite bhaya pāya sarva-jana*

The Lord's loud roaring sounded like that of ten million lions. Everyone became frightened as He crashed to the ground.

CB Antya-khaṇḍa 1.012

TEXT 12

*kon dige daṇḍa kamaṇḍalu vā pādilā
nija-preme vaikuṇṭhera pati matta hailā*

The Lord of Vaikuṇṭha lost His *daëòà* and *kamaëòalu* as He became intoxicated in His own love.

Being intoxicated with His own *kṛṣṇa-prema*, *svayam-rūpa* Lord Śrī Kṛṣṇa Caitanya displayed indifference towards the symbols of the renounced order of life such as the *daṇḍa* (staff) and *kamaṇḍalu* (waterpot).

CB Antya-khaṇḍa 1.013

TEXT 13

*nācite nācite prabhu gurure dhariyā
āliṅgana karilena baḍa tuṣṭa hañā*

While dancing, the Lord grabbed His spiritual master and embraced him with great satisfaction.

CB Antya-khaṇḍa 1.014

TEXT 14

*pāiyā prabhura anugraha-āliṅgana
bhāratīra prema-bhakti haila takhana*

Having received the Lord's merciful embrace, Keśava Bhāratī became filled with ecstatic love.

CB Antya-khaṇḍa 1.015

TEXT 15

*pāka diyā daṇḍa-kamaṇḍalu dūre pheli'
sukṛti bhāratī nāce `hari hari' bali'*

Throwing his *daḍḍa* and *kamaḍḍalu* away, the fortunate Keśava Bhāratī danced and chanted “Hari! Hari!”

The phrase *pāka diyā* means “whirling and throwing.”

Being intoxicated with *kṛṣṇa-prema*, Śrī Kṛṣṇa Caitanyadeva embraced His *sannyāsa* guru, Keśava Bhāratī, and since Keśava Bhāratī also became filled with loving devotion as a result, he threw his *daṇḍa*, *kamaṇḍalu*, and cloth far away. Keśava Bhāratī was not simply a Māyāvādī *sannyāsī*. When the devotees

realized that he had become a devotee of Gaura, their happiness knew no bounds.

CB Antya-khaṇḍa 1.016

TEXT 16

*bāhya dūre gela bhāratīra prema-rase
gaḍāgaḍi yāya vastra nā samvare śeṣe*

In the mellows of ecstatic love, Keśava Bhāratī lost external consciousness. He rolled on the ground, and his clothes became disarrayed.

The word *samvare* means “to control.”

CB Antya-khaṇḍa 1.017

TEXT 17

*bhāratīre kṛpā haila prabhura dekhiyā
sarva-gaṇa `hari' bale ḍākiyāḍākiyā*

On seeing the Lord bestow mercy on Keśava Bhāratī, everyone loudly chanted the name of Hari.

Another reading of *sarva-gaṇa `hari' bale ḍākiyā* is *nirantara (niravadhi) hari bole sabe ta'*—“everyone continually chanted the name of Hari.”

CB Antya-khaṇḍa 1.018

TEXT 18

*santoṣe gurura saṅge prabhu kare nṛtya
dekhiyā parama sukhe gāya saba bhṛtya*

As the Lord happily danced with His guru, the Lord's servants all sang with great pleasure.

TEXT 19

*cāri-vede dhyāne yāñre dekhite duṣkara
tāñra sañge sākṣāte nācaye nyāsi-vara*

The best of the *sannyāsés* danced with that personality whom the four *Vedas* are unable to see through meditation.

In the *Nārada-pañcarātra* (1.1.7 and 1.12.51) it is stated:

*stuvanti vedā yaṁśaśvat nāntaṁ jānanti yasya
vai
taṁ staumi paramānandaṁ sānandaṁ
nanda-nandanam*

“Even after constantly offering prayers to the Supreme Lord Śrī Kṛṣṇa, the *Vedas* cannot reach the end of His glories. Therefore I offer my obeisances to Nanda's son, who is the personification of transcendental bliss.”

*yadi vedā na jānanti māhātmyaṁ
paramātmānaḥna
jānima tasya guṇyaṁ vedānusāriṇo vayam*

“If the glories of the Supersoul are unknown even to the *Vedas*, then how can we, the followers of the *Vedas*, understand Your transcendental qualities?”

See also *Kena Upaniṣad* (2.1.1).

TEXT 20

*keśava-bhāratī-pade bahu namaskāra
ananta-brahmāṇḍa-nātha śiṣya-rūpe yāñra*

**I repeatedly offer obeisances at the feet of
Keśava Bhāratī, whose disciple is the Lord of
innumerable universes.**

Another reading for *bahu* (“many”) is *rahu* (“let me offer”).

In the *Puruṣa-sūkta* of the *Śvetāśvatara Upaniṣad* (4.4) it is stated as follows:

*om etāvān asya mahimā ato jyāyaṁś ca puruṣaḥ
pādo 'sya viśvā bhūtāni tri-pādasyāmṛtaṁ divī*

“The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one-quarter portion, and the eternal nature in the spiritual sky exists in three-quarters portion.”

In the *Nārada-pañcarātra* (2.2.39 and 99) it is stated:

*mahā-viṣṇoś ca lomnām ca vivareṣu pṛthak
pṛthak
brahmāṇḍāni ca pratyekam asaṅkhyāni ca nārada*

“Innumerable universes emanate from the pores of Mahā-Viṣṇu's body. O Nārada, vast reservoirs of water issue from His bodily pores and enter each of those universes.”

*sa eva ca mahā-viṣṇuḥ kṛṣṇasya paramātmānaḥ
ṣoḍāśāṁśo bhagavataḥ parasya prakṛteḥ paraḥ*

“Lord Mahā-Viṣṇu, who is beyond the material creation, is only the one-sixteenth portion of Lord Kṛṣṇa, the Supreme Soul.” In the *Brahma-saṁhitā* (5.35) it is stated as follows:

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ*

*aṇḍāntara-stha-paramāṇu-cayāntara-stham
govindam ādi-puruṣam tam aham bhajāmi*

“I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation.”

Keśava Bhāratī, whom Śrī Caitanyadeva made glorious by acting as his disciple and accepting him as His spiritual master, was most fortunate.

CB Antya-khaṇḍa 1.021

TEXT 21

*ei mata sarva-rātri gurura saṁhati
nṛtya karilena vaikuṇṭhara adhipati*

In this way the Lord of Vaikuṇṭha passed the entire night dancing with His spiritual master.

CB Antya-khaṇḍa 1.022

TEXT 22

*prabhāta haile prabhu bāhya prakāśiyā
calilena guru-sthāne vidāya laiṇyā*

In the morning the Lord exhibited external consciousness. He approached His guru for permission to leave.

Other readings for *laiyā* (“to take”) are *kariyā* (“to do”) and *haiyā* (“to be”).

CB Antya-khaṇḍa 1.023

TEXT 23

*“araṇye praviṣṭa muñi haimu sarvathā
prāṇa-nātha mora kṛṣṇacandra pāṇa yathā”*

“I must enter the forest to search for Śrī
Kṛṣṇacandra, the Lord of My life.”

CB Antya-khaṇḍa 1.024

TEXT 24

*guru bale,—“āmiha caliba tomā’ saṅge
thākiba tomāra sāthe saṅkīrtana-raṅge”*

His guru replied, “I will go with You. I will stay
with You and relish the ecstasy of *saṅkīrtana*.”

Another reading for *saṅkīrtana* is *kṛṣṇa-kathā*.

CB Antya-khaṇḍa 1.025

TEXT 25

*kṛpā kari’ prabhu saṅge lailena tāne
agre gura kariyā calilā prabhu vane*

The Lord mercifully allowed him to accompany
Him. Keeping His guru in front, the Lord departed for
the forest.

CB Antya-khaṇḍa 1.026

TEXT 26

*tabe candraśekhara-ācārya kole kari'
uccaiḥ-svare kāndite lāgilā gaurahari*

**Then Gaurahari embraced Candraśekhara
Ācārya and began to cry loudly.**

CB Antya-khaṇḍa 1.027

TEXT 27

*“gṛhe cala tumi sarva-vaiṣṇavera sthāne
kahi o sabāre āmi calilāṇa vane*

**“Go home and inform all the Vaiṣṇavas that I
am going to the forest.**

CB Antya-khaṇḍa 1.028

TEXT 28

*gṛhe cala tumi duḥkha nā bhāviha mane
tomāra hṛdaye āmi bandī sarva-kṣaṇe*

**“Return home without feeling remorse, for I am
always bound within your heart.**

Another reading for *cala tumi* (“you go”) is *yāhā
kichu* (“whatever happens”).

CB Antya-khaṇḍa 1.029

TEXT 29

*tumi mora pitāmuṇi nandana tomāra
janma janma tumi prema-saṁhati āmāra”*

“You are My father and I am your son. You are My beloved associate birth after birth.

The word *saṁhati* in the phrase *prema-saṁhati* means “associate”, so the phrase *prema-saṁhati* means “beloved associate.”

Śrī Candrasekhara Ācārya is known as Śrī Gaurasundara's maternal uncle. Therefore Mahāprabhu addressed him as father and established Himself as the object of Candrasekhara's *vātsalya-rasa*, or parental affection. He also revealed that in each of His incarnations Candrasekhara Ācārya maintained a reciprocation of loving exchanges with Him. Śrī Gaurasundara is always bound in his heart, so the Lord told him to return to Māyāpur and inform everyone about His departure for the forest. Consenting to the request of Keśava Bhāratī, the Lord kept him in front and performed *saṅkīrtana* as He followed behind. The heart of Śrī Caitanyacandra was filled with intense feelings of separation for Lord Kṛṣṇa. He chanted the names of Kṛṣṇa as He began to walk in search of Kṛṣṇa.

CB Antya-khaṇḍa 1.030

TEXT 30

*eteka baliyā tāne ṭhākura calilā
mūrcchā-gata hai' candrasekhara paḍilā*

After speaking in this way, the Lord departed and Candrasekhara fell unconscious to the ground.

Another reading of *tāne* (“him”) is *tabe* (“then”).

CB Antya-khaṇḍa 1.031

TEXT 31

*kṛṣṇera acintya śakti bujhane nā yāya
ataeva se virahe prāṇa rakṣā pāya*

The inconceivable potencies of Kṛṣṇa cannot be understood, therefore even in that state of separation he survived.

CB Antya-khaṇḍa 1.032

TEXT 32

*kṣaṇeka caitanya pāi' śrī-candraśekhara
navadvīpa-prati tiṅho gelena satvara*

After shortly thereafter regaining his external consciousness, Śrī Candrasekhara immediately left for Navadvīpa.

The word *caitanya* in this verse refers to external consciousness.

CB Antya-khaṇḍa 1.033

TEXT 33

*tabe navadvīpe candrasekhara āilāsabā'
-sthāne kahilena,—“prabhu vane gelā”*

When Śrī Candrasekhara arrived in Navadvīpa, he told everyone, “The Lord has taken *sannyāsa*.”

CB Antya-khaṇḍa 1.034

TEXT 34

*śrī-candraśekhara-mukhe śuni' bhakta-gaṇa
ārta-nāda kari' sabe karena krandana*

On hearing this news from Śrī Candraśekhara,
all the devotees began to cry pathetically.

CB Antya-khaṇḍa 1.035

TEXT 35

*koṭi mukha haile o se saba vilāpa
varṇite nā pāri se sabāra anutāpa*

Even if I had millions of mouths I would be
unable to describe their lamentation and repentance.

Another reading of *se* (“that”) is *taṇ* (“their”).

CB Antya-khaṇḍa 1.036

TEXT 36

*advaita balaye,—“mora nā rahe jīvana”
vidare pāṣāṇa kāṣṭha śuni’ se krandana*

Advaita Prabhu said, “I cannot remain alive!”
On hearing His cry, even stone and wood melted.

CB Antya-khaṇḍa 1.037

TEXT 37

*advaita śunibā-mātra hailā mūrcchita
prāṇa nāhi dehe, prabhu paḍilā bhūmita*

As soon as Advaita heard this news, He fell
unconscious to the ground with no sign of life
remaining in His body.

Another reading of *advaita śunibā-mātra hailāis*
śuniyā hailā mātra advaita [both mean “as soon as
Advaita heard this news”].

CB Antya-khaṇḍa 1.038

TEXT 38

*śacīdevīśoke rahilena jaḍa haiyā
kṛtrima-putalī yena āche dāṇḍāiyā*

**In lamentation, mother Śacī became stunned.
She stood there like a artificial doll.**

The word *dāṇḍāiyā* means “remained standing.”
Another reading for *śoke* (“in lamentation”) is *bola*
 (“speech”).

CB Antya-khaṇḍa 1.039

TEXT 39

*bhakta-patnīāra yata pati-vratā-gaṇa
bhūmite paḍiyā sabe karena krandana*

**The devotees' wives and other chaste ladies fell
to the ground crying.**

Another reading for *āra* (“and”) is *saba* (“all”).

CB Antya-khaṇḍa 1.040

TEXT 40

*advaita balaye,—“āra ki kārya jīvane
se-hena ṭhākura mora chāḍila yakhane*

**Advaita Prabhu said, “What is the use of this
life when such a Lord has left Me?**

CB Antya-khaṇḍa 1.041

TEXT 41

*praviṣṭa haimu āji sarvathā gaṅgāya
dine loke dharibeka, calimu niśāya*

**“Today I will certainly drown Myself in the
Ganges. People will stop Me during the day, so I will
go at night.”**

Another reading for *āji* (“today”) is *muñi* (“I”).

CB Antya-khaṇḍa 1.042

TEXT 42

*ei mata virahe sakala bhakta-gaṇa
sabāra haila baḍa citta ucāṭana*

**In this way the hearts of all the devotees were
agitated with feelings of separation.**

CB Antya-khaṇḍa 1.043

TEXT 43

*kona mate citte keha svāsthya nāhi pāya
deha eḍibāre sabe cāhena sadāya*

**They could not find any means to pacify their
hearts, so they constantly desired to give up their lives.**

The word *eḍibāre* means “to give up.” Another
reading for *cāhena sadāya* (“constantly desired”) is
niravadhi cāya (“always desired”).

CB Antya-khaṇḍa 1.044

TEXT 44

*yadyapiha sakei parama mahādhīra
tabu keha kāhāre karite nāre sthira*

Although they were all most sober, none of them were able to pacify any of the others.

Another reading for *kāhāre* (“anyone”) is *kā’ro* (“anyone”).

CB Antya-khaṇḍa 1.045

TEXT 45

*bhakta-gaṇa deha-tyāga bhāvilā niścaya
jāni sabā’ prabodhi, ākāśa-vāṇī haya*

When the devotees all resolved to give up their bodies, they heard solacing words from a voice in the sky.

Another reading for *bhāvilā* (“thought”) is *jāniyā* (“decided”) or *bhāviyā* (“thought”), and another reading for *jāni* (“knowing”) is *tabe* (“then”).

CB Antya-khaṇḍa 1.046

TEXT 46

*“duḥkha nā bhāviha advaitādi-bhakta-gaṇa!
sabe sukhe kara kṛṣṇacandra-ārādhana*

“O devotees headed by Advaita, do not feel saddened. You should all happily engage in the worship of Lord Kṛṣṇa.

CB Antya-khaṇḍa 1.047

TEXT 47

*sei prabhu ei dina-dui-cāri vyāje
āsiyā miliba tomā’-sabāra mājhe*

“The Lord will return and meet you in two or four days.

Since the devotees headed by Śrī Advaita were extremely unhappy due to Śrī Caitanyadeva's acceptance of *sannyāsa*, they resolved to give up their lives. At that time they heard a voice from the sky telling them that Śrī Gaurasundara's enactment of the pastime of giving up the external dress of a devotee was only temporary. His pastime of accepting *sannyāsa* was for giving up the association of nondevotees.

Another reading for *dina-dui-cāri* (“two or four days”) is *dui-tina-cāri* (“two, three, or four”), and another reading for *mājhe* (“amongst”) is *samāje* (“in the community”).

CB Antya-khaṇḍa 1.048

TEXT 48

*deha-tyāga keho kichu nā bhāviha mane
pūrvavat sabe viharibe prabhu-sane”*

“Therefore do not think about giving up your bodies. You will again enjoy pastimes with the Lord like before.”

Another reading of *viharibe prabhu-sane* (“will enjoy with the Lord”) is *vihariyā eka-sthāne* (“will enjoy together”).

CB Antya-khaṇḍa 1.049

TEXT 49

*śuniyā ākāśa-vāṇī sarva-bhakta-gaṇa
deha-tyāga-prati sabe chāḍilena mana*

After hearing the voice from the sky, all the devotees gave up their plans to commit suicide.

CB Antya-khaṇḍa 1.050

TEXT 50

*kari' avalambana prabhura guṇa-nāma
śacī veḍi' bhakta-gaṇa thāke avirāma*

Accepting the Lord's qualities and names as their only solace, the devotees constantly remained in the company of mother Śacī.

CB Antya-khaṇḍa 1.051

TEXT 51

*tabe gauracandra sannyāsīra cūḍāmaṇi
calilā paścima-mukhe kari' hari-dhvani*

Thereafter Gauracandra, the crest jewel of *sannyāsīs*, headed west while chanting the name of Hari.

Another reading of *sannyāsīra* (“of the *sannyāsīs*”) is *sarva-nyāsi* (“of all *sannyāsīs*”).

CB Antya-khaṇḍa 1.052

TEXT 52

*nityānanda-gadādhara-mukunda-saṁhati
govinda paścāte, agre keśava bhāratī*

Keśava Bhāratī walked in front of the Lord, Govinda walked behind the Lord, and Nityānanda, Gadādhara, and Mukunda walked along with the Lord.

CB Antya-khaṇḍa 1.053

TEXT 53

*calilena mātra prabhu matta-simha-prāya
lakṣa koṭi loka kāndi' pāche pāche dhāya*

**As the Lord walked like an maddened lion,
millions of people followed behind crying.**

Another reading of [the first] *pāche* (“behind”) is *prabhura* (“of the Lord”).

CB Antya-khaṇḍa 1.054

TEXT 54

*catur-dige loka kāndi' vana bhāṅgi' yāya
sabāre kareṇa prabhu kṛpā amāyāya*

**People shed tears and trampled down the forest
as they came rushing from all directions. The Lord
sincerely bestowed His mercy on them.**

CB Antya-khaṇḍa 1.055

TEXT 55

*“sabe gr̥he yāha giyā laha kṛṣṇa-nāma
sabāra hauka kṛṣṇacandra dhana-prāṇa*

**“Return home and chant the names of Kṛṣṇa.
May Kṛṣṇacandra become your wealth and life.**

Many devotees began to follow Śrī Gaurasundara. He told all of them, “You should all return to your houses and worship Kṛṣṇa by chanting His holy names. Then you will understand that Kṛṣṇacandra is your wealth and life. The demigods are cheated from the mellows of Kṛṣṇa consciousness. May those mellows of Kṛṣṇa consciousness enter

within mortal beings like you, who have different characteristics than the demigods.”

CB Antya-khaṇḍa 1.056

TEXT 56

*brahmā-śiva-śukādi ye rasa vāñchā kare
hena rasa hauka tomā'-sabāra śarīre*

May your bodies be filled with the mellows of love desired by personalities like Brahmā, Śiva, and Śukadeva.”

In *Kaivalya Upaniṣad* (1.21) it is stated: *apāṇi-pādo 'ham acintya-śaktiḥ paśyāmy acakṣuḥ sa śṛṇomy akarṇaḥ*—“Although I have no hands or feet, I have inconceivable potencies. I have no eyes, but I see everything. I have no ears, but I hear everything.” In His commentary on *Śrīmad Bhāgavatam* (6.16.11) Śrī Madhvācārya has written as follows: *acintya-śaktitas tac ca yujyate parameśitum*—“He is able to rule supreme by His inconceivable energy.”

In the *Śrīmad Bhāgavatam* (10.14.30) it is stated:

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām*

*yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

CB Antya-khaṇḍa 1.057

TEXT 57

*vara śuni' sarva loka kānde uccaiḥ-svare
paravaśa-prāya sabe āilana ghare*

On hearing the Lord's benediction, everyone cried loudly. As they then returned to their homes, they appeared to be controlled by someone else.

CB Antya-khaṇḍa 1.058

TEXT 58

*rāḍhe āsi' gauracanadra hailā praveśa
adyāpiha sei bhāgye dhanya rāḍha-deśa*

Gauracandra then entered the province of Rāḍha-deśa, which as a result of that good fortune is glorified even today.

Another name for Rāḍha-deśa is Rāṣṭra-pradeśa. It was a province situated far away from the administration that controlled it. Rāḍha-deśa, situated on the western bank of the Ganges, was called Rāṣṭra-pradeśa in Gauḍapura, the capitol of Bengal.

CB Antya-khaṇḍa 1.059

TEXT 59

*rāḍha-deśa bhūmi yata dekhite sundara
catur-dike aśvattha-maṇḍalī manohara*

The land of Rāḍha-deśa was beautified with enchanting banyan trees in all directions.

CB Antya-khaṇḍa 1.060

TEXT 60

*svabhāva-sundara sthāna śobhe gābhī-gaṇe
dekhiyā āviṣṭa prabhu haya sei kṣaṇe*

**On seeing herds of cows in that beautiful,
natural setting, the Lord immediately became absorbed
in ecstasy.**

CB Antya-khaṇḍa 1.061

TEXT 61

*‘hari’ ‘hari’ bali’ prabhu ārambhilā nṛtya
catur-dike saṅkīrtana kare saba bhṛtya*

**The Lord began to dance and chant, “Hari!
Hari!” Then all His servants surrounded Him and
performed *saṅkīrtana*.**

CB Antya-khaṇḍa 1.062

TEXT 62

*huṅkāra garjana kare vaikuṇṭhara rāya
jagatera citta-vṛtti śuni’ śodha pāya*

**The hearts of all people in the world became
purified on hearing the loud roaring of the Lord of
Vaikuṇṭha.**

The phrase *śodha pāya* means “became purified”
or “attained purity.”

Other readings for *śodha* (“purified”) are *śosthya*
 (“healthy”) or *sādhya* (“desire”).

CB Antya-khaṇḍa 1.063

TEXT 63

ei-mata prabhu dhanya kari' rāḍha-deśa
sarva-pathe calilena kari' nṛtyāveśa

**In this way the Lord made Rāḍha-deśa glorious
by dancing in ecstasy on the various paths there.**

Another reading for *sarva-pathe calilena kari' nṛtyāveśa* (“dancing in ecstasy on the various paths there”) is *pathe calilena kari' prema-nṛtyāveśa* (“danced down the road in ecstatic love”).

CB Antya-khaṇḍa 1.064

TEXT 64

prabhu bale,—“vakreśvara āchena ye vane
tathāi yāimu muñi thākimu nirjane”

**The Lord said, “I will go to the forest where
Vakreśvara is situated and stay there in solitude.”**

In the place known as Vakreśvara, Vakreśvara Mahādeva is situated. This place is situated in Rāḍha-deśa. The site of Vakreśvara is sixteen miles west of Ahmedpura Railway Station in the district of Birbhum. Ahmedpura is 111 miles from Kolkata. Vakreśvara is a form of Lord Śiva. Every year there is a huge festival during Śiva-rātri at this place. There are a few hot water *kuṇḍas* and a few cool water *kuṇḍas* at this place. This is also a Śakti-pīṭha [After Satī, the wife of Śiva, gave up her body at Dakṣa's sacrifice, Śiva started dancing with her body. The world became threatened from his dance, so Viṣṇu used his Sudarśana *cakra* to cut Satī's body into pieces. Wherever her bodily parts fell, a temple was erected in commemoration. These pilgrimage sites are called Śakti-pīṭhas.].

CB Antya-khaṇḍa 1.065

TEXT 65

*eteka baliyā premāveśe cali' yāya
nityānanda-ādi saba pāche pāche dhāya*

After speaking in this way, the Lord proceeded on in ecstatic love. The devotees headed by Nityānanda followed behind.

CB Antya-khaṇḍa 1.066

TEXT 66

*adbhuta prabhura nṛtya, adbhuta kīrtana
śuni' mātṛa dhāiyā āise sarva-jana*

On seeing the Lord's wonderful dancing and on hearing the wonderful *kīrtana*, everyone came running.

CB Antya-khaṇḍa 1.067-068

TEXT 67-68

*yadyapiha kona deśe nāhi saṅkīrtana
keha nāhi dekhe kṛṣṇa-premera krandana*

*tathāpi prabhura dekhi' adbhuta krandana
daṇḍavata haiyā paḍaye sarva-jana*

Although *saṅkīrtana* had never been performed anywhere in that province and no one had ever seen anyone shed tears of ecstatic love for Kṛṣṇa, when people saw the Lord's wonderful crying they fell to the ground offering Him obeisances.

Another reading for *yadyapiha* (“although”) is *adyāpiha* (“even today”).

Another reading of *haiyā paḍaye* (“fell to the ground”) is *haiyā pathe paḍe* (“fell on the road”).

CB Antya-khaṇḍa 1.069

TEXT 69

*tathi-madhye keha keha atyanta pāmara
tārā bale,—“eta kene kāndena vistara”*

Among them, there were a few most sinful people, who asked, “Why does He cry so much?”

The phrase *tathi-madhye* means “among them.”

According to the *Medinī* dictionary: *pāmaraḥ khala-nīcayoḥ*—“the word *pāmara* refers to the cheaters and the wretched.”

CB Antya-khaṇḍa 1.070

TEXT 70

*seho saba jana ebe prabhura kṛpāya
sei prema sañariyā kāndi' gaḍi yāya*

But now, by the Lord's mercy, even such people began to roll on the ground and cry as they remembered that display of love.

Another reading of *kāndi'* (“cry”) is *kānde* (“cry”). The word *gaḍi* means “rolling on the ground” or “falling to the ground.”

CB Antya-khaṇḍa 1.071

TEXT 71

*sakala bhuvana ebe gāya gauracandra
tathāpiha sabe nāhi gāya bhūta-vṛnda*

The entire world was now singing the glories of Gauracandra. Only some ghostly-haunted living entities did not.

CB Antya-khaṇḍa 1.072

TEXT 72

*śrī-kṛṣṇa-caitanya-nāme vimukha ye jana
niścaya jāniha sei pāpī bhūta-gaṇa*

Know for certain that anyone who is averse to chanting the name of Śrī Kṛṣṇa Caitanya is a sinful, ghostly-haunted person.

Among human beings, those unfortunate people who out of envy do not display any inclination for the service of Śrī Kṛṣṇa Caitanya are sinful and ghostly-haunted. There is no doubt about this. When one lacks interest for achieving love for Kṛṣṇa, he develops sinful propensities. As a result, that person becomes interested only in sense gratification and falls into a lower species of life.

In this regard one should refer to *Caitanya-candrāmṛta* (31-32).

CB Antya-khaṇḍa 1.073

TEXT 73

*hena mate nṛtya-rase vaikunṭhera nātha
nāciyā yāyena saba-bhakta-gaṇa-sātha*

In this way the Lord of Vaikuṇṭha danced in the mellows of ecstatic love while proceeding with the devotees.

Another reading of *nāciyā yāyena*
saba-bhakta-gaṇa-sātha is *caliyā yāyena*
sarva-bhakta-varga sātha (both mean “danced along
the way with the devotes”).

CB Antya-khaṇḍa 1.074

TEXT 74

dina-avaśeṣe prabhu eka dhanya grāme
rahilena puṇyavanta-brāhmaṇa-āśrame

**At the end of the day the Lord came to one
fortunate village and stayed in the house of one pious
brāhmaëa.**

In the *Śabda-nirṇaya* dictionary the following
statement is found: *anapekṣo guṇaiḥ pūrṇo dhanya ity*
ucyate budhaiḥ—“When extraordinary qualities are
found in an object it is called *dhanya* by those who are
learned.”

CB Antya-khaṇḍa 1.075

TEXT 75

bhikṣā kari' mahāprabhu karilāśayana
catur-dige veḍiyāśuilā bhakta-gaṇa

**After accepting His meal, Mahāprabhu went to
sleep. The devotees slept around Him.**

CB Antya-khaṇḍa 1.076

TEXT 76

prahara-khāneka niśā thākite ṭhākura
sabā' chāḍi' palāiyā gela kathodūra

When three hours of the night remained, the Lord left everyone behind and went some distance away.

CB Antya-khaṇḍa 1.077

TEXT 77

*śeṣe sabe uṭhiyā cāhena bhakta-gaṇa
nā dekhiyā prabhu sabe karena krandana*

When the devotees finally woke up and were unable to find the Lord, they began to cry.

CB Antya-khaṇḍa 1.078

TEXT 78

*sarva grāma vicāra kariyā bhakta-gaṇa
prāntara-bhūmite tabe karilā gamana*

The devotees searched throughout the entire village and eventually came to some vacant land outside the village.

The phrase *prāntara-bhūmi* means “a vacant plot of land” or “an open pasture.”

CB Antya-khaṇḍa 1.079

TEXT 79

*nija prema-rase vaikunṭhara adhīśvara
prāntare rodana kare kari' uccaiḥ-svara*

In that vacant plot, the Lord of Vaikuṇṭha was loudly crying in the mellows of His own ecstasy.

CB Antya-khaṇḍa 1.080

TEXT 80

*“kṛṣṇa re prabhu re āre kṛṣṇa mora bāpa!”
baliyā rodana kare sarva-jīva-nātha*

The Lord of all living entities shed tears as He called out, “O Kṛṣṇa! O Lord! O My beloved Kṛṣṇa!”

After staying in one fortunate village of Rāḍha-deśa, Śrī Gaurasundara went at the end of night to a vacant plot outside the village and began to exhibit agitation in separation from Kṛṣṇa. Kṛṣṇa is *akhila-rasāmṛta-mūrti*, the reservoir of all pleasure. Therefore He is the object of all *rasas*. Since Śrī Gaurasundara is *svayam-rūpa* Kṛṣṇacandra, He is able to perform pastimes in all the various *rasas*. Therefore when He was in the mood of servitorship, He addressed Kṛṣṇa as “Prabhu;” and when He was in the mood of *vātsalya-rasa*, He addressed Kṛṣṇa as “Bāla-gopāla.” In this way He taught various grades of living entities. His crying in separation from Kṛṣṇa indicated His intense desire to serve the Lord.

Another reading of *āre* (“O”) is *ore* (“O”), another reading of *mora* (“My”) is *ore*, another reading of *baliyā rodana kare sarva-jīva-nātha* is *bali sarva-jīva nātha karena pralapa* (“speaking in this way, the Lord of all living entities lamented”).

CB Antya-khaṇḍa 1.081

TEXT 81

*hena se ḍākiyā kānde nyāsi-cūḍāmaṇi
kroṣekera patha yāya rodanera dhvani*

The crest jewel of all *sannyāsés* cried so loudly that the sound could be heard two miles away.

Another reading for *krośekera* (“one krośa”) is *krośa eka* (“one krośa”).

CB Antya-khaṇḍa 1.082

TEXT 82

katho-dūre thākiyā sakala bhakta-gaṇa
śunena prabhura ati adbhuta rodana

**From a distance the devotees heard the Lord's
wonderful crying.**

CB Antya-khaṇḍa 1.083

TEXT 83

calilena sabe rodanera anusāre
dekhilena sabe prabhu kānde uccaiḥ-svare

**They followed the sound of that crying and
found the Lord weeping loudly.**

CB Antya-khaṇḍa 1.084

TEXT 84

prabhura rodane kānde sarva bhakta-gaṇa
mukunda lāgilā tabe karite kīrtana

**As all the devotees began to cry with the Lord,
Mukunda began to perform *kīrtana*.**

CB Antya-khaṇḍa 1.085

TEXT 85

śuniyā kīrtana prabhu lāgilā nācite
ānande gāyena sabe veḍi' cāri bhite

When the Lord heard the *kértana*, He began to dance, and the others all joyfully sang around Him.

CB Antya-khaṇḍa 1.086

TEXT 86

*ei mate sarva-ṭathe nāciyā nāciyāyāyena
paścima-mukhe ānandita hañā*

In this way the Lord continually danced the entire way while happily proceeding towards the west.

CB Antya-khaṇḍa 1.087

TEXT 87

*krośa-cāri sakale āchena vakreśvara
sei-sthāne phirilena gaurāṅga-sundara*

When He came within eight miles of Vakreśvara, Gaurasundara went in another direction.

CB Antya-khaṇḍa 1.088

TEXT 88

*nāciyā yāyena prabhu paścimābhimukhe
pūrva-mukha punaḥ hailena nija-sukhe*

As the Lord was dancing and proceeding towards the west, He suddenly headed back towards the east in His own happiness.

Another reading of *prabhu* (“the Lord”) is *punaḥ* (“again”).

CB Antya-khaṇḍa 1.089

TEXT 89

*pūrva-mukhe caliyā yāyena nṛtya-rase
ananta ānande prabhu aṭṭa aṭṭa hāse*

**The Lord then joyfully danced towards the east
and laughed wildly out of unlimited ecstasy.**

Another reading for *ananta* (“unlimited”) is
antara (“internal”).

CB Antya-khaṇḍa 1.090

TEXT 90

*bāhya prakāśiyā prabhu nija kutūhale
balilena,—“āmi calilāṇa nīlācale*

**After regaining His external consciousness, the
Lord enthusiastically said, “I will go to Jagannātha
Purī.**

When the Lord came within eight miles of
Vakreśvara, He changed His plan of going to
Vakreśvara and expressed a desire to go see the Lord
of Nīlācala. So instead of going west from Katwa, He
proceeded towards the east.

CB Antya-khaṇḍa 1.091

TEXT 91

*jagannātha prabhura haila ājñā more
`nīlācale tumi jhāṭa āisa satvare”*

**“Lord Jagannātha has ordered Me, ‘You should
immediately come to Nīlācala.’”**

CB Antya-khaṇḍa 1.092

TEXT 92

*eta bali' calilena hai' pūrva-mukha
bhakta saba pāilena parānanda sukha*

After speaking these words, the Lord proceeded
towards the east, and all the devotees felt
transcendental happiness.

CB Antya-khaṇḍa 1.093

TEXT 93

*tāna icchā tiñho se jānena sabe mātra
tāna anugrahe jāne tāna kṛpā-pātra*

Only the Lord knows His own will. One who has
achieved His mercy can, by His mercy, also know.

CB Antya-khaṇḍa 1.094

TEXT 94

*ki icchāya calilena vakreśvara-prati
kene vā nā gelā, bujhe kāhāra śakati*

Who can understand the intention that the Lord
had in proceeding towards Vakreśvara and why He did
not go?

CB Antya-khaṇḍa 1.0905

TEXT 95

*hena bujhi kari' prabhu vakreśvara-vyāja
dhanya karilena sarva rāḍhera samāja*

My understanding is that the Lord made the
entire land of Rāḍha-deśa glorious on the pretext of
going to Vakreśvara.

With a desire to shower love of God on the Rāḍha-deśa residents' barren hearts that were devoid of loving devotional service, Mahāprabhu employed the stratagem of wandering in Rāḍha-deśa. Since hard-hearted Māyāvādīs follow the conception of impersonalism, they can only make a show of being subordinate to Vakreśvara. Śrī Gaurasundara pretended to approve of the conceptions of such Māyāvādī *sannyāsīs* by enacting the pastime of going to Vakreśvara. Later He went to Jagannātha Purī and preached the philosophy of personalism, as described in Vedānta. Those Māyāvādīs who imagine that the Absolute Truth is impersonal can only pretend to worship Rudra, who is Lord Viṣṇu's form for destroying this temporary material world. They are misdirected by the pretension of externally taking shelter of a personal form of the Absolute Truth while internally maintaining the desire for liberation. Mahāprabhu's pretentious approval of the impersonal conception maintained by the hard-hearted residents of Rāḍha-deśa and His desire to abandon it should be seen only through devotional vision.

CB Antya-khaṇḍa 1.096

TEXT 96

*gaṅgā-mukha haiyā calilā gauracandra
niravadhi dehe nija-premera ānanda*

As Gauracandra headed towards the Ganges, His body was constantly filled with His own ecstatic love.

CB Antya-khaṇḍa 1.097

TEXT 97

*bhakti-śūnya sarva deśa, nā jāne kīrtana
kāro mukhe nāhi kṛṣṇa-nāma-uccāraṇa*

All those places were devoid of devotional service. No one knew anything about *kīrtana*, and no one ever uttered the name of Kṛṣṇa.

Being conditioned by matter, people averse to Kṛṣṇa totally forget His service. Therefore, rather than engage in glorifying Kṛṣṇa, they pass their days discussing worldly topics. Since they reject *hari-kīrtana*, they become engrossed in sense gratification and are thus unable to utter the name of Kṛṣṇa. The absence of topics related to Kṛṣṇa in a desert devoid of devotional service results in the absence of the flood of ecstatic love.

CB Antya-khaṇḍa 1.098

TEXT 98

*prabhu bale,—“hena deśe āilāṇa kene
‘kṛṣṇa’ hena nāma kāro nāśuni vadane*

The Lord said, “Why did I come to a place where no one utters the name of Kṛṣṇa?”

CB Antya-khaṇḍa 1.099

TEXT 99

*kene hena deśe muñi kariluṇ payāna
nā rākhimu deha muñi chāḍoṇ ei prāṇa”*

“Why did I come to such a place? I will not keep this body any longer. I will give up this life.”

The word *payāna* means “exit” or “departure.”

When Śrī Gaurasundara went to a place where there was no discussion on topics of Kṛṣṇa—a place that by visiting one needs to undergo atonement—He resolved to give up His life.

CB Antya-khaṇḍa 1.100-101

TEXT 100-101

*henai samaye dhenu rākhe śīṣu-gaṇa
tāra madhye sukṛti āchaye eka jana*

*hari-dhvani karite lāgilā ācambita
śuniyā hailā prabhu ati haraṣita*

At that time one pious child among a group of cowherd boys suddenly began to chant the name of Hari. When the Lord heard that, He became greatly pleased.

The phrase *dhenu rākhe* means “protector of the cows,” “maintainer of the cows,” or “a cowherd.”

Another reading for *dhenu* (“cow”) is *garu* (“cow”).

CB Antya-khaṇḍa 1.102

TEXT 102

*‘hari-bola’ vākya prabhu śuni’ śīṣu-mukhe
vicāra karite lāgilena mahāsukhe*

When the Lord heard the sound of “Hari bol!” from the mouth of that child, He began to happily contemplate.

CB Antya-khaṇḍa 1.103

TEXT 103

*“dina-dui-cāri yata dekhilāṇa grāma
kāhāro mukhete nāśuniluṇ hari-nāma*

“In all the villages that I have passed through in the last two to four days I have not heard anyone vibrate the name of Hari.

Other readings for *dina-dui-cāri* (“two or four days”) are *dina-tina-cāri* (“three or four days”) and *tina-dina-dhari* (“the past three days”).

CB Antya-khaṇḍa 1.104

TEXT 104

*ācambite śīśu-mukhe śuni' hari-dhvani
ki hetu ihāra sabe kaha dekhi śuni?”*

“Now I am suddenly hearing a child chant the name of Hari. What is the reason for this?”

When Śrī Gaurasundara suddenly heard the name of Hari from the mouths of some cowherd boys, He became anxious to know who those children were. Wherever the Ganges flows, one will find preaching of devotional service to Hari. Therefore this is the glory of the Ganges.

CB Antya-khaṇḍa 1.105

TEXT 105

*prabhu bale,—“gaṅgā kata dūra ethā haite?”
sabe balilena,—“eka-praharera pathe”*

The Lord asked, “How far is the Ganges from here?” and the children replied, “It is about three hours from here.”

CB Antya-khaṇḍa 1.106

TEXT 106

*prabhu bale,—“e mahimā kevala gaṅgāra
ataeva etā hari-nāmera pracāra*

**The Lord said, “This is the glory of the Ganges.
By her influence one hears the holy names chanted
here.**

Another reading for *pracāra* (“propagation”) is
sañcāra (“appearance”).

CB Antya-khaṇḍa 1.107

TEXT 107

*gaṅgāra vātāsa āsiyā lāge ethā
ataeva śunilāṇa hari-guṇa-gāthā”*

**“Breezes coming from the Ganges blow here.
Therefore I heard glorification of Hari's transcendental
qualities.”**

Another reading for *āsiyā lāge* (“blow here”) is
kibā lāgiyāche (“how nice it feels”).

The waters of the Ganges are directly the nectar
emanating from Śrī Hari's lotus feet. Any person who
is touched by the air flowing over those waters of the
Ganges is qualified to perform *hari-kīrtana*. Until one
is fixed in Kṛṣṇa consciousness, his thirst for material
enjoyment is not destroyed and he does not develop a
taste for the glorification of Lord Kṛṣṇa.

CB Antya-khaṇḍa 1.108

TEXT 108

*gaṅgāra mahimā vyākhyā karite thākura
gaṅgā-prati anurāga bādila pracura*

**As the Lord glorified the Ganges, His
attachment increased multifold.**

CB Antya-khaṇḍa 1.109

TEXT 109

*prabhu bale,—“āji āmi sarvathā gaṅgāya
majjana kariba” eta bali' cali' yāya*

**The Lord said, “Today I will certainly bathe in
the Ganges.” Saying this, He started off.**

The word *sarvathā* means “certainly.”

CB Antya-khaṇḍa 1.110

TEXT 110

*matta-simha-prāya calilena gaura-simha
pāche dhāilena saba caraṇera bhr̥ṅga*

**The lionlike Gaurāṅga walked like a maddened
lion, and the beelike servants of His lotus feet followed
behind.**

Another reading for *matta-simha* (“maddened
lion”) is *matta-gaja* (“maddened elephant”).

CB Antya-khaṇḍa 1.111

TEXT 111

*gaṅgā-daraśanāveśe prabhura gamana
nāgāli nā pāya keha yata bhakta-gaṇa*

Anxious to see the Ganges, the Lord walked so quickly that the devotees were unable to keep up with Him.

The word *nāgāli* means “to come near” or “to contact.”

CB Antya-khaṇḍa 1.112

TEXT 112

*sabe eka nityānanda-simha kari' saṅge
sandhyā-kāle gaṅgā-tīre āilena raṅge*

Taking only the lionlike Nityānanda with Him, the Lord joyfully arrived at the bank of the Ganges that evening.

CB Antya-khaṇḍa 1.113

TEXT 113

*nityānanda-saṅge kari' gaṅgāya majjana
'gaṅgā gaṅgā' bali' bahu karilā stavana*

The Lord took bath in the Ganges with Nityānanda and repeatedly recited the name of Gaṅgā in the course of offering many prayers.

Another reading for *bahu* (“many”) is *prabhu* (“the Lord”), and another reading for *stavana* (“prayers”) is *krandana* (“crying”).

CB Antya-khaṇḍa 1.114

TEXT 114

*pūrṇa kari' karilena gaṅgā-jala-pāna
punaḥ-punaḥ stuti kari' kareṇa praṇāma*

The Lord drank the water of the Ganges to His full satisfaction, and after repeatedly reciting prayers, He offered obeisances.

CB Antya-khaṇḍa 1.115

TEXT 115

*“prema-rasa-svarūpa tomāra divya jala
śiva se tomāra tattva jānena sakala*

“Your divine water is a manifestation of the mellows of ecstatic love. Your glories are known to Lord Śiva.

Since the water of the Ganges is liquid directly related to Kṛṣṇa, it is the manifestation of *kṛṣṇa-prema-rasa*, the mellows of ecstatic love for Kṛṣṇa. Rudra, the servant of the Supreme Lord, holds this *prema-rasa* on his own head.

CB Antya-khaṇḍa 1.116

TEXT 116

*sakṛt tomāra nāma karile śravaṇa
tāra viṣṇu-bhakti haya, ki punaḥ bhakṣaṇa*

“One attains devotional service to Viṣṇu simply by hearing your name even once, and what to speak of drinking your water.

There is no doubt that by drinking the water of the Ganges one attains supreme auspiciousness. Simply by hearing the name “Gaṅgā” even once, a living entity's propensity for serving the Supreme Lord is awakened. By the mercy of the Ganges, a living entity becomes qualified to chant the name of Lord Kṛṣṇa.

CB Antya-khaṇḍa 1.117

TEXT 117

*tomāra prasāde se `śrī-kṛṣṇa' hena nāma
sphuraye jīvera mukhe, ithe nāhi āna*

“By your mercy a living entity becomes qualified to chant the name of Kṛṣṇa. There is no doubt about this.

CB Antya-khaṇḍa 1.118-119

TEXT 118-119

*kīṭa, pakṣī, kukkura, śṛgāla yadi haya
tathāpi tomāra yadi nikaṭe vasaya*

*tathāpi tāhāra yata bhāgyera mahimā
anyatrera koṭīśvara nahe tāra samā*

“The good fortune of a wealthy person who lives elsewhere cannot be equated with the good fortune of insects, birds, dogs, or jackals that reside near you.

Wild animals, birds, insects, and moths who live on the banks of the Ganges are fortunate. Residents of a place where the Ganges does not flow are not as fortunate, even if they are wealthy.

Another reading for *mahimā* (“glories”) is *upamā* (“comparison”), and another reading for *samā* (“equal”) is *sīmā* (“limit”).

CB Antya-khaṇḍa 1.120

TEXT 120

*patita tārīte se tomāra avatāra
tomāra samāna tumi bai nāhi āra”*

**“You have incarnated to deliver the fallen souls.
There is no one equal to you.”**

CB Antya-khaṇḍa 1.121

TEXT 121

*ei mata stuti kare śrī-gaurasundara
śuniyā jāhnavī-devī lajjita antara*

**When Śrī Gaurasundara offered prayers in this
way, Jāhnavī-devī felt embarrassed.**

In the *Kṛṣṇa-sandarbha* (68) it is stated:

*yo 'sau nirañjano devaś cit-svarūpī janārdan
aḥsa eva drava-rūpeṇa gaṅgāmbho nātra saṁśayaḥ*

“The Supreme Personality of Godhead, Lord Janārdana, whose form is completely spiritual and who is always free from material contact, personally appears in the form of the Ganges river water. Of this there is no doubt.” In *Śrī Hari-bhakti-kalpa-latikā* (2.3) it is stated:

*ānanda-nirjharamayīm aravinda-nabha-
pādāravinda-makarandamaya-pravāham*

*taṁ kṛṣṇa-bhaktim iva mūrtimatim sravantīm
vande maheśvara-śiro-ruha-kunda-mālām*

“I offer my respectful obeisances to Śrī Gaṅgādevī. She is a cascade of bliss, a stream of nectar from the lotus feet of Śrī Hari, and the personification of devotional service to Śrī Kṛṣṇa. She is like a garland of jasmine flowers situated on the head of Lord Śiva.” Also in *Śrī Hari-bhakti-kalpa-latikā* (1.14) it is stated:

*ārūḍhā hara-mūrdhānam
yat-pāda-sparśa-gauravāt
trailokyam cāpunād gaṅgā kim tasya mahimocyate*

“How can the glories of the Supreme Lord be described? The Ganges, who is carried on the head of Śiva and who purifies the three worlds, is glorified by the touch His lotus feet.” In the *Śrīmad Bhāgavatam* (9.9.9) it is stated:

*tatheti rājñābhihitam sarva-loka-hitaḥśivaḥ
dadhārāvahito gaṅgām pāda-pūta-jalām hareḥ*

“When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, ‘Let it be so.’ Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Viṣṇu.”

In the *Śrīmad Bhāgavatam* (9.9.15) it is stated:

*sanniveśya mano yasmiñ
chraddhayā munayo 'malāḥ
traiguṇyam dustyajam hitvā
sadyo yātās tad-ātmatām*

“Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendently situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.” In the *Mahābhārata* (*Vana-parva* 85.90) it is stated:

sarvaṁ kṛte yuge puṇyaṁ tretāyāṁ puṣkaraḥ
smṛtam
dvāpare tu kurukṣetraṁ gaṅgā kali-yuge smṛtā

“All holy places bestow piety in Satya-yuga, whereas Puṣkara is most auspicious in Tretā-yuga. Kurukṣetra is especially auspicious in Dvāpara-yuga, and the Ganges is most auspicious in Kali-yuga.” In the *Mahābhārata* (*Vana-parva* 85.96) it is stated: *na gaṅgā sādṛśaṁ tīrthaṁ na devaḥ keśavāt paraḥ*—“There is no holy place like the Gaṅgā, and there is no Deity superior to Lord Keśava.”

In the *Śrīmad Bhāgavatam* (10.70.44) it is stated:

yasyāmalaṁ divi yaśaḥ prathitaṁ rasāyāṁ
bhūmau ca te bhuvana-maṅgala dig-vitānam
mandākinīti divi bhogavatīti cādho
gaṅgeti ceha caraṇāmbu punāti viśvam

“My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle, and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.” One should also discuss *Śrīmad Bhāgavatam* (10.41.13-16).

In the *Śrīmad Bhāgavatam* (5.17.3) it is stated:

tataḥ sapta ṛṣayas tat prabhāvābhijñā yāṁ nanu
tapasa ātyantikī siddhir etāvatī bhagavati sarvātmani
vāsudeve

*'nuparata-bhakti-yoga-lābhenaivopekṣitānyārthātma-gat
ayo muktim ivāgatām mumukṣava iva sabahu-mānam
adyāpi jaṭā-jūṭair udvahanti.*

“The seven great sages [Marīci, Vasiṣṭha, Atri, and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification, and even merging into the Supreme. Just as *jñānīs* think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.” In the *Śrīmad Bhāgavatam* (8.21.4) it is stated:

*dhātuḥ kamaṇḍalu-jalam tad urukramasya
pādāvanejana-pavitratayā narendra
svardhuny abhūn nabhasi sā patatī nimārṣṭi
loka-trayaṁ bhagavato viśadeva kīrtiḥ*

“O King, the water from Lord Brahmā's *kamaṇḍalu* washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.” In the *Śrīmad Bhāgavatam* (9.9.12-14) it is stated:

*yaj-jala-sparsa-mātreṇa
brahma-daṇḍa-hatā api
sagarātmajā divaṁ jagmuḥ
kevalaṁ deha-bhasmabhiḥ*

“Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

*bhasmībhūtāṅga-saṅgena
svar yātāḥ sagarātmajāḥkiṁ
punaḥśraddhayā devīm
sevante ye dhṛta-vratāḥ*

“Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

*na hy etat param āścaryam swardhunyā yad
ihoditam
ananta-caraṇāmbhoja- prasūtāyā bhava-cchidaḥ*

“Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.”

Vālmīki has written:

tvat-tīre taru-koṭarāntar-gato gaṅge vihaṅgo
varam
tvan-nīre narakānta-kāriṇi varam matsyo 'tha vā
kacchapah
naivānyatra
madāndha-sindhura-ghaṭā-saṅghaṭṭa-ghaṇṭā-raṇat-
kāra-trasta-samasta-vairi-vanitā-labdha-stutir
bhū-patiḥ

“O Gāṅgā, O destroyer of hell, a bird within the hollow of a tree on your shore and a fish or tortoise within your waters are better than a king living elsewhere, even if that king has received praise from all his enemies' wives, who have been frightened by the ringing of the colliding bells on his troop of mad elephants.

ukṣā pakṣī turaga uragaḥ ko 'pi vā vāraṇo vā-
vārīṇaḥ syām janana-maraṇa-kleśa-duḥkḥāsahiṣṇuḥ
na tv anyatra
pravirala-raṇat-kaṅkaṇa-kvāṇa-miśram
vāra-sribhiś camara-marutā vījito bhūmi-pālaḥ

“Let me become an ox, a bird, a horse, a snake, an elephant, or any other lowly creature intolerant of the sufferings of birth and death. I do not want to go elsewhere, even as a king fanned with *camaras* by courtesans whose bracelets sweetly tinkle.

abhinava-viṣa-vallī pāda-padmasya viṣṇor
madana-mathana-mauler mālātī-puṣpa-mālā
jayati jaya-patākā kāpy asau mokṣa-lakṣmākṣa
pita-kali-kalaṅkā jāhnavī naḥ punātu

“She is a young myrrh creeper at the lotus feet of Lord Viṣṇu, and the garland of *mālatī* flowers on the headdress of Him, the conqueror of Cupid. All victory to her, whose victory flag is marked with the sign of liberation. May she, Jāhnavī, who dispels the contamination of Kali, purify us.

*yat tat tāla-tamāla-śāla-sarala-vyālola-vallī-latā-
cchannam
sūrya-kara-pratāpa-rahitaṁśaṅkhendu-kunḍojjvalam
gandharvāmara-siddha-kinnara-vadhū-tuṅga-sta
nāsphalitaṁ
snānāya prati-vāsaraṁ bhavatu me gāṅgaṁ jalaṁ
nirmalam*

“May the pure waters of the Ganges be there every day for me to bathe in. Those waters are covered by the trembling vines and creepers of the *tāla*, *tamāla*, *śāla*, and *sarala* trees; free from the burning heat of the sun's rays; brilliant like the white conchshell and the halo of the moon; and gently struck by the prominent breasts of the Gandharva, demigod, Siddha, and Kinnara women.

*gāṅgaṁ vāri mano-hāri murāri-caraṇa-cyutam
tripurāri-śiraś-cāri pāpa-hari punātu mām*

“The waters of the Ganges, emanating from the feet of Murāri, enchant the mind. They rest on the head of Lord Tripurāri and destroy all sin. May those waters purify me.

*pāpāpahāri duritāri taraṅga-dhāri
dūra-pracāri girirāja-guhā-vidāri
jhaṅkāra-kāri hari-pāda-rajo-vihāri
gāṅgaṁ punātu satataṁśubha-kāri vāri*

“May the always auspicious waters of the Ganges purify me. That water dispels all sins. It is the enemy of distress, it bears many waves, it travels far, it splits open the caves of the Himālaya, it makes a murmuring sound, and it sports in the dust of Lord Hari's feet.”

Śrī Śaṅkarācārya has stated:

*varam iha nīre kamaṭho mīnaḥkiṁ
vā tīre saraṭaḥ kṣīṇaḥ*

*atha vā gavyutau śva-ṭaco dīnas
tava dūre na nṛpati-kulīnaḥ*

“A tortoise or fish in this water, a feeble lizard on the river's shore, and a wretched dog-eater in a nearby pasture are better than a royal prince far away from you.”

Śrī Jāhnavī incarnated to deliver the inhabitants of the material world, therefore there is nothing equal to the Ganges. Although Śrī Gaurasundara is the Supreme Personality of Godhead, He increased the glories of His servants and maidservants.

CB Antya-khaṇḍa 1.122

TEXT 122

*ye prabhura pāda-ṭadme vasati gaṅgāra
se prabhu karaye stuti,—hena avatāra*

The Lord from whose lotus feet the Ganges emanates offered prayers to the Ganges. Such are the characteristics of this incarnation of the Lord.

CB Antya-khaṇḍa 1.123

TEXT 123

*ye śunaye gaurāṅgera gaṅgā-prati stuti
tāṅra haya śrī-kṛṣṇa-caitanye rati-mati*

Anyone who hears the prayers Gaurāṅga offered to the Ganges will develop attachment for the lotus feet of Śrī Kṛṣṇa Caitanya.

CB Antya-khaṇḍa 1.124

TEXT 124

*nityānanda-saṁhati se niśā sei-grāme
āchilena kona puṇyavantera āśrame*

In this way the Lord and Nityānanda stayed that night in that village in the house of one pious person.

CB Antya-khaṇḍa 1.125

TEXT 125

*tabe āra dine kathokṣaṇe bhakta-gaṇa
āsiyā pāila sabe prabhura darśana*

Sometime the next day the devotees came and found the Lord.

CB Antya-khaṇḍa 1.126

TEXT 126

*tabe prabhu sarva bhakta-gaṇa kari' saṅge
nīlācala-prati śubha karilena raṅge*

Thereafter, the Lord, accompanied by the devotees, happily departed for Nīlācala.

CB Antya-khaṇḍa 1.127

TEXT 127

*prabhu bale,—“śuna nityānanda mahāmati!
satvare calaha tumi navadvīpa-prati*

**The Lord said, “Listen, O magnanimous
Nityānanda! Go quickly to Navadvīpa.**

CB Antya-khaṇḍa 1.128

TEXT 128

*śrīvāsādi kari' yata saba bhakta-gaṇa
sabāra karaha giyā duḥkha-vimocana*

**“Go and mitigate the distress of Śrīvāsa and the
other devotees.**

Another reading for *śrīvāsādi kari' yata saba
bhakta-gaṇa* is *śrīvāsādi yata ache bhagavata-gaṇa*
(both mean “all the devotees headed by Śrīvāsa”).

CB Antya-khaṇḍa 1.129

TEXT 129

*ei saba kathā tumi kahi o sabāre
āmi yāba nīlācala-candra dekhibāre*

**“Tell everyone that I am going to see the
moonlike Lord of Nīlācala.**

CB Antya-khaṇḍa 1.130

TEXT 130

*sabāra apekṣā āmi kari śāntipure
rahibāṇa śrī-advaita-ācāryera ghare*

“I will wait for everyone at Śāntipura, where I will stay at the house of Śrī Advaita Ācārya.

CB Antya-khaṇḍa 1.131

TEXT 131

*tāṇ'-sabā' laiyā tumi āsibā satvare
āmi yāi haridāsera phuliyā nagare”*

“You quickly bring everyone there. I am going to visit Haridāsa in Phuliyā.”

The village Phuliyā is situated between Rāṇāghāṭa and Śāntipura. From Navadvīpa, the devotees went there by boat and joined the Lord.

CB Antya-khaṇḍa 1.132

TEXT 132

*nityānande pāṭhāiyāśrī-gaurasundara
calilena mahāprabhu phuliyā-nagara*

After sending Nityānanda, Śrī Gaurasundara went to Phuliyā.

CB Antya-khaṇḍa 1.133

TEXT 133

*prabhura ājñāya mahā-matta nityānanda
navadvīpe calilena parama ānanda*

Following the Lord's instruction, the greatly intoxicated Nityānanda went in great ecstasy to Navadvīpa.

Another reading for *mahā-matta* (“greatly intoxicated”) is *mahā-malla* (“the great wrestler”).

CB Antya-khaṇḍa 1.134

TEXT 134

*prema-rase mahāmatta nityānanda-rāya
huṅkāra garjana prabhu karaye sadāya*

**Lord Nityānanda was greatly intoxicated in the
mellows of ecstatic love. He constantly roared loudly.**

CB Antya-khaṇḍa 1.135

TEXT 135

*matta-simha-prāya prabhu ānande vihvala
vidhi-niṣedhera pāra vihāra sakala*

**Lord Nityānanda was overwhelmed in ecstasy
like an intoxicated lion. His pastimes are
transcendental to all rules and regulations.**

Another reading for *pāra* (“on the other side
of”) is *para* (“beyond”).

In the *Śrīmad Bhāgavatam* (11.2.40) it is stated:

*evaṁ-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyah*

“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.” In the *Śrīmad Bhāgavatam* (11.18.28-29) it is
stated:

*jñāna-niṣṭho virakto vā
mad-bhakto vānapekṣakah
sa-līṅgān āśramāṁs tyaktvā
cared avidhi-gocarah*

*budho bālaka-vat krīdet
kuśalo jaḍa-vac caret
vaded unmatta-vad vidvān
go-caryām naigamaś caret*

“Giving up the rituals and external regulations pertaining to one's particular status of life, one should act on the transcendental platform beyond rules and regulations. Although most wise, the *paramahansa* enjoys life like a child, oblivious to honor and dishonor; although most expert, he behaves like a dull, incompetent person; although most learned, he speaks like an insane person; and although a scholar learned in Vedic regulations, he behaves in an unrestricted manner.”

CB Antya-khaṇḍa 1.136

TEXT 136

*kṣaṇeke kadamba-vṛkṣe kari' ārohaṇa
bājāya mohana veṇu tribhaṅga-mohana*

Sometimes He would climb a *kadamba* tree and play enchanting melodies on a flute while standing in a threefold-bending form.

CB Antya-khaṇḍa 1.137

TEXT 137

*kṣaṇeke dekhiyā goṣṭhe gaḍāgaḍi' yāya
vatsa-prāya haiyā gābhīra dugdha khāya*

Sometimes He would roll in the pasturing ground, and sometimes He would drink milk from a cow like a calf.

Another reading for *vatsa* (“calf”) is *vaccha* (“calf”).

CB Antya-khaṇḍa 1.138

TEXT 138

*āpanā'-āpani sarva-pathe nṛtya kare
bāhya nāhi jāne ḍubi' ānanda-sāgare*

As He danced alone the entire way, He would lose external consciousness after drowning in an ocean of ecstasy.

Another reading for *ḍubi* (“after drowning”) is *ḍube* (“then drown”).

CB Antya-khaṇḍa 1.139

TEXT 139

*kakhana vā pathe vasi' karena rodana
hṛdaya vidare tāhā karite śravaṇa*

Sometimes He would sit in the middle of the road and cry in such a way that the heart of anyone who heard would break.

CB Antya-khaṇḍa 1.140

TEXT 140

*kakhano hāsenā ati mahā aṭṭahāsa
kakhano vāsire vastra bāndhi dig-vāsa*

Sometimes He would laugh loudly, and
sometimes He would take off His cloth and wrap it
around His head.

CB Antya-khaṇḍa 1.141

TEXT 141

kakhana vā svānubhāve ananta-āveśe
sarpa-prāya haiyā gaṅgāra srote bhāse

Sometimes in His own ecstatic mood as Ananta
He would float in the current of the Ganges like a
serpent.

Another reading for *svānubhāve ananta* (“in His
own mood as Ananta”) is *svānubhavāveśera* (“of His
own ecstatic mood”). Another reading for *srote* (“in
the current”) is *mājhe* (“within”).

CB Antya-khaṇḍa 1.142

TEXT 142

anantera bhāve prabhu gaṅgāra bhitare
bhāsiyā yāyena ati dekhi manohare

In the mood of Ananta, Nityānanda Prabhu
looked most enchanting as He continuously floated in
the waters of the Ganges.

Another reading for *bhitare* (“within”) is *upare*
 (“on the surface”).

CB Antya-khaṇḍa 1.143

TEXT 143

acintya agamya nityānandera mahimātri
bhuvane advitīya kārūṇyera sīmā

The glories of Nityānanda are inconceivable and incomprehensible. His compassion is unique within the three worlds.

Another reading for *agamya* (“incomprehensible”) is *agaṇya* (“innumerable”).

CB Antya-khaṇḍa 1.144

TEXT 144

*ei mata gaṅgā-madhye bhāsiyā bhāsiyā
navadvīpe prabhu-ghāṭe uṭhila āsiyā*

While floating in the Ganges in this way, Nityānanda Prabhu finally arrived at the Lord's bathing *ghāṭa* in Navadvīpa.

From the western bank of the Ganges known as Kuliya, Śrī Nityānanda Prabhu floated to Mahāprabhu's *ghāṭa* on the eastern bank of the Ganges.

Another reading for *uṭhila* (“arrived”) is *mililā* (“joined”).

CB Antya-khaṇḍa 1.145

TEXT 145

*āpanā' samvari' nityānanda-mahāśaya
prathame uṭhilā āsi' prabhura ālaya*

After controlling Himself, Lord Nityānanda went straight to the Lord's house.

TEXT 146

*āsiyā dekhaye āi dvādaśa-upavāsa
sabe kṛṣṇa-bhakti-bale dehe āche śvāsa*

When He arrived, He found that mother Śacī had been fasting for twelve days. She was surviving simply on the strength of her devotional service to Kṛṣṇa.

Śrī Gaurasundara passed twelve days going from Māyāpur to Katwa to take *sannyāsa* and wandering in Rāḍha-deśa. Mother Śacī abstained from taking any food or drink for those twelve days.

CB Antya-khaṇḍa 1.147

TEXT 147

*yaśodāra bhāve āi parama-vihvala
niravadhi nayane vahaye prema-jala*

Mother Śacī was overwhelmed in the mood of Yaśodā. She constantly shed tears of love from her eyes.

Another reading for *vahaye* (“shed”) is *vahai* (“shed”).

CB Antya-khaṇḍa 1.148

TEXT 148

*yāre dekhe āi tāhārei vārtā kaya
“mathurāra loka ki tomarā saba haya?”*

Mother Śacī asked whomever she met, “Are you from Mathurā?”

Feeling separation from Śrī Gaurasundara, mother Śacī would ask everyone, “Are you people from Mathurā? Do you have any news about Kṛṣṇa and Balarāma?” She was feeling anxiety thinking

about the visit of Akrūra, and she would hear the sound of Kṛṣṇa's flute and Balarāma's horn.

CB Antya-khaṇḍa 1.149

TEXT 149

*kaha kaha rāma-kṛṣṇa āchaye kemane?”
baliyā mūrcchita hañā paḍilā takhane*

**“Please tell me, how are Kṛṣṇa and Balarāma?”
Speaking like this, she would fall unconscious to the ground.**

CB Antya-khaṇḍa 1.150

TEXT 150

*kṣaṇe bale āi,—“oi veṇu śiṅgā bāje
akrūra āilā kibā punaḥ goṣṭha mājhe?”*

Sometimes mother Śacī would say, “Is that the sound of the flute and horn? Has Akrūra returned to Vṛndāvana?”

Another reading for *veṇu* (“flute”) is *śuni* (“hearing”).

In the *Śrīmad Bhāgavatam* (10.46.18-19) it is stated:

*api smarati naḥ kṛṣṇo mātaram suhṛdaḥ sakhīn
gopān vrajam cātma-nātham gāvo vṛndāvanam girim*

“Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest, and Govardhana Hill?

*apy āyāsyati govindah sva-janān sakṛd īkṣitum
tarhi drakṣyāma tad-vaktram su-nasam
su-smitekṣaṇam*

“Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose, and smile.” One should also see *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 38-39.

CB Antya-khaṇḍa 1.151

TEXT 151

*ei mata āi kṛṣṇa-viraha-sāgare
dubiyā āchena bāhya nāhika śarīre*

In this way mother Śacī drown in an ocean of separation from Kṛṣṇa. She lost all external consciousness.

Another reading for *ei mata āi kṛṣṇa* is *ei mata śacīāi* (“in this way mother Śacī”).

CB Antya-khaṇḍa 1.152

TEXT 152

*nityānanda prabhu-vara henai samaya
āira caraṇe āsi' daṇḍavat haya*

At that time Nityānanda Prabhu came there and fell flat at the feet of mother Śacī.

CB Antya-khaṇḍa 1.153

TEXT 153

*nityānande dekhi' saba bhāgavata-gaṇa
uccaiḥ-svare lāgilena karite krandana*

When the devotees saw Nityānanda, they began to cry loudly.

CB Antya-khaṇḍa 1.154

TEXT 154

*“bāṇa bāṇa,” bali āi hailā mūrcchita
nā jāniye ke vā paḍaye kon bhita*

Mother Śacī lost consciousness as she repeatedly called out, “My son! My son!” No one knew who fell in which direction.

CB Antya-khaṇḍa 1.155

TEXT 155

*nityānanda prabhu-vara sabā' kari' kole
siñcileṇa sabāra śarīra prema-jale*

Nityānanda Prabhu embraced all the devotees and soaked their bodies with tears of love.

CB Antya-khaṇḍa 1.156

TEXT 156

*śubha-vāṇī nityānanda kahena sabāre
“satvare calaha sabe prabhu dekhibāre*

Nityānanda informed everyone of the auspicious news and said, “Let us quickly go to see the Lord.

CB Antya-khaṇḍa 1.157

TEXT 157

*śāntipura gelā prabhu ācāryera ghare
āmi āilāṇa tomā'-sabā laibāre”*

“The Lord has gone to Advaita Ācārya's house
in Śāntipura. I have come to take you all there.”

CB Antya-khaṇḍa 1.158

TEXT 158

*caitanya-vīrahe jīrṇa sarva bhakta-gaṇa
pūrṇa hailāśuni' nityānandera vacana*

All the devotees had been morose with feelings
of separation from Lord Caitanya, but when they heard
Nityānanda's words, they became joyful.

Another reading for *jīrṇa sarva* (“all were
morose”) is *saba dagdha* (“all were burnt”).

According to the *Amara-kośa* dictionary:
*pravayāḥ sthavīro vṛddho jīno jīrṇo
jarannapi*—“*Pravayāḥ*, *sthavira*, *vṛddha*, *jīna*, and *jīrṇa*
are all synonyms for an old person.” Also according to
the *Amara-kośa* dictionary: *samagram sakalam
pūrṇam akhaṇḍam syādanūnake. pūrṇas tu
pūrīte*—“*Samagra*, *sakala*, *pūrṇa*, and *akhaṇḍa* all
mean ‘not deficient,’ and *pūrṇa* means ‘full.’”

CB Antya-khaṇḍa 1.159

TEXT 159

*sabei hailā ati ānande vihvala
uṭhila paramānanda kṛṣṇa-kolāhala*

Everyone became overwhelmed with ecstasy, and
an ecstatic, tumultuous vibration of Kṛṣṇa's names
arose.

CB Antya-khaṇḍa 1.160

TEXT 160

*ye divasa gelā prabhu karite sannyāsa
se divasa haite āira upavāsa*

**From the day the Lord left to take *sannyāsa*,
mother Śacī had fasted.**

CB Antya-khaṇḍa 1.161

TEXT 161

*dvādaśa-upāsa tāna—nāhika bhojana
caitanya-prabhāve mātra āchaye jivana*

**She had fasted completely for twelve days,
surviving simply by the influence of Lord Caitanya.**

CB Antya-khaṇḍa 1.162

TEXT 162

*dekhi' nityānanda baḍa duḥkhita-antara
āire prabodhi' kahe madhura utara*

**On seeing her, Nityānanda felt distressed at
heart. To pacify mother Śacī, He sweetly spoke to her.**

Another reading for *kahe madhura* (“spoke
sweetly”) is *kichu kahena* (“spoke something”).

CB Antya-khaṇḍa 1.163

TEXT 163

*“kṛṣṇera rahasya kon nā jāna vā tumi
tomāre vā kibā kahibāre jāni āmi*

**“What confidential topics about Kṛṣṇa are
unknown to you? What do I know that I can tell you?**

TEXT 164

*tilārdheko citte nāhi kariha viṣāda
vede o ki pāibena tomāra prasāda*

**“Do not feel the slightest distress in your heart.
Can the *Vedas* ever attain your mercy?**

The Vedic literatures favor those who engage in their study. Those *Vedas* are desirous of receiving Śacīdevī's mercy, because *svayam-rūpa* Bhagavān is her eternal son. The Vedic literatures are always anxious and inclined to worship Śacīnandana.

Another reading for *nāhi kariha viṣāda* (“do not feel distressed”) is *na kariha avasada* (“do not feel despondent”).

TEXT 165

*vede yāñre niravadhi kare anveṣaṇa
se prabhu tomāra putra—sabāra jīvana*

“He who is searched after by the *Vedas* is your son. He is the life and soul of everyone.

In the Śrīmad Bhāgavatam (10.87.23) it is stated:

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi
yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viśakta-dhiyo
vayam api te samāḥ sama-dṛśo 'nghri-saroja-sudhāḥ*

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind, and senses. Similarly, we *śrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

CB Antya-khaṇḍa 1.166

TEXT 166

*hena prabhu buke hāta diyā āpanāra
āpane sakala bhāra laila tomāra*

“With His hand to His heart that same Lord has sworn to personally take all responsibility for you.

CB Antya-khaṇḍa 1.167

TEXT 167

*vyavahāra paramārtha yateka tomāra
mora dāya prabhu baliyāche bāra bāra*

“The Lord has repeatedly declared that He will look after all your worldly and spiritual requirements.

CB Antya-khaṇḍa 1.168

TEXT 168

*bhāla haya ye-mate, prabhu se bhāla jāne
sukhe thāka tumi deha samarpiyā tāne*

“The Lord knows best what is beneficial for everyone. Therefore you should simply surrender to Him and live happily.

Śrī Nityānanda told Śrī Śacīdevī that since her son has taken all responsibility for her, there was no need for her to worry. He is the sole maintainer of both the material and spiritual worlds. The Lord's father and mother, who are the *āśraya*, or abodes, of *vātsalya-rasa* are fully surrendered to the Lord. Therefore, after realizing this, Śacīdevī should act accordingly.

CB Antya-khaṇḍa 1.169

TEXT 169

*śīghra giyā kara mātā, kṛṣṇera randhana
santoṣa hauka ebe sarva bhakta-gaṇa*

“O mother, satisfy all the devotees. Go quickly and cook for Kṛṣṇa.

CB Antya-khaṇḍa 1.170

TEXT 170

*tomāra hastera anne sabākāra āśa
tomāra upavāse se kṛṣṇera upavāsa*

“Everyone longs to eat food that has been cooked by you. When you fast, Kṛṣṇa fasts.

CB Antya-khaṇḍa 1.171

TEXT 171

*tumi ye naivedya kara kariyā randhana
mohora ekānta tāhā khāibāra mana”*

“You should therefore cook and prepare an offering. I have a strong desire to eat.”

CB Antya-khaṇḍa 1.172

TEXT 172

*tabe āi śuni' nityānandera vacana
pāsari' viraha gelā karite randhana*

On hearing Nityānanda's words, mother Śacī forgot her lamentation and went to cook.

The word *pāsari* means “forgot.”

CB Antya-khaṇḍa 1.173

TEXT 173

*kṛṣṇera naivedya kari' āi puṇyavatīagre
diyā nityānanda-svarūpera prati*

After making an offering to Kṛṣṇa, the pious mother Śacī placed the offered foods before Nityānanda.

CB Antya-khaṇḍa 1.174

TEXT 174

*tabe āi sarva-vaiṣṇavere agre diyā
karilena bhojana sabāre santoṣiyā*

Thereafter mother Śacī served the *prasāda* to all the Vaiṣṇavas. After satisfying everyone, she then sat down to eat.

CB Antya-khaṇḍa 1.175

TEXT 175

*parama santoṣa hailena bhakta-gaṇa
dvādaśa-upavāse āi karilā bhojana*

The devotees were greatly pleased when mother Śacī broke her twelve-day fast.

CB Antya-khaṇḍa 1.176

TEXT 176

*tabe sarva bhakta-gaṇa nityānanda-saṅge
prabhu dekhibāre sajja karilena raṅge*

Then all the devotees happily prepared to accompany Nityānanda to go see the Lord.

The word *sajja* means “prepared” or “arranged.”

CB Antya-khaṇḍa 1.177

TEXT 177

*e saba ākhyāna yata navadvīpa-vāsīsūnileṇa
“gauracandra hailā sannyāsi”*

**The residents of Navadvīpa soon heard,
“Gauracandra has taken *sannyāsa*.”**

CB Antya-khaṇḍa 1.178

TEXT 178

*śuniyā adbhuta nāma `śrī-kṛṣṇa-caitanya'
sarva-loka `hari' bali' bale `dhanya dhanya'*

When they heard His wonderful name, “Śrī Kṛṣṇa Caitanya,” they all chanted the name of Hari and glorified Him.

CB Antya-khaṇḍa 1.179

TEXT 179

*phuliyā nagare prabhu āchena śuniyā
dekhite calilā saba loka harṣa hañā*

**When everyone heard that the Lord was in
Phuliyā, they joyfully went to see Him.**

CB Antya-khaṇḍa 1.180

TEXT 180

*kibā vṛddha, kibāśiśu, ki puruṣa, nārīā
nande calilā sabe bali' `hari hari'*

**Old people, children, men, and women—all
happily departed for Phuliyā while chanting the name
of Hari.**

CB Antya-khaṇḍa 1.181

TEXT 181

*pūrve ye pāṣaṇḍī saba karila nindana
tārā o saṅgarikare karila gamana*

**Even the atheists who previously blasphemed the
Lord went with their families to see the Lord.**

TEXT 182-183

*gūḍha-rūpe navadvīpe labhilena janma
“nā bujhiyā nindā karilāṇa tāna dharma*

*ebe lai giyā tāna caraṇe śaraṇa
tabe saba aparādha haibe khaṇḍana”*

**Realizing that the Lord had secretly taken birth
in Navadvīpa, they thought, “Without understanding,
we have blasphemed His activities. Now if we go and**

take shelter at His lotus feet, our offenses will be counteracted.

Those atheists who were opposed to Śrī Mahāprabhu and who blasphemed Him during His residence in Śrīdhama Māyāpur also departed for Phuliyā to counteract their offenses when they understood that Śrī Mahāprabhu was there.

In the *Skanda Purāṇa*, *Kumārikā-khaṇḍa* of the *Maheśvara-khaṇḍa*, (7.101) it is stated:

*tvayi vipratipathasya tvam eva śaraṇam prabho
bhūmau skhalita pādānām bhūmir evāvalambanam*

“O Lord, as the earth is the only shelter for those who slip and fall, You are the only shelter for misguided people.”

CB Antya-khaṇḍa 1.184

TEXT 184

*ei mate bali' loka mahānande dhāya
hena nāhi jāni loka kata pathe yāya*

Speaking in this way, people rushed there in great happiness. No one could understand how many different paths people were taking.

CB Antya-khaṇḍa 1.185

TEXT 185

*ananta arbuda loka haila kheyā-ghāṭe
kheyāri karite pāra paḍila saṅkaṭe*

Unlimited millions of people gathered at the boat landing. The boatmen fell into a dilemma about how to get everyone across.

The word *kheyāri* refers to a boatman at a boat landing.

During the time of Mahāprabhu the Sarasvatī, or Khaḍiyā, River entered the Ganges where the canal known as Vāg-devī currently enters the Ganges near Nṛsimhapallī. At that time the boat *ghāṭa* on the Khaḍiyā River was outside Śrī Māyāpur, past Suvarṇavihāra, Godruma, and Madhyadvīpa. At that place people from Navadvīpa would cross the river to go to Śāntipura and Phuliyā. It seems that Navadvīpa was quite vast at that time.

CB Antya-khaṇḍa 1.186

TEXT 186

*keha bāndhe bhelā keha ghaṭa buke kare
keha vā kalāra gācha dhariyā sāntāre*

Some people made rafts out of banana tree trunks, some floated on overturned waterpots, and some simply swam across while holding banana trunks.

TEXT 187

CB Antya-khaṇḍa 1.187

*kata vā haila loka nāhi samuccaya
ye-ye mate pāre, sei mate pāra haya*

No one could tell how many people there were. People crossed in every possible way.

The word *samuccaya* means “number.”

CB Antya-khaṇḍa 1.188

TEXT 188

*garbhavatī nārī cale ghana śvāsa vaya
caitanyera nāma kari' seha pāra haya*

Pregnant women breathed heavily as they walked. They also somehow crossed the river while chanting the name of Lord Caitanya.

CB Antya-khaṇḍa 1.189

TEXT 189

*andha, khoṇḍā loka saba cale sāthe sāthe
caitanyera nāmete praśasta patha dekhe*

The blind and the lame walked together. They found their path was broad and open by the influence of Lord Caitanya's name.

The word *khoṇḍā* is derived from the word *khañja*, which means “lame.”

CB Antya-khaṇḍa 1.190

TEXT 190

*sahasra sahasra loka eka nāye caḍe
kata dūra giyā mātra naukāḍubi' paḍe*

Thousands of people would sit in one boat. After going a short distance, the boat would capsize.

CB Antya-khaṇḍa 1.191

TEXT 191

*tathāpiha citte keha viṣāda nā kare
bhāse sarva loka `hari' bale uccaiḥ-svare*

Still, no one felt discouraged. They all floated in the water and loudly chanted the name of Hari.

CB Antya-khaṇḍa 1.192

TEXT 192

*hena se ānanda janmi' āchaye antare
sarva-loka bhāse mahā ānanda-sāgare*

Such ecstasy appeared in their hearts that they all floated in an ocean of great ecstasy.

CB Antya-khaṇḍa 1.193

TEXT 193

*ye nā jāne sāntārite, se o bhāse sukhe
īśvara-prabhāve kūla pāya vinā duḥkhe*

Those who did not know how to swim also happily floated. By the mercy of the Lord, they reached the opposite shore without distress.

CB Antya-khaṇḍa 1.194

TEXT 194

*kata dike loka pāra haya nāhi jāni
sabe mātra catur-dige śuni hari-dhvani*

I do not know from how many directions people crossed the river. The name of Hari was all that was heard in the four directions.

CB Antya-khaṇḍa 1.195

TEXT 195

*ei mata ānande calilā saba loka
pāsariyā kṣudhā-tṛṣṇā gṛha-dharma-śoka*

In this way they all forgot their hunger, thirst, household duties, and lamentation as they happily traveled towards Phuliyā.

CB Antya-khaṇḍa 1.196

TEXT 196

*āila sakala loka phuliyā-nagare
brahmāṇḍa sparśiyā `hari' bale uccaiḥ-svare*

As they all came to Phuliyā, they chanted the name of Hari so loudly that the vibration filled the entire universe.

CB Antya-khaṇḍa 1.197

TEXT 197

*śuniyā apūrva ati ucca hari-dhvani
bāhira hailā tabe nyāsi-śiromaṇi*

When the crest jewel of *sannyāsīs* heard the wonderful, tumultuous vibration of Hari's name, He came out to greet everyone.

CB Antya-khaṇḍa 1.198

TEXT 198

*ki apūrva śobhā se kahile kichu naya
koṭi-candra hena āsi' karila udaya*

It is impossible to describe that wonderful scene.
The Lord appeared as effulgent as millions of full
moons.

CB Antya-khaṇḍa 1.199

TEXT 199

*sarvadāśrī-mukhe `hare kṛṣṇa hare hare`
balite ānanda-dhārā niravadhi jhare*

As the Lord constantly chanted the Hare Kṛṣṇa
mahā-mantra, tears of ecstasy incessantly flowed from
His eyes.

CB Antya-khaṇḍa 1.200

TEXT 200

*catur-dige sarva loka daṇḍavata haya
ke kāra upare paḍe nāhi samuccaya*

People in all directions offered Him obeisances.
Who can say how many people fell on others?

CB Antya-khaṇḍa 1.201

TEXT 201

*kaṇṭaka-bhūmite loka nāhi kare bhaya
ānandita sarva-loka daṇḍavata haya*

People did not care about the thorns on the
ground as they all happily offered obeisances.

CB Antya-khaṇḍa 1.202

TEXT 202

*sarva loka `trāhi trāhi' bale hāta tuli'
e-mata karaye gauracandra kutūhalī*

**Everyone raised their hands and exclaimed,
“Save us! Save us!” Such are the wonderful pastimes
of Lord Gauracandra.**

CB Antya-khaṇḍa 1.203

TEXT 203

*ananta arbuda loka ekatra haila
ki prāntara kibā grāma sakala pūrila*

**Unlimited millions of people gathered there. All
the open places in and around the town were filled
with people.**

CB Antya-khaṇḍa 1.204

TEXT 204

*nānā grāma haite loka lāgila āsite
keho nāhi yāya ghara se mukha dekhite*

**People began arriving from various other villages,
and when they saw the face of the Lord no one cared to
return home.**

CB Antya-khaṇḍa 1.205

TEXT 205

*haite lāgila baḍa lokera gahana
`phuliyā' pūrila saba nagara-kānana*

**Huge crowds of people overflowed the town of
Phuliyā and filled the neighboring villages and forests.**

The word *gahana* means “huge crowd.”

CB Antya-khaṇḍa 1.206

TEXT 206

*dekhi' gauracandrera śrī-mukha manohara
sarva loka pūrṇa haila bāhira antara*

**On seeing the enchanting lotus face of
Gauracandra, everyone felt internally and externally
satisfied.**

CB Antya-khaṇḍa 1.207

TEXT 207

*tabe prabhu kṛpā-dr̥ṣṭi kariyā sabāre
calilena śāntipura-ācāryera ghare*

**The Lord then glanced mercifully on everyone
and proceeded to the house of Advaita Ācārya in
Śāntipura.**

CB Antya-khaṇḍa 1.208

TEXT 208

*sambhrame advaita dekhi' nija-prāṇa-nātha
pāda-padme paḍilena hai' daṇḍapāta*

**On seeing the Lord of His life, Advaita Prabhu
offered respectful obeisances at the lotus feet of the
Lord.**

CB Antya-khaṇḍa 1.209

TEXT 209

*ārta-nāde lāgilena krandana karite
nā chāḍena pāda-padma dui bāhu haite*

He then began to cry pathetically as He incessantly embraced the Lord's lotus feet with His two arms.

CB Antya-khaṇḍa 1.210

TEXT 210

*śrī-caraṇa-abhiṣeka kari' prema-jale
dui haste tuli' prabhu lailena kole*

As Advaita washed the Lord's feet with tears of love, the Lord picked Him up with His own hands and embraced Him.

CB Antya-khaṇḍa 1.211

TEXT 211

*ācārya bhāsilāṭhākurera prema-jale
ānande mūrcchita hai' paḍe pada-tale*

Advaita Ācārya floated in the waters of ecstatic love. He lost consciousness in ecstasy and fell at the Lord's feet.

CB Antya-khaṇḍa 1.212

TEXT 212

*sthira hai' ṭhākura vasilā kata-kṣaṇe
uṭhila paramānanda advaita-bhavane*

After a while Advaita became pacified and sat down, and His entire house became filled with ecstasy.

CB Antya-khaṇḍa 1.213

TEXT 213

*digambara śiśu-rūpa advaita-tanaya
nāma `śrī-acyutānanda' mahā-jyotir-maya*

Śrī Acyutānanda, the son of Advaita, was present there in the form of a greatly effulgent, naked child.

CB Antya-khaṇḍa 1.214

TEXT 214

*parama sarva-jña tiṅho acintya-prabhāva
yogya advaitera putra sei mahābhāga*

He was all-knowing, and his glories were inconceivable. He was most fortunate, being the qualified son of Advaita.

In the *Muṇḍaka Upaniṣad* (1.1.9) it is stated: *yaḥ sarva-jñaḥ sarva-vid yasya jñāna-mayaṁ tapaḥ*—“He who is all-knowing, from whom the potency of all knowledge comes—He is the wisest of all.” In the *Kūrma Purāṇa* it is stated: *sarva-jñaḥ sarva-vijñānāt sarvaḥ sarva-mayo yataḥ*—“He is *sarva-jña* because He has realized knowledge of everything, and He is *sarva* because He contains everything.”

CB Antya-khaṇḍa 1.215

TEXT 215

*dhūlā-maya sarva aṅga, hāsita hāsita
jāniyā āilā prabhu-caraṇa dekhite*

Realizing that the Lord had arrived, the child, smiling and covered in dust, came to see Him.

CB Antya-khaṇḍa 1.216

TEXT 216

*āsiyā paḍilā gauracandra-pada-tale
dhūlāra sahita prabhu lailena kole*

**He came and fell at the lotus feet of
Gauracandra, and the Lord took the dust-covered child
on His lap.**

CB Antya-khaṇḍa 1.217

TEXT 217

*prabhu bale,—“acyuta, ācārya mora
pitāse sambandhe tomāya āmāya dui-bhrātā”*

**The Lord said, “O Acyuta, Advaita Ācārya is
My father. Therefore we are brothers.”**

CB Antya-khaṇḍa 1.218

TEXT 218

*acyuta balena,—“tumi daive jīva-sakhāsa
bākāra bāṇa tumi ei vede lekhā”*

**Acyuta replied, “By Your sweet will You become
the friend of all living entities, whereas the *Vedas*
declare that You are the father of all.”**

When Śrī Gaurasundara visited the house of Śrī Advaita in Śāntipura in 1431 Śakābda (A.D. 1509), Acyutānanda was a five-year-old child. Śrī Acyutānanda probably took birth in 1426 Śakābda (A.D. 1504). This child said to Mahāprabhu, “You are the friend of all living entities. The Vedic scriptures, however, have established that You are the source of everything.” In this way, Śrī Acyutānanda established Śrī Caitanya as the object of the two Vedic

statements: *dvā suparṇā* and *yato vā imāni* [The *Taittirīya Upaniṣad* (3.1.1) declares: *yato vā imāni bhūtāni jāyante*. “The Supreme Absolute Truth is that from which everything is born.”].

In both the *Muṇḍaka Upaniṣad* (3.1.1) and in the *Śvetāśvatara Upaniṣad* (4.6) it is stated:

*dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte*

*tayor anyah pippalam svādv atty
anaśnann anyo 'bhicākaśīti*

“Two companion birds sit together in the shelter of the same *pippala* tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend.” In the *Gopāla-tāpanī Upaniṣad* (1.18) it is stated: *dvau suparṇau bhavato brahmaṇo 'mśa-bhūtas tathetaro bhoktā bhavati*—“There are two birds. One of them is part and parcel of the Supreme Brahman and is subordinate to Him. He enjoys the fruits, while the other bird simply witnesses.” In the *Śrīmad Bhāgavatam* (11.11.6) it is stated:

*suparṇāv etau sadṛśau sakhāyau
yadṛcchayaitau kṛta-nīḍau ca vṛkṣe*

*ekas tayoh khādati pippalānnam
anyo niranno 'pi balena bhūyān*

“By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.”

Also in Śrīmad Bhāgavatam (6.4.24) it is stated:

*na yasya sakhyam puruṣo 'vaiti sakhyuḥ
sakhā vasan samvasataḥ pure 'smin
guṇo yathā guṇino vyakta-dṛṣṭes
tasmai maheśāya namaskaromi*

“As the sense objects [form, taste, touch, smell, and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.”

CB Antya-khaṇḍa 1.219

TEXT 219

*hāse prabhu bhakta-gaṇa acyuta-vacane
vismaya sabāra baḍa upajila mane*

The Lord and the devotees smiled on hearing the statement of Acyuta. They were all struck with wonder and thought.

CB Antya-khaṇḍa 1.220

TEXT 220

*“e sakala kathā ta' śīśura kabhu naya
nā jāni vā janmiyāche kon mahāśaya!”*

“A child cannot speak such things. Who can know what great personality has taken birth as this child!”

CB Antya-khaṇḍa 1.221

TEXT 221

*henai samaye śrī-ananta-nityānanda
āilā nadīyā haite saṅge bhakta-vṛnda*

At that time Śrī Nityānanda, who is Ananta Śeṣa, arrived from Nadia with a group of devotees.

CB Antya-khaṇḍa 1.222

TEXT 222

*śrīvāsādi-bhakta-gaṇa dekhiyāṭhākura
lāgileṇa hari-dhvani karite pracura*

When the devotees headed by Śrīvāsa saw the Lord, they began to loudly chant the name of Hari.

CB Antya-khaṇḍa 1.223

TEXT 223

*daṇḍavata haiyā sakala bhakta-gaṇa
krandana karena sabe dhari' śrī-caraṇa*

They all offered obeisances to the Lord and began to cry as they held the Lord's lotus feet.

CB Antya-khaṇḍa 1.224

TEXT 224

*sabāre karilā prabhu āliṅgana dāna
sabei prabhura nija-prāṇera samāna*

The Lord embraced all of them, for He considered them equal to His own life.

CB Antya-khaṇḍa 1.225

TEXT 225

*ārta-nāde rodana karaye bhakta-gaṇa
śuniyā pavitra haya sakala bhuvana*

**The vibration of the devotees' crying in distress
purified the entire world.**

CB Antya-khaṇḍa 1.226

TEXT 226

*kṛṣṇa-premānande kānde se sukṛti jana
se dhvani-śravaṇe sarva-bandha-vimocana*

**Those pious persons cried in ecstatic love for
Kṛṣṇa. By hearing that sound, all material bondage was
destroyed.**

CB Antya-khaṇḍa 1.227

TEXT 227

*caitanya-prasāde vyakta haila hena dhana
brahmādi-durlabha rasa bhuñje ye-te-jana*

**The treasure revealed by the mercy of Lord
Caitanya enabled everyone to relish mellows of love
that are rare for even personalities like Brahmā.**

CB Antya-khaṇḍa 1.228

TEXT 228

*bhakta-gaṇa dekhi' prabhu parama-hariṣe
nṛtya ārāmbhilā prabhu nija-prema-rase*

**After meeting the devotees, the Lord became
jubilant. He then began to dance in the mellows of His
own ecstatic love.**

CB Antya-khaṇḍa 1.229

TEXT 229

satvare gāite lāgileṇa bhakta-gaṇa
‘bola bola’ bali’ prabhu garje ghane ghana

The devotees immediately began to sing, and the Lord repeatedly roared, “Chant! Chant!”

CB Antya-khaṇḍa 1.230

TEXT 230

dhariyā bulena nityānanda mahābalī
alakṣite advaita layena pada-dhūli

The most powerful Nityānanda grabbed Advaita and secretly took dust from His feet.

CB Antya-khaṇḍa 1.231

TEXT 231

aśru, kampa, pulaka, huṅkāra, aṭṭahāsa
kibā se adbhuta aṅga-bhaṅgīra prakāśa

How wonderful was the crying, shivering, hairs standing on end, roaring, loud laughing, and moving of limbs manifest by the Lord!

CB Antya-khaṇḍa 1.232

TEXT 232

kibā se madhura pada-cālana-bhaṅgi
mākibā se śrī-hasta-cālanādira mahimā

How sweet was the movement of His feet, and how glorious was the movement of His hands!

CB Antya-khaṇḍa 1.233

TEXT 233

*ki kahiba se vā prema-rasera mādhuri
ānande tulyā bāhu bale `hari hari'*

How can I describe the sweetness of the ecstatic love He manifested? He then raised His arms and chanted, “Hari! Hari!”

CB Antya-khaṇḍa 1.234

TEXT 234

*rasa-maya nṛtya ati adbhuta-kathana
dekhiyā paramānande dube bhakta-gaṇa*

His ecstatic dancing was so wonderful that the devotees who saw it all merged into an ocean of ecstasy.

CB Antya-khaṇḍa 1.235

TEXT 235

*hārāiyāchilā prabhu sarva bhakta-gaṇa
hena prabhu punar-bāra dilā daraśana*

That same Lord whom the devotees had lost was now seen by them again.

CB Antya-khaṇḍa 1.236

TEXT 236

*ānande nāhika bāhya kāhāro śarīre
prabhu veḍi' sabhei ullāse nṛtya kare*

In their ecstasy, they all lost external consciousness as they happily danced on all sides of the Lord.

CB Antya-khaṇḍa 1.237

TEXT 237

*kebā kāra gāye paḍe kebā kāre dhare
kebā kāra caraṇa dhariyā vakṣe kare*

**Some fell on others, some embraced others, and
some grabbed other's feet and held them to their
chests.**

CB Antya-khaṇḍa 1.238

TEXT 238

*kebā kāre dhari' kānde, kebā kibā bole
keho kichu nā jāne premera kutūhale*

**Some cried as they embraced others, and some
spoke something to others. They all forgot everything
in the happiness of their ecstatic love.**

CB Antya-khaṇḍa 1.239

TEXT 239

*saṇḍarṣade nṛtya kare vaikunṭha īśvara
e-mata apūrvā haya pṛthivī-bhitara*

**The Lord of Vaikunṭha danced with His
associates. Such wonderful pastimes took place in this
world.**

CB Antya-khaṇḍa 1.240

TEXT 240

*“hari bola hari bola hari bola bhāi!”
ihā bai āra kichu śūnite nā pāi*

Nothing could be heard other than, “Hari bola,
Hari bola, Hari bola, brothers!”

CB Antya-khaṇḍa 1.241

TEXT 241

*ki ānanda haila se advaita-bhavane
se marma jānena sabe sahasra-vadane*

Only the thousand-headed Ananta knew the
confidential mystery of the ecstasy that manifested in
the house of Advaita.

The phrase *sahasra-vadana* refers to Śrī
Nityānanda Prabhu.

CB Antya-khaṇḍa 1.242

TEXT 242

*āpane ṭhākura tabe dhari' jane jane
sarva-vaiṣṇavere kare prema-āliṅgane*

Then the Lord caught the Vaiṣṇavas, one after
another, and embraced them all with love.

CB Antya-khaṇḍa 1.243

TEXT 243

*pāiyā vaikuṇṭha-nāyakera āliṅgana
viśeṣa ānande matta haya bhakta-gaṇa*

Having received the embrace of Lord of
Vaikuṇṭha, the devotees became especially intoxicated
with ecstasy.

CB Antya-khaṇḍa 1.244

TEXT 244

*‘hari’ bali’ sarva-gaṇe kare simha-nāda
punaḥ-punaḥ bāḍe āro sabāra unmāda*

As they repeatedly roared out the name of Hari like lions, their maddened state increased again and again.

CB Antya-khaṇḍa 1.245

TEXT 245

*sāṅgopāṅge nṛtya kare vaikunṭhera pati
pada-bhare ṭalamala kare vasumatī*

As the Lord of Vaikuṇṭha danced with His associates and devotees, the earth swayed under the weight of His lotus feet.

In the *Kaṭha Upaniṣad* (1.3.15) it is stated:

*anādy anantaṁ mahataḥ paraṁ dhruvaṁ
nicārya taṁ mṛtyu-mukhāt pramucyate*

“He has neither beginning nor end. He is beyond the material world. One who takes shelter of Him escapes the jaws of death.”

In the *Śrīmad Bhāgavatam* (3.26.25) it is stated:

*sahasra-śīrasaṁ sākṣād yam anantaṁ
pracakṣate
saṅkarṣaṇākhyam puruṣaṁ bhūtendriya-manomayam*

“The threefold *ahaṅkāra*, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name

of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.”

One should also refer to *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-eight, verse 46. In *Śrīmad Bhāgavatam* (11.5.32) it is stated:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

CB Antya-khaṇḍa 1.246

TEXT 246

*nityānanda prabhu-vara parama uddāma
caitanya veḍiyā nāce mahājyotir-dhāma*

The most effulgent Nityānanda Prabhu danced around the Lord with great enthusiasm.

CB Antya-khaṇḍa 1.247

TEXT 247

*ānande advaita nāce—karaye huṅkāra
sabei caraṇa dhare—ye pāya yāhāra*

Advaita danced in ecstasy and roared loudly. Everyone caught hold of whoever's feet they could.

CB Antya-khaṇḍa 1.248

TEXT 248

*navadvīpe yena haila ānanda-prakāśa
sei-mata nṛtya, gīta, sakala vilāsa*

Such was the ecstasy manifested in Navadvīpa in those joyful pastimes of dancing and singing.

CB Antya-khaṇḍa 1.249

TEXT 249

*kathokṣaṇe mahāprabhu śrī-gaurāṅga-sundara
svānubhāve vaise viṣṇu khaṭṭāra upara*

After a while Śrī Gaurāṅga Mahāprabhu sat on the throne of Viṣṇu in His own ecstasy.

CB Antya-khaṇḍa 1.250

TEXT 250

*yoḍa-hāte sabe rahilena cāri-bhite
prabhu lāgilena nija-tattva prakāśite*

As all the devotees stood around Him with folded hands, the Lord began to reveal His own glories.

CB Antya-khaṇḍa 1.251

TEXT 251

*“muñi kṛṣṇa, muñi rāma, mūñi nārāyaṇa
muñi matsya, muñi kūrma, varāha, vāmana*

“I am Kṛṣṇa, I am Rāma, and I am Nārāyaṇa. I am Matsya, I am Kūrma, I am Varāha and Vāmana.

CB Antya-khaṇḍa 1.252

TEXT 252

*muñi buddha, kalki, haṁsa, muñi haladhara
muñi pṛśnigarbha, hayagrīva, maheśvara*

**“I am Buddha, Kalki, Haṁsa, and Haladhara. I
am Pṛśnigarbha, I am Hayagrīva, and I am Maheśvara.**

In this regard one should discuss Śrīmad
Bhāgavatam, First Canto, Chapter Three.

CB Antya-khaṇḍa 1.253

TEXT 253

*muñi nīlācala-candra kapila, nṛsimha
dṛśyādṛśya saba mora caraṇera bhṛṅga*

**“I am Nīlācala-candra, I am Kapila, and I am
Nṛsimha. All visible and invisible beings are servants
of My lotus feet.**

The phrase *nīlācala-candra* refers to the
Supreme Lord, Śrī Jagannātha.

In the *śrutis* it is stated:

*vāsudevaḥ saṅkarṣaṇaḥ pradyumno 'niruddho
'haṁ matsyaḥ kūrmo varāho narasiṁho vāmano rāmo
rāmo rāmaḥ kṛṣṇo buddhaḥ kalkir ahaṁśatadhāhaṁ
sahasradhāham amito 'haṁ ananto 'haṁ naivaite
jāyante naivaite mriyante naiṣāṁ ajñāna-bandho na
muktiḥ sarva eva hy ete pūrṇā ajarā amṛtāḥ paramāḥ
paramānandāḥ.*

“I am Vāsudeva, Saṅkarṣaṇa, Pradyumna, and
Aniruddha. I am Matsya, Kūrma, Varāha, Narasiṁha,
Vāmana, the three Rāmas [Rāmacandra, Paraśurāma,
and Balarāma], Kṛṣṇa, Buddha, and Kalki.
Immeasurable and unlimited, I appear in hundreds
and thousands of forms, none of which ever takes

birth or dies. These forms of Mine are not bound by ignorance, nor do they have to strive for liberation. They are all complete, free from old age, immortal, supreme, and supremely blissful.” In the *Śrīmad Bhāgavatam* (10.40.17-22) it is stated:

*namaḥ kāraṇa-matsyāya pralayābdhi-carāya ca
hayaśīrṣṇe namas tubhyaṁ madhu-kaiṭabha-mṛtyave*

*akūpārāya bṛhate namo mandara-dhāriṇe
kṣīty-uddhāra-vihārāya namaḥśūkara-mūrtaye*

“I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

*namas te 'dbhuta-simhāya
sādhu-loka-bhayāpaha
vāmanāya namas tubhyaṁ krānta-tribhuvanāya ca*

“Obeisances to You, the amazing lion [Lord Nṛsimha], who removed Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

*namo bhṛguṇām pataye
dṛpta-kṣatra-vana-cchide
namas te raghu-varyāya rāvaṇānta-karāya ca*

“Obeisances to You, Lord of the Bhṛgu, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

*namas te vāsudevāya namaḥ saṅkarṣaṇāya ca
pradyumnāyaniruddhāya sātvatām pataye namaḥ*

“Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

*namo buddhāya śuddhāya
daitya-dānava-mohine
mleccha-prāya-kṣatra-hantre namas te kalki-rūpiṇe*

“Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.”

Also in the Śrīmad Bhāgavatam (10.2.40) it is stated:

*matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ*

*tvaṁ pāsi nas tri-bhuvanam ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te*

“O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.”

The Śrīmad Bhāgavatam (7.9.38) also states:

*itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān*

*dharmam mahā-puruṣa pāsi yugānuvṛttam
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*

“In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.”

It is further said in *Śrīmad Bhāgavatam* (10.8.13):

*āsan varṇās trayo hy asya
gr̥hṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of *śuka*, a parrot. All such incarnations have now assembled in Kṛṣṇa.]”

In the *Padma Purāṇa* (*Uttara-khaṇḍa*) it is stated:

*dāsa-bhūtam idaṁ tasya brahmādyā sakalam
 jagat
dāsa-bhūtam idaṁ tasya jagat sthāvara-jaṅgamam*

“Everyone in this universe, beginning with Brahmā, is meant to serve Him. This whole universe,

with all moving and nonmoving beings, is meant to serve Him.”

In his commentary on *Śrīmad Bhāgavatam* (5.10.11) Śrī Madhvācārya has stated: *svāmitvaṁ tu harer eva mukhyam anyatra bhṛtyatā*—“Only Hari is in the position of real master. Everyone else is a dependent servant.”

One should also see *Śrīmad Bhāgavatam* (10.68.37).

CB Antya-khaṇḍa 1.254

TEXT 254

*mora yaśa, guṇa-grāma bole sarva-vede
mohāre se ananta-brahmāṇḍa-koṭi seve*

**“All the *Vedas* narrate My glories and qualities.
Innumerable universes serve My lotus feet.**

In the *Bhagavad-gītā* (15.15) it is stated: *vedaiś ca sarvair aham eva vedyo*—“By all the *Vedas*, I am to be known.” In the *Śrīmad Bhāgavatam* (7.7.50) it is stated:

*devo 'suro manuṣyo vā
yakṣo gandharva eva vā
bhajan mukunda-caraṇaṁ
svastimān syād yathā vāyam*

“If a demigod, demon, human being, Yakṣa, Gandharva, or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the *mahājanas*, headed by Prahāda Mahārāja].” In the *Śrīmad Bhāgavatam* (10.8.45) it is stated:

*trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyam
harim sāmānyatātmajam*

“When mother Yaśodā saw all the universes within Kṛṣṇa's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three *Vedas*, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the *Upaniṣads*, as the Puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.”

CB Antya-khaṇḍa 1.255

TEXT 255

*muñi sarva kāla-rūpī bhakta-gaṇa vine
sakala āpada khaṇḍe mohāra smaraṇe*

“I am all-devouring time for everyone other than the devotees. Simply by remembering Me, one overcomes all difficulties.

In the Śrīmad Bhāgavatam (3.25.38) it is stated:

*na karhicin mat-parāḥśānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

“My dear mother, devotees who receive such transcendental opulences are never bereft of them;

neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.” In the *Śrīmad Bhāgavatam* (12.12.55) it is also stated:

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam*

“Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune.” See also *Śrīmad Bhāgavatam*, Twelfth Canto, Chapter Three, verse 45 and Sixth Canto, Chapter Two, verse 19. In the *Nārada-pañcarātra* (1.14.24-26) it is stated:

*ekaṅgaśo na dvitīya iti sarvādi sargataḥna hi
naśyanti tad bhaktāḥ prakṛti-prākṛte-laye*

*tasya bhaktottamānām ca satataṁ smaraṇena
ca*

āyur-vāyo na hi bhavet katham mṛtur bhaviṣyati

*na vāsudeva-bhaktānām aśubham vidyate
kvacit*

teṣāṁ bhaktottamānām ca satataṁ smaraṇena ca

“In the beginning of creation there was only the one Supreme Lord. His devotees and material nature are not vanquished at the time of annihilation. The exalted devotees' duration of life does not diminish because of their constant remembrance of Lord Hari, so how will they meet death? The devotees of Vāsudeva never face any inauspiciousness. Simply by remembering the exalted devotees of Vāsudeva one is

relieved from the fear of birth, death, old age, and disease.”

CB Antya-khaṇḍa 1.256

TEXT 256

*draupadīre lajjā haite muñi uddhāri
luṅjau-gr̥he muñi pañca-pāṇḍave rākhiluṅ*

**“I delivered Draupadī from being dishonored,
and I protected the five Pāṇḍavas from the house of
lac.**

The phrase *jau-gr̥he* refers to the house of lac.

One should refer to the *Mahābhārata*,
Sabhā-parva, Chapter Sixty-six, for a description of
how Draupadī was saved from embarrassment.

The description of how Kṛṣṇa protected the five
Pāṇḍavas from the house of lac is found in the
Mahābhārata, *Ādi-parva*, Chapters 141-149.

CB Antya-khaṇḍa 1.257

TEXT 257

*vṛkāsura vadhi' muñi rākhiluṅśaṅkara
muñi uddhāriluṅ mora gajendra kiṅkara*

**“I killed Vṛkāsura and thereby saved Lord Śiva.
I delivered My servant Gajendra.**

For a description of how Kṛṣṇa killed Vṛkāsura
and saved Śiva, one should see *Śrīmad Bhāgavatam*,
Tenth Canto, Chapter Eighty-eight.

One should also discuss *Śrīmad Bhāgavatam*,
Eighth Canto, Chapters Two and Three.

TEXT 258

*muñi se kariluṅ prahlādere vimocana
muñi se kariluṅ gopa-vṛndera rakṣaṇa*

**“I delivered Prahāda, and I protected the
cowherd residents of Vraja.**

For a description of how the Lord protected the cowherds, one should refer to Śrīmad Bhāgavatam, Tenth Canto, Chapters Fifteen, Nineteen, and Twenty-five.

In the Śrīmad Bhāgavatam (10.31.3) it is stated:

*viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vayaṁ rakṣitā muhuḥ*

“O greatest of personalities, You have repeatedly saved us from all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon, and from the son of Maya Dānava.”

TEXT 259

*muñi se kariluṅ pūrva amṛta-manthana
vañciyā asura, rakṣā kailuṅ deva-gaṇa*

**“I previously had the nectar churned from the
ocean. I then deceived the demons and protected the
demigods.**

For a description of how the nectar was churned from the ocean, one should see *Śrīmad Bhāgavatam*, Eighth Canto, Chapters Seven through Ten.

CB Antya-khaṇḍa 1.260

TEXT 260

*muñi se vadhiluṅ mora bhakta-drohī kaṁsa
muñi se kariluṅ duṣṭa rāvaṇa nirvaṁśa*

“I killed Kaṁsa, who was inimical to My devotees. I annihilated the wicked Rāvaṇa along with his dynasty.

For a description of the killing of Kaṁsa, one should see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Forty-four.

A description of the annihilation of Rāvaṇa and his dynasty is found in the *Rāmāyaṇa*, *Laṅkā-khaṇḍa*, Chapters 109-111.

CB Antya-khaṇḍa 1.261

TEXT 261

*muñi se dhariluṅ vāma-hāte govardhana
muñi se kariluṅ kālī-nāgera damana*

“I lifted Govardhana Hill with My left hand, and I chastised the serpent Kālīya.

For a description of the lifting of Govardhana Hill, one should see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Twenty-five.

For a description of the chastisement of Kāliya, one should see Śrīmad Bhāgavatam, Tenth Canto, Chapter Sixteen.

CB Antya-khaṇḍa 1.262-265

TEXT 262-265

*muñi karoṇ satya-yuge tapasyā pracāra
tretā-yuge yajña lāgi' karoṇ avatāra*

*ei muñi avatīrṇa haiyā dvāpare
pūjā-dharma bujhāluṇ sakala lokere*

*kata mora avatāra vede o nā jāne
samprati āluṇ muñi kīrtana-kāraṇe*

*kīrtana-ārambhe prema-bhaktira vilāsa
ataeva kali-yuge āmāra prakāśa*

“I taught the process of austerity in Satya-yuga. I incarnated to teach the process of sacrifice in Tretā-yuga. I incarnated in Dvāpara-yuga to teach everyone the process of Deity worship. Even the *Vedas* do not know how many incarnations I have taken. I have now advented to inaugurate the process of chanting the holy names. I relish devotional service in ecstatic love by inaugurating the *saī kīrtana* movement. Therefore I have appeared in the age of Kali.

In the Śrīmad Bhāgavatam (12.3.52) it is stated:

*kṛte yad dhyāyato viṣṇuṁ
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing

sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.” In the *Śrīmad Bhāgavatam* (11.5.32) it is stated:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.” In the *Viṣṇu-sahasra-nāma* of the *Atharva Veda*, Third *Kāṇḍa*, it is stated:

*ity ahaṁ kṛta-sannyāso 'vatariṣyāmi kalau
catuḥ-sahasrābdopari pañca-sahasrābhyantare
gaura-varṇo dīrghāṅgaḥ sarva-lakṣaṇa-yukta
īśvara-prārthito nija-rasāsvādo miśrākhyo vidita-yogo
'syām.*

“I will descend from Goloka-dhāma and appear on the earth planet during the first *sandhyā* of Kali-yuga—after four thousand and before five thousand years have passed—in Māyāpur, Navadvīpa, on the banks of the Ganges. I will appear in the form of a *brāhmaṇa* with a large, golden-complexioned body measuring four cubits in height and in breadth, endowed with the thirty-two signs of a *mahā-puruṣa*, and bearing the title Miśra. Then, decorated with all the auspicious qualities of a *mahā-bhāgavata*, endowed with renunciation, devoid of worldly desires, and learned in the science of pure devotional service, I will

accept *sannyāsa*, as a devotee relishing the mellows of ecstatic love for Kṛṣṇa.”

CB Antya-khaṇḍa 1.266

TEXT 266

*sarva vede purāṇe āśraya mora cāya
bhaktera āśrame muñi thākoṇ sarvadāya*

“All the *Vedas* and *Purāṇas* teach everyone to take shelter of Me. I always reside in the company of My devotees.

CB Antya-khaṇḍa 1.267

TEXT 267

*bhakta bai āmāra dvitīya āra nāi
bhakta mora pitā, mātā, bandhu, putra, bhāi*

“There is no one more dear to Me than My devotees. They are My father, mother, friend, son, and brother.

In the *Kaṭha Upaniṣad* (1.2.15) it is stated: *sarve vedā yat padam āmananti*—“All the *Vedas* glorify the Supreme Personality of Godhead.” In the *Śrīmad Bhāgavatam* (3.5.41) it is stated: *mārganti yat te mukha-padma-nīḍaiś chandaḥ-suparṇair ṛṣayo vivikte*—“The great clear-minded sages, carried by the wings of the *Vedas*, always search after the nest of Your lotuslike face.” In the *Śrīmad Bhāgavatam* (10.82.29) it is stated: *yad-viśrutiḥśruti-nutedam alam punāti pādāvanējana-payaś ca vacaś ca śāstram*—“His fame, as broadcast by the *Vedas*, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures—these thoroughly purify

this universe.” Also in the *Śrīmad Bhāgavatam* (9.4.63-64) the Supreme Lord declares:

*aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

*nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śrīyam cātyantikīm brahman
yeṣāṁ gatir aham parā*

“O best of the *brāhmaṇas*, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.” In the *Nārada-pañcarātra* (1.2.35-36) it is stated:

*na hi bhaktāt paraś cātmā prāṇāś cāvayavā
dayaḥna lakṣmī-rādhikā-vāṇī- svayambhū-śambhur
eva ca*

*bhakta-prāṇo hi kṛṣṇasya kṛṣṇa-prāṇā hi
vaiṣṇavāḥ
dhyāyan te vaiṣṇavāḥ kṛṣṇam kṛṣṇaś ca vaiṣṇavāms
tathā*

“There is no one more dear to the Supersoul, Kṛṣṇa, than His own devotees. Even His own Self, life, and body, Lakṣmī, Rādhikā, Sarasvatī, Brahmā, and Śambhu are not as dear to Him as His pure devotee. Kṛṣṇa is the life and soul of His devotees, and the

Vaiṣṇavas are the life and soul of Kṛṣṇa. The Vaiṣṇavas always meditate on Kṛṣṇa, and Kṛṣṇa always meditates on the Vaiṣṇavas.” In the *Gopāla-tāpanī* (Uttara 53) it is stated:
yathāśrīyābhiyukto 'haṁ tathā bhakto mama priyaḥ—“My devotee is as dear to Me as Lakṣmī.”

CB Antya-khaṇḍa 1.268

TEXT 268

*yadyapi svatantra āmi svatantra-vihāra
tathāpiha bhakta-vaśa-svabhāva āmāra*

“Although I am fully independent and My activities are also independent, it is My nature to be controlled by My devotees.

In the *Śrīmad Bhāgavatam* (9.4.66) it is stated:

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ sat-patīm yathā*

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.”

In this regard one should also see *Śrīmad Bhāgavatam* (9.4.63-68).

CB Antya-khaṇḍa 1.269

TEXT 269

*tomarā se janma-janma saṁhati āmāra
tomā'-sabā' lāgi' mora sarva avatāra*

“All of You associate with Me birth after birth. I incarnate in this world for your sake.

In the *Śrīmad Bhāgavatam* (3.9.11) it is stated:

*tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām*

*yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya*

“O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.” In the *Śrīmad Bhāgavatam* (10.59.25) goddess Bhūmi says:

*namas te deva-deveśa śaṅkha-cakra-gadā-dhara
bhaktecchopātta-rūpāya paramātmānamo 'stu te*

“Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc, and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.” One should also see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Twenty-seven, verse 11.

CB Antya-khaṇḍa 1.270

TEXT 270

*tilārdheko āmi tomā'-sabāre chāḍiyā
kothāo nā thāki sabe satya jāna ihā”*

“Know for certain that I do not leave you to stay elsewhere for even a moment.”

CB Antya-khaṇḍa 1.271

TEXT 271

*ei-mata prabhu tattva kahe karuṇāya
śuni' saba bhakta-gaṇa kānde ūrdhvarāya*

In this way the Lord mercifully narrated these confidential topics. After the devotees heard Him speak, they began to cry loudly.

The word *ūrdhvarāya* means “loudly.”

CB Antya-khaṇḍa 1.272

TEXT 272

*punaḥ punaḥ sabe daṇḍa-praṇāma kariyā
uṭhena paḍena kāku karena kāndiyā*

As they repeatedly offered obeisances to the Lord, they humbly recited prayers and cried.

The word *kāku* means “with great humility.”

CB Antya-khaṇḍa 1.273

TEXT 273

*ki ānanda haila se advaitera ghare
ye rasa haila pūrve nadīyā nagare*

The house of Advaita became filled with the ecstasy that was previously relished in the town of Nadia.

CB Antya-khaṇḍa 1.274

TEXT 274

*pūrṇa-manoratha hailena bhakta-gaṇa
yateka pūrvera duḥkha haila khaṇḍana*

The devotees became fully satisfied, and their previous distress was mitigated.

CB Antya-khaṇḍa 1.275

TEXT 275

*prabhu se jānena bhakta-duḥkha khaṇḍāite
hena prabhu duḥkhī jīva nā bhaje ke-mate*

The Lord knows how to remove the distress of His devotees, so how can a distressed living entity not worship such a Lord?

Being afflicted by the distress of the living entities, the Supreme Lord bestows great mercy on them to remove their distress. But because of their ungratefulness, the living entities do not worship Him. Even if the living entities reciprocally worship the Supreme Lord simply as the remover of their distress, they can become free from aversion to the Lord.

In the *Padma Purāṇa* (Uttara-khaṇḍa, 71.270) it is stated:

*nāhaṁ vasāmi vaikuṇṭhe yogināṁ hṛdayena ca
mad-bhaktāḥ yatra gāyanti tatra tiṣṭhāmi nārada*

“My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My forms, pastimes, and qualities.” In the *Muṇḍaka Upaniṣad*

(3.2.9) it is stated: *tarati śokam tarati pāpmānam*—“He [who knows the Lord] becomes free from lamentation and sins.” In the *Śrīmad Bhāgavatam* (4.8.23) it is stated:

*nānyam tataḥ padma-palāśa-locanād
duḥkha-cchidam te mṛgayāmi kañcana*

*yo mṛgyate hasta-grhīta-padmayāś
riyetarair aṅga vimṛgyamāṇayā*

“My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.” In the *Śrīmad Bhāgavatam* (5.18.20) it is stated:

*sa vai patiḥ syād akutobhayaḥ svayam
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param*

“He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.” In the *Śrīmad Bhāgavatam* (11.19.9) it is stated:

*tāpa-trayeṇābhihatasya ghore
santapyamānasya bhavādhvanīśa*

*paśyāmi nānyac charaṇam tavāṅghri-
dvandvātapatrād amṛtābhivarṣāt*

“My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.”

CB Antya-khaṇḍa 1.276

TEXT 276

*karuṇā-sāgara gauracandra mahāśaya
doṣa nāhi dekhe prabhu, guṇa-mātra laya*

Lord Gauracandra is an ocean of mercy. He does not see anyone's faults, but sees only their good qualities.

Since the Lord only accepts the good qualities of the fault-filled living entities, He is known as *guṇa-grāhī*, He who sees only the good in others. He does not find any fault in others. Unless the fallen souls are inspired by Him, they can never deliver themselves.

In the *Śrīmad Bhāgavatam* (3.2.23) it is stated:

*aho bakī yaṁ stana-kāla-kūṭam
jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam
kaṁ vā dayāluṁ śaraṇam vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

CB Antya-khaṇḍa 1.277

TEXT 277

*kṣaṇeke aiśvarya samvariyā mahāvīra
bāhya prakāsiyā prabhu hailena sthira*

After awhile the almighty Lord concealed His opulences. He then regained external consciousness and became peaceful.

CB Antya-khaṇḍa 1.278

TEXT 278

*sabāre laiyā prabhu gaṅgā-snāne gelājāh
navīte bahu-vidha jala-krīḍā kailā*

Thereafter the Lord went with the devotees to take bath in the Ganges, where they engaged in various water sports.

CB Antya-khaṇḍa 1.279

TEXT 279

*sabāra sahita āilena kari' snāna
tulasīre pradakṣiṇa kari' jala-dāna*

After taking bath, the Lord returned with the devotees. He then circumambulated and watered the *tulasī* plant.

CB Antya-khaṇḍa 1.280

TEXT 280

*viṣṇu-gr̥he pradakṣiṇa, namaskāra kari'
sabā' lai' bhojane vasilā gaurahari*

After circumambulating the temple of Viṣṇu and offering obeisances to the Lord, Gaurahari sat down to eat lunch with the devotees.

In every *brāhmaṇa*'s house and in every Vaiṣṇava's house there was a Viṣṇu temple in which *śālagrāma-śilās* were worshiped. The temple for demigods in the house of a non-Vaiṣṇava is called Caṇḍī-maṇḍapa, and the temple for the Supreme Lord in the house of a *brāhmaṇa* devotee of Viṣṇu is called *viṣṇu-gr̥ha* or *tulasī-maṇḍapa*.

CB Antya-khaṇḍa 1.281

TEXT 281

*madhye vasilena prabhu nityānanda-saṅge
catur-dige sarva-gaṇa vasilena raṅge*

The Lord sat down in the middle with Nityānanda, and the devotees happily sat around Them.

CB Antya-khaṇḍa 1.282

TEXT 282

*sarvāṅge candana—prabhu praphulla-vadana
bhojana kareṇa catur-dige bhakta-gaṇa*

The entire body of the Lord was decorated with sandalwood paste, and His face was fully blossomed. The Lord then began to eat in the midst of the devotees.

CB Antya-khaṇḍa 1.283

TEXT 283

*vṛndāvana-madhye yena gopa-gaṇa-saṅge
rāma-kṛṣṇa bhojana karena sei raṅge*

**It appeared as though Kṛṣṇa and Balarāma were
joyfully taking lunch in Vṛndāvana in the midst of
Their cowherd boy friends.**

CB Antya-khaṇḍa 1.284

TEXT 284

*sei saba kathā prabhu sabāre kahiyā
bhojana karena prabhu hāsiyā hāsiyā*

**The Lord smiled as He described those pastimes
to everyone while taking lunch.**

For a description of those pastimes, see *Śrīmad
Bhāgavatam*, Tenth Canto, Chapter Thirteen, verses
5-11.

CB Antya-khaṇḍa 1.285

TEXT 285

*kāra śakti āche ihā saba varṇibāre
tāñhāra kṛpāya yei bolāna yāhāre*

**Who has the power to describe these pastimes?
Only one who is favored by the Lord can do so.**

CB Antya-khaṇḍa 1.286

TEXT 286

*bhojana kariyā prabhu calilena mātra
bhakta-gaṇa luṭhi' khāilena śeṣa-pātra*

As soon as the Lord got up after finishing His meal, all the devotees eagerly took His remnants.

In the *Viśva-kośa* dictionary it is stated:
prasādān nija-nirmālā dāne śeṣānukīrtitā—“The word *śeṣa* refers to the remnants of foods and flower garlands offered to a deity.”

In the *Śrīmad Bhāgavatam* (11.6.46) it is stated:

*tvayopabhukta-srag-gandha-
vāso-'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

“Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

In the *Caitanya-caritāmṛta* (Madhya 15.236) it is stated:

*prabhu kahe,——bhāla kaile, śāstra-ājñā haya
kṛṣṇera sakala śeṣa bhṛtya āsvādaya*

“Caitanya Mahāprabhu then said, ‘Yes, you have spoken correctly. The *śāstras* enjoin that the devotee can partake of everything left by Kṛṣṇa.’”

CB Antya-khaṇḍa 1.287

TEXT 287

*bhavya-bhavya vṛddha saba hailāśiśumati
ei mata haya viṣṇu-bhaktira śakati*

Even respectable elderly persons acted like children. This is the potency of devotional service to Viṣṇu.

The word *bhavya* means “grave” or “sober.”

Despite being situated at a mature age, many grave persons acted like children. As a result of devotional service to Viṣṇu, they exhibited childish restlessness.

According to the *Medinī* dictionary the word *bhavya* has three meanings—“auspiciousness,” “truthfulness,” and “qualification.”

CB Antya-khaṇḍa 1.288

TEXT 288

*ye sukṛti-jana śune e saba ākhyāna
tāhāre milaye gauracandra bhagavān*

Any pious person who hears these topics certainly achieves Lord Gauracandra.

CB Antya-khaṇḍa 1.289

TEXT 289

*punaḥ prabhu-saṅge bhakta-gaṇa daraśana
punar-bāra aiśvarya-āveśe saṅkīrtana*

In this way the devotees again met the Lord and again performed *saṅkīrtana* with great pomp.

CB Antya-khaṇḍa 1.290

TEXT 290

*sarva-vaiṣṇavera prabhu-saṁhati bhojana
ihā ye śunaye tāre mile prema-dhana*

One who hears about how the Lord took His meal with all the Vaiṣṇavas attains the wealth of love of God.

Many ignorant people think that a pompous procession with congregational chanting of the name of Hari in the streets is an exhibition of opulence. To remove that misconception, Śrī Gaurasundara performed *saṅkīrtana* with great pomp and then sat with all the Vaiṣṇavas to exhibit the pastime of sitting and eating with the devotees.

CB Antya-khaṇḍa 1.291

TEXT 291

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, entitled “Meeting Again at the House of Śrī Advaita Ācārya.”

CBP 2: Description of the Lord's Travel
Through Bhuvaneśvara and Other Placesto
Jagannātha Purī

Chapter Two: Description of the Lord's Travel Through Bhuvaneśvara and Other Placesto Jagannātha Purī

This chapter describes Mahāprabhu's journey to Nīlācala with devotees headed by Nityānanda and Gadādhara, His making the villages Āṭisārā and Chatrabhoga glorious, His acceptance of ferryboat arrangements and other services from the fortunate Rāmacandra Khān, His journey in Orrisa via the Suvarṇarekhā River, Jaleśvara, Remuṇā, Yājapura, Vaitaraṇī, Cuttack, Sākṣi-gopāla, Bhuvaneśvara, Kamalapura, Āṭhāranālā, and entry into Purī, Śrī Nityānanda's pastime of breaking the Lord's *sannyāsa daṇḍa* near the Suvarṇarekhā, the Lord's falling unconscious in ecstasy while attempting to embrace Lord Jagannātha inside the Jagannātha temple, Sārvabhauma's bringing the Lord to his own house, and the Lord's pastimes of regaining external consciousness and then honoring *mahā-prasāda* at the house of Sārvabhauma.

When after enjoying pastimes with His devotees at Śāntipura the Lord one morning expressed His desire to go to Nīlācala, the devotees informed Him about the various types of possible dangers He may face on the way. Yet before the strong will of the independent Lord, the devotees headed by Śrī Advaita relented. Just before the commencement of His journey the Lord solaced His devotees, who were afflicted by thoughts of separation, by instructing them to worship Kṛṣṇa. Gaurasundara's devotees felt pangs of separation similar to the pangs of separation felt by the residents of Vraja when Kṛṣṇa left for Mathurā, for they were nondifferent from the

residents of Vraja and Gaurasundara was nondifferent from the son of Nanda. Śrī Nityānanda Prabhu, Gadādhara, Mukunda, Govinda, Jagadānanda, and Brahmānanda accompanied the Lord. On the way, the Lord asked the devotees if they had any accumulated possessions with them and thereby tested their qualities of indifference and freedom from desires for material opulences. He was very pleased on learning that none of them had brought any accumulated wealth. While instructing the devotees to fully depend on Kṛṣṇa, the Lord arrived at the house of Ananta Paṇḍita in the village of Āṭisārā and exhibited the pastime of accepting his hospitality. Eventually the Lord came to the holy place named Chatrabhoga and saw the Ambuliṅga-ghāṭa there. In this connection the author has described the story of Ambu-liṅga Śiva. After taking *darśana* and bath at Śatamukhī-gaṅgā, the Lord became absorbed in His own internal mood. Suddenly, Rāmacandra Khān, the administrator of Chatrabhoga village, came there and offered obeisances to the Lord. He was very astonished to see the Lord's intense eagerness to see Lord Jagannātha. On understanding the identity of Rāmacandra Khān, the Lord mercifully ordered him to arrange passage for Him to go to Nīlācala. Rāmacandra Khān requested the Lord and His devotees to first accept a meal at his house, and Mahāprabhu mercifully accepted his invitation. The people of Chatrabhoga thus received an opportunity to witness the transcendental ecstatic madness of the Lord. After three quarters of the night passed and Mahāprabhu regained His external consciousness, Rāmacandra Khān arranged a boat for Mahāprabhu's journey. On the boat, Gaurasundara began to display wonderful symptoms of ecstatic love. Then, on the Lord's order, Mukunda began to sing on the boat, and because of the Lord's dancing the boat

came on the verge of capsizing. When the boatman forbade them from performing *kīrtana* by informing them about the danger of pirates and wild aquatics like crocodiles, Mahāprabhu assured the devotees about their safety by narrating to them topics of the infallible Sudarśana *cakra*, which protects the devotees.

After entering Orissa, Mahāprabhu took bath at a place known as Gaṅgā-ghāṭa and displayed the pastime of offering obeisances to Śiva, the King of Vaiṣṇavas, installed there by Yudhiṣṭhira. Leaving the devotees in a temple, the Lord went alone to the householders' houses and displayed the pastime of begging alms by spreading the end of His cloth. Jagadānanda Paṇḍita cooked whatever foodstuffs the Lord collected by begging. After taking His meal with the devotees, the Lord spent that night performing *saṅkīrtana* in that village. Early the next morning the Lord again started towards Purī. On the way, a road tax collector obstructed the Lord's path and demanded tax from Him. When he subsequently observed the Lord's uncommon effulgence, he allowed the Lord to pass but asked the devotees to pay tax. Later, on seeing Mahāprabhu's pastime of simultaneous indifference and affection for the devotees, the tax collector became struck with wonder and fell at the Lord's feet, begging forgiveness. After forgiving the tax collector, the Lord gradually came to the Suvarṇarekhā River and therein took bath with the devotees. As Mahāprabhu proceeded on, the devotees headed by Avadhūta Nityānanda and Jagadānanda fell far behind the Lord. During the journey Jagadānanda had been carrying the Lord's *sannyāsa daṇḍa*. When Jagadānanda left that *daṇḍa* with Nityānanda and went out to beg alms, Nityānanda

took the *daṇḍa* in His hand and began to think that it could never be fair that the same Lord whom He carries in His heart would carry a *daṇḍa*. Thinking in this way Śrī Nityānanda broke the Lord's *daṇḍa* into three pieces. This *daṇḍa*-breaking pastime of Nityānanda is incomprehensible to the minds of ordinary people; only Śrī Nityānanda knows the confidential purport of this pastime. Later on, when Paṇḍita Jagadānanda approached the Lord with the pieces of the broken *daṇḍa*, Gaurasundara displayed the pastime of becoming externally angry with Nityānanda. He then left the devotees' company and proceeded alone to the place of Jaleśvara Śiva. Śrī Gaurasundara, who is the supreme teacher of all, then manifested His pastime of ecstatic chanting and dancing before Śiva, who is the topmost Vaiṣṇava. Meanwhile, Śrī Nityānanda and the devotees who had been left behind arrived there, and the Lord embraced them with ecstasy, discussed with them various topics, and then narrated the glories of Nityānanda.

After spending that night in Jaleśvara, the next morning on the way to Bāṁsadaha Mahāprabhu enacted the pastime of conversing with a *tāntrika-sannyāsī*. He then came to the village of Remuṇā, where He chanted and danced before Gopīnātha in the association of the devotees. Thereafter the Lord came to Yājapura, and after displaying the pastime of taking bath with the devotees in the river Vaitaraṇī, the Lord suddenly left everyone behind and went somewhere and then again came before their sight. In this way the Lord gradually came to Cuttack, and after taking *darśana* of Sākṣi-gopāla, He went to Bhuvaneśvara. In this regard the author elaborately describes the topics of Bhuvaneśvara Śiva mentioned in the *Skanda Purāṇa*.

He also describes the glories of the place called Ekāmraka, the meaning behind the name Bhuvaneśvara, the glories of Purī, and the topics of Śiva's position as the protector of the Lord's abodes. When Mahāprabhu arrived there, He danced jubilantly before Bhuvaneśvara Śiva. From there, the Lord went to Kamalapura. On seeing the flag on top of the Jagannātha temple, the Lord became overwhelmed with ecstasy. When Mahāprabhu came to Āṭhāranālā He expressed a desire to go see Lord Jagannātha alone. With intense eagerness He then went ahead alone and entered the temple of Jagannātha. On seeing Jagannātha and meeting the Lord after a long separation, Mahāprabhu became so absorbed in ecstasy that as He was about to embrace Jagannātha He fell unconscious to the ground. At that time Sārvabhauma Bhaṭṭācārya was in the temple taking *darśana* of Lord Jagannātha. On seeing the condition of the new *sannyāsī*, he understood according to the symptoms described in the scriptures that the Lord was an exalted personality. When the temple guards were about to beat the Lord, Sārvabhauma forbade them from doing so and brought Mahāprabhu to his own house. By and by, the devotees headed by Nityānanda arrived there. After the Lord regained His external consciousness, He resolved to see Lord Jagannātha only from behind the Garuḍa pillar. Then, after taking bath, the Lord displayed the pastime of honoring *mahā-prasāda* with the devotees at the house of Sārvabhauma.

CB Antya-khaṇḍa 2.001

TEXT 1

*jaya jaya gauracandra jaya sarva-prāṇa
jaya duṣṭa-bhayaṅkara jaya śiṣṭa-trāṇa*

All glories to Gauracandra! All glories to the life and soul of all! All glories to You, the personification of fear for the miscreants! All glories to the deliverer of the devotees!

Since Śrī Caitanya is *svayam-rūpa* Śrī Kṛṣṇa, He is the life and soul of all living entities. He is the fierce Yamarāja for the miscreants who are envious of Hari, Guru, and Vaiṣṇava. For sober devotees like Prahlāda, He is the deliverer from aversion to devotional service. After accepting the renounced order of life, Śrī Kṛṣṇa Caitanyadeva did not accept that the living entities are one with Brahman or that this material world is false. The Māyāvādīs, who do not discriminate between sinful and sober persons, and the fruitive workers, who do discriminate, are both enthusiastic for material activities born of the three modes of nature, but since Śrī Gaurasundara did not approve of such conceptions of the materialists, karmis, *jñānīs*, and yogis, He exhibited the pastime of preaching pure devotional service and distributing ecstatic love of Kṛṣṇa.

CB Antya-khaṇḍa 2.002

TEXT 2

*jaya śeṣa ramā aja bhavera īśvara
jaya kṛpā-sindhu dīnabandhu nyāsi-vara*

All glories to the Lord of Ananta Śeṣa, Lakṣmī, Brahmā, and Śiva! All glories to the best of the *sannyāsīs*, who is an ocean of mercy and the friend of the poor!

Since the *pañcopāsakas*, who worship five deities, and those who worship many deities wrongly

conclude that the *guṇa-avatāras* Śiva and Brahmā as well as Lakṣmī, the potency of the Supreme Lord, and Ananta Śeṣa, the servant of the Lord, are equal to *svayam-rūpa* Kṛṣṇa, the devotees have established that Kṛṣṇa alone is the Lord of all demigods and servants of those who are subordinate to Him. So that no one would consider that Mahāprabhu was not the preacher of a *mahā-bhāgavata's* pastimes by considering Him an ordinary karmi- or *jñānī-sannyāsī*, who are both forced to enjoy the fruits of their karma, Mahāprabhu was the only friend of the karmis, *jñānīs*, materialists, and fallen souls; He was the friend of the devotees; He was most merciful; He was the Lord of all; and He was *svayam-rūpa* Kṛṣṇa. Since He enacted the pastime of giving up all the misconceptions of the materialists, karmis, *jñānīs*, and pseudo devotees, He is the original Supreme Personality of Godhead, Śrī Kṛṣṇa. To reveal that all manifestations are exhibitions of His *acintya-bhedābheda*, the Supreme Personality of Godhead, Kṛṣṇa, accepted the dress of the best of the *mahā-bhāgavata sannyāsīs*. Rather than attributing the spirit of worldly enjoyment on the Supreme Lord and accepting the human beings as God, the Supreme Lord remained aloof from the conceptions of material time, place, and circumstance in the course of adventing in this world, in India, in Bengal, in Nadia to teach the conclusion of *acintya-bhedābheda* philosophy and to enact the pastime of awarding living entities the ultimate goal of life.

CB Antya-khaṇḍa 2.003

TEXT 3

*bhakta-goṣṭhi-sahita gaurāṅga jaya jaya
kṛpā kara prabhu, yena tonhe mana raya*

All glories to Gaurāṅga along with His devotees!
O Lord, please be merciful to me so that my mind may
remain fixed on You.

CB Antya-khaṇḍa 2.004

TEXT 4

*hena-mate śrī-gaurasundara śāntipure
karilā aśeṣa raṅga advaitera ghare*

In this way Śrī Gaurasundara performed
unlimited pastimes at the house of Advaita in
Śāntipura.

CB Antya-khaṇḍa 2.005

TEXT 5

*bahuvīdha āpana rahasya kathā raṅge
sukhe rātri goṇāilā bhakta-gaṇa-saṅge*

The Lord happily passed the entire night with
the devotees discussing various confidential topics
about Kṛṣṇa.

The Lord passed the entire night with the
devotees relishing uninterrupted happiness by
discussing confidential topics regarding Kṛṣṇa, the
transcendental form of attraction for all kinds of
devotees.

CB Antya-khaṇḍa 2.006

TEXT 6

*pohāila niśā prabhu kari' nija-kṛtya
vasilena catur-dige veḍi' saba bhr̥tya*

At the end of the night the Lord performed His daily morning duties and sat down in the midst of His servants.

CB Antya-khaṇḍa 2.007

TEXT 7

*prabhu bale,—“āmi calilāṇa nīlācale
kichu duḥkha nā bhāviha tomarā-sakale*

The Lord said, “I will go to Nīlācala. Do not feel unhappy.

CB Antya-khaṇḍa 2.008

TEXT 8

*nīlācala-candra dekhi' āmi punar-bāra
āsiyā haiba saṅgī tomā'-sabākāra*

“After seeing the Lord of Nīlācala, I will return and meet you all again.

CB Antya-khaṇḍa 2.009

TEXT 9

*sabe giyā sukhe gr̥he karaha kīrtana
janma janma tumi saba āmāra jīvana”*

“All of you go home and joyfully engage in *kīrtana*. Birth after birth you are My very life.”

CB Antya-khaṇḍa 2.010

TEXT 10

*bhakta-gaṇa bale,—“prabhu ye tomāra icchā
kāra śakti tāhā karibāre pāre michā*

**The devotees said, “O Lord, do as You wish.
Who has the power to make You do otherwise?”**

In the *Chāndogya Upaniṣad* (3.14.2) the Lord is described as *satya-saṅkalpaḥ*, “He whose desire always comes to pass.” In the *Nārada-pañcarātra* (1.12.26) it is stated:

*vedānirvacanīyaṁ ca svecchām ayam
adhīśvaram
nityaṁ satyaṁ nirguṇaṁ ca jyoti-rūpaṁ sanātanam*

“The Lord is unapproachable by the *Vedas*. He is supremely independent, the controller of all, eternal, truthful, transcendental to mundane qualities, effulgent, and primeval.”

CB Antya-khaṇḍa 2.011

TEXT 11

*tathāpiha haiyāche durghaṭa samaya
se rājye ekhana keha patha nāhi vaya*

**“Still, traveling nowadays is dangerous, therefore
no one goes to that kingdom now.”**

Since the Mohammedan kings of Bengal made a huge arrangement to attack the kingdom of Orissa, travelers from Bengal to Nīlācala became greatly apprehensive. The Mohammedan king of Bengal had for a long time instigated his subordinates to attack Orissa. What to speak of this, shortly thereafter the King even planned to personally lead an attack to destroy Orissa with Sanātana Gosvāmī at his side. The same year that Śrī Gaurasundara returned from Kānāi Nāṭaśālā while on the way to Vṛndāvana, the devotees

had warned Him of the dangers of traveling to Vṛndāvana.

CB Antya-khaṇḍa 2.012

TEXT 12

*dui rājye haiyāche atyanta vivāda
mahā-dasyu sthāne sthāne parama pramāda*

“There is great animosity between the two kingdoms, and many rogues are creating havoc at various places.

CB Antya-khaṇḍa 2.013

TEXT 13

*yāvat utpāta nāhi upaśama haya
tāvat viśrāma kara' yadi citte laya”*

“If You like, wait here until such disturbances subside.”

CB Antya-khaṇḍa 2.014

TEXT 14

*prabhu bale,— “ye-se-kene utpāta nā haya
avaśya caliba muñi kahinu niścaya”*

The Lord said, “I have decided I must go regardless of any disturbances.”

CB Antya-khaṇḍa 2.015

TEXT 15

*bujhilena advaita prabhura citta-vṛtta
calilena nīlācale, nā haila nivṛtta*

Advaita understood the Lord's intention. He would not be stopped from going to Nīlācala.

CB Antya-khaṇḍa 2.016

TEXT 16

yoḍa-haste satya kathā lāgilā kahite
“ke pāre tomāra patha-virodha karite?”

He folded His hands and spoke the following truth: “Who can obstruct Your path?”

CB Antya-khaṇḍa 2.017

TEXT 17

yata vighna āche sarva kiṅkara tomāra
tomāre karite vighna śakti āche kāra

“All obstacles are Your servants. Therefore who has the power to place obstacles before You?”

In the *Brahma-saṁhitā* (5.50) it is stated:

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ

vighnān vihartum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

“I worship the primeval Lord, Govinda. Gaṇeśa always holds His lotus feet upon the pair of *tumuli* protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.” In the *Śrīmad Bhāgavatam* (11.4.10) it is stated:

tvāṁ sevatām sura-kṛtā bahavo 'ntarāyāḥ
svauko vīlaṅghya paramaṁ vrajatām padaṁ te

*nānyasya barhiṣi balīn dadataḥ sva-bhāgān
dhatte padam tvam avitā yadi vighna-mūrdhni*

“The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.”

One should also discuss Śrīmad Bhāgavatam 1.1.14 and 10.2.33.

CB Antya-khaṇḍa 2.018

TEXT 18

*yakhane kariyā ācha citta nīlācale
takhane calibā prabhu mahā-kutūhale*

“Since You have decided to go to Nīlācala, You should go in great happiness.”

CB Antya-khaṇḍa 2.019

TEXT 19

*śuniyā advaita-vākya prabhu sukhī hailā
parama santoṣe `hari' balite lāgilā*

On hearing Advaita's words, the Lord became pleased. He began to chant the name of Hari in great satisfaction.

CB Antya-khaṇḍa 2.020

TEXT 20

*sei kṣaṇe mahāprabhu matta-simha-gati
calilena śubha kari' nīlācala-prati*

**At that moment Mahāprabhu departed for
Nīlācala, walking like a maddened lion.**

CB Antya-khaṇḍa 2.021

TEXT 21

*dhāiyā calilā pāche saba bhakta-gaṇa
keha nāhi pāre samvaribāre krandana*

**The devotees all ran behind Him. None of them
could control their crying.**

CB Antya-khaṇḍa 2.022

TEXT 22

*kata dūra giyā prabhu śrī-gaurasundara
sabā' prabodhena bali' madhura utara*

**After walking some distance, Śrī Gaurasundara
solaced everyone with sweet words.**

CB Antya-khaṇḍa 2.023

TEXT 23

*“citte keha kona kichu nā bhāviha vyathā
tomā'-sabā' āmi nāhi chāḍiba sarvathā*

**“Do not be unhappy at heart, for I will never
leave you under any circumstance.**

CB Antya-khaṇḍa 2.024

TEXT 24

*kṛṣṇa nāma laha sabe vasi' giyā ghare
āmiha āsiba dina-kataka-bhitare"*

**“Chant the name of Kṛṣṇa while sitting at home.
I will return within a few days.”**

While sending the devotees home, Śrī Gaurasundara solaced them as follows: “Go home and chant the names of Kṛṣṇa. I am going to Nīlācala with the desire to glorify the Supreme Lord from place to place. In due course of time, I will return and meet you. By the strength of chanting the pure name of Kṛṣṇa, you will not face any difficulties, even while living at home. You are all liberated souls. Therefore you are all qualified to chant the name of Kṛṣṇa. As a result of perfection in chanting the name of Kṛṣṇa, you will be attracted to Kṛṣṇa's forms, qualities, associates, characteristics, and pastimes. Then I will meet you again and reveal to you the states of immortality and freedom from lamentation and fear.”

CB Antya-khaṇḍa 2.025

TEXT 25

*eta bali' mahāprabhu sarva vaiṣṇavere
pratyeke pratyeke dhari' ālīṅgana kare*

**After speaking these words, Mahāprabhu
embraced every one of the Vaiṣṇavas.**

CB Antya-khaṇḍa 2.026

TEXT 26

*prabhura nayana-jale sarva bhakta-gaṇa
siñcita haiyā aṅga karena krandana*

All the devotees became soaked with the Lord's tears, and they began to cry.

CB Antya-khaṇḍa 2.027

TEXT 27

*ei mata nānā-rūpe sabā' prabodhiyā
calilena prabhu dakṣiṇābhimukha hañā*

After solacing everyone in this way, the Lord proceeded towards the south.

CB Antya-khaṇḍa 2.028

TEXT 28

*kāndiyā kāndiyā preme saba bhakta-gaṇa
uṭhena paḍena pṛthivīte anukṣaṇa*

The devotees shed tears in ecstatic love, and they repeatedly fell to the ground and got up.

CB Antya-khaṇḍa 2.029-030

TEXT 29-30

*yena gopī-gaṇa kṛṣṇa mathurā calile
ḍubilena mahā-śoka-samudrera jale*

*ye-rūpe rahila tāñhā sabāra jīvana
sei mata virahe rahilā bhakta-gaṇa*

As the *gopīs* merged in an ocean of great lamentation when Kṛṣṇa left for Mathurā, the devotees felt similar feelings of separation and somehow survived in the same way.

For an explanation of this pastime, see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Thirty-nine, verses 13-37.

CB Antya-khaṇḍa 2.031

TEXT 31

*daive se-i prabhu, bhakta-gaṇo se-i saba
upamāo se-i se, se-i se anubhava*

By providence, He was the same Lord, they were the same devotees, the situation was the same, and their feelings were the same.

CB Antya-khaṇḍa 2.032

TEXT 32

*jīvana-maraṇa kṛṣṇa-icchāya se haya
viṣa vā amṛta bhakṣile o kichu naya*

**Life and death depends on the will of Kṛṣṇa
Drinking poison or nectar does nothing on its own.**

A person may die in this material world by drinking poison, and a living entity may gain eternal life by drinking nectar. Only by the will of Kṛṣṇa can material objects and spiritual objects award fruits. But if the will of Kṛṣṇa withdraws the power and propensities of those objects, they are unable to award such fruits. The conversation between Umā and Śiva is witness and evidence of this fact.

CB Antya-khaṇḍa 2.033

TEXT 33

*ye-mate yāhāre kṛṣṇacandra rākhe māre
tāhā bai āra keha karite nā pāre*

**No one can imitate how Kṛṣṇacandra saves
someone and kills someone else.**

Despite being inclined towards the Lord's service, many persons, because of committing *vaiṣṇava-aparādha*, consider the Lord's devotees as ordinary mortal beings by seeing them separate from the Lord. By thinking that Hari, Guru, and Vaiṣṇava are mortal, they cannot achieve realization of their *sac-cid-ānanda* status because of madness for sense gratification. As a result, they end up either knowingly or unknowingly becoming envious of Hari and Guru. Some of them dedicate themselves to *karma-kāṇḍa*, and because of desiring material enjoyment some consider sense gratification and liberation their ultimate goal of life. But they cannot understand that by the will of Śrī Kṛṣṇacandra, the Guru and Vaiṣṇavas are able to destroy their narrow-mindedness. The Guru and Vaiṣṇavas are full of Kṛṣṇa's potencies. There is no difference between the energy and the energetic. Yet the energy can never be identified as the energetic. This is the difference between the philosophies of the impersonalists and the devotees of the Lord. Philosophies like *viśiṣṭādvaita* (specific monism), *śuddha-dvaita* (purified dualism), and *śuddhādvaita* (purified monism) have manifested from portions of the philosophy of *acintya-bhedābheda* (inconceivable oneness and difference). Topics of the complete understanding have, in the course of narrating Śrī Caitanya's pastimes, been clearly revealed to service-inclined persons by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the most respectable staunch follower of Śrī

Rūpa, in the verse *vande gurūn īśa* [*vande gurūn īśa-bhaktān īśam īśāvatāarakān, tat-prakāśāmś ca tac-chaktiḥ kṛṣṇa-caitanya-samjñakam*, “I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.”] and in his descriptions of the Pañca-tattva. People who are offenders at the feet of Śrī Kṛṣṇadāsa and who do not understand the purport of *Śrīmad Bhāgavatam* are either gross materialists or Māyāvādīs. The Māyāvādīs cannot understand the eternal position of the Lord's variegated energies because of their conception of oneness. In the course of their worship of many gods, the karmis fall into hellish conditions by ascribing differences between Kṛṣṇa and Guru-Vaiṣṇavas.

In the *Nārada-pañcarātra* (1.14.4) Śrī Mahādeva says:

*rakṣitā yasya bhagavān kalyāṇam tasya
santatam
sa yasya vighna-kartā ca rakṣitum tam ca kaḥ kṣamaḥ*

“A person who is protected by the Supreme Lord becomes victorious everywhere, and one who is rejected by the Supreme Lord can never be protected by anyone.”

CB Antya-khaṇḍa 2.034

TEXT 34

*hena-mate śrī-gaurasundara nīlācale
āisena caliyā āpana-kutūhale*

**In this way Śrī Gaurasundara departed for
Nīlācala in His own joyful mood.**

CB Antya-khaṇḍa 2.035

TEXT 35

*nityānanda, gadādhara, mukunda, govinda
saṁhati jagadānanda, āra brahmānanda*

**The Lord was accompanied by Nityānanda,
Gadādhara, Mukunda, Govinda, Jagadānanda, and
Brahmānanda.**

CB Antya-khaṇḍa 2.036

TEXT 36

*pathe prabhu parīkṣā karena sabā'-prati
“ki sambala āche bala kāhāra saṁhati*

**On the way the Lord tested everyone by asking,
“What assets do you have with you?”**

CB Antya-khaṇḍa 2.037

TEXT 37

*ke vā ki diyāche kāre pathera sambala
niṣkaṇṭhe mora sthāne kaha ta' sakala”*

**“All of you tell Me frankly whether anyone has
given anything to you for the journey.”**

CB Antya-khaṇḍa 2.038

TEXT 38

*sabe bale,—“prabhu, vinā ājñāya tomāra
kāra dravya laite vāśakti āche kāra”*

**They replied, “O Lord, who has the power to
bring anything without Your permission?”**

TEXT 39

*śuniyāṭhākura baḍa santoṣa hailāśeṣe
sei lakṣye tattva kahite lāgilā*

On hearing their reply, the Lord was greatly satisfied. Thereafter He explained some truths regarding this topic.

TEXT 40

*prabhu bale,—“kāhāro ye kichu nā lailāihāte
āmāra baḍa santoṣa karilā*

The Lord said, “I am greatly satisfied that none of you took anything from anyone.

Gaurasundara asked Nityānanda, Gadādhara, Mukunda, Govinda, and Brahmānanda, “What assets do you have with you?” In reply, they said, “We have no asset other than You.” On hearing their words and realizing their unalloyed determination, Gaurasundara expressed great satisfaction. Since pseudo devotees who deviate from the path of devotional service imagine a distinction between Guru-Vaiṣṇava and the Supreme Lord, they cannot understand the concept of oneness. The philosophy of *acintya-bhedābheda* is the only cause for the nourishment of transcendental mellows. The distinction or variegatedness found in spiritual *rasa* is eternal and is not opposed to the Vedic statement: *ekam evādvitīyam*—“The Absolute Truth is one without a second.” Those who claim “according to the statement *ekam evādvitīyam* there are no differences born of variegatedness or

distinctions in the Absolute Truth” are Māyāvādīs. As soon as the distinction between *viṣaya* (the object of worship) and *āśraya* (the worshiper) is denied, the philosophy of impersonalism becomes manifest. Because of a lack of knowledge regarding the distinctions between *viṣaya* and *āśraya*, unauthorized conclusions and degradation into material enjoyment are achieved, as prominently found among the Buddhists and *sahajiyās*.

CB Antya-khaṇḍa 2.041

TEXT 41

*bhoktavya adṛṣṭe thāke ye-dine likhana
araṇye o āsi' mile avaśya takhana*

**“If you are destined to receive some eatables,
you will certainly obtain them, even if you are in the
forest.**

In the *Bṛhan-nāradya Purāṇa* (7.74) it is stated:

*aprarthitani duḥkhāni
tathaiva ayaṁ hi dehinām
sukhāni api tathā manye
daivam atrātiricyate*

“Distress comes to embodied souls without asking, similarly happiness will also come by the arrangement of providence.”

CB Antya-khaṇḍa 2.042

TEXT 42

*prabhu yāre ye-divasa nā likhe āhāra
rāja-putra hau tabu upavāsa tāra*

“If the Supreme Lord does not set aside food for a person, he will not eat, even if he is the son of a king.

CB Antya-khaṇḍa 2.043

TEXT 43

*thākile o khāite nā pāre ājñā-vine
akasmāt kalaha karaye kāro sane*

“Without the Lord's sanction one may not be able to eat even if there is food, for he may suddenly quarrel with someone.

CB Antya-khaṇḍa 2.044

TEXT 44

*krodha kari' bale,—“muñi nā khāimu bhāta'
divya kari' rahe nija śire diye hāta*

“In an angry mood, he may say, ‘I will not eat today.’ He may even touch his hand to his head and swear to that effect.

CB Antya-khaṇḍa 2.045

TEXT 45

*athavā sakala dravya haile vidyamāna
ācambite dehe jvara haila adhiṣṭhāna*

“Otherwise one may have all varieties of eatables, but he may suddenly be afflicted by fever.

CB Antya-khaṇḍa 2.046

TEXT 46

*jvara-vedanāya kothā thākila bhakṣaṇa
ataeva īśvarera icchā se kāraṇa*

“How can he eat while suffering the pain of fever? Therefore the will of the Supreme Lord prevails.

CB Antya-khaṇḍa 2.047

TEXT 47

*tribhuvane kṛṣṇa diyāchena anna-chatra
īśvarera icchā thāke miliba sarvatra”*

“Kṛṣṇa has supplied food for the three worlds. If He desires, one will certainly obtain it.”

*bhojanāc chādane cintāṁ vṛthā kurvanti
vaiṣṇavāḥyo
'sau viśvambharo devaḥ sa kiṁ bhaktān upekṣate*

“Vaiṣṇavas do not uselessly worry about food or clothing, for they are devoted to the Supreme Lord, who is known as Viśvambhara, 'He who supplies everyone's necessities.'”

CB Antya-khaṇḍa 2.048

TEXT 48

*āpane īśvara sarva-janere śikhāya
ihāte viśvāsa yāra se-i sukha pāya*

In this way the Lord personally taught everyone. One who has faith in His words obtains happiness.

CB Antya-khaṇḍa 2.049

TEXT 49

*ye-te-mate kene koṭi prayatna nā kare
īśvarera icchā haile se phala dhare*

A person may endeavor for something millions of different ways, but the result will come only if the Supreme Lord sanctions it.

Being satisfied with the devotees, Śrī Gaurasundara taught them the principle of full surrender. He said, “Although ample foods may be easily available, by the desire of Kṛṣṇa even the son of a king may suffer the pangs of fasting. Although whatever the Supreme Lord sanctions may be rarely attained, one easily achieves it even while sitting in the forest. Although ample foods may be lying in front of a person, if by Kṛṣṇa's will that person is afflicted by fever, he will be unable to eat. Moreover, the necessities of life automatically come by the will of the Lord. People who are puffed-up with false ego and bewildered by illusion cannot understand these topics.”

CB Antya-khaṇḍa 2.050

TEXT 50

*hena mate prabhu tattva kahite kahite
uttarilā āsi' āṭisārā-nagarete*

As the Lord revealed the truth in this way, they came to the village of Āṭisārā.

The village of Āṭisārā is situated near Bāruipura and is presently known as Āṭagharā-grāma. In another opinion Āṭisārā is known as Kaṭkī-ghāṭa.

CB Antya-khaṇḍa 2.051

TEXT 51

*sei āṭisārā-grāme mahābhāgyavān
āchena parama sādhu—śrī-ananta nāma*

**In that village of Āṭisārā lived one most
fortunate saintly person named Śrī Ananta.**

CB Antya-khaṇḍa 2.052

TEXT 52

*rahilena āsi' prabhu tāñhāra ālaye
ki kahiba āra tāñra bhāgya-samuccaye*

**The Lord came and stayed at his house. Who can
describe the limit of his good fortune?**

CB Antya-khaṇḍa 2.053

TEXT 53

*ananta paṇḍita ati parama udāra
pāiyā paramānanda bāhya nāhi āra*

**Ananta Paṇḍita was greatly magnanimous. He
became so blissful that he had no external
consciousness.**

CB Antya-khaṇḍa 2.054

TEXT 54

*vaikuṇṭhara pati āsi' atithi hailā
santoṣe bhikṣāra sajja karite lāgilā*

**The Lord of Vaikuṇṭha became his guest. He
therefore happily began to arrange the Lord's lunch.**

We believe that the place near Bāruipura
known as Āṭaḡharā, or Āṭaḡarā, in the district of
24-Parganas is the place formerly known as Āṭisārā.

The Ganges previously flowed near this place. From this place Mahāprabhu went to Chatrabhoga. Chatrabhoga is situated near the village of Āṭagharā.

In *Taittirīya Upaniṣad* (11.2) it is stated: *atithi devo bhava*—“a guest is as good as God.” In the *Garuḍa Purāṇa* it is stated:

go-doha-mātra-kālam vai pratikṣed atithiḥ
svayam
abhyāgatān yathāśakti pūjayed atithim tathā

“A guest usually remains at the house of a person for as long as it takes to milk a cow. One serves a guest according to one's ability.”

CB Antya-khaṇḍa 2.055

TEXT 55

sarva-gaṇa saha prabhu karilena bhikṣā
sannyāsīre bhikṣā-dharma karayena śikṣā

The Lord and His associates took their meal at his house. The Lord thus arranged to show how one should feed a *sannyāsī*.

In *Jābāla Upaniṣad* (5) it is stated: *atha parivrāḍ vivarṇa-vāsā munḍo 'parigrahaḥśucir adrohī*“*bhaikṣāṇo*” *brahma-bhūṣāya bhavatīti*—“A member of the renounced order becomes fit to realize his spiritual nature by wearing colorless dress, by keeping a shaven head, by not collecting things for himself, by remaining clean, by not fighting with others, and by subsisting on alms.” In the *Śrīmad Bhāgavatam* (11.18.18) it is stated:

*bhikṣāṁ caturṣu varṇeṣu vigarhyān varjayamś
caret
saptāgārān asaṅklptāṁs tuṣyel labdhena tāvatā*

“Rejecting those houses that are polluted and untouchable, one should approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.” In the *Garuḍa Purāṇa* it is stated:

*sarva-bhūta-hitaḥśāntas
tridaṇḍī sa-kamaṇḍaluḥeka-vayaḥ pārivrajya-
bhikṣārthī grāmam āśrayet.*

“Carrying a *tridaṇḍī* and a *kamaṇḍalu*, wearing only a single cloth, and concerned for the welfare of all, a *sannyāsī* may sometimes enter a village to beg some alms.” In the *Garuḍa Purāṇa* it is also stated:

*bhaiṣṇamśrutam ca maunitvam
tapo dhyāna viśeṣataḥsamyak
ca jñāna-vairāgyam
dharmo 'yam bhikṣuko mataḥ*

“The duties of a renunciant are understood to be begging for his sustenance, listening to scripture, and practice of silence, austerity, careful meditation, correct knowledge, and detachment.”

CB Antya-khaṇḍa 2.056

TEXT 56

*sarva-rātri kṣṇa-kathā-kīrtana-prasaṅge
āchilena ananta-pañḍita-gr̥he raṅge*

The Lord happily passed that entire night discussing topics of Kṛṣṇa in the house of Ananta Paṇḍita.

CB Antya-khaṇḍa 2.057

TEXT 57

*śubha-dṛṣṭi ananta-panḍita-prati kari'
prabhāte calilā prabhu bali' `hari hari'*

In the morning the Lord glanced mercifully on Ananta Paṇḍita and chanted the name of Hari as He departed.

CB Antya-khaṇḍa 2.058

TEXT 58

*dekhi' sarva-tāpahara śrī-candra-vadana
`hari' bali' sarva-loke dāke anukṣaṇa*

On seeing the Lord's moonlike face, which destroys all miseries, everyone repeatedly chanted, “Hari bol!”

CB Antya-khaṇḍa 2.059

TEXT 59

*yogīndra-hṛdaye ati durlabha caraṇa
hena prabhu cali' yāya dekhe sarva-jana*

The same Lord whose lotus feet are rarely seen in the hearts of the topmost yogis was now walking before the vision of all.

CB Antya-khaṇḍa 2.060

TEXT 60

*ei-mata prabhu jāhnavīra kūle kūle
āilena chatrabhoga mahā-kutūhale*

**In this way the Lord walked along the bank of
the Ganges till He happily arrived at Chatrabhoga.**

CB Antya-khaṇḍa 2.061-062

TEXT 61-62

*sei chatrabhoge gaṅgā hai' śatamukhī
vahite āchena sarva-jane kari' sukhī*

*jala-maya śiva-liṅga āche sei sthāne
`ambu-liṅga ghāṭa' kari' bale sarva-jane*

**In Chatrabhoga the Ganges flows in a hundred
streams, thereby making everyone happy. At this place
there is spot known to everyone as Ambuliṅga-ghāṭa,
where there is a Śiva-liṅga made of water.**

Chatrabhoga is situated in the 41st subdivision of the district of 24-Parganas. It is situated in the police jurisdiction of Mathurāpura. It is four and a half miles from the Mathurāpura Road railway station, which is on the East Bengal railway line. There is a huge temple of Tripurāsundarī Mahāmāyā there. The Ambuliṅga-ghāṭa is about one and a half miles from the temple of Tripurāsundarī. The present name of Ambuliṅga-ghāṭa is Baḍāsī-grāma. It is situated in the 43rd subdivision within the police jurisdiction of Mathurāpura. When Mahāprabhu visited this place, the Ganges flowed in a hundred streams on the eastern side of Baḍāsī-grāma. Although at present the hundred streams of the Ganges are not seen, there are still some signs like deep ravines there. The temple of Ambu-liṅga is still found there. When we inquired from the local people, we learned that the temple and

its properties were managed by Mahānta Śrīyukta Satish Giri of Tārakeśvara, but as a result of litigation they have been transferred to one Śrīyukta Varadā Prasāda Rāya Chaudhurī, a landlord of Kāśī-nagara.

Within the temple is situated Ambu-liṅga Śiva. There is one piece of stone in the temple that resembles a Gaurī-paṭṭa [the base that supports a Śiva-liṅga]. In the middle of that stone there is a hole filled with water. The Ambu-liṅga is situated within that water. On the forehead of that *liṅga* there is a silver half-moon. Above this *liṅga* there are Deities of Lakṣmī-Nārāyaṇa and Gopāla. The site known as Cakra-tīrtha is situated nearly one mile southeast of Ambu-liṅga. Local people say that the Ganges flowed through that place long ago. At present one can see a pond as the remnant of the Ganges. There is a Deity of Viṣṇu there known as Mādhava. During the local festival, people first take bath in that pond and then worship the Lord at Cakra-tīrtha. In the month of May, 1930, we, along with many other Vaiṣṇavas, visited Chatrabhoga to select a place to establish the footprints of Śrī Śrī Caitanya. For an elaborate description of this, one should read *Gauḍīya* magazine, 8th year, number 42.

Now a temple of Śrī Gaura's lotus feet has been established at this place by the joint endeavor of the President and devotees of Śrī Caitanya Maṭha, Māyāpur, the birthplace of Śrī Gaura.

The site of Ambu-liṅga is currently owned by Śrīyukta Varadākānta Prasāda Rāya Chaudhurī. One can still see moss-covered Ganges water at this place.

CB Antya-khaṇḍa 2.063

TEXT 63

*ambu-liṅga-śaṅkara hailā ye nimitta
sei kathā kahi śuna hañā eka citta*

Hear attentively the following narration of how Ambu-liṅga Śiva appeared there.

CB Antya-khaṇḍa 2.064

TEXT 64

*pūrve bhagīratha kari' gaṅgā-ārādhana
gaṅgā ānilena vaṁśa-uddhāra-kāraṇa*

Previously Bhagiratha worshiped the Ganges and brought her to this world to deliver his forefathers.

CB Antya-khaṇḍa 2.065

TEXT 65

*gaṅgāra virahe śiva vihvala haiyā
śiva ānilena śeṣe gaṅgā saṅariyā*

Śiva became overwhelmed in separation from the Ganges. While remembering the Ganges, he eventually came to this place.

CB Antya-khaṇḍa 2.066

TEXT 66

*gaṅgāre dekhiyāśiva sei chatrabhoge
vihvala hailā ati gaṅgā-anurāge*

When Śiva saw the Ganges at Chatrabhoga, he became overwhelmed with attachment for the Ganges.

CB Antya-khaṇḍa 2.067

TEXT 67

*gaṅgā dekhi' mātṛa śiva gaṅgāya paḍilā
jala-rūpe śiva jāhnavīte miśailā*

As soon as he saw the Ganges, he entered the water. He then took the form of water and merged in the Ganges.

CB Antya-khaṇḍa 2.068

TEXT 68

*jagan-mātā jāhnavī o dekhiyāśaṅkara
pūjā karilena bhakti kariyā vistara*

When Jāhnavī, the mother of the universe, saw Śiva, she worshiped him with great devotion.

CB Antya-khaṇḍa 2.069

TEXT 69

*śiva se jānena gaṅgā-bhaktira mahimā
gaṅgā o jānena śiva-bhaktira ye sīmā*

Śiva knew the glories of worshiping the Ganges, and the Gaṅgā also knew the glories of worshiping Śiva.

CB Antya-khaṇḍa 2.070

TEXT 70

*gaṅgā-jala-sparśe śiva hailā jala-maya
gaṅgā o pūjilā ati kariyā vinaya*

When Śiva came in touch with the water of the Ganges, he transformed into water, and Gaṅgā also humbly worshiped him.

CB Antya-khaṇḍa 2.071

TEXT 71

*jala-rūpe śiva rahilena sei sthāne
`ambuliṅga ghāṭa' kari' ghoṣe sarva-jane*

Śiva remained at that place in the form of water,
so everyone glorified this place as Ambuliṅga-ghāṭa.

CB Antya-khaṇḍa 2.072

TEXT 72

*gaṅgā-śiva-prabhāve se chatrabhoga-grāma
haila parama dhanya mahātīrtha nāma*

By the influence of the Ganges and Lord Śiva,
this village of Chatrabhoga became most glorious and
celebrated as a great *tīrtha*.

CB Antya-khaṇḍa 2.073

TEXT 73

*tathi madhye viśeṣa mahimā haila āra
pāiye caitanyacandra-caraṇa-vihāra*

This place became even more glorious after Śrī
Caitanyacandra visited and enjoyed pastimes here.

CB Antya-khaṇḍa 2.074

TEXT 74

*chatrabhoge gelā prabhu ambuliṅga-ghāṭe
śatamukhī gaṅgā prabhu dekhilā nikaṭe*

The Lord went to Ambuliṅga-ghāṭa at Chatrabhoga and saw the Ganges flowing in a hundred streams there.

CB Antya-khaṇḍa 2.075

TEXT 75

*dekhiyā hailā prabhu ānande vihvala
`hari' bali' huṅkāra kareṇa kolāhala*

On seeing the Ganges there, the Lord became overwhelmed with ecstasy and roared loudly while chanting the name of Hari.

CB Antya-khaṇḍa 2.076

TEXT 76

*āchāḍa khāyena nityānanda kole kari'
sarva-gaṇe `jaya' diyā bale `hari hari'*

As the Lord forcefully fell to the ground, Nityānanda caught hold of Him and all the devotees chanted, “Jaya! Hari! Hari!”

CB Antya-khaṇḍa 2.077

TEXT 77

*ānanda-āveśe prabhu sarva-gaṇe laiyāsei
ghāṭe snāna karilena sukhī hañā*

In great ecstasy the Lord happily took bath at that *ghāṭa* with His associates.

CB Antya-khaṇḍa 2.078

TEXT 78

*aneka kautuke prabhu karilena snāne
vedavyāsa tāhā saba likhibe purāṇe*

While taking bath, the Lord enacted many pastimes that will be described in the *Purāṇas* by Vedavyāsa.

CB Antya-khaṇḍa 2.079

TEXT 79

*snāna kari' mahāprabhu uṭhilena kūle
yei vastra pare sei tite prema-jale*

After completing His bath, Mahāprabhu came out of the water, but as soon as He put on dry clothes, they became soaked with His tears of love.

CB Antya-khaṇḍa 2.080

TEXT 80

*pr̥thivīte vahe eka śatamukhī dhāra
prabhura nayane vahe śatamukhīāra*

A hundred streams of the Ganges were flowing on the earth, and another hundred streams were flowing from the Lord's eyes.

CB Antya-khaṇḍa 2.081

TEXT 81

*apūrva dekhiyā sabe hāse bhakta-gaṇa
hena mahāprabhu gauracandrera krandana*

The devotees laughed when they saw this wonderful pastime. Such was the crying of Gauracandra Mahāprabhu.

CB Antya-khaṇḍa 2.082

TEXT 82

*sei grāme adhikārī rāmacandra khāṇna
yadyapi viṣayī tabu mahābhāgyavān*

The administrator of that village was
Rāmacandra Khān. Although he was a sense enjoyer,
he was greatly fortunate.

CB Antya-khaṇḍa 2.083

TEXT 83

*anyathā prabhura saṅge tāna dekhā kene
daivagati āsiyā mililā sei sthāne*

Otherwise how could he see the Lord? By the
arrangement of providence, he met the Lord there.

CB Antya-khaṇḍa 2.084

TEXT 84

*dekhiyā prabhura teja bhaya haila mane
dolā haite satvare nāmila sei kṣaṇe*

When he saw the Lord's effulgence, he became
filled with awe and immediately got down from his
palanquin.

CB Antya-khaṇḍa 2.085

TEXT 85

*daṇḍavata haiyā paḍilā pada-tale
prabhura nāhika bāhya premānanda-jale*

He fell flat at the lotus feet of the Lord, but the Lord had no external consciousness as He shed tears of ecstatic love.

CB Antya-khaṇḍa 2.086

TEXT 86

*“hā hā jagannātha”, prabhu bale ghane ghana
pṛthivīte paḍi’ ghana karaye krandana*

The Lord fell to the ground and cried profusely while repeatedly exclaiming, “O Jagannātha!”

CB Antya-khaṇḍa 2.087

TEXT 87

*dekhiyā prabhura ārti rāmacandra khāṇṇa
antare vidīrṇa haila sajjanera-prāṇa*

When Rāmacandra Khān saw the Lord was in such distress, his gentle heart was shattered.

CB Antya-khaṇḍa 2.088

TEXT 88

*“kona mate e ārtira nahe samvaraṇa”
kānde, āra ei mata cinte mane mana*

He began to cry as he thought, “There is no way to check such grief.”

CB Antya-khaṇḍa 2.089

TEXT 89

*tribhuvane hena āche dekhi se krandana
vidīrṇa nā haya kāṣṭha-pāṣāṇera mana*

Anyone within the three worlds who after seeing such crying does not become agitated must have a heart of stone or wood.

CB Antya-khaṇḍa 2.090

TEXT 90

*kichu sthira hai' vaikuṇṭhara cūḍāmaṇi
jijñāsila rāmacandra khānnere “ke tumi?”*

After becoming somewhat pacified, the crest jewel of Vaikuṇṭha asked Rāmacandra Khān, “Who are you?”

CB Antya-khaṇḍa 2.091

TEXT 91

*sambhrame kariyā daṇḍavata kara-yoḍa
bale,—“prabhu, dāsa-anudāsa muṇi tora”*

Folding his hands with awe and reverence, Rāmacandra replied, “O Lord, I am the servant of Your servant.”

CB Antya-khaṇḍa 2.092

TEXT 92

*tabe śeṣe sarva-loke lāgilā kahite
“ei adhikārī prabhu, dakṣiṇa-rājyete”*

Then other persons there informed the Lord, “He is the administrator of this southern province.”

CB Antya-khaṇḍa 2.093

TEXT 93

*prabhu bale,—“tumi adhikārī baḍa bhāla
nīlācale āmi yāi ke-mate sakāla”*

The Lord said, “It is good that you are the administrator. Tell Me how I can quickly reach Nīlācala.”

CB Antya-khaṇḍa 2.094

TEXT 94

*vahaye ānanda-dhārā kahite kahite
‘nīlācalacandra’, bali’ paḍilā bhūmite*

As the Lord spoke, tears of love flowed from His eyes. He then fell to the ground exclaiming, “O Nīlācala-candra!”

CB Antya-khaṇḍa 2.095

TEXT 95

*rāmacandra khāṇṇa bale,—“śuna mahāśaya!
ye ājñā tomāra se-i kartavya niścaya*

Rāmacandra Khān replied, “Listen, Mahāśaya! It is certainly my duty to do whatever You order.

CB Antya-khaṇḍa 2.096

TEXT 96

*sabe prabhu, haiyāche viṣama samaya
se deśe e deśe keha patha nāhi vaya*

“But, Lord, the situation is very tense right now. There is no travel between the two states.

CB Antya-khaṇḍa 2.097

TEXT 97

*rājārā triśūla puṇṭiyāche sthāne sthāne
pathika pāile `jāśu' bali' laya prāṇe*

“The King's men have booby trapped the road with sharp spears. If they happen to find a traveler, they accuse him of being a spy and execute him.

Just as submarines destroy the opposition in the seas, there was a practice of hiding sharp spears beneath the surface of the ground. Spears as sharp as needles were planted in different parts of the road so that inimical people could not enter each other's territory. The idea was that when the enemy army would advance to attack, their feet would be pierced by those sharp spears.

The word *jāśu* refers to a spy or infiltrator.

CB Antya-khaṇḍa 2.098

TEXT 98

*kon dik diyā vā pāṭhāṇa lukāiyātāhāte
ḍarāṇa prabhu, śuna mana diyā*

“O Lord, listen carefully. I am apprehensive about which way I can send You in secret.

CB Antya-khaṇḍa 2.099

TEXT 99

*muñi se naskara, ethākāra mora bhāra
nāgāli pāile, āge saṁśaya āmāra*

“I am the army commander, and I oversee this area. If I am caught helping You, I will be in trouble.

CB Antya-khaṇḍa 2.100

TEXT 100

*tathāpio ye-te kene prabhu mora naya
ye tomāra ājñā tāhā karimu niścaya*

“Still, O Lord, I will somehow or other certainly
fulfill Your request.

TEXT 101

*yadi more `bhṛtya' hena jñāna thāke mane
tabe ethā bhikṣā āji kara sarva-gaṇe*

“If You accept me as Your servant, then You and
Your associates will kindly take meal with me today.

CB Antya-khaṇḍa 2.102

TEXT 102

*jāti-prāṇa-dhana kene mohāra nā yāya
āji rātre tomā' pāṭhāimu sarvathāya”*

“I am prepared to lose my caste, life, and wealth,
but I will certainly help You cross the border tonight.”

CB Antya-khaṇḍa 2.103

TEXT 103

*śuniyā hailā sukhī vaikuṇṭhara nātha
hāsi' tāne karilena śubha dṛṣṭi-pāta*

On hearing his words, the Lord of Vaikuṇṭha
smiled and glanced mercifully on him.

CB Antya-khaṇḍa 2.104

TEXT 104

dṛṣṭi-mātra tāñra sarva-bandha-kṣaya kari'
brāhmaṇa-āśrame rahilena gaurahari

After Gaurahari freed him from all material
bondage by His merciful glance, the Lord went to stay
in that *brāhmaëa's* house.

CB Antya-khaṇḍa 2.105

TEXT 105

brāhmaṇa-mandire haila parama maṅgala
pratyakṣa pāila sarva sukr̥tira phala

Thus that *brāhmaëa's* house became sanctified,
as he directly perceived the fruits of his past pious
deeds.

CB Antya-khaṇḍa 2.106

TEXT 106

nānā yatne dṛḍha-bhakti-yoga-citta hañā
prabhura randhana vipra karilena giyā

The *brāhmaëa's* heart filled with devotion as he
began to cook for the Lord with great care.

CB Antya-khaṇḍa 2.107

TEXT 107

nāme se ṭhākura mātra karena bhojana
nijāveśe avakāśa nāhi eka kṣaṇa

The Lord ate only as a matter of formality, for
He was so absorbed in His own ecstatic mood that He
could not be diverted for even a moment.

When palatable foods were brought before Gaurasundara at the house of Rāmacandra Khān, Śrī Mahāprabhu ate only in name. Gaurasundara, who was overwhelmed with love for Kṛṣṇa, accepted foods offered by Rāmacandra Khān only as a matter of formality.

CB Antya-khaṇḍa 2.108

TEXT 108

*bhikṣā kare prabhu priya-varga-santoṣārtha
niravadhi prabhura bhojana—paramārtha*

The Lord ate only for the satisfaction of His beloved devotees. The Lord's food always consisted of only spiritual foodstuffs.

Externally, the Lord's acceptance of foodstuffs on the pretext of begging alms was to deceive ordinary people of the external world, but from the spiritual viewpoint His pastime of accepting food consisted only in honoring *bhagavata-prasāda*. Karmis opposed to devotional service think that Śrī Gaurasundara took His meal at the house of a pseudo *brāhmaṇa* who proudly identified himself as a born *brāhmaṇa*, but actually this pastime was meant to refute their mundane conceptions. Such blatant indirect approval of foolish behavior was simply to deceive those so-called *brāhmaṇas* who are attached to *karma-kāṇḍa*, who are worthy of being deceived, and who are perpetually bereft of spiritual understanding. Realizing that such indirect approval would in the future benefit people attached to *karma-kāṇḍa*, the Lord attempted to please those karmis who are opposed to spiritual values. That way in the future they may also become Vaiṣṇavas and achieve

auspiciousness by becoming dear to the Lord. Mahāprabhu never displayed any pastime of accepting anything other than *kṛṣṇa-prasāda*. He personally displayed the pastime of chanting one hundred thousand names of Kṛṣṇa, and He would first offer any food cooked by a so-called *brāhmaṇa* to Kṛṣṇa and then honor it. The Lord enacted this pastime of accepting the non-Vaiṣṇava behavior of *smārtas* to protect the community of so-called *brāhmaṇas* who would perpetually fall into hell by considering Him as one who disrespects so-called *brāhmaṇas*. Actually Mahāprabhu demonstrated the spiritual principle that Lord Kṛṣṇa never accepts anything offered by a person who does not chant one hundred thousand names. Exalted devotees daily chant one hundred thousand names and do not accept anything other than the remnants of Hari, Guru, and Vaiṣṇava. Therefore the remnants of *mahā-prasāda* that has been relished by devotees are certainly spiritual foodstuffs. Foods that have not been offered to the Lord are to be rejected as stool and urine.

CB Antya-khaṇḍa 2.109

TEXT 109

*viśeṣe calila ye avadhi jagannāthe
nāme se bhojana prabhu kare sei haite*

In particular, on His journey to Jagannātha Purī, the Lord ate only out of formality.

Brāhmaṇas engaged in the pure service of Viṣṇu are dear to the Supreme Lord. One of the Lord's wonderful pastimes was to please His dear devotees by giving so-called *brāhmaṇas* the qualification to serve Him. But that does not mean that one should reject

spiritual foodstuffs and accept untouchable, unoffered foodstuffs as foolish people do, or that one should approve the acceptance of foodstuffs that are offered by sinful people.

CB Antya-khaṇḍa 2.110

TEXT 110

*niravadhi jagannātha-prati ārti kari'
āisena saba patha āpanā' pāsari'*

**For the entire journey, the Lord anxiously
prayed to Jagannātha and forgot Himself.**

CB Antya-khaṇḍa 2.111-112

TEXT 111-112

*kāre bali' rātri dina pathera sañcāra
kibā jala, kibā sthala, kibā pārāpāra*

*kichu nāhi jāne prabhu ḍubi' prema-rase
priyavarga rākhe niravadhi rahi' pāśe*

**The Lord was completely oblivious to everything
as He drown in the mellows of ecstatic love. He did not
know whether it was day or night or whether He had
crossed a river or walked through water or over land.**

CB Antya-khaṇḍa 2.113

TEXT 113

*ye āveśa mahāprabhu kareṇa prakāśa
tāhā ke kahite pāre vine vedavyāsa*

**Who other than Vedavyāsa can describe the
ecstasy that Mahāprabhu manifested?**

TEXT 114

*īśvarera caritra bujhite śakti kāra
kakhana ki-rūpe kṛṣṇa karena vihāra*

**Who can understand the Supreme Lord's
characteristics, and who can understand when or how
Kṛṣṇa performs His pastimes?**

The foolishness that ignorant people display by accepting Śṛgāla Vāsudeva of Rāḍha-deśa or various living entities forced to enjoy the fruits of their karma in present day Bengal as the Supreme Lord, as the spiritual master of the entire world, as the authority on the synthesis of all religions, or as the *ācārya* of the present age is certainly an exhibition of their utter weakness. As a result of the impersonal conceptions found in *pañcopāsanā* (the process of worshiping the five deities Viṣṇu, Śiva, Durgā, Gaṇeśa, and Sūrya), the acceptance of human beings as God has gradually developed in Kali-yuga. But *svayam-rūpa* Kṛṣṇacandra manifested His own Śrī Caitanya pastimes to distribute love for Kṛṣṇa to all living entities. The attempt to accept as God human beings who imitate Śrī Caitanya is an act of foolishness. *Svayam-rūpa* Kṛṣṇacandra does not give those whose hearts are polluted the power to realize His Gaura pastimes, which are meant for instructing all. Without the mercy of Śrī Nityānanda no one has the qualification to serve Śrī Gaurasundara, to understand Him, or to attain love of Kṛṣṇa.

In the *Śrīmad Bhāgavatam* (10.60.38) it is stated:

*tvaṁ vai samasta-puruṣārtha-mayaḥ phalātmā
yad-vāñchayā su-matayo viṣṛjanti kṛtsnam*

*teṣāṃ vibho samucito bhavataḥ samājah
pumsaḥ striyāś ca ratayoḥ sukha-duḥkḥinor na*

“You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else.” In the *Śrīmad Bhāgavatam* (4.9.17) it is stated:

*satyāśiṣo hi bhagavaṃs tava pāda-padmaṃ
āśīṣ tathānubhajataḥ puruṣārtha-mūrteḥ*

“My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet.” In the *Śrīmad Bhāgavatam* (2.9.21) it is stated:

*varam varaya bhadram te vareṣaṃ
mābhivāñchitam
brahmañ chreyaḥ-parīśrāmaḥ pumsāṃ
mad-darśanāvadhiḥ*

“I wish you good luck. O Brahmā, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.” In the *Śrīmad Bhāgavatam* (10.14.21) it is stated:

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyāṃ
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyāṃ*

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

CB Antya-khaṇḍa 2.115

TEXT 115

*kāre vā kareṇa ārti, kāṇḍena vā kāre
e marma jānite nityānanda śakti dhare*

**Only Nityānanda has the power to understand
why the Lord lamented and cried.**

CB Antya-khaṇḍa 2.116

TEXT 116

*nija-bhakti-rase ḍubi' vaikuṇṭhera rāya
āpanā nā jāne prabhu āpana-līlāya*

**As the Lord of Vaikuṇṭha drowned in the
mellows of His own devotional service, He enacted the
pastime of forgetting Himself.**

CB Antya-khaṇḍa 2.117

TEXT 117

*āpane jagannātha bhāvena āpane
āpane kariyā ārti laoyāyena jane*

**The Lord meditated on His own form as
Jagannātha and exhibited lamentation to teach others.**

CB Antya-khaṇḍa 2.118

TEXT 118

*yadi kṛpā-dṛṣṭi nā karena jīva-prati
tabe kāra āche tāne jānite śakati*

**If the Lord did not glance mercifully on the
living entities, who would have the power to know
Him?**

CB Antya-khaṇḍa 2.119

TEXT 119

*nityānanda-ādi saba priyavarga laiṇā
bhojana karite prabhu vasilena giṇā*

**The Lord then sat down to eat with His dear
associates headed by Nityānanda.**

CB Antya-khaṇḍa 2.120

TEXT 120

*kichu-mātra anna prabhu parigraha kari'
uṭhilena huṅkāra kariyā gaurahari*

**After taking a morsel of rice, Gaurahari stood up
and roared loudly.**

CB Antya-khaṇḍa 2.121

TEXT 121

*āviṣṭa hailā prabhu kari' ācamana
“kata dūra jagannātha?” bale ghane ghana*

The Lord became overwhelmed as He washed His hands and mouth and repeatedly asked, “How far is Jagannātha Purī?”

If Śrī Gaurahari does not glance mercifully on the conditioned souls, they can never become Vaiṣṇavas by becoming liberated from their conditional life. That is why Mahāprabhu personally displayed the affliction of separation from the Lord and ascertained the essential characteristics of the object of worship. Śrī Gaurasundara is Lord Jagannātha Himself. By being continually forgetful of this fact, He did not allow unqualified people to understand this. For otherwise unqualified devotees would consider Him as simply a Māyāvādī, and then they would themselves take to the path of Māyāvāda. That is why He did not reveal to everyone that all of His other manifestations are included in His manifestation as a devotee.

CB Antya-khaṇḍa 2.122

TEXT 122

*mukunda lāgilā mātra kīrtana karite
ārambhilā vaikuṇṭhara īśvara nācite*

As soon as Mukunda began to perform *kīrtana*, the Lord of Vaikuṇṭha began to dance.

CB Antya-khaṇḍa 2.123

TEXT 123

*puṇyavanta yata yata chatrabhoga-vāsīsabe
dekhe nṛtya kare vaikuṇṭha-vilāsī*

All the pious persons of Chatrabhoga watched as
the Lord who enjoys pastimes in Vaikuṇṭha danced.

CB Antya-khaṇḍa 2.124

TEXT 124

*aśru, kampa, huṅkāra, pulaka, stambha, gharma
kata haya, ke jāne se vikārera marma*

Who can understand the mystery of the Lord's
display of transformations of ecstatic love like crying,
shivering, roaring, hairs standing on end, becoming
stunned, and perspiring?

CB Antya-khaṇḍa 2.125

TEXT 125

*kibā se adbhuta nayanera prema-dhāra
bhādra-māse ye-hena gaṅgāra avatāra*

The wonderful stream of tears that flowed from
His eyes resembled the descent of the Ganges in the
month of Bhadra [during the monsoon season].

CB Antya-khaṇḍa 2.126

TEXT 126

*pāka diyā nṛtya karite nayane chuṭe jala
tāhātei loka snāna karila sakala*

Everyone there was bathed by the tears
emanating from the Lord's eyes as He whirled around
dancing.

CB Antya-khaṇḍa 2.127

TEXT 127

*ihāre se kahi prema-maya-avatāra
e śakti caitanyacandra vine nāhi āra*

That is why He is described as the incarnation of love of God. No one other than Caitanyacandra had such power.

CB Antya-khaṇḍa 2.128

TEXT 128

*ei mate gela rātri tṛtīya prahara
sthira hailena prabhu śrī-gaurasundara*

After nine hours of the night passed in this way, Śrī Gaurasundara became pacified.

CB Antya-khaṇḍa 2.129

TEXT 129

*sakala lokera citte `yena kṣaṇa-prāya'
sabāra nistāra hails caitanya-kṛpāya*

Everyone there thought that hardly a moment had passed. They were all delivered by the mercy of Lord Caitanya.

CB Antya-khaṇḍa 2.130

TEXT 130

*henai samaye kahe rāmacandra khāṇṇa
“naukā āsi’ ghāṭe prabhu, hails vidyamāna”*

At that time Rāmacandra Khān came and said, “O Lord, the boat has arrived at the *ghāṭa*.”

CB Antya-khaṇḍa 2.131

TEXT 131

*tata-kṣaṇe `hari' bali' śrī-gaurasundara
uṭhileṇa giyā prabhu naukāra upara*

Śrī Gaurasundara immediately chanted the name
of Hari and went to sit in the boat.

CB Antya-khaṇḍa 2.132

TEXT 132

*śubha-dṛṣṭye lokere vidāya diyā ghare
calileṇa prabhu nīlācala—nija-pure*

The Lord cast His auspicious glance on everyone
and sent them home. Then He departed for His own
abode of Nīlācala.

CB Antya-khaṇḍa 2.133

TEXT 133

*prabhura ājñāya śrī-mukunda mahāśaya
kīrtana kareṇa prabhu naukāya vijaya*

By the order of the Lord, Śrī Mukunda
Mahāśaya began to perform *kīrtana* as the Lord
boarded the boat.

CB Antya-khaṇḍa 2.134

TEXT 134

*abodha nāvika bale,—“haila saṁśaya
bujhilāṇa āji āra prāṇa nāhi raya*

The foolish boatman said, “I am in doubt. I
think we will not survive the day.

TEXT 135-136

*kūlete uṭhile vāghe laiṅā palāya
jalete paḍile kumbhīrete dhari' khāya*

*nirantara e pānīte ḍākāita phire
pāilei dhana-prāṇa dui nāśa kare*

**“If we reach the shore, the tigers will attack us,
and if we fall in the water, the crocodiles will eat us.
Rogues constantly move about these waters. If they
catch anyone, they take both his wealth and life.**

When Śrī Gaurasundara boarded Rāmacandra Khān's boat, Mukunda began to chant the glories of Kṛṣṇa. At that time the foolish boatman became full of anxiety as he thought about his imminent destruction. If one travels through the insurmountable forests of Sunderban, one would generally encounter tigers on land and crocodiles in the water. Apart from this, many pirates would plunder and kill in those waterways. That is why the boatman told everyone to stop the *kīrtana*. Another reason for the boatman's anxiety was that if he did not obey Rāmacandra Khān's order, that is, if he did not take Mahāprabhu to Orissa, then Rāmacandra Khān would kill him. Moreover, there was every chance of being seen by the enemy camp on the way to Orissa. If they performed *kīrtana* while sailing, the enemy soldiers would follow the sound of the *kīrtana* and attack. Therefore there was danger in the boat, there was danger on the land, and there was even danger of drowning. There was danger from Rāmacandra Khān, there was danger from the enemy king, and there was danger from the subordinates of Rāmacandra Khān. If

pirates or the enemy camp heard the tumultuous sound of the *kīrtana*, then they would attack.

CB Antya-khaṇḍa 2.137

TEXT 137

*eteke yāvata uḍiyāra deśe pāi
tāvata nīraba hao sakala gosāñi!”*

“Therefore, O Gosāñis, until we reach Orissa, please remain silent!”

CB Antya-khaṇḍa 2.138

TEXT 138

*saṅkoca haila sabe nāvikera bole
prabhu se bhāsenā niravadhi prema-jale*

When they heard the boatman's words, they became somewhat hesitant. The Lord, however, continually floated in the waters of ecstatic love.

CB Antya-khaṇḍa 2.139

TEXT 139

*kṣaṇeke uṭhilā prabhu kariyā huṅkāra
sabāre balena,—“kene bhaya kara kāra*

After a while the Lord stood up and roared loudly. He said to everyone, “Why are you afraid?

CB Antya-khaṇḍa 2.140

TEXT 140

*ei nā sammukhe sudarśana-cakra phire
vaiṣṇava-janera niravadhi vighna hare*

**“Can't you see the Sudarśana *cakra* escorting us?
It always removes the obstacles faced by Vaiṣṇavas.**

In the Śrīmad Bhāgavatam (9.4.28) it is stated:

*tasmā adād dhariś cakram
pratyanīka-bhayāvaham
ekānta-bhakti-bhāvena prīto bhaktābhirakṣaṇam*

“Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.”

CB Antya-khaṇḍa 2.141

TEXT 141

*kichu cintā nahi, kara kṛṣṇa-saṅkīrtana
torā ki nā dekha-hera phire sudarśana”*

**“Do not worry. Chant the glories of Kṛṣṇa.
Don't you see Sudarśana guarding us?”**

CB Antya-khaṇḍa 2.142

TEXT 142

*śuniyā prabhura vākya sarva bhakta-gaṇa
ānande lāgilā sabe karite kīrtana*

**On hearing the Lord's words, all the devotees
joyfully began to perform *kīrtana*.**

CB Antya-khaṇḍa 2.143

TEXT 143

vyapadeśe mahāprabhu kahena sabāre
“*niravadhi sudarśana bhakta-rakṣā kare*

Mahāprabhu used this situation to teach everyone, “Sudarśana always protects the devotees.

In the *Śrīmad Bhāgavatam* (9.4.48) it is stated:

prāg diṣṭam bhṛtya-rakṣāyām
puruṣeṇa mahātmanā
dadāha kṛtyām tām cakram
kruddhāhim iva pāvakaḥ

“As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana *cakra*, immediately burnt to ashes the created demon to protect the Lord's devotee.”

In the *Matsya Purāṇa*, Chapter Eleven, it is stated:

pr̥thak cakāra tat tejaś cakram viṣṇor akalpayat
triśūlam cāpi rudrasya vajram indrasya cādhikam
daitya-dānava-samhartuḥ
sahasra-kiraṇātmakam

“He separated that effulgence and made the disc of Lord Viṣṇu as well as the trident of Rudra and the thunderbolt of Indra. That disc is the annihilator of the Daityas and Dānavas is composed of thousands of rays of light.”

In the *Vāmana Purāṇa*, Chapter Seventy-nine, it is stated:

varāyudho 'yam deveśa sarvāyudha-nibarhaṇaḥ
sudarśano dvādaśāro yo manaḥ-saḍṛśo jīva

“O Lord of lords, greatest of all living beings, this best of weapons, Sudarśana, destroys all other weapons. It has twelve spokes and is nondifferent from the mind.

*ārāt sthitā amī cātra devā māsās ca rāśayaḥ
śiṣṭānām rakṣaṇārthāya saṁsthitāṛtavas tu ṣaṭ*

“The demigods, the months, the signs of the zodiac, and the six seasons are all present in Sudarśana to protect those who are well-behaved.

*agniḥ somas tathā mitro varuṇas ca
prajā-patiḥ
drāgnī cānyatho viśve prajā-pataya eva ca*

*hanūmāmś cātha balavān devo dhanvantaris
tathātapāmsy eva tāpasaś ca dvādaśaite pratiṣṭhitāḥ*

“Established in Sudarśana are Agni, Soma, Mitra, Varuṇa, the lord of creatures, Indra, the Viśvedevas, the Prajāpatis, the powerful Hanumān, Lord Dhanvantari, and the twelve great ascetics.

*caitrādyāḥ phālgunās taś ca māsās tatra
pratiṣṭhitāḥ*

“The months beginning with Caitra and ending with Phālguna are also established in him.

*tvam evam ādāya vibho varāyudhamśatrum
surāṇām jahi mā viśaṅkithāḥ*

*amogha eṣo 'mara-rāja-pūjito
dhr̥to mayā deha-gatas tapo-balāt*

“O all-powerful one, please take this best of weapons and without hesitation defeat the enemies of the demigods. This weapon, worshiped by the King of

the demigods, cannot be frustrated. On the strength of my austerities I wield it as part of my body.”

CB Antya-khaṇḍa 2.144

TEXT 144

*ye pāpiṣṭha vaiṣṇavera pakṣa himsā kare
sudarśana-agnite se pāpī puḍi' mare*

“Any sinful person who attacks a Vaiṣṇava is burnt to ashes by the fire of Sudarśana.

Śrī Gaurasundara felt no anxiety as He declared, “Sudarśana *cakra* constantly protects the devotees. Sinful people who attack a Vaiṣṇava will be burnt to death by the fire of Sudarśana.”

CB Antya-khaṇḍa 2.145

TEXT 145

*viṣṇu-cakra sudarśana rakṣaka thākite
kāra śakti āche bhakta-janere laṅghite”*

“When devotees have a protector like Viṣṇu's Sudarśana *cakra*, who has the power to attack them?”

In the *Nārada-pañcarātra* (1.2.34) it is stated:

*dattvā cakram ca rakṣārtham
na niścinto janārdanaḥsvayam
tan nikaṭam yāti
tam draṣṭum rakṣaṇāya ca*

“Lord Janārdana is not content even after engaging Sudarśana to protect His devotees, so He personally goes to see and protect them.”

*evam bhr̥tyasya rakṣārtham kṛṣṇo dattvā
sudarśanam
tathāpi sustho na pr̥itas tam [bhaktam] tyaktum
akṣamaḥ*

“Thus Kṛṣṇa deputed Sudarśana for the protection of His servant. But He did not feel comfortable or pleased, because it was difficult for Him to give up the association of His devotee.”

CB Antya-khaṇḍa 2.146

TEXT 146

*ei-mata śrī-gauracandrera gopya-kathā
tāna kṛpā yāre sei bujhaye sarvathā*

Only a person who is favored by Śrī Gauracandra can actually understand His confidential topics.

CB Antya-khaṇḍa 2.147

TEXT 147

*hena-mate mahāprabhu saṅkīrtana-rase
praveśa hailā āsi' śrī-utkala-deśe*

In this way Mahāprabhu was merged in the mellows of *saṅkīrtana* as He entered the kingdom of Orissa.

CB Antya-khaṇḍa 2.148

TEXT 148

*uttarilā giyā naukāśrī-prayāga-ghāṭe
naukā haite mahāprabhu uṭhileṇa taṭe*

When the boat arrived at Śrī Prayāga-ghāṭa, Mahāprabhu stepped onto the shore.

CB Antya-khaṇḍa 2.149

TEXT 149

*praveśa karilā gauracandra oḍra-deśe
ihā ye śunaye se bhāsaye prema-rase*

Anyone who hears about Gauracandra's arrival
in Orissa floats in the mellows of ecstatic love.

CB Antya-khaṇḍa 2.150

TEXT 150

*ānande ṭhākura oḍra-deśa hai' pāra
sarva-gaṇa-sahita hailā namaskāra*

After joyfully arriving in Orissa, the Lord and
His associates offered obeisances.

CB Antya-khaṇḍa 2.151

TEXT 151

*sei sthāne āche tāra `gaṅgā-ghāṭa' nāma
tahiṅ gauracandra prabhu karilena snāna*

There, at the place known as Gaṅgā-ghāṭa, Lord
Gauracandra took His bath.

CB Antya-khaṇḍa 2.152

TEXT 152

*yudhiṣṭhira-sthāpita maheśa tathi āche
snāna kari' tāñre namaskarilena pāche*

After taking bath, the Lord offered obeisances to
the deity of Maheśa that was established there by
Yudhiṣṭhira.

CB Antya-khaṇḍa 2.153

TEXT 153

*oḍra-deśe praveśa karilā gauracandra
gaṇa-saha hailena parama ānanda*

**Gauracandra and His associates were most happy
to have entered Orissa.**

CB Antya-khaṇḍa 2.154

TEXT 154

*eka deva-sthāne prabhu thuiyā sabāre
āpane calilā prabhu bhikṣā karibāre*

**The Lord then left His associates in one temple
and went out to beg alms.**

CB Antya-khaṇḍa 2.155

TEXT 155

*yāra ghare giyā prabhu upasanna haya
se vighraha dekhite kāhāra moha naya*

**In whoever's house the Lord went to beg at, the
people there became bewildered on seeing His form.**

CB Antya-khaṇḍa 2.156

TEXT 156

*āñcala pātena prabhu śrī-gaurasundara
sabei taṇḍula āni' deyena satvara*

**As Śrī Gaurasundara held out His cloth for alms,
everyone immediately placed rice in it.**

CB Antya-khaṇḍa 2.157

TEXT 157

*bhakṣya dravya utkr̥ṣṭa ye thāke yāra ghare
sabei santoṣe āni' deyena prabhure*

**They happily offered the Lord whatever fine
eatables they had in their house.**

CB Antya-khaṇḍa 2.158-159

TEXT 158-159

*`jagatera annapūrṇā' ye lakṣmīra nāma
se lakṣmī māgaye yāñra pāda-padme sthāna*

*hena prabhu āpane sakala ghare ghare
nyāsi-rūpe bhikṣā-chale jīva dhanya kare*

**The same Lord whose lotus feet are desired by
Lakṣmī, who is known as Annapūrṇā, the supplier of
food to the entire universe, personally delivered the
living entities on the pretext of begging alms from door
to door as a *sannyāśī*.**

In the Śrīmad Bhāgavatam (1.16.33) it is stated:

*brahmādayo bahu-tithaṁ yad-apāṇga-mokṣa-
kāmaś tapaḥ samacaran bhagavat-prapaṇnāḥ
sāśrīḥ sva-vāsam aravinda-vanaṁ vihāya
yat-pāda-saubhagam alaṁ bhajate 'nuraktā*

“Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.” In a conversation between the personified Vedas and Vidyā in the Nārada-pañcarātra it is stated:

*bhaktir bhajana-sampattir bhajate prakṛtiḥ
priyam
jāyate 'tyanta-duḥkhena seyaṁ prakṛtir ātmanaḥ
durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā*

“Devotion is the fruit of devotional service. *Prakṛti* serves her beloved in devotion. It was with great difficulty that this *Prakṛti* took birth from Him. Saintly persons sing of her by the name Durgā. She is His devoted consort with undeviating affection.”

In the *Śrīmad Bhāgavatam* (1.19.32-33) it is stated:

*parīkṣid uvāca
aho adya vayaṁ brahman
sat-sevyāḥ kṣatra-bandhavaḥ
kṛpayātithi-rūpeṇa
bhavadbhis tīrthakāḥ kṛtāḥ

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ*

“O *brāhmaṇa*, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee. Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet, and offering you a seat in our home?”

This was Śrī Caitanyadeva's pastime of begging alms door to door.

CB Antya-khaṇḍa 2.160

TEXT 160

*bhikṣā kari' prabhu hai' haraṣita mana
āilena yathā vasi' āche bhakta-gaṇa*

After begging alms, the Lord became joyful. He then returned to where the devotees were waiting.

CB Antya-khaṇḍa 2.161

TEXT 161

*bhikṣā dravya dekhi' sabe lāgilā hāsite
sabei balena,—“prabhu, pāribā poṣite”*

When the devotees saw the foodstuffs that the Lord collected as alms, they began to laugh and said, “O Lord, You will be able to maintain us.”

At present Śrī Caitanya Maṭha and its branches collect donations from various people and use them for the service of the Vaiṣṇavas. By personally begging from door to door and having His devotees beg from door to door, Śrī Gaurasundara displayed the pastime of maintaining His followers, or serving the Vaiṣṇavas. Although when envious people see many persons give donations to the Gauḍīya Maṭha devotees who collect alms, they create problems for those devotees, the devotees do not hesitate to boldly preach, “Only the Gauḍīya Maṭha can constantly protect the religious principles for attaining love of God that were preached by Śrī Gaurasundara.” [By the nature of the disciplic succession, this ability is passed down to those who are qualified.] One atheistic offender has openly admitted, “The Śrī Gauḍīya Maṭha process of preaching in various countries is the path inaugurated by Śrī Gaurasundara. Actually, Śrī Gauḍīya Maṭha has become successful in the activities

of properly preaching the teachings of Śrī Gaurasundara.” Even the atheistic, blasphemous *sahajiyās* cannot deny this fact. Although the servants of Gauḍīya Maṭha do not approve of the artificial Vaiṣṇava behavior of *prākṛta-sahajiyās*, and although the *sahajiyās* always try to oppose such servants, the *sahajiyās* openly admit that the preachers of Gauḍīya Maṭha follow in the footsteps of Mahāprabhu by desiring the benefit of all living entities. Just as Śrī Gaurasundara acted as the maintainer of the devotees by nourishing their spiritual lives and removing their obstacles, His servants also do the same for His service. This fact cannot be understood by the pseudo-devotee, so-called-Vaiṣṇava *prākṛta-sahajiyās*.

CB Antya-khaṇḍa 2.162

TEXT 162

*santoṣe jagadānanda karilā randhana
sabāra saṁhati prabhu karilā bhojana*

**Jagadānanda cooked with great satisfaction, and
the Lord then ate in the company of the devotees.**

CB Antya-khaṇḍa 2.163

TEXT 163

*sarva-rātri sei grāme kari' saṅkīrtana
ūśaḥkāle mahāprabhu karilā gamana*

**Mahāprabhu and the devotees performed
saṅkīrtana the entire night in that village and then
departed early the next morning.**

CB Antya-khaṇḍa 2.164

TEXT 164

*kata-dūra gele mātra dānī durācāra
rākhileka, dāna cāhe, nā deya yāibāra*

After they had traveled some distance, a sinful toll collector stopped them and would not allow them to go further without paying taxes.

CB Antya-khaṇḍa 2.165

TEXT 165

*dekhiyā prabhura teja pāila vismaya
jijñāsila,—“tomāra kateka-loka haya?”*

Struck with wonder on seeing the Lord's effulgence, he asked, “How many people are with You?”

CB Antya-khaṇḍa 2.166-167

TEXT 166-167

*prabhu kahe,—“jagate āmāra keha naya
āmiha kāhāra nahi-kahila niścaya*

*eka āmi, dui nahi sakala āmāra”
kahite nayane vahe avirata dhāra*

The Lord replied, “I have no one in this world, and I do not belong to anyone. I tell you this fact. I am alone with no companion. The entire world is Mine.” As the Lord spoke, incessant tears flowed from His eyes.

In the *Kaṭha Upaniṣad* (2.2.12) it is stated: *eko vaśī sarva-bhūtāntarātmā*—“He is the supreme controller, the Supersoul in everyone's heart.” In the *Śvetāśvatara Upaniṣad* (6.11) and *Gopāla-tāpanī* (Uttara 97) it is stated: *eko devaḥ sarva-bhūteṣu*

gūḍhaḥ—“The one Supreme Lord resides hidden within all living entities.”

TCB Antya-khaṇḍa 2.168

TEXT 168

*dānī bale,—“gosāñi, karaha śubha tumi
e-sabāra dāna pāile chāḍi' diba āmi”*

The toll collector said, “O Gosāñi, You may go. I will let these persons go after they pay taxes.”

Long ago, when someone passed through the jurisdiction of a landlord, toll collectors would demand taxes from him. When Śrī Gaurasundara was traveling with the six devotees, He had no assets with Him. Since none of them had anything even to pay toll taxes, they considered they were traveling under the protection of Śrī Gaurasundara. Then one toll collector even demanded toll tax from Gaurasundara just as Hariscandra had demanded cremation fees for his own son. He firmly declared that no one would be allowed to continue the journey to Jagannātha without paying the toll tax. But when he saw Mahāprabhu's extraordinary form, he asked, “How many people are with You?” In reply, the Lord said, “I have taken *sannyāsa* from relationships with the people of this world. Therefore no one of this world is Mine, and I am not one of them. I am, *ekam evādvitīyam*—‘One without a second.’ The entire world is Mine.” When the toll collector saw incessant tears flow from the Lord's eyes, he said, “You do not have to pay taxes, but the others must.”

CB Antya-khaṇḍa 2.169

TEXT 169

*śubha karilena prabhu `govinda' baliyā
kata-dūre sabā' chāḍi' vasilena giyā*

The Lord walked down the road chanting,
“Govinda!” He left the others behind and sat down in
the distance.

CB Antya-khaṇḍa 2.170

TEXT 170

*sabā' parihari' prabhu karilā gamana
hariṣe viṣāda hailena bhakta-gaṇa*

When the Lord left everyone and continued on,
the devotees became despondent in their happiness.

CB Antya-khaṇḍa 2.171

TEXT 171

*dekhiyā prabhura ati nirapekṣa khelā
anyo'nye sarva-gaṇe hāsite lāgilā*

On seeing the Lord's pastime of complete
detachment, they all began to laugh among themselves.

CB Antya-khaṇḍa 2.172

TEXT 172

*pāche prabhu sabā' chāḍi' karena gamana
eteke viṣāda āsi' dharileka mana*

Yet they were unhappy because they feared that
the Lord might leave them all and go.

CB Antya-khaṇḍa 2.173

TEXT 173

*nityānanda sabā' prabodhena—“cintā nāi
āmā'-sabā' chāḍiyā nā yāyena gosāñi”*

Nityānanda, however, solaced them, “Do not worry. The Lord will not go anywhere without us.”

CB Antya-khaṇḍa 2.174

TEXT 174

*dānī bale,—“tomarā ta' sanṇyāsīra naha
eteke āmāre se ucita dāna deha”*

The toll collector said, “You are not with the *sanṇyāsī*, so you should pay the proper fees.”

CB Antya-khaṇḍa 2.175

TEXT 175

*kata-dūre prabhu saba pārṣada chāḍiyā
heṇṭa mathā kari' mātra kāndena vasiyā*

After leaving His associates behind, the Lord sat down in the distance and began to cry with His head between His knees.

CB Antya-khaṇḍa 2.176

TEXT 176

*kāṣṭha-pāṣāṇādi drave śuni' se krandana
adbhuta dekhiyā dānī bhāve mane mana*

Even wood and stone would melt on hearing such crying. When the toll collector saw that wonderful sight he began to consider.

CB Antya-khaṇḍa 2.177

TEXT 177

*dānī bale,—“e puruṣa nara kabhu nahe
manuṣyera nayane ki eta dhārā vahe”*

The toll collector thought, “This person is certainly not an ordinary human being. Can a human being shed such tears?”

CB Antya-khaṇḍa 2.178

TEXT 178

*sabāre jijñāse dānī praṇati kariyā
“ke tomarā, kāra loka, kaha ta’ bhāṅgiyā?”*

The toll collector then respectfully asked the devotees, “Who are you? Who is your leader? Tell me the truth.”

CB Antya-khaṇḍa 2.179

TEXT 179

*sabe balilena,—“ai ṭhākura sabāra
‘śrī-kṛṣṇa-caitanya’ nāma śuniyācha yāñra*

They all replied, “He is the Lord of all. You must have heard His name, ‘Śrī Kṛṣṇa Caitanya.’

CB Antya-khaṇḍa 2.180

TEXT 180

*sabei unhāra bhr̥tya āmarā sakala”
kahite sabāra āñkhi vāhi’ paḍe jala*

“We are all His servants.” Tears flowed from their eyes as they spoke these words.

CB Antya-khaṇḍa 2.181

TEXT 181

*dekhiyā sabāra prema mugdha haila dānīdānīra
nayana dui vahi' paḍe pānī*

**The toll collector became astonished on seeing
their ecstatic love, and tears flowed from his eyes.**

CB Antya-khaṇḍa 2.182

TEXT 182

*āthe-vyathe dānī giyā prabhura caraṇe
daṇḍavat hai' bale vinaya vacane*

**He hurriedly went and fell at the Lord's lotus
feet, offered obeisances, and spoke with humility.**

CB Antya-khaṇḍa 2.183

TEXT 183

*“koṭi koṭi janme yata āchila maṅgala
tomā' dekhi' āji pūrṇa haila sakala*

**“Seeing You is the fulfillment of whatever piety
I have accumulated in millions of lifetimes.**

CB Antya-khaṇḍa 2.184

TEXT 184

*aparādha kṣamā kara karuṇā-sāgara!
cala nīlācala giyā dekhaha satvara”*

**“O ocean of mercy, please forgive my offenses!
Go quickly to Nīlācala and see Your Lord.”**

CB Antya-khaṇḍa 2.185

TEXT 185

*dānī-prati kari' prabhu śubha dṛṣṭi-pāta
`hari' bali' calilena sarva-jīva-nātha*

After casting His merciful glance on the toll collector, the Lord of all living entities chanted the name of Hari and departed.

CB Antya-khaṇḍa 2.186

TEXT 186

*sabāra karibe gaurasundara uddhāra
vinā pāpī vaiṣṇava-nindaka-durācāra*

Gaurasundara will deliver everyone except the sinful, illbehaved offenders of Vaiṣṇavas.

Some non-Vaiṣṇavas think that Vaiṣṇavas are capable of becoming implicated in sinful activities like themselves. Since Gaurasundara accepted sinners, why shouldn't Vaiṣṇavas indulge in sinful activities? And why shouldn't sinners be allowed to act as Vaiṣṇava gurus? The point that the author is making here is that Gaurasundara will deliver everyone, but He will never deliver those who blaspheme Vaiṣṇavas or those who commit sinful activities on the strength of chanting the holy names. No matter how nicely the atheists who approve of sinful activities may imitate the dress of devotees and advertise themselves as “Vaiṣṇavas” or “Gurus,” there is no possibility for ill-behaved atheists who blaspheme Vaiṣṇavas to attain any perfection other than self-deceit. Even inimical demons have attained Śrī Caitanyadeva's mercy, yet the envious, sinful atheists will never depend on Śrī Gaurasundara's mercy, will expose

themselves as proud, pseudo devotees of Gaura, and will become travelers on the path to hell.

CB Antya-khaṇḍa 2.187

TEXT 187

*asura dravīla caitanyera guṇa-nāme
atyanta duṣkṛti pāpī se-i nāhi māne*

Even demons were transformed by hearing the qualities and names of Lord Caitanya. Only the most sinful miscreants do not accept Him.

CB Antya-khaṇḍa 2.188

TEXT 188

*hena-mate nīlācale vaikunṭhara nātha
āisena sabāre kariyā dṛṣṭi-pāta*

In this way the Lord of Vaikunṭha glanced mercifully on everyone as He continued on His way to Nīlācala.

CB Antya-khaṇḍa 2.189

TEXT 189

*nija premānande prabhu patha nāhi jāne
ahar-niśa suvihvala prema-rasa-pāne*

In His own ecstatic love, the Lord did not know which way to go. Day and night He was overwhelmed from drinking the mellows of ecstatic love.

CB Antya-khaṇḍa 2.190

TEXT 190

*ei mate mahāprabhu caliyā āsite
kata-dine uttarilā suvarṇarekhāte*

**While traveling in this way, Mahāprabhu arrived
in a few days at the Suvarṇarekhā River.**

Mahāprabhu came to one particular village on
the bank of the Suvarṇarekhā River. Gaurasundara
arrived at the place on the bank of the Suvarṇarekhā
River where all travelers to Jagannātha Purī cross the
river.

CB Antya-khaṇḍa 2.191

TEXT 191

*suvarṇarekhāra jala parama nirmala
snāna karilena prabhu vaiṣṇava-sakala*

**The Lord and the Vaiṣṇavas took their bath
there in the most pure waters of the Suvarṇarekhā
River.**

CB Antya-khaṇḍa 2.192

TEXT 192

*snāna kari' svarṇarekhā-nadī dhanya kari'
calilena śrī-gaurasundara narahari*

**Śrī Gaurasundara, who is Lord Hari in the form
of a human, made the Suvarṇarekhā glorious by taking
bath in her waters and then continued on His journey.**

CB Antya-khaṇḍa 2.193

TEXT 193

*rahilā aneka pāche nityānanda-candra
saṁhati tāñhāra sabe śrī-jagadānanda*

Nityānanda in the company of Śrī Jagadānanda
fell far behind.

CB Antya-khaṇḍa 2.194

TEXT 194

*kata-dūre gauracandra vasilena giyā
nityānanda-svarūpera apekṣā kariyā*

Gauracandra went some distance ahead and then
sat down to wait for Nityānanda Svarūpa.

CB Antya-khaṇḍa 2.195

TEXT 195

*caitanya-āveśe matta nityānanda-rāya
vihvalera mata vyavasāya sarvathāya*

Lord Nityānanda was always restless and
intoxicated from being absorbed in thoughts of Lord
Caitanya.

CB Antya-khaṇḍa 2.196

TEXT 196

*kakhana huṅkāra kare, kakhana rodana
kṣaṇe mahā aṭṭa-hāsyā, kṣaṇe vā garjana*

Sometimes He roared loudly, and sometimes He
cried. Sometimes He laughed loudly, and sometimes
He made thundering sounds.

CB Antya-khaṇḍa 2.197

TEXT 197

*kṣaṇe vā nadīra mājhe eḍena sāntāra
kṣaṇe sarva-aṅge dhūlā mākhena apāra*

Sometimes He would swim in the middle of the river, and sometimes He would smear dust all over His body.

CB Antya-khaṇḍa 2.198

TEXT 198

*kṣaṇe vā ye āchāḍa khāyena prema-rase
cūrṇa haya aṅga hena sarva-loke vāse*

Sometimes in ecstatic love He would fall so forcefully to the ground that everyone would think His limbs were broken.

CB Antya-khaṇḍa 2.199

TEXT 199

*āpanā'-āpani nṛtya karena kakhana
ṭalamala karaye pṛthivī tata-kṣaṇa*

Sometimes He danced on His own, and the earth would then sway back and forth.

CB Antya-khaṇḍa 2.200

TEXT 200

*e sakala kathā tāne kichu citra naya
avatīrṇa āpane ananta mahāśaya*

All such pastimes are not so astonishing for Him, for He was Lord Ananta appearing in this world.

CB Antya-khaṇḍa 2.201

TEXT 201

*nityānanda-kṛpāya e saba śakti haya
niravadhi gauracandra yāñhāra hṛdaya*

All these pastimes were possible by Nityānanda's mercy, for Gauracandra constantly resides in His heart.

CB Antya-khaṇḍa 2.202

TEXT 202

*nityānanda-svarūpe thuiyā eka-sthāne
calilā jagadānanda bhikṣā-anveṣaṇe*

While Nityānanda Prabhu waited at one place, Jagadānanda went out to beg alms.

CB Antya-khaṇḍa 2.203-204

TEXT 203-204

*ṭhākurera daṇḍa śrī-jagadānanda vahe
daṇḍa thui nityānanda-svarūṇḍere kahe*

*“ṭhākurera daṇḍe mana dio sāvadhāne
bhikṣā kari’ āmiha āsiba ei-kṣaṇe”*

Śrī Jagadānanda generally carried the Lord's *daēḍa*. He handed that *daēḍa* to Nityānanda Svarūṇḍa and said, “Please take care of the Lord's *daēḍa*. I will return in a few minutes after begging alms.”

CB Antya-khaṇḍa 2.205

TEXT 205

*āthe-vyathe nityānanda daṇḍa dhari’ kare
vasilena sei sthāne vihvala-antare*

With an agitated heart, Nityānanda grabbed the *daëòà* and sat down there.

CB Antya-khaṇḍa 2.206

TEXT 206

*daṇḍa hāte kari' hāse nityānanda-rāya
daṇḍera sahita kathā kahena līlāya*

Holding the *daëòà* in His hand, Lord
Nityānanda laughed. As His pastime, He then spoke to
the *daëòà*.

CB Antya-khaṇḍa 2.207

TEXT 207

*“ohe daṇḍa, āmi yāñre vahiye hṛdaye
se tomāre vahibeka e'ta' yukta nahe”*

“O *daëòà*, it is not proper that He whom I carry
within My heart should carry you.”

From the time Śrī Gaurasundara accepted *sannyāsa*, He was keeping His *daṇḍa* with Him. But sometimes Jagadānanda Prabhu would carry Mahāprabhu's *daṇḍa* while going out to beg alms. Accepting the responsibility of carefully protecting Mahāprabhu's *daṇḍa*, Śrī Nityānanda Prabhu took the *daṇḍa* from Jagadānanda and said to the *daṇḍa*, “We always carry Śrī Kṛṣṇa, the Lord of the fourteen worlds, within our hearts. We are His eternal servants. You are committing an offense by making that Lord your carrier. Therefore it is most appropriate for us to carry whatever symbols of accepting rules or renouncing restricted things that Śrī Kṛṣṇa in the form of a devotee has taken in His hand and on His

shoulder. O *daṇḍa*, do not try to become the lord of My Lord. Do not engage Mahāprabhu in carrying you any more.” The *prākṛta-sahajiyā*, so-called devotees engage Kṛṣṇa in supplying their sense gratification by demanding religiosity, economic development, sense gratification, and liberation from Him. This is not the mentality of devotees.

CB Antya-khaṇḍa 2.208

TEXT 208

*eta bali' balarāma parama pracaṇḍa
phelilena daṇḍa bhāṅgi' kari' tina khaṇḍa*

**After speaking in this way, the most powerful
Balarāma broke the *daēḍa* into three pieces.**

The *ekadaṇḍī* so-called *paramahamsas* who follow the philosophy of impersonalism always neglect the *tridaṇḍīs*. Since Śrī Gaurasundara exhibited the pastime of pretending to accept *ekadaṇḍa sannyāsa*, Śrī Nityānanda Prabhu broke that *daṇḍa* into three pieces and turned it into a *tridaṇḍa*. He then entrusted the service of carrying that *daṇḍa* to the servants of the Lord. That is why Śrī Rūpa Gosvāmī Prabhu has quoted in his *Upadeśāmṛta* the verse from the *Hamsa-gīti* section of the ancient literature *Mahābhārata*, beginning *vāco vegam* [*vāco vegam manasaḥ krodha-vegamjihvā-vegam udaropastha-vegam, etān vegān yo viśaheta dhīraḥsarvām apīmām pṛthivīm sa śiṣyāt*, “A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”], which provides confirmation and qualification for accepting *tridaṇḍa sannyāsa* and which declares that every *tridaṇḍa*

sannyāsī is expected to follow in the footsteps of Śrī Rūpa. Apyaya Dīkṣita has presented the covered-Buddhist Māyāvādīs' strong protest against the acceptance of *tridaṇḍa sannyāsa* in his commentary known as *Parimala*. Śrī Nityānanda Prabhu transformed Śrī Gaurasundara's *ekadaṇḍa* into *tridaṇḍa* to display the irrelevance of the Māyāvādī Apyaya Dīkṣita's future writing against devotional service in his books *Nyāya-rakṣā-maṇi* and *Śivārka-maṇi-dīpikā*. Śrī Baladeva Prabhu transformed the *ekadaṇḍa* of the *sannyāsī*-dressed Śrī Caitanyadeva into a *tridaṇḍa* to reveal that the impersonalists' acceptance of *ekadaṇḍa*, which is the symbol of Māyāvāda, and the current and former practices of accepting *sannyāsa* in the *śuddha-dvaita* (purified dualism) disciplic succession are not approved by the Madhva-Gauḍīya-sampradāya. This is fully approved by the *Śrīmad Bhāgavatam*, and it is the conviction of the Gauḍīya Vaiṣṇavas. Without becoming a *tridaṇḍī*, no one can control himself. In the principle of *tridaṇḍa* found in *karma-kāṇḍa*, the *indra-daṇḍa*, *vajra-daṇḍa*, and *brahma-daṇḍa* are combined with the *jīva-daṇḍa*. In his explanation on *tridaṇḍa*, Śrī Rūpa Gosvāmī Prabhu has revealed to the transcendental *tridaṇḍīs* the topics of controlling one's body, mind, and speech. When *tridaṇḍa* is combined with *jīva-daṇḍa*, then according to the external conception of *tridaṇḍa*, *ekadaṇḍa* becomes the principle of *paramahansa-dharma*. But since in the principle of *ekadaṇḍa*, the transcendental state beyond the three modes of nature attributes faults in the process described in the *Pañcarātras*, *ekadaṇḍa* in the form of *tridaṇḍa* has been accepted in the process described in the *Pañcarātras*. This system is directly and indirectly followed in the Brahma-sampradāya, in

the Brahma-Madhva-sampradāya, and in the Brahma-Madhva-Gauḍīya-sampradāya.

Therefore the teachings of Śrī Gaura-Nityānanda cannot be different from those of the Śrī Brahma-Madhva-Gauḍīya-sampradāya. From this time on, persons under the shelter of Śrī Caitanyadeva have become known as Gauḍīya *tridaṇḍi-svāmīs*. Śrī Prabodhānanda Sarasvatīpada's acceptance of *sannyāsa* on the path of regulative principles and the Śrī Rūpānuga's acceptance of *sannyāsa* on the path of *paramahansa* did not create any mutual contradiction. Although the Gauḍīya Vaiṣṇavas accept *sannyāsa* on the path of regulative principles, they are not opposed to the *paramahansa-dharma* of the followers of Śrī Rūpa and Śrī Sanātana. Although in *paramahansa-dharma* the symbols found in the regulative path are considered external, acceptance of external symptoms does not violate the principles of the *paramahansas*. Although the five other Vrajavāsī Gosvāmīs followed the footsteps of Śrī Sanātana in accepting the dress of *paramahansas*, Śrī Prabodhānanda Sarasvatī Gosvāmī accepted *tridaṇḍa sannyāsa* on the path of regulative principles and recorded the Gauḍīya doctrine in his book *Śrī Caitanya-candrāmṛta*. The recent pure devotional endeavors by the followers of Śrī Rūpa to rectify the behavior of the fallen, deviant, so-called *paramahansas*, to protect the proper code of conduct, and to inaugurate the path of regulative principles for the purpose of counteracting the attack on those who traverse the path of *anurāga*, or loving attachment, have become the object of ignorant people's opposition and neglect. Because of transgressing the etiquette of respecting the Lord's manifestations, there have been many obstacles in the worship of the

Absolute Truth in every *yuga*. Those who do not understand the purport of the path of regulative principles consider the inauspiciousness resulting from transgressing that path as progress on that path. Moreover, by respecting only the path of regulative principles, the more elevated path becomes closed. Śrīla Prabhānanda Tridāṇḍipāda was not opposed to the six Gosvāmīs of Vṛndāvana. But the shortsighted, so-called followers of the Gosvāmīs accepted the conception of Śrī Prabhānanda as conflicting. As a result, the followers of such people ended up spreading communal dispute.

CB Antya-khaṇḍa 2.209

TEXT 209

*īśvarera icchā-mātra īśvara se jāne
kena bhāṅgilena daṇḍa, jāniba kemane*

**Only the Supreme Lord knows the will of the
Supreme Lord. How will I know why He broke the
daḍḍa?**

CB Antya-khaṇḍa 2.210

TEXT 210

*nityānanda jñātā gauracandrera antara
nityānandere o jāne śrī-gaurasundara*

**Nityānanda knows the mind of Gauracandra,
and Śrī Gaurasundara knows the mind of Nityānanda.**

CB Antya-khaṇḍa 2.211

TEXT 211

*yuge yuge dui bhāi śrī-rāma-lakṣmaṇa
doṇhāra antara doṇhe jāne anukṣaṇa*

In every *yuga*, They appear as two brothers, such as Śrī Rāma and Lakṣmaṇa. They always know each other's mind.

CB Antya-khaṇḍa 2.212

TEXT 212

*eka vastu dui bhāga, bhakti bujhaite
gauracandra jāni sabe nityānanda haite*

The one Lord has become two to teach devotional service. One can know Gauracandra only through Nityānanda.

Svayam-rūpa and *svayam-prakāśa* are one, just as each of the *catur-vyūha*, or quadruple expansions, are one. The most worshipable Śrī Gaurasundara is *svayam-rūpa*, and Śrī Nityānanda, the topmost devotee, is *svayam-prakāśa*. By following only the path of regulative principles, the worship of Gaurasundara is hindered. And also by transgressing Śrī Nityānanda, the service of Śrī Gaurasundara is hindered. Śrī Nityānanda assists in Śrī Gaurasundara's preaching of ecstatic love of God in ten different forms. Only Śrī Nityānanda is able to reveal to the world the mystery of Śrī Caitanya's acceptance of *ekadaṇḍa* and, in the position of being without *daṇḍa*, His acceptance of *tridaṇḍa*. The *Śrīmad Bhāgavatam* has prescribed for the devotees of Viṣṇu the process of accepting *tridaṇḍa*. Only the *tridaṇḍīs* are able to actually attain the stage of *paramahansa*, whereas *ekadaṇḍīs* preaching the mundane concept of impersonalism cannot understand their own position. Śrī Nityānanda

Prabhu alone is able to reveal many of the favorable items of spiritual consideration, like the characteristics and differences found in the *ekadaṇḍa*, which is a combination of *jīva-daṇḍa* with the *tridaṇḍa* of the Vedic *sanātana-dharma*, and how oneness can be the combination of many.

CB Antya-khaṇḍa 2.213

TEXT 213

*balarāma vinā anya caitanyera daṇḍa
bhāṅgibāre pāre hena ke āche pracaṇḍa?*

Who other than Balarāma is powerful enough to break Lord Caitanya's *daēḍa*?

CB Antya-khaṇḍa 2.214

TEXT 214

*sakala bujhāya chale śrī-gaurasundare
ye jānaye marma, sei jana sukhe tare*

Śrī Gaurasundara taught everyone by this pretext. Anyone who understands this truth is easily delivered.

CB Antya-khaṇḍa 2.215

TEXT 215

*daṇḍa bhāṅgi' nityānanda āchena vasiyākṣa
ṇeke jagadānanda mililā āsiyā*

After breaking the *daēḍa*, Nityānanda sat there. Shortly thereafter Jagadānanda returned.

CB Antya-khaṇḍa 2.216

TEXT 216

*bhagna daṇḍa dekhi' mahā hailā vismita
antare jagadānanda hailā cintita*

He was greatly astonished on seeing the broken *daëòà*, and he felt apprehensive at heart.

CB Antya-khaṇḍa 2.217

TEXT 217

*vārtā jijñāsenā,—“daṇḍa bhāṅgileka ke?”
nityānanda bale,—“daṇḍa dharileka ye*

He asked, “Who broke the *daëòà*?” Nityānanda replied, “He who held it.

CB Antya-khaṇḍa 2.218

TEXT 218

*āpanāra daṇḍa prabhu bhāṅgiyā āpane
tāñra daṇḍa bhāṅgite ki pāre anya jane?”*

“The Lord broke His own *daëòà*. Who else is capable of breaking it?”

CB Antya-khaṇḍa 2.219

TEXT 219

*śuni' vipra āra nā karilā pratyuttara
bhāṅgā daṇḍa lai' mātra calilā satvara*

When that *brāhmaëa* heard this reply, he did not say anything. He quickly took the broken *daëòà* and left.

CB Antya-khaṇḍa 2.220

TEXT 220

*vasiyā āchena yathāśrī-gaurasundara
bhāṅgā daṇḍa pheli' dila prabhura gocara*

He went to the place where Śrī Gaurasundara was sitting and placed the broken *daëòà* before the Lord.

CB Antya-khaṇḍa 2.221

TEXT 221

*prabhu bale,—“kaha daṇḍa bhāṅgila kemane
pathe kibā kandola karilā kāro sane?”*

The Lord said, “Tell Me how this *daëòà* was broken. Did you have a fight with someone on the way?”

CB Antya-khaṇḍa 2.222

TEXT 222

*kahilā jagadānanda paṇḍita sakala
“bhāṅgilenā daṇḍa nityānanda suvihvala”*

Jagadānanda Paṇḍita narrated the entire incident to the Lord and said, “The overwhelmed Nityānanda broke the *daëòà*.”

CB Antya-khaṇḍa 2.223

TEXT 223

*nityānanda-prati prabhu jijñāse āpani
“ki lāgi' bhāṅgilā daṇḍa kaha dekhi śuni”*

The Lord then asked Nityānanda, “Tell Me why You broke My *daëòà*.”

TEXT 224

*nityānanda bale,—“bhāṅgiyāchi vāmśa-khāna
nā pāra kṣamite kara ye śāsti pramāṇa”*

Nityānanda replied, “I broke only a piece of bamboo. If You cannot forgive Me, then punish Me appropriately.”

The *daṇḍa* is carried by a *sannyāsī* who has not yet attained the platform of *paramahamśa*. Therefore everyone can understand that a *sannyāsī* without a *daṇḍa* has attained the final stage of spiritual life. Worldly opulences cannot disturb such a person. But since *paramahamśas* do not accept this symbol of renunciation, ordinary people cannot understand their exalted position. That is why foolish people consider the topmost *paramahamśa* Vaiṣṇavas to be inferior to themselves. Śrī Nityānanda Prabhu broke the bamboo *daṇḍa* of *svayam-rūpa* Vrajendra-nandana, Śrī Caitanya, so that people would not mistakenly consider anyone who simply carries a *daṇḍa* made of bamboo to be situated just below the topmost *paramahamśa* platform. Realizing that people would invite inauspiciousness by committing the offense of considering Lord Caitanya as simply a *sannyāsī* or considering that He was obligated to accept such symbols and that they would thereby meet with obstacles in understanding that He is the Supreme Personality of Godhead, Nityānanda broke the one *daṇḍa* into three *daṇḍas*. This pastime of Śrī Nityānanda was meant to reveal that the principles of *tridaṇḍa*, entailing control of the body, mind, and speech, are to be respected by those whose senses are not controlled; that *ekadaṇḍa* is the

combined form of the *tridaṇḍa*; and that it is the duty of *paramahamsas* to renounce the *daṇḍa*. The tendency of *tridaṇḍīs* is to neither aspire for anyone's blessing nor to award anyone worldly blessings. Those who are bound by mundane conceptions have little interest in pursuing spiritual life. If such people relegate Śrī Gaurasundara to relative roles like *daṇḍena-daṇḍī*, or a *sannyāsī* because of carrying a *daṇḍa*, they will achieve inauspiciousness.

CB Antya-khaṇḍa 2.225

TEXT 225

*prabhu bale,—“yāhe sarva-deva-adhiṣṭhāna
se tomāra mate ki haila vāmśa-khāna!”*

The Lord said, “All the demigods reside in the *daēḍa*, and You call it a piece of bamboo!”

According to spiritual consideration one should respect the supremely pure *tridaṇḍa*, which is a worshipable form of the three *guṇa-avatāras*. But since the mundane consideration that the Deity form of Viṣṇu is made of stone leads one to hell, Śrī Nityānanda delivered all living entities from future offense.

CB Antya-khaṇḍa 2.226

TEXT 226

*ke bujhite pāre gaurasundarera līlā?
mane kare eka, mukhe kare āra khelā*

Who can understand the pastimes of Śrī Gaurasundara? He thinks one thing and says something else.

CB Antya-khaṇḍa 2.227

TEXT 227

*eteke ye bale `bujhi kṛṣṇera hṛdaya'
sei se abodha ihā jāniha niścaya*

Therefore know for certain that anyone who says, “I understand Kṛṣṇa's mind,” is a fool.

CB Antya-khaṇḍa 2.228

TEXT 228

*māribena hena yāre āchaye antare
tāhāre o dekhi yena mahā-prīti kare*

He may show great affection even to a person He intends to kill.

CB Antya-khaṇḍa 2.229

TEXT 229

*prāṇa-sama adhika ye saba bhakta-gaṇa
tāhāre o dekhi yena nirapekṣa mana*

Yet He may neglect devotees whom He considers equal to or greater than His own life.

The devotees of Śrī Gaurasundara are equal to the Lord's own life. They have no desire at all to deviate from the path shown by Gaurahari. To reveal that He is not totally obliged to the devotees, Śrī Gaurasundara sometimes displays indifference. Otherwise envious humanity will condemn Him as a flatterer. To benefit such foolish people, Śrī Caitanya pretended to display indifference by exhibiting equal treatment to both devotees and nondevotees.

CB Antya-khaṇḍa 2.230

TEXT 230

*ei mata acintya agamya līlā-mātra
tāna anugrahe bujhe tāna kṛpā-pātra*

Such pastimes are inconceivable and unfathomable. Only one who is favored by the Lord can understand them.

CB Antya-khaṇḍa 2.231

TEXT 231

*daṇḍa bhāṅgilena āpaneī icchā kari'
krodha vyañjibāre lāgilena gaurahari*

Out of His own sweet will Gaurahari broke the *tridaēōa* and then expressed anger.

CB Antya-khaṇḍa 2.232

TEXT 232

*prabhu bale,—“sabe daṇḍa-mātra chila saṅga
tāho āji kṛṣṇera icchāte haila bhaṅga*

The Lord said, “This *daēōa* was My only companion. Now today, by Kṛṣṇa's will, it was broken.

From the mundane point of view the only asset of a *sannyāsī* is his *daṇḍa*. One who carries a *daṇḍa* maintains himself by begging door to door, and by accepting a *daṇḍa* he protects himself from the attack of the external world. The omnipotent Lord Gaurasundara displayed humility by declaring that His only asset was a *daṇḍa* to attract ordinary people's affection on the mundane level.

TEXT 233

*eteke āmāra saṅge kāro saṅga nāi
tomarā vā āge cala, kibā āmi yāi*

“Now I do not require anyone's company. Either you go ahead, or I will go ahead.”

In the Śvetāśvatara Upaniṣad (6.11) and the Gopāla-tāpanī Upaniṣad (Uttara 97) it is stated: *eko devaḥ sarva-bhūteṣu gūḍhaḥ*—“The one Supreme Lord lives hidden within all living entities.” In the Chāndogya Upaniṣad (6.2.1) it is stated: *ekam evādvitīyaṁ*: “The Supreme Lord is one without a second.” In the Śrīmad Bhāgavatam (10.10.30) it is stated:

*tvam ekaḥ sarva-bhūtānāṁ
dehāsv-ātmendriyeśvaraḥ*

“You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego, and senses of every living entity are Your own self.” In the Śrīmad Bhāgavatam (10.14.23) it is stated:

*ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayaṁ-jyotir ananta ādyaḥ
nityo 'kṣaro 'jasra-sukho nirañjanaḥ
pūrṇādvayo mukta upādhito 'mṛtaḥ*

“You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth—self-manifested, endless, and beginningless. You are eternal and infallible, perfect and complete, without any rival, and free from all material designations. Your happiness can never be obstructed,

nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.” In the *Śrīmad Bhāgavatam* (10.14.55-57) it is stated:

*kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehivābhāti māyayā*

“You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

*vastuto jānatām atra
kṛṣṇam sthāsnū carīṣṇu ca
bhagavad-rūpam akhilam
nānyad vastv iha kiñcana*

“Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

*sarveṣām api vastūnām
bhāvārtho bhavati sthitaḥ
tasyāpi bhagavān kṛṣṇaḥ
kim atad vastu rūpyatām*

“The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?”

In the Śrīmad Bhāgavatam (10.14.29) it is stated:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinva*

“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 to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

CB Antya-khaṇḍa 2.234

TEXT 234

*dvirukti karite ājñāśakti āche kāra
sabei hailāśuni' cintita apāra*

**Who has the power to refute the Lord's decision?
On hearing His words, the devotees all became
anxious.**

CB Antya-khaṇḍa 2.235

TEXT 235

*mukunda balena,—“tābe tumi cala āge
āmarā-sabāra kichu pāche kṛtya āche”*

**Mukunda said, “Then You go ahead. We will
come later after finishing our duties.”**

CB Antya-khaṇḍa 2.236

TEXT 236

*‘bhāla’, bali’ calilena śrī-gaurasundara
matta-simha-prāya gati likhite duṣkara*

Śrī Gaurasundara replied, “Good,” and then departed. It is difficult to describe how He walked like an intoxicated lion.

CB Antya-khaṇḍa 2.237

TEXT 237

*muhūrteke gelā prabhu jaleśvara-grāme
barābara gelā jaleśvara-deva-sthāne*

Within a short time the Lord came to the village of Jaleśvara. There He went straight to the temple of Jaleśvara Mahādeva.

The present-day Jaleśvara village is situated north of Baleśvara. But the Daṇḍa-bhāṅgā-nadī is situated near Purī, and the district of Cuttack is situated between the two. Since there is no mention of the Lord returning to Baleśvara district from the Purī district, one should consider in what particular place north of Jaleśvara the Lord's *daṇḍa* was broken. If the Lord's *daṇḍa* was broken on the bank of the river Daṇḍa-bhāṅgā, or Bhārgī, then between that river and Purī there must be another temple of Śiva known as Jaleśvara.

CB Antya-khaṇḍa 2.238

TEXT 238

*jaleśvara pūjite āchena vipra-gaṇe
gandha-puṣpa-dhūpa-dīpa-mālā-vibhūṣaṇe*

The *brāhmaëa* priests were engaged in worshipping Jaleśvara Śiva with sandalwood paste, flowers, incense, ghee lamps, garlands, and ornaments.

TEXT 239

*bahuvidha vādya uṭhiyāche kolāhala
catur-dige nṛtya-gīta parama maṅgala*

There was a tumultuous vibration of various musical instruments, and the four directions were filled with most auspicious dancing and singing.

CB Antya-khaṇḍa 2.240

TEXT 240

*dekhi' prabhu krodhe pāsarilena santoṣe
sei vādye prabhu miśāilā prema-rase*

On seeing this, the Lord became pleased and forgot His anger. As He listened to the vibration of the musical instruments, He merged in the mellows of ecstatic love.

CB Antya-khaṇḍa 2.241

TEXT 241

*nija priya saṅkarera vibhava dekhiyān
ṛtya kare gauracandra parānanda hañā*

On seeing the opulence of His dear devotee Śaṅkara, Gauracandra began to dance in ecstasy.

CB Antya-khaṇḍa 2.242

TEXT 242

*śivera gaurava bujhāyena gauracandra
eteke śaṅkara-priya sarva bhakta-vṛnda*

In this way Gauracandra revealed the glories of Śiva. That is why Śaṅkara is dear to all the devotees.

In the *Mahābhārata* (*Bhīṣma-parva* 5.12) it is stated: *prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam*—“That which is transcendental to material nature is called inconceivable.” In the *Śrīmad Bhāgavatam* (12.13.16) it is stated:

*nimna-gānām yathā gaṅgā
devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ
purāṇānām idam tathā*

“Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad Bhāgavatam* is the greatest of all *Purāṇas*.”

CB Antya-khaṇḍa 2.243

TEXT 243

*nā māne caitanya-patha bolāya `vaiṣṇava'
śivere amānya kare vyartha tāra saba*

The endeavors of one who does not follow the path of Lord Caitanya and disrespects Śiva yet claims to be a Vaiṣṇava are all useless.

Those who disrespect the *guṇa-avatāra* Mahādeva do not actually follow Śrī Caitanya. Śrī Rāmānuja preached unalloyed Vaiṣṇava-dharma four hundred years before the advent of Śrī Caitanya. Those who synthesize matter and spirit try hard to

equate the *guṇa-avatāras* with Vāsudeva Viṣṇu. As a result, they commit offenses at the feet of the Supreme Lord. To release such people from their offenses, Śrī Lakṣmaṇa-deśika vigorously and single-handedly preached the topics of devotional service to Viṣṇu. Veteran Vaiṣṇavas headed by Śrī Anandatīrtha worshiped the *guṇa-avatāras* Brahmā and Śiva as devotees of the Supreme Lord. Śrī Kṛṣṇa Caitanya visited the temple of Śiva, the incarnation of a devotee, and prayed for devotional service to Kṛṣṇa. But if Mahādeva, the best of the devotees, is disrespected on the basis of the unalloyed principles of Śrī Rāmānuja by those who are subservient to Śrī Caitanya, then because of exhibiting envy of a devotee, pure devotees headed by the author become angry at such envious people. They disrespect Lord Śiva's position as the supreme Vaisnava, which is substantiated as follows:

śiva-viriñci-nutaṁśaraṇyam—“The Supreme Lord is honored by powerful demigods like Lord Śiva and Lord Brahmā;” *dāsāste*

hara-nārada-prabhṛtayaḥ—“Personalities like Śiva and Nārada are His servants;” *vaiṣṇavānām*

yathāśambhuḥ—“Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu;” Śiva is the best among the twelve Vaiṣṇava authorities; and he is the original spiritual master of the Viṣṇusvāmī-sampradāya.

Furthermore, those people think that since the Liṅgayet community or the worshipers of Śiva unnecessarily attack Vaiṣṇavas, when the Vaiṣṇavas go to see Lord Śiva at a Śiva temple where Śaivites are engaged in his worship, they have lost the association of sadhus who are *svajātīyāśaya-snigdha*, or “pleasing to the same class of people.” The followers of Śrī Caitanya do not think like this.

In the *Śrīmad Bhāgavatam* (4.24.28) Lord Śiva speaks the following words:

*yaḥ param ramhasaḥ sākṣāt
tri-guṇāj jīva-samjñitāt
bhagavantam vāsudevam
prapannaḥ sa priyo hi me*

“Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me.”

And in the *Śrīmad Bhāgavatam* (4.4.13-14) Satī speaks as follows:

*nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyam mahāpūruṣa-pāda-pāmsubhir
nirasta-tejaḥsu tad eva śobhanam*

“It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

*yad dvy-akṣaram nāma gireritam nṛṇām
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtim tam alaṅghya-śāsanam
bhavān aho dveṣṭi śivam śivetaraḥ*

“My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, *śi* and *va*, purifies one of all sinful activities. His order is never

neglected. Lord Śiva is always pure, and no one but you envies him.”

CB Antya-khaṇḍa 2.244

TEXT 244

*karite āwchena nṛtya jagat-jīvana
parvata vidare hena huṅkāra garjana*

The life and soul of the universe continuously danced and roared so loudly it appeared as though mountains could be broken asunder.

CB Antya-khaṇḍa 2.245

TEXT 245

*dekhi' śiva-dāsa saba hailā vismita
sabei balena,—“śiva hailā vidita”*

When the servants of Śiva saw this, they were struck with wonder and said, “Lord Śiva has appeared.”

CB Antya-khaṇḍa 2.246

TEXT 246

*ānande adhika sabe kare gīta-vādya
prabhu o nācena tilārdheka nāhi bāhya*

They happily sang and played musical instruments with increased enthusiasm, and the Lord danced without the least external consciousness.

CB Antya-khaṇḍa 2.247

TEXT 247

*kata-kṣaṇe bhakta-gaṇa āsiyā mililā
āsiyāi mukundādi gāite lāgilā*

**In a short time the devotees arrived there, and
Mukunda immediately began to sing.**

CB Antya-khaṇḍa 2.248

TEXT 248

*priya-gaṇa dekhi' prabhu adhika ānande
nācite lāgilā, veḍi' gāya bhakta-vṛnde*

**When the Lord saw His dear associates, He
began to dance with increased happiness, and the
devotees sang around Him.**

CB Antya-khaṇḍa 2.249

TEXT 249

*se vikāra kahite vāśakti āche kāra
nayane vahaye suradhunī-śata-dhāra*

**Who is able to describe the Lord's
transformations of love? Tears flowed from His eyes
like a hundred streams of the Ganges.**

CB Antya-khaṇḍa 2.250

TEXT 250

*ebe se śivera pura haila saphala
yāhe nṛtya kare vaikunṭha adhīśvara*

**Now that the Lord of Vaikunṭha was personally
dancing there, that abode of Śiva became fulfilled.**

CB Antya-khaṇḍa 2.251

TEXT 251

*kata-kṣaṇe prabhu parānanda prakāśi
yāsthira hailena tabe priya-goṣṭhī lañā*

After manifesting transcendental ecstasy for some time, the Lord became pacified and took His associates to the side.

CB Antya-khaṇḍa 2.252

TEXT 252

*sabā'-prati karilena prema āliṅgana
sabe hailā nirbhara paramānanda mana*

The Lord lovingly embraced each of them, and their hearts became confident and full of joy.

CB Antya-khaṇḍa 2.253

TEXT 253

*nityānanda dekhi' prabhu lailena kole
balite lāgilā tāñre kichu kutūhale*

On seeing Nityānanda, the Lord embraced Him and spoke to Him in a jovial mood.

CB Antya-khaṇḍa 2.254

TEXT 254

*“kothā tumi āmāre karibā samvaraṇa
ye-mate āmāra haya sannyāsa-rakṣaṇa*

“You are supposed to guide Me so that I can maintain My *sannyāsa*.

CB Antya-khaṇḍa 2.255

TEXT 255

*āro āmā' pāgala karite tumi cāo
āra yadi kara' tabe mora māthā khāo*

**“Instead You want to make Me a madman. If
You continue in this way, You will ruin Me.**

CB Antya-khaṇḍa 2.256

TEXT 256

*yena kara tumi āmā' tena āmi hai
satya satya ei āmi sabā'-sthāne kai”*

**“I do whatever You wish. This is a fact that I
declare to everyone.”**

In whatever form Śrī Nityānanda wishes to adorn Śrī Gaurasundara, the Lord accepts that form. There is no difference between the hearts of Śrī Gaurasundara and Śrī Nityānanda. They both accepted the form of devotees and engaged in relishing and preaching love of Kṛṣṇa.

CB Antya-khaṇḍa 2.257

TEXT 257

*sabāre śikhāya gauracandra bhagavān
“nityānanda-prati sabe hao sāvadhāna*

**Gauracandra taught everyone, “You should all be
respectful to Nityānanda.**

CB Antya-khaṇḍa 2.258

TEXT 258

*mora deha haite nityānanda-deha baḍa
satya satya sabāre kahinu ei daḍha*

“The body of Nityānanda is more important to Me than My own body. I assure you that this is the actual truth.

CB Antya-khaṇḍa 2.259

TEXT 259

*nityānanda-sthāne yāra haya aparādha
mora doṣa nāhi tāra prema-bhakti-vādhā*

“I am not responsible for the obstacles one finds in the attainment of ecstatic love if he commits an offense at the feet of Nityānanda.

CB Antya-khaṇḍa 2.260

TEXT 260

*nityānande yāhāra tileka dveṣa rahe
bhakta haile o se āmāra priya nahe”*

“If one maintains the slightest envy for Nityānanda, he is not dear to Me, even if he is My devotee.”

CB Antya-khaṇḍa 2.261

TEXT 261

*ātma-stuti śuni' nityānanda mahāśaya
lajjāya rahilā prabhu māthā nā tolāya*

When Nityānanda heard glorification of Himself, He felt embarrassed and hung His head down.

CB Antya-khaṇḍa 2.262

TEXT 262

*parama ānanda hailā sarva bhakta-gaṇa
hena līlā kare prabhu śrī-śacīnandana*

All the devotees, however, became joyful. Such are the pastimes of Śrī Śacīnandana.

CB Antya-khaṇḍa 2.263

TEXT 263

*ei mate jaleśvare se rātri rahiṃ
ūṣaḥkāle calilā sakala bhakta lañā*

After passing that night in Jaleśvara, the Lord departed early the next morning with the devotees.

CB Antya-khaṇḍa 2.264

TEXT 264

*vāmśadaha-pathe eka śākta nyāsi-veśa
āsiyā prabhure pathe karila ādeśa*

On the way to Vāmśadaha the Lord met one *çākta sannyāse*, who attempted to instruct the Lord.

Other names for Vāmśadaha are Vāmśadā and Vāmśadhā. This place is situated near Jaleśvara.

CB Antya-khaṇḍa 2.265

TEXT 265

*‘śākta’ hena prabhu jānilena nija mane
sambhāṣite lāgilena madhura vacane*

The Lord knew that he was a *çäkta*, or worshiper of goddess Durgā, yet He began to speak to him in sweet words.

CB Antya-khaṇḍa 2.266

TEXT 266

*prabhu bale,—“kaha kaha kothā tumi saba!
cira-dine āji sabe dekhilun bāndhava”*

The Lord said, “Tell Me, where have you been?
After a long time I have found My friend.”

CB Antya-khaṇḍa 2.267

TEXT 267

*prabhura māyāya śākta mohita hailā
āpanāra tattva yata kahite lāgilā*

Being bewildered by the Lord's illusory energy,
the *çäkta* began to tell the Lord about himself.

CB Antya-khaṇḍa 2.268

TEXT 268

*yata yata śākta vaise yata yata deśe
saba kahe eke eke, śuni' prabhu hāse*

The *çäkta* told the Lord about all the *çäktas* he knew in different provinces. Hearing him, the Lord smiled.

CB Antya-khaṇḍa 2.269

TEXT 269

*śākta bale,—“cala jhāṭa maṭhete āmāra
sabei `ānanda' āji kariba apāra”*

**The *çākta* said, “Let us go now to my monastery.
We can all drink lots of `bliss' together.”**

CB Antya-khaṇḍa 2.270

TEXT 270

*pāpīśākta madirāre balaye `ānanda'
bujhiyā hāsenā gauracandra-nityānanda*

**Realizing that the sinful *çākta* was referring to
wine, Gauracandra and Nityānanda began to smile.**

The phrase *pāpīśākta* is explained as follows:
Since worshipers of Śakti (Durgā) who become
intoxicated with material happiness by drinking wine
have a strong propensity for committing sinful
activities, they are ultimately cheated of spiritual
advancement. The *pañca-makāra*—*māṁsa* (meat),
madya (wine), *matsya* (fish), *mahila* (women), and
maithuna (sex)—are the source of pleasure for their
material bodies.

CB Antya-khaṇḍa 2.271

TEXT 271

*prabhu bale,—“āsi āmi `ānanda' karite
āge giyā tumi sajja karaha tvarite”*

**The Lord said, “I will come to enjoy your `bliss,'
but you first go and make arrangements.”**

Since many foolish people are unable to
ascertain the truth, they consider sense gratification
born of ignorance as the goal of life. Because people

attached to *śākta* philosophy glorify their own sense gratification, they cannot understand unalloyed service to Adhokṣaja. *Prākṛta-sahajiyās* are fit to be addressed as “*pāpīśāktas*”. Their goal of life is material enjoyment. Just as Śrī Gaurasundara cheated such *prākṛta-sahajiyās* by approving of their activities when He met them, the most pure spiritual master of this fallen soul also recently cheated many people interested in material enjoyment by following the example set by Śrī Caitanya. People interested in material enjoyment think that the Vaiṣṇavas hanker after name and fame as they do. Such *prākṛta-sahajiyās* or sinful *śāktas* also know that when they spread their network of wicked motives to compel the Vaiṣṇavas to become attached householders by tempting them with household comforts, the most independent Vaiṣṇavas will rebuke them with angry words. The Vaiṣṇavas never visit the homes of *prākṛta-sahajiyās*. The most independent pure Vaiṣṇavas never participate in any gathering arranged by any *prākṛta-sahajiyā*. Foolish people think that the supremely liberated *mahā-bhāgavatas* support their sinful activities, but the actual aim of Śrī Gaurasundara and His devotees is to deceive them by remaining aloof from their bad association.

CB Antya-khaṇḍa 2.272

TEXT 272

*śuniyā calilāśākta hai' haraṣita
ei mata īśvarera agādha carita*

On hearing the Lord's reply, the *çākta* departed happily. Such are the unfathomable characteristics of the Supreme Lord.

CB Antya-khaṇḍa 2.273

TEXT 273

*`patita-pāvana kṛṣṇa' sarva-vede kahe
ataeva śākta-sane prabhu kathā kahe*

**All the *Vedas* declare that Kṛṣṇa is
Patita-pāvana, the deliverer of the fallen souls. That is
why the Lord spoke with that *çākta*.**

CB Antya-khaṇḍa 2.274

TEXT 274

*loke bale,—“e śāktera haila uddhāra
e-śākta-paraśe anya śāktera nistāra”*

**People would then say, “This *çākta* has been
delivered, and other *çāktas* will also be delivered by
contact with Him.”**

CB Antya-khaṇḍa 2.275

TEXT 275

*ei mata śrī-gaurasundara bhagavān
nānā mate karilena sarva-jīva-trāṇa*

**In this way Lord Śrī Gaurasundara used various
means to deliver all living entities.**

CB Antya-khaṇḍa 2.276

TEXT 276

*hena mate śāktera sahita rasa kari'
āilā remuṇā-grāme gaurāṅga śrī-hari*

After joking with that *çäkta*, Śrī Gaurahari went to the village of Remuṇā.

In the Śrīmad Bhāgavatam (4.7.50-53) Lord Viṣṇu explains:

śrī-bhagavān uvāca
aham brahmā ca śarvaś ca
jagataḥ kāraṇam param
ātmeśvara upadraṣṭā
svayan-dṛg aviśeṣaṇaḥ

“Brahmā, Lord Śiva, and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva, and Me.

ātma-māyām samāviśya
so 'ham guṇamayīm dvija
sṛjan rakṣan haran viśvam
dadhre samjñām kriyocitām

“My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain, and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

tasmin brahmaṇy advitīye
kevale paramātmāni
brahma-rudrau ca bhūtāni
bhedenājñō 'nupaśyati

“One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

*yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evam bhūteṣu mat-paraḥ*

“A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.”

In the *Śrīmad Bhāgavatam* (2.4.18) it is stated:

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

In the *Śrīmad Bhāgavatam* (2.7.46) it is stated:

*te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye*

“Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the

Lord and by following in their footsteps in devotional service.”

In the *Śrīmad Bhāgavatam* (10.70.43) it is stated:

*śravaṇāt kīrtanād dhyānāt
pūyante 'nte-vasāyinaḥ
tava brahma-mayasyeśa
kim utekṣābhimarśinaḥ*

“O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?”

The word *rasa* in this verse means “joking.”

Remuṇā is situated five miles west of Balasore. The Deity of Kṣīra-corā Gopīnātha is situated there.

CB Antya-khaṇḍa 2.277

TEXT 277

*remuṇāya dekhi' nija-mūrti gopīnātha
vistara karilā ṇṛtya bhakta-varga sātha*

When the Lord saw His own form of Gopīnātha at Remuṇā, He danced in ecstasy with the devotees.

Mahāprabhu personally danced before the Deity of Gopīnātha to teach the etiquette of worship to the devotees. Since Śrī Gopīnātha is the *arcā-vigraha* of Gaurasundara, the phrase *nija-mūrti gopīnātha*—“His own form of Gopīnātha,” has been used. Śrī Caitanyadeva is directly Gopīnātha, the son of Nanda Mahārāja. Gauḍīya-nātha and Gopīnātha are the same. Both are the Supreme Personality of Godhead. Although they respectively display magnanimous and

sweet pastimes, they are one. The form of Gaurasundara cannot be called a separate manifestation of Śrī Gopīnātha.

CB Antya-khaṇḍa 2.278

TEXT 278

*āpanāra preme prabhu pāsari' āpanā'
rodana karena ati kariyā karuṇā*

The Lord forgot Himself in His own ecstatic love and began to cry pathetically.

CB Antya-khaṇḍa 2.279

TEXT 279

*se karuṇāśūnite pāśāṇa-kāṣṭha drave
ebe nā dravila dharmadhvaji-gaṇa sabe*

Even stone and wood would melt on hearing such pathetic crying. Only the hearts of hypocrites did not melt.

CB Antya-khaṇḍa 2.280

TEXT 280

*kata-dine mahāprabhu śrī-gaurasundara
āilena yājapure—brāhmaṇa-nagara*

Within a few days Śrī Gaurasundara Mahāprabhu arrived at the Brāhmaṇa-nagara locality of Yājapura.

The footprints of Śrī Gaurasundara have been established in the Ādi-Varāha temple, which is situated in the Brāhmaṇa-nagara neighborhood of Yājapura. These footprints were established in

memory of the mother of Śrīyukta Mohinī Mohana Rāya Chaudhuri Mahāśaya, the landlord of Bāliyāṭi village.

CB Antya-khaṇḍa 2.281

TEXT 281

*yañhi ādi-varāhera adbhuta prakāśa
yāñra daraśane haya sarva-bandha-nāśa*

At that place there is a wonderful Deity of Ādi-Varāha. By taking *darṣana* of this Deity, all one's material bondage is destroyed.

CB Antya-khaṇḍa 2.282

TEXT 282

*mahātīrtha-vahe yathā nadī vaitaraṇī
yāñra daraśane pāpa palāya āpani*

The most sacred Vaitaraṇī River flows past this place. One's sinful reactions flee away upon seeing this river.

The word *vaitaraṇī* in this verse refers to the Vaitaraṇī River. Yājapura, also known as Nābhi-gayā, is situated in the place known as Virajā-kṣetra on the bank of this river.

CB Antya-khaṇḍa 2.283

TEXT 283

*jantu-mātra ye nadīra hailei pāra
deva-gaṇe dekhe catur-bhujera ākāra*

If even an animal crosses that river the demigods see it as having a four-armed form.

CB Antya-khaṇḍa 2.284

TEXT 284

*nābhī-gayāvīrajā-devīra yathā sthāna
yathā haite kṣetra—daśa-yojana-pramāṇa*

**The deity of Virajā-devī is situated in
Nābhi-gayā, which is eighty miles from Jagannātha
Purī.**

CB Antya-khaṇḍa 2.285

TEXT 285

*yājāpure yateka āchaye deva-sthāna
lakṣa vatsare o nāri laite saba nāma*

**I am unable to name the numerous temples in
Yājapura even in a hundred thousand years.**

Another name of Nābhi-gayā is Virajā-kṣetra.
This place is situated within Yājapura. This place is
situated eighty miles from Nīlācala.

CB Antya-khaṇḍa 2.286

TEXT 286

*devālaya nāhi hena nāhi tathi sthāna
kevala devera vāsa—yājapura grāma*

**The village of Yājapura consists of all varieties of
temples with all varieties of deities.**

CB Antya-khaṇḍa 2.287

TEXT 287

*prathame daśāśvamedha ghāṭe nyāsi-maṇi
snāna karilena bhakta-saṁhati āpani*

**The crest jewel of the *sannyāsés* first took bath
with the devotees at Daśāśvamedha-ghāṭa.**

CB Antya-khaṇḍa 2.288

TEXT 288

*tabe prabhu gelā ādi-varāha sambhāṣe
vistara karilā nṛtya-gīta prema-rase*

**Thereafter the Lord joyfully visited the
Ādi-Varāha temple, where He relished ecstatic love
while dancing and chanting.**

CB Antya-khaṇḍa 2.289

TEXT 289

*baḍa sukhī hailā prabhu dekhi' yājapura
punaḥ punaḥ bāḍe ānandāveśa pracura*

**The Lord was greatly pleased to see Yājapura.
His ecstasy repeatedly increased there.**

It is said that Yājapura is a corrupted form of Yayātipura, which is derived from the name Yayāti Keśarī, a Śaivite king of Orissa. In other's opinion the name Yājapura is derived from the word *yajñānuṣṭhāna* (“a place of sacrifice”) or *yājana* (“worship”). Śrīman Mahāprabhu made His auspicious arrival in Yājapura in A.D. 1511. The temple of Śrī Varāhadeva is situated in Yājapura. Śrīman Mahāprabhu displayed the pastime of offering obeisances, chanting, and dancing before Śrī Varāhadeva. It is described in Śrī Caitanya-caritāmṛta (Madhya 5.3-4):

*calite calite āilā yājapura-grāma
varāha-ṭhākura dekhi' karilā praṇāma*

*nṛtya-gīta kaila preme bahuta stavana
yājapure se rātri karilā yāpana*

“Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at Yājapura, on the river Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him. In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.”

In *Śrī Caitanya-caritāmṛta* there is an indication that Mahāprabhu came to Yājapura another time. In the year when Śrīman Mahāprabhu had a disagreement with Śrīla Gadādhara Paṇḍita Gosvāmī Prabhu regarding his residing in Nīlācala as a resident *sannyāsī*, Śrī Gaurasundara came to Yājapura with Śrī Rāya Rāmānanda and the two Mahāpātras, Maṅgarāja and Haricandana. Mahāprabhu then bid farewell to the two Mahāpātras at Yājapura. (See *Śrī Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter Sixteen, verse 150.)

The two stone Deities of Śrī Varāhadeva are attached to each other. On the left of the Deities there is a stone deity of Śrī Lakṣmī, and on her left there is a Deity of Śrī Jagannāthadeva. In front of them there is a smaller set of Lakṣmī-Varāha deities made of metal. From the Yājapura Road railway station one must take three buses and cross two rivers to travel the seventeen miles to the temple of Varāhadeva. On both banks of both rivers there are connecting buses waiting to transport passengers. After traveling nine miles in one bus, one crosses the

first river called Yamunā Khāi. Then one has to walk six miles to the next river called Buḍā. After crossing this river, one catches a connecting bus. There is a *dharmaśālā* in Yājapura known as Rādhābāi Dharmaśālā or Jagannātha Dharmaśālā. It is situated near the ancient temple of Jagannātha. The footprints of Śrī Caitanya were established in Yājapura on December 25, 1930. For an elaborate description of this one should see *Gauḍīya*, Volume 10, Part 2.

CB Antya-khaṇḍa 2.290

TEXT 290

*ke jāne ki icchā tāna dharileka mane
sabā' chāḍi' ekā palāilena āpane*

Who knows what was His desire? Suddenly He left everyone behind and went away.

CB Antya-khaṇḍa 2.291

TEXT 291

*prabhu na dekhiyā sabe hailā vikala
devālaya cāhi' cāhi' bulena sakala*

When the devotees saw the Lord was not there, they became confused. They began to search for the Lord in the various temples.

CB Antya-khaṇḍa 2.292

TEXT 292

*nā pāiyā kothāo prabhura anveṣaṇa
parama cintita hailena bhakta-gaṇa*

When they could not find the Lord anywhere,
they became filled with anxiety.

CB Antya-khaṇḍa 2.293

TEXT 293

*nityānanda bale,—“sabe sthira kara citta
jānilāṇa prabhu giyāchena ye nimitta*

Nityānanda said, “Everyone calm down. I know
why the Lord has left.

CB Antya-khaṇḍa 2.294

TEXT 294

*nibhṛte ṭhākura saba yājapura-grāma
dekhibena devālaya yata puṇya-sthāna*

“The Lord wants to visit all the holy places and
temples of Yājapura alone.

CB Antya-khaṇḍa 2.295

TEXT 295

*āmarā o sabe bhikṣā kari' ei ṭhāṇi
āji thāki, kālī prabhu pāiba ethāi*

“We should all beg alms and stay here today. We
will meet the Lord here tomorrow.”

CB Antya-khaṇḍa 2.296

TEXT 296

*sei mata karilena sarva bhakta-gaṇa
bhikṣā kari' āni' sabe karila bhojana*

In this way all the devotees went out to beg alms, and then they ate together.

CB Antya-khaṇḍa 2.297

TEXT 297

*prabhu o buliyā saba yājapura-grāma
dekhiyā yateka yājapura-puṇya-sthāna*

And the Lord wandered around Yājapura visiting all the holy places there.

CB Antya-khaṇḍa 2.298

TEXT 298

*sarva bhakta-gaṇa yathā āchena
vasiyā āra dine sei sthāne mililā āsiyā*

The next day the Lord returned to where the devotees were waiting.

CB Antya-khaṇḍa 2.299

TEXT 299

*āthe-vyathe bhakta-gaṇa `hari hari' bali'
uṭhilenā sabeī haiyā kutūhalī*

Immediately the devotees enthusiastically jumped up and chanted, “Hari! Hari!”

CB Antya-khaṇḍa 2.300

TEXT 300

*sabā'-saha prabhu yājapura dhanya kari'
calilenā `hari' bali' gaurāṅga śrī-hari*

After making Yājapura glorious, Lord Gaurāṅga chanted the name of Hari while departing with His associates.

CB Antya-khaṇḍa 2.301

TEXT 301

*hena-mate mahānande śrī-gaurasundara
āilena kata dine kaṭaka-nagara*

In this way Śrī Gaurasundara traveled in great ecstasy for a few days and then arrived at Cuttack.

CB Antya-khaṇḍa 2.302

TEXT 302

*bhāgyavatī-mahānadī jale kari' snāna
āilena prabhu sākṣi-gopālera sthāna*

After taking bath in the sacred Mahānadī River, the Lord went to the temple of Sākṣi-gopāla.

Cuttack is situated between the Mahānadī River and Kāṭjuḍī and is the capitol of Orissa. A branch of Śrī Caitanya Maṭha, named Śrī Sac-cid-ānanda Maṭha, has been established in this city. The Deity of Śrī Gaurasundara and Śrī Vinoda-ramaṇa Jīu are regularly worshiped within the temple. From this temple various devotional scriptures and spiritual magazines are published in Oriya language.

CB Antya-khaṇḍa 2.303

TEXT 303

*dekhi' sākṣi-gopālera lāvaṇya mohana
ānanda karena prabhu huṅkāra garjana*

**Upon seeing the sweet, enchanting form of
Sākṣi-gopāla, the Lord roared loudly in ecstasy.**

The Mahānadī River flows on the northern side of Cuttack. The Deity of Sākṣi-gopāla was in Cuttack during the time of Śrīman Mahāprabhu. This Deity was later transferred to a village named Sākṣi-gopāla. After the disappearance of Śrī Mahāprabhu this Deity of Sākṣi-gopāla was first brought to the temple of Jagannātha and later installed in a separate village.

This Deity has a large, four-armed form. The old story of Sākṣi-gopāla is described in Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Five.

CB Antya-khaṇḍa 2.304

TEXT 304

*‘prabhu’, bali’ namaskāra karena stavana
adbhuta karena prema-ānanda-krandana*

**The Lord cried out, “Prabhu!” and offered
obeisances and prayers. He then began to cry
wonderfully in ecstatic love.**

Sākṣi-gopāla was previously situated in Cuttack on the bank of the Mahānadī River. When Sākṣi-gopāla was first brought from South India, He stayed for some time in Cuttack and then stayed for some time in the Jagannātha temple in Puruṣottama. After some loving quarrel took place there, the King of Orissa established the village of Satyavādī six miles from Puruṣottama and kept Sākṣi-gopāla there. At present Śrī Sākṣi-gopāla is being worshiped in a full-fledged temple. For a description of Sākṣi-gopāla, one should read Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Five.

TEXT 305

*yāra mantre sakala mūrtite vaise prāṇa
sei prabhu—śrī-kṛṣṇa-caitanyacandra nāma*

**Life is invoked in the Deity forms of the
Supreme Lord by chanting His holy names. That Lord
has now appeared as Śrī Kṛṣṇa Caitanya.**

The system of invoking life in the Deity form of the Supreme Lord by chanting the *mahā-mantra* given by Śrī Gaura is practiced in the Śrī Gauḍīya-sampradāya. Without chanting the Lord's holy names, the concept that the *arcā-vigraha* is made of stone does not disappear. The rules and regulations for worship that Śrī Kṛṣṇa Caitanyadeva prescribed according to the concepts of the *kṛṣṇa-varṇam tviṣākṛṣṇam* verse consist of lively and proper worship of the Lord's Deity, based simply on chanting the *mahā-mantra*. Wherever the Lord's service is performed without the physical involvement of the worshiper or wherever the worship is performed as a matter of formality, such worship and such deities are devoid of life. Chanting the Hare Kṛṣṇa *mahā-mantra* preached by Śrī Gaurasundara is the topmost lively form of worship for a worshiper.

TEXT 306

*tathāpiha niravadhi kare dāsya-līlā
avatāra haile haya ei mata khelā*

**Yet in this incarnation the Lord always relished
enacting pastimes as a servant.**

TEXT 307

*tābe prabhu āilena śrī-bhuvaneśvara
gupta-kāśī-vāsa yathā kareṇa śaṅkara*

**Thereafter the Lord went to Śrī Bhuvaneśvara,
known also as Gupta-kāśī, where Lord Śaṅkara resides.**

A description of the holy place Śrī Bhuvaneśvara is found in various literatures like *Svarṇādri-mahodaya*, *Ekāmra Purāṇa*, *Skanda Purāṇa*, and other Sanskrit *Purāṇas*. In those literatures this place is addressed by various names like Bhuvaneśvara, Ekāmra-kṣetra, Hemācala, Svarṇādri-kṣetra.

Being requested by some sages, Vyāsa Bhagavān revealed the glories of the rarely attained Ekāmra-kṣetra. This place has been known as Ekāmra-kṣetra because long ago there was a huge mango tree there. There are ten million Śiva-liṅgas and eight *tīrthas* at this place. This place is superior to Vārāṇasī and is more dear to Śambhu, the best of the Vaiṣnavas.

In Orissa, on the shore of the southern ocean, there is a river named Gandhavatī that flows east. This river is nondifferent from the Ganges. The transcendental abode named Ekāmra-tīrtha is situated on the bank of this most sacred river. This place is more pleasing than Kailāsa.

The length and breadth of this place are three *yojanas* (twenty-four miles). Eight miles of this place is worshipable to the demigods, and two miles of this place was covered by the shade of that mango tree.

Since time immemorial at this place pious persons have taken bath, chanted mantras, performed sacrifices, offered oblations, performed *abhiṣeka*, offered worship, offered prayers, accepted *prasāda* garlands, heard the *Purāṇas*, served the lotus feet of the Lord's devotees, and executed the nine forms of devotional service.

In the *Svarṇādri-mahodaya* it is stated that Lord Puruṣottama is the maintainer of this place. The eternal Supreme Brahman is eternally present at this place in the form of the *līṅga* “Tribhuvaneśvara.” According to the statement, *līṅgyate jñāyate yasmāt*, the Supreme Brahman resides in the state of Orissa in the form of a *līṅga* within a sacred gold mountain surrounded by the demigods. Since Nārāyaṇa personally protects this place with a *cakra* and club in His hands, He is the *kṣetra-pāla*, or protector of this place.

It is further stated in the *Svarṇādri-mahodaya* that Lord Śrī Ananta Vāsudeva personally protects this place with a *cakra* and a club in His hands. Pious activities performed without first taking *darśana* of Śrī Ananta Vāsudeva yield no results. Only those who have unflinching devotion for Lord Śrī Ananta Vāsudeva are able to attain the mercy of Śrī Bhuvaneśvara, who is very dear to Ananta Vāsudeva.

When Bhuvaneśvarī Bhagavatī heard from the mouth of Śambhu the glories of Ekāmraka-tīrtha, which is superior to Vārāṇasī, she expressed a desire to visit that place. Śambhu then told Bhuvaneśvarī, “You first go there alone, and I will meet you there later.” Having received her husband's permission, she rode on her lion carrier and soon arrived at Svarṇādri. When she arrived there, she saw that it was indeed

more pleasing than Kailāsa. She also saw a great *līṅga* emanating white and black effulgence. Bhuvaneśvarī began to worship that great *līṅga* with all ingredients. One day after Bhuvaneśvarī had gone to another forest to pick flowers, she returned and saw one thousand cows as white as jasmine flowers come out of a lake and begin to lavishly bathe that great *līṅga* with milk. After circumambulating the *līṅga*, they returned to where they had come from. When she saw the same incident on another occasion, she took the form of a cowherd girl and began to follow those cows. She passed fifteen years in this way.

While wandering in that forest one day, two young demon brothers named Kṛtti and Vāsa became captivated by the unprecedented beauty of that cowherd girl and expressed to her their self-destructive, wicked intentions.

Satī immediately disappeared from the sight of the two demons and remembered the lotus feet of Śambhu. As soon as Bhagavatī remembered Mahādeva, he immediately took the form of a cowherd boy and appeared before the cowherd-girl form of Satī. Satī, in the form of a cowherd girl, offered obeisances to Śambhu, who had taken the form of a cowherd boy. Mahādeva said, “O Satī, I understand why you remembered me. There is no need to feel anxiety. By the will of the Supreme Lord these two demons have expressed wicked intentions to you to invite their own ruination. Let me explain their history to you in detail. There was once a king named Drumila who performed many sacrifices and thereby pleased the demigods. The demigods gave him the benediction that he would have two sons named Kṛtti and Vāsa, who would not be killed by any weapons. So now, by

the will of the Supreme Lord, you will have to kill those two sinful demons.”

Being ordered by her husband, Satī began to wander about within the forest in her form as a cowherd girl and within a short time she met those two demons. To deceive them, Satī said to the two demon brothers, “I can fulfill your desires, but I have a condition. I will become the wife of he who can carry me on his shoulder.”

On hearing Satī's statement, the two intoxicated brothers began to quarrel between themselves. Then Satī in her form as a cowherd girl placed her two feet on the shoulders of the two brothers and assumed the form of Viśvambharī. Who has the power to carry the heavy burden of Viśvambharī? By the weight of Satī, the two demons were crushed and destroyed. This Purāṇic incident concludes by stating that since that time Satī and Śambhu, the husband of Satī, left their golden temple in Kāśī and have been living in this Ekāmraka forest.

CB Antya-khaṇḍa 2.308

TEXT 308

*sarva-tīrtha-jala yathā bindu bindu āni’
`bindu-sarovara’ śiva sṛjilā āpani*

Śiva brought drops of water from all the holy places and created the lake known as Bindu-sarovara.

After killing the two demons Kṛtti and Vāsa by crushing them under her feet, Bhuvaneśvarī in the form of a cowherd girl fell asleep with an intense thirst. To quench Bhuvaneśvarī's thirst, Mahādeva pierced a mountain with the tip of his trident and

created a well. This well became renowned as Śaṅkara-vāpī, Lord Śiva's well. Yet Bhuvaneśvarī desired to drink water from a properly established reservoir. Śambhu thus sent his bull carrier to bring water from all the holy places and to invite Brahmā to establish that reservoir by performing a sacrifice. Being invited by the bull carrier, Brahmā and other demigods came to this place and offered their obeisances to Bhuvaneśvara. The bull then brought waters of the Mandākinī and other sources from heaven; he brought waters from Prayāga, Puṣkara, Gaṅgā, Gaṅgādvāra, Naimiṣa, Prabhāsa, Pitr-tīrtha, Gaṅgā-sāgara-saṅgama, Payoṣṇī, Vipāśā, Śatadru, Kāverī, Gomatī, Kṛṣṇā, Yamunā, Sarasvatī, Gaṇḍakī, Ṛṣikulyā, Mahānadī, and other sources from earth; and he brought waters from the milk ocean and other sources from Pātāla. When Bhuvaneśvara saw all the *tīrthas* assembled there, he took up his trident, pierced a mountain, and said, “I have decided to create a lake at this place. All of you offer one drop of water into this lake.” After the *tīrthas* followed the order of Śambhu, Lord Janārdana and the demigods headed by Brahmā took bath therein. Bhuvaneśvara and his followers also happily entered into those waters. Bhuvaneśvara then said, “Now two pure reservoirs of water, Śaṅkara-vāpī and Bindu-sarovara, have been established. If one takes bath in Śaṅkara-vāpī, one will attain the same features as mine, and if one takes bath in Bindu-sarovara, one will attain my abode.”

Thereafter the topmost Vaiṣṇava Śambhu offered his obeisances to Janārdana and said, “O Puruṣottama, please reside with Ananta as two Deities on the eastern bank of this lake and take the positions of my controller and the protector of this abode.” Since then Lord Ananta Vāsudeva has been blessing

His dear Śaṅkara by giving him His remnants and residing on the eastern bank of Bindu-sarovara as Śambhu's controller and the protector of this abode. Thus Bhuvaneśvara Śambhu is worshiped by offerings of Śrī Śrī Ananta Vāsudeva's remnants.

In the *Svarṇādri-mahodaya* it is stated that this Bindu-sarovara is also known by the name Maṇikarṇī, and it is the essence of all *tīrthas*. If a person takes *darśana* of Śrī Ananta Vāsudeva after taking a bath in this essence of all *tīrthas* Maṇikarṇī, he will certainly go to Vaikuṇṭhaloka. By giving charity to *brāhmaṇas* and Vaiṣṇavas at this place one obtains a hundred times the fruits obtained at other holy places, and by offering oblations here to the forefathers with the remnants of Śrī Ananta Vāsudeva the souls of one's forefathers obtain inexhaustible satisfaction. Taking a bath in this Bindu-sarovara is equal to taking a bath at all holy places. By taking *darśana* of Śrī Ananta Vāsudeva after taking bath, one attains unlimited fruits.

Festivals like Śrī Śrī Ananta Vāsudeva and Śrī Śrī Madana-mohana's Candana-yātrā and boat pastimes are held in this Bindu-sarovara.

The ancient temple of Śrī Ananta Vāsudeva is still present today on the eastern bank of Bindu-sarovara. This temple is decorated by fine art and architecture. The Deity of Śrī Śrī Ananta Vāsudeva Viṣṇu was established in this large temple beautified by fine art and architecture by Śrī Bhavadeva Bhaṭṭa, a resident of Siddhala-grāma. Learned scholars of the Sāvarṇa dynasty were given many villages by the king. Siddhala-grāma was the best of those villages. In this village the three great souls Mahādeva, Bhavadeva (the first), and Aṭṭahāsa

took birth. Of them, Bhavadeva became most prominent and popular. He received the village Hastinī from the King of Gauḍa. He had eight sons headed by Rathāṅga. The son of Rathāṅga was Atyaṅga, the son of Atyaṅga was Budha, and the son of Budha was Ādideva, who became the Gauḍa king's prime minister. Ādideva's son Govardhana married a girl from the Bandyaghaṭīya family. From her womb the second Bhavadeva took birth. This Bhavadeva was greatly learned in *tantra*, mathematics, astrology, and *āyur-veda*. Books on astrology, logic, and *mīmāṃsā* written by him have become well known in the society of learned scholars. On the strength of this Bhavadeva's counsel, Harivarmadeva and his son enjoyed ruling the kingdom for a long time. This Bhavadeva Bhaṭṭa established many reservoirs of water in various places of Rāḍha-deśa, which is generally bereft of water. It was he who established the Deity form of Śrī Śrī Ananta Vāsudeva Viṣṇu in a newly built temple and who had Bindu-sarovara dredged clean. He was decorated with the title Bāla-vallabhī-bhujāṅga. This information is found in the description of Bhavadeva Bhaṭṭa's dynasty engraved in stone within the Śrī Ananta Vāsudeva temple. The poet named Śrī Vācaspati, a dear friend of Bhavadeva, wrote this information in poem. This stone inscription was preserved within the temple until the middle of the nineteenth century. Thereafter Colonel Kiṭo Sāheba attached this stone inscription along with the Megheśvara inscription to the wall of the Śrī Ananta Vāsudeva temple. The dimensions of this stone inscription are two cubits, two inches long and one cubit, one inch wide (a cubit is about a foot and a half). There are twenty-five lines of inscription on the stone. Each letter measures about a half inch.

In the sixth and seventh chapters of the *Svarṇādri-mahodaya*, Mahādeva says, “O Brahmā, you should come with the other demigods to Ekāmraka forest and faithfully worship the ancient *līṅga* with various transcendental ingredients. After the completion of the worship you should faithfully honor his remnants.”

After hearing the order of Mahādeva, Brahmā asked, “O Maheśvara, we do not know your glories. The sages say that the remnants of a *līṅga* should not be honored. Therefore how can we accept those remnants?”

Vyāsa said, “Although the remnants of a *līṅga* are not to be accepted, Śrī Bhuvaneśvara is not a *līṅga*, he is the eternal Supreme Brahman. Statements that prohibit one from honoring Śiva's remnants are not applicable to Bhuvaneśvara. The demigods honor the remnants of Bhuvaneśvara to cross the material ocean. Foodstuffs offered to Bhuvaneśvara should be honored with the understanding that they are transcendental. As far as the acceptance of Bhuvaneśvara's remnants is concerned, there should not be any discrimination whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, or outcaste, otherwise one will certainly go to hell. On receiving Bhuvaneśvara's *prasāda*, one should immediately honor it. Bhuvaneśvara's *prasāda* is never contaminated by contact with impure living entities. One should distribute this *prasāda* to the demigods, forefathers, and *brāhmaṇas*. The result one obtains by giving charity in Kurukṣetra during the solar or lunar eclipse is attained by distributing the remnants of Bhuvaneśvara. Whether it is dry, stale, or brought from a distant place, simply by honoring

Bhuvaneśvara's *prasāda* one is delivered from all unwanted habits. By honoring Bhuvaneśvara's *prasāda* one attains the result of seeing, worshiping, meditating on, or hearing about Viṣṇu. There is a possibility of taking birth again after drinking nectar, but there is no rebirth for one who honors Bhuvaneśvara's *prasāda*. By seeing Bhuvaneśvara's *prasāda* one's desires are fulfilled, by touching it to one's head one's sinful reactions are destroyed, by honoring it one counteracts the reactions of eating nonvegetarian food, by smelling it the sins committed in one's mind are destroyed, by seeing it one's vision is purified, by smearing it on one's limbs the body is purified, by eating it to one's full satisfaction one attains the result of observing an Ekādaśī without water, and by honoring it with full respect one attains the devotional service of Viṣṇu.”

When the sages inquired further, Vyāsa said, “In the *Brahmāṇḍa Purāṇa*, Brahmā said to Nārada, “What to speak of human beings, even the demigods headed by Brahmā accept human forms and beg for Bhuvaneśvara's remnants. There is no consideration of rules and regulations or auspicious or inauspicious times in the eating of Bhuvaneśvara's *prasāda*. If one accepts Bhuvaneśvara's *prasāda* that has been touched by a most fallen person, one attains the abode of Viṣṇu. Those who criticize Bhuvaneśvara's *prasāda* by comparing it to the ordinary *prasāda* of a Śiva-liṅga certainly go to hell. Gaurī, the greatest Vaiṣṇavī, cooks Bhuvaneśvara's offerings, and the eternal Supreme Brahman eats it. Therefore there is no consideration of any contamination in it because of contact with impure living entities. You should know that it is completely transcendental. If the remnants of Śrī Ananta Vāsudeva and the *mahā-mahā-prasāda*

of Śrī Bhuvaneśvara is touched by the mouth of a dog or brought from a place where nonvegetarian foods are kept, it is to be accepted by even the best of the *brāhmaṇas*. By eating the remnants of this transcendental *līṅga* one attains Lord Viṣṇu's shelter, which is rare for even personalities like Brahmā and Indra. Those who blaspheme persons who eat such *mahā-prasāda* will continue to live in hell for as long as the sun and moon shine in the sky. Whether one has taken bath or not, simply by honoring Bhuvaneśvara's *mahā-prasāda* one becomes purified externally and internally. With His thousand mouths even Anantadeva is unable to describe the glories of this *mahā-mahā-prasāda*, which is the remnants of Śrī Ananta Vāsudeva's remnants. One can please Bhuvaneśvara simply by hearing the glories of this *prasāda*, and if Bhuvaneśvara is pleased Govinda is also pleased."

Everyday after the completion of Śrī Śrī Ananta Vāsudeva's worship and offering, Śrī Bhuvaneśvara accepts his own worship and offering. This system is still current in Bhuvaneśvara. Apart from this, he teaches Viṣṇu's devotional service to the people of the entire world while setting the example of giving up material enjoyment for the pleasure of Kṛṣṇa by his own behavior of not riding on the chariot or going out during the Candana-yātrā or boat festival but offering these conveyances and various other enjoyable ingredients to his eternal Lords, Śrī Śrī Ananta Vāsudeva and Śrī Śrī Madana-mohana. Whenever it is mentioned that Śrī Bhuvaneśvara rides on an airplane or chariot, it is to be understood that the pleasure of Śrī Śrī Madana-mohana and Śrī Śrī Ananta Vāsudeva was the purpose of all such occasions.

The *pāṇḍās* (priests) of Bhuvaneśvara call Śrī Śrī Madana-mohana the *pratinidhi*, or “representative,” of Bhuvaneśvara. In this context the word “representative” does not mean subordinate as it is normally understood in the relationship between a king and his representative. According to the consideration of servitorship, or *śakti-tattva*, Śrī Bhuvaneśvara does not personally accept any items of enjoyment but offers them to his only Lord, the supremely independent Śrī Madana-mohana, who is the source of all energies and the proprietor of all enjoyable objects. In other words, because he does not independently enjoy but rather gives enjoyment to his Lord, his Lord is addressed as his “representative.” Rather than accept worship for himself, Bhuvaneśvara accepts worship on behalf of his Lords, Śrī Madana-mohana and Śrī Ananta Vāsudeva. Even if he ever does accept any service for himself, he accepts it as a servant of Śrī Madana-mohana or Śrī Śrī Ananta Vāsudeva. He does not independently accept any service.

The Deity of Śrī Madana-mohana situated in Śrī Bhuvaneśvara is not two-armed but is four-armed. On Madana-mohana's upper left hand there is an impression of a deer, on His upper right hand there is an impression of an axe, His lower left hand displays the sign of fearlessness, and His lower right hand displays the sign of awarding benediction. Śrī Madana-mohana, Śrī Govinda, a five-headed Mahādeva, Śrī Ananta Vāsudeva's *vijaya-mūrti*, a four-armed Harihara *mūrti*, and Śrī Śālagrāma are worshiped in a temple south of the original Bhuvaneśvara temple.

Among the committee members who look after the service of the Śrī Bhuvaneśvara temple are Śrīyukta Priyanātha Caṭṭopādhyāya, a lawyer from Cuttack; Śrīyukta Gaṅgādhara Chaudhurī, a landlord from Purī district; and Śrīyukta Gopāla Prahararāja, another lawyer from Cuttack. This committee has employed a manager. The name of the present manager is Śrīyukta Lachman Rāmānuja dāsa. The manager takes care of the income and expenditure for the various services in the Bhuvaneśvara temple with the help of the four following head *pāṇḍās*: Jagannātha Mahāpātra, Nārāyaṇa Makadama, Dāmodara Sāntarā, and Sadaya Mahāpātra.

As a *patita-pāvana mūrti* is established within the lion gate of the Śrī Jagannātha temple for the benefit of fallen souls outside the *varṇāśrama* system, there is also a *patita-pāvana mūrti* within the lion gate of the Śrī Bhuvaneśvara temple. Within the lion gate there is a market known as Ānanda-bazaar. As in the Purī Ānanda-bazaar, items like *prasāda* are also bought and sold here. Like Jagannātha *prasāda*, the *prasāda* here is not contaminated by contact with impure living entities. After crossing the lion gate there is a Garuḍa-stambha, on the top of which a bull and Garuḍa are situated. As in the Jagannātha temple there also is a Deity of Nṛsiṃhadeva at the entrance here. This four-armed Deity of Nṛsiṃhadeva is in a peaceful mood. In His upper right hand He holds a *cakra*, in His upper left hand He holds a conch, and in His lower two hands He holds the *Vedas*. Śrī Lakṣmīdevī is sitting on His lap. South of the original temple is Bhuvaneśvara's kitchen. There is an order that the rays of the sun and moon should not fall on it. *Brāhmaṇa pāṇḍās* from three hundred sixty families cook here. The deity of Śrī Bhuvaneśvara within the

main temple is a combined form of Śrī Hari and Hara. The *pāṇḍās* show everyone this Śrī Bhuvaneśvara deity, which has a black and white form. The form of Śrī Bhuvaneśvara is shaped like a *cakra* and has impressions of Gaṅgā, Yamunā, and Sarasvatī as well as the ten incarnations beginning with Matsya and Kūrma.

The wonderful artistic work of Bhuvaneśvara temple attracts the attention of common people who come for *darśana*. After seeing the artistry and architectural work of the Bhuvaneśvara temple, the Śrī Ananta Vāsudeva temple, and the many other temples in Bhuvaneśvara, one can realize how advanced Indian art was at one time. The Bhuvaneśvara temple is one hundred sixty-five feet tall. This temple is situated on a huge stone slab three hundred yards south of Bindu-sarovara. The dimensions of the temple are five hundred twenty by four hundred sixty-five feet. Apart from this, there is a twenty-eight foot exterior hall north of the temple. The main hall measures two hundred thirty-five feet. The temple walls are seven foot five inch thick. There are large gates on the four sides of the temple. The eastern gate is the largest of the four and is called the *Simha-dvāra*, or the lion gate. There are two large lions on the two sides of the entrance. Within the courtyard there is twenty-foot long, four-foot high stone slab wall. This unbreakable stone wall was built to protect the temple from outside attack. The Deity of Śrī Nṛsimhadeva is situated on one side of this wall. There are many small Śiva temples within the western courtyard. Among those temples there is a twenty-foot tall temple. This temple is older than the main temple. The altar of this temple is five feet below the ground level of the temple. It is said that the original

Śiva-liṅga is situated here. Even after the main temple was built the original *liṅga* was not transferred from here. There is a temple of Bhuvaneśvarī in one corner of the western courtyard. On one side of the expansive stone slab found after one enters the Simha-dvāra there is a temple of Gopālīnī, Satī's form as a cowherd girl. Although the ground level of the Gopālīnī temple is lower than the ground level of the main temple, it is at the same level as the original *liṅga*. There are six stone steps west of the Gopālīnī temple. Above those steps and below Bhuvaneśvara's kitchen there is a deity of Vṛṣabha, the bull carrier.

The *bhoga-maṇḍapa*, or hall where offerings are made, is situated directly in front of the Bhuvaneśvara temple. Behind the hall is the *nāṭya-mandira* (the hall where drama, dance, and *kīrtana* are performed), behind the *nāṭya-mandira* is the *jagamohana* (the area directly in front of the central altar), behind the *jagamohana* is the main temple, and within this is the *garbha-gṛha*, where the deity is situated. According to the conclusion of Rājā Rājendralāla Mitra, the *bhoga-maṇḍapa* was built during Kamala Keśari's rule, which lasted from A.D. 792 to 811. But other archeologists say that the Gaṅgā dynasty King Narasimhadeva, who built the sun temple at Konark, built the offering hall in the twenty-four years of his rule. By reading the inscription found on the door of the *nāṭya-mandira* one can understand that Mahārāja Kapilendradeva, who conquered Karnataka, arranged to donate a vast tract of land for the service of Bhuvaneśvara. According to the opinion of many archeologists this *nāṭya-mandira* was built many years before the time of Kapilendradeva. Rājā Rājendralāla Mitra said Śālinikeśari's queen built this *nāṭya-mandira* between A.D. 1099 and 1104, but many

archeologists disagree with this. On the right side of the entrance to the deity room there is an inscription that says that Narasimhadeva built the Konark sun temple and its entrance. The *nātya-mandira* and the entrance of the Bhuvaneśvara temple are certainly the glorious work of that valiant Gaṅgā dynasty king. Since the name of that king's daughter is mentioned in that inscription, many people think that the Gaṅgā dynasty king's daughter built it. Some people guess that this king's daughter has been described in the *Mādalā-panji* calendar as Śālinīkeśarī's queen.

The expertise, artistry, and architectural work in the construction of the *jagamohana* are superb. The roof of the *jagamohana*, like the roof of the offering hall, is shaped like a pinnacle. This roof is supported by four giant thirty-foot-tall stone pillars. Left of its southern entrance is a rectangular room decorated with adequate artistic work, but the builder of this room could not complete the work. There are a few brass deities within this room. They are Bhuvaneśvara's *vijaya-mūrtis*, which are taken out during festivals. The Bhuvaneśvara temple is one hundred sixty feet tall from the ground to the *kalasa*, but since the deity room is two feet lower than ground level, the eastern courtyard is two to three feet below that. So at one time the height of the dome must have been one hundred sixty-five feet.

Apart from the Liṅgarāja Śrī Bhuvaneśvara temple and the Śrī Ananta Vāsudeva temple, there are many other temples situated in the four directions within Bhuvaneśvara. It has already been stated that the Bhuvaneśvara temple is 160 feet tall from the ground level to the *kalasa*. The Ananta Vāsudeva temple is 60 foot tall. The Rameśvara temple is 78 feet

tall, Yameśvara is 67 feet, Rājārāṇī is 63 feet, Bhagavatī is 54 feet, Sārīdeula is 53 feet, Nāgeśvara is 52 feet, Siddheśvara is 47 feet, Kapileśvara is 64 feet, Kedāreśvara is 46 feet, Paraśurāmeśvara is 38 feet, Mukteśvara is 35 feet, and Kopāri is 35 feet tall.

Many people think that the Bhuvaneśvara temple is older than the Jagannātha Purī temple and that the artistic work of the Purī temple is an imitation of the Bhuvaneśvara temple.

Rājā Rājendralāla Mitra said that King Yayāti Keśarī came from Magadha, drove away the Yavanas, and reestablished Hindu religion over the ruins of the Buddhist religion. The duration of Yayāti Keśarī's rule extended from A.D. 474 to 526. Construction of the Bhuvaneśvara temple and the *jagamohana* began near the end of Yayāti Keśarī's rule. Yayāti Keśarī could not complete the construction work. Although his descendent Sūrya Keśarī ruled the kingdom for a long time, he did not try to complete the temple. His heir, Ananta Keśarī, again started the temple construction. The Bhuvaneśvara temple was eventually completed during the reign of Lalāṭendu Keśarī in 588 Śakābda (A.D. 666). Regarding this, Rājā Rājendralāla Mitra has quoted the following verse:

*gajāṣṭeṣum ite jāte śakābde kīrti vāsasah
prāsādam akarod rājā lalāṭenduś ca keśarī*

But some archeologists do not agree with the statement of Mitra Mahāśaya. They say that the stone inscription is similar to the unverified handwritten verses found that describe the construction of the Jagannātha temple and that there is no historical truth in it. They further say that the description Rājā Rājendralāla Mitra quoted from Jagannātha's

Mādalā-pañji calendar is a futile attempt by the *pāṇḍās*, who are ignorant of historical facts, to prove that this holy place is more ancient than it actually is. The exact date of the construction of the Bhuvaneśvara temple and *jagamohana* is found in a stone inscription carved at the time of that construction. The famous Anaṅga-bhīma, who is said to be the builder of the Śrī Puruṣottama temple, is also described in that stone inscription to be the builder of the Bhuvaneśvara temple. Thirty-four years of Anaṅga-bhīma are described in that stone inscription. In the stone inscription of Cāteśvara and in the royal inscription on a copper plate of the second Narasimhadeva the names of two persons called Anaṅga-bhīma, or Aniyaṅka-bhīma, are found. The first Anaṅga-bhīma was the fourth son of Cauḍa Gaṅgā. He ruled the kingdom for ten years. He conquered Orissa and built the temple of Śrī Puruṣottama. The second Anaṅga-bhīma was the grandson of the first Anaṅga-bhīma and the son of Rājarāja. He ruled the kingdom for thirty-four years up to A.D. 1253. Since the stone inscription in the Bhuvaneśvara temple mentions thirty-four years in connection with Aniyaṅka-bhīma, the son of Rājarāja, some archeologists ascertain the second Aniyaṅka-bhīma, or Anaṅga-bhīma, as the actual builder of the Bhuvaneśvara temple. This second Aniyaṅka-bhīma built many large temples in Cuttack and many places in the districts of Purī and Gañjāma.

We have already discussed something about the temple of Ananta Vāsudeva, situated on the eastern bank of the Bindu-sarovara in front of the middle *ghāṭa*. This temple is one hundred thirty-one feet long and one hundred seventeen feet wide. The main hall is ninety-six feet long and twenty-five feet wide.

Adjacent to the main temple is the *jagamohana*, behind that is the *nātya-mandira*, and behind that is the *bhoga-maṇḍapa*. From ground level to the *kalasa*, the temple is sixty feet tall. Inside the *nātya-mandira* is a deity of Garuḍa made of black stone. The Deity of Ananta Vāsudeva Viṣṇu is situated within the main temple. This temple of Ananta Vāsudeva is the most ancient temple in Bhuvaneśvara. This is widely accepted by even the archeologists. No pilgrim visits the temples of deities subordinate to Śrī Vāsudeva without first taking *darśana* of Ananta Vāsudeva Viṣṇu, the Lord of all. This practice is current in Bhuvaneśvara even today. We have already learned from the verses composed by the poet Vācaspati Miśra and inscribed on a stone attached to the wall of the Ananta Vāsudeva temple that Bhavadeva Bhaṭṭa built the temple of Ananta Vāsudeva and Bindu-sarovara, which is situated in front of the temple. Vācaspati Miśra wrote a book called *Nyāya-sūcī-nibandha* in 898 Śakābda (A.D. 976). It is not improper to consider his dear friend Bhavadeva Bhaṭṭa as his contemporary. Therefore some archeologists conclude that the temple of Śrī Ananta Vāsudeva was built in the tenth century.

Bindu-sarovara is thirteen hundred feet long, seven hundred feet wide, and sixteen feet deep. The four banks of this *sarovara*, or lake, are covered with stone slabs. There is a island built of stone in the middle of Bindu-sarovara. The island is 100x100 feet. There is a small temple in the northeast corner of the island. The festival Deity of Ananta Vāsudeva is brought here during the *Snāna-yātrā*. The Deity is then bathed by streams of water squirted out of fountains surrounding that temple. During the *Snāna-yātrā*, in other words, during the rainy season,

this Bindu-sarovara becomes the residence of many large crocodiles.

Western historians like Starling, Hunter, and Cunningham, as well as archeologists of India like Rājā Rājendralāla Mitra have described Bhuvaneśvara as a principal Buddhist center. Other archeologists of India, however, have through argument and evidence like stone inscriptions found in various temples of Bhuvaneśvara and descriptions in ancient *Purāṇas* like the *Mahābhārata* demonstrated that there is no evidence to substantiate the claim that Bhuvaneśvara was a principal center for Buddhists during the time of Lord Buddha. The evidence of Buddhism found in Khaṇḍagiri and Udayagiri are from a much later time than that of Lord Buddha. Those who advertised that the elephant cave was a Buddhist cave have been proven completely wrong, because it has now been established as belonging to the Jains. The glories of the Orissan King Kharbel Bhupati, who was a follower of the Jain religion, are found on a stone inscription within this elephant cave. But there is no evidence or proof of the exact date when this Jain Kharbel established his capitol at Bhuvaneśvara. The *Mahābhārata*, *Vana-parva*, Chapter 114 states that after the confluence at Gaṅgā-sāgara comes the sacred Vaitaraṇī River in Kaliṅga. Yājapura, where Brahmā performed a sacrifice, is on the bank of this river. After that comes Svayambhu-vana, and then comes Mahāvedi, which is near the ocean and which is renowned as Puruṣottama-kṣetra. After that comes Mahendra Mountain, which is situated in Gaṅjāma district and which is known as the abode of Paraśurāma. The above-mentioned name Svayambhu refers to Śambhu, or Mahādeva. This is the opinion found in the ancient commentary on *Mahābhārata*

known as *Durgaṭārtha-prakāśinī*. Since a long time this Svayambhu-vana was a place for ascetics to undergo austerities. It is stated in the *Skanda Purāṇa*, *Utkala-khaṇḍa*:

ittham etat purā kṣetram mahādevena nirmītam
tatra sākṣād umā-kāntaḥ sthāpitaḥ parameṣṭhināyad
etac chāmbhavam kṣetram tamaso nāśanam param

“This sacred place was created long ago by Mahādeva. Brahmā personally established the husband of Pārvatī at this place. Since then this place has been known as the destroyer of ignorance and a favorite place of Śambhu. This place is also known as Ekāmraka-vana or Ekāmraka-kṣetra.”

Elsewhere in the *Skanda Purāṇa*, *Utkala-khaṇḍa*, it is stated:

sa vartate nīlagirir yojane 'tra tṛtīyake
idam tv ekāmraka-vanam kṣetram gaurī-pater vidhuh
catur deha sthito 'haṁ vai yatra
nīlamanī-mayaḥ
tasyottarasyām vikhyātām vanam ekāmrakāhvayam

Ekāmraka-kanana, which is very dear to the husband of Pārvatī, is situated two yojanas north of Nīlācala in the state of Orissa. This Ekāmraka-kṣetra is the Svayambhu-vana described in the *Mahābhārata*, *Vana-parva*, and many thoughtful persons have concluded that this place is much older than the time of Buddha.

A description of Śrī Bhuvaneśvara deva is found in the *Kapila-saṁhita*. Long ago Lord Viśveśvara (Śiva) of Kāśī told Devarṣi Nārada that he would not reside in Kāśī any longer and that Kāśī would soon be

destroyed because the atheists overwhelmed with mundane knowledge were creating disturbances there. Religious principles would no longer remain, and everyone would become irreligious. Moreover, Kāśī would gradually become crowded, and it would become difficult to perform austerities without disturbance. Although it was a fact that Mahādeva painstakingly established Kāśī for the pleasure of Pārvatī, she was no longer inclined to stay there because of the disturbances created by the atheists. Where, therefore, was the place where one could sit and perpetually worship the Supreme Personality of Godhead? After hearing these statements from Śambhu, the best of the Vaiṣṇavas, Devarṣi Nārada said that there was a famous mountain, Nīla-śaila, situated on the shore of the saltwater ocean. North of this mountain is the most pleasing Ekāmraka-kanana. Vāsudeva, the Lord of Lakṣmī, resides in that solitary forest with Ananta. That place is most confidential. On hearing Nārada's reply, Mahādeva left Kāśī and came to Ekāmraka-vana with Pārvatī. After arriving at this sacred place, Mahādeva said to Śrī Hari, "I have come to Your shelter. Please give me a place to stay near Your lotus feet." When Śrī Vāsudeva heard the appeal of Śambhu, the topmost Vaiṣṇava, He said, "O Śambhu, I will gladly let you stay here, but you have to promise that you will never return to Kāśī." Śaṅkara then replied, "How can I leave Kāśī forever? My beloved Jāhnavī (Gaṅgā) and Maṇikarṇikā, the aggregate of all holy places, are situated there." Vāsudeva said, "O Śambhu, here in front of Me there is Maṇikarṇikā, which is also known as Pāpanāśinī. The river Gaṅgā-Yamunā that emanates from My lotus feet flows southeast of Me. There are many other confidential *tīrthas* here." Śaṅkara then replied, "I promise that I will not leave Your lotus feet and go

anywhere, even to Vārāṇasī.” After speaking these words, Śambhu stayed south of Viṣṇu in the form of a *liṅga*. That dark bluish *liṅga* glows like a crystal and is renowned as Tribhuvaneśvara, or Bhuvaneśvara.

A *pañca-krośī* (ten mile) Bhuvaneśvara *parikramā* is performed in the month of Kārtika. The *parikramā* starts from Varāhadevī, goes through Dhavalagiri, Khaṇḍagiri, Udayagiri, around the Bhuvaneśvara railway station, and eventually returns to the Varāhadevī temple.

Bhuvaneśvara is situated 272 miles from Howrah on the Bengal-Nagpur railway line. The Bhuvaneśvara temple is two miles from the Bhuvaneśvara station. The road is most beautiful, being covered on both sides by trees that grow in the mountains, particularly the *kuñcilā*, or *Nux Vomica*. No conveyance other than bullox carts is generally available, but buses and motorcars can drive on the road. There are two *dharmaśālās* in Bhuvaneśvara. On the bank of Bindu-sarovara, a Calcutta Marwari named Hazarimala has built a new large *dharmaśālā*. The other *dharmaśālā* was built by one Rāya Bahadur Hargovinda Viśveśvaralala. Pilgrims can stay for three days in those *dharmaśālās*. There is a charitable hospital, a telegraph office, and a post office. There is an open market every Monday and Thursday. Like Jagannātha *prasāda*, the *prasāda* of Śrī Ananta Vāsudeva and Bhuvaneśvara is sold.

CB Antya-khaṇḍa 2.309

TEXT 309

śīva-priya sarovara' jāni śrī-caitanya
snāna kari' viśeṣe karilā ati dhanya

Realizing that the lake was dear to Śiva, Śrī Caitanya eagerly took bath therein and made it glorious.

CB Antya-khaṇḍa 2.310

TEXT 310

*dekhilena giyā prabhu prakāṣa śaṅkara
catur-dige śiva-dhvani kare anucara*

Thereafter the Lord went to see the manifestation of Śaṅkara, whose followers were glorifying him in all directions.

CB Antya-khaṇḍa 2.311

TEXT 311

*catur-dige sāri sāri ghr̥ta-dīpa jvale
niravadhi abhiṣeka haiteche jale*

There were rows of ghee lamps in the four directions, and the Śiva-līṅga was being continuously bathed with water.

CB Antya-khaṇḍa 2.312

TEXT 312

*nija-priya-śaṅkarera dekhiyā vibhava
tuṣṭa hailena prabhu, sakala vaiṣṇava*

The Lord and all the Vaiṣṇavas were pleased to see the influence of the Lord's dear devotee Śaṅkara.

CB Antya-khaṇḍa 2.313

TEXT 313

ye caraṇa-rase śiva vasana nā jāne
hena prabhu nṛtya kare śiva-vidyamāne

Śiva forgets to dress in the ecstasy he relishes by
serving the lotus feet of that Supreme Lord who was
now dancing before him.

CB Antya-khaṇḍa 2.314

TEXT 314

nṛtya-gīta śiva-agre kariyā ānanda
se rātri rahilā sei grāme gauracandra

After joyfully dancing and chanting before Śiva,
Gauracandra passed that night in that village.

CB Antya-khaṇḍa 2.315

TEXT 315

sei sthāna śiva pāilena yena-mate
sei kathā kahi skanda-purāṇera mate

I will now narrate the *Skanda Purāṇa*
description of how Śiva came to this place.

CB Antya-khaṇḍa 2.316

TEXT 316

kāśī-madhye pūrve śiva pārvatī-sahite
āchilā aneka kāla parama-nibhṛte

Śiva and Pārvatī had previously lived for a long
time in a solitary place at Kāśī.

CB Antya-khaṇḍa 2.317

TEXT 317

*tabe gaurī-saha śiva gelena kailāsa
nara-rāja-gaṇe kāśī karaye vilāsa*

Then Śiva went to Kailāsa with Gaurī, and the human kings began to rule Kāśī.

CB Antya-khaṇḍa 2.318

TEXT 318

*tabe kāśīrāja-nāme hailā eka rājā
kāśīpura bhoga kare kari' śiva-pūjā*

There was one king named Kāśīrāja, who worshiped Śiva as he enjoyed the opulence of Kāśī.

CB Antya-khaṇḍa 2.319

TEXT 319

*daive āsi' kālapāśa lāgila tāhāre
ugra-tape śiva pūje kṛṣṇe jinibāre*

By providence, he became bound by the ropes of time and began worshiping Śiva through severe austerities so that he could defeat Kṛṣṇa in battle.

The topics of Sudakṣiṇa, the King of Kāśī, are described in the *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-six as follows:

While Lord Baladeva was visiting Nanda's Vraja, King Pauṇḍraka of Karūṣa, encouraged by fools, announced that he was the real Vāsudeva and informed the Supreme Personality of Godhead Vāsudeva that no one other than he himself was Vāsudeva, and therefore Śrī Kṛṣṇa should give up both the name and the symbols of Vāsudeva and take shelter of Pauṇḍraka, otherwise He should fight with

him. When Ugrasena and the members of his royal assembly heard Pauṇḍraka's foolish boast, they all laughed heartily. Śrī Kṛṣṇa told Pauṇḍraka's messenger that He would soon make that foolish king drop his artificial symbols like the Sudarśana *cakra* that he was presently carrying and his body would be eaten by dogs after it fell on the battlefield.

Thereafter, when Kṛṣṇa came near Kāśī, Pauṇḍraka immediately led his army on to the battlefield with enthusiasm, and his friend Kāśīrāja followed him for support. Just as the fire of universal devastation burns everything in the four directions, Śrī Kṛṣṇa began to destroy the armies of Pauṇḍraka and Kāśīrāja with His weapons. Kṛṣṇa then told Pauṇḍraka that He would force him to relinquish the falsely assumed name of Vāsudeva, otherwise if He did not wish to fight He would surrender to Pauṇḍraka. After speaking these words, Kṛṣṇa destroyed Pauṇḍraka's chariot with a sharp arrow and beheaded Pauṇḍraka with His Sudarśana *cakra*. He then severed the head of Kāśīrāja from his body, threw it into Kāśī, and returned to Dvārakā. Since Pauṇḍraka dressed like Śrī Hari and always remembered Kṛṣṇa, he attained liberation.

When the queen, children, and relatives of Kāśīrāja saw his severed head, they began to cry. Thereafter, with a desire to take revenge on his father's killer, Sudakṣiṇa, the son of Kāśīrāja, began to perform severe austerities to please Mahādeva. When Mahādeva became pleased with his austerities and desired to give him a benediction, Sudakṣiṇa requested the means to kill his father's killer. Mahādeva instructed him to worship the Dakṣiṇāgni fire according to the injunctions of the *abhicāra* ritual. After the sacrifice was completed, a formidable fiery form appeared from the sacrificial fire pit with a fiery

trident in his hand. When that demon was sent to Dvārakā, the residents of Dvārakā became frightened and approached Kṛṣṇa, who was engaged in playing chess. Śrī Kṛṣṇa gave them His assurance and ordered Sudarśana *cakra* to destroy the demon created with the help of Mahādeva. When by the influence of Sudarśana *cakra* the fire created by the *abhicāra* ritual was checked, it returned to Vārāṇasī and burned the priests and Sudakṣiṇa to ashes. Sudarśana *cakra* then entered Vārāṇasī, burned the entire city, and returned to Kṛṣṇa.

CB Antya-khaṇḍa 2.320

TEXT 320

*pratyakṣa hailāśiva tapera prabhāve
‘vara māga’ balile, se rājā vara māge*

By the influence of his austerity, Śiva appeared before him and said, “Ask for a benediction.” The King then asked for the following benediction.

CB Antya-khaṇḍa 2.320

TEXT 320

*“eka vara māgoṇ prabhu, tomāra caraṇe
yena muñi kṛṣṇa jinibāre pāroṇ raṇe”*

“O Lord, I desire one benediction from you. I wish to defeat Kṛṣṇa in battle.”

CB Antya-khaṇḍa 2.322

TEXT 322

*bholānātha śaṅkarera caritra agādha
ke bujhe ki-rūpe kāre karena prasāda*

The characteristics of Bholanātha Śaṅkara are unfathomable. Who can understand what form of mercy he bestows or on whom he bestows it?

CB Antya-khaṇḍa 2.323

TEXT 323

*tāre balilena,—“rājā, cala yuddhe tumi
tora pāche sarva-gaṇa saha āchi āmi*

He said, “O King, you go and fight. I will follow you with my associates.

CB Antya-khaṇḍa 2.324

TEXT 324

*tora jinibeka hena kāra śakti āche
pāśupata astra lai’ muñi tora pāche”*

“Who has the power to defeat you when I am supporting you with my Pāśupata weapon?”

CB Antya-khaṇḍa 2.325

TEXT 325

*pāiyāśivera bala sei mūḍha-mati
calila hariṣe yuddhe kṛṣṇera saṁhati*

Being encouraged by Śiva, the foolish King happily went to fight Kṛṣṇa.

CB Antya-khaṇḍa 2.326

TEXT 326

*śiva calilena tāra pāche sarva-gaṇe
tāra pakṣa hai’ yuddha karibāra mane*

Śiva and his associates followed him with the intention of fighting on his behalf.

CB Antya-khaṇḍa 2.327

TEXT 327

*sarva-bhūta-antaryāmī devakīnandana
sakala vṛttānta jānilena sei-kṣaṇa*

The son of Devakī, who is the Supersoul of all living entities, immediately understood the entire situation.

CB Antya-khaṇḍa 2.328

TEXT 328

*jāniyā vṛttānta nija-cakra-sudarśana
eḍilena kṛṣṇacandra sabāra dalana*

Knowing the situation, Kṛṣṇacandra released His Sudarśana *cakra* to destroy them all.

CB Antya-khaṇḍa 2.329

TEXT 329

*kāro avyahati nāhi sudarśana-sthāne
kāśīrāja-muṇḍa giyā kāṭila prathame*

No one can escape the wrath of Sudarśana. It first went and cut off the head of Kāśīrāja.

CB Antya-khaṇḍa 2.330-333

TEXT 330-333

*śeṣe tāra sambandhe sakala vārāṇasī
poḍāiyā sakala karila bhasma-rāśi*

*vārāṇasī dāha dekhi' kruddha maheśvara
pāśupata-astra eḍilena bhayaṅkara*

*pāśupata-astra ki kariba cakra-sthāne
cakra-teja dekhi' palāila sei-kṣaṇe*

*śeṣe maheśvara-prati yāyena dhāiyā
cakra-bhaye śaṅkara yāyena palāiyā*

Because of that king's offense, the Sudarśana *cakra* eventually burnt the entire city of Vārāṇasī to ashes. When Maheśvara saw Vārāṇasī burn, he became so angry that he released his formidable Pāśupata weapon. But what will the Pāśupata weapon do before the Sudarśana *cakra*? It immediately fled away when it saw Sudarśana's prowess. Sudarśana eventually went after Maheśvara, who fled away in fear of the *cakra*.

In the Śrīmad Bhāgavatam (10.66.42) it is stated:

*dagdhvā vārāṇasīm sarvām viṣṇoś cakram
sudarśanam
bhūyaḥ pārśvam upātiṣṭhat kṛṣṇasyākliṣṭa-karmaṇaḥ*

“After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana *cakra* returned to the side of Śrī Kṛṣṇa, whose actions are effortless.”

CB Antya-khaṇḍa 2.334

TEXT 334

*cakra-teje vyāpileka sakala bhuvana
palāite dik nā pāyena trilocana*

The power of Sudarśana was felt throughout the entire world, so the three-eyed Śiva had no place to escape.

CB Antya-khaṇḍa 2.335

TEXT 335

*pūrve yena cakra-teje durvāsā pīḍita
śivera haila ebe, sei saba rīta*

Śiva thus fell into a predicament similar to when Durvāsā previously suffered under the prowess of Sudarśana.

For a description of this incident, one should see Śrīmad Bhāgavatam, Ninth Canto, Chapter Four.

CB Antya-khaṇḍa 2.336

TEXT 336

*śeṣe śiva bujhilena,—“sudarśana-sthāne
rakṣā karibeka hena nāhi kṛṣṇa vine”*

Śiva ultimately realized, “There is no one other than Kṛṣṇa who can protect me from the wrath of Sudarśana.”

CB Antya-khaṇḍa 2.337

TEXT 337

*eteka cintiyā vaiṣṇavāgra trilocana
bhaye trasta hai’ gela govinda-śaraṇa*

After thinking in this way, the three-eyed topmost Vaiṣṇava went in fear to take shelter of Govinda.

CB Antya-khaṇḍa 2.338

TEXT 338

*“jaya jaya mahāprabhu devakīnandana
jaya sarva-vyāpī sarva jīvera śaraṇa*

**“All glories to the Supreme Lord,
Devakī-nandana! All glories to the all-pervading Lord
and shelter of all living entities!**

CB Antya-khaṇḍa 2.339

TEXT 339

*jaya jaya su-buddhi ku-buddhi sarva-dātā
jaya jaya sraṣṭā, harttā, sabāra rakṣitā*

**“All glories to You, the bestower of both good
and bad intelligence! All glories to the creator,
maintainer, and annihilator of all!**

CB Antya-khaṇḍa 2.340

TEXT 340

*jaya jaya adoṣa-daraśi kṛpā-sindhu
jaya jaya santapta-janera eka bandhu*

**“All glories to You, the ocean of mercy, who
does not find faults in others! All glories to the only
friend of all suffering souls!**

CB Antya-khaṇḍa 2.341

TEXT 341

*jaya jaya aparādha-bhañjana-śaraṇa
doṣa kṣama' prabhu, tora lainu śaraṇa”*

**“All glories to You, who removes one's offenses
and gives one shelter! Please forgive my offense. I
surrender unto You.”**

CB Antya-khaṇḍa 2.342

TEXT 342

*śuni' śaṅkarera stava sarva-jīva nātha
cakra-teja nibāriyā hailā sākṣāt*

On hearing Śaṅkara's prayers, the Lord of all living entities stopped Sudarśana's attack and appeared before him.

CB Antya-khaṇḍa 2.343

TEXT 343

*catur-dike śobhā kare gopa-gopī-gaṇa
kichu krodha-hāsyā-mukhe balena vacana*

Surrounded by the cowherd boys and girls, the Lord slightly smiled as He spoke in anger.

CB Antya-khaṇḍa 2.344

TEXT 344

*"kene śiva, tumi ta' jānaha mora śuddhi
eta-kāle tomāra e-mata kene buddhi*

“O Śiva, you certainly know My prowess. How then did you develop such a mentality after all this time?

CB Antya-khaṇḍa 2.345

TEXT 345

*kon kīṭa kāśīrāja adhama nṛpati
tāra lāgi' yuddha kara āmāra saṁhati*

“Who is this insignificant, fallen king, Kāśirāja?
You fought with Me for his sake?

CB Antya-khaṇḍa 2.346

TEXT 346

*ei ye dekhaha mora cakra sudarśana
tomāre o nā sahe yāhāra parākrama*

“You saw My Sudarśana *cakra*, whose prowess
even you cannot tolerate.

CB Antya-khaṇḍa 2.347-348

TEXT 347-348

*brahma-astra pāśupata-astra ādi yata
parama avyārtha mahā-astra āra kata*

*sudarśana-sthāne kāro nāhi pratikāra
yāra astra tāre cāhe karite saṁhāra*

“Great infallible weapons like the *brahmāstra*
and *pācupatāstra* are powerless before Sudarśana.
When such weapons are defeated, they desire to kill
their wielder.

CB Antya-khaṇḍa 2.349

TEXT 349

*hena ta' nā dekhi āmi saṁsāra-bhitara
tomā'-bai ye āmāre kare anādara”*

“It appears that there is no one within the world
who disrespects Me more than you.”

CB Antya-khaṇḍa 2.350

TEXT 350

*śuniyā prabhura kichu sakrodha uttara
antare kampita baḍa hailāśaṅkara*

**After hearing the Lord's angry words, Śaṅkara
began to tremble in fear.**

CB Antya-khaṇḍa 2.351

TEXT 351

*tabe śeṣe dhariyā prabhura śrī-caraṇa
karite lāgila śiva ātma-nivedana*

**Then Śiva grabbed hold of the Lord's lotus feet
and began to speak with full surrender.**

CB Antya-khaṇḍa 2.352-353

TEXT 352-353

*“tomāra adhīna prabhu, sakala saṁsāra
svatantra haite śakti āchaye kāhāra*

*pavane cālāya yena sūkṣma tṛṇa-gaṇa
ei mata asvatantra sakala bhuvana*

**“O Lord, the entire world is under Your control.
Who has the power to become independent? The
people of the entire world are controlled by You like
dry grass is carried by the wind.**

In the Śrīmad Bhāgavatam (10.63.44) it is stated:

*taṁ tvā jagat-sthity-udayānta-hetum
samarṁ prasāntaṁ suhṛd-ātma-daivam
ananyam ekaṁ jagad-ātma-ketaṁ
bhavāpavargāya bhajāma devam*

“Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self, and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.” One should also discuss the *Mahābhārata*, *Śānti-parva*, Chapter 43, verse 16 and *Anuśāsana-parva*, Chapters 147-148. In the *Kaṭha Upaniṣad* (2.2.8 and 2.3.1) it is stated: *tasmin lokāḥśritāḥ sarve tad u nātyeti kaścana*—“In Him all the worlds are situated. No one can surpass Him.”

CB Antya-khaṇḍa 2.354

TEXT 354

*ye karāha prabhu, tumi se-i jīve kare
hena kebā āche ye tomāra māyā tare*

**“O Lord, a living entity acts in whatever way
You direct him. Who has the power to surpass Your
illusory energy?”**

CB Antya-khaṇḍa 2.355

TEXT 355

*viśeṣe diyācha prabhu, more ahaṅkāra
āpanāre baḍa bai nāhi dekhonāra*

**“O Lord, somehow or other You have given me a
false ego, and as a result I do not recognize anyone as
superior to me.”**

False ego is produced from the mode of ignorance. By the will of the Supreme Lord, the *guṇa-avatāra* Mahādeva is invested with the power of

destruction. Therefore the unauthorized philosophies propounded by the impersonalist Kāśirāja, the commentator Śrīkaṇṭha, who was a follower of the *śaiva-viśiṣṭādvaita* philosophy, and other impersonalists like Apyayī Dīkṣita have been completely refuted in the *Śruta-prakāśikā* commentary on *Śrī-bhāṣya* by Śrī Sudarśanācārya, the servant of Śrī Rāmānuja. Yet while raising its head later on the philosophy of *śaiva-viśiṣṭādvaita* was out of misfortune smashed into pieces by the weapon of Sudarśana in the form of the *śuddha-viśiṣṭādvaita* philosophy.

*māyāvādam asac-chāstram pracchannam
bauddham ucyate
mayaiva vihitam devi kalau brāhmaṇa-mūrtinā*

“In the Age of Kali I take the form of a *brāhmaṇa* and explain the *Vedas* through false scriptures in an atheistic way, similar to Buddhist philosophy.” The activities mentioned in this verse describe the mission of the predominating deity of the false ego. But Śrī Viṣṇusvāmī, who was engaged in the service of the Supreme Lord, took shelter at the lotus feet of Śrī Rudra, his spiritual master, in such a way that he restored the spiritual ego in place of all forms of mundane false ego.

CB Antya-khaṇḍa 2.356

TEXT 356

*tomāra māyāya more karāya durgati
ki karimu prabhu, muṇi asvatantra mati*

**“Your illusory energy bewilders me. O Lord,
what shall I do? I have no independence.**

It is stated: *`māyādhīśa'*
`māyā-vaśa' — *—īśvare-jīve bheda* — “The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity.” Therefore even though Lord Śiva is addressed by the name Bhagavān, he is a subordinate devotee of the eternal Lord Viṣṇu.

CB Antya-khaṇḍa 2.357

TEXT 357

tora pāda-padma mora ekānta jīvana
araṇye thākiba cinti' tomāra caraṇa

“Your lotus feet are my only life and soul. I will live in the forest and remember Your lotus feet.

CB Antya-khaṇḍa 2.358

TEXT 358

tathāpiha more se laoyāo ahaṅkāra
muñi ki kariba prabhu, ye icchā tomāra

“Still You invest me with false ego. What can I do, O Lord, that is Your desire.

In the Śrīmad Bhāgavatam (2.10.12) it is stated:

dravyaṁ karma ca kālāś ca svabhāvo jīva eva ca
yad-anugrahataḥ santi na santi yad-upekṣayā

“One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.” And in the Śrīmad Bhāgavatam (10.88.3) it is stated:

*śivaḥśakti-yutaḥśāśvat tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā*

“Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion, and ignorance.”

CB Antya-khaṇḍa 2.359

TEXT 359

*tathāpiha prabhu, muñi kailuṁ aparādha
sakala kṣamiyā more karaha prasāda*

“Still, O Lord, I have committed an offense.
Please forgive me and bestow Your mercy on me.

CB Antya-khaṇḍa 2.360

TEXT 360

*e-mata kubuddhi mora yena āra nahe
ei vara deha' prabhu haiyā sadaye*

“O Lord, kindly give me the benediction that I
may never develop such evil mentality again.

CB Antya-khaṇḍa 2.361

TEXT 361

*yena aparādha kailuṁ kari' ahaṅkāra
haila tāhāra śāsti, śeṣa nāhi āra*

“I was punished appropriately for the offense I
committed under the influence of false ego.

CB Antya-khaṇḍa 2.362

TEXT 362

*ebe ājñā kara prabhu, thākimu kothāya
tomā'—bai āra vā baliba kāra pāya*

“Now, O Lord, please instruct me. Where should I reside? Who can I ask other than You?”

CB Antya-khaṇḍa 2.363

TEXT 363

*śuni' śaṅkarera vākya iṣat hāsiyā
balite lāgilā prabhu kṛpā-yukta haiyā*

On hearing Śaṅkara's words, the Lord smiled and spoke to him with compassion.

CB Antya-khaṇḍa 2.364

TEXT 364

*“śuna śiva, tomāre dilāṇa divya-sthāna
sarva-goṣṭhī saha tathā karaha payāna*

“Listen, Śiva, I am giving you a divine place. Go and live there with your associates.

CB Antya-khaṇḍa 2.365

TEXT 365

*ekāmraka-vana-nāma-sthāna manohara
tathāya haibā tumi koṭi-liṅgeśvara*

“The name of that enchanting place is Ekāmraka-vana. You will reside there as Koṭi-liṅgeśvara.

CB Antya-khaṇḍa 2.366

TEXT 366

*seha vārāṇasī-prāya suramya nagarī
sei-sthāne āmāra parama gopyapurī*

“That place is as pleasing as Vārāṇasī. I also
reside there in a most confidential place.

CB Antya-khaṇḍa 2.367

TEXT 367

*sei sthāna śiva, āji kahi tomā'-sthāne
se purīra marma mora keha nāhi jāne*

“O Śiva, today I revealed to you the glories of
that place. No one else knows the secrets of that place.

CB Antya-khaṇḍa 2.368

TEXT 368

*sindhu-tīre vaṭa-mūle `nīlācala' nāma
kṣetra-śrī-puruṣottama-ati ramya-sthāna*

“On the shore of the ocean beneath one banyan
tree is the most enchanting place named Nīlācala,
which is also known as Śrī Puruṣottama-kṣetra.

The glories of Śrī Puruṣottama-kṣetra
(Jagannātha Purī) are described in the *Padma Purāṇa*,
Kriyā-yoga-sāra, Eleventh Chapter, as follows:

*lavaṇāmbho-nidhes tīre
puruṣottama-saṁjñakam
puraṁ tad brāhmaṇa-śreṣṭha svargād api
su-durlabham*

“On the shore of the saltwater ocean is the
sacred city named Puruṣottama. O best of the

brāhmaṇas, it is more difficult to attain than even heaven.

*svayam asti pure tasmin yataḥ śrī-puruṣottamaḥ
puruṣottamam ity uktam tasmāt tan nāma-kovidaiḥ*

“Because the divine Personality of Godhead is directly present in that city, it is called *Puruṣottama* by those who are expert knowers of names.

*kṣetraṁ tad durlabham vipra samantād
daśa-yojanam
tatra-sthā dehino devair dṛśyante ca catur-bhujāḥ*

“O *brāhmaṇa*, that rarely achieved holy district measures ten *yojanas* on all sides. The embodied living beings who reside there are seen by the demigods as having four arms.

*praviśantas tu tat kṣetraṁ sarve syur
viṣṇu-mūrtayaḥ
tasmād vicāraṇā tatra na kartavyā vicakṣaṇaiḥ*

“Everyone who enters that holy district assumes a form like that of Lord Viṣṇu. Those who have discrimination need not be concerned at all about the truth of this.

*caṇḍālenāpi saṁspṛṣṭam
grāhyaṁ tatrānnam agrajaiḥ
sākṣād viṣṇur yatas tatra
caṇḍālo 'pi dvijottamaḥ*

“Even if the food of that place has been touched by a *caṇḍāla*, it may be accepted by superior persons. Because Lord Viṣṇu Himself is in that food, even such a *caṇḍāla* is counted among the best of the twice born.

*tatrānna-pācikā lakṣmīḥ
svayaṁ bhoktā janārdanaḥ
tasmāt tad annaṁ viprarṣe
daivatair api durlabham*

“The cook who has prepared that food is Lakṣmī, and the enjoyer of that food is Lord Janārdana Himself. Therefore, O sage among the *brāhmaṇas*, that food is difficult for even the demigods to obtain.

*hari-bhuktāvaśiṣṭaṁ tat pavitraṁ bhuvī
durlabham
annaṁ ye bhuñjate martyās teṣāṁ muktir na durlabhā*

“That food, the remnants of Lord Hari, is purifying and is rarely achieved in this world. For mortals who eat it, liberation is not at all difficult to achieve.

*brahmādyās tridaśāḥ sarve tad annam
ati-durlabham
bhuñjate nityam ādṛtya manuṣyāṇāṁ ca kā kathā*

“That food is very difficult to obtain for all the demigods headed by Brahmā. Whenever they get it, they eat it with great respect. What to speak then of ordinary mortals?

*na yasya ramate cittaṁ tasminn anne
su-durlabhe
tam eva viṣṇu-dveṣṭāraṁ prāhuḥ sarve maharṣayaḥ*

“If someone's heart does not take pleasure in that rarely obtained food, all the great sages call him an enemy of Lord Viṣṇu.

pavitram bhuvi sarvatra yathā gaṅgā-jalam
dvija
tathā pavitram sarvatra tad annam pāpa-nāśanam

“As the Ganges water purifies the entire earth,
O brāhmaṇa, so that food purifies all places and
destroys all sins.

tad annam komalam divyam yadyapi
dvija-sattama
tathāpi vajra-tulyam syāt pāpa-parvata-dāraṇe

“O best of the brāhmaṇas, although that divine
food is very tender, it acts like a thunderbolt in
shattering one's mountain of sins.

pūrvārjitāni pāpāni kṣayam yāsyanti yasya vai
bhaktiḥ pravartate tasminn anne tasya su-durlabhe

“One whose sinful reactions earned from
previous lives have been eradicated develops devotion
for that difficult to obtain food.

bahu-janmārjitam puṇyam yasya yāsyati
saṅkṣayam
tasminn anne dvija-śreṣṭha tasya bhaktiḥ pravartate

“And someone whose pious reactions earned
over many lifetimes have become depleted also
develops devotion for that food, O best of the
brāhmaṇas.”

CB Antya-khaṇḍa 2.369

TEXT 369

ananta brahmāṇḍa kāle yakhana saṁhāre
tabu se sthānera kichu karite nā pāre

“At the time of the annihilation of the unlimited universes, that place remains intact.

CB Antya-khaṇḍa 2.370

TEXT 370

*sarva-kāla sei sthāne āmāra vasati
prati-dina āmāra bhojana haya tathi*

“I eternally reside at that place, and I eat there every day.

CB Antya-khaṇḍa 2.371-372

TEXT 371-372

*se sthānera prabhāve yojana daśa bhūmi
tāhāte vasaye yata jantu, kīṭa, kṛmi*

*sabāre dekhaye catur-bhuja deva-gaṇe
‘bhuvana-maṅgala’ kari’ kahiye ye sthāne*

“By the influence of that place, all living entities—even the animals, insects, and worms—who live within ten *yojanas* of that place are seen by the demigods as having four arms. That place is said to be the most auspicious place in the world.

CB Antya-khaṇḍa 2.373

TEXT 373

*nidrāte o ye sthāne samādhi-phala haya
śayane praṇāma-phala yathā vede kaya*

“The *Vedas* declare that by sleeping at that place one obtains the results of *samādhi*, and by lying down there one obtains the results of offering obeisances.

TEXT 374

*pradakṣiṇa-phala pāya karile bhramaṇa
kathā mātra yathā haya āmāra stavana*

“By wandering about that place, one obtains the result of circumambulation. Every word spoken at that place is a prayer offered to Me.

TEXT 375

*hena se kṣetrera ati prabhāva nirmala
matsya khāile o pāya haviṣyera phala*

“The influence of that place is so sanctified, that one attains the result of eating *haviṣya* rice even by eating fish.

It is stated [in the *Manu-saṁhitā*]: *matsyādaḥ sarva-māṁsādas-tasmān matsyān vivarjayet*—“One who eats fish is considered to have eaten all forms of meat. Therefore one should not eat fish.” According to this scriptural statement, one who eats fish incurs the sin of eating the flesh of all types of living entities. Therefore since fish is most abominable, it must not be eaten.

Haviṣya rice, or boiled sunned rice and ghee, is most pure. It is not abominable in any way. One's contemplation on Mukunda always remains strong while living in Śrī-kṣetra even if one eats extremely abominable foods, for the living entity there loses the sinful desire to eat abominable foods like fish, and the remnants of Lord Viṣṇu appear to him as relishable

and more sanctified than *haviṣya* rice. Misguided inhabitants of the ten *yojana* abode of the Lord who do not understand the purport of the *Purāṇas* have openly introduced the practice of eating foods like dry fish. If they renounce the eating of abominable foods like fish, they will be able to chant the name of Hari. Although *haviṣya* rice is in the mode of goodness, it is not equal to transcendental *mahā-prasāda*. By honoring transcendental *mahā-prasāda* one attains pure devotional service to Kṛṣṇa.

CB Antya-khaṇḍa 2.376

TEXT 376

*nija-nāme sthāna mora hena priyatama
tāhāte yateka vaise, se āmāra sama*

“That abode, which bears My name, is very dear to Me. Everyone who resides there is equal to Me.

CB Antya-khaṇḍa 2.377

TEXT 377

*se sthāne nāhika yama-daṇḍa-adhikāra
āmi kari bhāla-manda-vicāra sabāra*

“Yamarāja has no jurisdiction to punish anyone of that place. I alone judge the pious and impious activities of everyone there.

CB Antya-khaṇḍa 2.378

TEXT 378

*hena se āmāra purī, tāhāra uttare
tomāre dilāṇa sthāna rahibāra tare*

“I am giving you a place to stay north of that abode of Mine.

The place north of Nīlācala within the ten *yojana* area is Bhuvaneśvara.

CB Antya-khaṇḍa 2.379

TEXT 379

*bhukti-mukti-prada sei sthāna manohara
tathā tumi khyāta haibā `śrī-bhuvaneśvara”*

“That enchanting place awards material enjoyment and liberation. You will be renowned there as “Śrī Bhuvaneśvara.”

The phrase *bhukti-mukti-prada* is explained as follows: After people attain material enjoyment or liberation they become suitable candidates for worshipping the Supreme Lord. Another reading for *bhukti-mukti-prada* is *bhakti-mukti-prada*, or “the bestower of liberation in the form of devotional service.” In this case, devotional service will be considered an adjective, as devotional service alone is the actual liberation of the living entities.

CB Antya-khaṇḍa 2.380

TEXT 380

*śuniyā adbhuta purī-mahimāśaṅkara
punaḥśrī-caraṇa dhari' karilā utara*

After Śaṅkara heard the wonderful glories of Jagannātha Purī, he again grabbed hold of the Lord's lotus feet and spoke.

CB Antya-khaṇḍa 2.381

TEXT 381

*“śuna prāṇa-nātha, mora eka nivedana
muñi se parama ahaṅkṛta sarva-kṣaṇa*

**“O Lord of my life, I have one request. I am
always extremely proud.**

CB Antya-khaṇḍa 2.382

TEXT 382

*eteke tomāre chāḍi' āmi anya sthāne
thākile kuśala mora nāhika kakhane*

**“Therefore it will never be good for me to live
away from Your association.**

CB Antya-khaṇḍa 2.383

TEXT 383

*tomāra nikaṭe thāki sabe mora mana
duṣṭa-saṅga-doṣe bhāla nāhika kakhana*

**“I have a desire to reside near You. It is never
good to remain in bad association.**

CB Antya-khaṇḍa 2.384

TEXT 384

*eteke āmāre yadi thāke bhr̥tya-jñāna
tabe nija-kṣetre more deha' eka sthāna*

**“Therefore, if You consider me Your servant,
please give me a place to stay in Your own abode.**

CB Antya-khaṇḍa 2.385

TEXT 385

*kṣetrera mahimāśuni' śrī-mukhe tomāra
baḍa icchā haila tathā thākite āmāra*

“After hearing the glories of Your abode from
Your lotus mouth, I have developed an intense desire
to live there.

CB Antya-khaṇḍa 2.386

TEXT 386

*nikṣṭa haiyā prabhu, sevimu tomāre
tathāya tileka sthāna deha' prabhu, more*

“I will serve You as a menial servant. O Lord,
please give me a tiny place.

CB Antya-khaṇḍa 2.387

TEXT 387

*kṣetra-vāsa-prati mora baḍa laya mana”
eta bali' maheśvara karena krandana*

“I desire to live in Your sacred abode.” After
speaking these words, Maheśvara began to cry.

CB Antya-khaṇḍa 2.388

TEXT 388

*śiva-vākye tuṣṭa hai' śrī-candra-vadana
balite lāgilā tāñre kari' āliṅgana*

The moon-faced Lord was pleased with Śiva's
words. He then embraced Śiva and spoke as follows.

CB Antya-khaṇḍa 2.389

TEXT 389

“śuna śiva, tumi mora nija-deha sama
ye tomāra priya, se mohāra priyatama

**“Listen, Śiva. You are equal to My own body.
Anyone who is dear to you is also dear to Me.**

The meaning of the phrase *mohāra priyatama*
can be understood from Śrī Śrī Jīva Gosvāmī's
following statement in the *Bhakti-sandarbha* (216):

*śuddha-bhaktāḥśrī-guro śrīśivasya ca bhagavatā
saha
abheda-dṛṣṭim-tat-priyatamatvenaiva manyante*

“Whenever the scriptures describe the spiritual
master and Lord Śiva as being nondifferent from
Kṛṣṇa, pure devotees understand that this is because
of their being most dear to Śrī Kṛṣṇa.”

CB Antya-khaṇḍa 2.390

TEXT 390

*yathā tumi, tathā āmi, ithe nāhi āna
sarva-kṣetre tomāre dilāṇa āmi sthāna*

**“I am present wherever you are. There is no
doubt about it. I am giving you a place in all of My
abodes.**

CB Antya-khaṇḍa 2.391

TEXT 391

*kṣetrera pālaka tumi sarvathā āmāra
sarva-kṣetre tomāre dilāma adhikāra*

**“You will be the sole maintainer of My abodes. I
authorize you to do this.**

Because after Mahādeva received a place to reside in Ekāmraka-kṣetra he prayed that he be allowed to live wherever the Lord stays, Mahādeva was appointed the maintainer of all of Viṣṇu's abodes.

CB Antya-khaṇḍa 2.392

TEXT 392

*ekāmraka-vana ye tomāre dila āmi
tāhāte o paripūrṇa-rūpe thāka tumi*

“You reside to your full satisfaction in the Ekāmraka-vana that I gave you.

CB Antya-khaṇḍa 2.393

TEXT 393

*sei kṣetra āmāra parama priya sthāna
mora prīte tathāya thākibe sarva-kṣaṇa*

“That place is most dear to Me. Always reside there for My pleasure.

CB Antya-khaṇḍa 2.394

TEXT 394

*ye āmāra bhakta hai tomā' anādare
se āmāre mātra yena viḍambanā kare”*

“If one of My devotees disrespects you, he simply creates disturbance for Me.”

Mahādeva was instructed to live in Bhuvaneśvara-kṣetra to his full satisfaction. No devotee of Viṣṇu should disrespect him. Anyone who does so will fall from the devotional service of the

Supreme Lord. This benediction was given to Mahādeva.

CB Antya-khaṇḍa 2.395

TEXT 395

*hena mate śiva pāilena sei sthāna
adyāpiha vikhyāta-bhuvaneśvara-nāma*

In this way Śiva obtained that place. Even today that place is celebrated by the name Bhuvaneśvara.

CB Antya-khaṇḍa 2.396

TEXT 396

*śiva-priya baḍa kṛṣṇa tāhā bujhāite
nṛtya kare gauracandra śivera sākṣāte*

Gauracandra danced before Śiva to reveal that Śiva is most dear to Kṛṣṇa.

The spiritual master and Mahādeva are both extremely dear to the Supreme Lord. The devotees of Śiva have obtained the service of the eight-armed Supreme Lord. But those who consider demigods like Śiva to be independent commit an offense at the feet of the Supreme Lord.

CB Antya-khaṇḍa 2.397

TEXT 397

*yata kichu kṛṣṇa kahiyāchena purāṇe
ebe tāhā dekhāyena sākṣāte āpane*

Whatever Kṛṣṇa spoke in the *Purāṇas* was now directly demonstrated.

TEXT 398

*śīva rāma govinda' baliyā gaura-rāya
hāte tāli diyā nṛtya kareṇa sadāya*

**Lord Gaura clapped His hands as He
continuously danced and chanted, “Śīva, Rāma,
Govinda!”**

TEXT 399

*āpane bhuvaneśvara giyā gauracandra
śīva-pūjā karilena lai bhakta-vṛnda*

**Gauracandra personally visited Bhuvaneśvara
with His devotees and worshiped Śīva.**

In his book *San̥kalpa-kalpa-druma*, Śrī
Viśvanātha Cakravartī Ṭhākura has written as
follows:

*vṛndāvanāvani-pate jaya soma-soma-
maule sanandana-sanātana-nāradeḍya*

*gopīśvara vraja-vilāsi-yugāṅghri-padme
prītiṁ prayaccha nitarāṁ nirupadhikāṁ me*

“O protector of Vṛndāvana, all glories to you! O
husband of Pārvatī, O you whose head is decorated
with the moon and who is worshiped by sages like
Sanaka, Sanandana, Sanātana, and Nārada! O
Gopīśvara, I pray that you bestow upon me
uninterrupted, unalloyed love for the lotus feet of the
divine couple, who enjoy pastimes in Vraja.”

Ignorant people who do not understand either Mahādeva's glorious service to Kṛṣṇa or the actual purport of some Purāṇic incidents think that Śiva is worshiped as the supreme controller by *viṣṇu-tattvas* like Rāma and *lakṣmīs* like Sītā, and therefore Rudra is certainly the independent Supreme Lord and Lord Viṣṇu is subordinate to the Supreme Lord Rudra. Some people consider that Viṣṇu is equal to Rudra or that Viṣṇu is another name of Rudra, and they thus try to synthesize without authority. But all Vedic literatures have refuted their philosophy as follows:

*yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam*

“A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, or *pāṣaṇḍī*.”

In the *Mahābhārata* narration regarding Upamanyu it is said that Śrī Kṛṣṇa performed austerities to please Rudra for the sake of Jāmbavatī's son and that all the demigods and Viṣṇu emanated from Rudra. But where is the justification for this conclusion?

The understanding of those who conclude in this way without realizing the actual purport of the scriptures is extremely crude. The reason for this is that the scriptures describe that when Rudra was fighting on behalf of King Bāṇa, he was defeated by Viṣṇu and he then glorified Viṣṇu as the original Personality of Godhead. He was also bewildered by Mohinī, saved from the hands of Vṛkāsura, and delivered from the sin of killing a *brāhmaṇa*. The

reason why Lord Viṣṇu sometimes displays the pastime of worshiping Rudra is described in the scriptures as follows:

In the *Siddhānta-ratna*, Third *Pāda*, texts 22, 23, 26, 27 it is stated: “By displaying the pastime of worshiping His own form as Rudra, Lord Viṣṇu taught the worship of Rudra not to His own sincere devotees but to the insincere living entities who desire religiosity, economic development, sense gratification, and liberation. This fact has been confirmed by the Lord Himself when He spoke in the *Nārāyaṇīya* to Arjuna as follows: ‘O Arjuna, I am the soul of the universe. My worship of Rudra is worship of My own Self. Whatever I do, common people follow. Examples set by Me should be followed. That is why I worship Rudra. Viṣṇu does not offer obeisances to any demigod. I worship Rudra, considering him to be My own Self. I am the indwelling Supersoul of the entire universe. I worship My own partial expansion, Rudra, who is nondifferent from Me as molten iron is nondifferent from fire. I have set the standard that the demigods headed by Rudra should be worshiped. If I did not set the example of worshiping Rudra, then people would not follow that standard. Therefore I teach the worship of My servants through My personal behavior. There is no one greater than or equal to Me. Therefore, since I am the greatest, I do not worship anyone. But since Rudra is My partial expansion I display the example of worshiping Rudra and other demigods to teach ordinary people.’ In this connection Brahmā told Rudra that Viṣṇu alone is the Supersoul of everyone including Brahmā and Rudra. He said, ‘Lord Viṣṇu is the Supersoul of you, me, and all other embodied living entities. No one can restrict

Him within the confines of their mundane knowledge.'

“If simply because Śrī Rāmacandra displayed the pastime of worshiping Lord Śiva to teach the worship of that great Vaiṣṇava, Śiva should be considered the Supreme Lord and Rāmacandra should be considered subordinate, then since Śrī Rāmacandra worshiped the ocean, the ocean should also be considered the Supreme Lord. It should be understood that whenever the associates of the Supreme Lord have enacted the pastime of worshiping demigods, their purpose was to teach the worship of the demigods, who are subordinate to Viṣṇu. It is the pastime of the Lord's associates to teach, 'all demigods are subordinate to Viṣṇu,' yet such worship should never be accepted as the ultimate conclusion. Lord Viṣṇu is certainly the controller of everyone. His activity of maintaining the universe, like Brahmā's activity of creation and Rudra's activity of annihilation, and His interaction with the demigods is just like a king's interaction with thieves. Actually Brahmā and Rudra create and annihilate only after being empowered by Viṣṇu. Therefore Lord Viṣṇu is certainly eternally worshipable to all the demigods headed by Brahmā and Rudra.”

It further stated in the *Siddhānta-ratna*, Third *Pāda*, texts 13-14: “In the *Skanda Purāṇa* it is stated that Lord Viṣṇu kept some names like Nārāyaṇa for Himself, and He gave some names like Brahmā and Rudra to the demigods. As a king gives villages other than his own capitol to his ministers and servants for their residence, the supremely independent Personality of Godhead Viṣṇu also gives names other than a few special ones to the demigods for their use.

“Rudra is known for deriding the desire for liberation and for having a fierce form. Therefore it is stated in the *Śrīmad Bhāgavatam* (1.2.26):

*mumukṣavo ghora-rūpān hitvā bhūta-patīn atha
nārāyaṇa-kalāḥśāntā bhajanti hy anasūyavaḥ*

“Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.”

It has already been shown by quoting Vyāsadeva's words and it has been proved by quoting the Purāṇic incident mentioned in *Śrī Caitanya-bhāgavata* that Śrī Bhuvaneśvara should not be seen as a fierce form of Rudra or as an ordinary *liṅga*. In the consideration of pure Vaiṣṇavas, Śrī Bhuvaneśvara is most dear to Kṛṣṇa and is therefore nondifferent from Kṛṣṇa. The Śrī Rūpānuga Vaiṣṇavas consider Śrī Bhuvaneśvara in the form of Śrī Gopālīnī-śakti and pray to him for the service of the divine young couple, Śrī Śrī Rādhā-Govinda.

CB Antya-khaṇḍa 2.400

TEXT 400

*śikṣā-guru īśvarera śikṣā ye nā māne
nija-doṣe duḥkha pāya sei saba jane*

Those who do not follow the teachings of the Supreme Lord, who is the instructing spiritual master of all, suffer miseries because of their own faults.

CB Antya-khaṇḍa 2.401

TEXT 401

*sei śiva-grāme prabhu bhakta-vṛnda-saṅge
śiva-liṅga dekhi' dekhi' bhramilena raṅge*

**In that abode of Śiva, the Lord and His
associates happily wandered about seeing the
Śiva-liṅgas.**

Of the deities situated within the walls of the temple, Ekāmraka-śiva is situated at the base of the mango tree and is facing west. North of the mango tree is a Śiva-liṅga named Ugreśvara, who is the chief of eleven hundred thousand *liṅgas*. Beyond him is Viśveśvara-liṅga. West of Gaṇanātha are Nandī and Mahākāla. These two were worshiped by Citragupta, so they are also known as Citragupteśa. Nearby is Sabareśvara-liṅga. In the southwest is Laḍḍukeśvara Śiva, the chief of nine hundred thousand *liṅgas*. Near him is Śakreśvara Śiva.

Bindu-sarovara, Ananta Vāsudeva, Puruṣottama, Padaharā, Tīrtheśvara, and Bhuvaneśvara, who is the combination of eight forms, are found in the first of eight concentric rings. Kapila-kunḍa, Pāpanāśana-kunḍa, Maitreśa, and Vāruṇeśa are situated in the second ring. Beyond this is Pāpanāśana-tīrtha.

South of Pāpanāśana-kunḍa is Īśāneśvara Śiva. Northwest of him is Yameśvara-liṅga. Gaṅgeśvara-liṅga is situated in the third concentric ring. Gaṅgā and Yamunā flow a short distance northeast of there. In the Satya-yuga, Gaṅgā and Yamunā flowed there slowly with a desire to see Bhuvaneśvara and offered prayers to Bhuvaneśvara by chanting mantras from the four *Vedas*. When Bhuvaneśvara was satisfied by their prayers and asked what they desired, they expressed their desire to live

eternally in Ekāmraka-kṣetra. Śrī Bhuvaneśvara then awarded them a place in the southeast. By taking bath in these two *tīrthas*—Gaṅgā and Yamunā—one attains devotional service to Viṣṇu, the result of taking bath in the Gaṅgā and Yamunā. There is also a place known as Devī-pada-tīrtha in this third ring. We have already described the Purāṇic incident regarding this Devī-pada-tīrtha. The beautiful lake that Pārvatīdevī created after killing the two demons Kṛtti and Vāsa is renowned as Devī-pada-tīrtha. By taking bath in that Devī-pada-tīrtha and worshiping Gopālinī on the eighth day of the waxing moon in the month of Phālguna one attains one's desired results. Southeast of this *tīrtha* Śrī Lakṣmīdevī established a *liṅga* in a temple constructed by Viśvakarmā. That *liṅga* is known as Lakṣmīśvara. In the fourth ring, Koṭī-tīrtha and Koṭīśvara are situated. When the demigods attempted to construct temples in Bhuvaneśvara, Śrī Bhuvaneśvara ordered them through a voice in the sky to perform a sacrifice in the northeast corner. When the demigods followed his order by constructing temples, establishing deities, performing fire sacrifices, and offering prayers, Bhuvaneśvara was pleased and decided to give them a benediction. The demigods then prayed that their sacrificial pit would become a *tīrtha*, and their desire was fulfilled. This place is renowned as Koṭī-tīrtha. By taking bath in this Koṭī-tīrtha, one attains the supreme destination. In the fourth ring, the Śiva-liṅga known as Svarṇa-jaleśvara is situated. This Svarṇa-jaleśvara-liṅga is situated 70 *dhanu*, or 280 cubits (a cubit is about a foot and a half), northeast of Bindu-sarovara. Near this *liṅga* there is a *kuṇḍa*, the water of which is used for bathing the *liṅga*. There is a Svarneśvara-liṅga within that *kuṇḍa*.

Sureśvara-tīrtha, which measures 200 cubit in diameter, is situated four hundred cubits northeast of Bhuvaneśvara. Sureśvara Mahādeva is situated there. Nearby are Siddheśvara, Mukteśvara, Svarṇa-jaleśvara, Parameśvara, Āmrātakeśvara, Brahmeśvara, Megheśvara, Kedāreśvara, Cakreśvara, Viśveśvara, and Kapileśvara. By worshiping these *līṅgas* one attains devotional service to Viṣṇu. Southeast of Siddheśvara is the famous Kedāreśvara, a Śiva-līṅga that faces south. East of Siddheśvara is Cakreśvara Śiva, and beyond that is Yajñeśvara, or Indreśvara, Śiva.

The demigods worshiped that *līṅga* out of devotion to Viṣṇu and had Viśvakarmā construct a temple. As a result, Bhuvaneśa (Viṣṇu) became pleased and gave them the benediction that this *līṅga* would be known as Siddheśvara, because Śiva, who is very dear to Viṣṇu, was directly present in that *līṅga* and would award perfection in the worship of Viṣṇu. Siddhāśrama, which awards perfection, is situated 800 cubits from the Siddheśvara-līṅga. Near Siddhāśrama is Mukteśvara Śiva. Near Mukteśvara is Siddha-kunḍa, and south of Siddha-kunḍa is Puṇya-kunḍa. South of Siddheśvara is Kedāradeva, with Gaurīdevī situated by his side. Near Gaurīdevī is Gaurī-kunḍa. Since Himālaya worshiped that *līṅga*, it became known as Hema-kedāra. Streams of crystal clear water emanate west, south, and north of this *līṅga*. In front of this self-manifested *līṅga* is a Bhava-pīṭha. Near this Bhava-pīṭha there are three Rudra-līṅgas—Śānti-śiva, Śānta-śiva, and Daityeśvara—who were worshiped by the Maruts. Hiraṇyakaśipu heard a voice from the sky say, “Worship Daityeśvara-śiva, who is generally worshiped by the Daityas and who is situated west of Siddheśvara.” East of Siddheśvara is Indreśvara, who

was worshiped by Indra. In the fifth concentric ring there is Brahmeśvara-liṅga and Brahma-kuṇḍa, which appeared during the sacrifice performed by Brahmā. Four hundred forty cubits northeast (a little southeast) past Kṛtti-Vāsa is Gokaṛṇeśvara. Suṣeṇa and Gokaṛṇāsura worshiped this *liṅga*. Near this *liṅga* are Utpaleśvara and Āmrātakeśvara liṅgas. In the sixth ring Megheśvara-liṅga is situated. Since this *liṅga*, which is 6800 cubits northeast of *kalpa-vṛkṣa*, was established and worshiped by the clouds (*megha*), this *liṅga* became renowned as Megheśvara. West of Megheśvara is Bhāskareśvara-liṅga, which was worshiped by Bhāskara, the sun-god. Mahādeva and Sūrya are perpetually worshiped six thousand cubits past this place. Three thousand two hundred cubits west of Bhāskareśvara is Kapāla-mocana-śiva. In the seventh ring is Alābu-tīrtha. When one *brāhmaṇa* friend of Indra performed austerities for one thousand years of the demigods, Bhuvaneśa became pleased with him and awarded him the benediction that his begging bowl and waterpot (made of *alābu*, or squash) would transform into a *tīrtha*. When the Lord touched that waterpot, it turned into a divine lake. South of this lake is Auttareśa. Auttareśvara is situated west of Kedāreśvara. This three-eyed *liṅga* is effulgent, marked with the impression of the moon on his forehead, decorated with a garland of planets and stars, smeared with the ashes from a funeral pyre, decorated with snakes, endowed with a fierce face, and naked. Near this Auttareśvara-liṅga there are three witches who are fond of flesh and blood, who are fully intoxicated, who have crooked reddish eyes, and who are fond of singing and playing instruments. It is heard that Vasiṣṭha and Vāmadeva live at this place. Near this place there is a *liṅga* named Bhīmeśa, who takes away everyone's fear. In the eighth ring

there is a Rāma-kunḍa, also called Aśoka-jhara, which appeared from the Aśvamedha (horse) sacrifice. Within this ring are *līngas* like Rāmeśvara, Sīteśvara, Hanumadīśvara, Lakṣmaṇīśvara, Bharateśvara, Śatrughneśvara, Laveśvara, and Gosahasreśvara.

CB Antya-khaṇḍa 2.402

TEXT 402

*parama nibhṛta eka dekhi' śiva-sthāna
sukhī hailāśrī-gaurasundara bhagavān*

When Śrī Gaurasundara saw a temple of Śiva in a most solitary place, He became joyful.

CB Antya-khaṇḍa 2.403

TEXT 403

*sei grāme yateka āchaye devālaya
saba dekhilena śrī-gaurāṅga mahāśaya*

Lord Gaurāṅga visited all the temples in that place.

CB Antya-khaṇḍa 2.404

TEXT 404

*ei mate sarva-pathe santoṣe āsite
uttarilā āsi' prabhu kamalapurete*

In this way the Lord happily traveled all the way and eventually arrived at Kamalapura.

In this regard one should see *Caitanya-caritāmṛta* (Madhya 5.141), which states: *kamalapure āsi bhārgīnadī-snāna kaila*—“When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He

took His bath in the Bhārgīnadi River.” The flag on top of the Jagannātha temple can be seen from this village. This ancient village is situated in the district of Purī.

CB Antya-khaṇḍa 2.405

TEXT 405

*deulera dhvaja-mātra dekhilena dūre
praveśilā prabhu nija-ānanda-sāgare*

As soon as the Lord saw the flag on top of the temple, He floated in an ocean of happiness.

CB Antya-khaṇḍa 2.406

TEXT 406

*akathya adbhuta prabhu karena huṅkāra
viśāla garjana kampa sarva-deha-bhāra*

The Lord's loud roaring was wonderful and beyond description. His entire body began to tremble, and He was unable to move.

CB Antya-khaṇḍa 2.407

TEXT 407

*prāsādera dike mātra cāhite cāhite
calilena prabhu śloka paḍite paḍite*

The Lord then continued on, constantly looking at the temple and reciting verses.

CB Antya-khaṇḍa 2.408

TEXT 408

*śrī-mukhera ardha-śloka śuna sāvadhāne
ye lilā karilā gauracandra bhagavāne*

**Now hear carefully about Lord Gauracandra's
pastime of composing and reciting half of a verse.**

CB Antya-khaṇḍa 2.409

TEXT 409

*prāsādāgre nivasita puraḥ smerā-vaktrāravindo
mām ālokya smita-suvadano bāla-gopāla-mūrtiḥ*

**“Just look at the top of the temple. There, in the
form of a cowherd boy with His face resembling a fully
blossomed lotus, Lord Śrī Kṛṣṇa is looking at Me and
smiling sweetly. In this way the beauty of His face is
increasing.”**

CB Antya-khaṇḍa 2.410

TEXT 410

*prabhu bale,—“dekha prāsādera agramūle
hāsena āmāre dekhi’ śrī-bāla-gopāle”*

**The Lord said, “Just see, at the top of the temple
Śrī Bāla-gopāla is looking at Me and smiling!”**

Regarding the top of the temple, one should see
Hari-bhakti-vilāsa, Chapters Nineteen and Twenty.

CB Antya-khaṇḍa 2.411

TEXT 411

*ei śloka punaḥ punaḥ paḍiyā paḍiyā
āchāḍa khāyena prabhu vivaśa haiyā*

Reciting this verse again and again, the Lord helplessly fell with great force to the ground.

CB Antya-khaṇḍa 2.412

TEXT 412

*se dinera ye āchāḍa, ye ārti-krandana
anantera jihvāya se nā yāya varṇana*

Even Ananta cannot describe the way He forcefully fell to the ground and the way He pathetically cried that day.

CB Antya-khaṇḍa 2.413

TEXT 413

*cakra-prati dṛṣṭi-mātra karena sakale
sei śloka paḍiyā paḍena bhūmi-tale*

When the Lord and His associates looked at the *cakra* on top of the temple, they offered obeisances and recited that verse.

CB Antya-khaṇḍa 2.414

TEXT 414

*ei mata daṇḍavat haite haite
sarva-ṣaṭha āilena prema prakāśite*

In this way the Lord exhibited ecstatic love of God while offering obeisances the entire way.

CB Antya-khaṇḍa 2.415

TEXT 415

*ihāre se bali prema-maya avatāra
e śakti caitanya vahi anye nāhi āra*

That is why He is called the incarnation of love of God. No one other than Śrī Caitanya has the power to display such love.

CB Antya-khaṇḍa 2.416

TEXT 416

*pathe yata dekhaye sukṛti nara-gaṇa
tārā bale,—“ei ta’ sākṣāt nārāyaṇa”*

Those pious persons who saw the Lord on the road said, “He is directly Lord Nārāyaṇa.”

CB Antya-khaṇḍa 2.417

TEXT 417

*catur-dike veḍiyā āise bhakta-gaṇa
ānanda-dhārāya pūrṇa sabāra nayana*

The devotees surrounded the Lord as they walked down the road. Everyone's eyes were filled with tears of ecstasy.

CB Antya-khaṇḍa 2.418

TEXT 418

*sabe cāri-daṇḍa patha premera āveśe
prahara-tinete āsi’ haila praveśe*

The road that could be covered in one and a half hours took them nine hours because of the Lord's absorption in ecstatic love.

The journey between Kamalapura and the Jagannātha temple takes only one and a half hours. But since the Lord was fully absorbed in ecstatic love and He was repeatedly offering obeisances, it took Him nine hours.

CB Antya-khaṇḍa 2.419

TEXT 419

*āilena mātra prabhu āṭhāranālāya
sarva-bhāva samvaraṇa kailā gaura-rāya*

**As soon as Lord Gaurāṅga arrived at Āṭhāranālā
He concealed the symptoms of His ecstatic love.**

At the entrance to Jagannātha Purī there is a bridge called Āṭhāranālā. Since that bridge over a small river has eighteen arches it is called Āṭhāranālā. [Āṭhāra means “eighteen,” and nālā means “canal.”]

CB Antya-khaṇḍa 2.420

TEXT 420

*sthira hai' vasilena prabhu sabā' la
'yāsabāre balena ati vinaya kariyā*

**The Lord peacefully sat down with His
associates and humbly spoke to them.**

CB Antya-khaṇḍa 2.421

TEXT 421

*“tomarā ta' āmāra karilā bandhu-kāja
dekhāilā āni' jagannātha mahārāja*

**“You have all done a favor to Me, for you have
brought Me to see Lord Jagannātha.**

CB Antya-khaṇḍa 2.422

TEXT 422

*ebe āge tomarā calaha dekhibāre
āmi vā yāiba āge, tāhā bala more*

“Now tell Me whether you should go first to see
Jagannātha or I should go first.”

CB Antya-khaṇḍa 2.423

TEXT 423

*mukunda balena,—“tabe tumi āge yāo”
bhāla', bali' calilena śrī-gaurāṅga-rāo*

Mukunda said, “Then You should go first.”
Gaurāṅga replied, “All right,” and then departed.

CB Antya-khaṇḍa 2.424

TEXT 424

*matta-simha-gati jini' calilā satvara
praviṣṭa haila āsi' purīra bhitara*

The Lord walked like an intoxicated lion and
soon entered the within the town of Jagannātha Purī.

CB Antya-khaṇḍa 2.425

TEXT 425

*praveśa hailā gauracandra nīlācale
ihā ye śunaye sei bhāse prema-jale*

Anyone who hears about Gauracandra's entrance
into Nīlācala floats in an ocean of ecstatic love.

CB Antya-khaṇḍa 2.426

TEXT 426

*īśvara-icchāya sārvabhauma sei kāle
jagannātha dekhite āchena kutūhale*

By the will of the Supreme Lord, Sārvabhauma was happily taking *darçana* of Lord Jagannātha at that time.

CB Antya-khaṇḍa 2.427

TEXT 427

*hena-kāle gauracandra jagata-jīvana
dekhilena jagannātha, subhadrā, saṅkarṣaṇa*

Just then Gauracandra, the life and soul of the universe, came to see Jagannātha, Subhadrā, and Saṅkarṣaṇa (Baladeva).

CB Antya-khaṇḍa 2.428

TEXT 428

*dekhi' mātra prabhu kare parama huṅkāre
icchā haila jagannātha kole karibāre*

As soon as the Lord saw Jagannātha, He roared loudly and felt an intense desire to embrace Him.

CB Antya-khaṇḍa 2.429

TEXT 429

*lampha dena viśvambhara ānande vihvala
catur-dike chuṭe saba nayanera jala*

Being overwhelmed with ecstatic love, Viśvambhara leapt into the air and tears shot from His eyes in all directions.

CB Antya-khaṇḍa 2.430

TEXT 430

kṣaṇeke paḍilā hai' ānande mūrcchita
ke bujhe e īśvarera agādhā carita

**The next moment He fell to the ground
unconscious in ecstasy. Who can understand the
unfathomable characteristics of the Supreme Lord?**

CB Antya-khaṇḍa 2.431

TEXT 431

ajña paḍihārī saba uṭhila mārīte
āthe-vyathe sārvabhauma paḍilā pṛṣṭhete

**As the ignorant guards prepared to beat the
Lord, Sārvabhauma hurriedly threw himself on to the
Lord's back.**

The guards are supposed to chastise those pilgrims who commit *sevā-aparādhā*, or offenses in Deity worship. As those extremely foolish guards prepared to beat Śrī Gaurasundara for falling unconscious in ecstatic love within the temple, which they considered an offense, Sārvabhauma checked them.

The word *paḍihārī*, which is a corruption of the word *pratihārī*, means “watchman” or “internal security guard.”

CB Antya-khaṇḍa 2.432

TEXT 432

hṛdaye cintena sārvabhauma mahāśaya
“eta śakti mānuṣera kona kāle naya

Sārvabhauma Mahāśaya thought, “No human being can ever exhibit such potency.

CB Antya-khaṇḍa 2.433

TEXT 433

e huṅkāra e garjana e premera dhāra
yata kichu alaukika-śaktira pracāra

“This loud roaring, this bellowing, and this current of ecstatic love are all exhibitions of extraordinary potencies.

CB Antya-khaṇḍa 2.434

TEXT 434

ei jana hena bujhi—śrī-kṛṣṇa-caitanya”
ei mata cinte sārvabhauma ati dhanya

**“This person appears to be Śrī Kṛṣṇa Caitanya.”
The fortunate Sārvabhauma thought in this way.**

CB Antya-khaṇḍa 2.435

TEXT 435

sārvabhauma-nivāraṇe sarva paḍihārī
rahilena dūre sabe mahā-bhaya kari’

Being checked by Sārvabhauma, the guards were frightened and stood at a distance.

CB Antya-khaṇḍa 2.436

TEXT 436

*prabhu se haiyā āchena acetana-prāya
dekhi' mātra jagannātha-nija-priya-kāya*

**From the moment the Lord saw the form of His
beloved Jagannātha, He remained unconscious.**

CB Antya-khaṇḍa 2.437

TEXT 437

*ki ānande magna hailā vaikuṇṭha-īśvara
vede o e saba tattva jānite duṣkara*

**It is difficult for even the *Vedas* to know how
deeply the Lord of Vaikuṇṭha merged in ecstatic love.**

CB Antya-khaṇḍa 2.438

TEXT 438

*sei prabhu gauracandra catur-vyūha-rūpe
āpane vasiyā āche śiṁhāsane sukhe*

**That same Lord Gauracandra was happily sitting
on the *śiṁhāsana* in His quadruple expansions as
Jagannātha and Saṅkarṣaṇa.**

In the *Śrīmad Bhāgavatam* (12.11.21) it is stated:

*vāsudevaḥ saṅkarṣaṇaḥ pradyumnaḥ puruṣaḥ
svayam
aniruddha iti brahman mūrti-vyūho 'bhidhīyate*

“Vāsudeva, Saṅkarṣaṇa, Pradyumna, and
Aniruddha are the names of the direct personal
expansions of the Supreme Godhead, O *brāhmaṇa*
Śaunaka.”

CB Antya-khaṇḍa 2.439-440

TEXT 439-440

*āpaneī upāsaka hai' kare bhakti
ataeva ke bujhaye īśvarera śakti*

*āpanāra tattva prabhu āpane se jāne
vede, bhāgavate ei mata se vākhāne*

The Lord Himself became the worshiper and executed devotional service. Therefore who can understand the potencies of the Supreme Lord? The Lord alone knows His own glories. This is the explanation of the *Vedas* and the *Śrīmad Bhāgavatam*.

Since Gaurasundara jumped on to the jewel-studded altar on which the three deities were seated, the consideration of *catur-vyūha* arose. In this case Gaurasundara considered Himself a worshiper and not the object of worship as Māyāvādīs do.

In the *Śrīmad Bhāgavatam* (10.87.41) it is stated:

*dyu-pātaya eva te na yayur antam anantata
yātvam api yad-antarāṇḍa-nicayā nanu sāvarenaṇ*

“Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, wander within You.”

CB Antya-khaṇḍa 2.441

TEXT 441

*tathāpi ye līlā prabhu kareṇa yakhane
tāhā kahe vede jīva-uddhāra-kāraṇe*

Yet the *Vedas* describe the pastimes that the Lord performs for the purpose of delivering the living entities.

CB Antya-khaṇḍa 2.442

TEXT 442

*magna hailena prabhu vaiṣṇava-āveśe
bāhya dūre gela prema-sindhu-mājhe bhāse*

The Lord became absorbed in the mood of a Vaiṣṇava. He lost external consciousness and floated in an ocean of ecstatic love.

CB Antya-khaṇḍa 2.443

TEXT 443

*āvāriyā sārvabhauma āchena āpane
prabhura ānanda-mūrcchā nā haya khaṇḍane*

Sārvabhauma continued to guard the Lord, whose ecstatic trance remained unbroken.

CB Antya-khaṇḍa 2.444

TEXT 444

*śeṣe sārvabhauma yukti karilena mane
prabhu lai' yāibāre āpana bhavane*

Eventually Sārvabhauma decided to take the Lord to his house.

CB Antya-khaṇḍa 2.445

TEXT 445

*sārvabhauma bale,—“bhāi paḍihāri-gaṇa!
sabe tuli' laha ei puruṣa-ratana”*

**Sārvabhauma said, “O brother guards, please
pick up this jewel-like personality.”**

CB Antya-khaṇḍa 2.446

TEXT 446

*pāṇḍu-vijayera yata nija bhr̥tya-gaṇa
sabe prabhu kole kari' karilā gamana*

**Lord Jagannātha's personal servants, who carry
the deities to their chariots during the Pāṇḍu-vijaya
ceremony, then picked up the Lord and departed.**

As Lord Jagannātha is carried to His chariot
during the Pāṇḍu-vijaya ceremony, the servants of
Jagannātha picked up the unconscious Gaurasundara
and brought Him to Sārvabhauma's house.

CB Antya-khaṇḍa 2.447

TEXT 447

*ke bujhibe īśvarera caritra gahana
hena-rūpe sārvabhauma-mandire gamana*

**Who can understand the grave characteristics of
the Supreme Lord? In this way the Lord was carried to
Sārvabhauma's house.**

CB Antya-khaṇḍa 2.448

TEXT 448

*catur-dike hari-dhvani kariyā kariyā
vahiṃ ānena sabe hariṣa haiyā*

Those servants all became joyful as they carried the Lord and filled the four directions with their chanting of Hari's names.

CB Antya-khaṇḍa 2.449

TEXT 449

*henai samaye sarva bhakta simha-dvāre
āsiyā mililā sabe hariṣa-antare*

At that time the devotees arrived at the Simha-dvāra entrance and became filled with happiness when they saw the Lord.

CB Antya-khaṇḍa 2.450

TEXT 450

*parama adbhuta sabe dekhena āsiyā
pīpīlikā-gaṇa yena anna yāya la'yā*

They all came and saw that supremely wonderful scene, which resembled ants carrying away a lump of food grains.

CB Antya-khaṇḍa 2.451

TEXT 451

*ei mata prabhure aneka loka dhari'
laiyā yāyena sabe mahānanda kari'*

In this way many people caught hold of the Lord and carried Him in great ecstasy.

CB Antya-khaṇḍa 2.452

TEXT 452

*simha-dvāre namaskari' sarva bhakta-gaṇa
hariṣe prabhura pāche karilā gamana*

**After offering their obeisances at the
Simha-dvāra, the devotees joyfully followed the Lord.**

CB Antya-khaṇḍa 2.453

TEXT 453

*sarva-loke dhari' sārvaabhaumera mandire
ānilena, kapāṭa paḍila tāṇra dvāre*

**All the people brought the Lord into
Sārvaabhauma's house, and then the door was locked
from within.**

CB Antya-khaṇḍa 2.454

TEXT 454

*prabhure āsiyā ye mililā bhakta-gaṇa
dekhi' hailā sārvaabhauma haraṣita mana*

**Sārvaabhauma was pleased to see all the devotees
who had come to see the Lord.**

CB Antya-khaṇḍa 2.455

TEXT 455

*yathāyogya sambhāṣā kariyā sabā'-sane
vasilena, sandeha bhāṅgila tata-kṣaṇe*

**After appropriately greeting the devotees,
Sārvaabhauma sat down and his doubts were removed.**

CB Antya-khaṇḍa 2.456

TEXT 456

*baḍa sukhī hailā sārvaḥma mahāśaya
āra tānra kibā bhāgya-phalera udaya*

**Sārvaḥma Mahāśaya was most pleased. Who
could be more fortunate than him?**

CB Antya-khaṇḍa 2.457

TEXT 457

*yāra kīrti-mātra sarva vede vyākhyā kare
anāyāse se īśvara āilā mandire*

**The Lord, whose glories are described in the
Vedas, has now personally come to his house.**

In the Śrīmad Bhāgavatam (6.4.25) it is stated:

*sarvaṁ pumān veda guṇāṁś ca taj-jñō
na veda sarva-jñam anantam īde*

“Although the living being may know the qualities of material nature, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.” In the Mahābhārata (Svargārohaṇa-parva 6.93) and in the Hari-varṇa (Bhaviṣyat-parva 132.95) it is stated:

*vede rāmāyaṇe caiva
purāṇe bhārata tathā ādāv
ante ca madhye ca
hariḥ sarvatra gīyate*

“In the Vedic literature, including the Rāmāyaṇa, Purāṇas, and Mahābhārata, from the very beginning (ādau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.”

CB Antya-khaṇḍa 2.458

TEXT 458

*nityānanda dekhi' sārvabhauma mahāśaya
lailā caraṇa-dhūli kariyā vinaya*

**When Sārvabhauma Mahāśaya saw Nityānanda,
he humbly took dust from His lotus feet.**

CB Antya-khaṇḍa 2.459

TEXT 459

*manuṣya dilena sārvabhauma sabā'-sane
calilena sabe jagannātha-daraśane*

**Sārvabhauma then deputed one man to take
them for *darṣana* of Lord Jagannātha.**

CB Antya-khaṇḍa 2.460

TEXT 460

*ye manuṣya yāya dekhāite jagannātha
nivedana kare se kariyā yoda-hāta*

**The man who was deputed to take them to see
Jagannātha folded his hands and appealed to them.**

CB Antya-khaṇḍa 2.461

TEXT 461

*“sthira hai' jagannātha sakei dekhibā
pūrva-gosāñira mata keha nā karibā*

**“Maintain your composure while seeing Lord
Jagannātha. Don't do anything like that last Gosvāmī
has done.**

CB Antya-khaṇḍa 2.462

TEXT 462

*ki-rūpa tomarā, kichu nā pāri bujhite
sthira hai' dekha, tabe yāi dekhāite*

“I cannot understand what kind of persons you are. If you remain peaceful while seeing Jagannātha, then I will take you.

CB Antya-khaṇḍa 2.463

TEXT 463

*ye-rūpa tomāra karilena eka jane
jagannātha daive rahilena simhāsane*

“It was by the arrangement of providence that Jagannātha remained on His *siṅhāsana* after what your companion did.

CB Antya-khaṇḍa 2.464

TEXT 464

*viśeṣe vā ki kahiba ye dekhila tāna
se āchāḍe anyera ki dehe rahe prāṇa*

“What more will I say? Everyone who saw Him fall forcefully to the ground thought that He could not survive.

TCB Antya-khaṇḍa 2.465

TEXT 465

*eteke tomarā saba-acintya-kathana
samvariya dekhībā, kariluṅ nivedana”*

“These topics are beyond my understanding.
Therefore my request is that you should all control
yourselves while taking *darçana*.”

CB Antya-khaṇḍa 2.466

TEXT 466

śuni' sabe hāsite lāgilā bhakta-gaṇa
`cintā nāhi' bali' sabe karilā gamana

On hearing his words, the devotees began to
laugh. They told him, “Don't worry,” and departed.

CB Antya-khaṇḍa 2.467

TEXT 467

āsi' dekhilena catur-vyūha jagannātha
prakāṭa-paramānanda bhakta-varga-sātha

They went to the temple and saw *catur-vyūha*
Jagannātha, who is the source of all transcendental
happiness and who is accompanied by His devotees.

Śrī Jagannātha is nondifferent from Vāsudeva,
one of the quadruple expansions of the Supreme Lord.
Pradyumna and Aniruddha are included in Him.

CB Antya-khaṇḍa 2.468

TEXT 468

dekhi' sabe lāgilena karite krandana
daṇḍavata pradakṣiṇa kareṇa stavana

When the devotees saw Jagannātha, they began
to cry. They offered their obeisances, circumambulated
the Lord, and then recited prayers.

CB Antya-khaṇḍa 2.469

TEXT 469

*prabhura galāra mālā brāhmaṇa āniyā
dilena sabāra gale santoṣita haiyā*

The *brāhmaëa* priests happily brought Lord Jagannātha's flower garlands and offered them to the devotees.

CB Antya-khaṇḍa 2.470

TEXT 470

*ājñā-mālā pāiyā sabe santoṣita-mane
āilā satvare sārvaabhaumera bhavane*

Having received the Lord's mercy in the form of His garlands, the devotees joyfully returned to Sārvaabhauma's house.

CB Antya-khaṇḍa 2.471

TEXT 471

*prabhura ānanda-mūrcchā haila ye-mate
bāhya nāhi bhileka, āchena sei mate*

The Lord remained unconscious in ecstasy. He did not display even a tinge of external consciousness.

CB Antya-khaṇḍa 2.472

TEXT 472

*vasiyā āchena sārvaabhauma pada-tale
catur-dike bhakta-gaṇa `rāma-kṛṣṇa' bale*

Sārvabhauma was sitting at the Lord's feet, and the devotees chanted the names of Rāma and Kṛṣṇa on all sides.

CB Antya-khaṇḍa 2.473

TEXT 473

*acintya agamya gauracandrera carita
tina-prahare o bāhya nahe kadācita*

The characteristics of Gauracandra are inconceivable and unfathomable. He did not regain external consciousness even after nine hours.

In this regard one should see Madhvācārya's commentary on the *Vedānta-sūtra* (1.1.10). In the *Mahābhārata* (Śānti-parva 207.49) it is stated:

*evam esa mahābāhuḥ
keśavaḥ satya-vikramaḥ
acintya-ṇḍarīkākṣo
naiṣa kevala-mānuṣaḥ*

“O Yudhiṣṭhira, this most powerful, lotus-eyed Keśava is the inconceivable Personality of Godhead. No one should consider Him an ordinary human being.”

CB Antya-khaṇḍa 2.474

TEXT 474

*kṣaṇeke uṭhīlā sarva-jagata-jīvana
hari-dhvani karite lāgilā bhakta-gaṇa*

After a while the life and soul of the universe regained external consciousness and the devotees began chanting the name of Hari.

CB Antya-khaṇḍa 2.475

TEXT 475

sthira hai' prabhu jijñāsena sabā'-sthāne
“kaha dekhi āji mora kon vivaraṇe”

The Lord peacefully asked everyone, “Tell Me, what happened to Me today?”

CB Antya-khaṇḍa 2.476

TEXT 476

śeṣe nityānanda prabhu kahite lāgilā
“jagannātha dekhi' mātṛa tumi mūrcchā gelā

Nityānanda Prabhu replied, “Immediately after seeing Jagannātha, You fell unconscious.

CB Antya-khaṇḍa 2.477

TEXT 477

daive sārvaḥma āchilena sei sthāne
dhari' tomā' ānilena āpana-bhavane

“By providence, Sārvaḥma was present there at the time. He caught hold of You and brought You to his house.

CB Antya-khaṇḍa 2.478

TEXT 478

ānanda-āveśe tumi hai' paravaśa
bāhya nā jānilā tina-prahara divasa

“You were so overwhelmed in ecstasy that You did not regain consciousness for nine hours.

CB Antya-khaṇḍa 2.479

TEXT 479

*ei sārvaḥma namaskarena tomāre”
āthe-vyathe prabhu sārvaḥma kole kare*

**“This is Sārvaḥma offering You obeisances.”
The Lord then hurriedly embraced Sārvaḥma.**

CB Antya-khaṇḍa 2.480

TEXT 480

*prabhu bale,—“jagannātha baḍa kṛpā-maya
ānilena more sārvaḥma ālaya*

**The Lord said, “Jagannātha is most merciful, for
He brought Me to the house of Sārvaḥma.**

CB Antya-khaṇḍa 2.481

TEXT 481

*parama sandeha citte āchila āmāra
ki-rūpe pāiba āmi saṁhati tomāra*

**“I was greatly anxious about how I would attain
your association.**

CB Antya-khaṇḍa 2.482

TEXT 482

*kṛṣṇa tāhā pūrṇa karilena anāyāse”
eta bali’ sārvaḥma cāhi’ prabhu hāse*

**“But Kṛṣṇa has easily fulfilled My desire.” After
speaking these words, the Lord looked at Sārvaḥma
and smiled.**

CB Antya-khaṇḍa 2.483

TEXT 483

*prabhu bale,—“śuna āji āmāra ākhyāna
jagannātha āsi’ dekhilāṇa vidyamāna*

The Lord then said, “Now hear what happened to Me today. I went and saw Jagannātha.

CB Antya-khaṇḍa 2.484

TEXT 484

*jagannātha dekhi’ citte haila āmāra
dhari’ āni’ vakṣa-mājhe thui āpanāra*

“When I saw Jagannātha, I had an urge to grab Him and embrace Him to My chest.

CB Antya-khaṇḍa 2.485

TEXT 485

*dharite gelāma mātra jagannātha āmi
tabe ki haila śeṣe āra nāhi jāni*

“But after I went to embrace Jagannātha, I don't know what happened.

CB Antya-khaṇḍa 2.486

TEXT 486

*daive sārvaabhauma āji āchilā nikaṭe
ataeva rakṣā haila e mahāsaṅkaṭe*

“By providence Sārvaabhauma was there at the time, so I was saved from a great calamity.

CB Antya-khaṇḍa 2.487

TEXT 487

*āji haite āmi ei bali daḍāiyā
jagannātha dekhībāṇa bāhire thākiyā*

“I declare that from today on I will take *darṇana* of Lord Jagannātha from outside.

CB Antya-khaṇḍa 2.488

TEXT 488

*abhyantare āra āmi praveśa nahiba
garuḍera pāche rahi' īśvara dekhiba*

“I will not enter the temple. I will see the Lord while standing next to Garuḍa.

CB Antya-khaṇḍa 2.489

TEXT 489

*bhāgye āmi āji nā dhariluṇ jagannātha
tabe ta' saṅkaṭa āji haita āmā'ta*”

“It was fortunate that I did not grab Jagannātha today. If I had done so, I would be in trouble.”

CB Antya-khaṇḍa 2.490

TEXT 490

*nityānanda bale,—“baḍa eḍāile bhāla
velā nāhi ebe, snāna karaha sakāla*”

Nityānanda then said, “It is good that You avoided that calamity. Now it is late. Let us all go take bath.”

CB Antya-khaṇḍa 2.491

TEXT 491

*prabhu bale,— “nityānanda, samvariya more
ei āmi deha samarpilāṇa tomāre”*

**The Lord replied, “Nityānanda, You should
protect Me. I am surrendering My body to You.”**

CB Antya-khaṇḍa 2.492

TEXT 492

*tabe kata-kṣaṇe snāna kari' prema-sukhe
vasilena sabāra sahita hāsya-mukhe*

**The Lord enjoyed ecstatic love as He took bath
thereafter. He then smiled as He sat down with the
devotees.**

CB Antya-khaṇḍa 2.493

TEXT 493

*bahuvīdha mahāprasāda āniyā satvare
sārvabhauma thuilena prabhura gocare*

**Sārvabhauma quickly brought many varieties of
mahā-prasāda and placed them before the Lord.**

CB Antya-khaṇḍa 2.494

TEXT 494

*mahāprasādere prabhu kari' namaskāra
vasilā bhuñjite lai' sarva parivāra*

**After offering His obeisances to the
mahā-prasāda, the Lord began to eat along with His
associates.**

TEXT 495

*prabhu bale,—“vistara lāpharā more deha’
pīṭhāpānā chenā-baḍā tomarā sabe laha”*

**The Lord said, “Give Me a large portion of
boiled vegetables. You can all take the curd sweetballs,
cakes, and preparations made with condensed milk.”**

In *Caitanya-caritāmṛta* (Madhya 6.43-44) it is
stated:

*prabhu kahe,—more deha lāphrā-vyañjane
pīṭhā-pānā deha tumi inhā-sabākāre*

“Lord Caitanya Mahāprabhu requested, ‘Please
give Me only boiled vegetables. You can offer the
cakes and preparations made with condensed milk to
all the devotees.’”

Also in *Caitanya-caritāmṛta* (Madhya 12.167) it
is stated:

*prabhu kahe,—more deha’ lāphrā-vyañjane
pīṭhā-pānā, amṛta-guṭikā deha’ bhakta-gaṇe*

“Śrī Caitanya Mahāprabhu said, ‘You can give
Me the ordinary vegetable known as *lāphrā-vyañjana*,
and you may deliver to all the devotees better
preparations like cakes, sweet rice, and *amṛta-guṭikā*.’”

TEXT 496

*ei mata bali’ prabhu mahāprema-rase
lāpharā khāyena prabhu, bhakta-gaṇa hāse*

After speaking in this way, the Lord began to eat the boiled vegetables in ecstatic love and the devotees began to laugh.

CB Antya-khaṇḍa 2.497

TEXT 497

*janma janma sārvabhauma prabhura pārṣada
anyathā anyera nāhi haya e sampada*

Sārvabhauma is an associate of the Lord birth after birth. Otherwise, who else could have such good fortune?

CB Antya-khaṇḍa 2.498

TEXT 498

*suvarṇa-thālite anna āniyā āpane
sārvabhauma dena, prabhu kareṇa bhojane*

Sārvabhauma brought rice on a gold plate and offered it to the Lord, and the Lord ate.

Sārvabhauma fed the Lord on a gold plate. Foolish people will think, “How can a *sannyāsī* eat off of a metal plate?” Since foolish people think they are equal to the object of service, their mentality leads them to hell.

CB Antya-khaṇḍa 2.499

TEXT 499

*se bhojane yateka haila prema-raṅga
vedavyāsa varṇibena se saba prasaṅga*

The ecstatic happiness that manifested while the Lord ate will be described in the future by Vedavyāsa.

CB Antya-khaṇḍa 2.500

TEXT 500

*aśeṣa kautuke kari' bhojana-vilāsa
vasilena prabhu, bhakta-varga cāri-pāśa*

After joyfully completing His pastime of eating,
the Lord sat down in the midst of His devotees.

CB Antya-khaṇḍa 2.501

TEXT 501

*nīlācale prabhura bhojana mahā-raṅga
ihāra śravaṇe haya caitanyera saṅga*

By hearing the ecstatic pastimes of the Lord's
eating at Nīlācala, one attains the association of Lord
Caitanya.

CB Antya-khaṇḍa 2.502

TEXT 502

*śeṣa-khaṇḍe caitanya āilā nīlācale
e ākhyāna śunile bhāsaye prema-jale*

Anyone who hears these *Antya-khaṇḍa*
descriptions of Lord Caitanya's journey to Nīlācala will
float in the ocean of love of God.

CB Antya-khaṇḍa 2.503

TEXT 503

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vr̥ndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.

*Thus ends this English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Two, entitled “Description of
the Lord’s Travel Through Bhuvaneśvara and Other
Places to Jagannātha Purī.”*

CBP 3: Mahāprabhu's Deliverance of
Sarvabhauma, Exhibition of His Six-armed Form, and
Journey to Bengal

Chapter Three: Mahāprabhu's Deliverance of Sarvabhauma, Exhibition of His Six-armed Form, and Journey to Bengal

This chapter describes Sārvabhauma Bhaṭṭācārya's bewilderment by the Lord's illusory energy and his offering instructions to Mahāprabhu, Mahāprabhu's manifestation of His six-armed form before Sārvabhauma Bhaṭṭācārya, Sārvabhauma's offering of prayers to Mahāprabhu and his acceptance of Mahāprabhu as the original Personality of Godhead, the Lord's meeting with Paramānanda Purī, the arrival of the devotees, Śrī Nityānanda's act of embracing Śrī Balarāma, the Lord's invoking the Ganges in Śrī Paramānanda Purī's well, the Lord's auspicious arrival in Gauḍa-deśa and His stay at the house of Vidyā Vācaspati in Vidyānagara, the Lord's visit to Kuliya and His excusing the offenses of the offenders there, and the Lord's glorification of Śrīmad Bhāgavatam and His description of the process of reciting Śrīmad Bhāgavatam in reply to Devānanda

Paṇḍita's inquiry on the process of reciting *Śrīmad Bhāgavatam*.

One day in Nīlācala, Mahāprabhu, on the pretext of humility and with His actual identity concealed, inquired from Sārvabhauma Bhaṭṭācārya about His prescribed duties. Being bewildered by the Lord's illusory energy and considering Mahāprabhu an ordinary living entity and a *sannyāsī*, Sārvabhauma gave the Lord various instructions and ascertained the uselessness of accepting Māyāvāda *sannyāsa* in Vaiṣṇava dharma. He also quoted statements of Śrī Śaṅkarācārya to substantiate that it was not Śrī Śaṅkara's internal intention to establish the philosophy of oneness between the living entities and the Lord. On the pretext of humility the Lord revealed to Sārvabhauma that His sole purpose in accepting *sannyāsa* was to display the pastime of cultivating Kṛṣṇa consciousness. Sārvabhauma Bhaṭṭācārya was considering Mahāprabhu as simply an exalted *sannyāsī*. When Mahāprabhu inquired from Sārvabhauma Bhaṭṭācārya about the meaning of the *ātmārāma* verse, Sārvabhauma Bhaṭṭācārya explained it in thirteen different ways. Without touching any of those explanations, Mahāprabhu astonished Sārvabhauma with many new meanings and then displayed to Sārvabhauma His six-armed form. Sārvabhauma thus fell unconscious to the ground, and Mahāprabhu brought him back to consciousness by placing His hand on Sārvabhauma's body. Then, out of His causeless mercy, Mahāprabhu placed His lotus feet on the chest of Sārvabhauma, who by the Lord's mercy became filled with ecstasy and profusely repented for his audacity of previously instructing Mahāprabhu. He then prayed to the Lord for loving devotional service and began to glorify Him by

composing one hundred verses. Mahāprabhu then told Sārvabhauma that persons who recite those one hundred verses, called *Sārvabhauma-śataka*, would certainly attain pure devotional service to Him. The Lord also told Sārvabhauma not to inform the public about the six-armed form that He had manifested for as long as He remained in this world. After delivering Sārvabhauma, the Lord made the lives of the residents of Nīlācala successful by distributing to them the mellows of the holy names of Hari. Gradually devotees like Śrī Paramānanda Purī, Śrī Svarūpa Dāmodara, Pradyumna Miśra, and Rāya Rāmānanda came to join the Lord and began to enjoy ecstatic *saṅkīrtana* pastimes with the Lord. While taking *darśana* of Lord Jagannātha, Śrī Nityānanda, who was intoxicated by the mellows of ecstatic love for Śrī Caitanya, would sometimes attempt to grab Jagannātha. One day He climbed on the golden throne, and after embracing Balarāma, He took the flower garland from Balarāma's neck and put it on His own neck. Mahāprabhu lived with the devotees on the seashore and would pass the entire night enjoying *kīrtana* pastimes and displaying symptoms of ecstatic love. The Lord would exhibit wonderful ecstatic emotions whenever He heard Śrī Gadādhara Paṇḍita's recitation of *Śrīmad Bhāgavatam*. One day Mahāprabhu came to Śrī Purī Gosvāmī's monastery and found out that the water in his well was unfit for any use. By the Lord's benediction the sacred Ganges entered his well the very next day, and the well was filled with pure water. When Mahāprabhu came to see the well water, He told the devotees that anyone who takes bath in that water would attain pure devotional service to Kṛṣṇa, the same result one attains by taking bath in the Ganges. At that time Mahāprabhu elaborately described the glories of Śrīla Purī Gosvāmī. When Mahāprabhu first

arrived in Nīlācala, Pratāparudra, the King of Utkal, was engaged elsewhere in a military campaign, so he was not able to see the Lord. After Mahāprabhu stayed for some time in Nīlācala, He returned to Gauḍa-deśa. In spite of trying to live secretly in Vidyānagara at the house of Vidyā Vācaspati, the brother of Sārvabhauma, news of His arrival was made public and the place of Vācaspati filled with people. On hearing the loud commotion of the holy name of Hari, Mahāprabhu gave *darśana* to everyone. He blessed everyone by saying, “May your minds be fixed on Kṛṣṇa,” and He instructed them to worship Kṛṣṇa. In order to avoid the crowd Mahāprabhu secretly left for Kuliyā without informing Vācaspati. Meanwhile, Vācaspati became afflicted by the Lord's separation on one hand and on the other hand the crowd continually accused him of hiding Mahāprabhu in his house. When Vācaspati heard from a *brāhmaṇa* about the Lord's departure for Kuliyā, he immediately informed everyone and personally led them to Kuliyā. To counter people's baseless charge against Vācaspati, Mahāprabhu, on Vācaspati's request, gave *darśana* to everyone and made their lives glorious by awarding them the mellows of *saṅkīrtana* desired by the best of the sages and yogis. When a *brāhmaṇa* asked the Lord about the atonement for committing offenses to a Vaiṣṇava, the Lord said that one who drinks poison should counteract the effect of the poison by drinking nectar with the same mouth. Similarly, glorification of a Vaiṣṇava's transcendental qualities is the only atonement for blaspheming a Vaiṣṇava. By the influence of Vakreśvara Paṇḍita's association, Devānanda Paṇḍita developed faith in Mahāprabhu and attained His mercy. Mahāprabhu described the glories of Vakreśvara Paṇḍita to Devānanda Paṇḍita. After his offense was nullified, Devānanda Paṇḍita

developed humility and inquired from the Lord about the process of explaining *Śrīmad Bhāgavatam*. Mahāprabhu replied that pure devotional service is the ultimate goal of *Śrīmad Bhāgavatam*, and that *Śrīmad Bhāgavatam* is eternal and unique. Those who try to equate other literatures with *Śrīmad Bhāgavatam* or try to equate other opinions, paths, or mental speculations with pure devotional service, which is the goal of *Śrīmad Bhāgavatam*, do not know anything about *Śrīmad Bhāgavatam*. Accepting the book *Bhāgavata* and the devotee *Bhāgavata* to be nondifferent, one should always serve the *Bhāgavata* by offerings of glorification. Lord Nityānanda is the personification of the devotional mellows of *Śrīmad Bhāgavatam*. The fully transcendental *Śrīmad Bhāgavatam* is not under the jurisdiction of mundane imagination.

CB Antya-khaṇḍa 3.001

TEXT 1

jaya jaya śrī-kṛṣṇa-caitanya-guṇa-dhāma
jaya jaya nityānanda-svarūpera prāṇa

**All glories to Śrī Kṛṣṇa Caitanya, the reservoir
of all transcendental qualities! All glories to the life
and soul of Nityānanda Svarūpa!**

CB Antya-khaṇḍa 3.002

TEXT 2

jaya jaya vaikuṇṭha-nāyaka kṛpā-sindhu
jaya jaya nyāsi-cūdāmaṇi dīna-bandhu

All glories to the Lord of *Vaikuṇṭha*, who is an ocean of mercy! All glories to the crest jewel of all *sannyāsīs* and friend of the poor!

CB *Antya-khaṇḍa* 3.003

TEXT 3

*śeṣa-khaṇḍa kathā bhāi śuna eka cite
śrī-gaurāṅga-candra viharila yena mate*

O brothers, hear with attention the topics of the *Antya-khaṇḍa*, wherein Śrī Gauracandra's pastimes are described.

CB *Antya-khaṇḍa* 3.004

TEXT 4

*amṛtera amṛta śrī-gaurāṅgera kathā
brahmā, śiva ye amṛta vāñchena sarvathā*

The topics of Śrī Gaurāṅga are the essence of all nectar. Such nectar is always desired by personalities like *Brahmā* and *Śiva*.

The topics of Śrī Gaura are the most relishable of all nectar. Since these topics are not influenced by temporary time factors like birth and death, these eternal topics are worshipable and desired by personalities like *Brahmā* and *Śiva*. In the *Muṇḍaka Upaniṣad* (2.2.5) it is stated:

*tam evaikam jānatha ātmānam
anyā vāco vimuñcathāmṛtasyaiṣa setuḥ*

“Know that He is the all-pervading Supersoul. Give up talking of anyone else. He is the bridge to immortality.”

See also Śrīmad Bhāgavatam (10.31.9).

CB Antya-khaṇḍa 3.005

TEXT 5

*ataeva śrī-caitanya-kathāra śravaṇe
sabāra santoṣa haya, duṣṭa-gaṇa vine*

Therefore simply by hearing topics of Śrī Caitanya everyone except the miscreant becomes pleased.

The topics of Śrī Caitanya please everyone except unfortunate, wicked people, because by hearing topics of Śrī Caitanya living beings attain knowledge of Kṛṣṇa, service to Kṛṣṇa, and love for Kṛṣṇa. In this regard one should see Śrīmad Bhāgavatam (10.60.44, 3.13.50, and 10.1.4)

CB Antya-khaṇḍa 3.006

TEXT 6

*śuna śeṣa-khaṇḍa kathā caitanya-rahasya
ihāra śravaṇe kṛṣṇa pāibā avaśya*

Hear the confidential topics of Lord Caitanya described in the *Antya-khaṇḍa*, for by hearing these topics one will certainly attain Kṛṣṇa.

CB Antya-khaṇḍa 3.007

TEXT 7

*hena-mate śrī-gaurasundara nīlācale
ātma-saṅgopana kari' āche kutūhale*

In this way Śrī Gaurasundara concealed His identity while happily residing in Nīlācala.

CB Antya-khaṇḍa 3.008

TEXT 8

*yadi tiṅho vyakta nā kareṇa āpanāre
tabe kāra śakti āche tāṅre jānibāre*

**Who has the power to know Him if He does not
reveal Himself?**

CB Antya-khaṇḍa 3.009

TEXT 9

*daive eka-dina sārvaabhaumera sahite
vasilena prabhu tāṅe laiyā nibhṛte*

**By the arrangement of providence the Lord one
day sat down in a solitary place with Sārvaabhauma.**

CB Antya-khaṇḍa 3.010

TEXT 10

*prabhu bale,— “śuna sārvaabhauma mahāśaya!
tomāre kahi ye āmi āpana-hṛdaya*

**The Lord said, “Listen, Sārvaabhauma Mahāśaya!
Let Me reveal My heart to you.**

CB Antya-khaṇḍa 3.011

TEXT 11

*jagannātha dekhite ye āilāma āmi
uddeśya āmāra mūla-ethā ācha tumi*

**“Although I came to see Jagannātha, My main
purpose here was to meet you.**

CB Antya-khaṇḍa 3.012

TEXT 12

*jagannātha āmāre ki kahibena kathā?
tumi se āmāra bandha chiṇḍibe sarvathā*

“Will Jagannātha speak to Me? It is you who will completely destroy My material bondage.

Another reading of *bandha chiṇḍibe* (“will destroy bondage”) is *bandhu āchaha* (“you are My friend”).

CB Antya-khaṇḍa 3.013

TEXT 13

*tomāte se vaise śrī-kṛṣṇera pūrṇa śakti
tumi se dibāre pāra' kṛṣṇa-prema-bhakti*

“You are fully empowered by Lord Kṛṣṇa, so you are able to award one loving devotional service to Kṛṣṇa.

See Śrīmad Bhāgavatam (5.18.12).

Realizing that Sārvabhauma's desire for the four objectives of life was simply deceitful, Śrī Gaurasundara also deceitfully told him that He had come to Nīlācala to take instruction from Sārvabhauma and that Sārvabhauma had the power to bestow on one loving devotional service to Kṛṣṇa.

CB Antya-khaṇḍa 3.014

TEXT 14

*eteke tomāra āmi lainu āśraya
tāhā kara' ye-rūpe āmāra bhāla haya*

“Therefore I take shelter of You. Do whatever you consider is beneficial for Me.

CB Antya-khaṇḍa 3.015

TEXT 15

*ki vidhi kariba muñi, thākiba ki-rūpe?
ye-mate nā paḍoñ muñi e saṁsāra-kūpe*

**“What rules and regulations should I follow?
How should I live? Please instruct Me so that I do not
fall into the well of material life.**

CB Antya-khaṇḍa 3.016

TEXT 16

*saba upadeśa more kaha amāyāya
`āmi se tomāra hai jāna sarvathāya”*

**“Please instruct Me without reservation. Know
for certain that I am a soul surrendered to you.”**

Another reading for the second line is *tomāri se
āmi ihā jāniha niścaya*, which means the same.

CB Antya-khaṇḍa 3.017

TEXT 17

*ei mate aneka-prakāre māyā kari'
sārvabhauma-prati kahilena gaurahari*

**In this way Gaurahari used various means to
delude Sārvabhauma while speaking to him.**

CB Antya-khaṇḍa 3.018

TEXT 18

*nā jāniyā sārvabhauma īśvarera marma
kahite lāgilā ye jīvera yata dharma*

**Without realizing the Lord's intention,
Sārvabhauma began to speak about the religious duties
of living entities.**

CB Antya-khaṇḍa 3.019

TEXT 19

*sārvabhauma balena,—“kahilā yata tumi
sakala tomāra bhāla vāsilāma āmi*

**Sārvabhauma said, “I appreciate everything You
have said.**

CB Antya-khaṇḍa 3.020

TEXT 20

*ye tomāra haiyāche bhaktira udaya
atyanta apūrva se kahile kabhu naya*

**“The devotion that has awakened in You is
certainly most wonderful and beyond description.**

CB Antya-khaṇḍa 3.021

TEXT 21

*kṛṣṇa-kṛpā haiyāche tomāra upare
sabe eka kariyācha nahe vyavahāre*

**“You have attained Kṛṣṇa's mercy, but You have
done one thing that is improper.**

CB Antya-khaṇḍa 3.022

TEXT 22

*parama subuddhi tumi haiyā āpane
tabe tumi sannyāsa karilā ki kārāṇe*

**“Although You are most intelligent, why did
You take *sannyāsa*?**

Sārvabhauma said, “O Kṛṣṇa Caitanya, You have attained Kṛṣṇa's mercy and You are most intelligent. So why did You take *sannyāsa*? What qualification do You have to take *sannyāsa*? You are too young. Personalities like Mādhavendra Purī have taken *sannyāsa*, but they have done so after maturely enjoying material life. Before accepting *sannyāsa*, You should have particularly considered that everyone respects a *sannyāsī* as a member of the topmost *āśrama*. Since You have accepted Vaiṣṇava principles, which entail becoming humbler than a blade of grass, what need was there to become a candidate for receiving the highest respect found in social etiquette? Giving up *śikhā* and *brāhmaṇa* thread is an example of pride. It is simply the desire to ascend to the highest level of fame. A person following Vaiṣṇava principles should offer obeisances to a dog, a dog-eater, a cow, and an ass, and he should not accept respect from anyone. Māyāvādī *sannyāsīs* in particular consider themselves equal to the Supreme Lord, who is the creator, maintainer, and annihilator. Therefore they are unworthy sons and foolish.

CB Antya-khaṇḍa 3.023

TEXT 23

*bujha dekhi vicāriyā ki āche sannyāse
prathamei baddha haya ahaṅkāra-pāṣe*

“Just consider, what is the use of accepting *sannyāsa*? One immediately becomes bound by the ropes of false ego.

CB Antya-khaṇḍa 3.024

TEXT 24

*daṇḍa dhari' mahā-jñāna haya āpanāre
kāhāreo bale yoda-hasta nāhi kare*

“One who carries a *daḍḍa* considers himself a great person and does not fold his hands before anyone.

CB Antya-khaṇḍa 3.025

TEXT 25

*yāra pada-dhūli laite vadera vihita
hena jane namaskare, tabu nahe bhīta*

“A *sannyāse* is not afraid to accept obeisances from such a personality that the *Vedas* declare the dust of his feet should be respected.

The word *namaskare* means “offers obeisances.”

CB Antya-khaṇḍa 3.026

TEXT 26

*ahaṅkāra dharma ei kabhu bhāla nahe
bujha ei bhāgavate yena mata kahe*

“False ego is never good. Try to understand the words of *Ṛmāḍ Bhāgavatam* in this regard.

The phrase *yena mata* means “the way” or “as.”

CB Antya-khaṇḍa 3.027

TEXT 27

In the Śrīmad Bhāgavatam 11.29.16 and 3.29.34 it is stated:

*praṇamed daṇḍa-vad bhūmāv
ā-śva-cāṇḍāla-go-kharam
praviṣṭo jīva-kalayā
tatraiva bhagavān iti*

Realizing that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, one should offer obeisances before all—even the dogs, outcastes, cows, and asses—falling flat upon the ground like a rod.

CB Antya-khaṇḍa 3.028

TEXT 28

*“brāhmaṇādi kukkura caṇḍāla anta kari’
daṇḍavat karibeka bahu mānya kari’*

“You should offer full obeisances to all living entities, including the *brāhmaëas*, dogs, and dog-eaters.

In the Śrīmad Bhāgavatam (3.29.34) it is stated:

*manasaitāni bhūtāni praṇamed bahu-mānayan
īśvaro jīva-kalayā praviṣṭo bhagavān iti*

“Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.” In Śrī Caitanya-caritāmṛta (Antya 20.25) it is stated:

*uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' `kṛṣṇa'-adhiṣṭhāna*

“Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.”

Another reading for *kari* (“to do”) is *dhari* (“to hold”).

CB Antya-khaṇḍa 3.029

TEXT 29

*ei se vaiṣṇava-dharma-sabāre praṇati
sei dharmadhvajī, yāra ithe nāhi rati*

Vaiṣṇava etiquette is to offer respects to everyone, but one who is a hypocrite has no attachment for this.

The word *dharmadhvajī* refers to a pseudo devotee or hypocrite.

CB Antya-khaṇḍa 3.030

TEXT 30

*śikhā-sūtra ghucāiyā sabe ei lābha
namaskāra kare āsi' mahā-mahā-bhāga*

“The only gain in giving up one's *śikhā* and *brāhmaëa* thread is that respectable people offer one their obeisances.

CB Antya-khaṇḍa 3.031

TEXT 31

*prathame śuniye ei eka apaceya
ebe āra śuna sarva-nāśa buddhi-kṣaya*

**“This is the first loss in accepting *sannyāsa*.
Now hear about the other loss by which one's
intelligence becomes polluted.**

CB Antya-khaṇḍa 3.032

TEXT 32

*jīvera svabhāva-dharma īśvara-bhajana
tāhā chāḍi' āpanāre bale `nārāyaṇa'*

**“The constitutional duty of the living entity is to
worship the Supreme Lord. But after taking *sannyāsa*,
one gives up that worship and calls himself Nārāyaṇa.**

In the Śrīmad Bhāgavatam (5.10.23) it is stated:

*sva-dharmam ārādhanam acyutasya
yad ihamāno vijahāty aghaugham*

“If one is engaged in his own occupational duty
as ordered by the Supreme Lord, his sinful activities
are certainly diminished.” Also in the Śrīmad
Bhāgavatam (11.2.33) it is stated:

*manye 'kutaścid-bhayam acyutasya
pādāmbujopāsanam atra nityam*

*udvigna-buddher asad-ātma-bhāvād
viśvātmanā yatra nivartate bhīḥ*

“I consider that one whose intelligence is
constantly disturbed by his falsely identifying himself
with the temporary material world can achieve real
freedom from fear only by worshiping the lotus feet of

the infallible Supreme Lord. In such devotional service, all fear ceases entirely.”

CB Antya-khaṇḍa 3.033

TEXT 33

*garbhavāse ye īśvara karilena rakṣāyā
hāra prasāde haila buddhi-jñāna-śikṣā*

“The Supreme Lord protects the living entity when he is within the womb of his mother. By the Lord's mercy that living entity obtains intelligence and knowledge.

See Śrīmad Bhāgavatam, Canto Three, Chapter Thirty-one, verses 12-21.

CB Antya-khaṇḍa 3.034-037

TEXT 34-37

*yāra dāsya lāgi' śeṣa-aja-bhava-ramā
pāiyāo niravadhi karena kāmanā*

*sṛṣṭi-sthiti-pralaya yāhāra dāse kare
lajjā nāhi hena `prabhu' bale āpanāre*

*nidrā haile `āpane ke' ihāo nā jāne
āpanāre `nārāyaṇa' bale hena jane*

*`jagatera pitā kṛṣṇa' sarva vede kaya
pitāre se bhakti kare ye suputra haya*

“Ananta Śeṣa, Brahmā, Śiva, and the goddess of fortune always desire to obtain the service of that Supreme Lord whose servants carry out the creation, maintenance, and destruction of the material manifestation. Yet the shameless *sannyāsē* claims to be

that Supreme Lord. A *sannyāse* claims to be Nārāyaṇa even though he does not know who he is when he sleeps. The *Vedas* declare that Kṛṣṇa is the father of the entire universe, and the obedient son will respect his father.

In the *Māyāvāda-śata-dūṣaṇī* (7) it is stated:

*sarva-jñāḥ sarva-darśī tribhuvanam akhilaṁ
hasta yasyedṛśāmtat sarveṣāṁ sṛṣṭi-rakṣālayam api
kurute bhruvi-bhaṅgena sadyaḥ, ajñāḥ sāpekṣa-darśī
tvam asi sa bhagavān sarva-lokaika sākṣīnānā tvam vai
sa eko jaḍa-malinataras tvam hi naivam vidhaḥ saḥ*

“O friend, the Supreme is all-knowing, and He sees everything. From Him, this entire astonishing and variegated material cosmos has emanated. He creates, maintains, and destroys the entire universe by a slight movement of His eyebrows. O friend, you are not like Him. You are ignorant of so many things, and your vision is limited, although you wish to see everything. The Supreme Lord is full of all opulences, and He is the ultimate witness who observes everyone. O friend, the individual living entities are numerous, but the Supreme is one only. You are stunted and impure because of material contact, but He remains always pure and free from the touch of matter. O friend, your nature is completely different from His in these ways.” Also in the *Māyāvāda-śata-dūṣaṇī* (67) it is stated:

*lakṣmī-kāntaḥ prakṛta paramānanda pūrṇam
ṛtābdhiḥsevyo rudra prabhṛti vibudhair yasya pādāmbu
gaṅgā,
sṛṣṭaiḥ pūrvam sṛjati nikhilaṁ bhruvibhaṅgena sadyaḥso
'haṁ vākyaṁ vadasi vata re jīva rakṣyo na rājā*

“The Supreme Lord is the husband of the goddess of fortune. He is a nectarean ocean of transcendental bliss. Lord Śiva and all the great demigods serve Him. The sacred Ganges is water that has washed His feet. Before the material cosmos was manifested, He created everything in a moment simply by slightly moving His eyebrows. O individual spirit soul, your continual muttering of so 'ham ('I am the Supreme') is completely unreasonable and illogical. He is the supreme master, the monarch who rules all existence, and you are His small son, always dependent on His protection.”

In the *Praśna Upaniṣad* (2.11) it is stated: *vayamādyasya dātāraḥ pitā tvam mātariśva naḥ*—“We are the givers of your food. You are the parent of the wind.” See *Śrīmad Bhāgavatam*, First Canto, Chapter One, verse 1 and Eleventh Canto, Chapter Five, verses 2 and 3. In the *Māyāvāda-śata-dūṣaṇī* (69) it is stated:

*so 'ham mā vada sevya-sevaka-tayā nityam bhaja
śrī-hariṁ
tena syāt tava sad-gati dhruvam adhaḥ pāto bhaved
anyathā*

*nānā-yoniṣu garbha-vāsa-viṣaye duḥkham mahat
prāpyate
svarge vā narake punaḥ punar aho jīva tvayā bhrāmyate*

“O individual spirit soul, please give up this muttering of so 'ham ('I am the Supreme'). Know that you are the eternal servant of Lord Hari, engage in His pure devotional service, and thus become qualified to enter the eternal spiritual world. If you reject the service of Lord Hari, you will fall down into the wombs of mothers in many different species and you

will suffer great anguish as you wander among the hells and heavens of the material world.” In the *Māyāvāda-śata-dūṣaṇī* (73-74) it is also stated:

*yasyaiva caitanya-lavena jīva
jāto 'si caitanya-vato vareṇyaḥ*

*mā bruhi so 'haṁśaṭha kaḥ kṛtaghnād
anyaḥ paḍam vañcati hasta bhartuḥ?*

*nyastaḥśrī-ṣameśvareṇa kṛpayā caitanya-leśas
tvayi
tvam tasmāt ṣameśvaraḥ svayam aham nāyāti
vaktumśaṭha*

*labdhvā kaścana durjanaḥ khalu yathā
hasty-aśva-pādātakam
bhūpādeva tadīya rāja-paḍavīm cakre grahītum manaḥ*

“By the mercy of the Supreme Personality of Godhead, the individual living entities are endowed with a tiny fragment of consciousness. O rascal *Māyāvādī*, do not, on this account, arrogantly proclaim, ‘I am actually the Supreme.’ By saying this, you have become like a criminal-minded person who obtains elephants, cavalry, and infantry from the king on the plea of begging for protection during a journey and then decides to use all those soldiers as his own personal army of bandits to plunder the king's property on the royal roads.”

CB Antya-khaṇḍa 3.038

TEXT 38

pitāham asya jagato mātā dhātā pitāmahaḥ

“I am the father of this universe, the mother, the support, and the grandsire.”

CB Antya-khaṇḍa 3.039

TEXT 39

“gītā-śāstre arjunera sanṇyāsa-karaṇa
śuna ei yāhā kahiyāche nārāyaṇa”

“Now hear what Nārāyaṇa said to Arjuna in the
Bhagavad-gētā about renouncing one's duty.”

CB Antya-khaṇḍa 3.040

TEXT 40

anāśritaḥ karma-phalaṁ kāryaṁ karma
karoti yaḥsa sanṇyāsī ca yogī ca na niragnir na
cākriyaḥ

“One who is unattached to the fruits of his work
and who works as he is obligated is in the renounced
order of life, and he is the true mystic, not he who
lights no fire and performs no duty.”

CB Antya-khaṇḍa 3.041

TEXT 41

“niṣkāma haiyā kare ye kṛṣṇa-bhajana
tāhāre se bali `yogī' `sanṇyāsī' lakṣaṇa

“One who worships Kṛṣṇa without any selfish
desires is called a yogi and a *sanṇyāsī*.

One who gives up the four objectives of
life—religiosity, economic development, sense
gratification, and liberation—and cultivates
devotional service without motives is an actual yogi or
sanṇyāsī.

CB Antya-khaṇḍa 3.042

TEXT 42

*viṣṇu-kriyā nā karile parānna khāile
kichu nahe, sākṣātei ei vede bale”*

“The *Vedas* clearly state that if one does not worship Viṣṇu and depends on others for his food, he cannot make any advancement.”

The phrase *viṣṇu-kriyā* refers to the worship of Hari.

Accepting *sannyāsa* devoid of devotional service to Viṣṇu is like depending on others for one's food. It is useless. The perfection of activities is to attain love of God, as stated in *Śrīmad Bhāgavatam* (3.23.56):

*neha yat karma dharmāya na virāgāya kalpate
na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ*

“Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.”

CB Antya-khaṇḍa 3.043

TEXT 43

In the Śrīmad Bhāgavatam (4.29.49-50) it is stated:

*āstīrya darbhairḥ prāg-agraiḥ
kārtsnyena kṣīti-maṇḍalam
stabdho bṛhad-vadhān mānī
karma nāvaiṣi yat param*

*tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā*

“One's only activities should be those that can please the Personality of Godhead, and education should be such that one becomes elevated to Kṛṣṇa consciousness. Since Śrī Hari is the Supersoul of all living entities who have accepted material bodies within this world, He is the supreme cause and controller of everything.”

CB Antya-khaṇḍa 3.044

TEXT 44

*“tāhāre se bali dharma, karma, sadācāra
īśvare se prīti janme sammata sabāra*

“Real religious principles, activities, and proper codes of conduct are those by which one develops love for the Supreme Lord.

CB Antya-khaṇḍa 3.045

TEXT 45

*tāhāre se bali vidyā, mantra, adhyayana
kṛṣṇa-pāda-padme ye karaye sthira mana*

“Real education, chanting of mantras, and study of the scriptures are those by which one fixes his mind at the lotus feet of Kṛṣṇa.

Other readings for *mantra* is *anta* (“end”) or *manta* (“opinion”).

CB Antya-khaṇḍa 3.046

TEXT 46

*sabāra jīvana kṛṣṇa, janaka sabāra
hena kṛṣṇa ye nā bhaje, sarva vyartha tāra*

**“Kṛṣṇa is the life and father of everyone.
Everything is useless for one who does not worship
Kṛṣṇa.**

CB Antya-khaṇḍa 3.047

TEXT 47

*yadi bala śaṅkarera mata seha nahe
tānra abhiprāya dāsya, tānri mukhe kahe”*

**“If you say that the philosophy of Śaṅkarācārya
does not agree with this, then I will quote his words to
prove that he desired the service of the Lord.**

Although Śaṅkarācārya did not openly say that worship of Kṛṣṇa is the eternal duty of the living entities, he considered himself like a wave of the ocean. A wave is not the ocean; this was his conviction. Suppressing the dualities or conditional state of the material world does not mean liberation. Actual liberation entails renouncing one's unconstitutional position and becoming situated in one's constitutional position. Therefore even in some parts of Śaṅkarācārya's philosophy aversion to devotional service is not seen. Śaṅkara's followers who cannot understand his intentions proudly identify themselves as liberated souls on the strength of their external dress. Actually, giving up external signs like the *śikhā* and *brāhmaṇa* thread is not the basis for devotional service. Giving up the *śikhā* and *brāhmaṇa* thread while accepting *ekadaṇḍa sannyāsa* is also not the basis for devotional service. Devotional service to Kṛṣṇa becomes enhanced by acceptance of *tridaṇḍa*

sannyāsa, not by *ekadaṇḍa sannyāsa*. After hearing these explanations of Sārvabhauma, Śrī Gaurasundara became very pleased.

CB Antya-khaṇḍa 3.048

TEXT 48

Śrī Śaṅkarācārya has stated as follows:

*saty api bhedāpagame nātha! tavāhaṁ na
 māmakīyas tvam
sāmudro hi taraṅgaḥ kva ca na samudro na tāraṅgaḥ*

“O Lord, although the living entities and the Supreme Brahman are nondifferent, the living entities are subordinate to You. In other words, their existence is dependent on You. You, however, are never dependent on anyone. Although there is no difference between the ocean and its waves, the existence of the waves is dependent on the ocean. The ocean is never dependent on the waves.”

In the *Māyāvāda-śata-dūṣaṇī* (48 and 10) it is stated:

*avatārāvatāri tvad
īśo'pi dvividhaḥ smṛtaḥ
bhaktābhakta vibhedena
jīvo'pi bhavati dvidhā*

“The Supreme Personality of Godhead manifests Himself in two features: (1) in His original form as the source of all incarnations, and (2) in His many *viṣṇu-tattva* incarnations. The many living entities may also be divided into two groups: (1) the devotees, who are free from the influence of the

illusory energy, and (2) the nondevotees, who are bound by the illusion of *māyā*.”

*yathā samudre vahavas taraṅgās
tathā vayaṁ brahmaṇi bhūri-jīvāḥ*

*bhavet taraṅgo na kadācid abdhis
tvaṁ brahma kasmād bhavitāsi jīva?*

“Innumerable waves splash within the great ocean and, in the same way, countless spirit souls exist within the Supreme Brahman. O individual spirit soul, a single wave can never become the ocean, so how do you think you will become the Supreme Brahman?”

CB Antya-khaṇḍa 3.049

TEXT 49

*“yadyapiha jagate īśvare bheda nāi
sarva-maya-paripūrṇa āche sarva ṭhāñi*

“Although there is no difference between the Supreme Lord and this material world, He is present everywhere as the complete whole.

CB Antya-khaṇḍa 3.050

TEXT 50

*tabu tomā' haite se haiyāchi āmi
āmā' haite nāhi kabhu haiyācha tumi*

“Still I have come from You. You have never come from me.

CB Antya-khaṇḍa 3.051

TEXT 51

yena `samudrera se taraṅga' loke bale
`taraṅgera samudra' nā haya kona kāle

“As people say, ‘those waves of the ocean,’ they
will never say, ‘the ocean of the waves.’

CB Antya-khaṇḍa 3.052

TEXT 52

ataeva jagata tomāra, tumi pitāiha-loke
para-loke tumi se rakṣitā

“Therefore You are the proprietor and father of
the universe. You are the protector in this life and the
next.

The word *rakṣitā* means “the protector.”

CB Antya-khaṇḍa 3.053

TEXT 53

yāhā haite haya janma, ye kare pālana
tāre ye nā bhaje, varjya haya sei jana

“Anyone who does not worship the person from
whom he is born and by whom he is maintained is fit
to be rejected.

CB Antya-khaṇḍa 3.054

TEXT 54

ei śaṅkarera vākya—ei abhiprāya
ihā nā jāniyā māthā ki kārye muḍāya?

“These are the statements and intentions of
Śaṅkarācārya. Why would one shave his head without
understanding this?

Another reading for *vākya* (“statements”) is
śloka (“verse”).

CB Antya-khaṇḍa 3.055

TEXT 55

*sannyāsī haiyā niravadhi `nārāyaṇa`
balibeka prema-bhakti-yoge anukṣaṇa*

“A *sannyāse* should constantly chant the name of
Nārāyaṇa with love and devotion.

CB Antya-khaṇḍa 3.056

TEXT 56

*nā bujhiyā śaṅkarācāryera abhiprāya
bhakti chāḍi` māthā muḍāiyā duḥkha pāya*

“Those do not understand Śaṅkarācārya's
intention and give up devotional service suffer even
after shaving their heads.

CB Antya-khaṇḍa 3.057

TEXT 57

*ataeva tomāre se kahi ei āmi
hena pathe praviṣṭa hailā kene tumi?*

“Therefore I ask You, why have You taken such
a path?

CB Antya-khaṇḍa 3.058

TEXT 58

*yadi kṛṣṇa-bhakti-yoge kariba uddhāra
tabe śikhā-sutra-tyāge kon labhya āra*

“If You wish to deliver the world by distributing devotional service to Lord Kṛṣṇa, then what need is there to give up Your *çikhā* and *brāhmaëa* thread?

Another reading for *āra* (“what else”) is *tāra* (“his”).

CB Antya-khaṇḍa 3.059

TEXT 59

*yadi bala mādhavendra-ādi mahābhāga
tāñhārāo kariyāche śikhā-sūtra-tyāga*

“You may say that great personalities like Mādhavendra Purī have also given up their *çikhās* and *brāhmaëa* threads.

CB Antya-khaṇḍa 3.060

TEXT 60

*tathāpiha tomāra sannyāsa karibāra
e samaye ke-mate haibe adhikāra*

“Still You are not yet ready to accept *sannyāsa*.

CB Antya-khaṇḍa 3.061

TEXT 61

*se saba mahānta śeṣa tribhāga-vayase
grāmya-rasa bhuñjiyā se karilā sannyāse*

“All those great souls relished material enjoyment and took *sannyāsa* after three-fourths of their life had passed.

The phrase *grāmya-rasa bhuñjiyā* means “after relishing material enjoyment.”

CB Antya-khaṇḍa 3.062

TEXT 62

*yauvana-praveśa mātṛa sakale tomāra
ke-mate vā haiba sannyāse adhikāra*

“You have just entered the prime of Your life, so
how can You be qualified to take *sannyāsa*?

CB Antya-khaṇḍa 3.063

TEXT 63

*paramārthe sannyāse ki kariba tomāre
yei bhakti haiyāche tomāra śarīre*

“What is the use of accepting *sannyāsa* when
You have already developed such devotional
sentiments?

CB Antya-khaṇḍa 3.064

TEXT 64

*yogīndrādi-sabera ye durlabha prasāda
tabe kene kariyāche e-mata pramāda*”

“This devotional service is rarely attained by
even the best of the yogis, so why have You made such
a mistake?”

CB Antya-khaṇḍa 3.065

TEXT 65

*śuni' bhakti-yoga sārva-bhaumera vacana
baḍa sukhī hailā gauracandra nārāyaṇa*

After hearing Sārvabhauma's glorification of devotional service, Lord Gauracandra became greatly pleased.

CB Antya-khaṇḍa 3.066

TEXT 66

*prabhu bale,—“śuna sārvabhauma mahāśaya
`sannyāsī' āmāre nāhi jāniha niścaya*

The Lord said, “Listen, Sārvabhauma Mahāśaya!
Do not consider Me a *sannyāśē*.

CB Antya-khaṇḍa 3.067

TEXT 67

*kṛṣṇera virahe muñi vikṣipta haiyā
bāhira hailuṅśikhā-sūtra muḍāiyā*

“I left home and shaved My head because I was
disturbed by feelings of separation from Kṛṣṇa.

CB Antya-khaṇḍa 3.068

TEXT 68

*`sannyāsī' kariyā jñāna chāḍa mora prati
kṛpā kara, yena mora kṛṣṇe haya mati”*

“Forget that I am a *sannyāśē* and bestow your
mercy on Me so that My mind becomes fixed on
Kṛṣṇa.”

Gaurasundara said, “Don't think that because I wear the dress of a *sannyāsī* I am a Māyāvādī *sannyāsī*. I have given up the *śikhā* and *brāhmaṇa* thread, which are the assets of a *brāhmaṇa*, because I was suffering out of separation from Kṛṣṇa. Please do not consider

Me a Māyāvādī sannyāsī. Always bestow your mercy on Me so that My propensity to serve Kṛṣṇa progressively increases and so that I may attain love of Kṛṣṇa.”

CB Antya-khaṇḍa 3.069

TEXT 69

*prabhu hai nija-dāse mohe hena mate
e māyāya dāse prabhu jānibe ke-mate*

When the Supreme Lord bewilders His own servants in this way, how will His servants understand Him?

Although Gaurasundara is the controller of *māyā*, He deceptively took instructions from Sārvabhauma, who was under the control of *māyā*.

CB Antya-khaṇḍa 3.070

TEXT 70

*yadi tiṅho nāhi jānāyena āpanāre
tabe kāra śakti āche jānite tāñhāre*

Who has the power to know the Lord if He does not reveal Himself?

The word *tiṅho* refers to the Lord.

CB Antya-khaṇḍa 3.071

TEXT 71

*nā jāniyā sevakē yateka kathā kaya
tāhāteo īśvarera mahāprīta haya*

The Lord is greatly pleased with whatever His servant speaks, even if that servant lacks proper knowledge.

CB Antya-khaṇḍa 3.072

TEXT 72

*sarva-kāla bhṛtya-saṅge prabhu krīḍā kare
sevākera nimitta āpane avatare*

The Lord always enjoys pastimes with His servants. He incarnates for the sake of His servants.

In the *Kaṭha Upaniṣad* (1.2.23) it is stated:

*nāyam ātmā pravacanena labhyo
na medhasā na bahunāśrutena*

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanum svām*

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

See also *Śrīmad Bhāgavatam* (10.63.27 and 10.38.13).

CB Antya-khaṇḍa 3.073-074

TEXT 73-74

*ye-mate sevakē bhaje kṛṣṇera caraṇe
kṛṣṇa sei mate dāse bhajena āpane*

*ei tāna svabhāva ye-śrī-bhakta-vatsala
ihā tāne nivārite kāra āche bala*

As the devotee worships the lotus feet of Kṛṣṇa, Kṛṣṇa reciprocates with that servant in a similar way. The nature of the Supreme Lord is that He is affectionate to His devotees. Who has the power to change that nature?

Lord Kṛṣṇa's eternal *āśraya-vigrahas*, or manifestations of the Lord of whom one must take shelter, and their separated parts and parcels worship Him in one of the five varieties of *rasas*. Kṛṣṇa accepts their service according to how they serve Him. Since the *Māyāvādīs*, who are devoid of *rasa*, and the materialistic *karmis* cannot understand the Supreme Lord, they are misguided as if seated on a machine.

In the *Bhagavad-gītā* (4.11) the Lord declares:

ye yathā mām prapadyante tāmś tathaiva
bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” In the *Śrīmad Bhāgavatam* (10.38.22) it is stated:

na tasya kaścid dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
tathāpi bhaktān bhajate yathā tathā
sura-drumo yadvad upāśrito 'rtha-daḥ

“The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable, or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.”

TEXT 75

*hāse prabhu sārvaabhaume cāhiyā cāhiyānā
bujhena sārvaabhauma māyā-mugdha haiyā*

The Lord smiled as He looked at Sārvaabhauma, yet Sārvaabhauma could not understand the Lord's words, for he was bewildered by the Lord's illusory energy.

In the Śrīmad Bhāgavatam (8.20.28) it is stated:

*chāyāsu mṛtyum hasite ca māyām
tanū-ruheṣv oṣadhi-jātayaś ca*

“On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs.”

In the Śrīmad Bhāgavatam (2.1.31) it is stated:

*chandāmsy anantasya śīro gṛṇanti
daṁṣṭrā yamaḥ sneha-kalā dvijāni
hāso janonmāda-karī ca māyā
duranta-sargo yad-apāṅga-mokṣaḥ*

“The most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.”

TEXT 76

*sārvaabhauma balena,—“āśrame baḍa tumi
śāstra-mate tumi vandyā, upāsaka āmi*

Sārvabhauma said, “You are senior to me by *āçrama*, so according to the scriptures You are worshipable and I am to worship You.

Sārvabhauma said, “Although I am elder and learned, You are superior to me by *āśrama*. Therefore You are worshipable to me. According to the scriptures, I am Your servant. Therefore I am being offensive by accepting Your humility and submission.”

CB Antya-khaṇḍa 3.077

TEXT 77

*tumi ye āmāre stava kara, yukti naya
tāhāte āmāra pāche aparādha haya”*

“It is not proper that You offer prayers to me, for this will make me an offender.”

CB Antya-khaṇḍa 3.078

TEXT 78

*prabhu bale,—“chāḍa more e sakala
māyāsarva-bhāve tomāra lainu mui chāyā”*

The Lord said, “Give up all your deception. I have taken full shelter of you.”

The word *māyā* means “deception.”

Gaurahari said, “Do not deceive Me by speaking in this way, for I am under your shelter.” By performing such pastimes with His servant Sārvabhauma, Mahāprabhu did not allow him to know His true identity. Rather He expressed a desire to hear from him an explanation on the *ātmārāma* verse from the *Śrīmad Bhāgavatam*.

TEXT 79

CB Antya-khaṇḍa 3.079

*hena mate prabhu bhr̥tya-saṅge kare khelāke
bujhite pāre gaurasundarera līlā*

In this way the Lord performs pastimes with His servants. Who can understand the pastimes of Gaurasundara?

CB Antya-khaṇḍa 3.080

TEXT 80

*prabhu bale,—“mora eka āche manoratha
tomāra mukhete śunibāṇa bhāgavata*

The Lord said, “I have one desire. I wish to hear *Śrīmad Bhāgavatam* from your mouth.

The word *śunibāṇa* means “I will hear.”

Another reading for *manoratha* (“desire”) is *nivedana* (“request”).

Another reading for *śunibāṇa bhāgavata* (“I will hear *Śrīmad Bhāgavatam*”) is *bhāgavatera śravaṇa* (“hearing of *Śrīmad Bhāgavatam*”).

CB Antya-khaṇḍa 3.081

TEXT 81

*yateka saṁśaya citte āchaye āmāra
tomā'-bai ghucāite hena nāhi āra”*

“Only you are able to remove whatever doubts I have.”

CB Antya-khaṇḍa 3.082

TEXT 82

*sārvabhauma bale,—“tumi sakala vidyāya
parama pravīṇa, āmi jāni sarvathāya*

Sārvabhauma said, “I know well that You are well-versed in all fields of knowledge.

CB Antya-khaṇḍa 3.083

TEXT 83

*kon bhāgavata-artha nā jāna’ vā tumi
tomāre vā kona-rūpe prabodhiba āmi*

“Is there any meaning of *Ṣrēmad Bhāgavatam* that You do not know? How, then, can I teach You?

CB Antya-khaṇḍa 3.084

TEXT 84

*tathāpiha anyo’nye bhaktira vicāra
karibeka,—sujanera svabhāva-vyābhāra*

“Still, it is the nature of pious persons to discuss devotional service among themselves.

The phrase *anyo’nye* means “between one another.”

In the *Bhagavad-gītā* (10.9) it is stated:

*mac-cittā mad-gata-prāṇā bodhayantaḥ
parasparam
kathayantaś ca mām nityam tuṣyanti ca ramanti ca*

“The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.” In the *Śrīmad Bhāgavatam* (11.3.30) it is stated:

*parasparānukathanam
pāvanam bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanaḥ*

“One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.”

CB Antya-khaṇḍa 3.085

TEXT 85

*bala dekhi sandeha tomāra kon sthāne
āche? tāhā yathā-śakti kariba vākhāne*

“Tell me, what particular verse do You have some doubt about? I will try to explain it to the best of my ability.”

CB Antya-khaṇḍa 3.086

TEXT 86

*tabe śrī-vaikuṇṭha-nātha īṣat hāsiyā
balilena eka śloka aṣṭa-ākharīyā*

The Lord of *Vaikuṇṭha* then smiled and recited one verse from the *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 3.087

TEXT 87

*ātmārāmāś ca munayo nirgranthā apy
urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ*

“All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

CB Antya-khaṇḍa 3.088

TEXT 88

*sarasvatī-ṣaṭi gauracandrera agrete
kṛpāya lāgilā sārvaabhauma vākhānīte*

Then, in the presence of *Gauracandra*, the husband of *Sarasvatī*, and by His mercy, *Sārvaabhauma* began to explain this verse.

Śrī Vāgdevī (*Sarasvatī*, the goddess of speech) is mentioned in the *Vājasaneyā-saṁhitā*, quoted in the *Govinda-bhāṣya* (3.3.40), as follows: *śrīś ca te lakṣmīś ca patnyau*—“O Supreme Personality of Godhead, Śrī and Lakṣmī are Your wives.”

In the *Nārada-pañcarātra* (2.3.64) it is stated:

*sarasvatī bhāratī ca
yogena siddha-yoginī
bhāratī brahma-patnī ca
viṣṇu-patnī sarasvatī*

“By the order of Lord Hari, Sarasvatī devī accepted two forms. In one form she was Sarasvatī, the perfect mystic yogini, and in another form she was Bhāratī. Bhāratī became the wife of Brahmā, and Sarasvatī became the wife of Viṣṇu.”

CB Antya-khaṇḍa 3.089

TEXT 89

*sārvabhauma balena,—“ślokārtha ei satya
kṛṣṇa-pade bhakti se sabāra mūla tattva*

Sārvabhauma said, “The true meaning of this verse is that devotional service to the lotus feet of Kṛṣṇa is the original truth.

The actual purport of the *ātmārāma* verse is that Kṛṣṇa, the object of worship, is the original truth of all. Those persons who are completely liberated from all forms of material bondage are qualified to achieve devotional service to Kṛṣṇa. The qualities of Kṛṣṇa are very powerful. Those people who desire material enjoyment not related to Kṛṣṇa are conditioned souls averse to the worship of Kṛṣṇa.

CB Antya-khaṇḍa 3.090-091

TEXT 90-91

*sarva-kāla paripūrṇa haya ye ye jana
antare bāhire yāra nāhika bandhana*

*evam-vidha mukta saba kare kṛṣṇa-bhakti
hena kṛṣṇa-guṇera svabhāva mahā-śakti*

“Those who are internally and externally always completely liberated from material bondage render devotional service to Kṛṣṇa. Such is the powerful influence of Kṛṣṇa's qualities.

CB Antya-khaṇḍa 3.092

TEXT 92

*hena kṛṣṇa-guṇa-nāma mukta sabe gāya
ithe anādara yāra, sei nāśa yāya”*

“Liberated souls sing the glories of Kṛṣṇa's qualities and names, while those who disrespect them are vanquished.”

CB Antya-khaṇḍa 3.093

TEXT 93

*ei mata nānā mata pakṣa tolāiyā
vyākhyā kare sārvaabhauma āviṣṭa haiyā*

In this way Sārvaabhauma put forth various arguments as he explained the verse with full concentration.

CB Antya-khaṇḍa 3.094

TEXT 94

*trayodaśa-prakāra ślokārtha vākhāniyāra
hilenā “āra śakti nāhika” baliyā*

After explaining the verse in thirteen different ways, he stopped and said, “I am unable to speak further.”

CB Antya-khaṇḍa 3.095

TEXT 95

īṣat hāsiyā gauracandra prabhu kaya
“yata vākhānilā tumi, saba satya haya

**Lord Gauracandra smiled and said, “Whatever
you explained is certainly true.**

CB Antya-khaṇḍa 3.096

TEXT 96

ebe śuna āmi kichu kariye vyākhyāna
bujha dekhi vicāriyāhaya ki pramāṇa”

**“Now hear My explanations and decide whether
they are authorized.”**

CB Antya-khaṇḍa 3.097

TEXT 97

takhane vismita sārvaḥma mahāśaya
“āro artha narera śaktite kabhu naya!”

**Sārvaḥma Mahāśaya became struck with
wonder as he thought, “Further explanations are
beyond the ability of a human being!”**

CB Antya-khaṇḍa 3.098

TEXT 98

āpanāra artha prabhu āpane vākhāne
yāhā keha kona kalpe uddeśa nā jāne

**The Lord then explained the meaning in His
own ways, which no one at any time could conceive.**

Gaurasundara is directly Kṛṣṇacandra, therefore only He knows the actual purport of this verse spoken by Kṛṣṇa. Gaurasundara began to personally explain this verse in many different ways without touching the thirteen explanations given by Sārvabhauma. No living entity other than Kṛṣṇa could ever conceive of such explanations.

CB Antya-khaṇḍa 3.099

TEXT 99

*vyākhyāśuni' sārvabhauma parama vismita
mane bhāve "ei kibāīśvara vidita"*

Sārvabhauma was astonished to hear the Lord's explanations and thought, "Is He the Supreme Lord?"

CB Antya-khaṇḍa 3.100-105

TEXT 100-105

*śloka vyākhyā kare prabhu kariyā huñkāra
ātma-bhāve hailāṣaḍ-bhuja-avatāra*

*prabhu bale,— "sārvabhauma, ki tora vicāra
sannyāse āmāra nāhi haya adhikāra?*

*`sannyāsī' ki āmi hena tora citte laya?
tora lāgi' ethā āmi hailuñ udaya*

*bahu janma mora preme tyajili jīvana
ataeva tore āmi diluñ daraśana*

*sañkīrtana ārambhe mohāra avatāra
ananta-brahmāṇḍe muñi vahi nāhi āra*

*janma janma tumi mora śuddha-prema-dāsa
ataeva tore muñi hailuñ prakāśa*

After explaining the verse, the Lord roared loudly and manifested His six-armed form. The Lord said, “O Sārvabhauma, what do you think? Am I not qualified to take *sannyāsa*? Do you think that I am a mere *sannyāse*? I came here for your sake. You have spent many lifetimes trying to attain love for Me. Therefore I am revealing Myself to you. I have incarnated to inaugurate the *saī kīrtana* movement. Throughout the innumerable universes I alone am qualified. You are My purely devoted servant birth after birth, therefore I have revealed Myself to you.

The word *mohāra* means “My.”

Sārvabhauma had said that since Gaurasundara was young, He was not qualified for *sannyāsa*. In protest of this statement, Śrī Gaurasundara displayed His six-armed form and said, “I alone am qualified. Since you performed severe austerities for many lifetimes in your eagerness to see Me, I have come to you in Nīlācala. Innumerable universes are within Me. You hankered for My affection birth after birth.”

CB Antya-khaṇḍa 3.106

TEXT 106

*sādhū uddhārimu, duṣṭa vināśimu saba
cintā kichu nāhi tora, paḍa mora stava*”

“I will deliver the pious and annihilate the miscreants. Do not worry. Just offer prayers to Me.”

CB Antya-khaṇḍa 3.107

TEXT 107

*apūṛva ṣaḍ-bhuja-mūrti—koṭi sūrya-maya
dekhi' mūrcchā gelā sārvabhauma mahāśaya*

**That six-armed form of the Lord was most
wonderful and as effulgent as millions of suns.
Sārvabhauma lost consciousness on seeing that form.**

CB Antya-khaṇḍa 3.108

TEXT 108

*viśāla kareṇa prabhu huṅkāra garjana
ānande ṣaḍ-bhuja gauracandra nārāyaṇa*

**The six-armed Lord Gauracandra then roared
loudly in ecstasy.**

CB Antya-khaṇḍa 3.109

TEXT 109

*baḍa sukhī prabhu sārvabhaumere antare
`uṭha' bali' śrī-hasta dilena tāna śire*

**The Lord was greatly pleased with Sārvabhauma.
He placed His lotus hand on Sārvabhauma's head and
said, “Get up.”**

In some editions the following verses are added
after this verse.

*saṅkha-cakra-gadā-padma-śrī-hala-mūṣala
ratna-maṇi-paripūrṇa śrī-aṅga ujjvala*

*śrīvatsa-kaustubha-hāra vakṣe śobhā kare
vāma-kakṣe śiṅgā-vetra muralī jaṭhare*

**“The Lord held the conchshell, *cakra*, club,
lotus, mallet, and plow in His six arms. His effulgent
body was decorated with jewels and precious stones.**

His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. A stick and horn adorned the left of His waist, and a flute was tucked in front.”

CB Antya-khaṇḍa 3.110

TEXT 110

*śrī-hasta-paraśe vipra pāila cetana
tathāpi ānande jaḍa nā sphure vacana*

By the touch of the Lord's lotus hand, the *brāhmaëa* regained consciousness, yet he remained speechless and stunned in ecstasy.

CB Antya-khaṇḍa 3.111

TEXT 111

*karuṇā-samudra prabhu śrī-gaurasundara
pāda-padma dilā tāṇra hṛdaya-upara*

Lord Śrī Gaurasundara, the ocean of mercy, then placed His feet on Sārvabhauma's chest.

On seeing the most effulgent six-armed form of the Supreme Lord, Sārvabhauma lost consciousness. Śrī Gaurahari, who had assumed the six-armed form, then placed His lotus feet on Sārvabhauma's chest.

CB Antya-khaṇḍa 3.112

TEXT 112

*pāi' śrī-caraṇa sārvabhauma mahāśaya
hailā kevala parānanda-prema-maya*

Having received the touch of the Lord's lotus feet, Sārvabhauma Mahāśaya became completely filled with transcendental ecstasy.

CB Antya-khaṇḍa 3.113

TEXT 113

dṛḍha kari' pāda-padma dhari' premānande
“āji se pāinu citta-cora” bali' kānde

He tightly grabbed the Lord's lotus feet and cried in ecstasy while saying, “Today I have captured the thief who stole my heart.”

CB Antya-khaṇḍa 3.114

TEXT 114

ārta-nāde sārvaḥmauma karena rodana
dhariyā apūrvā pāda-padma ramā-dhana

Sārvaḥmauma cried pathetically as he held those wonderful lotus feet, which are the wealth of Ramā, the goddess of fortune.

CB Antya-khaṇḍa 3.115

TEXT 115

“prabhu mora śrī-kṛṣṇa-caitanya prāṇa-nātha
muñi adhamere prabhu, kara dṛṣṭi-pāta

“O Lord Śrī Kṛṣṇa Caitanya, my life and soul, please glance mercifully on this fallen soul!

CB Antya-khaṇḍa 3.116

TEXT 116

tomāre se muñi pāpīśikhāimu dharma
nā jāniyā tomāra acintya śuddha marma

“I am so sinful that I dared to teach You religious principles. I did not understand Your pure, inconceivable glories.

CB Antya-khaṇḍa 3.117-118

TEXT 117-118

*hena ke vā āche prabhu, tomāra māyāya
mahā-yogeśvara-ādi moha nāhi pāya*

*se tumi ye āmāre mohibe kon śakti
ebe deha' tomāra caraṇe prema-bhakti*

“O Lord, who does not become bewildered by Your illusory energy, which bewilders even the best of the great yogis? So it is not at all astonishing that You have bewildered me. Now please bestow on me loving devotional service at Your feet.

In the *Kena Upaniṣad* (1.5) it is stated:

*yan manasā na manute yenāhur mano matam
tad eva brahma tvaṁ viddhi nedaṁ yad idam upāsate*

“That which the mind cannot know, through which the mind is considered known—know that to be the Supreme, not what this world reveres.” In the *Śrīmad Bhāgavatam* (1.1.1) it is stated: *muhyanti yat sūrayaḥ*—“By Him even the great sages and demigods are placed into illusion.” Also see *Śrīmad Bhāgavatam* (1.3.37, 6.3.14-15, 7.5.13, 10.14.21, 9.4.56, 11.7.17, and 11.29.40).

CB Antya-khaṇḍa 3.119

TEXT 119

jaya jaya śrī-kṛṣṇa-caitanya prāṇa-nātha
jaya jaya śacī puṇyavatī-garbha-jāta

“All glories to Śrī Kṛṣṇa Caitanya, the Lord of my life! All glories to You, who have taken birth from the womb of the pious Śacī!

CB Antya-khaṇḍa 3.120

TEXT 120

jaya jaya śrī-kṛṣṇa-caitanya sarva-prāṇa
jaya jaya veda-vipra-sādhū-dharma-trāṇa

“All glories to Śrī Kṛṣṇa Caitanya, the life and soul of all! All glories to the protector of the *Vedas*, *brāhmaëas*, saintly persons, and religious principles!

CB Antya-khaṇḍa 3.121

TEXT 121

jaya jaya vaikuṇṭhādi lokera īśvara
jaya jaya śuddha-sattva-rūpa nyāsi-vara”

“All glories to the Lord of the Vaikuṇṭha planets! All glories to the best of the *sannyāsés*, whose form consists of pure goodness.”

CB Antya-khaṇḍa 3.122

TEXT 122

parama subuddhi sārvaabhauma mahāmati
śloka paḍi' paḍi' punaḥ punaḥ kare stuti

The supremely intelligent, broad-minded Sārvaabhauma repeatedly offered obeisances and recited various verses.

CB Antya-khaṇḍa 3.123

TEXT 123

*kālān naṣṭam bhakti-yogaṁ nijam yaḥprā
duṣkartum kṛṣṇa-caitanya-nāmā*

*āvirbhūtas tasya pādāravinde
gāḍham gāḍham līyatām citta-bhṛṅgaḥ*

“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.”

CB Antya-khaṇḍa 3.124-125

TEXT 124-125

*“kāla-vaśe bhakti lukāiyā dine dine
punar-bāra nija bhakti-prakāśa-kāraṇe*

*śrī-kṛṣṇa-caitanya-nāma-prabhu avatāra
tānra pāda-padme citta rahuka āmāra”*

“When in the course of time devotional service became lost, the Lord incarnated as Śrī Kṛṣṇa Caitanya to again manifest His own devotional service. May my mind remain attached to His lotus feet.

In the Śrīmad Bhāgavatam (11.14.3) the Supreme Lord has stated:

*śrī-bhagavān uvāca
kālena naṣṭā pralaye
vāñīyaṁ veda-saṁjñitā*

*mayādaṁ brahmaṇe proktā
dharmo yasyām mad-ātmakaḥ*

“By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*.”

In this godless material world, devotional service remains manifested in proportion to one's good fortune. If out of misfortune one is attached to the path of argument, then his service propensity becomes mixed, or in some cases lost. To reveal that pure devotional service, Śrī Kṛṣṇa Caitanya incarnated in this world.

CB Antya-khaṇḍa 3.126

TEXT 126

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ*

*śrī-kṛṣṇa-caitanya-śarīra-dhārīkṛpām
budhir yas tam ahaṁ prapadye*

“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.”

CB Antya-khaṇḍa 3.127

TEXT 127

*“vairāgya sahita nija bhakti bujhāite
ye prabhu kṛpāya avatīrṇa pṛthivīte*

**“The Lord has incarnated in this world to reveal
His own devotional service along with renunciation.**

To establish the insignificance of false renunciation, the need for proper renunciation, the uselessness of material enjoyment, the uselessness of dry renunciation, and the need for knowledge based on service, the eternal Personality of Godhead mercifully incarnated in this material world. In this way, Sārvabhauma composed one hundred verses, such as the verse beginning *kālān naṣṭam* [verse 123].

CB Antya-khaṇḍa 3.128

TEXT 128

*śrī-kṛṣṇa-caitanya tanu—puruṣa purāṇa
tribhuvane nāhi yāra adhika samāna*

**“The form of Śrī Kṛṣṇa Caitanya is the original
Personality of Godhead. There is no one greater than
or equal to Him within the three worlds.**

CB Antya-khaṇḍa 3.129

TEXT 129

*hena kṛpā-sindhura caraṇa-guṇa-nāma
sphuruk āmāra hṛdayete avirāma”*

**“Let the qualities, names, and lotus feet of such
an ocean of mercy constantly manifest within my
heart.”**

Another reading for *guṇa-nāma* (“qualities and names”) is *guṇa-dhāma* (“reservoir of qualities”).

CB Antya-khaṇḍa 3.130

TEXT 130

*ei mata sārvabhauma śata śloka kari'
stuti kare caitanyera pāda-padma dhari'*

In this way Sārvabhauma composed one hundred verses as he glorified Lord Caitanya while holding His lotus feet.

CB Antya-khaṇḍa 3.131

TEXT 131

*“patita tārīte se tomāra avatāra
muñi-patītere prabhu, karaha uddhāra*

“You have incarnated to deliver the fallen souls. Therefore, O Lord, please deliver this fallen soul.

CB Antya-khaṇḍa 3.132

TEXT 132

*bandī kariyācha more aśeṣa bandhane
vidyā, dhane, kule—tomā jānīmu kemane*

“You have entangled me in unlimited bondage. How can I understand You when I am absorbed in knowledge, wealth, and high birth?

Mundane knowledge, perishable wealth, and high birth are the causes of various bondage. Being entangled by these, human beings cannot realize the eternal Absolute Truth. Being bereft of Śrī Gaurakṛṣṇa's *darśana*, pseudo devotees and persons

averse to devotional service cannot realize the importance of the Lord's service. That is why, according to the consideration of the verse beginning *janmaīśvarya-śruta-śrībhir* [*janmaīśvarya-śruta-śrībhir edhamāna-madaḥ pumān, naivārhaty abhidhātum vai tvām akiñcana-gocaram*, “My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”], such people become rebellious against Śrī Hari, Guru, and Vaiṣṇava rather than engage in chanting the names of the Supreme Lord. Their such inevitable degradation is due to mistakenly accepting the untruth as truth.

CB Antya-khaṇḍa 3.133

TEXT 133

*ebe ei kṛpā kara, sarva-jīva-nātha
ahar-niśa citta mora rahuka tomā'ta*

“O Lord of all living entities, please now bestow Your mercy on me so that my mind may remain fixed on You day and night.

CB Antya-khaṇḍa 3.134

TEXT 134

*acintya agamya prabhu, tomāra vihāra
tumi nā jānā'le jānibāre śakti kāra*

“O Lord, Your pastimes are inconceivable and unfathomable. No one can know them unless You give one the power.

CB Antya-khaṇḍa 3.135

TEXT 135

*āpanei dāru-brahma-rūpe nīlācale
vasiyā āchaha bhojanera kutūhale*

**“As Lord Jagannātha, the Absolute Truth
appearing in wood, You reside in Nīlācala and relish
palatable foodstuffs.**

On the pretext of eating palatable foodstuffs,
the Absolute Truth resides in Nīlācala in the form of a
Deity to distribute His remnants to His devotees.

CB Antya-khaṇḍa 3.136

TEXT 136

*āpana prasāda kara, āpane bhojana
āpane āpanā dekhi' karaha krandana*

**“You now eat Your own remnants and cry when
You see Your own form.**

CB Antya-khaṇḍa 3.137

TEXT 137

*āpane āpanā dekhi' hao mahā-matta
eteke ke bujhe prabhu, tomāra mahattva*

**“You become intoxicated on seeing Your own
form. Therefore, O Lord, who can understand Your
glories?**

CB Antya-khaṇḍa 3.138

TEXT 138

*āpane se āpanāre jāna tumi mātra
āra jāne ye jana tomāra kṛpā-pātra*

**“Only You know Yourself. And only a person
who is favored by You can also know You.**

Śrī Hari, Guru, Vaiṣṇava alone can know Śrī
Hari, Guru, Vaiṣṇava. Other people cannot recognize
them, because they are not Hari, Guru, or Vaiṣṇava.
Even the demigods are baffled in ascertaining the
Absolute Truth.

CB Antya-khaṇḍa 3.139

TEXT 139

*muñi chāra tomāre vā jānīmu kemane
yāte moha māne aja-bhava-deva-gaṇe”*

**“I am so insignificant! How can I know You
when even the demigods headed by Brahmā and Śiva
are frustrated in their attempts to know You?”**

CB Antya-khaṇḍa 3.140

TEXT 140

*ei mata aneka kariyā kākurvāda
stuti kare sārvaabhauma pāiyā prasāda*

**Having received the Lord's mercy, Sārvaabhauma
offered prayers with great humility in this way.**

The word *kākurvāda* means “pathetic appeal” or
“humble words.”

CB Antya-khaṇḍa 3.141

TEXT 141

*śuniyāṣaḍ-bhuja gauracandra nārāyaṇa
hāsi' sārvabhauma-prati balilā vacana*

**After hearing his prayers, the six-armed Lord
Gauracandra smiled and spoke to Sārvabhauma as
follows.**

CB Antya-khaṇḍa 3.142

TEXT 142

*“śuna sārvabhauma, tumi āmāra pāṛṣada
eteke dekhilā tumi e saba sampada*

**“Listen, Sārvabhauma, you are My associate,
hence you were able to see My opulences.**

CB Antya-khaṇḍa 3.143

TEXT 143

*tomāra nimitte mora ethā āgamana
aneka kariyā ācha mora ārādhana*

**“I have come here for your sake, for you have
worshiped Me profusely.**

CB Antya-khaṇḍa 3.144

TEXT 144

*bhaktira mahimā tumi yateka kahilāi
hāte āmāre baḍa santoṣa karilā*

**“I have become greatly pleased on hearing your
explanations on devotional service.**

CB Antya-khaṇḍa 3.145

TEXT 145

yateka kahilā tumi—saba satya kathā
tomāra mukhete kene āsibe anyathā

“Whatever you have said is the truth. How can anything else come from your mouth?

CB Antya-khaṇḍa 3.146-147

TEXT 146-147

śata śloka kari' tumi ye kaile stavana
ye jana karibe ihāśravaṇa-paṭhana

āmāte tāhāra bhakti haibe niścaya
`sārvabhauma-śataka' ye hena kīrti raya

“Anyone who hears or recites the hundred verses you composed will certainly attain devotional service to Me. These verses will be renowned as *Sārvabhauma-ṣataka*.

Another reading for ye hena kīrti raya (“will be renowned as”) is bali loke yena kaya (“people will call them”).

CB Antya-khaṇḍa 3.148

TEXT 148

ye kichu dekhilā tumi prakāśa āmāra
saṅgoṇa karibā pāche jāne keha āra

“Do not tell anyone about the form I have manifested before you. Keep this to yourself.

CB Antya-khaṇḍa 3.149-150

TEXT 149-150

*yateka divasa muñi thākoṇ pṛthivīte
tāvat niṣedha kainu kāhāre kahite*

*āmāra dvitīya deha—nityānanda-candra
bhakti kari' seviha tāñhāra pada-dvandva*

“I order you to not disclose this as long as I remain in this world. Nityānanda is My second body. Serve His lotus feet with devotion.

Śrī Gaurasundara said, “As long as I am present in this world, you should not inform anyone of this incident.” Mahāprabhu also instructed Sārvabhauma to accept Śrī Nityānanda Prabhu as the Supreme Personality of Godhead.

CB Antya-khaṇḍa 3.151

TEXT 151

*parama nigūḍha tiñho āmāra vacane
āmi yāre jānāi sei se jāne tāne*

“I declare that He is very grave and deep. One can know Him only when I reveal Him.”

The word *tāne* means “Him.”

Another reading for *āmāra vacane* (“I declare”) is *keho nāhi jāne* (“no one knows Him”).

CB Antya-khaṇḍa 3.152

TEXT 152

*ei saba tattva sārvabhauma kahiyāra
hilena āpane aiśvarya samvariya*

After revealing this truth to Sārvabhauma, the Lord concealed His opulence.

CB Antya-khaṇḍa 3.153

TEXT 153

*cini' nija prabhu sārvaḥma mahāśaya
bāhya āra nāhi, haila parānanda-maya*

When Sārvaḥma Mahāśaya recognized his Lord, he lost consciousness and became filled with transcendental happiness.

CB Antya-khaṇḍa 3.154

TEXT 154

*ye śunaye e saba caitanya-guṇa-grāma
se yāya saṁsāra tari' śrī-caitanya-dhāma*

One who hears these characteristics of Lord Caitanya will cross the ocean of material existence and attain Lord Caitanya's abode.

CB Antya-khaṇḍa 3.155

TEXT 155

*parama nigūḍha e sakala kṛṣṇa-kathāi
hāra śravaṇe kṛṣṇa pāi ye sarvathā*

These topics of Kṛṣṇa are most confidential. By hearing them, one certainly attains Kṛṣṇa.

CB Antya-khaṇḍa 3.156

TEXT 156

*hena mate kari' sārvaḥmaure uddhāra
nīlācale kare prabhu kīrtana-vihāra*

After delivering Sārvabhauma in this way, the Lord began to enjoy *kértana* pastimes in Nīlācala.

CB Antya-khaṇḍa 3.157

TEXT 157

*niravadhi nṛtya-gīta-ānanda-āveśe
rātri-dina nā jānena kṛṣṇa-prema-rase*

By constantly chanting and dancing in ecstasy, the Lord was so absorbed in the mellows of love for Kṛṣṇa that He did not know whether it was day or night.

CB Antya-khaṇḍa 3.158

TEXT 158

*nīlācala-vāsī yata apūrvā dekhiyā
sarva-loka `hari' bale ḍākiyāḍākiyā*

When the residents of Nīlācala saw those wonderful pastimes, they also began to chant the names of Hari.

CB Antya-khaṇḍa 3.159

TEXT 159

*ei ta' `sacala jagannātha' loke bale
hena nāhi ye prabhure dekhiyā nā bhole*

They would say, “Here is the moving Jagannātha.” There was no one who was not bewildered on seeing the Lord.

Lord Jagannātha, the Absolute Person appearing in wood, is stationary. Lord Gaurasundara is a moving Jagannātha. By directly seeing the Supreme

Lord, everyone forgets about the material enjoyment
of this mortal world.

CB Antya-khaṇḍa 3.160

TEXT 160

*ye pathe yāyena cali' śrī-gaurasundara
sei dike hari-dhvani śuni nirantara*

**On whatever road Śrī Gaurasundara walked,
people would constantly chant the name of Hari.**

CB Antya-khaṇḍa 3.161

TEXT 161

*yekhāne paḍaye prabhura caraṇa-yugala
se sthānera dhūli luṭa karaye sakala*

**Wherever the Lord would place His feet, people
would plunder the dust from that place.**

CB Antya-khaṇḍa 3.162

TEXT 162

*dhūli luṭi' pāya mātra ye sukṛti-jana
tāhāra ānanda ati akathya kathana*

**Only pious people were able to plunder that dust.
Their ecstasy is beyond description.**

Another reading for *luṭi'* (“plunder”) is *guṭi*
(“particles”).

CB Antya-khaṇḍa 3.163

TEXT 163

*kibā se śrī-vigrahera saundarya anupāma
dekhitei sarva citta hare avirāma*

How sweet was the Lord's matchless form! Just by seeing Him, the hearts of everyone became captivated.

The word *anupāma* means “matchless” or “incomparable.”

Another reading for *kibā se śrī-vigrahera saundarya anupāma* (“How sweet was the Lord's matchless form!”) is *ki śobhāśrī-vigrahera saundaryānupāma*, which means the same.

CB Antya-khaṇḍa 3.164

TEXT 164

*niravadhi śrī-ānanda-dhārāśrī-nayane
‘hare kṛṣṇa’ nāma-mātra śuni śrī-vadane*

Tears of ecstatic love constantly flowed from His lotus eyes as He chanted the Hare Kṛṣṇa *mahā-mantra* with His lotus mouth.

In his *Śrī Caitanyāṣṭaka* (5), Śrīpāda Rūpa Gosvāmī has stated:

*hare kṛṣṇety uccaiḥ sphurita-rasano
nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ*

“Śrī Caitanya Mahāprabhu chants the Hare Kṛṣṇa *mahā-mantra* in a loud voice. The holy name dances on His tongue as He counts the number of recitations with His effulgent hand.”

CB Antya-khaṇḍa 3.165

TEXT 165

*candana-mālāya paripūrṇa kalevara
matta-simha jini' gati manthara sundara*

His entire body was decorated with sandalwood paste and flower garlands, and His sweet slow gait was like that of an intoxicated lion.

In the *Mahābhārata* (*Dāna-dharma* 149) it is stated: *suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī*—“In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold.”

CB Antya-khaṇḍa 3.166

TEXT 166

*pathe caliteo īśvarera bāhya nāi
bhakti-rase viharena caitanya-gosāñi*

Lord Caitanya had no external consciousness even when He was walking on the road, because He was merged in the mellows of devotional service.

CB Antya-khaṇḍa 3.167

TEXT 167

*katho dina vilambe paramānanda purī
āsiyā mililā tīrtha-paryatana kari'*

After a few days Paramānanda Purī returned after completing his pilgrimage.

CB Antya-khaṇḍa 3.168

TEXT 168

*dūre prabhu—dekhiyā paramānanda-purīsam
bhrame uṭhīlā prabhu gaurāṅga śrī-hari*

**On seeing Paramānanda Purī from a distance,
Lord Gaurāṅga stood up with respect.**

CB Antya-khaṇḍa 3.169

TEXT 169

*priya bhakta dekhi' prabhu parama-hariṣe
stuti kari' nṛtya kare mahā-prema-rase*

**The Lord was greatly pleased to see His dear
devotee. He offered respects to him and began to dance
in ecstatic love.**

CB Antya-khaṇḍa 3.170

TEXT 170

*bāhu tuli' balite lāgilā “hari hari
dekhilāma nayane paramānanda-purī*

**The Lord raised His arms and exclaimed, “Hari!
Hari! Now I have seen Paramānanda Purī.**

CB Antya-khaṇḍa 3.171

TEXT 171

*āji dhanya locana, saphala dhanya janma
saphala āmāra āji haila sarva dharma”*

**“Today My eyes and My life have become
successful. Today all My religious activities have
become fruitful.”**

In this regard one should see *Śrīmad Bhāgavatam* (10.84.9-10 and 10.84.21). In *Śrī Hari-bhakti-sudhodaya* (13.2) it is stated:

*akṣṇoḥ phalaṁ tvāḍṛśa-darśanaṁ hi
tanoḥ phalaṁ tvāḍṛśa-gātra-saṅgaḥ*

*jihvā-phalaṁ tvāḍṛśa-kīrtanaṁ hi
su-durlabhā bhāgavatā hi loke*

“My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.” In the *Caitanya-caritāmṛta* (Madhya 20.60) Caitanya Mahāprabhu has declared:

*tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,——ei śāstra-nirūpaṇa*

“By seeing you, by touching you, and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

CB Antya-khaṇḍa 3.172

TEXT 172

*prabhu bale,—“āji mora saphala sannyāsa
āji mādhavendra more hailā prakāśa”*

The Lord then said, “Today My acceptance of *sannyāsa* has born fruit, for Śrī Mādhavendra Purī has manifested before Me.”

After seeing Śrī Paramānanda Purī, who was an intimate disciple of Śrī Mādhavendra Purī, thoughts of Mādhavendra Purī were awakened in Śrī Gaurasundara.

CB Antya-khaṇḍa 3.173

TEXT 173

*eta bali' priya-bhakta lai' prabhu kole
siñcilena aṅga tāna padma-netra-jale*

After speaking these words, the Lord embraced His dear devotee and soaked his body with tears from His lotus eyes.

The word *siñcilena* means “soaked.”

CB Antya-khaṇḍa 3.174

TEXT 174

*purī o prabhura candra śrī-mukha dekhiyā
ānande āchena ātma-vismṛta haiyā*

Paramānanda Purī also became ecstatic and forgot himself upon seeing the Lord's moonlike face.

CB Antya-khaṇḍa 3.175

TEXT 175

*kata-kṣaṇe anyo'nye karena paraṇāma
paramānanda-purī-caitanyera prema-dhāma*

They continually offered respects to each other for some time. Paramānanda Purī was the abode of Lord Caitanya's love.

CB Antya-khaṇḍa 3.176

TEXT 176

*parama santoṣa prabhu tāñhāre pāiyārā
khilena nija sañge pārṣada kariyā*

The Lord was greatly pleased to receive
Paramānanda Purī, and He kept him as one of His
associates.

CB Antya-khaṇḍa 3.177

TEXT 177

*nija prabhu pāiyā paramānanda-purīra
hilā ānande pāda-padma sevā kari'*

Having attained his Lord, Paramānanda Purī
stayed there and served His lotus feet in ecstasy.

CB Antya-khaṇḍa 3.178

TEXT 178

*mādhava-purīra priya-śiṣya mahāśaya
śrī-paramānanda-purīprema-rasa-maya*

Śrī Paramānanda Purī was a dear disciple of Śrī
Mādhavendra Purī and was filled with the mellows of
ecstatic love.

CB Antya-khaṇḍa 3.179

TEXT 179

*dāmodara-svarūpa mililā kata dine
rātri-dine yāhāra vihāra prabhu-sane*

After a few days Svarūpa Dāmodara also joined
the Lord there and enjoyed pastimes with the Lord day
and night.

CB Antya-khaṇḍa 3.180

TEXT 180

*dāmodara-svarūpa saṅgīta-rasa-maya
yāra dhvani śunile prabhura nṛtya haya*

Svarūpa Dāmodara was expert in the art of music. On hearing his voice, the Lord would begin dancing.

CB Antya-khaṇḍa 3.181

TEXT 181

*dāmodara-svarūpa paramānanda-purī
śeṣa-khaṇḍa ei dui saṅge adhikārī*

Svarūpa Dāmodara and Paramānanda Purī were two of the principal associates in the Lord's final pastimes.

Śrī Puruṣottama Bhaṭṭācārya, who latter became known as Svarūpa Dāmodara, and Śrī Paramānanda Purī, who was a disciple of Śrī Mādhavendra Purī, attained the constant association of Śrī Gaurasundara. They became principal associates of the Lord because Mahāprabhu stayed with them day and night and heard songs in glorification of Śrī Rādhā-Govinda from the mouth of Svarūpa Dāmodara.

CB Antya-khaṇḍa 3.182

TEXT 182

*ei mate nīlācale ye ye bhakta-gaṇa
alpe alpe āsi' hailā sabāra milana*

In this way various devotees gradually joined the Lord in Nīlācala.

CB Antya-khaṇḍa 3.183

TEXT 183

*ye ye pārṣadera janma utkale hailā
tāñhārā o alpe alpe āsiyā mililā*

All the Lord's associates who had taken birth in Orissa also gradually joined the Lord.

CB Antya-khaṇḍa 3.184

TEXT 184

*mililā pradyumna miśra—premera śarīra
paramānanda, rāmānanda—dui mahādhīra*

Pradyumna Miśra, whose body was filled with love of God, as well as Paramānanda and Rāmānanda, two most sober personalities, all joined the Lord.

CB Antya-khaṇḍa 3.185

TEXT 185

*dāmodara paṇḍita, śrī-śaṅkara paṇḍita
kata dine āsiyā hailā upanīta*

Dāmodara Paṇḍita and Śrī Śaṅkara Paṇḍita also came there within a few days.

CB Antya-khaṇḍa 3.186

TEXT 186

*śrī-pradyumna brahmacārīnṛsimhera dāsa
yāñhāra śarīre nṛsimhera parakāśa*

Śrī Pradyumna Brahmācārī was a servant of Lord Nṛsiṃhadeva. Lord Nṛsiṃha manifested in his body.

CB Antya-khaṇḍa 3.187

TEXT 187

*‘kīrtane vihare naraśiṃha nyāsi-rūpe’
jāniyā rahilā āsi’ prabhura samīpe*

When he understood that Nṛsiṃhadeva was enjoying *kīrtana* pastimes in the form of a *sannyāsī*, he came and joined the Lord.

CB Antya-khaṇḍa 3.188

TEXT 188

*bhagavān ācārya āilā mahāśaya
śravaṇe o yāre nāhi paraśe viśaya*

The great personality Bhagavān Ācārya, who would never hear of material enjoyment, also came there.

Śrī Bhagavān Ācārya would never hear any topics concerning sense gratification. He would hear only topics related to Lord Kṛṣṇa's names, forms, and qualities.

CB Antya-khaṇḍa 3.189

TEXT 189

*ei-mata yateka sevaka yathā chilāsa
bei prabhura pārśve āsiyā mililā*

In this way the servants of the Lord came from various places and joined the Lord.

CB Antya-khaṇḍa 3.190

TEXT 190

*prabhu dekhi' sabāra haila duḥkha-nāśa
sabe kare prabhu-saṅge kīrtana-vilāsa*

When they saw the Lord, their distress was
vanquished. They all participated in the Lord's *kīrtana*
pastimes.

CB Antya-khaṇḍa 3.191

TEXT 191

*sannyāsīra rūpe vaikuṇṭhara adhipati
kīrtana kareṇa sarva bhaktera saṁhati*

The Lord of Vaikuṇṭha, in the form of a
sannyāśī, thus performed *kīrtana* in the association of
all the devotees.

CB Antya-khaṇḍa 3.192

TEXT 192

*caitanyera rase nityānanda mahādhīra
parama uddāma—eka sthāne nahe sthira*

The most sober Nityānanda relished the mellows
of Lord Caitanya's love. He was supremely
independent and could not remain steady in one place.

The word *uddāma* means “fully independent.”

CB Antya-khaṇḍa 3.193

TEXT 193

*jagannātha dekhiyā yayena dharibāre
paḍihāri-gaṇe keha rākhite nā pāre*

As He tried to grab hold of Lord Jagannātha, the temple guards were unable to stop Him.

The phrase *paḍihāri-gaṇe* (derived from a corrupted form of the Sanskrit word *pratihārī*) means “doorkeepers” or “those who punish persons who commit *sevā-aparādha* to Lord Jagannātha.”

CB Antya-khaṇḍa 3.194

TEXT 194

*eka-dina uṭhiyā suvarṇa śiṃhāsane
balarāma dhariyā karilā āliṅgane*

One day He climbed onto the golden *śiṃhāsana* and embraced Balarāma.

CB Antya-khaṇḍa 3.195

TEXT 195

*uṭhitei paḍihārī dharile hāte
dharite paḍilā giyā hāta pāñca-sāte*

As He climbed up, a temple guard caught hold of His hand but was suddenly thrown back five to seven feet.

CB Antya-khaṇḍa 3.196

TEXT 196

*nityānanda prabhu balarāmera galāra
mālā lai' parilena gale āpanāra*

Nityānanda Prabhu took the garland from
Balarāma's neck and put it around His own neck.

CB Antya-khaṇḍa 3.197

TEXT 197

*mālā pari' calilena gajendra-gamane
paḍihārī uṭhiyā cintaye mane mane*

After putting the garland on, Nityānanda walked
away like the King of elephants. The temple guard got
up and thought as follows.

CB Antya-khaṇḍa 3.198

TEXT 198

*“ei avadhūtera manuṣya-śakti nahe
balarāma-sparśe ki anyera deha rahe*

“This *avadhūta*'s strength is not that of a human
being, for how else could one survive after touching
Balarāma?

The word *avadhūta* means “sannyāsī.”

CB Antya-khaṇḍa 3.199

TEXT 199

*matta-hastī dhari' muñi pāroṇ rākhibāre
muñi dharile o ki manuṣya yāite pāre*

“I can control a mad elephant, so how could a
human being escape my grip?

CB Antya-khaṇḍa 3.200

TEXT 200

*hena muñi hasta dṛḍha kariyā dhari
luṅtṛṇa-prāya hai' giyā kothā vā paḍilun'*

**“Although I caught tightly hold of His hand, I
was thrown back like a blade of grass.”**

CB Antya-khaṇḍa 3.201

TEXT 201

*e mata cinte paḍihārī mahāśaya
nityānanda dekhilei karena vinaya*

**The respectable temple guard thought in this
way. When He saw Nityānanda later, he felt humbled.**

CB Antya-khaṇḍa 3.202

TEXT 202

*nityānanda-svarūpa svabhāva bālyā-bhāve
āliṅgana karena parama anurāge*

**Yet Nityānanda Svarūpa, whose natural
characteristic was like that of a child, embraced that
guard with affection.**

CB Antya-khaṇḍa 3.203

TEXT 203

*tabe kata-dine gauracandra lakṣmīpati
samudra-kūlete āsi' karilā vasati*

**Some days after that Gauracandra, the husband
of Lakṣmī, took up residence on the shore of the ocean.**

CB Antya-khaṇḍa 3.204

TEXT 204

*sindhu-tīre sthāna ati ramya manohara
dekhiyā santoṣa baḍa śrī-gaurasundara*

**Śrī Gaurasundara was greatly pleased to see that
most enchanting spot on the shore of the ocean.**

CB Antya-khaṇḍa 3.205

TEXT 205

*candravatī rātri, vahe dakṣiṇa-pavana
vaisena samudra-kūle śrī-śacīnandana*

**As the moon shone and the wind blew from the
south, Śrī Śacīnandana sat down on the shore of the
ocean.**

The word *candravatī* means “filled with the rays
of the moon” or “illuminated by the rays of the moon.”

CB Antya-khaṇḍa 3.206

TEXT 206

*sarva aṅga śrī-mastaka śobhita candane
niravadhi `hare-kṛṣṇa' bole śrī-vadane*

**The forehead and entire body of the Lord was
adorned with sandalwood pulp. He always chanted the
Hare Kṛṣṇa *mahā-mantra* with His lotus mouth.**

CB Antya-khaṇḍa 3.207

TEXT 207

*mālāya pūrṇita vakṣa—ati manohara
catur-dike veḍiyā āchaye anucara*

His chest was beautifully adorned with flower garlands, and He was surrounded on all sides by His devotees.

CB Antya-khaṇḍa 3.208

TEXT 208

*samudrera taraṅga niśāya śobhe ati
hāsi' dṛṣṭi kare prabhu taraṅgera prati*

The waves of the ocean looked most attractive at night. The Lord smiled as He looked at those waves.

CB Antya-khaṇḍa 3.209

TEXT 209

*gaṅgā-yamunāra yata bhāgyera udaya
ebe tāhā pāilena sindhu mahāśaya*

Now the personified ocean attained the same good fortune that the Ganges and the Yamunā had attained.

Gaṅgādevī became fortunate during the Lord's Navadvīpa pastimes. Yamunādevī attained the same good fortune during the Lord's Vṛndāvana pastimes. The personified ocean attained the same good fortune as that attained by these two goddesses when Śrī Gaurasundara resided on the shore of the ocean.

CB Antya-khaṇḍa 3.210

TEXT 210

*hena mate sindhu-tīre vaikunṭha-īśvara
vasati karena lai' sarva anucara*

In this way the Lord of Vaikuṇṭha resided on the shore of the ocean along with His associates.

CB Antya-khaṇḍa 3.211

TEXT 211

*sarva-rātri sindhu-tīre parama-virale
kīrtana karena prabhu mahā-kutūhale*

The Lord joyfully performed *kīrtana* throughout the night on the most secluded shore of the ocean.

CB Antya-khaṇḍa 3.212

TEXT 212

*tāṇḍava-pañḍita prabhu nija-prema-rase
karena tāṇḍava bhakta-gaṇa sukhe bhāse*

The Lord, who was expert in dancing wildly, danced wildly in the mellows of His own ecstatic love, and the devotees floated in an ocean of happiness.

The word *tāṇḍava* means “dancing” or “vigorous dancing.”

In the *Śrīmad Bhāgavatam* (10.16.26) it is stated:

*tan-mūrdha-ratna-nikara-sparśāti-tāmra-
pādāmbujo 'khila-kalādi-gurur nanarta*

“Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.”

CB Antya-khaṇḍa 3.213

TEXT 213

*romaharṣa, aśru, kampa, huṅkāra, garjana
sveda, bahuvīdha-varṇa haya kṣaṇe kṣaṇa*

At every moment the Lord displayed various symptoms of ecstatic love like hairs standing on end, crying, shivering, thundering, bellowing, perspiring, and changing color.

CB Antya-khaṇḍa 3.214

TEXT 214

*yata bhakti-vikāra—sakala ekebāre
paripūrṇa haya āsi' prabhura śarīre*

All the ecstatic symptoms of devotional service simultaneously and fully manifest in the Lord's body.

CB Antya-khaṇḍa 3.215

TEXT 215

*yata bhakti-vikāra—sabei murtimanta
sabei īśvara-kalāmahājñānavanta*

All the ecstatic symptoms of devotional service manifested in their personified forms. They were all fully cognizant portions of the Lord's plenary portions.

The various characteristics of devotional service assumed their respective, fully cognizant forms and began to expand the Lord's service. In the material world the word *vikāra* indicates a state of distaste or abomination, but in reference to the devotional service of the Lord the *vikāras* of devotional service are not disresponsible. The concept of nondevotional *vikāras*, or the concept of *vivarta*, is condemnable according to Vedānta. The *vikāras* of devotional service are most wonderful and transcendental.

CB Antya-khaṇḍa 3.216

TEXT 216

*āpane īśvara nāce vaiṣṇava-āveśe
jāni' sabe niravadhi thāke prabhu-pāśe*

**The Lord danced in the mood of a Vaiṣṇava.
Realizing this, all the personified ecstatic symptoms of
devotional service constantly remained at His side.**

CB Antya-khaṇḍa 3.217

TEXT 217

*ataeva tilārdha viccheda prema-sane
nāhika śrī-gaurasundarera kona kṣaṇe*

**Therefore Śrī Gaurasundara was never separated
for even a moment from feelings of ecstatic love.**

CB Antya-khaṇḍa 3.218

TEXT 218

*yata śakti īṣat līlāya kare prabhu
seha āra anye sambhāvanā nahe kabhu*

**Even a small potency exhibited by the Lord in
His pastimes could never be exhibited by anyone else.**

CB Antya-khaṇḍa 3.219

TEXT 219

*ihāte se tāna śakti asambhāvya naya
sarva vede īśvarera ei tattva kaya*

**That is why His potencies are unfathomable.
This is the verdict of all the *Vedas*.**

All varieties of contradictory potencies are present in the Supreme Lord, because He never lacks any potency. This is the opinion of all Vedic literatures regarding the Absolute Truth.

In the *Śvetāśvatara Upaniṣad* (6.8) it is stated:

*parāśya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca*

“The Supreme Lord has multipotencies, which act so perfectly that all consciousness, strength, and activity are being directed solely by His will.”

In the *Śvetāśvatara Upaniṣad* (1.3) it is stated:

*te dhyāna-yogānugata apaśyan
devātma-śaktim sva-guṇair nigūḍhām*

“Those who meditate on the Supreme Personality of Godhead can see His confidential, divine power (*cit-śakti*).” In the *Śrīmad Bhāgavatam* (10.39.55) it is stated:

*śriyā puṣṭyā girā kāntyā
kīrtiyā tuṣṭyelayorjayā
vidyayāvidyayā śaktyā
māyayā ca niṣevitam*

“Also in attendance were the Lord's principal internal potencies—Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā, and Ūrjā as were His material potencies Vidyā, Avidyā, and Māyā, and His internal pleasure potency, Śakti.”

CB Antya-khaṇḍa 3.220

TEXT 220

*ye prema-prakāśe prabhu caitanya gosāñi
tāñhā' bai ananta brahmāṇḍe āra nāi*

The love of God that Lord Caitanya manifested cannot be manifested by anyone else within the innumerable universes.

There is nothing significant in the innumerable universes other than Śrī Caitanyadeva's manifestation of ecstatic love of God. All objects within the universe are meant to assist in that manifestation of ecstatic love.

CB Antya-khaṇḍa 3.221

TEXT 221

*eteke ye śrī-caitanya prabhura upamā
tāñhā' -bai āra dite nāhi kabhu sīmā*

Therefore one can never compare Lord Caitanya with anyone other than the Lord Himself.

CB Antya-khaṇḍa 3.222

TEXT 222

*sabe yāre śubha-dṛṣṭi karena āpane
se tāhāna śakti dare, tāñra tattva jāne*

Anyone who receives His merciful glance is empowered by Him and can understand Him in truth.

CB Antya-khaṇḍa 3.223

TEXT 223

*ataeva sarva-bhāve īśvara-śaraṇa
laile se bhakti haya, khaṇḍaye bandhana*

Therefore by taking complete shelter of the Supreme Lord, one attains devotional service and is freed from all entanglement.

By taking shelter of the Supreme Lord, living entities become completely liberated from the entanglement of material enjoyment.

In the *Bhagavad-gītā* (18.66) it is stated:

*sarva-dharmān parityajya mām ekaṁśaraṇam
vraja
aham tvām sarva-pāpebhyo mokṣayiṣyāmi māśucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” See also *Śrīmad Bhāgavatam* (2.7.42).

CB Antya-khaṇḍa 3.224-225

TEXT 224-225

*ye prabhure aja-bhava-ādi īśa-gaṇe
pūrṇa haiyā o niravadhi bhāve mane*

*hena prabhu āpane sakala bhakta-saṅge
nṛtya kare āpanāra prema-yoga-raṅge*

The same Lord whom controllers of the universe like Brahmā and Śiva constantly meditate on was now absorbed in ecstatic love and personally dancing in the association of His devotees.

CB Antya-khaṇḍa 3.226

TEXT 226

*se saba bhaktera pāye mora namaskāra
gauracandra saṅge yāñra kīrtana-vihāra*

I offer my obeisances at the feet of all those devotees with whom Gauracandra enjoyed His *kīrtana* pastimes.

CB Antya-khaṇḍa 3.227

TEXT 227

*hena mate sindhu-tīre śrī-gaurasundara
sarva-rātri nṛtya kare ati manohara*

In this way Śrī Gaurasundara enchantingly danced throughout the night on the shore of the ocean.

CB Antya-khaṇḍa 3.228

TEXT 228

*niravadhi gadādhara thākena samhati
prabhu-gadādharera viccheda nāhi kati*

Gadādhara constantly remained with the Lord. There was never any separation between Gadādhara and the Lord.

The word *kati* means “even a little” or “ever.”

CB Antya-khaṇḍa 3.229

TEXT 229

*ki bhojane, ki śayane, kibā paryaṭane
gadādhara prabhure sevena anukṣaṇe*

Gadādhara always served the Lord even while he was eating, sleeping, or moving about.

CB Antya-khaṇḍa 3.230

TEXT 230

*gadādhara sammukhe paḍena bhāgavata
śuni' prabhu hena prema-rase mahāmatta*

When Gadādhara recited *Śrīmad Bhāgavatam* before the Lord, the Lord would become intoxicated by the mellows of ecstatic love.

CB Antya-khaṇḍa 3.231

TEXT 231

*gadādhara-vākye mātra prabhu sukhī haya
bhrame gadādhara-saṅge vaiṣṇava-ālaya*

The Lord was pleased with whatever Gadādhara would say, and He would take Gadādhara along on visits to the residences of the Vaiṣṇavas.

Śrī Gadādhara Paṇḍita Gosvāmī would always remain with Mahāprabhu, and he would please Gaurasundara by chanting and dancing throughout the night on the shore of the ocean. Śrī Gadādhara Paṇḍita Prabhu would never live separate from the Lord. While eating, sleeping, or wandering around, Gadādhara Paṇḍita Prabhu always served the Lord. It was Gadādhara Paṇḍita who constantly recited *Śrīmad Bhāgavatam* before Mahāprabhu. Śrī Gaurasundara would visit the residences of the Vaiṣṇavas with Gadādhara Paṇḍita Prabhu.

CB Antya-khaṇḍa 3.232

TEXT 232

*eka-dina prabhu purī-gosāñira maṭhe
vasilena giyā tāna parama nikaṭe*

**One day the Lord went to Śrī Paramānanda
Purī's monastery and sat down next to him.**

CB Antya-khaṇḍa 3.233

TEXT 233

*paramānanda purīre prabhura baḍa prīta
pūrve yena śrī-kṛṣṇa-arjuna dui mīta*

**The Lord had great affection for Paramānanda
Purī, just like that found between the two close friends
Kṛṣṇa and Arjuna.**

CB Antya-khaṇḍa 3.234

TEXT 234

*kṛṣṇa-kathā paraspara rahasya-prasaṅge
niravadhi purī-saṅge thāke prabhu raṅge*

**The Lord would always enjoy passing His time
discussing topics of Kṛṣṇa with Paramānanda Purī.**

CB Antya-khaṇḍa 3.235

TEXT 235

*purī gosāñira kūpe bhāla nahe jala
antaryāmī prabhu tāhā jānila sakala*

**Being the indwelling Supersoul, the Lord
understood that the water in Purī Gosvāmī's well was
not good.**

The well of Paramānanda Purī is a little west of
Lord Jagannātha's temple. Śrīmad Bhaktivinoda

Ṭhākura has discovered the location of this well. It is right next to the police station.

CB Antya-khaṇḍa 3.236

TEXT 236

purī gosāñire prabhu puchilā āpani
“*kūṇe jala ke-mata haila kaha śuni*”

The Lord asked Purī Gosvāmī, “How is the water in your well?”

CB Antya-khaṇḍa 3.237

TEXT 237

purī bale,—“seha baḍa abhāgiyā kūṇa
jala haila yena ghora kardamera rūṇa”

Paramānanda Purī replied, “This well is very unfortunate, for its water is always completely muddy.”

CB Antya-khaṇḍa 3.238

TEXT 238

śuni’ prabhu hāya hāya karite lāgilā
prabhu bale,—“jagannātha kṛpāṇa hailā

On hearing this, the Lord said, “Alas, Jagannātha has become miserly.

CB Antya-khaṇḍa 3.239

TEXT 239

purīra kūṇera jala paraśibe ye
sarva pāpa thākile o taribeka se

“Anyone who touches the water from
Paramānanda Purī's well will be delivered, even if he is
most sinful.

CB Antya-khaṇḍa 3.240

TEXT 240

*ataeva jagannātha-devera māyāya
naṣṭa jala haila—yena keha nāhi khāya*”

“Therefore, by the potency of Lord Jagannātha,
the water has become so bad that no one can drink it.”

CB Antya-khaṇḍa 3.241

TEXT 241

*eta bali' mahāprabhu āpane uṭhilātuliyā
śrī-bhuja dui kahite lāgilā*

After speaking these words, Mahāprabhu stood
up, raised His arms, and began to speak as follows.

CB Antya-khaṇḍa 3.242

TEXT 242

*“jagannātha mahāprabhu, ei mora vara
gaṅgā praveśuka ei kūpera bhitara*

“O Lord Jagannātha, give Me the benediction
that the Ganges may enter into this well.

CB Antya-khaṇḍa 3.243

TEXT 243

*bhogavatī gaṅgā ye āchena pātālete
tānre ājñā kara ei kūpe praveśite*”

“Please order the Bhogavati Gaṅgā, which flows
in Pātāla-loka, to enter this well.”

CB Antya-khaṇḍa 3.244

TEXT 244

*sarva bhakta-gaṇa śrī-mukhera vākya śuni'
ucca kari' balite lāgilā hari-dhvani*

When all the devotees heard these words from
the Lord's lotus mouth, they began to loudly chant the
name of Hari.

CB Antya-khaṇḍa 3.245

TEXT 245

*tabe kata-kṣaṇe prabhu vāsāya calilā
bhakta-gaṇa sabe giyāśayana karilā*

After a while the Lord departed for His
residence, and the devotees went to take rest.

CB Antya-khaṇḍa 3.246

TEXT 246

*sei-kṣaṇe gaṅgādevīājñā kari' śire
pūrṇa hai' praveśilā kūpera bhitare*

Then, accepting the Lord's order on her head,
Gaṅgādevī entered that well.

CB Antya-khaṇḍa 3.247

TEXT 247

*prabhāte uṭhiyā sabe dekkena adbhuta
parama-nirmala-jale pari-pūrṇa kūpa*

In the morning everyone saw that wonder—Paramānanda Purī's well had become filled with crystal-clear water.

CB Antya-khaṇḍa 3.248

TEXT 248

*āścarya dekhiyā `hari' bale bhakta-gaṇa
purī gosāñi hailā ānande acetana*

On seeing this wonder, the devotees chanted the name of Hari, and Purī Gosvāmī lost consciousness in ecstasy.

CB Antya-khaṇḍa 3.249

TEXT 249

*gaṅgāra vijaya sabe bujhiyā kūpete
kūpa pradakṣiṇa sabe lāgilā karite*

When everyone realized that the Ganges had entered the well, they began to circumambulate it.

The word *viyaya* means “arrival.”

CB Antya-khaṇḍa 3.250

TEXT 250

*mahāprabhu śuniyā āilā sei kṣaṇe
jala dekhi' parama-ānanda-yukta mane*

As soon as Mahāprabhu heard the news, He came there. He was greatly pleased to see the clear water.

CB Antya-khaṇḍa 3.251-252

TEXT 251-252

*prabhu bale,— “śunaha sakala bhakta-gaṇa
e kūpera jale ye karibe snāna pāna*

*satya satya haiba tāra gaṅgā-snāna-phala
kṛṣṇa-bhakti haiba tāra parama nirmala”*

The Lord said, “Listen, devotees, anyone who takes bath in the water of this well will certainly attain the result of bathing in the Ganges; he will obtain pure devotional service to Kṛṣṇa.”

CB Antya-khaṇḍa 3.253

TEXT 253

*sarva bhakta-gaṇa śrī-mukhera vākya śuni’
ucca kari’ balite lāgilā hari-dhvani*

When all the devotees heard these words from the lotus mouth of the Lord, they began to loudly chant the name of Hari.

CB Antya-khaṇḍa 3.254

TEXT 254

*purī gosāñira kūpe sei divya jale
snāna pāna kare prabhu mahā-kutūhale*

The Lord would joyfully take bath and drink that divine water from Purī Gosvāmī's well.

CB Antya-khaṇḍa 3.255

TEXT 255

*prabhu bale,— “āmi ye āchiye pṛthivīte
jāniha kevala purī gosāñira pṛīte*

The Lord said, “Know for certain that I live in this world simply because of Purī Gosvāmī's affection.

CB Antya-khaṇḍa 3.256

TEXT 256

*purī gosāñira āmi—nāhika anyathā
purī vecile o āmi vikāi sarvathā*

“I belong to Purī Gosvāmī. There is no doubt about this. If he likes he can even sell Me.

CB Antya-khaṇḍa 3.257

TEXT 257

*sakṛt ye dekhe purī gosāñire mātra
seha haibeka śrī-kṛṣṇera prema-pātra”*

“Anyone who sees Purī Gosvāmī even once will become qualified to attain love for Kṛṣṇa.”

The word *sakṛt* means “one time.”

CB Antya-khaṇḍa 3.258

TEXT 258

*purīra mahimā tabe kahiyā sabāre
kūpa dhanya kari' prabhu calilā vāsāre*

After glorifying Paramānanda Purī and sanctifying his well, the Lord returned to His residence.

CB Antya-khaṇḍa 3.259

TEXT 259

*īśvara se jāne bhakta-mahimā bāḍā'te
hena prabhu nā bhaje kṛtaghna kona mate*

Only the Supreme Lord knows how to increase the glories of His devotees. Therefore only an ungrateful person fails to worship Him.

See Śrīmad Bhāgavatam (3.4.17 and 10.48.26).

CB Antya-khaṇḍa 3.260

TEXT 260

*bhakta-rakṣā lāgi' prabhu kare avatāra
niravadhi bhakta-saṅge karena vihāra*

The Lord incarnates to protect His devotees. He always enjoys pastimes with His devotees.

See Śrīmad Bhāgavatam (10.14.20 and 3.2.15-16).

CB Antya-khaṇḍa 3.261

TEXT 261

*akartavya kare nija sevaka rākhite
tāra sākṣī vāli vadhe sugrīva-nimitte*

For the sake of His devotees, the Lord performs activities that may be considered improper. An example of this is the killing of Vāli on the request of Sugrīva.

The word *akartavya* means “that which is considered improper in this material world.” Another reading of this verse is:

*bhakti-vātsalya prabhura ke pare kahite
akartavya kare prabhu sevaka rākhite*

“Who can describe the Lord's affection for His devotees? For the sake of His devotees, the Lord performs activities that may be considered improper.”

CB Antya-khaṇḍa 3.262

TEXT 262

*sevakera dāsya prabhu kare nijānande
ajaya caitanya-simha jine bhakta-vṛnde*

The Lord serves His servants in His own ecstasy. The devotees conquer the unconquerable, lionlike Lord Caitanya.

See Śrīmad Bhāgavatam (10.86.59 and 10.9.19).

CB Antya-khaṇḍa 3.263

TEXT 263

*bhakta-gaṇa-saṅge prabhu samudrera tīre
sarva vaikunṭhādi-nātha kīrtane vihare*

The Lord of the Vaikunṭhas and all other planets enjoyed His *kīrtana* pastimes with the devotees on the shore of the ocean.

CB Antya-khaṇḍa 3.264

TEXT 264

*vāsā karilena prabhu samudrera tīre
viharena prabhu bhakti-ānanda-sāgare*

The Lord made His residence on the shore of the ocean and enjoyed the ecstatic ocean of devotional service.

CB Antya-khaṇḍa 3.265

TEXT 265

*ei avatāre sindhu kṛtārtha haite
ataeva lakṣmī janmilena tāhā haite*

Since the ocean attained perfection during this incarnation of the Lord, therefore Lakṣmī appeared from its waters.

Since Śrīman Mahāprabhu was to come in the future to the shore of the ocean in Nīlācala, Lakṣmīdevī took birth as the daughter of the ocean.

CB Antya-khaṇḍa 3.266

TEXT 266

*nīlācala-vāsīra ye kichu pāpa haya
ataeva sindhu-snāne saba yāya kṣaya*

The sins committed by the residents of Nīlācala are therefore nullified simply by taking bath in the ocean.

CB Antya-khaṇḍa 3.267

TEXT 267

*ataeva gaṅgādevī vegavatī haiyā
sei bhāgye sindhu-mājhe mililā āsiyā*

Therefore, because of the ocean's good fortune, Gaṅgādevī swiftly flows to merge with its waters.

CB Antya-khaṇḍa 3.268

TEXT 268

*hena mate sindhu-tīre śrī-kṛṣṇa-caitanya
vaisena sakala mate sindhu kari' dhanya*

In this way Śrī Kṛṣṇa Caitanya made the ocean glorious by residing on its shore.

CB Antya-khaṇḍa 3.269

TEXT 269

*ye samaye īśvara āilā nīlācale
takhane pratāparudra nāhika utkale*

When the Lord came to Nīlācala, Mahārāja Pratāparudra was not present in Orissa.

CB Antya-khaṇḍa 3.270

TEXT 270

*yuddha-rase giyāchena vijayanagare
ataeva prabhu na dekhilā sei bāre*

He had gone to Vijaya-nagara on a military campaign. Therefore he did not see the Lord at that time.

When Mahāprabhu arrived in Nīlācala, Mahārāja Pratāparudra was not present there. He had gone south to fight in Vijaya-nagara.

CB Antya-khaṇḍa 3.271

TEXT 271

*ṭhākura thākiyā kata-dina nīlācale
punaḥ gauḍa-deśe āilena kutūhale*

After spending some days in Nīlācala, the Lord returned in jubilation to Gauḍa-deśa.

CB Antya-khaṇḍa 3.271

TEXT 272

*gaṅgā-prati mahā-anurāga bādāiyā
ati śīghra gauḍa-deśe āilā caliyā*

Feeling increased attachment for the Ganges, the Lord quickly returned to Gauḍa-deśa.

CB Antya-khaṇḍa 3.273

TEXT 273

*sārvabhauma-bhrātā vidyā-vācaspati nāma
śānta-dānta-dharmaśīla mahābhāgyavān*

Sārvabhauma had a brother named Vidyā-vācaspati, who was peaceful, forgiving, pious, and most fortunate.

Vidyā-vācaspati was the son of Paṇḍita Viśārada, a resident of Vidyānagara, and he was the brother of Śrī Vāsudeva Sārvabhauma. Mahāprabhu spent a few days in his house in Vidyānagara.

CB Antya-khaṇḍa 3.274

TEXT 274

*sarva-pāriṣada-saṅge śrī-gaurasundara
ācambite āsi' uttarilā tāṇra ghara*

The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati.

CB Antya-khaṇḍa 3.275

TEXT 275

*vaikuṇṭha-nāyaka gṛhe atithi pāiyā
paḍilena vācaspati daṇḍavat haiyā*

Receiving the Lord of Vaikuṇṭha as his guest,
Vidyā-vācaspati offered obeisances, falling flat before
the Lord.

CB Antya-khaṇḍa 3.276

TEXT 276

*hena se ānanda haila viprera śarīre
ki vidhi kariba tāhā kichui nā sphure*

That *brāhmaëa* was so happy that he did not
know what to do.

CB Antya-khaṇḍa 3.277

TEXT 277

*prabhu o tāñhāre karilena āliṅgana
prabhu bale,—“śuna kichu āmāra vacana*

The Lord embraced him and said, “Listen to My
words.

CB Antya-khaṇḍa 3.278

TEXT 278

*citta mora haiyāche mathurā yāite
katho dina gaṅgā-snāna karimu ethāte*

“I have developed a desire to go to Mathurā. I
will stay here a few days and take bath in the Ganges.

CB Antya-khaṇḍa 3.279

TEXT 279

*nibhṛte āmāre ekathāni dibā sthāna
yena katho dina muñi karoṇ gaṅgā-snāna*

**“Give Me a private room so that I can stay here
and bathe in the Ganges.**

CB Antya-khaṇḍa 3.280

TEXT 280

*tabe śeṣe more mathurāya cālāi
bāyadi more cāha ihā avaśya karibā”*

**“Then you can make arrangements so that can
go to Mathurā. If you have affection for Me, then you
must do this for Me.”**

CB Antya-khaṇḍa 3.281

TEXT 281

*śuniyā prabhura vākya vidyā-vācaspati
lāgilena kahite haiyā namra-mati*

**On hearing the Lord's words, Vidyā-vācaspati
humbly replied.**

CB Antya-khaṇḍa 3.282

TEXT 282

*vipra bale,— “bhāgya saba vaṁśera āmāra
yathāya caraṇa-dhūli āila tomāra*

**The *brāhmaëa* said, “It is the good fortune of
my entire family that the dust from Your lotus feet has
blessed our house.**

CB Antya-khaṇḍa 3.283

TEXT 283

*mora ghara-dvāra yata—sakala tomāra
sukhe thāka tumi keha nā jāniba āra*

**“My house and everything in it belong to You.
You remain here peacefully. No one will disturb You.”**

CB Antya-khaṇḍa 3.284

TEXT 284

*śuni' tāñra vākya prabhu santoṣa hailā
tāna bhāgye kata-dina tathāi rahilā*

**The Lord was satisfied with his words. He then
blessed him by staying there a few days.**

CB Antya-khaṇḍa 3.285

TEXT 285

*sūryera udaya ki kakhana gopya haya
sarva-loka śunileka prabhura vijaya*

**Can the rising sun ever be hidden? Everyone
came to know of the Lord's arrival.**

CB Antya-khaṇḍa 3.286

TEXT 286

*navadvīpa-ādi sarva-dike haila dhvani
“vācaspati-ghare āilā nyāsi-cūḍāmaṇi”*

**News spread throughout the area of Navadvīpa
that the crest jewel of *sannyāsés* had arrived in the
house of Vidyā-vācaspati.**

CB Antya-khaṇḍa 3.287

TEXT 287

*śuniyā lokera haila cittera ullāsa
saśarīre yena haila vaikunṭhete vāsa*

The hearts of the people became so joyful that it appeared they were living in Vaikuṇṭha in their present bodies.

CB Antya-khaṇḍa 3.288

TEXT 288

*ānande sakala loka bale `hari hari'
strī-putra-deha-geha sakala pāsari*

Everyone chanted the names of Hari in ecstasy, and they forgot their wives, children, bodies, and houses.

The word *geha* means “house.”

CB Antya-khaṇḍa 3.289

TEXT 289

*anyo'nye sarva loka kare kolāhala
“cala dekhi giyā tāna caraṇa-yugala”*

People said to each other, “Let us go and see His lotus feet.”

CB Antya-khaṇḍa 3.290

TEXT 290

*eta bali' sarva-loka parama-ullāse
āgu pāchu guru-loka nāhika sambhāṣe*

Speaking in this way, everyone went in great joy
without even informing their elders.

CB Antya-khaṇḍa 3.291

TEXT 291

*ananta arbuda loka bali' `hari hari'
calilena dekhibāre gaurāṅga śrī-hari*

Unlimited millions of people chanted the names
of Hari as they went to see Lord Gaurāṅga.

CB Antya-khaṇḍa 3.292

TEXT 292

*patha nāhi pāya keha lokera gahane
vana-ḍāla bhāṅgi' yāya prabhura darśane*

The crowd was so thick that it was difficult to
see the road, so people broke through the forest on
their way to see the Lord.

The phrase *lokera gahane* means “a dense
crowd.”

CB Antya-khaṇḍa 3.293

TEXT 293

*śuna śuna āre bhāi, caitanya-ākhyāna
ye-rūpe karilā prabhu sarva-jīva-trāṇa*

O brothers, just hear the topics of how Lord
Caitanya delivered all the living entities.

CB Antya-khaṇḍa 3.294

TEXT 294

*vana-ḍāla-kaṇṭaka bhāṅgiyā loka dhāya
tathāpi ānande keha duḥkha nāhi pāya*

Although people cut through the thorny forest,
they felt such ecstasy that they did not feel any
distress.

CB Antya-khaṇḍa 3.295

TEXT 295

*lokera gahane yata araṇya āchila
kṣaṇeke sakala divya patha-maya haila*

The dense crowds soon filled the entire forest
with many excellent paths.

CB Antya-khaṇḍa 3.296

TEXT 296

*saba-dike loka saba `hari' bali' yāya
hena raṅga kare prabhu śrī-gaurāṅga rāya*

People chanted the name of Hari in all
directions. Such are the pastimes of Lord Gaurāṅga!

CB Antya-khaṇḍa 3.297

TEXT 297

*keha bale,—“muñi tāna dhariyā caraṇa
māgimu-ye-mate mora khaṇḍaye bandhana”*

Someone said, “I will grab hold of His lotus feet
and beg for His mercy so that I may freed from all
bondage.”

CB Antya-khaṇḍa 3.298

TEXT 298

*keha bale,—“muñi tāne dekhile nayane
tabei sakala pāṇa, māgimu vā kene”*

Someone else said, “If I just see Him I will have everything. Why should I ask for anything?”

CB Antya-khaṇḍa 3.299

TEXT 299

*keha bale,—“muñi tāna nā jānoṇ mahimāyata
nindā kariyāchoṇ, tāra nāhi sīmā*

Another said, “I did not know His glories, so I blasphemed Him without limit.

CB Antya-khaṇḍa 3.300

TEXT 300

*ebe tāna pāda-padma dhariyā hṛdaye
māgimu ki-rūpe mora se pāpa ghucaye”*

“Now I will hold His lotus feet to my chest and beg Him to rescue me from those sins.”

CB Antya-khaṇḍa 3.301

TEXT 301

*keha bale,—“mora putra parama juyāra
more ei vara yena nā khelāya āra”*

Someone else said, “My son is a habitual gambler. I will ask for the benediction that he may not gamble anymore.”

CB Antya-khaṇḍa 3.302

TEXT 302

*keha bale,—“ei mora vara kāya-mane
tāñra pāda-padma yena nā chāḍoñ kakhane”*

Someone said, “My heartfelt request is that I
may never give up His lotus feet.”

CB Antya-khaṇḍa 3.303

TEXT 303

*keha bale,—“dhanya dhanya mora ei vara
kabhu yena nā pāsaroñ gaurāṅga-sundara”*

Someone else said, “I will ask for the most
glorious benediction that I may never forget Lord
Gaurasundara.”

CB Antya-khaṇḍa 3.304

TEXT 304

*ei mata baliyā ānande sarva-jana
caliyā yāyena sabe, parānanda mana*

Everyone felt transcendental ecstasy as they
walked along speaking in this way.

CB Antya-khaṇḍa 3.305

TEXT 305

*kṣaṇeke āila saba loka kheyā-ghāṭe
kheyāri karite pāra paḍila saṅkaṭe*

They soon came to the boat *ghāṭa*, and the
boatmen fell into anxiety over how to ferry everyone
across the river.

CB Antya-khaṇḍa 3.306

TEXT 306

*sahasra sahasra loka eka nā'ye caḍe
baḍa baḍa naukā sei-kṣaṇe bhāṅgi' paḍe*

**Thousands of people climbed into each boat, so
even the large boats broke apart.**

CB Antya-khaṇḍa 3.307

TEXT 307

*nānā-dike loka kheyārire vastra diyā
pāra hai' yāya sabe ānandita haiyā*

**People joyfully crossed the river at various points
by paying their fares with even clothing.**

CB Antya-khaṇḍa 3.308

TEXT 308

*naukā ye nā pāya, tārā nānā buddhi kare
ghaṭa buke diyā keha gaṅgāya sāntāre*

**Those who could not find space in a boat swam
across the river by floating on top of overturned pots.**

CB Antya-khaṇḍa 3.309

TEXT 309

*keha vā kalāra gācha bāndhi' kare bhelā
keha keha sāntāriyā yāya kari' khelā*

**Some made boats by tying banana trees together,
and some playfully swam across the river.**

CB Antya-khaṇḍa 3.310

TEXT 310

*catur-dike sarva-loka kare hari-dhvani
brahmāṇḍa bhedaye yena hena mata śuni*

People in all directions chanted the name of Hari, and the sound vibration penetrated the entire universe.

CB Antya-khaṇḍa 3.311

TEXT 311

*satvare āsilā vācaspati mahāśaya
karilena aneka naukāra samuccaya*

When Vidyā-vācaspati suddenly arrived, he gathered many boats to transport the people.

The word *samuccaya* means “gathered.”

CB Antya-khaṇḍa 3.312

TEXT 312

*naukāra apekṣā āra keha nāhi kare
nānā mate pāra haya ye ye-mate pāre*

But the people would not wait for the boats and somehow or other crossed the river.

CB Antya-khaṇḍa 3.313

TEXT 313

*hena ākarṣeṇa mana śrī-caitanya-deve
eho ki īśvara-vine anyeri sambhave?*

Such was the attraction of Lord Śrī Caitanya. Is such attraction possible for anyone other than the Supreme Lord?

CB Antya-khaṇḍa 3.314

TEXT 314

*hena mate gaṅgā pāra hai' sarva-jana
sabei dharena vācaspatira caraṇa*

In this way everyone crossed the Ganges and grabbed hold of Vidyā-vācaspati's feet.

CB Antya-khaṇḍa 3.315

TEXT 315

*“parama sukṛti tumi mahābhāgyavān
yāra ghare āilā caitanya bhagavān*

“You are most pious and fortunate, for Lord Caitanya has come to your house.

CB Antya-khaṇḍa 3.316

TEXT 316

*eteke tomāra bhāgya ke balite pāre
ekhane nistāra kara āmā'-sabākāre*

“Therefore who can estimate your good fortune? Now please deliver us.

CB Antya-khaṇḍa 3.317

TEXT 317

*bhava-kūṣe patita pāpiṣṭha āmi-saba
eka grāme—nājānila tāna anubhava*

“We are sinful and have fallen in the well of material existence. Even though we lived in the same village, we did not understand His glories.

CB Antya-khaṇḍa 3.318

TEXT 318

*ekhane dekhāo tāna caraṇa-yugala
tabe āmi pāpī saba haiba saphala”*

“Now please show us His lotus feet, then the lives of us sinners will be successful.”

CB Antya-khaṇḍa 3.319

TEXT 319

*dekhiyā lokera ārti vidyā-vācaspati
santoṣe rodana kare vipra mahāmati*

On hearing the people's pathetic appeals, Vidyā-vācaspati, the magnanimous *brāhmaëa*, cried out of affection.

CB Antya-khaṇḍa 3.320

TEXT 320

*sabā' lai' āilena āpana mandire
lakṣa koṭi loka mahā-hari-dhvani kare*

As he led everyone to his house, millions of people began to chant the name of Hari.

CB Antya-khaṇḍa 3.321

TEXT 321

*hari-dhvani mātra śuni sabāra vadane
āra vākya keha nāhi bole nāhi śune*

The name of Hari was the only sound that came from everyone's mouth. They neither spoke nor heard anything else.

CB Antya-khaṇḍa 3.322

TEXT 322

*karuṇā-sāgara prabhu śrī-gaurasundara
sabā' uddhārite haiyāchena gocara*

Lord Śrī Gaurasundara is an ocean of mercy, and He advented to deliver everyone.

CB Antya-khaṇḍa 3.323

TEXT 323

*hari-dhvani śuni' prabhu parama-santoṣe
hailena bāhira lokera bhāgyavaśe*

When the Lord heard the vibration of the name of Hari, He was greatly pleased. Feeling obliged by the people's good fortune, He came out of the house.

CB Antya-khaṇḍa 3.324

TEXT 324

*ki se śrī-vigrahera saundarya manohara
se rūpera upamāsei se kalevara*

How sweetly enchanting was the Lord's form! His form can be compared only with His own form.

CB Antya-khaṇḍa 3.325

TEXT 325

*sarvadāya prasanna śrī-mukha vilakṣaṇa
ānanda-dhārāya pūrṇa dui śrī-nayana*

His lotus face was always pleasing, and tears of love flowed from His lotus eyes.

CB Antya-khaṇḍa 3.326

TEXT 326

*bhakta-gaṇe lepiyāche śrī-aṅge candana
mālāya pūrṇita vakṣa, gajendra-gamana*

The devotees had smeared sandalwood paste on the Lord's body. His chest was adorned with flower garlands, and He walked like the king of elephants.

CB Antya-khaṇḍa 3.327

TEXT 327

*ājānu-lambita dui śrī-bhuja tuliyā
`hari' bali' simha-nāda karena garjiyā*

The Lord raised His two long arms and roared like a lion as He chanted the name of Hari.

CB Antya-khaṇḍa 3.328

TEXT 328

*dekhiyā prabhure catur-dike sarva-loke
`hari' bali' nṛtya sabe karena kautuke*

When people in all the directions saw the Lord, they joyfully danced and also chanted the name of Hari.

CB Antya-khaṇḍa 3.329

TEXT 329

*daṇḍavat hai' sabe paḍe bhūmi-tale
ānande haiyā magna `hari hari' bale*

They offered obeisances by falling flat on the ground, and they became absorbed in ecstasy as they chanted the name of Hari.

CB Antya-khaṇḍa 3.330

TEXT 330

*dui bāhu tuli' sarva-loka stuti kare
“uddhāraha prabhu, āmā'-saba pāpiṣṭhere”*

Everyone raised their two arms and prayed, “O Lord, please deliver all of us sinners.”

CB Antya-khaṇḍa 3.331

TEXT 331

*īṣat hāsiyā prabhu sarva-loka-prati
āśīrvāda karena “kṛṣṇete hau mati*

The Lord slightly smiled as He looked at everyone and blessed them with the words, “May your minds be fixed on Kṛṣṇa.”

CB Antya-khaṇḍa 3.332

TEXT 332

*bala kṛṣṇa bhaja kṛṣṇa śuna kṛṣṇa nāma
kṛṣṇa hau sabāra jīvana dhana-prāṇa”*

“Chant the name of Kṛṣṇa, worship Kṛṣṇa, and hear the names of Kṛṣṇa. May Kṛṣṇa become your life, wealth, and soul.”

CB Antya-khaṇḍa 3.333

TEXT 333

*sarva-loke `hari' bale śuni' āśīrvāda
punaḥ punaḥ sakei kareṇa kākurvāda*

On hearing the Lord's benediction, everyone chanted the name of Hari. They then repeatedly appealed to the Lord with humility.

CB Antya-khaṇḍa 3.334

TEXT 334

*“jagat-uddhāra lāgi' tumi gūḍha-rūpe
avatīrṇa hailāśacī-garbhe navadvīpe*

“You have appeared in a covered form from the womb of Śacī in Navadvīpa to deliver the entire world.

CB Antya-khaṇḍa 3.335

TEXT 335

*āmi-saba pāpiṣṭha tomāre nā ciniyā
andha-kūpe paḍilāṇa āpanā' khāiyā*

“Yet we were so sinful that we could not recognize You. We thus fell in the dark well and ruined ourselves.

CB Antya-khaṇḍa 3.336

TEXT 336

*karuṇā-sāgara tumi parahitakārī
kṛpā kara āra yena tomā' nā pāsari"*

“You are an ocean of mercy and the benefactor of all. Please be merciful on us so that we may not forget You.”

CB Antya-khaṇḍa 3.337

TEXT 337

*ei mate sarva-dike loke stuti kare
hena raṅga karāyena gaurāṅga-sundare*

In this way people offered prayers from all directions. Such are the pastimes of Lord Gaurāṅga!

CB Antya-khaṇḍa 3.338

TEXT 338

*manuṣye haila paripūrṇa sarva-grāma
nagara-catvara-prāntare o nāhi sthāna*

The entire village became filled with people. There was not a single vacant place either in the street, in the village, or in the outskirts.

CB Antya-khaṇḍa 3.339

TEXT 339

*dekhite sabāra punaḥ punaḥārti bāḍe
sahasra sahasra loka eka-vṛkṣe caḍe*

As their eagerness to see the Lord increased more and more, thousands of people climbed each of the trees.

CB Antya-khaṇḍa 3.340

TEXT 340

*gṛhera upare vā kata loka caḍe
īśvara-īcchāya ghara bhāṅgiyā nā paḍe*

Many people climbed on top of the houses, but
by the will of the Lord, none of the houses were
broken.

CB Antya-khaṇḍa 3.341

TEXT 341

*dekhi' mātra sarva loka śrī-candra-vadana
'hari' bali' simha-nāda kare ghane ghana*

As soon as the people saw the moonlike face of
the Lord, they repeatedly roared like lions and chanted
the name of Hari.

CB Antya-khaṇḍa 3.342

TEXT 342

*nānā-dik thāki' loka āise sadāya
śrī-mukha dekhiyā keha ghare nāhi yāya*

People continually came from various directions,
and after seeing the Lord's lotus face, no one returned
home.

CB Antya-khaṇḍa 3.343

TEXT 343

*nānā raṅga jāne prabhu gaurāṅga-sundara
lukāiyā gelā prabhu kuliya-nagara*

Lord Gaurasundara was expert in various sporting activities. He slipped away unnoticed and departed for Kuliyā.

CB Antya-khaṇḍa 3.344

TEXT 344

*nityānanda-ādi jana kata saṅge laiṃ
calilena vācaspatire o nā kahiyā*

He took a few associates headed by Nityānanda and left without informing even Vācaspati.

CB Antya-khaṇḍa 3.345

TEXT 345

*kuliyāya āilena vaikuṇṭha-īśvara
tathā sarva-loka haila parama kātara*

As the Lord of Vaikuṇṭha traveled to Kuliyā, the people in Vidyānagara became afflicted with feelings of separation.

CB Antya-khaṇḍa 3.346

TEXT 346

*catur-dike vācaspati lāgilā cāhite
kothā gelā prabhu, nāhi pāyena dekhite*

Vācaspati began to look around for the Lord, but he was unable to find Him.

CB Antya-khaṇḍa 3.347

TEXT 347

*vicāra kariyā vipra prabhu nā dekhiyā
kāndite lāgilāūrdha-vadana kariyā*

When the *brāhmaëa* gave up looking for the Lord, he began to cry loudly as he looked towards the sky.

CB Antya-khaṇḍa 3.348

TEXT 348

*`virale āchena prabhu bāḍīra bhitare'
ei jñāna haiyāche sabāra antare*

Everyone else thought that the Lord had gone into hiding inside the house.

CB Antya-khaṇḍa 3.349

TEXT 349

*bāhira hayena prabhu hari-nāma śuni'
ataeva sabe bole mahā-hari-dhvani*

They thought the Lord came outside only when He heard the name of Hari, so they all began to loudly chant the name of Hari.

CB Antya-khaṇḍa 3.350

TEXT 350

*koṭi koṭi loka hena hari-dhvani kare
svarga-martya-pātālādi sarva-loka pūre*

Millions of people chanted the name of Hari so loudly that the sound vibration filled the three planetary systems of Svarga, Martya, and Pātāla.

CB Antya-khaṇḍa 3.351

TEXT 351

*kata-kṣaṇe vācaspati haiyā bāhire
prabhura vṛttānta āsi' kahilā sabāre*

After some time Vācaspati came out of his house
and informed everyone about the Lord's departure.

CB Antya-khaṇḍa 3.352

TEXT 352

*“kata rātri kon dike hena nāhi jāni
āmā'-pāpiṣṭhere vañci' gelā nyāsi-maṇi*

“I do not know what time during the night or in
what direction, but the crest jewel of *sannyāsīs* has
deceived us sinners and departed.

CB Antya-khaṇḍa 3.353

TEXT 353

*satya kahi bhāi saba, tomā'-sabā'-sthāne
nā jāni caitanya giyāchena kon grāme”*

“O brothers, I tell you the truth. I do not know
where Lord Caitanya has gone.”

CB Antya-khaṇḍa 3.354

TEXT 354

*yata mate vācaspati kahena lokere
pratīta kāhāro nāhi janmaye antare*

In whatever way Vācaspati tried to explain, the
people did not have trust in his words.

CB Antya-khaṇḍa 3.355

TEXT 355

*`lokerā gahana dekhi' āchena virale'
ei jñāne sabāi āchena kutūhale*

**In their ecstasy the people knew that the Lord
had gone to a secluded place away from the crowds.**

CB Antya-khaṇḍa 3.356

TEXT 356

*keha keha sādhe vācaspatire virale
“āmāre dekhāo āmi kevala ekale”*

**Some of them privately requested Vācaspati, “I
am alone. Please let me see the Lord.”**

CB Antya-khaṇḍa 3.357

TEXT 357

*sarva-loka dhare vācaspatira caraṇe
“eka-bāra mātṛa tāṇre dekhimu nayane*

**The people caught hold of Vācaspati's feet and
said, “We want to see Him just once.**

CB Antya-khaṇḍa 3.358

TEXT 358

*tabe sabe ghare yāi ānandita haiyā
ei vākya prabhu-sthāne jñāibā giyā*

**“Then we will return home in happiness. Please
put this request before the Lord.**

CB Antya-khaṇḍa 3.359

TEXT 359

*kabhu nāhi laṅghibena tomāra vacana
ye-mate āmarā pāpī pāi daraśana*

**“The Lord will not refuse your request. Please
help us sinners get His *darśana* in this way.”**

CB Antya-khaṇḍa 3.360

TEXT 360

*yata mate vācaspati prabodhiyā kaya
kāhāra cittete āra pratyaya nā haya*

**In whatever way Vācaspati tried to solace them,
they did not have trust in his words.**

CB Antya-khaṇḍa 3.361

TEXT 361

*kathokṣaṇe sarva loka dekhā nā pāiyā
vācaspatire o bole mukhara haiyā*

**When after waiting some time the people could
still not see the Lord, they began to speak harshly
about Vācaspati.**

CB Antya-khaṇḍa 3.362

TEXT 362

*“ghare lukāiyā vācaspati nyāsi-maṇi
āmā'-sabā' bhāṇḍena kaḥiyā mithyā vāṇī*

**“Vācaspati has hidden the crest jewel of
sannyāsés in his house, and he is trying to deceive us
with some lies.**

From Vidyā-vācaspati's house the Lord secretly
went to Kuliyā, which is a short distance from

Vidyā-vācaspati's house and which is situated on the other side of the Ganges in present day Navadvīpa. But the people, being eager to see Mahāprabhu, did not believe Vācaspati's words and considered him miserly.

CB Antya-khaṇḍa 3.363

TEXT 363

*āmarā tarile vā uhāra kon duḥkha
āpaneī tari' mātra ei kon sukha"*

“What is the difficulty for him if we are delivered? What kind of happiness is it to be delivered alone?”

CB Antya-khaṇḍa 3.364

TEXT 364

*keha bale,—“sujanera ei dharma haya
sabāra uddhāra kare haiyā sadaya*

Someone said, “It is the duty of pious people to compassionately deliver everyone.

See Śrīmad Bhāgavatam (3.4.25).

CB Antya-khaṇḍa 3.365

TEXT 365

*`āpanāra bhāla hau' ye-te-jana dekhe
sujana āpanā' chāḍiyāo para rākhe"*

“Only ordinary people desire their own benefit, while a pious person sacrifices his life to deliver others.”

CB Antya-khaṇḍa 3.366

TEXT 366

*keha bale,—“vyābhāreo miṣṭa-dravya āni’
ekā upabhoga kaile aparādha gaṇi’*

Someone else said, “Even in ordinary dealings it is an offense to buy sweets and enjoy them alone.

CB Antya-khaṇḍa 3.367

TEXT 367

*eta miṣṭa tribhuvane ati anupāma
ekeśvara ihā ki karite āche pāna”*

“The Lord's sweetness is incomparable within the three worlds. Should one relish such sweetness alone?”

CB Antya-khaṇḍa 3.368

TEXT 368

*keha bale,—“vipra kichu kapāṭa-hṛdaya
para upakāre tata nahena sadaya”*

Another person said, “This *brāhmaëa* is somewhat deceitful. He does not have the compassion to help others.”

CB Antya-khaṇḍa 3.369

TEXT 369

*eke vācaspati duḥkhī prabhura virahe
āro sarva loka o durjaya-vāṇi kahe*

Vācaspati was already unhappy because of separation from the Lord, and then people began to speak harsh words against him.

The phrase *durjaya-vāṇī* means “unbearable words.”

CB Antya-khaṇḍa 3.370

TEXT 370

*dui mate duḥkhī vipra parama udāra
nā jānena kon mate haya pratikāra*

That magnanimous *brāhmaëa* was distressed in two ways, so he did not know what to do.

CB Antya-khaṇḍa 3.371

TEXT 371

*henai samaye eka āsiyā brāhmaṇa
vācaspati-karṇa-mūle kahilā vacana*

At that time a *brāhmaëa* came and whispered something in Vācaspati's ear.

CB Antya-khaṇḍa 3.372

TEXT 372

*“caitanya-gosāñi gelā kuliyā-nagara
ebe ye yuyāya tāhā karaha satvara”*

“Lord Caitanya has gone to the village of Kuliyā. Now you quickly do whatever is necessary.”

The phrase *ye yuyāya* means “whatever is considered reasonable.”

CB Antya-khaṇḍa 3.373

TEXT 373

*śuni' mātra vācaspati parama-santoṣe
brāhmaṇere āliṅgana dilena hariṣe*

As soon as Vācaspati heard this news, he became greatly pleased and joyfully embraced that *brāhmaëa*.

CB Antya-khaṇḍa 3.374

TEXT 374

*tata-kṣaṇe āilena sarva-loka yathāsa
bārei āsi' kahilena goṇya-kathā*

He immediately went before the people and informed them of the confidential news.

CB Antya-khaṇḍa 3.375

TEXT 375

*“tomarā sakala loka tattva nā jāniyā
doṣa āmā' `āmi thuiyāchi lukāiyā'*

“Without knowing the actual truth you have all accused me of hiding the Lord.

CB Antya-khaṇḍa 3.376

TEXT 376

*ebe śunilāṇa prabhu kuliya-nagare
āchena, āsiyā kahilena dvijavare*

“Now I have come to know that the Lord is in Kuliya. This best of the *brāhmaëas* has come and told me.

CB Antya-khaṇḍa 3.377

TEXT 377

*sabe cala, yadi satya haya e vacana
tabe se āmāre sabe baliha brāhmaṇa*

“Let us all go. If this information is correct, you should accept me as a *brāhmaëa*.”

CB Antya-khaṇḍa 3.378

TEXT 378

*sarva-loka `hari' bali' vācaspati-saṅge
sei kṣaṇe sabe calilena mahāraṅge*

In great joy everyone chanted the name of Hari and immediately departed with Vācaspati.

CB Antya-khaṇḍa 3.379

TEXT 379

*“kuliyā-nagare āilena nyāsi-maṇi”
sei kṣaṇe sarva-dike haila mahādhvani*

Immediately the news spread in all directions:
“The crest jewel of *sannyāsés* has gone to Kuliyā.”

CB Antya-khaṇḍa 3.380

TEXT 380

*sabe gaṅgā-madhye nadīyāya kuliyāya
śuni' mātra sarva-loka mahānande dhāya*

Only the Ganges lay between Nadia and Kuliyā. Hearing the news, everyone rushed towards Kuliyā in great ecstasy.

Only the Ganges separated ancient Navadvīpa from Kuliyā. To reach Kuliyā from Śrī Māyāpur, one has to cross the Ganges once, and to reach Vidyā-vācaspati's house from Kuliyā one has to again cross the Ganges. Because to go to Vidyānagara from Śrī Māyāpur there was only one path through dense forest. Rather than cross the Ganges two times, one could reach Vācaspati's house by another road that passed by Viśārada's dam.

In the *Caitanya-bhāgavata* (CB Antya-khaṇḍa 5.709) it is stated: *gaṅgāra opāra kabhu yāyena kuliyā*—“Nityānanda sometimes visited Kuliyā on the other side of the Ganges.”

CB Antya-khaṇḍa 3.381

TEXT 381

*vācaspati-grāmete yateka loka chila
tāra koṭi koṭi guṇe sakala bāḍila*

The number of people coming from Vācaspati's village multiplied millions of times by the time they reached Kuliyā.

CB Antya-khaṇḍa 3.382

TEXT 382

*kuliyāra ākarṣaṇa nā yāya kathana
tāhā varṇibāre śakta sahasra-vadana*

It is not possible for anyone other than the thousand-headed Ananta to describe the huge crowds that were attracted to Kuliyā.

CB Antya-khaṇḍa 3.383

TEXT 383

*lakṣa lakṣa loka vā āilā kothā haite
nā jāni kateka pāra haya kata mate*

**No one knew where the hundreds of thousands
of people came from or how they all crossed the river.**

CB Antya-khaṇḍa 3.384

TEXT 384

*kata vāḍubaye naukā gaṅgāra bhitare
tathāpi sabei tare, janeka nā mare*

**Although many boats sunk in the Ganges,
everyone got across. Not even a single person drown.**

CB Antya-khaṇḍa 3.385

TEXT 385

*naukāḍubilei mātra gaṅgā haya sthala
hena caitanyera anugraha icchā-bala*

**Whenever a boat would begin to sink in the
Ganges, it would be found that a sand bar was right
below it. Such was Lord Caitanya's merciful will.**

CB Antya-khaṇḍa 3.386

TEXT 386

*ye prabhura nāma-guṇa sakṛt ye gāya
se saṁsāra-abdhi tare vatsa-pada-prāya*

**A person who even once glorifies the names and
qualities of the Supreme Lord crosses over the material
ocean as if it were the water contained in the hoofprint
of a calf.**

The phrase *vatsa-pada* refers to the small impression created by the hoof of a calf.

See *Śrīmad Bhāgavatam* (1.8.36, 4.22.40, 10.2.30, and 10.14.58).

The word *abdhi* means “ocean” or “sea.”

CB Antya-khaṇḍa 3.387

TEXT 387

*hena prabhu sākṣāte dekhite ye āise
tāṅrā gaṅgā taribeka vicitra vā kise*

Therefore what is the wonder that persons who were going to directly see that Lord would cross the Ganges?

CB Antya-khaṇḍa 3.388

TEXT 388

*lakṣa lakṣa loka bhāse jāhnavīra jale
sabe pāra hayena parama-kutūhale*

Hundreds of thousands of people joyfully crossed the Ganges by floating in those waters.

CB Antya-khaṇḍa 3.389

TEXT 389

*gaṅgāya haiyā pāra āpanā'-āpani
kolā-kuli kariyā karena hari-dhvani*

After easily crossing the Ganges, people embraced one another and chanted the name of Hari.

CB Antya-khaṇḍa 3.390

TEXT 390

*keyārira kata vā haila upārjana
kata hāṭa-bājāra vasāya kata jana*

The boatmen earned abundant wealth, and a number of people set up shops.

CB Antya-khaṇḍa 3.391

TEXT 391

*catur-dike yāra yei icchā sei kine
hena nāhi jāni ihā kare kon jane*

People in the four directions purchased whatever they desired. No one could understand who was arranging all this.

CB Antya-khaṇḍa 3.392

TEXT 392

*kṣaṇekera madhye grāma-nagara-prāstara
paripūrṇa haila, sthala nāhi avasara*

Within a short time the entire village, including the streets and the outskirts, became so filled with people that there was no empty space.

CB Antya-khaṇḍa 3.393

TEXT 393

*ananta arbuda loka kare hari-dhvani
bāhira nā haya, gupte āche nyāsi-maṇi*

Unlimited millions of people chanted the name of Hari, yet the crest jewel of *sannyāsés* stayed hidden and did not come out.

CB Antya-khaṇḍa 3.394

TEXT 394

*kṣaṇeke āilā mahāśaya vācaspati
tiṅho nāhi pāyena prabhura kothā sthiti*

**After a while Vācaspati Mahāśaya arrived there,
yet he was also unable to find out where the Lord was.**

CB Antya-khaṇḍa 3.395

TEXT 395

*kata-kṣaṇe tathi vācaspati ekeśvara
dāki' ānāilā prabhu gaurāṅga-sundara*

**After a while, Lord Gaurasundara summoned
Vācaspati to come alone to see Him.**

The word *tathi* means “there” or “at that place.”

CB Antya-khaṇḍa 3.396

TEXT 396

*dekhi' mātra prabhu—viśāradera nandana
daṇḍavat haiyā paḍilā sei kṣaṇa*

**As soon as the son of Viśārada saw the Lord, he
offered Him his full obeisances.**

CB Antya-khaṇḍa 3.397

TEXT 397

*caitanyera avatāra varṇiyā varṇiyā
śloka paḍe punaḥ punaḥ praṇata haiyā*

He repeatedly offered obeisances and recited various verses describing the incarnation of Lord Caitanya.

CB Antya-khaṇḍa 3.398

TEXT 398

*“saṁsāra-uddhāra-lāgi’ ye caitanya-rūpe
tārilena yateka patita bhava-kūpe*

“In the form of Lord Caitanya You have delivered the entire universe by rescuing the fallen souls from the deep well of material existence.

CB Antya-khaṇḍa 3.399

TEXT 399

*se gaurasundara-kṛpā samudrera prāya
janma janma citte mora vasuka sadāya*

“May Gaurasundara, whose mercy is unlimited like the ocean, kindly remain seated in my heart birth after birth.

CB Antya-khaṇḍa 3.400

TEXT 400

*saṁsāra-sāgare magna jagat dekhiyā
niravadhi varṣe prema kṛpā-yukta haiyā*

“On seeing everyone in the entire world drowning in the ocean of material existence, You mercifully blessed them with a constant shower of ecstatic love.

CB Antya-khaṇḍa 3.401

TEXT 401

*hena ye atula kṛpā-maya gaura-dhāma
sphuruka āmāra hṛdayete avirāma*

“May Gaurāṅga, the abode of incomparable
mercy, always manifest within my heart.”

CB Antya-khaṇḍa 3.402

TEXT 402

*ei mate śloka paḍi' kare vipra stuti
punaḥ punaḥ daṇḍavat haya vācaspati*

In this way the *brāhmaëa* Vācaspati prayed to
the Lord by reciting various verses and offered Him
repeated obeisances.

CB Antya-khaṇḍa 3.403

TEXT 403

*viśārada-caraṇe āmāra namaskāra
sārvabhauma vācaspati nandana yāñhāra*

I offer my humble obeisances at the feet of
Viśārada, who had Sārvabhauma and Vācaspati as his
sons.

CB Antya-khaṇḍa 3.404

TEXT 404

*vācaspati dekhi' prabhu śrī-gaurasundara
kṛpā-drṣṭi karibāre balilā utara*

Lord Gaurasundara acknowledged Vācaspati
with His merciful glance.

TEXT 405

dāṇḍāiyā kara-juḍi' bale vācaspati
“mora eka nivedana śuna mahāmati

Vācaspati then stood up with his hands folded and said, “O magnanimous Lord, please listen to my request.

TEXT 406

svacchanda paramānanda tumi mahāśaya
sarva karma tomāra āpana icchā-maya

“You are fully independent and always filled with ecstasy. All of Your activities are performed according to Your own sweet will.

The word *svacchanda* means “independent” or “by one's own will.”

In the *Śrīmad Bhāgavatam* (10.14.2) it is stated:

asyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi

“My dear Lord, You have appeared in this transcendental body of Yours to show mercy on me and to fulfill the desires of Your pure devotees.” In the *Śrīmad Bhāgavatam* (10.14.32) it is stated:

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam pūrṇam brahma
sanātanam

“How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

CB Antya-khaṇḍa 3.407

TEXT 407

*āpane icchāya thāka, calaha āpane
āpane jānāha, teñi loke tomā' jāne*

“You stay at one place or move to another according to Your own sweet will. Only when You reveal Yourself can one know You.

The word *teñi* means “therefore.”

CB Antya-khaṇḍa 3.408

TEXT 408

*eteke tomāra karma tumi se pramāṇa
vidhi vā niṣedha ke tomāre diba āna*

“Therefore You alone know Your activities. Who can subject You to rules or regulations?

The word *āna* means “someone else” or “another person.”

CB Antya-khaṇḍa 3.409

TEXT 409

*sabe tomā' sarva loka tattva nā jāniyā
doṣena antare more `krūra' ye baliyā*

“People do not know the actual truth about You,
so they accuse me of being cruel.

CB Antya-khaṇḍa 3.410

TEXT 410

*tomāre āpana ghare muñi lukāiyāthui
yāchoṇ loke bale tattva nā janiyā*

“In ignorance they claim that I hid You in my
house.

CB Antya-khaṇḍa 3.411

TEXT 411

*tumi prabhu, tilārdheka bāhira haile
tabe more `brāhmaṇa' kariyā loke bale”*

“Therefore, O Lord, if You come out for just a
moment, then people will accept me as a *brāhmaëa*.”

Brāhmaṇas are truthful. When those who came to see Mahāprabhu at the house of Vācaspati could not see Him, they assumed that Vācaspati was a liar. Therefore they went to Kuliyā and requested Mahāprabhu to come out of Chakaḍi Caṭṭopādhyāya's house. Then only would they believe that Vācaspati was a truthful person, for then it would be proved that the Lord was not in Vidyā-vācaspati's house.

CB Antya-khaṇḍa 3.412

TEXT 412

*hāsite lāgilā prabhu brāhmaṇa-vacane
tāñra icchā pāliyā calilā sei kṣaṇe*

After hearing that *brāhmaëa's* request, the Lord smiled and immediately went outside to fulfill his request.

CB Antya-khaṇḍa 3.413

TEXT 413

*yei-mātra mahāprabhu bāhira hailā
dekhi' sabe ānanda-sāgare magna hailā*

As soon as Mahāprabhu went outside, everyone became merged in an ocean of ecstasy.

CB Antya-khaṇḍa 3.414

TEXT 414

*catur-dike loka daṇḍavat hai' paḍe
yāra yena mata sphure, sei stuti paḍe*

People offered full obeisances from all directions. Everyone offered prayers according to their realization.

CB Antya-khaṇḍa 3.415

TEXT 415

*ananta arbuda loka hari-dhvani kare
bhāsila sakala loka ānanda-sāgare*

Unlimited millions of people chanted the name of Hari and floated in an ocean of ecstasy.

CB Antya-khaṇḍa 3.416

TEXT 416

*sahasra sahasra kīrtanīya-sampradāya
sthāne sthāne sakei paramānande gāya*

There were thousands and thousands of *kértana* groups, and they all sang in transcendental ecstasy.

CB Antya-khaṇḍa 3.417

TEXT 417

ahar-niśa parānanda kṛṣṇa-nāma-dhvani
sakala bhuvana pūrṇa kailā nyāsi-maṇi

In this way the crest jewel of *sannyās* day and night filled the entire world with the transcendental sound vibration of Kṛṣṇa's holy names.

CB Antya-khaṇḍa 3.418-419

TEXT 418-419

brahmaloka-śivaloka-ādi yata loka
ye sukhera kaṇā-leśe sabei aśoka

yogīndra munīndra matta ye sukhera leśe
prthivīte kṛṣṇa prakāśilā nyāsi-veśe

Even a particle of the happiness distributed in this world by Kṛṣṇa in the dress of a *sannyāś* freed the inhabitants of planets headed by Brahmaloḥa and Śivaloka from all distress and intoxicated even the best of the yogis and sages.

The word *nyāsi* refers to a *sannyāsi*.

CB Antya-khaṇḍa 3.420-421

TEXT 420-421

hena sarva-śakti-samanvita bhagavān
ye pāpiṣṭha māyā-vaśe bale apramāṇa

*tāra janma-karma-vidyā-brahmaṇya-ācāra
saba mithyā, sei pāpīśocya sabākāra*

The birth, activities, education, and brahminical behavior of a sinful person who under the control of *māyā* denies the existence of the Supreme Lord, who is full of all potencies, are useless. Such a sinful person is condemned by all.

A person who does not accept Gaurasundara as the all-powerful Supreme Lord is sinful. *Māyā* binds such a person with eight ropes and does not allow him to understand Gaurasundara's supremacy. The birth, activities, education, and behavior of a *brāhmaṇa* who does not accept Mahāprabhu as the Supreme Lord are all useless. Such a person becomes known as a condemned, sinful liar.

CB Antya-khaṇḍa 3.422

TEXT 422

*bhaja bhaja āre bhāi, caitanya-caraṇe
avidyā-bandhana khaṇḍe yāhāra śravaṇe*

O brothers, just worship the lotus feet of Lord Caitanya! By hearing His topics one is freed from the bondage of ignorance.

CB Antya-khaṇḍa 3.423

TEXT 423

*yāhāra smaraṇe sarva-tāpa-vimocana
bhaja bhaja hena nyāsi-maṇira caraṇa*

Just worship the lotus feet of that crest jewel among *sannyāsés*. By remembering Him one is liberated from all material miseries.

CB Antya-khaṇḍa 3.424

TEXT 424

*ei mata catur-dike dekhi' saṅkīrtana
ānande bhāsenā prabhu lai' bhakta-gaṇa*

As the Lord and His devotees saw everyone engaged in congregational chanting, they floated in an ocean of ecstasy.

CB Antya-khaṇḍa 3.425

TEXT 425

*ānanda-dhārāya pūrṇa śrī-gaurasundara
yena catur-dike vahe jāhnavīra jala*

The tears of ecstatic love that flowed from the eyes of Śrī Gaurasundara resembled the Ganges flowing in the four directions.

CB Antya-khaṇḍa 3.426

TEXT 426

*bāhya nāhi parānanda-sukhe āpanāra
saṅkīrtana-ānanda-vihvala-avatāra*

The Lord lost external consciousness in transcendental ecstasy. He was the incarnation of the overwhelming ecstasy of *saṅkīrtana*.

CB Antya-khaṇḍa 3.427

TEXT 427

*yei sampradāya prabhu dekkena sammukhe
tāhātei nṛtya kare parānanda-sukhe*

The Lord jubilantly danced in the midst of
whichever *kértana* party came before Him.

CB Antya-khaṇḍa 3.428

TEXT 428

tāhārā kṛtārtha hena māne āpanāre
hena mate raṅga kare śrī-gaurasundare

The members of those *kértana* parties considered
themselves most fortunate. Such are the pastimes of
Śrī Gaurasundara.

CB Antya-khaṇḍa 3.429

TEXT 429

vihvalera agragaṇya nityānanda-rāya
kakhano dhariyā tāṇre āpane nācāya

Lord Nityānanda was the foremost of those who
were overwhelmed with ecstasy. Sometimes He would
grab the Lord and induce Him to dance.

High-class persons in Orissa are called *vihvaliyā*.
Nityānanda Prabhu was intoxicated with love for
Kṛṣṇa and the foremost among those who were
vihvala, or overwhelmed.

CB Antya-khaṇḍa 3.430

TEXT 430

āpane kakhana nṛtya kare tāṇra saṅge
āpane vihvala āpanāra prema-raṅge

Sometimes He danced with the Lord. He
remained overwhelmed in His own ecstatic love.

CB Antya-khaṇḍa 3.431

TEXT 431

*nṛtya kare mahāprabhu kari' simha-nāda
se nāda śravaṇe khaṇḍe sakala viśāda*

**Mahāprabhu roared like a lion as He danced.
The lamentation of those who heard that vibration was
totally destroyed.**

CB Antya-khaṇḍa 3.432

TEXT 432

*yāñra rase matta-vastra nā jāne śaṅkara
hena prabhu nāce sarva lokera bhitara*

**Śaṅkara becomes intoxicated and forgets his
cloth while relishing the mellows of ecstatic love for
that Lord who was now dancing amongst the common
people.**

CB Antya-khaṇḍa 3.433

TEXT 433

*ananta brahmāṇḍa haya yāñra śakti-vaśe
se prabhu nācaye pṛthivīte prema-rase*

**Innumerable universes are maintained by the
potency of that Lord who was now dancing in this
world in the mellows of ecstatic love.**

CB Antya-khaṇḍa 3.434

TEXT 434

*ye prabhu dekhite sarva deve kāmya kare
se prabhu nācaye sarva-gaṇera gocare*

All the demigods desire to see that Lord who was now dancing before the eyes of one and all.

CB Antya-khaṇḍa 3.435

TEXT 435

*ei mata sarva-loka mahānande bhāse
saṁsāra tarila caitanyera parakāṣe*

In this way everyone floated in an ocean of ecstasy. The entire world was delivered by appearance of Lord Caitanya.

CB Antya-khaṇḍa 3.436

TEXT 436

*yateka āise loka daśa dik haite
sabei āsiyā dekhe prabhure nācite*

People came from the ten directions to see the Lord dance.

CB Antya-khaṇḍa 3.437

TEXT 437

*bāhya nāhi prabhura—vihvala prema-rase
dekhi' sarva-loka sukha-sindhu-mājhe bhāse*

Being overwhelmed with ecstatic love, the Lord lost external consciousness. On seeing this, everyone floated in an ocean of happiness.

CB Antya-khaṇḍa 3.438

TEXT 438

*kuliyāra prakāśe yateka pāpī chila
uttama madhyama nīca—sabe pāra haila*

All the sinners of Kuliya—the slightly sinful, the moderately sinful, and the greatly sinful—were delivered.

Various classes of sinful people lived in Kuliya, which was situated across the Ganges from Śrī Māyāpur. All three types of sinners—the slightly sinful, the moderately sinful, and the greatly sinful—were freed from their offenses by the Lord's mercy.

CB Antya-khaṇḍa 3.439

TEXT 439

*kuliyā-grāmete caitanyera parakāśa
ihāra śravaṇe sarva-karma-bandha-nāśa*

One who hears about the Lord's manifestation in Kuliya is freed from the bondage of all fruitive activity.

CB Antya-khaṇḍa 3.440-441

TEXT 440-441

*sakala jīvere prabhu daraśana
diyāsukha-maya-citta-vṛtti sabāra kariyā*

*tabe saba āpana pārśada-gaṇa laiṇā
vasilena mahāprabhu bāhya prakāśiyā*

After giving *darśana* to everyone and filling their hearts with happiness, Mahāprabhu sat down with His associates and returned to external consciousness.

CB Antya-khaṇḍa 3.442

TEXT 442

*henai samaye eka āsiyā brāhmaṇa
dṛḍha kari' dharilena prabhura caraṇa*

At that time one *brāhmaëa* came there and firmly grabbed the Lord's feet.

CB Antya-khaṇḍa 3.443

TEXT 443

*dviḥ bale,—“prabhu, mora eka nivedana
āche, tāhā kahi yadi kṣaṇe deha' mana*

That *brāhmaëa* said, “O Lord, I have one request. I will tell You what it is if You will hear me with attention for one moment.

CB Antya-khaṇḍa 3.444

TEXT 444

*bhaktira prabhāva muñi pāpī nā jāniyā
vaiṣṇava karinu nindā āpanā' khāiyā*

“I am so sinful that I did not know the glories of devotional service, so I degraded myself by blaspheming the Vaiṣṇavas.

CB Antya-khaṇḍa 3.445

TEXT 445

*‘kali-yuge kisera vaiṣṇava, ki kīrtana'
ei mata aneka nindinu anukṣaṇa*

“I would always make blasphemous statements like, ‘Who can be a Vaiṣṇava in Kali-yuga, and what is this *kīrtana*?’

People afflicted by argument in Kali-yuga cannot become Vaiṣṇavas, because there is no possibility for them to engage in chanting the glories of the Lord. Therefore true Vaiṣṇavism and performance of *kīrtana* are not possible in Kali-yuga—sinners would always make such blasphemous statements.

CB Antya-khaṇḍa 3.446

TEXT 446

*ebe prabhu, sei pāpa-karma saṅgarite
anukṣaṇa citta mora dahe sarva-mate*

“O Lord, when I now remember those sinful activities my heart constantly burns with repentance.

The word *saṅgarite* “when I think” or “when I remember.”

CB Antya-khaṇḍa 3.447

TEXT 447

*saṁsāra-uddhāra-siṁha tomāra pratāpa
bala mora ki-rūpe khaṇḍaye sei pāpa”*

“To deliver the entire world, You are as powerful as a lion. Please tell me how to nullify those sins.”

CB Antya-khaṇḍa 3.448

TEXT 448

*śuni' prabhu akaitava viprera vacana
hāsiyā upāya kahe śrī-śacīnandana*

On hearing the sincere words of that *brāhmaëa*,
Śrī Śacīnandana smiled and gave him the remedy.

The word *akaitava* means “without duplicity” or
“simple.”

CB Antya-khaṇḍa 3.449

TEXT 449

“śuna dvija, viṣa kari ye mukhe bhakṣaṇa
sei mukhe kari yabe amṛta-grahaṇa

“Listen, O *brāhmaëa*, one who has taken poison
must drink nectar with the same mouth.

CB Antya-khaṇḍa 3.450

TEXT 450

viṣa haya jīrṇa, deha hayata amara
amṛta-prabhāve, ebe śuna se uttara

“Then the effect of the poison will be
neutralized, and by the influence of the nectar his body
will become immortal. Now I will explain the meaning
of this.

CB Antya-khaṇḍa 3.451

TEXT 451

nā jāniyā tumi yata karilā nindana
se kevala viṣa tumi karilā bhojana

“All the blasphemous statements that you spoke
in ignorance are just like taking poison.

CB Antya-khaṇḍa 3.452

TEXT 452

*parama amṛta ebe kṛṣṇa-guṇa-nāma
niravadhi sei mukhe kara' tumi pāna*

“Now you must constantly drink the supreme nectar of chanting the names and qualities of Kṛṣṇa with the same mouth.

In the *Śrīmad Bhāgavatam* (2.4.15) it is stated:

*yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇaṁ
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ*

“Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing, and worship can at once cleanse the effects of all sins of the performer.” In the *Śrīmad Bhāgavatam* (1.18.4) it is stated:

*nottamaśloka-vārtānāṁ juṣatāṁ
tat-kathāmṛtam
syāt sambhramo 'nta-kāle 'pi smaratāṁ
tat-padāmbujam*

“This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.” In the *Śrīmad Bhāgavatam* (3.6.37) it is stated:

*ekānta-lābham vacaso nu pumsām
suśloka-mauler guṇa-vādam āhuḥ
śruteś ca vidvadbhir upākṛtāyām
kathā-sudhāyām upasamprayogam*

“The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.”

CB Antya-khaṇḍa 3.453

TEXT 453

*ye mukhe karilā tumi vaiṣṇava-nindana
sei mukhe kara' tumi vaiṣṇava-vandana*

“By the same mouth with which you blasphemed the Vaiṣṇavas you should glorify the Vaiṣṇavas.

If an offender blasphemes Vaiṣṇavas, he can attain auspiciousness if he glorifies the Vaiṣṇavas while repenting and admitting his offenses. Similarly, if by taking poison one's body becomes wasted by the effects of that poison, the body can again become healthy by drinking remedial nectar. The sin born of blaspheming Vaiṣṇavas, which is not nullified by millions of atonements, can be destroyed at once by glorifying Vaiṣṇavas, if one does not blaspheme Vaiṣṇavas again.

CB Antya-khaṇḍa 3.454

TEXT 454

*sabā' haite bhaktera mahimā bāḍāiyā
saṅgīta kavitva vipra kara' tumi giyā*

“O *brāhmaëa*, go and compose songs and poetry describing the supremacy of the devotees' glories.

In the *Śrīmad Bhāgavatam* (1.16.6) it is stated:

*tat kathyatām mahā-bhāga yadi
kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja- makaranda-lihām satām*

“Please describe all these incidents if they relate to the topics of Lord Kṛṣṇa. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord.” In the *Śrīmad Bhāgavatam* (6.17.40) it is stated:

*māhātmyam viṣṇu-bhaktānām
śrutvā bandhād vimucyate*

“If one hears the glories of Citraketu from a pure devotee, he is freed from the conditional life of material existence.”

CB Antya-khaṇḍa 3.455

TEXT 455

*kṛṣṇa-yaśa-parānanda-amṛte tomāra
nindā-viṣa yata saba kariba saṁhāra*

“The glories of Kṛṣṇa are full of transcendental nectar, and they neutralize the poisonous effects of blasphemy.

CB Antya-khaṇḍa 3.456-458

TEXT 456-458

*ei satya kahi, tomā'-sabāre kevala
nā jāniyā nindā yebā karila sakala*

*āra yadi nindya-karma kabhu nā ācare
nirantara viṣṇu-vaiṣṇavera stuti kare*

*e sakala pāpa guche ei se upāya
koṭi prāyaścite o anyathā nāhi yāya*

“I am telling you the truth. Those who unknowingly blaspheme Viṣṇu or the Vaiṣṇavas can be delivered from all sinful reactions if they always glorify Viṣṇu and the Vaiṣṇavas and never again engage in blasphemy. Even millions of atonements cannot deliver them.

CB Antya-khaṇḍa 3.459

TEXT 459

*cala dvija, kara' giyā bhaktera varṇana
tabe se tomāra saba-pāpa-vimocana”*

“O brāhmaëa, go and describe the glories of the devotees and all your sinful reactions will be destroyed.”

CB Antya-khaṇḍa 3.460

TEXT 460

*sakala vaiṣṇava śrī-mukhera vākya śuni'
ānande karaye jaya jaya hari-dhvani*

On hearing these words from the Lord's lotus mouth, all the Vaiṣṇavas jubilantly chanted, “Jaya, all glories to Lord Hari!”

CB Antya-khaṇḍa 3.461

TEXT 461

*nindā-pātakera ei prāyaścitta sāra
kahilena śrī-gaurasundara avatāra*

Śrī Gaurasundara thus revealed the essence of all atonements for sinful people who engage in blasphemy.

CB Antya-khaṇḍa 3.462

TEXT 462

*ei ājñā ye nā māne, ninde sādhu-jana
duḥkha-sindhu-mājhe bhāse sei pāpi-gaṇa*

Those sinful people who do not accept this instruction and blaspheme saintly persons float in an ocean of misery.

CB Antya-khaṇḍa 3.463

TEXT 463

*caitanyera ājñā ye mānaye veda-sāra
sukhe sei jana haya bhava-sindhu-pāra*

Those persons who accept the instructions of Lord Caitanya as the essence of the *Vedas* happily cross the ocean of material existence.

Those sinful persons who accept Śrī Caitanyadeva as the Absolute Truth and follow His instructions by begging forgiveness from the Vaiṣṇavas for their offenses are able to cross the ocean of material existence, keep faith in the words of Śrī Caitanya, and attain their own welfare.

CB Antya-khaṇḍa 3.464

TEXT 464

*viprere karite prabhu tattva-upadeśa
kṣaṇeke paṇḍita devānandera praveśa*

**As the Lord was instructing the *brāhmaëa* in
spiritual knowledge, Devānanda Paṇḍita arrived there.**

CB Antya-khaṇḍa 3.465-466

TEXT 465-466

*gr̥ha-vāse yakhana āchilā gauracandra
takhane yateka karilena parānanda*

*prema-maya devānanda paṇḍitera mane
nahila viśvāsa, nā dekhila te kāraṇe*

**When Gauracandra was enacting His ecstatic
pastimes as a householder, Devānanda Paṇḍita did not
have faith in Him. He was therefore unable to
understand the Lord.**

CB Antya-khaṇḍa 3.467

TEXT 467

*dekhibāra yogyatā āchaye punaḥ tāna
tabe kene nā dekhilā, kṛṣṇa se pramāṇa*

**Although he had the qualification to see the
Lord, only Kṛṣṇa knows why he was unable.**

CB Antya-khaṇḍa 3.468

TEXT 468

*sannyāsa kariyā yadi ṭhākura calilā
tāna bhāgye vakreśvara āsiyā mililā*

When the Lord left home and took *sannyāsa*,
Devānanda Paṇḍita had the good fortune of meeting
Vakreśvara Paṇḍita.

CB Antya-khaṇḍa 3.469

TEXT 469

vakreśvara paṇḍita-caitanya-priya-pātra
brahmāṇḍa pavitra yāñra smaraṇei mātra

Vakreśvara Paṇḍita was a dear associate of Lord
Caitanya. Simply by remembering him, the entire
universe becomes sanctified.

CB Antya-khaṇḍa 3.470

TEXT 470

niravadhi kṛṣṇa-prema-viraha vihvala
yāñra nṛtye devāsura-mohita sakala

He was always overwhelmed with ecstatic
feelings of separation from Kṛṣṇa. Even the demigods
and demons were amazed by his dancing.

CB Antya-khaṇḍa 3.471-472

TEXT 471-472

aśru, kampa, sveda, hāsyā, pulaka, huṅkāra
vaivarṇya-ānanda-mūrcchā-ādi ye vikāra

caitanya-kṛpāya mātra nṛtye praveśile
sakale āsiyā vakreśvara-dehe mile

Whenever Vakreśvara Paṇḍita began to dance,
by the mercy of Lord Caitanya all the ecstatic
transformations of love like tears, shivering,

perspiration, laughing, hairs standing on end, roaring,
and becoming pale appeared in his body.

CB Antya-khaṇḍa 3.473

TEXT 473

*vakreśvara paṇḍitera uddāma vikāra
sakala kahite śakti āchaye kāhāra*

Who has the power to describe Vakreśvara
Paṇḍita's unlimited transformations of ecstatic love?

CB Antya-khaṇḍa 3.474

TEXT 474

*daive devānanda paṇḍitera bhakti-vaśe
rahilena tāñhāra āśrame prema-rase*

By the arrangement of providence and being
bound by Devānanda Paṇḍita's affection, Vakreśvara
Paṇḍita stayed for some time in Devānanda's *ācrama*
and enjoyed the mellows of ecstatic love.

CB Antya-khaṇḍa 3.475-476

TEXT 475-476

*dekhiyā tāñhāra tejahpuñja kalevara
tribhuvane atulita viṣṇu-bhakti-dhara*

*devānanda paṇḍita parama sukhī mane
akaitave prema-bhāve kareṇa sevane*

Seeing Vakreśvara Paṇḍita's effulgent body and
his devotional service to Viṣṇu, which was
incomparable within the three worlds, Devānanda
Paṇḍita became greatly pleased and sincerely served
him with affectionate love.

CB Antya-khaṇḍa 3.477

TEXT 477

vakreśvara paṇḍita nācena yata-kṣaṇa
vetra-haste āpane bulena tata-kṣaṇa

**As long as Vakreśvara Paṇḍita danced,
Devānanda Paṇḍita would guard him with a stick in
hand.**

The word *bulena* means “walked around.”

CB Antya-khaṇḍa 3.478

TEXT 478

āpane kareṇa saba loka eka bhite
paḍile āpane dhari' rākhena kolete

**He would personally keep people away from
Vakreśvara, and when Vakreśvara was about to fall
unconscious, Devānanda would catch him in his arms.**

CB Antya-khaṇḍa 3.479

TEXT 479

tāñhāra aṅgera dhūlā baḍa bhakti-mane
āpanāra sarva aṅge kareṇa lepane

**He would affectionately clean the dust from
Vakreśvara Paṇḍita's body and smear that dust all over
his own body.**

CB Antya-khaṇḍa 3.480

TEXT 480

*tāñra saṅge thāki', tāna dekhiyā prakāśa
takhane janmila prabhu caitanye viśvāsa*

**While Vakreśvara Paṇḍita stayed with
Devānanda Paṇḍita, Devānanda observed his glories
and thus developed faith in Lord Caitanya.**

CB Antya-khaṇḍa 3.481

TEXT 481

*vaiṣṇava-sevāra phala kahe ye purāṇe
tāra sākṣī ei sabe dekha vidyāmāne*

**The fruits of serving Vaiṣṇavas described in the
Purāṇas were directly seen in this incident.**

As a result of serving a Vaiṣṇava, Devānanda Paṇḍita of Kuliya developed faith in the lotus feet of Mahāprabhu. Vakreśvara Paṇḍita's stay in the house of Devānanda became the cause of Devānanda's auspiciousness. Although this Devānanda Paṇḍita took to the path of *smārta* religious principles, he was greatly learned and self-controlled. He did not recite any literature other than *Śrīmad Bhāgavatam*. He was fixed in the Supreme Lord, and he was not controlled by his senses. But he had a lack of faith in Śrī Gaurasundara. By the mercy of Śrī Vakreśvara, his sinful mentality was removed and he became faithful to the Supreme Lord.

CB Antya-khaṇḍa 3.482

TEXT 482

*ājanma dhārmika udāsīna jñānavān
bhāgavata-adhyāpanā vinā nāhi āna*

From his birth he was religious-minded,
detached, and learned. He did not teach any literature
other than *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 3.483

TEXT 483

*śanta, dānta, jitendriya, nirlobha viṣaya
prāya āra kateka vā guṇa tāne haya*

He was peaceful, self-controlled,
sense-controlled, free from greed, and endowed with
many other good qualities.

CB Antya-khaṇḍa 3.484

TEXT 484

*tathāpiha gauracandre nahila viśvāsa
vakreśvara prasāde se kubuddhi-vināśa*

Yet he had no faith in Gauracandra. That sinful
mentality was destroyed by the mercy of Vakreśvara
Paṇḍita.

CB Antya-khaṇḍa 3.485

TEXT 485

*‘kṛṣṇa-sevā haiteo vaiṣṇava-sevā baḍa’
bhāgavata-ādi saba śāstre kaila daḍha*

The service of Vaiṣṇavas is superior to the
service of Kṛṣṇa. All scriptures headed by the *Çrémad
Bhāgavatam* confirm this.

The *Śrīmad Bhāgavatam* has firmly established
that devotion to a Vaiṣṇava servant of Kṛṣṇa is
superior to devotion to Kṛṣṇa.

See *Śrīmad Bhāgavatam* (11.2.5, 11.11.47-48, and 11.19.21). In the *Padma Purāṇa* it is stated:

*ārādhanaṁ sarveṣāṁ viṣṇor ārādhanaṁ
param
tasmāt parataraṁ devi tadīyānāṁ samarcanam*

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava.” It is also stated:

*sarvatra vaiṣṇavāḥ pūjyāḥ sarge martye
rasātale
devatānāṁ manuṣyāṇāṁ tathaiva yakṣa-rakṣanām*

“The Vaiṣṇavas are worshipable in the heavenly planets, in the earthly planets, and in the hellish planets. They are superior to the demigods, human beings, Yakṣas, and Rakṣas.”

CB Antya-khaṇḍa 3.486

TEXT 486

*siddhir bhavati vā neti saṁśayo 'cyuta-sevinām
niḥsaṁśayas tu tad-bhakta- paricaryā-ratātmanām*

“There may be a doubt whether the servants of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving the Lord's devotees will attain perfection.”

See *Itihāsa-samuccaya* and *Govinda-bhāṣya* (3.3.51).

CB Antya-khaṇḍa 3.487

TEXT 487

*eteke vaiṣṇava-sevā parama upāya
bhakta-sevā haite se sabāi kṛṣṇa pāya*

Therefore service to the Vaiṣṇavas is the best means of deliverance. Everyone can attain Kṛṣṇa by serving the devotees.

The word *eteke* means “for this reason” or “that is why.”

Many people may not attain any fruits by serving Kṛṣṇa, but by serving the devotees of Kṛṣṇa attainment of Kṛṣṇa is guaranteed. If one serves the lotus feet of anyone who serves the lotus feet of Śrī Vakreśvara Paṇḍita, he will certainly become qualified to attain love for Kṛṣṇa. Since Kṛṣṇa resides in the body of Vakreśvara, whenever Vakreśvara dances, Kṛṣṇa happily dances along with him. Wherever Vakreśvara resides is more sanctified than all holy places; it is Vaikuṇṭha.

CB Antya-khaṇḍa 3.488

TEXT 488

*vakreśvara paṇḍitera saṅgera prabhāve
gauracandra dekhite calilā anurāge*

By the influence of Vakreśvara Paṇḍita's association, Devānanda developed an intense desire to see Gauracandra.

CB Antya-khaṇḍa 3.489

TEXT 489

*vasiyā āchena gauracandra bhagavān
devānanda paṇḍita hailā vidyamāna*

**As Lord Gauracandra was sitting, Devānanda
Paṇḍita came before the Lord.**

CB Antya-khaṇḍa 3.490

TEXT 490

*daṇḍavat devānanda paṇḍita kariyā
rahilena eka bhite saṅkocita haiyā*

**After offering his humble obeisances, Devānanda
Paṇḍita stood hesitantly in the corner.**

CB Antya-khaṇḍa 3.491

TEXT 491

*prabhu o tāhāne dekhi' santo
ṣita hailāvirala haiyā tāne laiyyā vasilā*

**The Lord, however, was pleased to see him and
had him sit down next to Him.**

CB Antya-khaṇḍa 3.492

TEXT 492

*pūrve tāna yata kichu chila aparādha
sakala kṣamiyā prabhu karilā prasāda*

**The Lord excused all of Devānanda's previous
offenses and bestowed His mercy on him.**

CB Antya-khaṇḍa 3.493

TEXT 493

*prabhu bale,—“tumi ye sevilā vakreśvara
ataeva hailā tumi āmāra gocara*

**The Lord said, “You are able to see Me because
you served Vakreśvara Paṇḍita.**

CB Antya-khaṇḍa 3.494

TEXT 494

*vakreśvara paṇḍita-prabhura pūrṇa-śakti
sei kṛṣṇa pāya ye tāñhāre kare bhakti*

**“Vakreśvara Paṇḍita possesses the full potencies
of the Supreme Lord. Anyone who serves him attains
Kṛṣṇa.**

CB Antya-khaṇḍa 3.495

TEXT 495

*vakreśvara-hṛdaye kṛṣṇera nija-ghara
kṛṣṇa nṛtya karena nācite vakreśvara*

**“Kṛṣṇa personally resides in the heart of
Vakreśvara Paṇḍita. When Vakreśvara dances, Kṛṣṇa
dances.**

CB Antya-khaṇḍa 3.496

TEXT 496

*ye-te-sthāne yadi vakreśvara-saṅga haya
sei sthāna sarva-tīrtha śrī-vaikuṇṭha-maya”*

**“Any place that is associated with Vakreśvara
Paṇḍita is equal to all the holy places and is as good as
Vaikuṇṭha.”**

CB Antya-khaṇḍa 3.497

TEXT 497

*śuni' vipra-devānanda prabhura vacana
yoḍa-haste lāgilena karite stavana*

When the *brāhmaëa* Devānanda Paṇḍita heard the Lord's words, he folded his hands and began to offer prayers.

CB Antya-khaṇḍa 3.498

TEXT 498

*“jagat uddhāra lāgi' tumi kṛpā-maya
navadvīpa-mājhe āsi' hailā udaya*

“You are most merciful. You have appeared in Navadvīpa to deliver the people of the entire universe.

CB Antya-khaṇḍa 3.499

TEXT 499

*muñi pāpī daiva-doṣe tomā' nā jāniluṇ
tomāra paramānande vañcita hailuṇ*

“I could not recognize You because I am sinful and unfortunate. I was therefore deprived of the opportunity to relish transcendental happiness in Your association.

CB Antya-khaṇḍa 3.500

TEXT 500

*sarva-bhūta-kṛpāluta tomāra svabhāva
ei māgoṇ `tomāte hauka anurāga'*

“You are by nature compassionate to all living entities. I beg that I may have attachment for You.

CB Antya-khaṇḍa 3.501

TEXT 501

*eka nivedana prabhu tomāra caraṇe
ki kari upāya prabhu, balaha āpane*

“O Lord, I have one request at Your lotus feet.
Please instruct me.

CB Antya-khaṇḍa 3.502

TEXT 502

*muñi asarvajña-sarvajñera grantha laiyā
bhāgavata paḍāṇa āpane ajña haiyā*

“I am an ignorant person yet I teach *Śrīmad
Bhāgavatam*, which is a book meant for the most
intelligent persons.

Sarvajña Viṣṇusvāmī has accepted *Śrīmad
Bhāgavatam* as the commentary on Vedānta.
Devānanda Paṇḍita said, “It is true that I am proud of
teaching *Śrīmad Bhāgavatam*, which is a book meant
for the most intelligent persons, but I am ignorant and
less intelligent. Please therefore instruct me. How
should I recite *Śrīmad Bhāgavatam*?”

CB Antya-khaṇḍa 3.503

TEXT 503

*kibā vākhānimu, paḍāimu vā kemande
ihā more ājñā prabhu, karaha āpane*

“How should I explain it, and what should I
teach? O Lord, kindly instruct me.”

CB Antya-khaṇḍa 3.504

TEXT 504

*śuni' tāna vākya gauracandra bhagavān
kahite lāgilā bhāgavatera pramāṇa*

On hearing Devānanda's words, Lord
Gauracandra began to quote evidence from *Çrémad
Bhāgavatam*.

CB Antya-khaṇḍa 3.505

TEXT 505

*“śuna vipra, bhāgavate ei vākhānibā
‘bhakti’ vinā āra kichu mukhe nā ānibā*

“Listen, O *brāhmaëa*, while teaching *Çrémad
Bhāgavatam* you should not explain anything other
than devotional service.

See *Śrīmad Bhāgavatam* (2.7.51-52).

CB Antya-khaṇḍa 3.506

TEXT 506

*ādi-madhya-antye bhāgavate ei kaya
viṣṇu-bhakti nitya-siddha akṣaya avyaya*

“In the beginning, middle, and end of *Çrémad
Bhāgavatam* devotional service to Viṣṇu is described as
eternally perfect, inexhaustible, and infallible.

See *Śrīmad Bhāgavatam* (12.13.11).

CB Antya-khaṇḍa 3.507

TEXT 507

*anante brahmāṇḍe sabe satya viṣṇu-bhakti
mahāpralaye o yāra thāke pūrṇa-śakti*

“Devotional service to Viṣṇu is the only truth throughout the innumerable universes. It remains fully potent even during the universal devastation.

See *Śrīmad Bhāgavatam* (2.9.4-18 and 3.25.38). In the *Ṛg Veda* (1.22.20) it is stated: *om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*—“Those who are spiritually advanced simply look to the lotus feet of Viṣṇu.” In the *Viṣṇu Purāṇa* it is stated: *na cyavanti yato bhakti mahati pralaye sati*—“Even during the universal devastation, devotional service is not lost.”

CB Antya-khaṇḍa 3.508

TEXT 508

*mokṣa diyā bhakti gopya kare nārāyaṇe
hena bhakti nā jāni kṛṣṇera kṛpā vine*

“Nārāyaṇa awards liberation but hides devotional service. One cannot attain devotional service without Kṛṣṇa's mercy.

In answer to Devānanda's questions, Śrīman Mahāprabhu said, “Devotional service is the sum and substance of *Śrīmad Bhāgavatam*. That devotional service is eternally perfect, devoid of deterioration, and is not lost even during the universal devastation. By awarding material enjoyment and liberation, the Supreme Lord keeps devotional service hidden from the living entities. Without the mercy of the Supreme Lord there is no possibility of attaining devotional service.

See *Śrīmad Bhāgavatam* (5.6.18).

TEXT 509

*bhāgavata-śāstre se bhaktira tattva kahe
teñi bhāgavata-sama kona śāstra nahe*

**“Because *Çrémad Bhāgavatam* glorifies
devotional service, there is no literature equal to it.**

The word *teñi* means “therefore.”

Since *Śrīmad Bhāgavatam* describes the glories
of devotional service, there is no literature in the
entire world equal to *Śrīmad Bhāgavatam*.

See *Śrīmad Bhāgavatam* (12.13.14-15 and 1.7.7).

TEXT 510-511

*yena rūpa matsya-kūrma-ādi avatāra
āvirbhāva-tirobhāva yena tā'-sabāra*

*ei mata bhāgavata kāro kṛta naya
āvirbhāva tirobhāva āpaneī haya*

**“As the various incarnations of the Lord headed
by Matsya and Kūrma appear and disappear, the
Çrémad Bhāgavatam, which is not composed by man,
appears and disappears by its own sweet will.**

See *Śrīmad Bhāgavatam* (11.14.3 and 1.3.43). In
the *Bṛhad-āraṇyaka Upaniṣad* (2.4.10) it is stated:

*are 'sya mahato bhūtasya niśvasitam etad yad
ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅgīrasa itihāsaḥ
purāṇaṁ vidyā upaniṣadaḥślokāḥ*

*sūtrānyānuvyākhyānānyasyai vai tāni sarvāṇi
niśvasitāni*

“The Ṛg Veda, Yajur Veda, Sāma Veda, and Atharva Veda, the Itihāsas, or histories, the Purāṇas, the Upaniṣads, the ślokaś, or mantras chanted by the brāhmaṇas, the sūtras, or accumulations of Vedic statements, as well as vidyā, transcendental knowledge, and the explanations of the sūtras and mantras are all emanations from the breathing of the great Personality of Godhead.”

CB Antya-khaṇḍa 3.512

TEXT 512

*bhakti-yoge bhāgavata vyāsera jihvāya
sphūrti se haila mātṛa kṛṣṇera kṛpāya*

“Simply by the mercy of Kṛṣṇa and the devotion of Vyāsadeva, *Śrīmad Bhāgavatam* manifested from the tongue of Vyāsa.

Śrīmad Bhāgavatam is an eternal literature. Even when it is lost in the course of time, by the Lord's mercy it again appears on the tongue and from the writing of Śrī Vyāsa. This literature is incomprehensible to those mortal beings who are punished by Yamarāja.

See Śrīmad Bhāgavatam (1.7.2-7).

CB Antya-khaṇḍa 3.513

TEXT 513

*īśvarera tattva yena bujhane nā yāya
ei mata bhāgavata—sarva śāstre gāya*

“The *Çrémad Bhāgavatam* is as incomprehensible as the science of the Supreme Lord. This is the statement of all scriptures.

See *Śrīmad Bhāgavatam* (6.3.21).

CB Antya-khaṇḍa 3.514

TEXT 514

‘bhāgavata bujhi’ hena yāra āche jñāna
sei nā jānaye bhāgavatera pramāṇa

“One who thinks, ‘I understand *Çrémad Bhāgavatam*,’ does not know the glories of *Çrémad Bhāgavatam*.

One who is qualified for *Śrīmad Bhāgavatam* knows that *Śrīmad Bhāgavatam* is certainly the crest jewel of all scriptures. If even foolish people take shelter of *Śrīmad Bhāgavatam*, *Śrīmad Bhāgavatam* manifests in their hearts.

CB Antya-khaṇḍa 3.515

TEXT 515

ajña hai’ bhāgavate ye laya śaraṇa
bhāgavata-artha tāra haya daraśana

“If a foolish person takes shelter of *Çrémad Bhāgavatam*, the purport of *Çrémad Bhāgavatam* is revealed to him.

CB Antya-khaṇḍa 3.516

TEXT 516

prema-maya bhāgavata—śrī-kṛṣṇera aṅga
tāhāte kahena yata gopya kṛṣṇa-raṅga

“The *Çrémad Bhāgavatam* is filled with ecstatic love. It is the body of Lord Kṛṣṇa. All confidential pastimes of Kṛṣṇa are described in it.

Śrīmad Bhāgavatam, which is filled with ecstatic love, is known as a form of Śrī Kṛṣṇa.

CB Antya-khaṇḍa 3.517

TEXT 517

*veda-śāstra purāṇa kaḥiyā vedavyāsa
tathāpi cittera nāhi pāyena prakāśa*

“After compiling the Vedic literatures and the *Purāṇas*, Vedavyāsa did not feel satisfied.

The word *prakāśa* means “enlivened.”

CB Antya-khaṇḍa 3.518

TEXT 518

*yakhane śrī-bhāgavata jihvāya sphurila
tata-kṣaṇe citta-vṛtti prasanna haila*

“But as soon as *Çrémad Bhāgavatam* manifested on his tongue, his heart was filled with joy.

In the Śrīmad Bhāgavatam (1.7.4-7) it is stated:

*bhakti-yogena manasi samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam*

*yayā sammohito jīva ātmānaṁ tri-guṇātmakam
paro 'pi manute 'nārthaṁ tat-kṛtāṁ cābhipadyate*

*anarthopaśamaṁ sākṣād bhakti-yogam
adhokṣaje
lokasyājānato vidvāṁś cakre sātvata-saṁhitām*

yasyām vai śrūyamāṇāyām kṛṣṇe
parama-pūruṣe
bhaktir utpadyate pūṁsaḥ śoka-moha-bhayāpahā

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people does not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth. Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.”

Śrīmad Bhāgavatam is not a literature intended for Māyāvādīs and karmīs. There is nothing other than devotional service in the *Śrīmad Bhāgavatam*. If one understands this, one can attain transcendental peace at heart.

See *Śrīmad Bhāgavatam* (1.7.11 and 2.4.14).

CB Antya-khaṇḍa 3.519

TEXT 519

*hena grantha paḍi' keha saṅkaṭe paḍila
śuna akapaṭe dvija, tomāre kahila*

“O *brāhmaëa*, listen sincerely. I tell you that some people even become perplexed after reading such a literature.

CB Antya-khaṇḍa 3.520

TEXT 520

*ādi-madhya-avasāne tumi bhāgavate
bhakti-yoga mātra vākhanio sarva-mate*

“You should explain devotional service in the beginning, middle, and end of *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 3.521

TEXT 521

*tabe āra tomāra nahiba aparādha
sei-kṣaṇe citta-vṛttye pāibā prasāda*

“Then you will no longer commit any offense, and you will immediately become joyful at heart.

The word *prasāda* means “joy” or “happiness.”

CB Antya-khaṇḍa 3.522

TEXT 522

*sakala śāstreī mātra `kṛṣṇa-bhakti' kaya
viśeṣe śrī-bhāgavata—kṛṣṇa-rasa-maya*

“All the scriptures glorify devotional service to Kṛṣṇa. *Çrémad Bhāgavatam* is especially filled with the mellows of devotional service to Kṛṣṇa.

In the *Hari-vamśa* (*Bhaviṣyat-parva* 132.95) it is stated:

*vede rāmāyaṇe caiva purāṇe bhārate
tathā ādāv ante ca madhye ca hariḥ sarvatra gīyate*

“In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained.” See also *Śrīmad Bhāgavatam* (1.1.3).

CB Antya-khaṇḍa 3.523

TEXT 523

*cala tumi yāha adhyāpanā kara giyā
kṛṣṇa-bhakti-amṛta sabāre bujhāiyā*

“Go and teach *Śrīmad Bhāgavatam* by explaining the nectarean devotional service of Kṛṣṇa.”

CB Antya-khaṇḍa 3.524

TEXT 524

*devānanda paṇḍita prabhura vākya śuni'
daṇḍavat hailena bhāgya hena māni'*

After hearing the Lord's instructions, Devānanda Paṇḍita offered his full obeisances and considered himself fortunate.

CB Antya-khaṇḍa 3.525

TEXT 525

*prabhura caraṇa kāya-mane kari' dhyāna
calilena vipra kari' vistara praṇāma*

After offering the Lord repeated obeisances, he meditated on the lotus feet of the Lord with full concentration as he departed.

CB Antya-khaṇḍa 3.526

TEXT 526

*sabārei ei bhāgavatera ākhyāna
kahilena śrī-gaurasundara bhagavān*

In this way Lord Gaurasundara revealed the glories of *Çrémad Bhāgavatam* to everyone.

CB Antya-khaṇḍa 3.527

TEXT 527

*bhakti-yoga mātra bhāgavatera vyākhyāna
ādi-madhya-antye kabhu nā bujhāye āna*

Devotional service is the only topic described in the *Çrémad Bhāgavatam*. Nothing else is explained in the beginning, middle, or end.

CB Antya-khaṇḍa 3.528

TEXT 528

*nā vākhāne bhakti, bhāgavata ye paḍāya
vyartha vākya vyaya kare, aparādha pāya*

One who teaches *Çrémad Bhāgavatam* but does not explain devotional service speaks uselessly and commits offense.

If nondevotees recite *Śrīmad Bhāgavatam*, their words are useless. Moreover, they are drowned in an ocean of offenses. This inauspiciousness results from their disrespect to devotional service.

See Śrīmad Bhāgavatam (12.12.51 and 12.12.49).

CB Antya-khaṇḍa 3.529

TEXT 529

*mūrtimanta bhāgavata—bhakti-rasa mātra
ihā bujhe ye haya kṛṣṇera priya-pātra*

Çrémad Bhāgavatam is the direct form of the
mellows of devotional service. One who understands
this becomes dear to Kṛṣṇa.

CB Antya-khaṇḍa 3.530-531

TEXT 530-531

*bhāgavata-pustaka thākaye yāra ghare
kona amaṅgala nāhi yāya tathākāre*

*bhāgavata pūjile kṛṣṇera pūjā haya
bhāgavata-paṭhana-śravaṇa bhakti-maya*

No inauspiciousness can enter a house wherein
Çrémad Bhāgavatam is kept. By worshiping *Çrémad
Bhāgavatam*, Kṛṣṇa is worshiped. The reading and
hearing of *Çrémad Bhāgavatam* awards one devotional
service.

Those who keep Śrīmad Bhāgavatam, which is
worshiped by the devotees, in their house do not face
any inauspiciousness. Simply by worshiping Śrīmad
Bhāgavatam, Kṛṣṇa is worshiped. Simply by hearing
and reading Śrīmad Bhāgavatam, one attains
devotional service and executes the worship of Kṛṣṇa.

In the conversation between Kṛṣṇa and Arjuna
in the Skanda Purāṇa it is stated:

yatra yatra bhaved vipra śāstram bhāgavatam
kalau
tatra tatra harir yāti tridaśaiḥ saha nārada

tatra sarvani tīrthani nadī nada sarāṁsi ca
yatra bhāgavataḥśāstram tiṣṭhate muni-sattama

tatra sarvani tīrthani sarve yajñāsu
dakṣiṇāhyatra bhāgavataḥśāstram pūjitaṁ tiṣṭhate
gṛhe

“O brāhmaṇa Nārada, wherever in Kali-yuga the scripture *Bhāgavatam* is present, there Lord Hari will go along with the thirteen principal demigods. Wherever the scripture *Bhāgavatam* is present, all the sacred places, rivers, and lakes are present. In that home where the scripture *Bhāgavatam* is worshiped, all sacred places and sacrifices performed with ample charity are present.”

CB Antya-khaṇḍa 3.532

TEXT 532

dui sthāne bhāgavata-nāma śuni-mātra
grantha-bhāgavata, āra kṛṣṇa-kṛpā-pātra

There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the person who has attained the mercy of Kṛṣṇa.

There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the devotee *Bhāgavata*. One who faithfully recites Śrīmad *Bhāgavatam* is certainly a devotee *Bhāgavata*.

In the *Caitanya-caritāmṛta* (Ādi 1.99) it is stated:

*eka bhāgavata baḍa—bhāgavata-śāstra
āra bhāgavata—bhakta bhakti-rasa-pātra*

“One of the *Bhāgavatas* is the great scripture *Śrīmad Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.”

CB Antya-khaṇḍa 3.533

TEXT 533

*nityā pūje paḍe śune cāhe bhāgavata
satya satya seha haibeka sei mata*

It is true that one who regularly worships, hears, reads, or sees *Çrēmad Bhāgavatam* will also become a *Bhāgavata*.

CB Antya-khaṇḍa 3.534

TEXT 534

*hena bhāgavata kona duṣkṛti paḍiyā
nityānanda nindā kare tattva nā jāniyā*

Yet even after reading this *Çrēmad Bhāgavatam* some sinful people blaspheme Nityānanda, without knowing His glories.

If out of misfortune a reciter of *Śrīmad Bhāgavatam* blasphemes Nityānanda, he accumulates sin rather than recites *Śrīmad Bhāgavatam*. Śrī Nityānanda certainly always sings the glories of *Śrīmad Bhāgavatam* with His thousand tongues and mouths.

CB Antya-khaṇḍa 3.535

TEXT 535

*bhāgavata-rasa—nityānanda mūrtimanta
ihā jāne ye haya parama bhāgyavanta*

Lord Nityānanda is the personification of the devotional mellows of *Çrémad Bhāgavatam*. One who knows this becomes most fortunate.

CB Antya-khaṇḍa 3.536

TEXT 536

*niravadhi nityānanda sahasra-vadane
bhāgavata-artha se gāyena anukṣaṇe*

Nityānanda constantly sings the purport of *Çrémad Bhāgavatam* with His thousand mouths.

CB Antya-khaṇḍa 3.537

TEXT 537

*āpanei nityānanda ananta yadyapi
tathāpi o pāra nāhi pāyena adyāpi*

Although Nityānanda is Himself Ananta Śeṣa, He nevertheless could not yet fully describe the glories of *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 3.538

TEXT 538

*hena bhāgavata yena anantero pāra
ihāte kahila saba bhakti-rasa sāra*

Çrémad Bhāgavatam is so glorious that it is beyond the grasp of even Ananta. It describes the essence of all the mellows of devotional service.

CB Antya-khaṇḍa 3.539

TEXT 539

*devānanda paṇḍitera lakṣye sabākāre
bhāgavata-artha bujhāilena īśvare*

Through His instructions to Devānanda Paṇḍita, the Lord revealed the glories of *Çrémad Bhāgavatam* to everyone.

CB Antya-khaṇḍa 3.540

TEXT 540

*ei mata ye yata āise jijñāsite
sabārei pratikāra karena su-rīte*

In this way those who approached the Lord were given suitable answers to their inquiries.

CB Antya-khaṇḍa 3.541

TEXT 541

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya*

After coming to Kuliya, the Lord did not neglect anyone, but made everyone glorious.

Śrī Caitanyadeva made all the inhabitants of Kuliya glorious by forgiving their offenses. That is why the present-day city of Navadvīpa, which is situated across the Ganges from Māyāpur, is still known as *aparādha-bhañjanera pāṭa*, or the place where offenses are excused. But those who live in Kuliya and commit offenses at the feet of pure devotees by becoming hostile to the original Māyāpur never attain auspiciousness.

CB Antya-khaṇḍa 3.542

TEXT 542

*sarva loka sukhī hailā prabhure dekhiyā
punaḥ punaḥ dekhe sabe nayana bhariyā*

**Everyone became happy on seeing the Lord.
They all continually gazed on Him to the full
satisfaction of their eyes.**

CB Antya-khaṇḍa 3.543

TEXT 543

*manoratha pūrṇa kari' dekhe sarva loka
ānande bhāsaye pāsariyā duḥkha-śoka*

**Their hearts became fully satisfied as they
looked at the Lord. They forgot all distress and
lamentation and floated in ecstasy.**

CB Antya-khaṇḍa 3.544

TEXT 544

*e saba vilāsa ye śunaye harṣa-mane
śrī-caitanya-saṅga pāya sei saba-jane*

**Those who happily hear these pastimes attain the
association of Lord Caitanya.**

CB Antya-khaṇḍa 3.545

TEXT 545

*yathā tathā janmuka—sabāra śreṣṭha haya
kṛṣṇa-yaśa śunile kakhano manda naya*

One who hears the glories of Kṛṣṇa is never unfortunate; he is the best of all persons, regardless of what kind of birth he took.

After having taken birth in any caste or at any place, if one faithfully hears the glories of Kṛṣṇa, he will never meet with inauspiciousness.

CB Antya-khaṇḍa 3.546

TEXT 546

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Three, entitled “Mahāprabhu's Deliverance of Sarvabhauma, Exhibition of His Six-armed Form, and Journey to Bengal.”

CBP 4: Descriptions of Śrī Acyutānanda's Pastimes and the Worship of Śrī Mādhavendra

Chapter Four: Descriptions of Śrī Acyutānanda's Pastimes and the Worship of Śrī Mādhavendra

This chapter describes Mahāprabhu's journey with His devotees towards Mathurā, His stay for a few days during the journey at Rāmakeli, the infidel King of Bengal Hussain Shah's deduction after hearing about Mahāprabhu's opulences that Mahāprabhu was the Supreme Lord, the Lord's return journey towards

the south from Rāmakeli rather than continuing on towards Mathurā, the Lord's arrival at the house of Advaita in Śāntipura on His way to Nilācala, the child Acyutānanda's firm faith in Lord Caitanya, Mother Śacī's arrival at the house of Advaita, Śacī's full satisfaction while offering foodstuffs to Mahāprabhu, Śrī Murāri Gupta's recitation of prayers to Lord Rāmacandra before Mahāprabhu, the Lord's questioning a leper who committed an offense at the feet of Śrīvāsa about the cause of his leprosy, the Lord's display of anger at him and His arrangement for forgiving the offense of that leper by having him beg forgiveness from Śrīvāsa, and Śrī Advaita Acarya's engaging Mahāprabhu and His associates in a grand *saṅkīrtana* festival for the worship of Śrī Mādhavendra Purī.

After removing the offenses of the offenders in Kuliya, the place where offenses are eliminated, and after delivering the living entities there, Mahāprabhu with a group of devotees departed for Mathurā down the road by the side of the Ganges. The Lord went to the village of Rāmakeli, situated on the bank of the Ganges near Gauḍa, with the desire to spend four or five days at a solitary place there. But after news of Mahāprabhu's arrival in Rāmakeli quickly spread everywhere, His loud roaring, *kīrtana*, crying, and His appeal to everyone to chant the holy name of Hari attracted the attention of even the infidels. When the local constable related the topics of this wonderful *sannyāsi* to the King, even that infidel King Hussain Shah considered that Mahāprabhu was the Supreme Lord. Still, fearing that it was not impossible that the King's mind might change through the conspiracy of wicked people, some devotees secretly sent a messenger to the Lord requesting Him to leave

Rāmakeli. When a *brāhmaṇa* informed the Lord's associates about this, their hearts filled with anxiety. The Lord, who is the Supersoul of everyone, then instilled fearlessness in them by personally revealing His own omnipotence and His supremacy that is unknown even to the *Vedas*, and He promised that He would distribute the holy name to everyone in this age except the offenders at the feet of Vaiṣṇavas. Mahāprabhu also predicted that His name would be spread to every town and village throughout the world. Changing His plan to go to Mathurā, Mahāprabhu started walking south from Rāmakeli and eventually reached the house of Advaita in Śāntipura. In this connection the author relates an incident to show the difference between the extraordinary attachment for Lord Caitanya of Śrī Acyutānanda the son of Śrī Advaita and the behavior of Advaita's other so-called sons, who are averse to Lord Caitanya. One day an exalted *sannyāsī* came to Śrī Advaita's house and inquired from Him about how Keśava Bhāratī was related to Caitanya. According to worldly etiquette Śrī Advaita Ācārya said that Keśava Bhāratī was the spiritual master of Caitanya. On hearing this reply, the five-year-old naked Acyutānanda smilingly yet in an angry mood asked his father what kind of conclusion was it that the Supreme Personality of Godhead Lord Caitanya, the spiritual master of all, has a spiritual master? After hearing this conclusive statement from His five-year-old son Acyutānanda, Śrī Advaita Ācārya said that Acyuta was actually the father and He was the son. Acyutānanda has appeared in this world as His son to teach the actual truth. When after speaking in this way Advaita begged forgiveness from His son, Acyutānanda became embarrassed and bent his head down. And on seeing the proper exchange of etiquette between a perfect

father and a perfect son, the *sannyāsī* became stunned and then happily left that place while chanting the holy name of Hari. In this regard Ṭhākura Vṛndāvana describes the glories of Śrī Acyutānanda, who is fixed at the lotus feet of Śrī Caitanya, and the position of Śrī Advaita's other so-called sons, who are fit to be punished by Yamarāja. When Śrī Advaita Ācārya was thus overwhelmed by the behavior of Śrī Acyutānanda, Śrī Gaurasundara arrived there with His associates. Śrīman Mahāprabhu bestowed special mercy on Acyutānanda and stayed at the house of Advaita to enjoy His *saṅkīrtana* pastimes. Advaita Ācārya then sent a palanquin and some men to Navadvīpa to bring mother Śacī, who was afflicted with separation from the Lord and who was nondifferent from mother Yaśodā, to Śāntipura. Immediately after hearing about the Lord's arrival, when mother Śacī along with Gaṅgādāsa Paṇḍita, Murāri Gupta, and other devotees came to Śāntipura, Mahāprabhu circumambulated her and offered prayers to her by addressing her as Devakī, Yaśodā, Devahūti, Pṛśni, Kauśalyā, and Aditi. The devotees glorified the wonderful extent of mother Śacī's devotional service and praised the glories of the name *āi*. Advaita Ācārya took permission from the Lord for mother Śacī to personally cook and feed Him. After Mother Śacī cooked various types of vegetables and as many as twenty varieties of the Lord's favorite *śāka* (spinach) and offered them to the Lord, Mahāprabhu relished those foodstuffs with great satisfaction while praising mother Śacī's wonderful cooking and the stimulation for varieties of service awakened by those various *śākas*, which are dear to Kṛṣṇa.

The nectarean remnants of Mahāprabhu were plundered and relished by the devotees. Then Śrī

Murāri Gupta recited prayers in glorification to Lord Rāmacandra before Mahāprabhu and His associates. Placing His lotus feet on Murāri's head, Mahāprabhu awarded him the benediction that he would remain the eternal servant of Rāma. When a leper approached Mahāprabhu and related to Him topics of his pathetic condition, Mahāprabhu became very angry, and after declaring that the leper was untouchable and unworthy of being spoken to, Mahāprabhu asked him to leave that place. He further pointed out that if he were unable to tolerate at present the pains of leprosy, then how would he tolerate the pains of suffering for unlimited future births in the hell known as Kumbhipāka? His present pathetic condition was the result of his committing offense at the feet of Śrīvāsa. In this regard Mahāprabhu glorified the unparalleled position of the Vaiṣṇavas by describing how worship of Vaiṣṇavas was superior to worship of Kṛṣṇa and how offense to the Vaiṣṇavas was more grave than offense at the feet of Kṛṣṇa. When the offending leper repented for his offensive act and surrendered at the lotus feet of the Lord, the Lord revealed to him that the only means for getting freedom from offense to a Vaiṣṇava was to sincerely beg forgiveness at the feet of the Vaisnava whom one had offended. When the leper then begged Śrīvāsa for forgiveness, by Śrīvāsa's mercy he became free from offense. At the outset of describing Śrī Mādhavendra Purī's appearance festival the author describes in brief the glories of Śrī Mādhavendra Purī and how he met Śrī Advaita Prabhu. While Mahāprabhu and His associates stayed at the house of Advaita, the appearance festival of Śrī Mādhavendra Purī arrived. Śrī Advaita Ācārya Prabhu along with Mahāprabhu and the devotees celebrated the occasion with a huge *saṅkīrtana* festival. In this regard the

author describes the ecstatic condition of Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, and other devotees during the celebration of the festival, the cooking arrangements made by the Vaiṣṇavas' wives under the direction of mother Śacī, Mahāprabhu's ecstasy in the *kīrtana*, His revelation of Advaita's glories and the method for worshipping Kṛṣṇa's dear devotee Lord Śiva, Mahāprabhu and the devotee's *kīrtana* during the festival honoring Mādhavendra Purī, the Lord's pastime of honoring *prasāda*, and topics such as the Lord's offering flower garlands and sandalwood pulp to the devotees headed by Śrī Nityānanda.

CB Antya-khaṇḍa 4.001

TEXT 1

*jaya jaya kṛpā-sindhu jaya gauracandra
jaya jaya sakala-maṅgala-pada-dvandva*

**All glories to Gauracandra, the ocean of mercy!
All glories to His all-auspicious lotus feet!**

CB Antya-khaṇḍa 4.002

TEXT 2

*jaya jaya śrī-kṛṣṇa-caitanya nyāsi-rāja
jaya jaya caitanyera bhakata-samāja*

**All glories to Śrī Kṛṣṇa Caitanya, the best of
sannyāsīs! All glories to all the devotees of Lord
Caitanya!**

CB Antya-khaṇḍa 4.003

TEXT 3

*hena mate prabhu sarva jīva uddhāriyā
mathurāya calilena bhakta-goṣṭhī laiyā*

After delivering all living entities in this way,
the Lord departed for Mathurā along with His
devotees.

The phrase *bhakta-goṣṭhī* means “the devotees.”

CB Antya-khaṇḍa 4.004

TEXT 4

*gaṅgā-tīre-tīre prabhu lailena patha
snāna-pāne purāṇa gaṅgāra manoratha*

The Lord took the path along the side of the
Ganges and fulfilled her desire by bathing in and
drinking her waters.

CB Antya-khaṇḍa 4.005

TEXT 5

*gauḍera nikaṭe gaṅgā-tīre eka grāma
brāhmaṇa-samāja-tāra `rāmakeli' nāma*

There is one village on the bank of the Ganges
near the capitol of Gauḍa named Rāmakeli. The
inhabitants of that village were all *brāhmaëas*.

Śrī Rāmakeli is situated eight and a half miles
south of English Bazaar, near the present city of
Maldah. Within this village there is a concrete-paved
area, and in the middle of this there is a large *tamāla*
tree with two *kadamba* trees on each side of it. The
two *kadamba* trees on the right side are referred to as
Śrī Advaita Prabhu, the middle *tamāla* tree is referred
to as Śrī Gaurasundara, and the two *kadamba* trees on

the left side are referred to as Śrī Nityānanda Prabhu. It is said that Śrīman Mahāprabhu first met Śrīla Rūpa and Śrīla Sanātana Gosvāmī Prabhus in the dead of night under this tree. Sitting in this place, Śrīman Mahāprabhu instructed Śrī Sanātana to join Him. Next to the *kadamba* trees there is a small temple wherein Śrī Madana-mohanadeva is worshiped. The Deity of Śrī Madana-mohanadeva was established by Śrī Rūpa and Sanātana. There are four sets of Deities within this temple. One of those sets is Śrī Baladeva and Revatī. The names of the Deities, from left, are (1) Vraja-mohana (with Rādhā), (2) Revatī-ramaṇa (with Revatī), and (3) Madana-mohana and (4) Gopīnātha (both with Rādhā). There are also *śālagrāma-śilās* in the temple. In the midst of the Deities there are two Deities of Śrī Gaurasundara, one of Śrī Advaita Prabhu, and one of Śrī Nityānanda Prabhu. There are one hundred twenty-five *bighās* of land (about forty-two acres) allotted to the service of the Deities. From the public a sum of one hundred twenty-two rupees was collected, out of which eighty rupees was given to the government.

North of the Śrī Madana-mohana temple is Śrī Sanātana-kuṇḍa. Around that place are eight other *kuṇḍas* headed by Rādhā-kuṇḍa, Śyāma-kuṇḍa, Lalitā-kuṇḍa, and Viśākhā-kuṇḍa. A little distance from here is a large lake named Śrī Rūpa-sāgara, which was established by Śrī Rūpa Gosvāmī. This Rūpa-sāgara is situated between the Śrī Madana-mohana temple and the court of Hussain Shah. The bathing *ghāṭas* of Rūpa-sāgara are covered with marble. On one of those marble slabs it is written: “This Rūpa-sāgara-ghāṭa of Śrī Rāmakeli was built in 1268 of the Bengali era from the donations of the mercantile communities of the Maldah district of

Bengal. The water covers ten *bighās* (about three and a half acres), and with the banks it covers 20 *bighās* (about six and a half acres).”

About a quarter of a mile south of Śrī Rāmakeli is a large hall that is named Bāra-duyārī, because it has twelve doors. Up to 1801, during the time of Krent Sahib, the pillars of this hall were covered with gold. This hall is known by people as the court of Hussain Shah. It is said that Dabira Khāsa had his office in this court. There are four gateways situated on the four sides of this hall. It is said that the King used to enjoy *hāoyā*, or fresh air, at the Hāoyāsa-khāna-ghāṭa. It is further said that when Śrī Sanātana escaped from prison by giving seven thousand gold coins to the Yavana guard, he crossed the Ganges that night, came to this place, and began to cry out, “Śrī Gaurāṅga! Śrī Gaurāṅga!” At that time a crocodile came there and circumambulated Śrī Sanātana seven times. Śrī Sanātana then sat on the back of that crocodile and crossed the Ganges. Śrī Gaṅgādevī presently flows about a half mile from the Śrī Madana-mohana temple. Apart from these, many glories of Hussain Shah Bādasāha are still present there. There is a *dakhala-daraoyājā* (the main entrance), a *parikhā* (the moat), and a *phiroja khān* (the oldest ruin—a tall tower from which one could see the entire city of ancient Gauḍa). There are also ruins of the treasury, the library, and the Loṭana Mosque (which is one of the finest examples of architectural work). Before Moslem rule, this place was the capital of Lakṣmaṇa Sena known as Lakṣmaṇāvatī. Its ruins can still be seen here.

The capital of the Sena dynasty situated in the Maldah district was the capital of Gauḍa. The Ganges

presently flows some distance from this place. The village of Rāmakeli is situated a short distance from the capital of Gauḍa. Both Śrī Sanātana and Śrī Rūpa Gosvāmī used to live in this village of Rāmakeli.

CB Antya-khaṇḍa 4.006

TEXT 6

*dina-cāri-pāñca prabhu sei puṇya-sthāne
āsiyā rahilā yena keha nāhi jāne*

The Lord came to that holy place and stayed there for four or five days without the knowledge of others.

CB Antya-khaṇḍa 4.007

TEXT 7

*sūryera udaya ki kakhana gopya haya?
sarva loka śunilena caitanya-vijaya*

How is it possible to hide the sun? Everyone soon heard about Lord Caitanya's arrival.

CB Antya-khaṇḍa 4.008

TEXT 8

*sarva loka dekhite āise harṣa-mane
strī-bālaka-vṛddha-ādi sajjana-durjjane*

Everyone—women, children, old people, pious persons, and sinners—joyfully came to see the Lord.

CB Antya-khaṇḍa 4.009

TEXT 9

*niravadhi prabhura āveśa-maya aṅga
prema-bhakti vinā āra nāhi kona raṅga*

The Lord was fully absorbed in ecstasy. He did not relish anything other than loving devotional service.

CB Antya-khaṇḍa 4.010

TEXT 10

*huṅkāra, garjana, kampa, pulaka, krandana
nirantara āchāḍa paḍaye ghane ghana*

He roared, cried out, trembled, and shed tears. The hairs of His body stood on end, and He repeatedly fell to the ground with great force.

CB Antya-khaṇḍa 4.011

TEXT 11

*niravadhi bhakta-gaṇa karena kīrtana
tilārdheko anya karma nāhi kona kṣaṇa*

All the devotees continuously performed *kīrtana*. They did not do anything else for even a moment.

CB Antya-khaṇḍa 4.012

TEXT 12

*hena se krandana prabhu karena ḍākiyā
loke śune krośekera pathete thākiyā*

The Lord cried so loudly that people two miles away could hear Him.

CB Antya-khaṇḍa 4.013

TEXT 13

*yadyapiha bhakti-rase ajña sarva loka
tathāpiha prabhu dekhi' sabāra santoṣa*

Although the people were ignorant about the mellows of devotional service, they were all pleased to see the Lord.

Since people made advancement on the paths of material desires, karma, *jñāna*, yoga, vows, and austerities, they were ignorant about the devotional service of the Lord. Even such ignorant people became pleased upon seeing Śrī Mahāprabhu.

CB Antya-khaṇḍa 4.014

TEXT 14

*dūre thāki' sarva-loka daṇḍavat kari'
sabe meli' ucca kari' bale `hari hari'*

People offered their obeisances from a distance and loudly chanted together the name of Hari.

CB Antya-khaṇḍa 4.015

TEXT 15

*śuni' mātra prabhu `hari-nāma' loka-mukhe
viśeṣe ullāsa bāḍe premānanda-sukhe*

As the Lord heard the name of Hari from the mouths of the people, the happiness He relished in ecstatic love increased.

CB Antya-khaṇḍa 4.016

TEXT 16

*‘bola bola bola’ prabhu bale bāhu tuli’
viśeṣe bolena sabe haye kutūhalī*

The Lord raised His arms and exclaimed,
“Chant! Chant! Chant!” And the people responded
with great enthusiasm.

CB Antya-khaṇḍa 4.017

TEXT 17

*hena se ānanda prakāśena gaura-rāya
yavane o bale ‘hari’ anyera ki dāya*

Lord Gaurāṅga manifested such ecstasy that
what to speak of others, even the Yavanas chanted the
name of Hari.

CB Antya-khaṇḍa 4.018

TEXT 18

*yavane o dūre thāki’ kare namaskāra
hena gauracandrera kārūṇya-avatāra*

Even the Yavanas offered obeisances from a
distance. Such is the merciful incarnation of Lord
Gauracandra!

CB Antya-khaṇḍa 4.019

TEXT 19

*tilārdheko prabhura nāhika anya karma
nirantara laoyāyena saṅkīrtana-dharma*

The Lord had no engagement other than
inducing everyone to participate in the *saṅkīrtana*
movement.

CB Antya-khaṇḍa 4.020

TEXT 20

*catur-dika haite loka āise dekhite
dekhiyā kāhāro citta nā laya yāite*

People came from the four directions to see the Lord. After seeing Him, they did not feel like leaving.

CB Antya-khaṇḍa 4.021

TEXT 21

*sabe meli' ānande karena hari-dhvani
nirantara catur-dike āra nāhi śuni*

They all joyfully chanted the name of Hari. No other sound could be heard in the four directions.

CB Antya-khaṇḍa 4.022

TEXT 22

*nikaṭe yavana-rāja—parama durbāra
tathāpiha citte bhaya nā janme kāhāra*

Although the most cruel Yavana king lived nearby, no one was afraid of him.

The Yavana king's Bāra-duyārī was near Rāmakeli. The Yavana kings ruled from the capital of the Sena dynasty. Ordinary people knew that those kings would naturally attack the Vedic religion, so they were full of anxiety. But by the mercy of Gaurasundara, His devotees were not afraid of loudly chanting the name of Hari.

CB Antya-khaṇḍa 4.023

TEXT 23

*nirbhaya haiyā sarva-loke bale `hari'
duḥkha-śoka-gṛha-karma sakala pāsari'*

People forgot their distress, lamentation, and household duties as they fearlessly chanted the name of Hari.

CB Antya-khaṇḍa 4.024

TEXT 24

*kotoyāla giyā kahileka rāja-sthāne
eka nyāsīāsiyāche rāmakeli-grāme*

The local constable went and informed the King, “A *sannyāś* has come to the village of Rāmakeli.

CB Antya-khaṇḍa 4.025

TEXT 25

*niravadhi karaye bhūtera saṅkīrtana
nā jāni tāñhāra sthāne mile kata jana*

“That *sannyāś* is performing some kind of ghastly *saṅkīrtana*. I do not know how many people have joined Him.”

CB Antya-khaṇḍa 4.026

TEXT 26

*rājā bale,—“kaha kaha sannyāsī kemana
ki khāya, ki nāma, kaiche dehera gaṭhana”*

The King said, “Tell me something about the *sannyāś*. What does He eat, what is His name, and what does He look like?”

CB Antya-khaṇḍa 4.027

TEXT 27

*kotoyāla bale,—“śuna śunaha gosāñi
e-mata adbhuta kabhu dekhi śuni nāi*

The constable replied, “Listen, O lord, I have never heard of or seen such a personality.

CB Antya-khaṇḍa 4.028

TEXT 28

*sannyāsīra śarīrera saundarya dekhite
kāmadeva-sama hena nā pāri balite*

“That *sannyāse*’s body is so beautiful it cannot be compared with that of even Cupid.

CB Antya-khaṇḍa 4.029

TEXT 29

*jiniyā kanaka-kānti, prakāṇḍa śarīra
ājānu-lambita bhuja, nābhi sugabhīra*

“His effulgence defeats the effulgence of gold. His body is large, His arms reach to His knees, and His navel is deep.

CB Antya-khaṇḍa 4.030

TEXT 30

*simha-grīva, gaja-skandha, kamala-nayāna
koṭi-candra se mukhera nā kari samāna*

“His neck is like that of a lion, His shoulders are like those of an elephant, and His eyes resemble lotus

flowers. His face cannot be compared with millions of moons.

CB Antya-khaṇḍa 4.031

TEXT 31

*surāṅga adhara, muktā jiniyā daśana
kāma-śarāsana yena bhru-bhaṅgi-pattana*

“His lips are reddish, His teeth defeat the beauty of pearls, and His eyebrows are like Cupid's bow.

The word *surāṅga* means “reddish.”

The phrase *bhru-bhaṅgi-pattana* is explained as follows: The word *bhaṅgi* means “picture.” His two eyebrows (*bhru-dvaya*) were shaped like a bow, and His nose resembled an arrow placed on that bow. This is the way the Lord's eyebrows were portrayed.

CB Antya-khaṇḍa 4.032

TEXT 32

*sundara supīna vakṣe lepita-candana
mahā-kaṭi-taṭe śobhe aruṇa-vasana*

“His beautiful broad chest is smeared with sandalwood pulp, and His waist is adorned with saffron cloth.

CB Antya-khaṇḍa 4.033

TEXT 33

*aruṇa kamala yena caraṇa-yugala
daśa nakha yena daśa tarpaṇa nirmala*

“His two feet are like reddish lotus flowers, and
His ten toenails are like ten shiny mirrors.

CB Antya-khaṇḍa 4.034

TEXT 34

*kona vā rājyera kona rājāra nandana
jñāna pāi' nyāsī hai' karaye bhramaṇa*

“He looks like a king's son who has attained
spiritual knowledge and is now wandering about as a
sannyāsī.

TEXT 35

CB Antya-khaṇḍa 4.035

*navanīta haite o komala sarva aṅga
tāhāte adbhuta śuna āchāḍera raṅga*

“His bodily limbs are softer than butter, yet hear
about the wonder when He falls forcefully to the
ground.

CB Antya-khaṇḍa 4.036

TEXT 36

*eka-daṇḍe paḍena āchāḍa śata śata
pāṣāṇa bhāṅgaye tabu aṅga nahe kṣata*

“Within a half hour He falls to the ground
hundreds of times so forcefully that even a stone would
be broken, but there is not a single mark on His body.

CB Antya-khaṇḍa 4.037

TEXT 37

*nirantara sannyāsīra ūrddha romāvalī
panasera prāya aṅge pulaka-maṇḍalī*

“The hairs of that *sannyāse*’s body always stand on end, and He then resembles a jackfruit.

The word *panasa* means “jackfruit.”

CB Antya-khaṇḍa 4.038

TEXT 38

*kṣaṇe kṣaṇe sannyāsīra hena kampa haya
sahasra jane o dharibāre śakti naya*

“That *sannyāse* frequently shivers in such a way that even a thousand people cannot hold Him still.

CB Antya-khaṇḍa 4.039

TEXT 39

*dui locanera jala adbhuta dekhite
kata nadī vahe hena nā pāri kahite*

“The tears that flow from His eyes are wonderful to see. I cannot describe how many streams are flowing from His eyes.

CB Antya-khaṇḍa 4.036

TEXT 40

*kakhana vā sannyāsīra hena hāsyā haya
aṭṭa aṭṭa dui prahare o kṣaṇā naya*

“Sometimes that *sannyāse* continues laughing loudly for six hours without stop.

The phrase *kṣaṇā naya* means “no end to the loud laughter.”

CB Antya-khaṇḍa 4.041

TEXT 41

*kakhana mūrcchita haya śuniyā kīrtana
sabe bhaya pāya, kichu nā thāke cetana*

“Sometimes He loses consciousness while listening to the *kīrtana*. Everyone then becomes afraid because He shows no sign of life.

CB Antya-khaṇḍa 4.042

TEXT 42

*bāhu tuli' nirantara bale hari-nāma
bhojana, śayana āra nāhi kichu kāma*

“He raises His arms and constantly chants the name of Hari. He does nothing else even while eating and sleeping.

CB Antya-khaṇḍa 4.043

TEXT 43

*catur-dike thāki' loka āise dekhite
kāhāra nā laya citta gharete yāite*

“People come from the four directions to see Him, and after seeing Him, no one desires to return home.

CB Antya-khaṇḍa 4.044

TEXT 44

*kata dekhiyāchi āmi nyāsī yogī jñānīe-
mata adbhuta kabhu nāhi dekhi śuni*

“I have seen many *sannyāsīs*, yogis, and *jī ānēs*,
but I have never before seen or heard of anyone like
Him.

CB Antya-khaṇḍa 4.045

TEXT 45

*kahilāṇa ei mahārāja, tomā'-sthāne
deśa dhanya haila e puruṣa-āgamane*

“O Mahārāja, I can tell you that by the arrival of
this personality the whole kingdom has become
glorious.

CB Antya-khaṇḍa 4.046

TEXT 46

*nā khāya, nā laya kāro, nā kare sambhāṣa
sabe niravadhi eka kīrtana-vilāsa”*

“He does not eat, accept charity, or talk with
others. His only engagement is to always relish
kértana.”

CB Antya-khaṇḍa 4.047

TEXT 47

*yadyapi yavana-rājā parama durbāra
kathāśuni' citte baḍa haila camatkāra*

Although the Yavana king was most ruthless, he
was struck with wonder on hearing this description.

CB Antya-khaṇḍa 4.048

TEXT 48

*keśava-khānere rājādākiyā āniyāji
jñāsaye rājā baḍa vismita haiyā*

The King then summoned Keśava Khān and inquired from him in great wonder.

CB Antya-khaṇḍa 4.049

TEXT 49

*“kahata keśava-khāṇna, ki mata tomāra
`śrī-kṛṣṇa-caitanya’ `bali’ nāma bala yāṇra*

“Tell me, Keśava Khān, what is your opinion about the person named Śrī Kṛṣṇa Caitanya?

CB Antya-khaṇḍa 4.050

TEXT 50

*ke-mata tāṇhāra kathā, ke-mata manuṣya
ke-mata gosāṇi tiṇho, kahibā avaśya*

“Tell me, what does He preach, what kind of person is He, and what kind of *sannyāsē* is He?

The word *tiṇho* means “He.”

CB Antya-khaṇḍa 4.051

TEXT 51

*catur-dike thāki’ loka tāṇhāre dekhite
ki nimitte āise—kahibā bhāla-mate”*

“Also tell me clearly why people come from the four directions to see Him.”

CB Antya-khaṇḍa 4.052

TEXT 52

*śuniyā keśava khāṇna—parama sajjana
bhaya pāi' lukāiyā kahena kathana*

When the most pious Keśava Khān heard these questions, he became worried and spoke in a way to suppress the truth.

CB Antya-khaṇḍa 4.053

TEXT 53

*“ke bale `gosāñi’?—eka bhikṣuka sanṇyāsīde
śāntarī garība-vṛkṣera talavāsī”*

“Who says He is a Gosāñi? He is just a mendicant *sanṇyāsī*. He is a poor fellow from another country who lives under trees.”

CB Antya-khaṇḍa 4.054

TEXT 54

*rājā bale,—“garība nā bala kabhu tāne
mahādoṣa haya ihāśunile śravaṇe*

The King said, “Don't ever call Him poor, for it is a great offense to hear such a description.

CB Antya-khaṇḍa 4.055

TEXT 55

*hindu yāñre bale `kṛṣṇa', `khodāya' yavane
se-i tiñho, niścaya jāniha sarva-jane*

“Know for certain that He is the same personality whom the Hindus address as Kṛṣṇa and the Yavanas address as Khodā.

CB Antya-khaṇḍa 4.056

TEXT 56

*āpanāra rājye se āmāra ājñā rahe
tānra ājñāśire kari' sarva-deśe vahe*

**“My order is carried out only in my kingdom,
but His order is respectfully carried out in all places.**

CB Antya-khaṇḍa 4.057

TEXT 57

*ei nija rājyei āmāre kata jane
manda karibāre lāgiyāche mane mane*

**“Even some persons in my own kingdom have
begun conspiring to harm me.**

TEXT 58

*tānhāre sakala deśe kāya-vākya-mane
īśvara nahile vinā-arthe bhaje kene?*

**“But the people of all places respect Him with
their body, mind, and speech. Why would they worship
Him if He were not God?**

CB Antya-khaṇḍa 4.059-060

TEXT 59-60

*chaya māsa āji āmi jīvikā nā dile
nānā yukti karibeka sevaka-sakale*

*āpanāra khāi' loka tāhāne sevite
cāhe, tāhā keha nāhi pāya bhāla-mate*

“If I do not provide salaries to my servants for six months, they will conspire against me in various ways. Yet these people maintain themselves and still desire to serve Him, even though they do not get a proper opportunity.

When the Yavana king developed a doubt about Mahāprabhu, he summoned one of his servants named Keśava Khān and asked him about the Lord. In reply, Keśava said, “Mahāprabhu is a very poor foreigner.” Hussain Shah then said, “If I stop paying my servants for six months, they will not remain loyal to me. But in this case I can see that on the order of Mahāprabhu, His servants exhibit enthusiasm to serve Him without salary. They follow His orders while arranging their own food and shelter. My order is followed only in my kingdom, but even though He is a foreigner His order is being followed in my country.”

CB Antya-khaṇḍa 4.061

TEXT 61

*ataeva tiñho satya jāniha `īśvara`
`garība` kariyātāne nā bala uttara”*

“Therefore know for certain that He is the Supreme Lord. Do not call Him `poor.’”

CB Antya-khaṇḍa 4.062

TEXT 62

*rājā bale,—“ei muñi baliluñ sabāre
keha yadi upadrava karaye tāñhāre*

The King then said, “I order that no one should disturb Him in any way.

CB Antya-khaṇḍa 4.063

TEXT 63

*yekhane tāhāna icchā, thākuna sekhāne
āpanāra śāstra-mata karuna vidhāne*

“Let Him stay wherever He desires, and let Him preach the teachings of His scriptures in whatever way He wants.

CB Antya-khaṇḍa 4.064

TEXT 64

*sarva-loka lai' sukhe karuna kīrtana
virale thākuna, kibā yena laya mana*

“Let Him peacefully perform *kīrtana* with His followers, and let Him stay in a solitary place or anywhere else He likes.

CB Antya-khaṇḍa 4.065

TEXT 65

*kāji vā koṭāla kibā hau kona jana
kichu balilei tāra laimu jīvana*”

“If anyone attempts to oppose Him, I will take his life, whether he is a Kazi or a constable.”

CB Antya-khaṇḍa 4.066

TEXT 66

*ei ājñā kari' rājā gelā abhyantara
hena raṅga kare prabhu śrī-gaurasundara*

After the King issued this order, he went inside his palace. Such are the pastimes of Śrī Gaurasundara.

CB Antya-khaṇḍa 4.067

TEXT 67

*ye husena sāha sarva uḍiyāra deśe
deva-mūrti bhāṅgileka deula-viśeṣe*

This same Hussain Shah broke deities and temples throughout Orissa.

The word *deula* means “temple.”

CB Antya-khaṇḍa 4.068

TEXT 68

*hena yavane o mānileka gauracandra
tathāpiha ebe nā mānaye yata andha*

Even such a Yavana respected Gauracandra, yet nowadays many blind persons do not.

CB Antya-khaṇḍa 4.069

TEXT 69

*māthā muḍāiyā sannyāsīra veśa dhare
caitanyera guṇa śuni' poḍaye antare*

Some people shave their heads and don the dress of *sannyāsīs*, but their hearts burn when they hear the glories of Lord Caitanya.

People who renounce the entire world and accept the dress of Māyāvādī *sannyāsīs* cannot become free of envy, because their hearts are full of hatred for hearing the transcendental qualities of Śrī

Caitanyadeva. Although Māyāvādī *sannyāsīs* proudly consider themselves the gurus of Hindu society, they are at heart averse to Mahāprabhu. But even though the Yavana king belonged to a different religion, he accepted the qualities of Mahāprabhu, and in spite of knowing that Mahāprabhu belonged to another community he ordered that no one from his own community should oppose or become envious of Mahāprabhu. Even though many envious pseudo-religionists see the magnanimity and faith in Mahāprabhu possessed by the King, who belonged to an opposing religion and who was superior to the envious so-called-Hindu Māyāvādīs, they nevertheless oppose Mahāprabhu.

CB Antya-khaṇḍa 4.070-072

TEXT 70-72

*yāñra yaśe ananta-brahmāṇḍa paripūrṇa
yāñra yaśe avidyā-samūha kare cūrṇa*

*yāñra yaśe śeṣa-ramā-aja-bhava-matta
yāñra yaśa gāya cāri vede kari' tattva*

*hena śrī-caitanya-yaśe yāra asantoṣa
sarva-guṇa thākile o tāra sarva-doṣa*

A person may be full of all good qualities, but if he is unhappy to hear Lord Caitanya's glories, which are spread throughout innumerable universes, which destroy all ignorance, which intoxicate Śeṣa, Lakṣmī, Brahmā, and Śiva, and which are sung by the four *Vedaś*, then such a person's qualities are nothing but faults.

CB Antya-khaṇḍa 4.073

TEXT 73

*sarva-guṇa-hīna yadi caitanya-carāṇe
smaraṇa karile yāya vaikuṇṭha-bhuvane*

But if a person who has no good qualities
remembers the lotus feet of Lord Caitanya, then he
attains the abode of Vaikuṇṭha.

CB Antya-khaṇḍa 4.074

TEXT 74

*śuna āre bhāi śuna śeṣa-khaṇḍa-līlāye-
rūpe khelilā kṛṣṇa saṅkīrtana-khelā*

O brothers, just hear the *Antya-khaṇḍa*
pastimes, which include the *saṅkīrtana* pastimes
performed by Kṛṣṇa.

CB Antya-khaṇḍa 4.075

TEXT 75

*śuniyā rājāra mukhe susatya vacana
tuṣṭa hailena yata susajjana-gaṇa*

After hearing the truthful words of the King, all
the pious persons became pleased.

CB Antya-khaṇḍa 4.076

TEXT 76

*sabe meli' eka sthāne vasiyā nibhṛte
lāgilena yuktivāda-mantraṇā karite*

They all gathered in a solitary place and
considered the situation.

CB Antya-khaṇḍa 4.077

TEXT 77

*“svabhāvei rājā mahā-kāla-yavana
mahātamo-guṇa-vṛddhi haya ghane ghana*

**“The Yavana king is by nature like death
personified, for he cultivates the mode of ignorance.**

CB Antya-khaṇḍa 4.078

TEXT 78

*oḍra-deśe koṭi koṭi pratimā, prāsāda
bhāṅgileka, kata kata karila pramāda*

**“He broke millions of deities and temples in
Orissa and created great havoc there.**

The phrase *oḍra-deśe* means “in Orissa.”

CB Antya-khaṇḍa 4.079

TEXT 79

*daive āsi' sattva-guṇa upajila mane
teṇi bhāla kahileka āmā'-sabā'-sthāne*

**“By the arrangement of providence he has now
developed the mode of goodness. Therefore he has
spoken nicely to us.**

CB Antya-khaṇḍa 4.080

TEXT 80

*āra kona pātra āsi' kumantraṇā dile
āra bāra kubuddhi āsiyā pāche mile*

“But if someone approaches him and gives him some bad advice, he will again become wicked-minded.

CB Antya-khaṇḍa 4.081

TEXT 81

*jāni kadācit bale `kemaṇa gosāñi
āna' giyā dekhībāre cāhi ei ṭhāñi'*

“What if he says, ‘What kind of *sannyāse* is He? Bring Him here, I want to see.’

CB Antya-khaṇḍa 4.082

TEXT 82

*ataeva gosāñire pāṭhāi kaḥiyā
`rājāra nikaṭa-grāme ki kārya raḥiyā’”*

“Let us therefore send someone to the Lord with the message, ‘What is the use of staying in a place near the King?’”

CB Antya-khaṇḍa 4.083

TEXT 83

*ei yukti kari' sabe eka subrahmaṇa
pāṭhāiyā saṅgoṇe dilena tata-kṣaṇa*

After planning in this way, they at once secretly sent a pious *brāhmaëa* to meet the Lord.

CB Antya-khaṇḍa 4.084

TEXT 84

*nijānande mahāprabhu matta sarva-kṣaṇa
prema-rase niravadhi huṅkāra garjana*

Mahāprabhu, however, was continually intoxicated in His own ecstasy. He constantly roared loudly in the mellows of ecstatic love.

CB Antya-khaṇḍa 4.085

TEXT 85

*lakṣa-koṭi loka mili' kare hari-dhvani
ānande nācaye mājhe prabhu nyāsi-maṇi*

Millions of people chanted the name of Hari as the crest jewel of *sannyāsés* joyfully danced.

CB Antya-khaṇḍa 4.086

TEXT 86

*anya kathā anya kārya nāhi kona kṣaṇa
ahar-niśa bolena bolāyena saṅkīrtana*

The Lord did not speak or do anything for even a moment other than chant and induce others to chant in *saṁ kīrtana* day and night.

CB Antya-khaṇḍa 4.087

TEXT 87

*dekhiyā vismita baḍa hailā brāhmaṇa
kathā kahibāre avasara nāhi kṣaṇa*

The *brāhmaëa* became struck with wonder when he could not find even a moment to speak with the Lord.

CB Antya-khaṇḍa 4.088

TEXT 88

*anya-jana-sahita kathāra kon dāya?
nija-pāriṣadei sambhāṣā nāhi pāya*

**What to speak of conversing with others, the
Lord did not even converse with His own associates.**

Many intimate associates of Mahāprabhu would not find an opportunity to converse with Him. Śrī Gaurasundara spent His days and nights constantly performing *kīrtana* Himself and encouraging others to perform *kīrtana*. Therefore outside persons would not get an opportunity to give Him advice.

CB Antya-khaṇḍa 4.089-090

TEXT 89-90

*kibā dibā, kibā rātre, kibā nija-para
kibā jala, kibā sthala, ki grāma-prāntara*

*kichu nāhi jāne prabhu nija-bhakti-rase
ahar-niśa nija-prema-sindhu-mājhe bhāse*

**The Lord was unaware whether it was day or
night, whether one was an insider or an outsider,
whether He was on land or in water, or whether He
was in the village or outside the village. He simply
floated day and night in the ocean of His own ecstatic
love.**

CB Antya-khaṇḍa 4.091

TEXT 91

*prabhu-saṅge kathā kahibāre nāhi kṣaṇa
bhakta-varga-sthāne kathā kahila brāhmaṇa*

Being unable to find any opportunity to speak to the Lord, the *brāhmaëa* gave his message to the devotees.

CB Antya-khaṇḍa 4.092

TEXT 92

*dvija bale,—“tumi-saba gosāñira gaṇa!
samaya pāile ei kahio kathana*

The *brāhmaëa* said, “You are all associates of the Lord. When you find time, please give Him this message.

CB Antya-khaṇḍa 4.093

TEXT 93

*‘rājāra nikṣa-grāme ki kārya rahiyā’
ei kathā sabe pāṭhāilena kahiyā”*

“I have been sent by concerned persons to ask the Lord, ‘What is the use of staying in a place near the King?’”

If a *sannyāsī* lives in a capital city and becomes entangled by the inhabitants' affection, then under the influence of mental speculation and other's bad counsel the King's mind may turn hostile and he may begin to cause trouble. Therefore everyone decided that it was desirable for Gaurasundara to go elsewhere.

CB Antya-khaṇḍa 4.094

TEXT 94

*kahi’ ei kathā dvija gelā nija-sthāne
prabhure kariyā koṭi-daṇḍa-paraṇāme*

After delivering the message and offering millions of obeisances to the Lord, the *brāhmaëa* returned to his home.

CB Antya-khaṇḍa 4.095

TEXT 95

*kathāśuni' īśvarera pāriṣada-gaṇe
sabe cintā-yukta hailena mane mane*

When the Lord's associates heard that message, they became somewhat worried.

CB Antya-khaṇḍa 4.096

TEXT 96

*īśvarera sthāne se kahete nāhi kṣaṇa
bāhya nāhi prakāśena śrī-śacīnandana*

Yet they also could not find a moment to speak to the Lord, because Śrī Śacīnandana did not manifest external consciousness.

CB Antya-khaṇḍa 4.097

TEXT 97

*`bola bola hari-bola hari-bola' bali'
ei mātra bale prabhu dui bāhu tuli'*

The Lord raised His two arms and would say only, “Chant! Chant! Chant the name of Hari! Chant the name of Hari!”

CB Antya-khaṇḍa 4.098

TEXT 98

*catur-dike mahānande koṭi koṭi loka
tāli diyā `hari' bale parama kautuka*

**In the four directions, millions of people clapped
their hands and joyfully chanted the names of Hari.**

CB Antya-khaṇḍa 4.099

TEXT 99

*yāñra sevakera nāma karile smaraṇa
sarva-vighna dūra haya, khaṇḍaye bandhana*

**Simply by remembering the names of His
servants, all obstacles are vanquished and all
entanglement is broken.**

CB Antya-khaṇḍa 4.100

TEXT 100

*yāñhāra śaktite jīva bala kari' cale
param-brahma nitya-śuddha' yāñre vede bale*

**The living entities survive simply by His
potencies. The *Vedas* glorify Him as the eternally pure
Supreme Brahman.**

In the *Śrīmad Bhāgavatam* (7.8.7) it is stated: *sa
vai balaṁ balinām cāpareṣām*—“He is not only your
strength or mine, but the only strength for everyone.”

CB Antya-khaṇḍa 4.101

TEXT 101

*yāñhāra māyāya jīva pāsari' āpanā
baddha hai' pāiyāche saṁsāra-vāsanā*

The living entities have forgotten who they are.
They have become conditioned and have developed
material desires simply by the influence of His illusory
energy.

In the *Caitanya-caritāmṛta* (Madhya 20.117) it is
stated:

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

“Forgetting Kṛṣṇa, the living entity has been
attracted by the external feature from time
immemorial. Therefore the illusory energy [māyā]
gives him all kinds of misery in his material
existence.”

CB Antya-khaṇḍa 4.102

TEXT 102

*se-prabhu āpane sarva-jīva uddhārite
avatariyāche bhakti-rase pṛthivīte*

That Lord personally appeared in this world to
relish the mellows of devotional service and to deliver
all living entities.

CB Antya-khaṇḍa 4.103

TEXT 103

*kon vā tāhane rājā, kāre tāñra bhaya?
`yama-kāla-ādi yāñra bhr̥tya vede kaya'*

What can a king do to Him, and who can instill
fear in Him? The *Vedas* declare that even Yamarāja
and Time are His servants.

In the *śrutis* it is stated:

yad-bhayād vati vāto 'yaṁ sūryas tapati
yad-bhayāt
dahaty agnir varṣatīndro mṛtyuś carati pañcamah

“Out of fear of Him the wind blows. Out of fear of Him the sun shines. Out of fear of Him fire burns and Indra gives rain. Out of fear of Him death wanders about taking its toll.” In the *Śrīmad Bhāgavatam* (9.4.54) it is stated: *sarve vayaṁ yan-niyamaṁ prapaṇnā*—“All of us surrender to His supreme direction.” In the *Śrīmad Bhāgavatam* (7.8.7) it is stated: *brahmādayo yena vaśaṁ praṇītāḥ*—“Everyone, including Lord Brahmā, is controlled by the strength of the Supreme Personality of Godhead.”

CB Antya-khaṇḍa 4.104

TEXT 104

svacchande karena sabā' lai' saṅkīrtana
sarva-loka-cūḍāmaṇi śrī-śacī-nandana

Out of His own sweet will Śrī Śacīnandana, the crest jewel of all living entities, continued to perform *saṁ kīrtana* with everyone.

CB Antya-khaṇḍa 4.105

TEXT 105

āchuka tāhāna bhaya, tāhāne dekhite
yateka āise loka catur-dika haite

What to speak of the Lord, even those who came from the four directions to see Him became fearless.

CB Antya-khaṇḍa 4.106

TEXT 106

*tāhārāi keho bhaya nā kare rājāre
hena se ānanda diyāchena sabākāre*

**No one had any fear of the King. Such was the
ecstasy bestowed on everyone by the Lord.**

CB Antya-khaṇḍa 4.107-108

TEXT 107-108

*yadyapiha sarva-loka parama ajñāna
tathāpiha dekhiyā caitanya bhagavān*

*hena se ānanda janme lokera śarīre
‘yama’ kari’ bhaya nāhi, ki dāya rājāre?*

**Although the people were all completely
uneducated, after seeing Lord Caitanya they
experienced such happiness that they were not afraid
of Yamarāja, and what to speak of the King?**

CB Antya-khaṇḍa 4.109

TEXT 109

*nirantara sarva-loka kare hari-dhvani
kāra mukhe āra kona śabda nāhi śuni*

**They all constantly chanted the name of Hari.
Indeed, no other sound could be heard coming from
their mouths.**

CB Antya-khaṇḍa 4.110

TEXT 110

*hena mate mahāprabhu vaikuṇṭha-īśvara
saṅkīrtana kare sarva-lokera bhītara*

In this way Mahāprabhu, the Lord of Vaikuṇṭha, performed *saṁ kīrtana* in the midst of the general populace.

CB Antya-khaṇḍa 4.111

TEXT 111

*mane kichu cintā pāilena bhakta-gaṇa
jānilena antaryāmīśrī-śacī-nandana*

As the Supersoul in everyone's heart, Śrī Śacīnandana realized that His devotees were a little worried.

CB Antya-khaṇḍa 4.112

TEXT 112

*īṣat hāsiyā kichu bāhya prakāśiyā
lāgilā kahite prabhu māyā ghucāiyā*

The Lord smiled as He somewhat returned to external consciousness and began speaking to remove their doubts.

The word *māyā* means “doubt,” “suspicion,” or “anxiety.”

CB Antya-khaṇḍa 4.113

TEXT 113

*prabhu bale,—“tumi-saba bhaya pāo mane
rājā āmā' dekhībāre nibe ki kārāṇe?*

The Lord said, “You are all afraid. But why
would the King want to see Me?

CB Antya-khaṇḍa 4.114

TEXT 114

*āmā' cāhe hena jana āmi o tā' cāṇa
sabā' āmā' cāhe hena kothāo nā pāṇa*

“I will meet anyone who desires to meet Me, but
I have not found that everyone wants to see Me.

CB Antya-khaṇḍa 4.115

TEXT 115

*tomarā ihāte kene bhaya pāo mane?
rājā āmā' cāhe āmi yāiba āpane*

“So why are you afraid? If the King wants to see
Me, I will go see him.

CB Antya-khaṇḍa 4.116

TEXT 116

*rājā vā āmāre kene baliba cāhite?
ki śakti rājāra e-vā bola uccārite?*

“How can the King say he wants to see Me?
What power does the King have to say such things?

CB Antya-khaṇḍa 4.117

TEXT 117

*āmi yadi balāi se rājāra mukhete
tabe se balibe rājā āmāre cāhite*

“The King will say that he wants to see Me only if I inspire him to do so.

CB Antya-khaṇḍa 4.118

TEXT 118

*āmā' dekhibāre śakti kon vā tāhāra?
vede anveṣiyā dekhā nā pāya āmāra*

“Otherwise what power does he have to see Me? Even the *Vedas* cannot see Me after intense search.

“The Supreme Lord is the ultimate goal of all Vedic literatures. Even the personified *Vedas* cannot attain My *darśana* after intense search. Therefore no one can see Me by their own strength unless I personally empower them. The Absolute Truth is Adhokṣaja, or beyond the jurisdiction of sense perception. If for any reason the King becomes suspicious, he may order that I be brought before him. There is no need to be afraid of this. A person wants or desires Me only if I want him. Only a person who accepts the worship of Hari as his goal of life will desire Me, others will not.”

CB Antya-khaṇḍa 4.119

TEXT 119

*devarṣi rājarṣi siddha purāṇa bhārate
āmā' anveṣaye, keha nā pāya dekhite*

“The saintly demigods, the saintly kings, the perfected beings, the *Purāṇas*, and the *Mahābhārata* cannot see Me even after intense search.

CB Antya-khaṇḍa 4.120

TEXT 120

*saṅkīrtana-ārambhe mohāra avatāra
uddhāra karimu sarva patita saṁsāra*

“I have incarnated to inaugurate the *saṁkīrtana* movement. I will deliver all the fallen souls of this world.

CB Antya-khaṇḍa 4.121

TEXT 121

*ye daitya yavane more kabhu nāhi māne
e-yuge tāhārā kāndibeka mora nāme*

“In this age the demons and Yavanas who have no faith in Me will also cry while chanting My names.

Sinful people take birth in lower species of life and become envious of the Supreme Lord, but by the advent of Śrī Caitanyadeva all fallen souls are delivered. They express eagerness to see Śrī Caitanya.

CB Antya-khaṇḍa 4.122-123

TEXT 122-123

*yateka aspr̥ṣṭa duṣṭa yavana caṇḍāla
strī-śūdra-ādi yata adhama rākhāla*

*hena bhakti-yoga dimu e-yuge sabāre
sura muni siddha ye nimitta kāmya kare*

“In this age I will distribute devotional service that is desired by the demigods, sages, and perfected beings to everyone, including the untouchables, miscreants, Yavanas, dog-eaters, women, *çūdras*, and other fallen souls belonging to the lower castes.

CB Antya-khaṇḍa 4.124-125

TEXT 124-125

*vidyā-dhana-kula-jñāna-tapasyāra made
ye mora bhaktera sthāne kare aparādhe*

*sei-saba jana ha'be e-yuge vañcita
sabe tārā nā mānibe āmāra carita*

“But people who are intoxicated by education, wealth, high birth, knowledge, and austerity and who as a result commit offenses at the feet of My devotees will be cheated in this age, for they will not accept My glories.

“Although many of the demigods and perfect sages are renowned for their pure character, they lack devotion for Me, but with a desire to attain auspiciousness, they pray for My mercy. Those who are proud of their education, wealth, high birth, knowledge, and austerity and who commit offenses at the feet of devotees with no affinity for the material world are cheated by Me. They can never understand My true identity.”

CB Antya-khaṇḍa 4.126

TEXT 126

*prthivī-paryānta yata āche deśa-grāma
sarvatra sañcāra haibeka mora nāma*

“In every town and village of the world, the chanting of My name will be heard.

My names will be broadcast in all the villages and cities of the world. Even though persons averse to the Supreme Lord have never heard of the forms,

qualities, and activities of the Supreme Lord, the holy names of the Lord will be preached in all the villages of the world.

CB Antya-khaṇḍa 4.127

TEXT 127

*pr̥thivīte āsiyā āmiha ihā cāṇa
khoñje hena jana more kothāo na pāṇa*

“This is the reason I have advented in this world. But I have not found anyone who is searching for Me.

“My desire is that people should search for Me, but no one searches for Me. Therefore it is unbelievable that the Yavana king will forcibly take Me to his court.”

CB Antya-khaṇḍa 4.128

TEXT 128

*rājā more kothā cāhibeka dekhībāre?
e kathā sakala mithyā-kahila sabāre”*

“Why will the King want to see Me? I can tell all of you that such rumors are all false.”

CB Antya-khaṇḍa 4.129

TEXT 129

*bāhya prakāśilā prabhu eteka kahiyā
bhakta saba santoṣita hailāśuniyā*

After speaking these words to the devotees, the Lord manifested external consciousness and the devotees all became satisfied.

CB Antya-khaṇḍa 4.130

TEXT 130

*ei mata prabhu kata-dina sei grāme
nirbhaye āchena nija-kīrtana-vidhāne*

In this way the Lord passed a few more days
fearlessly enjoying *saṁ kīrtana* pastimes in that village.

CB Antya-khaṇḍa 4.131

TEXT 131

*īśvarera icchā bujhibāra śakti kāra?
nā gelena mathurā, phirilā āra bāra*

Who has the power to understand the will of the
Lord? He did not go to Mathurā but returned back.

CB Antya-khaṇḍa 4.132

TEXT 132

*bhakta-saba-sthāne kahilena ei kathā
“āmi calibāṇa nīlācala-candra yathā”*

He said to all the devotees, “I will go to see
Nīlācala-candra.”

CB Antya-khaṇḍa 4.133

TEXT 133

*eta bali' svatantra paramānanda-rāya
calilā dakṣiṇa-mukhe kīrtana-līlāya*

After speaking these words, the supremely
independent blissful Lord proceeded south while
enjoying *kīrtana*.

CB Antya-khaṇḍa 4.134

TEXT 134

*nijānande rahiyā rahiyā gaṅgā-tīre
kata-dine āilena advaita-mandire*

After walking on the bank of the Ganges in His own ecstasy for a few days, the Lord arrived at the house of Advaita.

CB Antya-khaṇḍa 4.135

TEXT 135

*putrera mahimā dekhi' advaita ācārya
āviṣṭa haiyā āche chāḍi' sarva kārya*

Advaita Ācārya had become overwhelmed on seeing the glories of His son and had given up all activities.

CB Antya-khaṇḍa 4.136

TEXT 136

*henai samaye gauracandra bhagavān
advaitera gr̥he āsi' hailā adhiṣṭhāna*

At that time Lord Gauracandra arrived at the house of Advaita.

CB Antya-khaṇḍa 4.137

TEXT 137

*ye nimitta advaita āviṣṭa putra-saṅge
se baḍa adbhuta kathā, kahi śuna raṅge*

The reason Advaita became overwhelmed in His son's association is most wonderful. Listen happily to that narration.

CB Antya-khaṇḍa 4.138

TEXT 138

*yogya putra advaitera—sei se ucita
`śrī-acyutānanda' nāma—jagata-vidita*

Advaita had one son named Śrī Acyutānanda, who was a qualified son. He was renowned throughout the world.

CB Antya-khaṇḍa 4.139

TEXT 139

*daive eka-dina eka uttama sannyāsī
advaita-ācārya-sthāne mililena āsi'*

By the arrangement of providence, one day an exalted *sannyāse* came to the house of Advaita Ācārya.

CB Antya-khaṇḍa 4.140

TEXT 140

*advaita dekhiyā nyāsī saṅkoce rahila
advaita nyāsīre namaskari' vasāila*

On seeing Advaita, the *sannyāse* hesitantly stood there. Advaita offered respects to the *sannyāse* and had him sit down.

CB Antya-khaṇḍa 4.141

TEXT 141

advaita balena,—“bhikṣā karaha gosāñi!”
sannyāsī balena,—“bhikṣā deha' yāhā cāi

Advaita said, “O Gosāñi, kindly take your meal here.” The *sannyāsī* replied, “Give me the alms that I desire.

CB Antya-khaṇḍa 4.142

TEXT 142

kichu mora jijñāsā āchaye tomā'-sthāne
mora sei bhikṣātāhā kahibā āpane”

“I have a simple question I wish to ask You.
Your answer is all I request.

CB Antya-khaṇḍa 4.143

TEXT 143

ācārya balena,—“āge karaha bhojana
śeṣe jijñāsāra tabe haibe kathana”

Advaita Ācārya said, “First take your meal, then you may inquire from Me.”

CB Antya-khaṇḍa 4.144

TEXT 144

nyāsī bale,—“āge āche jijñāsya āmāra”
ācārya balena,—“bala ye icchā tomāra”

The *sannyāsī* then said, “I will ask my question first.” Advaita Ācārya replied, “As you wish.”

CB Antya-khaṇḍa 4.145

TEXT 145

*sannyāsī balena,—“ei keśava bhāratī
caitanya ke hayena, kaha mora prati”*

**The *sannyāse* said, “Tell me, how is Keśava
Bhāratī related to Caitanya?”**

CB Antya-khaṇḍa 4.146

TEXT 146

*mane mane cintena advaita mahāśaya
“vyavahāra, paramārtha—dui pakṣa haya*

**Advaita Mahāśaya thought, “There are two
relationships—worldly and spiritual.**

CB Antya-khaṇḍa 4.147

TEXT 147

*yadyapiha īśvarera pitā-mātā nāi
tathāpiha `devakīnandana' kari' gāi*

**“Although the Supreme Lord has no father or
mother, He is glorified as the son of Devakī.**

CB Antya-khaṇḍa 4.148

TEXT 148

*paramārthe—guru se tāñhāra keha nāi
tathāpi ye kare prabhu, tāhā sabe gāi*

**“From the spiritual point of view He has no
spiritual master. Yet whatever He does is glorified by
everyone.**

CB Antya-khaṇḍa 4.149

TEXT 149

*prathamei paramārtha ki kārya kahiyā?
vyavahāra kahiyāi yāi prabodhiyā*

“So why should I first speak about the spiritual aspect? Let Me first satisfy him by explaining their worldly relationship.”

Advaita Prabhu understood from the question of the *sannyāsī* that he wanted to know something about Caitanyadeva's *sannyāsa* guru. After thinking about what answer He should give, Advaita Prabhu told him that by worldly standards Keśava Bhāratī was Śrī Caitanya's *sannyāsa* guru.

CB Antya-khaṇḍa 4.150

TEXT 150

*eta bhāvi' balilā advaita mahāśaya
“keśava-bhāratī caitanyera guru haya*

After thinking in this way, Advaita Mahāśaya told the *sannyāsī*, “Keśava Bhāratī is Caitanya's guru.

CB Antya-khaṇḍa 4.151

TEXT 151

*dekhitecha—guru tāna keśava bhāratī
āra kene tabe jijñāsaha āmā'-prati?”*

“You already know that Keśava Bhāratī is His guru, so why are you asking Me?”

CB Antya-khaṇḍa 4.152

TEXT 152

*ei mātra advaita balite sei-kṣaṇe
dhāiyā acyutānanda āilā sei sthāne*

As Advaita was still speaking, Acyutānanda
came running to that place.

CB Antya-khaṇḍa 4.153

TEXT 153

*pañca-varṣa vayasa—madhura digambara
kheḷā kheli' sarva aṅga dhūlāya dhusara*

He was only five years old and stood there
naked, his entire body covered with dust from
childhood play.

CB Antya-khaṇḍa 4.154

TEXT 154

*abhinna kārttika yena sarvāṅga sundara
sarvajña parama bhakta sarva-śakti-dhara*

His body was as attractive as that of Kārtikeya.
He had full knowledge, he was a great devotee, and he
possessed all potencies.

CB Antya-khaṇḍa 4.155

TEXT 155

*`caitanya guru āche' vacana śuniyā
krodhāveśe kahe kichu hāsiyā hāsiyā*

When he heard Lord Caitanya had a spiritual
master, he became very angry yet smiled as he spoke.

CB Antya-khaṇḍa 4.156

TEXT 156

*“ki balilā bāpa! bala dekhi āra bāra
`caitanyera guru āche’ vicāra tomāra*

“O father, what did You say? Could You repeat that? Do You think Lord Caitanya has a spiritual master?

CB Antya-khaṇḍa 4.157

TEXT 157

*kon vā sāhase tumi e-mata vacana
jihvāya ānilā, ihā nā bujhi kāraṇa*

“How do You dare say such a thing? I don't understand the reason.

When the five-year-old child, Śrī Acyutānanda, heard Śrī Advaita Prabhu say that Keśava Bhāratī was Śrī Caitanyadeva's spiritual master, he became very angry and said, “This is Kali-yuga. Otherwise how can one say that Keśava Bhāratī is Śrī Caitanyadeva's spiritual master?” The attempt to belittle the Supreme Lord with a tongue suitable for persons of Kali-yuga is indicative of Śrī Advaita Prabhu's audacity. Did Advaita Prabhu make such a statement under the influence of the Lord's illusory energy, which bewilders even demigods like Brahmā and Śiva? Only living entities conditioned by *māyā* can speak such absurd statements.

CB Antya-khaṇḍa 4.158

TEXT 158

*tomāra jihvāya yadi e-mata āila
hena bujhi—ekhane se kali-kāla haila*

“Since such words came from Your mouth, I can understand that the age of Kali has arrived.

CB Antya-khaṇḍa 4.159-160

TEXT 159-160

*athavā caitanya-māyā parama dustara
yāhāte pāyena moha brahmādi śaṅkara*

*bujhilāma-viṣṇu-māyā haila tomāre
kebā caitanyera māyā taribāre pāre?*

“Otherwise Lord Caitanya's most difficult to overcome illusory energy, which bewilders even personalities like Brahmā and Śaṅkara has bewildered You. Who can overcome the illusion of Lord Caitanya?

CB Antya-khaṇḍa 4.161

TEXT 161

*`caitanyera guru āche' balilā yakhane
māyā-vaśa vinā ihā kahilā kemande?*

“When You say, ‘Lord Caitanya has a spiritual master,’ it means that You are influenced by *māyā*. Otherwise how could You say such things?

CB Antya-khaṇḍa 4.162

TEXT 162

*ananta brahmāṇḍa sei caitanya-icchāya
saba caitanyera loma-kūpete miśāya*

“By the supreme will of Lord Caitanya innumerable universes enter the hair pores of His body.

CB Antya-khaṇḍa 4.163

TEXT 163

*jala-krīḍā-parāyaṇa caitanya-gosāṇi
viharena ātma-krīḍa-āra dui nāi*

**“It is Lord Caitanya who enjoys His own
pastimes in the water.**

By His own sweet will Śrī Gaurasundara enjoys pastimes in the Causal Ocean as Kāraṇābdhiśāyī Puruṣa, who is the controller of all living entities; in the Garbhodaka Ocean as Garbhodaśāyī Puruṣa, who is the soul of Hiraṇyagarbha, the sum total of all living entities; and in the Milk Ocean as Kṣīrodaśāyī Puruṣa, who is the Supersoul of the individual living entities.

CB Antya-khaṇḍa 4.164

TEXT 164

*yata dekha mahāmuni—mahā abhimāna
uddeśa nā thāke kāro, kothā kāra nāma*

**“It has been seen that great sages who were
proud of their position did not know who they were or
what was their status.**

CB Antya-khaṇḍa 4.165-166

TEXT 165-166

*punaḥ sei caitanyera acintya-icchāya
nābhi-padma haite brahmā hayena līlāya*

*haiyāo nā thāke dekhite kichu śakti
avaśeṣe karena ekānta-bhāve bhakti*

“By the inconceivable desire of Lord Caitanya, Brahmā appears from the lotus flower that sprouts from His navel. Yet after his appearance, he had no power to see anything until he engaged in unalloyed devotional service to the Lord.

See Śrīmad Bhāgavatam, Second Canto, Chapter Nine.

CB Antya-khaṇḍa 4.167

TEXT 167

*tabe bhakti-vaśe tuṣṭa haiyā tāhāne
tattva-upadeśa prabhu kahena āpane*

“When the Lord was satisfied by his devotional service, He personally imparted in Brahmā knowledge of the Absolute Truth.

CB Antya-khaṇḍa 4.168

TEXT 168

*tabe sei brahmā prabhu-ājñā kari' śire
sṛṣṭi kari' sei jñāna kahena sabāre*

“Accepting the Lord's instructions on his head, Brahmā then began to create. He thereafter imparted that spiritual knowledge to others.

CB Antya-khaṇḍa 4.169

TEXT 169

*sei jñāna sanakādi pāi' brahmā haite
pracāra karena tabe kṛpāya jagate*

“The four Kumāras headed by Sanaka received that knowledge from Brahmā and then mercifully distributed that knowledge to the world.

CB Antya-khaṇḍa 4.170

TEXT 170

*yāhā haite haya āsi' jñānera pracāra
tāna guru ke-mate bolaha āche āra*

“How then can You say that He who is the source of that knowledge has a guru?

CB Antya-khaṇḍa 4.171

TEXT 171

*bāpa tumi,—tomā' haite śikhibāṇa kothā
śikṣā-guru hai' kena bolaha anyathā*

“You are my father and instructing spiritual master, so how can You speak something other than the actual truth?”

Śrī Acyutānanda said, “You are my father and my instructing spiritual master. I am supposed to learn the truth from You. So how can You say that Śrī Caitanya, the Lord and shelter of all living entities, has a guru? The Supreme Lord is the spiritual master of everyone; no one is His guru.”

CB Antya-khaṇḍa 4.172

TEXT 172

*eta bali' śrī-acyutānanda mauna hailā
śuniyā advaita parānande praveśilā*

After speaking these words, Śrī Acyutānanda became silent and Advaita Prabhu became filled with ecstasy.

CB Antya-khaṇḍa 4.173

TEXT 173

*‘bāpa’ ‘bāpa’ bali’ dhari’ karilena kole
siñcilena acyutera aṅga prema-jale*

Advaita exclaimed, “My dear son,” as He embraced Acyuta and soaked his body with tears of love.

CB Antya-khaṇḍa 4.174

TEXT 174

*“tumi se janaka bāpa, mui se tanaya
śikhāite putra-rūpe haile udaya*

“You are My father and I am your son. You have appeared as My son to teach Me.

CB Antya-khaṇḍa 4.175

TEXT 175

*aparādha kariluṅ kṣamaha bāpa, more
āra nā balimu, ei kahiluṅ tomāre”*

“I have committed an offense. Forgive Me, My dear son. I assure you, I will not say that again.”

CB Antya-khaṇḍa 4.176

TEXT 176

*ātma-stuti śuni' śrī-acyuta mahāśaya
lajjāya rahilā prabhu māthā nā tolāya*

When Śrī Acyuta Mahāśaya heard Advaita glorify him, he felt embarrassed and hung his head down.

CB Antya-khaṇḍa 4.177

TEXT 177

*śuniyā sannyāsī śrī-acyuta-vacana
daṇḍavat haiyā paḍilā sei-kṣaṇa*

After the *sannyāsī* heard Acyuta's statements, he immediately offered obeisances to him.

CB Antya-khaṇḍa 4.178

TEXT 178

*sannyāsī balena,—“yogya advaita-nandana
yena pitā, tena putra—acintya-kathana*

The *sannyāsī* said, “This is a qualified son of Advaita. Like father, like son. Their conversation is truly amazing.

The *sannyāsī* said, “In the same way Śrī Advaita Prabhu is great, His son is also greatly learned. By the advice of His son, the father rectified His own statement. This type of father and son are very rare in this world. This child was able to speak such elevated topics because he is empowered by the Supreme Lord.”

CB Antya-khaṇḍa 4.179

TEXT 179

*ei ta' īśvara-śakti vahi anya naya
bālakera mukhe ki e-mata kathā haya?*

**“He must be empowered by the Supreme Lord,
otherwise how could a child speak such things?**

CB Antya-khaṇḍa 4.180

TEXT 180

*śubha lagne āilāṇa advaita dekhite
adbhuta mahimā dekhilāṇa nayanete”*

**“I must have come to see Advaita at an
auspicious moment. That is why I could see this
wonderful incident.”**

CB Antya-khaṇḍa 4.181

TEXT 181

*putrera sahita advaitere namaskari'
pūrṇa hai' nyāsī cale bale,—`hari hari'*

**After offering obeisances to Advaita and His
son, the *sannyāsē* departed while chanting the name of
Hari.**

CB Antya-khaṇḍa 4.182

TEXT 182

*ihāre se bali yogya advaita-nandana
ye caitanya-pāda-padme ekānta-śaraṇa*

**As result of this incident, Acyuta is called the
qualified son of Advaita. He is completely surrendered
to the feet of Lord Caitanya.**

CB Antya-khaṇḍa 4.183

TEXT 183

*advaitere bhaje, gauracandre kare helā
putra hau advaitera tabu tĩha gelā*

**If one worships Advaita but neglects
Gauracandra, he is doomed, even if he is the son of
Advaita.**

Because of the misfortune of this world a few of Advaita Prabhu's unqualified sons displayed respect (?) for their father, yet they had no activity other than displaying disrespect for Śrī Gaurasundara. Only foolish ignorant people respect those unqualified sons as sons of Advaita. Those unqualified sons of Advaita who were averse to the service of Hari brought about their own destruction by openly identifying themselves as sons of Advaita.

CB Antya-khaṇḍa 4.184

TEXT 184

*putrera mahimā dekhi' advaita-ācārya
putra kole kari' kānde chāḍi' sarva kārya*

**On seeing the glories of His son, Advaita Ācārya
stopped all other activities, embraced him, and cried.**

CB Antya-khaṇḍa 4.185

TEXT 185

*putrera aṅgera dhūlā āpanāra aṅge
lepena advaita ati parānanda-raṅge*

**Advaita then smeared the dust from His son's
body on His own body in great ecstasy.**

CB Antya-khaṇḍa 4.186

TEXT 186

*caitanyera pāṛṣada janmilā mora ghare
eta bali' nāce prabhu tāli diyā kare*

**He clapped His hands and danced as He
declared, “Lord Caitanya's associate has taken birth in
My house!”**

CB Antya-khaṇḍa 4.187

TEXT 187

*putra kole kari' nāce advaita gosāñi
tribhuvane yāhāra bhaktira sīmā nāi*

**Advaita Gosāñi, whose devotional service is
unrivaled within the three worlds, then began to dance
with His son in His arms.**

CB Antya-khaṇḍa 4.188

TEXT 188

*putrera mahimā dekhi' advaita vihvala
hena kāle upasanna sarva sumanṅala*

**While Advaita became overwhelmed on seeing
His son's glories, all auspicious signs manifested in His
house.**

CB Antya-khaṇḍa 4.189

TEXT 189

*saṇḍarṣade śrī-gaurasundara sei-kṣaṇe
āsi' āvirbhāva hailā advaita-bhavane*

At that moment Śrī Gaurasundara and His
associates arrived at Advaita's house.

CB Antya-khaṇḍa 4.190

TEXT 190

*prāṇa-nātha iṣṭa-deve advaita dekhiyā
paḍilena pṛthivīte daṇḍavat haiyā*

When Advaita saw the worshipable Lord of His
life, He fell to the ground offering obeisances.

CB Antya-khaṇḍa 4.191

TEXT 191

*‘hari’ bali’ śrī-advaita karena huṅkāra
premānande deha pāsarilā āpanāra*

Śrī Advaita cried out the name of Hari and in
ecstatic love forgot about His own body.

CB Antya-khaṇḍa 4.192

TEXT 192

*jaya-jayakāra dhvani kare nārī-gaṇe
uṭhila paramānanda advaita-bhavane*

The ladies made auspicious sounds, and
Advaita's entire house became filled with ecstasy.

CB Antya-khaṇḍa 4.193

TEXT 193

*prabhu o karilā advaitere nija-kole
siñcilena aṅga tāñra premānanda-jale*

The Lord reciprocated by embracing Advaita and then soaked Advaita's body with tears of ecstatic love.

TEXT 194

CB Antya-khaṇḍa 4.194

*pāda-padma vakṣe kari' ācārya gosāñi
rodana karena ati bāhya kichu nāi*

Ācārya Gosāñi lost all external consciousness as He held the Lord's lotus feet to His chest and began to cry profusely.

CB Antya-khaṇḍa 4.195

TEXT 195

*catur-dike bhakta-gaṇa karena krandana
ki adbhuta prema, sneha,— nā yāya varṇana*

The devotees on all sides began to cry. The exhibition of such wonderful love and affection is beyond description.

CB Antya-khaṇḍa 4.196

TEXT 196

*sthira hai' kṣaṇeke advaita mahāśaya
vasite āsana dilā kariyā vinaya*

After a short time Advaita Mahāśaya became pacified. He then humbly offered the Lord a sitting place.

CB Antya-khaṇḍa 4.197

TEXT 197

*vasilena mahāprabhu uttama āsane
catur-dike śobhā kare pāriṣada-gaṇe*

As Mahāprabhu sat down on that fine sitting place, His associates surrounded Him on all sides.

CB Antya-khaṇḍa 4.198

TEXT 198

*nityānande advaite haila kolākuli
duñhā dekhi' antarete doñhe kutūhalī*

Nityānanda and Advaita embraced. They both became jubilant on seeing each other.

CB Antya-khaṇḍa 4.199

TEXT 199

*ācāryere namaskarilena bhakta-gaṇa
ācārya sabāre kailā prema-āliṅgana*

All the devotees offered obeisances to Advaita Ācārya, who in turn affectionately embraced them all.

CB Antya-khaṇḍa 4.200

TEXT 200

*ye ānanda upajila advaitera ghare
vedavyāsa vinā tāhā varṇite ke pāre?*

No one other than Vedavyāsa is able to describe the ecstasy that manifested in Advaita's house.

CB Antya-khaṇḍa 4.201

TEXT 201

*kṣaṇeke acyutānanda-advaita-kumāra
prabhura caraṇe āsi' hailā namaskāra*

**Shortly thereafter, Advaita's son Acyutānanda
came and offered obeisances at the Lord's lotus feet.**

CB Antya-khaṇḍa 4.202

TEXT 202

*acyutere kole kari' śrī-gaurasundara
prema-jale dhuilena tāñra kalevara*

**Śrī Gaurasundara embraced Acyuta and soaked
his body with tears of love.**

CB Antya-khaṇḍa 4.203

TEXT 203

*acyutere prabhu nā chāḍena vakṣa haite
acyuta praviṣṭa hailā prabhura dehete*

**The Lord would not release Acyuta from His
chest, and Acyuta appeared to merge in the Lord's
body.**

CB Antya-khaṇḍa 4.204

TEXT 204

*acyutere kṛpā dekhi' sarva bhakta-gaṇa
preme sabe lāgilena karite krandana*

**On seeing the Lord's mercy on Acyuta, all the
devotees began to cry with love.**

CB Antya-khaṇḍa 4.205

TEXT 205

*yata caitanyera priya pāriṣada-gaṇa
acyutera priya nahe, hena nāhi jana*

There was not a single beloved associate of Lord Caitanya who did not have affection for Acyuta.

CB Antya-khaṇḍa 4.206

TEXT 206

*nityānanda-svarūpera prāṇera samāna
gadādhara-pañḍitera śiṣyera pradhāna*

Nityānanda considered him as equal to His own life, and he was the principal disciple of Gadādhara Paṇḍita.

CB Antya-khaṇḍa 4.207

TEXT 207

*ihāre se bali yogya advaita-nandana
yena pitā tena putra, ucita milana*

Therefore Acyuta is called the qualified son of Advaita. They were an exemplary combination of father and son.

CB Antya-khaṇḍa 4.208

TEXT 208

*ei-mata śrī-advaita goṣṭīra sahite
ānande ḍubilā prabhu pāiyā sākṣāte*

In this way Śrī Advaita and His family merged in ecstasy as they received the Lord in their home.

The phrase *prabhu pāiyā* means “having received Mahāprabhu.”

CB Antya-khaṇḍa 4.209

TEXT 209

*śrī-caitanya kata-dina advaita-icchāya
rahilā advaite-ghare kīrtana-līlāya*

By the desire of Advaita, Lord Caitanya stayed and enjoyed *kīrtana* pastimes for few days in Advaita's house.

CB Antya-khaṇḍa 4.210

TEXT 210

*prāṇa-nātha gr̥he pāi' ācārya gosāñi
nā jāne ānande āchena kon thāñi*

Having received the Lord of His life in His house, Ācārya Gosāñi was in such ecstasy that did not know where He was.

CB Antya-khaṇḍa 4.211

TEXT 211

*kichu sthira haiyā advaita mahāmati
āi-sthāne loka pāṭhāilāśīghra-gati*

After becoming somewhat pacified, the most magnanimous Advaita quickly sent some persons to mother Śacī.

The word *āi* refers to a respectable lady or a mother. In this case it refers to Śrī Śacīmātā.

CB Antya-khaṇḍa 4.212

TEXT 212

*dolā lai' navadvīpe āilā satvare
āire vṛttānta kahe calibāra tare*

They quickly went to Navadvīpa with a palanquin and delivered the message that mother Śacī should come.

CB Antya-khaṇḍa 4.213

TEXT 213

*prema-rasa-samudre ḍubiyā āche āi
ki balena, ki śunena, bāhya kichu nāi*

Mother Śacī was drown in an ocean of ecstatic love. She had no external consciousness, so she did not know what she said or what she heard.

CB Antya-khaṇḍa 4.214

TEXT 214

*sammukhe yāhāre āi dekhena, tāhāre
jijñāsena,—“mathurāra kathā kaha more*

She asked whoever she saw before her, “Tell me something about Mathurā.

CB Antya-khaṇḍa 4.215

TEXT 215

*rāma-kṛṣṇa ke-mata āchena mathurāya
pāpī kaṁsa ke-mata vā kare vyāvasāya*

“How are Kṛṣṇa and Balarāma doing in Mathurā? What is that sinful Kaṁsa doing now?

CB Antya-khaṇḍa 4.216

TEXT 216

*cora akrūrera kathā kaha jāna' ke
rāma-kṛṣṇa mora curi kari' nila se*

**“Tell me what you know about that thief
Akrūra, who stole away my Kṛṣṇa and Balarāma.**

CB Antya-khaṇḍa 4.217

TEXT 217

*śunilāṇa pāpī kaṁsa mari' gela hena
mathurāra rājā ki haila ugrasena”*

**“I heard that the sinful Kaṁsa is dead. Has
Ugrasena become the King of Mathurā?”**

CB Antya-khaṇḍa 4.218

TEXT 218

*“rāma kṛṣṇa”, baliyā kakhana ḍāke āi
“jhāṭa gābhī doha' dugdha vecibāre yāi”*

**Sometimes mother Śacī would call out, “Rāma!
Kṛṣṇa! Come quickly and milk the cows. I must go sell
the milk.”**

The word *jhāṭa* means “quickly,” “soon,” or
“without delay.”

CB Antya-khaṇḍa 4.219

TEXT 219

*hāte bāḍi kariyā kakhana āi dhāya
“dhara dhara sabe, ei nanī-corā yāya*

Sometimes mother Śacī would run with a stick in her hand, saying, “Catch Him! Catch Him! There goes that butter thief!

The word *bāḍi* means “stick” or “pole.”

CB Antya-khaṇḍa 4.220

TEXT 220

kothā palāibā āji eḍimu bāndhiyā
eta bali' dhāya āi āviṣṭa haiyā

“Where will You flee? I will bind You today.”
Speaking in this way, she ran around absorbed in ecstasy.

CB Antya-khaṇḍa 4.221

TEXT 221

kakhana kāhāre kahe sammukhe dekhiyā
“cala yāi yamunāya snāna kari' giyā”

Sometimes when she saw someone nearby she would say, “Let us go bathe in the Yamunā.”

CB Antya-khaṇḍa 4.222

TEXT 222

kakhana ye ucca kari' karena krandana
hṛdaya dravaye tāhā karite śravaṇa

Sometimes she would cry so loudly that the heart of anyone who heard would melt.

CB Antya-khaṇḍa 4.223

TEXT 223

*avicchinna dhārā dui nayanete jhare
se kāku śuniyā kāṣṭha pāṣāṇa vidare*

**Tears constantly flowed from her eyes. The
sound of her pathetic crying melted even wood and
stone**

The word *kāku* means “pathetic words” or
“choked voice.”

CB Antya-khaṇḍa 4.224

TEXT 224

*kakhana vā dhyāne kṛṣṇa sākṣāt ye kari'
aṭṭa aṭṭa hase āi āpanā' pāsari*

**Sometimes in meditation she would see Kṛṣṇa,
and she would forget herself and laugh loudly.**

CB Antya-khaṇḍa 4.225

TEXT 225

*hena se adbhuta hāsya ānanda parama
dui-prahare o kabhu nahe upaśama*

**Her wonderful and blissful laughter would
sometimes continue for six hours.**

CB Antya-khaṇḍa 4.226

TEXT 226

*kakhana vā āi haya ānande mūrccchita
prahare o dhātu nāhi thāke kadācita*

**Sometimes mother Śacī would lose consciousness
in ecstasy and would show no sign of life for up to
three hours.**

The word *dhātu* means “consciousness” or “knowledge.”

CB Antya-khaṇḍa 4.227

TEXT 227

*kakhana vā hena kampa upaje āsiyā
pṛthivīte keho yena tole āchāḍiyā*

Sometimes she would tremble in such a way that it appeared as if someone had picked her up and thrown her to the ground.

CB Antya-khaṇḍa 4.228

TEXT 228

*āira ye kṛṣṇāveśa ki tāra upamā āi
bai anye āra nāhi tāra sīmā*

Śacī's ecstatic love for Kṛṣṇa had no comparison. She alone exhibited such boundless love.

CB Antya-khaṇḍa 4.229

TEXT 229

*gauracandra śrī-vigrahe yata kṛṣṇa-bhakti
āire o prabhu diyāchena sei śakti*

Gauracandra endowed mother Śacī with the same potency of devotional service to Kṛṣṇa that is found in Him.

CB Antya-khaṇḍa 4.230

TEXT 230

*ataeva āira ye bhaktira vikāra
tāhā varṇibeka saba—hena śakti kāra*

**Therefore who has the power to describe the
transformations of mother Śacī's ecstatic love?**

CB Antya-khaṇḍa 4.231

TEXT 231

*hena mate premānanda samudra-taraṅge
bhāsenā divasa niśi āi mahāraṅge*

**In this way mother Śacī joyfully floated day and
night in the waves of the ocean of ecstatic love.**

CB Antya-khaṇḍa 4.232

TEXT 232

*kadācita āira ye kichu bāhya haya
sei viṣṇu-pūjā lāgi'—jāniha niścaya*

**Know for certain that whatever external
consciousness mother Śacī sometimes exhibited was
only for the purpose of worshiping Viṣṇu.**

In separation from Śrī Gaura, Śrī Śacīmātā spent her entire day absorbed in the pastimes of Kṛṣṇa. The transcendental activities of Śrī Yaśodā captured the heart of Śrī Śacī. If mother Śacī ever exhibited external consciousness, it was only for the purpose of worshiping the Supreme Lord.

CB Antya-khaṇḍa 4.233

TEXT 233

*kṛṣṇera prasaṅge āi āchena vasiyā
henai samaye śubha-vārtā haila giyā*

Mother Śacī was sitting fully absorbed in Kṛṣṇa consciousness. At that time he received the auspicious news.

CB Antya-khaṇḍa 4.234

TEXT 234

*“śāntipure āilena śrī-gaurasundara
cala āi, jhāṭa giyā dekhaha satvara”*

“Śrī Gaurasundara has arrived in Śāntipura.
Come quickly and see Him.”

CB Antya-khaṇḍa 4.235

TEXT 235

*vārtāśuni' santoṣita hailena āi
tāhāra avadhi āra kahibāre nāi*

Hearing this news, mother Śacī became pleased
beyond description.

CB Antya-khaṇḍa 4.236

TEXT 236

*vārtāśuni' prabhura yateka bhakta-gaṇa
sabei hailā ati premānanda-mana*

When this news spread among the devotees,
their minds became filled with transcendental bliss.

CB Antya-khaṇḍa 4.237

TEXT 237

*gaṅgādāsa paṇḍita prabhura priya-pātra
āi lai' calilena sei kṣaṇa-mātra*

Gaṅgādāsa Paṇḍita, the dear associate of the
Lord, immediately departed with mother Śacī.

CB Antya-khaṇḍa 4.238

TEXT 238

*śrī-murāri gupta-ādi yata bhakta-gaṇa
sabei āira saṅge karilā gamana*

Śrī Murāri Gupta and the other devotees all
accompanied mother Śacī.

CB Antya-khaṇḍa 4.239

TEXT 239

*satvare āilāśacī-āi śāntipure
vārtāśunilena prabhu śrī-gaurasundare*

Mother Śacī quickly came to Śāntipura, and Śrī
Gaurasundara was informed.

CB Antya-khaṇḍa 4.240

TEXT 240

*śrī-gaurasundara prabhu āire dekhiyā
satvare paḍilā dūre daṇḍavata haiyā*

As soon as Śrī Gaurasundara saw His mother,
He immediately offered her obeisances from a distance.

CB Antya-khaṇḍa 4.241

TEXT 241

*punaḥ punaḥ pradakṣiṇa haiyā haiyā
daṇḍavata haya śloka paḍiyā paḍiyā*

He repeatedly circumambulated her and recited verses as He offered obeisances.

CB Antya-khaṇḍa 4.242

TEXT 242

*“tumi viśva-jananī kevala bhakti
mayītomāre se guṇātīta sattva-rūpa kahi*

“You are the mother of the universe and the personification of devotional service. You are the form of pure goodness, beyond the modes of material nature.

CB Antya-khaṇḍa 4.243

TEXT 243

*tumi yadi śubha-dṛṣṭi kara' jīva-prati
tabe se jīvera haya kṛṣṇe rati-mati*

“If you glance mercifully on the living entities, their minds will develop attachment for Kṛṣṇa.

CB Antya-khaṇḍa 4.244

TEXT 244

*tumi se kevala mūrtimatī viṣṇu-bhakti
yāhā haite saba haya, tumi sei śakti*

“You are the personification of devotional service to Viṣṇu. You are the potency from which everything emanates.

CB Antya-khaṇḍa 4.245

TEXT 245

*tumi gaṅgā devakī yaśodā devahūti
tumi pṛśni anasūyā kauśalyā aditi*

**“You are Gaṅgā, you are Devakī, you are
Yaśodā, and you are Devahūti. You are Pṛśni,
Anasūyā, Kauśalyā, and you are Aditi.**

Śrī Gaurasundara glorified Śacīdevī by
addressing her as Yaśodā, Devakī, Gaṅgā, Devahūti
the mother of Kapila, Pṛśni, Anasūyā the mother of
Dattatreya, Kauśalyā, and Aditi.

CB Antya-khaṇḍa 4.246

TEXT 246

*yata dekhi saba tomā' haite se udaya
pālayitā tumi se, tomāte līna haya*

**“Everything that we see has emanated from you.
You are the maintainer, and everything ultimately
merges in you.**

CB Antya-khaṇḍa 4.247

TEXT 247

*tomāra prabhāva balibāra śakti kāra
sabāra hṛdaye pūrṇa vasati tomāra”*

**“Who has the power to describe your glories?
You reside in the heart of everyone.”**

CB Antya-khaṇḍa 4.248

TEXT 248

*śloka-vandhe ei mata kariyā stavana
daṇḍavat haya prabhu dharma-sanātana*

The Lord, who establishes religious principles,
offered obeisances and recited verses in this way.

CB Antya-khaṇḍa 4.249

TEXT 249

*kṛṣṇa bai eki pitṛ-mātr-guru-bhakti
karibāre dharaye e-mata kāra śakti*

Who other than Kṛṣṇa has the potency to display
such devotion to a father, mother, or superior?

CB Antya-khaṇḍa 4.250

TEXT 250

*ānandāśru-dhārā vahe sakala aṅgete
śloka paḍi' namaskāra haya bahumate*

As the Lord repeatedly recited verses and offered
obeisances, tears of love bathed His entire body.

CB Antya-khaṇḍa 4.251

TEXT 251

*āi dekhi' mātra śrī-gaurāṅga-vadana
parānande jaḍa hailena sei kṣaṇa*

As soon as mother Śacī saw the face of Lord
Gaurāṅga, she became stunned with transcendental
ecstasy.

CB Antya-khaṇḍa 4.252

TEXT 252

*rahiyāche āi yena kṛtrima-putali
stuti kare vaikuṇṭha-īśvara kutūhalī*

Mother Śacī stood there like a wooden doll as the Lord of Vaikuṇṭha respectfully offered her prayers.

CB Antya-khaṇḍa 4.253

TEXT 253

*prabhu bale,—“kṛṣṇa-bhakti ye kichu āmāra
kevala ekānta saba prasāde tomāra*

The Lord said, “Whatever devotion to Kṛṣṇa I have is simply by your mercy.

CB Antya-khaṇḍa 4.254

TEXT 254

*koṭi-dāsa-dāsero ye sambandhe tomāra
sei jana prāṇa haite vallabha āmāra*

“If the servant of the servant of the servant a million times removed is related to you, he is more dear to Me than My own life.

Considering the relationship of the Supreme Lord's innumerable servants and maidservants with His mother, Śrī Gaurasundara said, “Because of that relationship, they are extremely dear to Me.”

CB Antya-khaṇḍa 4.255

TEXT 255

*bār-eka ye jana tomā' karibe smaraṇa
tāra kabhu nahibeka saṁsāra-bandhana*

“If a person remembers you even once, he will never be entangled in material bondage.

CB Antya-khaṇḍa 4.256

TEXT 256

*sakala pavitra kare ye gaṅgā tulasī
tārāo hayena dhanya tomāre paraśi'*

“Gaṅgā and *tulasī* are known to purify everything. But even they are purified by your touch.

CB Antya-khaṇḍa 4.257

TEXT 257

*tumi yata kariyācha āmāra pālana
āmāra śaktiye tāhā nahiba śodhana*

“I have no ability to repay you for the affection you displayed while maintaining Me.

CB Antya-khaṇḍa 4.258

TEXT 258

*daṇḍe daṇḍe yata sneha karile āmāre
tomāra sād-guṇya se tāhāra pratikāre”*

“Therefore let your own good qualities be your compensation for the affection you displayed for Me at every hour.”

CB Antya-khaṇḍa 4.259

TEXT 259

*ei mata stuti prabhu karena santoṣe
śuniyā vaiṣṇava-gaṇa mahānande bhāse*

As the Lord offered prayers with great satisfaction in this way, all the Vaiṣṇavas floated in ecstasy.

CB Antya-khaṇḍa 4.260

TEXT 260

*āi jāne avatīrṇa prabhu nārāyaṇa
yakhane ye icchā tāna kahena temana*

**Mother Śacī knew that her son was Lord
Nārāyaṇa, who had appeared on earth, and that He
would speak whatever He desired.**

TEXT 261

CB Antya-khaṇḍa 4.261

*kato-kṣaṇe āi balilena ei mātṛa
“tomāra vacana bujhe kebā āche pātra*

**After a few moments mother Śacī simply said,
“Who is capable of understanding Your words?**

CB Antya-khaṇḍa 4.262

TEXT 262

*prāṇa-hīna-jana yena sindhu-mājhe bhāse
srote yahi laye, tahi calaye avaśe*

**“The conditioned souls are like dead bodies
helplessly tossed about in the waves of the ocean.**

See Śrīmad Bhāgavatam (6.15.3).

CB Antya-khaṇḍa 4.263

TEXT 263

*ei mata sarva-jīva saṁsāra-sāgare
tomāra māyāya ye karāya tahi kare*

“All living entities in the ocean of material existence are forced in this way to act under the dictation of Your illusory energy.

CB Antya-khaṇḍa 4.264

TEXT 264

*sabe bāṇa bali ei tomāre uttara
bhāla haya ye-mate se tomāra gocara*

“My dear son, I can only say that You alone know what is good for everyone.

TEXT 265

CB Antya-khaṇḍa 4.265

*stuti, pradakṣiṇa kibā kara namaskāra
muñi ta' yā bujhi kichu ye icchā tomāra*”

“I understand that You do as You like, whether You circumambulate, offer prayers, or offer obeisances.”

CB Antya-khaṇḍa 4.266

TEXT 266

*śuniyā āira vākya sarva bhāgavate
mahā-jaya-jaya-dhvani lāgilā karite*

After hearing mother Śacī's words, all the Lord's devotees began to chant, “Jaya! Jaya!”

CB Antya-khaṇḍa 4.267

TEXT 267

*āira bhaktira sīmā ke balite pāre
gauracandra avatīrṇa yāñhāra udare*

Gauracandra appeared from the womb of mother Śacī, therefore who can describe the extent of her devotional service?

CB Antya-khaṇḍa 4.268

TEXT 268

*prākṛta-śabde o ye vā balibeka `āi'
`āi' śabda-prabhāve tāhāra duḥkha nāi*

Even if one utters the word *āi* as a mundane word, by the influence of the word *āi* one will be freed from all suffering.

If the respectable Śacīdevī, the mother of Gaura, is addressed in the uncultured language as *āi*, all one's miseries will be destroyed.

CB Antya-khaṇḍa 4.269

TEXT 269

*prabhu dekhi' santoṣe pūrṇita hailā āi
bhakta-gaṇa ānande kāhārao bāhya nāi*

Mother Śacī became fully satisfied on seeing the Lord, and the devotees lost external consciousness in ecstasy.

CB Antya-khaṇḍa 4.270

TEXT 270

*ekhāne ye haila ānanda-samuccaya
manuṣyera śaktite ki tāhā kahā haya*

Human beings have no power to describe the happiness that was experienced there.

CB Antya-khaṇḍa 4.271

TEXT 271

*nityānanda mahāmatta āira santoṣe
parānanda-sindhu-mājhe bhāsenā hariṣe*

When the greatly intoxicated Nityānanda saw how happy mother Śacī was, He joyfully floated in an ocean of transcendental ecstasy.

CB Antya-khaṇḍa 4.272

TEXT 272

*devakīra stuti paḍi' ācārya gosāñi
āire karena daṇḍavat—anta nāñi*

Ācārya Gosāñi recited prayers glorifying Devakī while offering unlimited obeisances to mother Śacī.

CB Antya-khaṇḍa 4.273-274

TEXT 273-274

*haridāsa, murāri, śrīgarbha, nārāyaṇa
jagadīśa-gopīnātha-ādi bhakta-gaṇa*

*āira santoṣe sabe hena se hailā
parānande yehena sabe miśāilā*

Devotees headed by Haridāsa, Murāri, Śrīgarbha, Nārāyaṇa, Jagadīśa, and Gopīnātha became so happy on seeing mother Śacī's satisfaction that they appeared to merge in transcendental ecstasy.

CB Antya-khaṇḍa 4.275

TEXT 275

*e saba ānanda paḍe, śune yei jana
avaśya milaye tāre kṛṣṇa-prema-dhana*

Anyone who reads or hears these ecstatic pastimes will certainly attain the wealth of ecstatic love for Kṛṣṇa.

CB Antya-khaṇḍa 4.276

TEXT 276

*`prabhure dibena bhikṣā āi bhāgyavatī'
prabhu-sthāne advaita lailā anumati*

Advaita then took permission from the Lord for the fortunate mother Śacī to cook for Him.

CB Antya-khaṇḍa 4.277

TEXT 277

*santoṣe calilā āi karite randhana
prema-yoge cinti' `gauracandra-nārāyaṇa'*

As mother Śacī went to cook in great satisfaction, with love she thought, “Gauracandra is Lord Nārāyaṇa Himself.”

CB Antya-khaṇḍa 4.278

TEXT 278

*kateka prakāre āi karilā randhana
nāma nāhi jāni hena rāndhilā vyañjana*

Mother Śacī cooked such a variety of vegetable preparations that I do not know the names of them all.

CB Antya-khaṇḍa 4.279

TEXT 279

*āi jāne—prabhura santoṣa baḍa śāke
viṃśati prakāra śāka rāndhila eteke*

Mother Śacī knew that the Lord was very fond of *ṇāka* (spinach), so she cooked twenty different varieties.

CB Antya-khaṇḍa 4.280

TEXT 280

*ekeka vyañjana—prakāra daśa-biṣe
rāndhileṇa āi ati cittera santoṣe*

To her full satisfaction mother Śacī cooked each vegetable in ten to twenty different ways.

CB Antya-khaṇḍa 4.281

TEXT 281

*aśeṣa prakāre tabe randhana kariyā
bhojanera sthāne pare thuileṇa laiṇā*

After cooking numerous preparations, she took them to the dining room.

TEXT 282

CB Antya-khaṇḍa 4.282

*śrī-anna-vyañjana saba upaskāra kari'
sabāra upare dila tulasī-mañjarī*

She put the rice and the vegetables on the plates and then placed *tulasī mañjarīs* on top.

The phrase *upaskāra kari'* means “properly serving (on the plate).”

CB Antya-khaṇḍa 4.283

TEXT 283

*catur-dike sāri kari' śrī-anna-vyañjana
madhye pātilena ati uttama āsana*

She placed rice and vegetable preparations in rows on all sides, and then she placed a fine seat in the middle.

CB Antya-khaṇḍa 4.284

TEXT 284

*āilena mahāprabhu karite bhojana
samhati laiya saba pāriṣada-gaṇa*

Mahāprabhu then came with His associates to eat.

CB Antya-khaṇḍa 4.285

TEXT 285

*dekhi' prabhu śrī-anna-vyañjanera upaskāra
daṇḍavat haiyā karilā namaskāra*

When the Lord saw the arrangement of rice and vegetable preparations, He offered His full obeisances.

CB Antya-khaṇḍa 4.286

TEXT 286

*prabhu bale,—“e annera thākuka bhojana
e anna dekhile haya bandha-vimocana*

The Lord said, “What to speak of eating this rice, one is freed from material bondage just by seeing it.

Śrī Śacīdevī cooked twenty varieties of *śāka* and ten to twenty different preparations from each vegetable, and after placing *tulasī mañjarīs* on top she offered everything to Viṣṇu. When Gaurasundara saw this offering, He offered obeisances and said, “What to speak of eating these food preparations, anyone who sees them will be freed from the bondage resulting from enjoying this material world. Anyone who smells the divine fragrance of this rice will become inclined to the service of Kṛṣṇa.”

CB Antya-khaṇḍa 4.287

TEXT 287

*ki randhana—ihā ta' kahile kichu naya
e annera gandhe o kṛṣṇete bhakti haya*

“I am unable to describe such cooking. Even by smelling this rice one develops devotion to Kṛṣṇa.

CB Antya-khaṇḍa 4.288

TEXT 288

*bujhilāma kṛṣṇa lai' saba parivāra
e anna kariyāchena āpane svikāra*”

“I think Kṛṣṇa and His associates have personally tasted this rice.”

CB Antya-khaṇḍa 4.289

TEXT 289

*eta bali' prabhu anna-pradakṣiṇa kari'
bhojane vasilāśrī-gaurāṅga-narahari*

**After speaking these words, Lord Gaurāṅga
circumambulated the rice and sat down to eat.**

CB Antya-khaṇḍa 4.290

TEXT 290

*prabhura ājñāya saba pāriṣada-gaṇa
vasilena catur-dike dekhite bhojana*

**On the order of the Lord, all of His associates sat
down on all sides to watch the Lord eat.**

CB Antya-khaṇḍa 4.291

TEXT 291

*bhojana karena vaikunṭhara adhipati
nayana bhariyā dekhe āi bhāgyavatī*

**As the Lord of Vaikunṭha began eating, the
fortunate mother Śacī watched to the full satisfaction
of her eyes.**

CB Antya-khaṇḍa 4.292

TEXT 292

*pratyeke pratyeke prabhu sakala vyañjana
mahā āmodiyā nātha karena bhojana*

**The Lord relished each vegetable preparation
with great satisfaction.**

CB Antya-khaṇḍa 4.293

TEXT 293

*sabā' haite bhāgyavanta—śrī-śāka-vyañjana
punaḥ punaḥ yāhā prabhu karena grahaṇa*

**Yet of all the preparations, the *çāka* preparations
were most glorious, for the Lord repeatedly ate them.**

CB Antya-khaṇḍa 4.294

TEXT 294

*śākete dekhiyā baḍa prabhura ādara
hāsenā prabhura yata saba anucara*

**On seeing the Lord's fondness for *çāka*, all of
His devotees smiled.**

CB Antya-khaṇḍa 4.295

TEXT 295

*śākera mahimā prabhu sabāre kahiyā
bhojana karena prabhu īṣat hāsiyā*

**The Lord smiled and glorified the *çāka*
preparations as He ate.**

CB Antya-khaṇḍa 4.296

TEXT 296

*prabhu bale,—“ei ye `acyutā' nāme śāka
ihāra bhojane haya kṛṣṇe anurāga*

**The Lord said, “This *çāka* is known as *acyutā*.
By eating this, one develops attachment for Kṛṣṇa.**

Acyutā is a type of *śāka*. As the Lord ate, He glorified the various qualities of the various *śākas* and their relationships to Kṛṣṇa.

CB Antya-khaṇḍa 4.297

TEXT 297

`paṭāla' `vāstuka' `kāla' śākerā bhojane
janma janma viharaye vaiṣṇavera sane

“By eating *paṭāla*, *vāstuka*, and *kāla ṇākas*, one enjoys the Vaiṣṇavas' association birth after birth.

CB Antya-khaṇḍa 4.298

TEXT 298

`sālīñcā' `heleñcā' śāka bhakṣaṇa karile
ārogya thākaye tāre kṛṣṇa-bhakti mile”

“By eating *sālīñcā* and *heleñcā*, one remains free from disease and attains the devotional service of Kṛṣṇa.”

CB Antya-khaṇḍa 4.299

TEXT 299

ei mata śākerā mahimā kahi' kahi'
bhojana kareṇa prabhu pulakita hai'

The Lord's hairs stood on end as He narrated in this way the glories of the various *ṇākas* while eating.

CB Antya-khaṇḍa 4.300

TEXT 300

yateka ānanda haila e dina bhojane
sabe ihā jāṇe prabhu sahasra-vadane

Only the thousand-headed Ananta knows the happiness that the Lord enjoyed while eating that day.

CB Antya-khaṇḍa 4.301

TEXT 301

*ei yaśa sahasra-jihvāya nirantara
gāyena ananta ādideva mahīdhara*

The original Lord Ananta, who supports the universe, constantly glorifies these pastimes with His thousands of tongues.

CB Antya-khaṇḍa 4.302

TEXT 302

*sei prabhu kali-yuge—avadhūta rāya
sūtra mātra likhi āmi tāhāna ājñāya*

That same Lord has appeared in Kali-yuga as the *avadhūta*, Nityānanda Prabhu. On His order I am writing only a summary of these pastimes.

CB Antya-khaṇḍa 4.303

TEXT 303

*vedavyāsa-ādi kari' yata muni-gaṇa
ei saba yaśa sabe karena varṇana*

The sages headed by Vedavyāsa elaborately describe these glorious pastimes.

CB Antya-khaṇḍa 4.304

TEXT 304

*e yaśera yadi kare śravaṇa-paṭhana
tabe se jīvera khaṇḍe avidyā-bandhana*

If a living entity hears or reads about these glorious pastimes, he is freed from the bondage of ignorance.

CB Antya-khaṇḍa 4.305

TEXT 305

*hena-raṅge mahāprabhu kariyā bhojana
vasilena giyā prabhu kari' ācamana*

After finishing His pastime of eating,
Mahāprabhu washed His hands and sat down.

CB Antya-khaṇḍa 4.306

TEXT 306

*ācamana kari' mātra īśvara vasilā
bhakta-gaṇa avaśeṣe luṭite lāgilā*

As soon as the Lord washed His hands, the devotees began to plunder His remnants.

CB Antya-khaṇḍa 4.307

TEXT 307

*keha bale,—“brāhmaṇera ihāte ki dāya
śūdra āmi, āmāre se ucchiṣṭa yuyāya”*

Someone said, “What right does a *brāhmaëa* have to eat these remnants? I am a *śūdra*, so I am qualified to eat them.”

CB Antya-khaṇḍa 4.308

TEXT 308

*āra keha bale,—“āmi nahi re brāhmaṇa”
āḍe thāki' lai' keha kare palāyana*

Someone else said, “I am not a *brāhmaëa*,” and another person grabbed some remnants and ran away.

CB Antya-khaṇḍa 4.309

TEXT 309

*keha bale,—“śūdrera ucchiṣṭa yogya nahe
`haya' `naya' vicāriyā bujha—śāstre kahe”*

Someone said, “*Çūdras* are not qualified to eat remnants. You should try to understand whether this is right or wrong according to the scriptures.”

CB Antya-khaṇḍa 4.310

TEXT 310

*keha bale,—“āmi avaśeṣa nāhi cāi
śudhu pātakhānā-mātra āmi lai' yāi”*

Another person said, “I do not want any remnants, I will simply take the empty plate and go.”

CB Antya-khaṇḍa 4.311

TEXT 311

*keha bale,—“āmi pāta pheli sarva kāla
tomarā ye lao se kevala ṭhākurāla”*

Someone else said, “I have always thrown out the empty plates, but now out of arrogance you are taking my duty.”

CB Antya-khaṇḍa 4.312

TEXT 312

*ei mata kautuke capala bhakta-gaṇa
īśvara-adharāmṛta kareṇa bhojana*

In this way the restless devotees eagerly honored the Lord's nectarean remnants.

All classes of devotees honored the Lord's remnants. Those who identified themselves as *śūdras* said that they alone had the right to honor the Lord's remnants. Someone secretly grabbed some remnants and ran away. Another said that *śūdras* are never qualified to eat the Lord's remnants; only *brāhmaṇas* are qualified. Someone else said that it was his duty to throw out the plates, so he alone had the right to take the Lord's plate.

CB Antya-khaṇḍa 4.313

TEXT 313

*āira randhana—īśvarera avaśeṣa
kāra vā ihāte lobha nā janme viśeṣa*

Who would not hanker for remnants of the food that was cooked by mother Śacī and tasted by the Lord?

CB Antya-khaṇḍa 4.314

TEXT 314

*parānande bhojana kariyā bhakta-gaṇa
prabhura sammukhe sabe karilā gamana*

After they blissfully finished eating, the devotees all went before the Lord.

CB Antya-khaṇḍa 4.315

TEXT 315

*vasiyā āchena prabhu śrī-gaurasundara
catur-dike vasilena sarva anucara*

**All of Lord Gaurasundara's associates came and
sat down around Him.**

CB Antya-khaṇḍa 4.316

TEXT 316

*murāri guptere prabhu sammukhe dekhiyā
balilena tāñre kichu iṣat hāsiyā*

**When the Lord saw Murāri Gupta before Him,
He smiled and spoke to him.**

CB Antya-khaṇḍa 4.317

TEXT 317

*“paḍa gupta, rāghavendra varṇiyācha tumi
aṣṭa-śloka kariyācha, śuniyāchi āmi”*

**“O Gupta, I have heard that you composed eight
verses describing Rāghavendra. Please recite them.”**

CB Antya-khaṇḍa 4.318

TEXT 318

*īśvarera ājñā gupta-mūrāri śuniyā
paḍite lāgilāśloka bhāvāviṣṭa haiyā*

**Being ordered by the Lord, Murāri Gupta
became absorbed in ecstasy as he began to recite those
verses.**

CB Antya-khaṇḍa 4.319

TEXT 319

*agre dhanurdhara-varaḥ kanakojjvalāṅgo
jyeṣṭhānusevana-rato varabhūṣaṇāṭyaḥ*

*śeṣākhyādhāmavaralakṣmaṇa-nāma yasya
rāmaṁ jagat-traya-gurum satataṁ bhajāmi*

“I constantly worship Lord Rāmacandra, the guru of the three worlds. Before Him stands Śrī Lakṣmaṇa, who is the best of the archers, whose bodily complexion is like molten gold, who is engaged in the service of His elder brother, who is wonderfully decorated, and who is the form of Ananta Śeṣa.”

CB Antya-khaṇḍa 4.320

TEXT 320

*hatvā khara-triśirasau sagaṇau kabandham
śrī-daṇḍakāna namadūṣaṇam
eva kṛtvā sūgrīva-maitram akarod vinihatya
śakraṁrāmaṁ jagat-traya-gurum satataṁ bhajāmi*

“I constantly worship Lord Rāmacandra, the guru of the three worlds, who destroyed Khara, Triśira, Kambandha, and their followers, who rid the Daṇḍakāraṇya Forest of the demon Dūṣaṇa, and who killed Vāli and made friends with Sugrīva.”

CB Antya-khaṇḍa 4.321

TEXT 321

*ei mata aṣṭa śloka murāri paḍilā
prabhura ājñāya vyākhyā karite lāgilā*

**In this way Murāri Gupta recited eight verses,
and on the order of the Lord he then explained them.**

The other six verses of *Śrī Rāmāṣṭaka*, as found
in the Second *Prakrama*, Seventh *Sarga*, of the *Śrī*
Caitanya-carita-mahākāvya, are as follows:

rājat-kirīṭa-maṇi-dīdhiti-dīpitāśam
udiyad-bhaspati-kavi-pratime vahanta

dve kuṇḍale 'ṇka-rahitendu-samāna-vaktra
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

“Although His face is like a spotless moon, it is
further brightened by a shining crown of jewels. His
earrings resemble Jupiter and Venus rising in the
evening sky. I forever worship this Lord, *Śrī Rāma*,
guru of the three worlds.

udiyad-vibhākara-marīci-vibodhitābja-
netra su-bimba-daśana-cchada-cāru-nāsam

śubhrāśu-raśmi-parinirjjita-cāru-hāsa
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

“When He awakens and opens His lotus eyes,
their luster resembles the early rays of the rising sun.
His teeth are encircled by His charming lips, which
are red like the *bimba* fruit. His nose is shapely and
graceful, and upon seeing the beams of His beautiful
smile, the moon with its white rays accepts defeat. I
forever worship this Lord, *Śrī Rāma*, guru of the three
worlds.

ta kambu-kaṇṭham ajam ambuja-tulya-rūpa
muktāvalī-kanaka-hāra-dhta vibhāntam

vidyud-balāka-gaṇa-sayutam ambu-da v
ārāmaṁ jagat-traya-gurum satataṁ bhajāmi

“The throat of the unborn Lord is like a three-ringed conchshell, and His form is as soft as the lotus. He wears a shining necklace of pearls set in gold, and thus He resembles a water-laden cloud accompanied by flashes of lightning and a flock of cranes. Such is Śrī Rāma, guru of the three worlds, whom I perpetually adore.

*uttāna-hasta-tala-sastha-sahasra-patra
pañca-cchadādhika-śata pravarāṅgulībhiḥ*

*kurvvaty aśīta-kanaka-dyuti yasya sītāpār
śve 'sti ta raghu-vara satata bhajāmi*

“In Her upraised hand Sītādevī holds a thousand-petaled lotus flower, and Her five graceful fingers make it appear that the flower's hundreds of petals are covered by another five petals. I forever worship Rāma, best of the Raghu dynasty, by whose side forever remains this Sītā, whose radiance is like molten gold.

*yo rāghavendra-kula-sindhu-sudhāśu-rūpo
mārīca-rākasa-subāhu-mukhān nihatya*

*yajña raraka kuśikānvaya-puṇya-rāśi
rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi*

“He who was like the moon shining nectar on the ocean of the Raghu dynasty slew the foremost among the man-eating demons, Mārīca and Subāhu, and thus protected the sacrifice performed by the sage Viśvāmitra for the welfare of His ancestors. I worship this Lord, Śrī Rāma, guru of the three worlds.

*bhaṅktvā pinākam akaroj janakātma jāyā
vaivāhikotsava-vidhi pathi bhārgavendram*

*jitvā pitur mudam uvāha kakutstha-varya
rāmaṁ jagat-traya-gurum satataṁ bhajāmi*

“After breaking Śiva's bow, He married Sītā, daughter of Mahārāja Janaka. Then on the path home He defeated the mighty Paraśurāma, best of Bhṛgu's line, bringing pleasure to Mahārāja Daśaratha, His father. I forever worship this Lord, Śrī Rāma, the foremost descendant of Kakutstha and guru of the three worlds.”

CB Antya-khaṇḍa 4.322

TEXT 322

*“durvā-dala-śyāmala—kodaṇḍa-dīkṣā-guru
bhakta-gaṇa-prati vāñchātīta kalpa-taru*

“His complexion is dark like *durvā* grass, and He is the supreme teacher of the art of archery. He is like a desire tree for fulfilling the desires of His devotees.

The phrase *kodaṇḍa-dīkṣā-guru* refers to a teacher of *dhanur-vidyā*, the art of archery.

CB Antya-khaṇḍa 4.323

TEXT 323

*hāsyā-mukhe ratna-maya-rāja-simhāsane
vasiyā āchena śrī-jānakīdevī vāme*

“He is smiling as He sits on the royal throne decorated with jewels with Śrī Jānakīdevī on His left.

CB Antya-khaṇḍa 4.324

TEXT 324

*agre mahā-dhanur-dhara anuja lakṣmaṇa
kanakera prāya jyoti kanaka-bhūṣaṇa*

“In front of Him is His younger brother, the great archer Lakṣmaṇa, whose complexion is as effulgent as gold and who is decorated with golden ornaments.

CB Antya-khaṇḍa 4.325

TEXT 325

*āpane anuja hai' śrī-ananta-dhāma
jyeṣṭhera sevāya rata `śrī-lakṣmaṇa' nāma*

“Appearing as the Lord's younger brother, Śrī Lakṣmaṇa, who is the origin of Lord Ananta, engages in the service of His elder brother.

CB Antya-khaṇḍa 4.326

TEXT 326

*sarva-mahā-guru hena śrī-raghunandana
janma janma bhajoṇ muṇi tāṇhāra caraṇa*

“Birth after birth I worship the lotus feet of Śrī Raghunandana, who is the supreme teacher of everyone.

CB Antya-khaṇḍa 4.327

TEXT 327

*bharata śatrughna dui cāmara dhulāya
sammukhe kapīndra-gaṇa puṇya-kīrti gāya*

“His two brothers Bharata and Śatrughna fan Him with *cāmaras*, as the leaders of the monkeys sing His auspicious glories before Him.

CB Antya-khaṇḍa 4.328

TEXT 328

*ye prabhu karilā guha-caṇḍālere mita
janma janma gāṇa yena tāñhāra carita*

“May I birth after birth sing the glories of that
Lord who made friends with the *caëöäla* Guha.

CB Antya-khaṇḍa 4.329

TEXT 329

*guru-ājñāśire dhari' chāḍi' nija-rājya
vana bhramilena karibāre sura-kārya*

“He left His kingdom on the order of His guru.
He then wandered in the forest to perform some
pleasing work for the demigods.

CB Antya-khaṇḍa 4.330

TEXT 330

*vāli māri' sugrīvere rājya bhāra diyā
mitra-pada dilā tāre karuṇā kariyā*

“The Lord killed Vāli and entrusted the
kingdom to Sugrīva. Out of compassion, He made
friends with Sugrīva.

CB Antya-khaṇḍa 4.331

TEXT 331

*ye prabhu karilā ahalyāra vimocana
bhajoṇ hena tribhuvana gurura caraṇa*

“I worship the lotus feet of the master of the three worlds, who delivered Ahalyā.

CB Antya-khaṇḍa 4.332

TEXT 332

*dustara-taraṅga-sindhu—īṣat līlāya
kapi-dvāre ye bāndhila lakṣmaṇa-sahāya*

“With the help of Lakṣmaṇa and the monkeys, the Lord effortlessly created a bridge over the insurmountable ocean.

CB Antya-khaṇḍa 4.333

TEXT 333

*indrādira ajaya rāvaṇa-vaṁśa-gaṇe
ye prabhu mārila bhajoṇ tāṇhāra caraṇe*

“I worship the lotus feet of that Lord who killed Rāvaṇa and his family members, whom even Indra could not defeat.

CB Antya-khaṇḍa 4.334

TEXT 334

*yāhāra kṛpāya vibhīṣaṇa dharma-para
icchā nāhi tathāpi hailā laṅkeśvara*

“By His mercy the religious-minded Vibhīṣaṇa became the King of Laṅkā, even though he did not want to.

CB Antya-khaṇḍa 4.335

TEXT 335

*yavane o yāñra kīrti śraddhā kari' śune
bhajoñ hena rāghavendra prabhura caraṇe*

**“I worship the lotus feet of Rāghavendra, whose
glories are faithfully heard by even the Yavanas.**

CB Antya-khaṇḍa 4.336

TEXT 336

*duṣṭa kṣaya lāgi' nirantara dhanurdhara
putrera samāna prajā-pālane tatpara*

**“He always carried a bow and arrows to
annihilate the miscreants, and He enthusiastically
maintained His subjects as if they were His sons.**

CB Antya-khaṇḍa 4.337

TEXT 337

*yāñhāra kṛpāya saba ayodhyā-nivā
sīsa-śarīre hailena śrī-vaikuṇṭha-vāsī*

**“By His mercy all the inhabitants of Ayodhyā
went to Vaikuṇṭha in their same bodies.**

CB Antya-khaṇḍa 4.338

TEXT 338

*yāñra nāma-rase maheśvara digambara
ramā yāñra pāda-padma seve nirantara*

**“Maheśvara forgets his clothes while absorbed in
the mellows of His name, and Lakṣmī constantly
engages in the service of His lotus feet.**

CB Antya-khaṇḍa 4.339

TEXT 339

*‘param brahma jagannātha’ vede yāñre gāya
bhajoñ hena sarva-guru rāghavendra-pāya”*

“I worship the lotus feet of Rāghavendra, the master of all, who the *Vedas* glorify as the Supreme Brahman and Lord of the universe.”

CB Antya-khaṇḍa 4.340

TEXT 340

*ei mata aṣṭa śloka āpanāra kṛta
paḍilā murāri rāma-mahimā-amṛta*

In this way Murāri Gupta explained the eight verses that he had composed describing the nectarean glories of Rāma.

CB Antya-khaṇḍa 4.341

TEXT 341

*śuni’ tuṣṭa hai’ tabe śrī-gaurasundara
pāda-padma dilā tāñra mastaka-upara*

After hearing his prayers, Śrī Gaurasundara was pleased and placed His lotus feet on Murāri's head.

CB Antya-khaṇḍa 4.342

TEXT 342

*“śuna gupta, ei tumi āmāra prasāde
janma janma rāma-dāsa hao nirvirodhe*

“Listen, Gupta, by My mercy you will be the servant of Rāma without disturbance birth after birth.

In the *Caitanya-carita*, Second *Prakrama*,
Seventh *Sarga*, and in the *Bhakti-ratnākara*, Twelfth
Wave, it is stated:

*ithaṁ niśamya raghu-nandana-rāja-siṃha-
ślokāṣṭakaṁ sa bhagavān caraṇa murāreḥ*

*vaidyasya mūrddhni vinidhāya lilekha bhāle
tvaṁ rāma-dāsa iti bho bhava mat-prasādāt*

“After hearing these eight verses composed by
the physician Murāri describing Śrī Rāma, lion among
kings and delight of the Raghu dynasty, the Supreme
Lord Gaurahari placed His feet on the physician's
head, wrote the words ‘Rāma Dāsa’ on his forehead,
and proclaimed, ‘O Murāri, by My mercy, be forever
Śrī Rāma's servant.’”

CB Antya-khaṇḍa 4.343

TEXT 343

*kṣaṇeko ye karibeka tomāra āśraya
seha rāma-padāmbuja pāibe niścaya”*

“If a person takes shelter of you for even a
moment, he will certainly attain the lotus feet of
Rāma.”

CB Antya-khaṇḍa 4.344

TEXT 344

*murāri guptere caitanyera vara śuni’
sabei karena mahā-jaya-jaya-dhvani*

When everyone heard the benediction Lord
Caitanya gave to Murāri Gupta, they all exclaimed,
“Jaya! Jaya!”

CB Antya-khaṇḍa 4.345

TEXT 345

*ei mata kautuke āchena gaura-simha
catur-dike śobhe saba caraṇera bhṛṅga*

In this way the lionlike Gaura enjoyed His pastimes surrounded by His servants, who were like bumblebees at the lotus feet of the Lord.

CB Antya-khaṇḍa 4.346

TEXT 346

*henai samaye kuṣṭha-rogi eka jana
prabhura sammukhe āsi' dila daraśana*

At that time one leper came and stood before the Lord.

CB Antya-khaṇḍa 4.347

TEXT 347

*daṇḍavata haiyā paḍila ārta-nāde
dui bāhu tuli' mahā-ārti kari' kānde*

He fell flat before the Lord, raised his two arms, and cried pathetically.

CB Antya-khaṇḍa 4.348

TEXT 348

*saṁsāra-uddhāra lāgi' tumi kṛpā-maya
pṛthivīra mājhe āsi' hailā udaya*

He said, “O merciful Lord, You have appeared in this world to deliver the living entities.

CB Antya-khaṇḍa 4.349

TEXT 349

*para-duḥkha dekhi' tumi svabhāve kātara
etheke āiluṅ muṇi tomāra gocara*

“You are by nature unhappy to see the distress
of others. Therefore I have come before You.

CB Antya-khaṇḍa 4.350

TEXT 350

*kuṣṭha-roge pīḍita, jvālāya muṇi mari
balaha upāya more kona mate tari*

“I am suffering from leprosy and my body is
burning. Please tell me how I may be relieved.”

CB Antya-khaṇḍa 4.351

TEXT 351

*śuni' mahāprabhu kuṣṭha-rogīra vacana
balite lāgilā krodhe kariyā tarjana*

When Mahāprabhu heard the leper's words, He
began to chastise him in an angry mood.

CB Antya-khaṇḍa 4.352

TEXT 352

*“ghuca ghuca mahā-pāpi, vidyamāna haite
tore dekhile o pāpa janmaye lokete*

“Get out of here, you great sinner! Leave My
sight! Just by seeing you, one incurs sin.

The phrase *ghuca ghuca* means “get lost, get lost.”

CB Antya-khaṇḍa 4.353

TEXT 353

*parama-dhārmika yadi dekhe tora mukha
se divase tāhāra avaśya haya duḥkha*

“If even a most pious person sees your face, he will certainly meet with distress that day.

CB Antya-khaṇḍa 4.354

TEXT 354

*vaiṣṇava-nindaka tui pāpī durācāra
ihā haite duḥkha tora kata āche āra*

“You are the most sinful, wretched, blasphemer of Vaiṣṇavas. There is much more misery awaiting you.

CB Antya-khaṇḍa 4.355

TEXT 355

*ei jvālā sahite nā pāra' duṣṭa-mati
ke-mate karibā kumbhīpāketē vasati*

“O wicked-minded one, you are unable to tolerate this burning pain, so how will tolerate the suffering in Kumbhīpāka?

CB Antya-khaṇḍa 4.356

TEXT 356

*ye `vaiṣṇava' nāme haya saṁsāra pavitra
brahmādi gāyena ye vaiṣṇava-caritra*

“The entire world is purified by chanting the name of a Vaiṣṇava. Personalities headed by Brahmā glorify the characteristics of such Vaiṣṇavas.

CB Antya-khaṇḍa 4.357

TEXT 357

*ye vaiṣṇava bhajile acintya kṛṣṇa pāi
se vaiṣṇava-pūjā haite baḍa āra nāi*

“There is nothing superior to the worship of the Vaiṣṇavas, for by worshiping such Vaiṣṇavas one attains the inconceivable Lord Kṛṣṇa.

CB Antya-khaṇḍa 4.358

TEXT 358

*`śeṣa-ramā-aja-bhava nija-deha haite
vaiṣṇava kṛṣṇera priya' kahe bhāgavate*

“In the *Çrémad Bhāgavatam*, Kṛṣṇa declares that a Vaiṣṇava is more dear to Him than Śeṣa, Lakṣmī, Brahmā, Śiva, and His own body.

CB Antya-khaṇḍa 4.359

TEXT 359

*na tathā me priyatama ātma-yonir na
śaṅkaraḥna
ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

“O Uddhava, neither My son Brahmā, nor My form as Śaṅkara, nor My brother Saṅkarṣaṇa, nor My

wife Lakṣmī is as dear to Me as you or a devotee.
What's more, even My own self is not as dear.”

CB Antya-khaṇḍa 4.360

TEXT 360

*“hena vaiṣṇavera nindā kare yei jana
se-i pāya duḥkha—janma-jīvana-maraṇa*

“Therefore anyone who blasphemes such a
Vaiṣṇava suffers miseries in birth, life, and death.

CB Antya-khaṇḍa 4.361

TEXT 361

*vidyā-kula-tapa saba viphalā tāhāra
vaiṣṇava nindaye ye ye pāpī durācāra*

“The education, high birth, and austerities of a
sinful, wretched person who blasphemes Vaiṣṇavas are
all useless.

CB Antya-khaṇḍa 4.362

TEXT 362

*pūjā o tāhāra kṛṣṇa nā kare grahaṇa
vaiṣṇavera nindā kare ye pāpiṣṭha jana*

“Kṛṣṇa does not accept the worship of a sinful
person who blasphemes Vaiṣṇavas.

CB Antya-khaṇḍa 4.363

TEXT 363

*ye vaiṣṇava nācite pṛthivī dhanya haya
yāñra dṛṣṭi-mātra daśa-dike pāpa kṣaya*

“When a Vaiṣṇava dances, the earth becomes glorious, and his glance counteracts sins in the ten directions.

CB Antya-khaṇḍa 4.364

TEXT 364

*ye vaiṣṇava-jana bāhu tulyā nācite
svargero sakala vighna ghuce bhāla-mate*

“When a Vaiṣṇava raises his arms and dances, the inauspiciousness in the heavenly planets is totally vanquished.

See Ādi-khaṇḍa, Chapter Two, verses 182-184.

CB Antya-khaṇḍa 4.365

TEXT 365

*hena mahābhāgavata śrīvāsa-ṇḍita
tui pāpī nindā kaili tāhāra carita*

“Śrīvāsa Paṇḍita is such an exalted devotee, yet you are so sinful that you blasphemed him.

CB Antya-khaṇḍa 4.366

TEXT 366

*eteke tohāra kuṣṭha-jvālā kon kāja
mūla śāstā paścāte āchena dharmarāja*

“Therefore this burning pain of leprosy is nothing compared to the punishment that you will receive later from Yamarāja.

CB Antya-khaṇḍa 4.367

TEXT 367

*eteke āmāra dṛśya-yogya naha tumi
tomāra niṣkṛti karibāre nāri āmi*

**“You are not fit to be seen by Me, and I am
unable to deliver you.”**

The Vaiṣṇavas are worshipable to all the demigods, worshipable to all human beings, and totally worshipable to all. By blaspheming such Vaiṣṇavas, the blasphemer suffers the pains of leprosy. Gaurasundara said, “Burning pain and inconvenience resulting from leprosy are only a token punishment for the blasphemer of the Vaiṣṇavas. Yamarāja awards greater punishment. Such a sinful person is never fit to be seen by anyone. The Supreme Lord never delivers such atheistic offenders of Vaiṣṇavas from their sufferings.”

CB Antya-khaṇḍa 4.368

TEXT 368

*sei kuṣṭha-rogiśuni' prabhura utara
dante tṛṇa kari' bale haiyā kātara*

**When that leper heard the Lord's reply, he took
straw between his teeth and spoke with great humility.**

CB Antya-khaṇḍa 4.369

TEXT 369

*“kichu nā jāniluṅ muñi āpanā' khāiyā
vaiṣṇavera nindā kailuṅ pramatta haiyā*

**“I did not know anything. Out of madness I
ruined myself by blaspheming a Vaiṣṇava.**

The leper said, “Out of madness I have blasphemed a Vaiṣṇava without understanding his glories. I have already suffered the punishment that was destined for my offense. You alone know the atonement for my offense.” In reply, the Lord said, “This ordinary suffering is just the beginning. Unlimited further suffering is given by Yamarāja to the blasphemer of a Vaiṣṇava. Yamarāja awards eighty-four thousand varieties of punishment. An offense is nullified only when the person who was offended forgives the offender just as a thorn is taken out from where it entered by the help of another thorn.”

CB Antya-khaṇḍa 4.370

TEXT 370

*ataeva tāra śāsti pāiluṅ ucita
ekhane īśvara tumi-cinta mora hita*

“Therefore I have received appropriate punishment. O Lord, now think about my welfare.

CB Antya-khaṇḍa 4.371

TEXT 371

*sādhura svabhāva-dharma—duḥkhīre uddhāre
kṛta-aparādhīre o sādhu kṛpā kare*

“It is the natural duty of a saintly person to deliver the distressed. Saintly persons display mercy even on the offenders.

CB Antya-khaṇḍa 4.372

TEXT 372

*eteke tomāre muñi lainu śaraṇa
tumi upekṣile uddhāribe kon jana?*

“Therefore I take shelter of You. If You neglect me, who will deliver me?

CB Antya-khaṇḍa 4.373

TEXT 373

*yāhāra ye prāyaścitta-saba tumi jñātā
prāyaścitta bala' more—tumi sarva-pitā*

“You know the proper atonement for everyone, and You are the father of all. Please therefore tell me what is my atonement.

CB Antya-khaṇḍa 4.374

TEXT 374

*vaiṣṇava-janera yena nindana kari
luṇucita tāhāra ei śāsti ye pāilun*”

“I have already received suitable punishment for blaspheming a Vaiṣṇava.”

CB Antya-khaṇḍa 4.375

TEXT 375

*prabhu bale,—“vaiṣṇava nindaye yei jana
kuṣṭha-roga kon tāra śāstiyē likhana*

The Lord said, “Leprosy is insignificant compared to the other the* punishments for a person who blasphemes a Vaiṣṇava.

CB Antya-khaṇḍa 4.376

TEXT 376

*āpātataḥśāsti kichu haiyāche mātra
āra kata āche yama-yātanāra pātra*

“You have received only a temporary punishment. There is more to come, for you are fit to be punished by Yamarāja.

CB Antya-khaṇḍa 4.377

TEXT 377

*caurāśi-sahasra yama-yātanā pratyakṣe
punaḥ punaḥ kari bhuñje vaiṣṇava-nindake*

“The blasphemer of Vaiṣṇavas repeatedly suffers eighty-four thousand punishments awarded by Yamarāja.

CB Antya-khaṇḍa 4.378

TEXT 378

*cala kuṣṭha-rogi, tumi śrīvāsera sthāne
satvare paḍaya giyā tāñhāra caraṇe*

“O leper, go quickly and take shelter at the feet of Śrīvāsa.

CB Antya-khaṇḍa 4.379

TEXT 379

*tāñra ṭhāñi tumi kariyācha aparādha
niṣkṛti tomāra tiñho karile prasāda*

“Since you have committed an offense against him, you will be relieved when he forgives you.

CB Antya-khaṇḍa 4.380

TEXT 380

*kāñṭā phuṭe yei mukhe, se-i mukhe yāya
pāye kāñṭā phuṭile ki skandhe bāhirāya?*

“When a thorn enters the body, it must come out from the same place. If a thorn gets stuck in the foot, can it be taken out of the shoulder?

CB Antya-khaṇḍa 4.381

TEXT 381

*ei kahilāṇa tora nistāra-upāya
śrīvāsa-pañḍita kṣamile se duḥkha yāya*

“I have told you the means for your deliverance. If Śrīvāsa Pañḍita forgives you, you will be relieved of your suffering.

CB Antya-khaṇḍa 4.382

TEXT 382

*mahā-śuddha-buddhi tiṅho tāṇra ṭhāṇi gele
kṣamibena saba tore, nistāriba hele”*

“His intelligence is most pure. If you approach him, he will easily forgive your offense and deliver you.”

CB Antya-khaṇḍa 4.383

TEXT 383

*śuniyā prabhura ati susatya vacana
mahā-jaya-jaya-dhvani kailā bhakta-gaṇa*

After hearing the Lord's most truthful
statements, the devotees all chanted, “Jaya! Jaya!”

CB Antya-khaṇḍa 4.384

TEXT 384

*sei kuṣṭha-rogiśuni' prabhura vacana
daṇḍavata haiyā calilā tata-kṣaṇa*

After hearing the Lord's instructions, that leper
offered obeisances and immediately left.

CB Antya-khaṇḍa 4.385

TEXT 385

*sei kuṣṭha-rogi pāi' śrīvāsa-prasāda
mukta haila-khaṇḍila sakala aparādhā*

Thereafter that leper received the mercy of
Śrīvāsa Paṇḍita. He was thus delivered from his
suffering as his offenses were destroyed.

CB Antya-khaṇḍa 4.386

TEXT 386

*yateka anartha haya vaiṣṇava-nindāya
āpane kahilā ei śrī-vaikuṇṭha-rāya*

The Lord of Vaikuṇṭha thus personally
explained the havoc that is created by blaspheming a
Vaiṣṇava.

CB Antya-khaṇḍa 4.387

TEXT 387

*tathāpiha vaiṣṇavere ninde yei jana
tāñra śāstā āche śrī-caitanya-nārāyaṇa*

**If anyone still blasphemes a Vaiṣṇava, he will be
punished by the Supreme Lord, Śrī Caitanya.**

CB Antya-khaṇḍa 4.388

TEXT 388

*vaiṣṇave vaiṣṇave ye dekhaha gālāgāli
paramārthe nahe, ithe kṛṣṇa kutūhalī*

**The quarrels between Vaiṣṇavas that one sees
are not to be taken seriously, for they are pastimes in
relationship to Kṛṣṇa.**

When foolish people see Vaiṣṇavas quarrel, they think that their quarreling is like that of the nondevotees. But this is not the case. Rather, such quarreling increases their love for Kṛṣṇa. The love for Kṛṣṇa that Rukmiṇī and Satyabhāmā amass while competitively reproaching each other is enhanced by such quarreling and competition. Therefore, by creating quarrels and differences of opinion among Vaiṣṇavas, Śrī Caitanyadeva has established the ideal of quarrels in this world.

CB Antya-khaṇḍa 4.389

TEXT 389

*satyabhāmā-rukmiṇīye gālāgāli yena
paramārthe eka tānā, dekhi bhinna hena*

**Although Satyabhāmā and Rukmiṇī abuse each
other and appear as opponents, they have a common
spiritual goal.**

CB Antya-khaṇḍa 4.390

TEXT 390

*ei mata vaiṣṇave vaiṣṇave bhinna nāi
bhinna karāyena raṅga caitanya-gosāñi*

Similarly, there are no differences between one Vaiṣṇava and another. Differences are created by Lord Caitanya for His pastimes.

CB Antya-khaṇḍa 4.391

TEXT 391

*ithe yei eka vaiṣṇavera pakṣa haya
anya vaiṣṇavere ninde, se-i yāya kṣaya*

Therefore if one takes the side of one Vaiṣṇava and blasphemes another, he is doomed.

CB Antya-khaṇḍa 4.392

TEXT 392

*eka haste īśvarera sevaye kevala
āra haste duḥkha dile tāra ki kuśala?*

If one serves the Supreme Lord with one hand and gives Him distress with the other hand, then how can he be benefited?

If one serves the Supreme Lord with one hand and gives Him trouble with the other hand, he can never achieve any auspiciousness. The Lord's devotees are like the limbs of Kṛṣṇa's body. Therefore they never become averse to His service. Śrī Hari, Guru, and Vaiṣṇava are equal in the vision of one who sees all living entities as devotees of the Supreme Lord.

Only such a person is qualified to attain liberation from material existence.

CB Antya-khaṇḍa 4.393

TEXT 393

*ei mata sarva bhakta-kṛṣṇera śarīra
ihā bujhe, ye haya parama mahādhīra*

One who understands that all devotees are limbs of Kṛṣṇa's body is a most sober person.

CB Antya-khaṇḍa 4.394

TEXT 394

*abheda-dr̥ṣṭite kṛṣṇa-vaiṣṇava bhaji
yāye kṛṣṇa-caraṇa seve, se yāya tariyā*

One who regards Kṛṣṇa and the Vaiṣṇavas as nondifferent while serving the lotus feet of Kṛṣṇa is delivered from material existence.

CB Antya-khaṇḍa 4.395

TEXT 395

*ye gāya, ye śune, e sakala puṇya-kathā
vaiṣṇavāparādha tāra nā janme sarvathā*

One who chants or hears these auspicious topics never commits offenses to the Vaiṣṇavas.

By considering that there are differences between the devotees of the Supreme Lord or that the Supreme Lord is not being served by a devotee, one commits *vaiṣṇava-aparādha*. But there is no possibility of one committing an offense if he realizes that there are no differences between Hari, Guru, and Vaiṣṇava.

Such a person can never commit any
vaiṣṇava-aparādha.

CB Antya-khaṇḍa 4.396

TEXT 396

*hena-mate śrī-gaurasundara śāntipure
āchena paramānande advaita-mandire*

**In this way Śrī Gaurasundara enjoyed
transcendental happiness as He resided in the house of
Advaita at Śāntipura.**

CB Antya-khaṇḍa 4.397

TEXT 397

*mādhava-purīra ārāadhanā puṇya-tithi
daiva-yoge upasanna haila āsi' tathi*

**By divine arrangement the auspicious appearance
day of Śrīla Mādhavendra Purī arrived.**

Śrīla Mādhavendra Purī's appearance day is
mentioned in verse 441.

CB Antya-khaṇḍa 4.398

TEXT 398

*mādhavendra-advaite yadyapi bheda nāi
tathāpi tāhāna śiṣya-ācārya-gosāñi*

**Although there is no difference between
Mādhavendra and Advaita, Ācārya Gosāñi was
Mādhavendra's disciple.**

Although Śrī Advaita Prabhu enacted the
pastime of being a disciple of Śrīla Mādhavendra Purī,

according to the principle of disciplic succession one should not see any difference between them.

CB Antya-khaṇḍa 4.399

TEXT 399

*mādhavendra-purīra dehe śrī-gaurasundara
satya satya satya viharaye nirantara*

It is a certain fact that Śrī Gaurasundara constantly resided in the body of Śrīla Mādhavendra Purī.

To preach the glories of the Supreme Lord in this world, Śrī Gaurasundara appeared within Śrīla Mādhavendra Purī and preached pure devotional service. Śrīla Mādhavendra Purī was always invested with the full potency of Supreme Lord. His incomparable service attitude is beyond the description of human language.

CB Antya-khaṇḍa 4.400

TEXT 400

*mādhavendra-purīra akathya viṣṇu-bhakti
kṛṣṇera prasāde sarva-kāla purṇa-śakti*

Mādhavendra Purī's devotional service to Viṣṇu is indescribable. By Kṛṣṇa's mercy he was always fully empowered.

CB Antya-khaṇḍa 4.401

TEXT 401

*ye-mate advaita śiṣya hailena tāna
citta diyāśuna sei maṅgala-ākhyāna*

Now hear attentively the auspicious narration of
how Advaita became his disciple.

CB Antya-khaṇḍa 4.402

TEXT 402

*ye samaye nā chila caitanya-avatāra
viṣṇu-bhakti-śūnya saba āchila saṁsāra*

Before the advent of Lord Caitanya the entire
world was devoid of devotional service to Viṣṇu.

CB Antya-khaṇḍa 4.403

TEXT 403

*takhane o mādhavendra caitanya-kṛpāya
prema-sukha-sindhu-mājhe bhāsenā sadāya*

Yet by the mercy of Lord Caitanya, even at that
time Mādhavendra always floated in an ocean of
ecstatic love.

CB Antya-khaṇḍa 4.404

TEXT 404

*niravadhi dehe roma-harṣa, aśru, kampa
huṅkāra, garjana, mahā-hāsyā, stambha, gharma*

His body was always decorated with hairs
standing on end, tears, shivering, roaring, thundering,
laughing, becoming stunned, and perspiration.

CB Antya-khaṇḍa 4.405

TEXT 405

*niravadhi govindera dhyāne nāhi bāhya
āpane o nā jānena—ki karena kārya*

**He was always so absorbed in meditation on
Govinda that he did not know what he was doing**

CB Antya-khaṇḍa 4.406

TEXT 406

*pathe cali' yāite o āpanā'-āpani
nācena parama-raṅge kari' hari-dhvani*

**Even while walking on the road he would dance
in ecstasy and chant the name of Hari.**

CB Antya-khaṇḍa 4.407

TEXT 407

*kakhano vā hena se ānanda-mūrcchā haya
dui-tina-prahare o dehe bāhya naya*

**Sometimes he would lose consciousness in
ecstasy for six to nine hours.**

CB Antya-khaṇḍa 4.408

TEXT 408

*kakhano vā virahe ye karena rodana
gaṅgā-dhārā vahe yena—adbhuta-kathana*

**Sometimes while absorbed in feelings of
separation he would shed tears like streams of the
Ganges. Such topics are certainly wonderful.**

CB Antya-khaṇḍa 4.409

TEXT 409

*kakhana hāsenā athi aṭṭa aṭṭa hāsa
parānanda-rase kṣaṇe haya dig-vāsa*

Sometimes he would laugh loudly, and sometimes
in the mellows of ecstatic love he would forget to dress.

CB Antya-khaṇḍa 4.410

TEXT 410

*ei mata kṛṣṇa-sukhe mādhavendra sukhīsabe
bhakti-śūnya loka dekhi' baḍa duḥkhī*

In this way Mādhavendra enjoyed the happiness
of Kṛṣṇa consciousness, yet he was most unhappy to
see that the world was devoid of devotional service.

CB Antya-khaṇḍa 4.411

TEXT 411

*tāra hita cintite bhāvena niti niti
kṛṣṇa prakāṣa hayena ei tāñra mati*

He would daily think about people's welfare. His
desire was that Kṛṣṇa would advent.

CB Antya-khaṇḍa 4.412

TEXT 412

*kṛṣṇa-yātrā, ahorātri kṛṣṇa-saṅkīrtana
ihāra uddeśa nāhi jāne kona jana*

No one knew anything about the festivals related
to Kṛṣṇa or the all-night chanting of Kṛṣṇa's names
and glories.

CB Antya-khaṇḍa 4.413

TEXT 413

*dharmā karma' loka saba ei mātra jāne
maṅgala-caṇḍira gīte kare jāgaraṇe*

The only religious principle and pious activity
that people knew was to sing the glories of
Maṅgala-caṇḍī throughout the night.

CB Antya-khaṇḍa 4.414

TEXT 414

*devatā jānena sabe `ṣaṣṭhī' `viṣahari'
tāhāre sevena sabe mahā-dambha kari'*

The only deities they knew were Ṣaṣṭhī and
Viṣahari, the goddess of snakes. They worshiped these
deities with great pride.

CB Antya-khaṇḍa 4.415

TEXT 415

*`dhana-vaṁśa bāḍuka' kariyā kāmya mane
madya-māṁse dānava pūjaye kona jane*

Some people worshiped the demons with wine
and meat for the purpose of increasing their wealth and
family.

CB Antya-khaṇḍa 4.416

TEXT 416

*yogīpāla, bhogīpāla, mahīpālera gīta
ihāśunibāre sarva-loka ānandita*

Everyone was happy to hear the glories of the best of the yogis, the best of the sense enjoyers, and the best of the rulers.

CB Antya-khaṇḍa 4.417

TEXT 417

*ati baḍa sukṛti ye snānera samaya
`govinda-puṇḍarikākṣa' nāma uccāraya*

Only the most pious persons would recite the names of Puṇḍarikākṣa and Govinda at the time of taking bath.

CB Antya-khaṇḍa 4.418-419

TEXT 418-419

*kāre vā `vaiṣṇava' bali, kibā saṅkīrtana
kene vā kṛṣṇera nṛtya, kene vā krandana*

*viṣṇu-māyā-vaśe loka kichui nā jāne
sakala jagat baddha mahā-tamo-guṇe*

By the influence of Viṣṇu's illusory energy, people did not know who was a Vaiṣṇava, what was *saṁkīrtana*, or what was dancing and crying for Kṛṣṇa. The entire world was entangled in the mode of ignorance.

CB Antya-khaṇḍa 4.420

TEXT 420

*loka dekhi' duḥkha bhāve śrī-mādhava-purī
`hena nāhi, tilārdha sambhāṣā yāre kari'*

Śrī Mādhavendra Purī became distressed on seeing the condition of the people. He did not find anyone fit to converse with.

CB Antya-khaṇḍa 4.421

TEXT 421

*sannyāsīra sane vā kareṇa sambhāṣaṇa
seha āpanāre mātra bale `nārāyaṇa'*

When he tried to speak with a *sannyāsī*, the *sannyāsī* would claim to be Nārāyaṇa.

CB Antya-khaṇḍa 4.422

TEXT 422

*e duḥkhe sannyāsī-saṅge nā kahena kathāhena
sthāna nāhi, kṛṣṇa-bhakti śuni yathā*

Because of this unhappy situation, he would not speak with *sannyāsīs*. He could not find any place where devotional service to Kṛṣṇa was discussed.

CB Antya-khaṇḍa 4.423

TEXT 423

*`jñānī yogī tapasvī sannyāsī' khyāti yāra
kāra mukhe nāhi dāsya-mahimā-pracāra*

Even those renowned as *jñānīs*, yogis, ascetics, and *sannyāsīs* never spoke about the glories of service to the Lord.

People who were intoxicated by material life considered that by worshiping Maṅgala-caṇḍī and singing her glories they had attained the highest platform of religious principles and pious activities.

They took great pride in the service of Viṣahari and Ṣaṣṭhī; in other words, they considered their service as equal to the service of the Supreme Lord, and in this way they propagated their learned stature. Some of them worshiped the demons and Daityas to increase their wealth and family and to fulfill their material desires. Some of them glorified their temporary fruitive activities by praising the activities of the best of the yogis, the best of the sense enjoyers, and the best of the rulers. The most pious people chanted the names of Puṇḍarikākṣa and Govinda only at the time of taking bath. People intoxicated with material life would never discuss the glorification of Kṛṣṇa, Vaiṣṇavas, or the purpose of Kṛṣṇa's variegated pastimes. On seeing such abominable behavior of the materialistic people, Śrī Mādhavendra became particularly unhappy. Mādhavendra Purī did not even try to converse with the best of *sannyāsīs* who proudly claimed to be Nārāyaṇa. He merged in an ocean of distress because he saw that the people of the entire world were devoid of devotional service. Although he introduced the performance of congregationally glorifying Kṛṣṇa's pastimes with the desire to deliver such people, they could not understand his intention. The so-called *jñānīs*, yogis, ascetics, and *sannyāsīs* could not understand the glories of devotional service to the Supreme Lord.

CB Antya-khaṇḍa 4.424

TEXT 424

*yata adhyapaka saba tarka se vākhāne
tārā saba kṛṣṇera vighraha nāhi māne*

**All the teachers simply taught dry argument.
They did not accept that Kṛṣṇa has a form.**

The best of the Sanskrit teachers were the crest jewels among dry speculators. They became averse to Kṛṣṇa's service by considering that His form was ordinary. They tried to establish through argument that devotional service to the Lord was useless.

CB Antya-khaṇḍa 4.425

TEXT 425

*dekhite śūnite duḥkhīśrī-mādhava-purī
mane mane cinte vane vāsa giyā kari'*

On seeing and hearing such things, Śrī Mādhavendra Purī became unhappy. He considered going to reside in the forest.

CB Antya-khaṇḍa 4.426

TEXT 426

*“loka-madhye bhrami kene vaiṣṇava dekhite
kothāo `vaiṣṇava' nāma nāśuni jagate*

“Why am I looking for a Vaiṣṇava among ordinary people? In this world I have not even heard the word `Vaiṣṇava.'

CB Antya-khaṇḍa 4.427

TEXT 427

*ataeva e sakala loka-madhya haite
vane yāi, yathā loka nā pāi dekhite*

“Therefore I should leave these people and go to the forest so that I do not have to see them.

CB Antya-khaṇḍa 4.428

TEXT 428

*eteke se vana bhāla e saba haite
vane kathā nahe avaiṣṇavera sahite*

“The forest is a better place to live, because I do not have to speak with nondevotees there.”

“When there is no public discussion of topics regarding the Supreme Lord, if I speak with anyone, I hear only about the illusory energy of the Lord. So it is better for me to live in the forest, where there are no ordinary people and no nondevotees.” These considerations prominently arose in the mind of Śrī Mādhavendra Purī.

CB Antya-khaṇḍa 4.429

TEXT 429

*ei mata manoduḥkha bhāvite cintite
īśvara-icchāya dekhā advaita-sahite*

While He was unhappily contemplating in this way, by the will of the Supreme Lord he met Advaita.

CB Antya-khaṇḍa 4.430

TEXT 430

*viṣṇu-bhakti-śūṇya dekhi' sakala-saṁsāra
advaita ācārya duḥkha bhāvena apāra*

Advaita Ācārya was greatly unhappy to see the entire world devoid of devotional service to Viṣṇu.

CB Antya-khaṇḍa 4.431

TEXT 431

*tathāpi advaita-simha kṛṣṇera kṛpāya
dṛḍha kari' viṣṇu-bhakti vākhāne sadāya*

Still, by the mercy of Kṛṣṇa, the lionlike Advaita always preached the devotional service of Viṣṇu with firm determination.

While Śrī Mādhavendra was feeling distress because of the absence of association with Kṛṣṇa's devotees, Śrī Advaita Prabhu, by the mercy of the Supreme Lord, began to forcefully preach the devotional service of Viṣṇu.

CB Antya-khaṇḍa 4.432

TEXT 432

*nirantara paḍāyena gītā-bhāgavata
bhakti vākhānena mātra—granthera ye mata*

He constantly taught *Bhagavad-gītā* and *Çrēmad Bhāgavatam*. He taught that devotional service was the purport of these two literatures.

Māyāvādīs averse to the Lord's service do not discuss Śrīmad Bhāgavatam, and they cannot understand the purport of Bhagavad-gītā. Therefore Śrī Advaita Prabhu gave the karmis, yogis, and Māyāvādīs an opportunity to hear explanations of Bhagavad-gītā and Śrīmad Bhāgavatam based on devotional service. Bhagavad-gītā and Śrīmad Bhāgavatam never recommend any path other than devotional service. Because people averse to the mellows of devotional service do not understand this, they consider Bhagavad-gītā and Śrīmad Bhāgavatam as literatures averse to the principles of devotional service. Actually the only aim of Bhagavad-gītā and

Śrīmad Bhāgavatam is to make all living entities inclined to Kṛṣṇa.

CB Antya-khaṇḍa 4.433

TEXT 433

*henai samaye mādhavendra mahāśaya
advaitera gṛhe āsi' hailā udaya*

At that time Mādhavendra Mahāśaya arrived at the house of Advaita.

Mādhavendra Purī arrived at the house of Advaita Prabhu in Śāntipura when Advaita was exhibiting enthusiasm for preaching.

CB Antya-khaṇḍa 4.434

TEXT 434

*dekhiyā advaita tāna vaiṣṇava-lakṣaṇa
praṇāma haiyā paḍilena sei-kṣaṇa*

As soon as Advaita saw the signs of a Vaiṣṇava in Mādhavendra, Advaita offered him obeisances.

CB Antya-khaṇḍa 4.435

TEXT 435

*mādhavendra-purī o advaita kari' kole
siñcilena aṅga tāna premānanda-jale*

And Mādhavendra Purī embraced Advaita and soaked His body with tears of ecstatic love.

CB Antya-khaṇḍa 4.436

TEXT 436

*anyo'nye kṛṣṇa-kathā-rase dui-jana
āpanāra deha kāro nā haya smaraṇa*

They both became so absorbed in discussing topics of Kṛṣṇa consciousness between themselves that they forgot about their bodies.

Śrī Mādhavendra and Śrī Advaita became so intoxicated by the mellows of discussing Kṛṣṇa's topics that they forgot about their own bodies. The conditioned souls of this material world are always absorbed in contrary topics. They are so intoxicated by the bodily concept of life that they have no remembrance of Kṛṣṇa.

CB Antya-khaṇḍa 4.437

TEXT 437

*mādhava-purīra prema—akathya kathana
megha-daraśane mūrcchā haya sei kṣaṇa*

The ecstatic love of Mādhava Purī is beyond description. He would lose consciousness upon seeing a cloud.

The ecstatic love of Śrī Mādhavendra is extraordinary. When ordinary people see a cloud, they think it may rain, and nice crops will grow, and the earth will cool. But Mādhavendra Purī saw the complexion of Kṛṣṇa within the cloud, and he became so absorbed in thoughts of Kṛṣṇa that he became completely aloof from the propensity to enjoy this external world and lost consciousness.

CB Antya-khaṇḍa 4.438

TEXT 438

*‘kṛṣṇa’ nāma śunilei kareṇa huṅkāra
kṣaṇeke sahasra haya kṛṣṇera vikāra*

As soon as he heard the name of Kṛṣṇa, he would roar loudly. In one moment thousands of transformations of ecstatic love for Kṛṣṇa would manifest in his body.

CB Antya-khaṇḍa 4.439

TEXT 439

*dekhiyā tāṇhāra viṣṇu-bhaktira udaya
baḍa sukhī hailā advaita mahāśaya*

Advaita Mahāśaya was most pleased to see the manifestation of devotional service to Viṣṇu in Mādhavendra Purī.

CB Antya-khaṇḍa 4.440

TEXT 440

*tāṇra ṭhāṇi upadeśa karilā grahaṇa
hena-mate mādhavendra-advaita-milana*

Advaita then took instruction from him. This is how Mādhavendra and Advaita met.

The word *ṭhāṇi* means “near” or “from.”

On seeing the full manifestation of devotional service in Śrī Mādhavendra Purī, Śrī Advaita Prabhu took mantra and instructions on worship from him. The desire that Advaita nourished in His heart as a bud now had the opportunity to blossom. Many people think that one should take mantra and instruction from a family guru and that there is no need to consider whether that guru has devotion to Kṛṣṇa or

not, or that they will attain auspiciousness by artificially learning devotional service from those who deceive ordinary people to attain fame by manifesting eight kinds of bodily transformations while clapping their hands. Some time ago the practices of heating the body by binding a piece of garlic to the throat and shedding tears by rubbing the eyes with hands smeared with chili powder were accepted as limbs of devotional service by deceitful people, who thereby always remained inert and artificially shed tears from their dry eyes. To deliver the unfortunate people whose hearts were captured by the unauthorized practice of taking instructions from such deceitful people, persons who take shelter at the feet of Advaita genuinely cultivate and aspire for Śrī Mādhavendra's transformations of ecstatic love, which are devoid of the desire for enjoying wealth, women, and fame. Śrī Gauḍīya Maṭha does not encourage any form of duplicity. Therefore the sincere servants of Gauḍīya Maṭha are followers of Śrī Mādhavendra Purī and instructors for uprooting these cheating practices.

CB Antya-khaṇḍa 4.441

TEXT 441

*mādhava-purīra ārāadhanāra divase
sarvasva nikṣepa kare advaita hariṣe*

**Since then, Advaita joyfully celebrated
Mādhavendra Purī's appearance day every year.**

CB Antya-khaṇḍa 4.442

TEXT 442

*daive sei puṇya-tithi āsiyā mililā
santoṣe advaita sajja karite lāgilā*

By divine arrangement that auspicious day arrived, and Advaita happily began to make arrangements for the occasion.

The word *sajja* means “arrangements” or “preparations.”

CB Antya-khaṇḍa 4.443

TEXT 443

*śrī-gaurasundara saba-pāriṣada-sane
baḍa sukhī hailena sei puṇya-dine*

Śrī Gaurasundara and His associates all felt great happiness on that auspicious day.

CB Antya-khaṇḍa 4.444

TEXT 444

*sei tithi pūjibāre ācārya-gosāñi
yata sajja karilena, tāra anta nāi*

There was no end to the arrangements made by Ācārya Gosāñi to celebrate that occasion.

CB Antya-khaṇḍa 4.445

TEXT 445

*nānā dik haite sajja lāgila āsite
hena nāhi jāni ke ānaye kon bhite*

Ingredients flowed in from all directions. No one knew who brought them or where they came from.

CB Antya-khaṇḍa 4.446

TEXT 446

*mādhavendra-purī-prati prīti sabākāra
sabei lailena yathā-yogya adhikāra*

Since everyone had love for Mādhavendra Purī,
they all accepted appropriate responsibilities.

CB Antya-khaṇḍa 4.447

TEXT 447

*āi lailena yata randhanera bhāra
āi veḍi' sarva-vaiṣṇavera parivāra*

Mother Śacī took the responsibility of cooking,
and the wives of the Vaiṣṇavas agreed to help her.

CB Antya-khaṇḍa 4.448

TEXT 448

*nityānanda-prabhu-vara santoṣa apāra
vaiṣṇava pūjite lailena adhikāra*

Nityānanda Prabhu was unlimitedly happy. He
took the responsibility of worshiping the Vaiṣṇavas.

CB Antya-khaṇḍa 4.449

TEXT 449

*keha bale,—“āmi saba ghaṣiba candana”
keha bale,—“mālā āmi kariba granthana”*

Someone said, “I will grind whatever sandalwood
paste is required.” Another said, “I will make flower
garlands.”

CB Antya-khaṇḍa 4.450

TEXT 450

*keha bale,—“jala ānibāre mora bhāra”
keha bale,—“mora dāya sthāna-upaskāra”*

Someone else said, “I will bring the water.”
Another person said, “My duty will be to clean the place.”

The word *upaskāra* means “to clean” or “to sweep.”

CB Antya-khaṇḍa 4.451

TEXT 451

*keha bale,—“muñi yata vaiṣṇava-caraṇa
mora bhāra sakala kariba prakṣālana”*

Someone said, “My responsibility will be to wash the feet of all the Vaiṣṇavas.”

CB Antya-khaṇḍa 4.452

TEXT 452

*keha bāndhe patākā, cāndoyā keha ṭāne
keha bhāṇḍārera dravya deya, keha āne*

Someone prepared flags, someone put up the canopy, someone brought the ingredients to the storeroom, and someone distributed them.

CB Antya-khaṇḍa 4.453

TEXT 453

*kata jane lāgilā karite saṅkīrtana
ānande kareṇa nṛtya āra kata jana*

Some devotees began *kīrtana*, and some danced in ecstasy.

CB Antya-khaṇḍa 4.454

TEXT 454

*āra kata jana `hari' balaye kīrtane
śaṅkha-ghanṭā bājāyena āro kata jane*

Some of the devotees chanted the name of Hari in the kīrtana, while some blew conchshells and some rang bells.

CB Antya-khaṇḍa 4.455

TEXT 455

*kata jana kare tithi pūjibāra kārya
keha vā hailā tithi-pūjāra ācārya*

Some of them engaged in preparing the ingredients for worship, while someone took the role as the head *pūjārē*.

CB Antya-khaṇḍa 4.456

TEXT 456

*ei mata parānanda-rase bhakta-gaṇa
sabei kareṇa kārya yāra yena mana*

Being absorbed in the mellows of transcendental happiness, all the devotees engaged in various activities according to their desires.

The various devotees began to display their skills in the worship of Śrī Mādhavendra Purī during the grand festival of Advaita and Gaura's meeting. If those who pass their days relishing palatable foods and displaying laziness for the service of the Supreme Lord rather than accepting the responsibility of serving

during the present artificial festivals read this portion of Śrī Caitanya-bhāgavata, they will understand that Gaurasundara, Nityānanda, and Advaita Prabhu's festival is not meant for sense gratification like the ordinary festivals of the karmis. Śrī Gauḍīya Maṭha does not encourage such non-Vaiṣṇava festivals. The grand festivals of the Gauḍīya Maṭha are always celebrated by enthusiastic devotees with life. But ignorant persons say that festival organizers with life must save money for lifeless sacrifices to be performed after their death. When those claiming to be Gauḍīya Maṭha preachers desire to enjoy accumulated wealth and begin endeavoring like karmis attached to material enjoyment, they better start saving money now to satisfy that desire. The Gauḍīya Maṭha devotees with life are not accumulators of such lifeless wealth. They say that when preachers become lifeless and entrust the responsibility of preaching to hired preachers, then if the hired preachers accumulate excess wealth, they become enjoyers rather than servants. Therefore they are not prepared to accept the karmis' and jñānīs' ambitions, which lead one to hell.

CB Antya-khaṇḍa 4.457

TEXT 457

*khāo pio leha deha' āra hari-dhvani
ihā bai catur-dige āra nāhi śuni*

**Nothing could be heard in the four directions
other than the name of Hari and the instructions to
eat, drink, take, or give.**

CB Antya-khaṇḍa 4.458

TEXT 458

śaṅkha, ghaṇṭā, mṛdaṅga, mandirā, karatāla
saṅkīrtana-saṅge dhvani bājaye viśāla

The sound of the *sai kīrtana* accompanied by
conchshells, bells, *mādaī gas*, *mandirās*, and *kartālas*
was tumultuous.

CB Antya-khaṇḍa 4.459

TEXT 459

parānande kāhāro nāhika bāhya-jñāna
advaita-bhavana haila śrī-vaikuṇṭha-dhāma

In their transcendental ecstasy, no one displayed
external consciousness. The house of Advaita thus
transformed into the abode of Vaikuṇṭha.

CB Antya-khaṇḍa 4.460

TEXT 460

āpane śrī-gauracandra parama-santoṣe
sambhārera sajja dekhi' bulena hariṣe

Śrī Gauracandra personally wandered about
checking the arrangements with great satisfaction.

The phrase *sambhārera sajja* means “the
arrangement of ingredients.”

CB Antya-khaṇḍa 4.461

TEXT 461

taṇḍula dekhaye prabhu ghara-dui-cāri
parvata-pramāṇa dekhe kāṣṭha sārī sārī

The Lord saw that there were two to four rooms filled with rice, and there were rows of wood for burning stacked like mountains.

CB Antya-khaṇḍa 4.462

TEXT 462

*ghara-pāñca dekhe ghaṭa randhanera sthālī
ghara-dui-cāri dekhe mudgera viyali*

He saw five rooms filled with earthen pots for cooking, and He saw two to four rooms filled with skinless mung dahl.

The phrase *mudgera viyali* refers to mung dahl without the skin.

CB Antya-khaṇḍa 4.463

TEXT 463

*nānā-vidha vastra dekhe ghara-pāñca-sāta
ghara-daśa-bāra prabhu dekhe kholā-pāta*

He saw five to seven rooms filled with various cloth, and ten to twelve rooms filled with leaf plates and leaf cups.

CB Antya-khaṇḍa 4.464

TEXT 464

*ghara-dui-cāri prabhu dekhe cipiṭaka
sahasra sahasra kāndi dekhe kadalaka*

The Lord also saw two to four rooms filled with flat rice, and He saw thousands of banana bunches.

CB Antya-khaṇḍa 4.465

TEXT 465

*nā jāni kateka nārikela guyā pāna
kothā haite āsiyā haila vidyamāna*

**No one knew from where so many coconuts,
betel nuts, and betel leaves came.**

CB Antya-khaṇḍa 4.466

TEXT 466

*paṭola bārtāku thoḍa ālu śāka māna
kata ghara bhariyāche—nāhika pramāṇa*

**No one could estimate how many rooms were
filled with *paṭola*, eggplant, banana stems, potatoes,
ṇāka, and the upper portions of the *arabé* plant.**

CB Antya-khaṇḍa 4.467

TEXT 467

*sahasra sahasra ghaḍā dekhe dadhi dugdha
kṣīra ikṣu-daṇḍa aṅkurera sane mudga*

**He saw thousands of pitchers filled with milk
and yogurt, and He saw condensed milk, sugar candy,
and sprouted mung.**

CB Antya-khaṇḍa 4.468

TEXT 468

*taila-lavaṇa-ghṛta-kalasa dekhe prabhu yata
sakala ananta—likhibāre pāri kata*

**The Lord saw unlimited pots of oil, salt, and
ghee. I am unable to describe everything.**

CB Antya-khaṇḍa 4.469

TEXT 469

*ati amānuṣī dekhi' sakala sambhāra
citte yena prabhura haila camatkāra*

On seeing those extraordinary arrangements, the Lord's heart was struck with wonder.

CB Antya-khaṇḍa 4.470

TEXT 470

*prabhu bale,—“e sampatti manuṣyera naya
ācārya `maheśa' hena mora citte laya*

The Lord said, “These opulences are not possible for an ordinary human being. I think Advaita Ācārya must be Maheśa.

CB Antya-khaṇḍa 4.471

TEXT 471

*manuṣyero eteka ki sampatti sambhave!
e sampatti sakale sambhave mahādeve*

“How can an ordinary human being possess such opulence? Only Mahādeva possesses such opulence.

CB Antya-khaṇḍa 4.472-475

TEXT 472-475

*bujhilāṇa-ācārya maheśa-avatāra”
ei mata hāsi' prabhu bale bāra bāra*

*chale advaitera tattva mahāprabhu kaya
ye haya sukṛti se paramānande laya*

*tāna vākye anādara anāsthā yāhāra
tāre śrī-advaita haya agni-avatāra*

*yadyapi advaita koṭi-candra-suśītala
tathāpi caitanya-vimukhera kālānala*

“I can understand that Advaita Ācārya is an incarnation of Maheśa.” The Lord smiled as He repeatedly spoke in this way. In this way Mahāprabhu indirectly glorified the position of Advaita. A pious person accepts this truth with great pleasure. Advaita is like the incarnation of fire for anyone who is faithless and who disrespects the words of Mahāprabhu. Although Advaita is as cooling as millions of moons, He is like the fire of destruction for persons averse to Lord Caitanya.

After seeing various opulences and the arrangement of foodstuffs at the house of Śrī Advaita, Gaurasundara became greatly pleased and encouraged Advaita Prabhu and future *ācāryas* following in the footsteps of Advaita Prabhu to conduct festivals with great opulent like this. But envious people engaged in service with great opulence desire to go to hell by considering Him primarily concerned with opulence. The minimization of the Ācārya's position because of His external display of opulence in the course of His own cultivation of sweetness may be considered proper in the eyes of impersonalists, but it is not approved by either Gaurasundara or His devotees. The devotees of the Lord are like fire or Yama, the lord of death, for those who are envious of the Lord and the devotees.

When the Gauḍīya Maṭha conducted festivals, processions, and other opulent functions to benefit the living entities, the sinful *sahajiyās* initiated in the

principle of enviousness practiced by members of the Kuliyāapa-sampradāyas brought about their own inauspiciousness by criticizing the activities of the servants in the Gauḍīya Maṭha. Those people, who were envious of Lord Caitanya, realized that the activities of the Ācārya were like fire that burns sinful reactions to ashes and cried out, “O father, O mother, help!”

CB Antya-khaṇḍa 4.476-477

TEXT 476-477

*sakṛt ye jana bale `śiva' hena nāma
seha kona prasaṅge nā jāne tattva tāna*

*sei-kṣaṇe sarva pāpa haite śuddha haya
vede śāstre bhāgavate ei tattva kaya*

Even if one does not know the glories of Śiva, simply by chanting his name once one will immediately be purified of all sinful reactions. This is the verdict of the Vedic literatures and the *Śrīmad Bhāgavatam*.

It is described in the Vedic literatures and in the *Śrīmad Bhāgavatam* that one who in spite of not knowing Śiva's glories chants his name even once is by the influence of his name purified of all sins. Simply by the mercy of either Śrī Hari, Guru, or Vaiṣṇava the living entities can become liberated from the sinful reactions that induce one to enjoy the material world. Those who consider the spiritual master and ŚrīŚiva separate from the Supreme Lord commit offense. As soon as one becomes averse to Hari, he is swallowed by sin. The worship of Śrī Guru and Vaiṣṇava is more essential than the worship of the Supreme Lord. These topics are confirmed by the Lord, who is known

as *bhakta-vatsala*, He who is very affectionate to His devotees.

CB Antya-khaṇḍa 4.478

TEXT 478

*hena `śiva' nāma śuni' yāra duḥkha haya
sei jana amaṅgala-samudre bhāsaya*

One who becomes unhappy on hearing the name of Śiva floats in an ocean of inauspiciousness.

CB Antya-khaṇḍa 4.479

TEXT 479

*yad dvy-akṣaram nāma gireritam nṛṇām
sakṛt prasāṅgād agham āśu hanti tat
pavitra-kīrtim tam alaṅghya-śāsanam
bhavān aho dveṣṭi śivamśivetaraḥ*

“My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, *ci* and *va*, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but you envies him. Alas, you are the personification of inauspiciousness!”

CB Antya-khaṇḍa 4.480

TEXT 480

*śrī-vadane kṛṣṇacandra bolena āpane
“śiva ye nā pūje, se vā more pūje kene?”*

Lord Kṛṣṇacandra has declared with His own mouth, “Why would anyone who does not worship Śiva worship Me?”

CB Antya-khaṇḍa 4.481

TEXT 481

*mora priya śiva-prati anādara yāra
ke-mate vā more bhakti haibe tāhāra*

“How can a person who disrespects My dear Śiva attain My devotional service?”

CB Antya-khaṇḍa 4.482

TEXT 482

*kathaṁ vā mayi bhaktiṁ sa labhatām
pāpa-puruṣaḥyo
madīyaṁ paraṁ bhaktaṁ śivaṁ saṁpūjayenna hi*

“How can a sinful person who is envious of the Vaiṣṇavas attain devotional service if he does not respectfully worship My dear devotee Śiva?”

CB Antya-khaṇḍa 4.483

TEXT 483

*“ataeva sarvādye śrī-kṛṣṇa pūji’ tabe
prīte śiva pūji’ pūjibeka sarva-deve”*

“Therefore one should first worship Lord Kṛṣṇa, then after worshiping Lord Śiva with love, he should worship all the demigods.”

CB Antya-khaṇḍa 4.484

TEXT 484

In the Skanda Purāṇa it is stated:

*prathamam keśavam pūjām kṛtvā deva
maheśvaram
pūjanīyā mahābhaktyā ye cānye santi devatāḥ*

“First one should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead and cause of all causes, then one should worship Maheśvara, the best of the demigods, thereafter one should worship all the demigods with full devotion.

CB Antya-khaṇḍa 4.485

TEXT 485

*hena `śiva' advaitere bale sādhu-jane
seha śrī-caitanyacandra-īṅgita-kāraṇe*

Because of Lord Caitanya's indication, Advaita is accepted by saintly persons as that Śiva.

Śrī Caitanyadeva has revealed that Śrī Advaita Prabhu is *viṣṇu-tattva* as the *upādāna-kāraṇa* (ingredient cause of creation), or the pure Maheśa-tattva. That is why the devotees accept Śrī Advaita Prabhu as equal to the Supreme Lord. The reason that unalloyed Vaiṣṇavas do not see or associate with Rudra is because the acceptance of Rudra as the Supreme Lord independent of the Supreme Lord is certainly an offense against the holy names. If one accepts Śiva as only a *guṇa-avatāra* and not as a devotee of the Supreme Lord, he commits a grave offense.

TEXT 486

CB Antya-khaṇḍa 4.486

*ihāte abudha-gaṇa mahā-kali kare
advaitera māyā nā bujhiyā bhāle mare*

Ignorant people who disagree with this fact cannot understand Advaita's glories and are therefore vanquished.

The word *kali* means “argument” or “quarrel.”

CB Antya-khaṇḍa 4.487

TEXT 487

*nava nava vastra saba dekhe prabhu yata
sakala ananta-lekhibāre pāri kata*

I am unable to describe the unlimited varieties of new cloth that the Lord saw.

CB Antya-khaṇḍa 4.488

TEXT 488

*sambhāra dekhiyā prabhu mahā-harṣa-mana
ācāryera praśaṁsā karena anukṣaṇa*

The Lord was greatly pleased to see the arrangements, and He continually praised Advaita Ācārya.

CB Antya-khaṇḍa 4.489

TEXT 489

*eke eke dekhi' prabhu sakala sambhāra
saṅkīrtana-sthānete āilā punar-bāra*

After seeing every one of the arrangements, the Lord returned to where the *saṅkīrtana* was being performed.

CB Antya-khaṇḍa 4.490

TEXT 490

*prabhu mātra āilena saṅkīrtana-sthāne
parānanda pāilena sarva-bhakta-gaṇe*

As soon as the Lord came to the place of
saṁ kīrtana, all the devotees there became filled with
ecstasy.

CB Antya-khaṇḍa 4.491

TEXT 491

*nā jāni ke kon dike nāce gāya vā'ya
nā jāni ke kon dike mahānande dhāya*

Who can describe the way that the devotees
danced, sang, played instruments, and ran about in
ecstasy?

The word *vā'ya* means “played instruments.”

CB Antya-khaṇḍa 4.492

TEXT 492

*sabe kare jaya jaya mahā-hari-dhvani
`bala bala hari bala' āra nāhi śuni*

Everyone exclaimed, “Jaya! Jaya!” as they
chanted the name of Hari. Nothing could be heard
other than, “Chant! Chant! Hari bol!”

CB Antya-khaṇḍa 4.493

TEXT 493

*sarva-vaiṣṇavera aṅga candane bhūṣita
sabāra sundara vakṣa-mālāya pūrṇita*

The bodies of all the Vaiṣṇavas were decorated
with sandalwood pulp, and their attractive chests were
adorned with flower garlands.

CB Antya-khaṇḍa 4.494

TEXT 494

*sabei prabhura pāriṣadera pradhāna
sabe nṛtya-gīta kare prabhu-vidyamāna*

They were all intimate associates of the Lord.
They danced and sang in the company of the Lord.

CB Antya-khaṇḍa 4.495

TEXT 495

*mahānande uṭhila śrī-hari-saṅkīrtana
ye dhvani pavitra kare ananta-bhuvana*

The sound vibration of the ecstatic
congregational chanting of the glories of the Lord
purified the entire universe.

CB Antya-khaṇḍa 4.496

TEXT 496

*nityānanda mahā-malla prema-sukha-maya
bālya-bhāve nṛtya karilena atiśaya*

Nityānanda, who was like a wrestler and who
was filled with the happiness of ecstatic love, danced
wildly in the mood of a child.

CB Antya-khaṇḍa 4.497

TEXT 497

*vihvala haiyā ati ācārya-gosāñi
yata nṛtya karilena—tāra anta nāi*

**Advaita Ācārya was overwhelmed with ecstasy
as He danced without stop.**

CB Antya-khaṇḍa 4.498

TEXT 498

*nācilena aneka ṭhākura haridāsa
sabei nācena ati pāiyā ullāsa*

**Ṭhākura Haridāsa danced in many different
ways, as everyone else danced joyfully.**

CB Antya-khaṇḍa 4.499

TEXT 499

*mahāprabhu śrī-gaurasundara sarva-śeṣe
nṛtya karilena ati aśeṣa viśeṣe*

**Eventually Śrī Gaurasundara Mahāprabhu began
dancing in unlimited ways.**

CB Antya-khaṇḍa 4.500

TEXT 500

*sarva-pāriṣada prabhu āge nācāiyā
śeṣe nṛtya karena āpane sabā' laiya*

**After first inducing all of His associates to
dance, the Lord finally began dancing along with
everyone.**

CB Antya-khaṇḍa 4.501

TEXT 501

*maṇḍalī kariyā nāce sarva bhakta-gaṇa
madhye nāce mahāprabhu śrī-śacīnandana*

The devotees danced in groups, and Mahāprabhu Śrī Śacīnandana danced in the middle.

CB Antya-khaṇḍa 4.502

TEXT 502

*ei mata sarva dina nāciyā gāiyā
vasilena mahāprabhu sabāre laiyā*

After dancing and singing throughout the day, Mahāprabhu sat down with everyone.

Another reading for the first line is *sabāra kīrtana-śrama antare jāniyā*—“Understanding that everyone was becoming fatigued from the *kīrtana*.”

CB Antya-khaṇḍa 4.503

TEXT 503

*tabe śeṣe ājñā māgi' advaita-ācārya
bhojanera karite lāgilā sarva-kārya*

Advaita Ācārya then took permission from the Lord and went to make all the arrangements for eating.

CB Antya-khaṇḍa 4.504

TEXT 504

*vasilena mahāprabhu karite bhojana
madhye prabhu—catur-dike sarva bhakta-gaṇa*

Mahāprabhu sat down in the middle to eat, and
all the devotees sat around Him.

CB Antya-khaṇḍa 4.505

TEXT 505

*catur-dike bhakta-gaṇa yena tārācaya
madhye koṭi-candra yena prabhura udaya*

The Lord in the middle appeared as effulgent as
millions of moons, and the devotees surrounding Him
resembled the stars.

CB Antya-khaṇḍa 4.506

TEXT 506

*divya anna bahu-vidha piṣṭaka vyañjana
mādhavendra-ārāadhanā āira randhana*

There were many varieties of divine rice, milk
cakes, and vegetable preparations that mother Śacī had
cooked for the worship of Mādhavendra Purī.

CB Antya-khaṇḍa 4.507

TEXT 507

*mādhava-purīra kathā kahiyā kahi
yābhojana kareṇa prabhu sarva-bhakta laiyā*

As the Lord ate with all the devotees, He
continually narrated the glories of Mādhavendra Purī.

CB Antya-khaṇḍa 4.508

TEXT 508

*prabhu bale,—“mādhavendra-ārāḍhanā-tithi
bhakti haya govinde, bhojana kaile ithi”*

The Lord said, “If one honors the *prasāda* that has been offered during the appearance festival of Śrī Mādhavendra Purī, he will attain the devotional service of Govinda.”

CB Antya-khaṇḍa 4.509

TEXT 509

*ei mata raṅge prabhu kariyā bhojana
vasilena giyā prabhu kari' ācamana*

After joyfully finishing His meal in this way, the Lord washed His hands and mouth and sat down.

CB Antya-khaṇḍa 4.510

TEXT 510

*tabe divya sugandhi candana divya-mālā
prabhura sammukhe āni' advaita thuilā*

Advaita then brought fragrant sandalwood pulp and beautiful garlands before the Lord.

CB Antya-khaṇḍa 4.511

TEXT 511

*tabe prabhu nityānanda-svarūpera āge
dilena candana-mālā mahā-anurāge*

The Lord then first affectionately offered sandalwood pulp and a flower garland to Nityānanda Svarūpa.

CB Antya-khaṇḍa 4.512

TEXT 512

*tabe prabhu sarva-vaiṣṇavere jane jane
śrī-haste candana-mālā dilena āpane*

Thereafter the Lord personally offered sandalwood pulp and a flower garland to each and every Vaiṣṇava.

CB Antya-khaṇḍa 4.513

TEXT 513

*śrī-hastera prasāda pāiyā bhakta-gaṇa
sabāra haila parānanda-maya mana*

When the devotees received these items from the hands of the Lord, their hearts became filled with ecstasy.

CB Antya-khaṇḍa 4.514

TEXT 514

*ucca kari' sakei karena hari-dhvani
kibā se ānanda haila kahite nā jāni*

I cannot describe how happy they all were as they then loudly chanted the name of Hari.

CB Antya-khaṇḍa 4.515

TEXT 515

*advaitera ye ānanda—anta nāhi tāra
āpane vaikunṭha-nātha gṛha-madhye yāñra*

There was no end to Advaita's ecstasy, for the Lord of Vaikuṇṭha was personally present in His house.

CB Antya-khaṇḍa 4.516

TEXT 516

*e sakala raṅga prabhu karilena yata
manuṣyera śakti ihā varṇibeka kata*

**How can a human being have the power to
describe all these pastimes of the Supreme Lord?**

CB Antya-khaṇḍa 4.517

TEXT 517

*ekodivasera yata caitanya-vihāra
koṭi vatsare o keha nāre varṇibāra*

**Even in millions of years no one could describe
the pastimes that Lord Caitanya performed in one day.**

In the Śrīmad Bhāgavatam (1.18.23) it is stated:

*nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipāścitaḥ*

“As the birds fly in the sky as far as their
capacity allows, so do the learned devotees describe
the Lord as far as their realization allows.”

CB Antya-khaṇḍa 4.518

TEXT 518

*pakṣi yena ākāśera anta nāhi pāya
yata-dūra śakti tata-dūra uḍi' yāya*

**A bird cannot reach the end of the sky, it only
flies as far as it is able.**

CB Antya-khaṇḍa 4.519

TEXT 519

*ei-mata caitanya-yaśera anta nāi
tiñho yata dena śakti tata mātra gāi*

In the same way there is no end to Lord Caitanya's glories, one can describe them only as far as one is able.

CB Antya-khaṇḍa 4.520

TEXT 520

*kāṣṭera putalī yena kuhake nācāya
ei-mata gauracandra more ye balāya*

Whatever I describe is only by the direction of Śrī Gauracandra, just as a puppet dances only by the direction of the puppeteer.

CB Antya-khaṇḍa 4.521

TEXT 521

*e-saba kathāra anukrama nāhi jāni
ye-te-mate caitanyera yaśa se vākhāni*

I do not know the proper sequence of Lord Caitanya's pastimes, yet I am somehow or other trying to glorify Him.

The author does not have the ability to describe Śrī Gaurasundara's pastimes in chronological order. He did not describe the exact day and month of Mādhavendra Purī's appearance day. He simply chanted and explained Śrī Caitanya's glories under the influence of his heart's emotions.

CB Antya-khaṇḍa 4.522

TEXT 522

*sarva-vaiṣṇavera pāye mora namaskāra
ithe aparādha kichu nahuka āmāra*

Let me offer my respectful obeisances at the feet of the Vaiṣṇavas so that they may not consider my offenses.

CB Antya-khaṇḍa 4.523

TEXT 523

*e sakala puṇya-kathā ye kare śravaṇa
avaśya milaye tāre kṛṣṇa-prema-dhana*

Whoever hears these auspicious narrations will certainly attain the wealth of ecstatic love for Kṛṣṇa.

CB Antya-khaṇḍa 4.524

TEXT 524

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

*Thus ends this English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Four, entitled “Descriptions of
Śrī Acyutānanda’s Pastimes and the Worship of Śrī
Mādhavendra.”*

CBP 5: The Pastimes of Nityānanda

Chapter Five: The Pastimes of Nityānanda

This chapter describes Mahāprabhu's journey from Śāntipura to Śrīnivāsa's house in Kumārahaṭṭa, the Lord's meeting with Śivānanda Sena and Vāsudeva Ṭhākura, the benediction awarded to Śrīvāsa, the Lord's arrival at the house of Śrī Rāghava Paṇḍita in Pānihāṭi, His meeting with the devotees there, the Lord's visit to Varāhanagara and awarding the designation Bhāgavata Ācārya to a particular devotee *brāhmaṇa Bhāgavata* reciter, the Lord's return to Nīlācala, Pratāparudra's intense eagerness to meet Mahāprabhu, the King's observation in a dream that Lord Jagannātha and Lord Gaurasundara are nondifferent, the King's meeting with the Lord in a flower garden and humble prayers to the Lord, the Lord's order to Nityānanda and His associates to go to Bengal and preach, Śrī Nityānanda's preaching love of God in Bengal and His pastimes of delivering the fallen souls, and the chapter ends with an introduction of Śrī Nityānanda's associates and the author's humble presentation of himself as the last servant of Śrī Nityānanda.

From Advaita's house in Śāntipura, Śrī Gaurasundara went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa, and devotees such as Śivānanda Sena and Vāsudeva Datta Ṭhākura came there to meet the Lord in Śrīvāsa's house. At the meeting between Vāsudeva Datta Ṭhākura and Mahāprabhu, Mahāprabhu narrated the glories of Vāsudeva Datta. Śrīvāsa Paṇḍita and his brother Rāmāi were very dear to Mahāprabhu on account of their unlimited services like performing *saṅkīrtana*, reciting *Śrīmad Bhāgavatam*, and performing dramas. One day

Mahāprabhu asked Śrīvāsa Paṇḍita why he didn't endeavor at all to feed and cloth his extensive family. How would he maintain their livelihood? In reply, Śrīvāsa Paṇḍita said that he did not wish to go anywhere to earn money, for whatever was destined would certainly happen. Then Mahāprabhu said, "Śrīvāsa, you should take *sannyāsa*." Śrīvāsa Paṇḍita replied, "I cannot do that." Mahāprabhu said, "Then how will you maintain your family members?" Śrīvāsa Paṇḍita clapped his hands and counted, "One, two, three." Mahāprabhu asked him the meaning of this, and Śrīvāsa Paṇḍita said, "If I do not get any food even after fasting for three consecutive days, then I will tie a heavy pitcher to my neck and jump into the Ganges." As soon as Mahāprabhu heard Śrīvāsa's words, He roared loudly and said, "Even if Lakṣmī, the goddess of fortune, happens to beg, you will not be affected by poverty. Did you forget My words in *Bhagavad-gītā* that anyone who thinks of Me without deviation (*ananyāś cīnta*), I supply what they lack and preserve what they have? For someone who is personally maintained by the supreme maintainer of the entire universe, what anxiety will he have for food and cloth? I give you the benediction that even if you sit at home, all ingredients for Kṛṣṇa's service will automatically come to you." Mahāprabhu then ordered Rāmāi to continually serve his elder brother and exalted Vaiṣṇava Śrīvāsa.

From Śrīvāsa's house, Mahāprabhu went to Rāghava Paṇḍita's house in Pāṇihāṭī, where many devotees gathered to see the Lord. The Lord privately instructed Rāghava Paṇḍita to see Himself (Śrī Gaurasundara) and Nityānanda as nondifferent, and He ordered Makaradhvaja Kara to serve Śrī Rāghava Paṇḍita. Thereafter Mahāprabhu went from Pāṇihāṭī

to a house in Varāhanagara belonging to a particular devotee *brāhmaṇa* who was expert in reciting *Śrīmad Bhāgavatam*. On hearing his recitation of *Śrīmad Bhāgavatam*, the Lord became especially pleased and awarded him the designation Bhāgavata Ācārya.

In this way the Lord stayed in various devotees' houses in each of the villages along the banks of the Ganges in Bengal and performed *kīrtana* and dancing and fulfilled the desires of everyone, then He again went to Nīlācala and stayed at the house of Kāśī Miśra. On hearing that Mahāprabhu had returned to Nīlācala, King Pratāparudra came to Purī from his capital of Cuttack and displayed intense eagerness to see the Lord as he made special requests to Sārvabhauma Bhaṭṭācārya and other devotees to arrange for him to meet the Lord. When the devotees saw the King's intense eagerness, they advised him to watch the Lord's dancing from a hidden place. But when the King saw saliva frothing from the Lord's mouth, dust on the Lord's body, and other symptoms Mahāprabhu displayed while dancing in transcendental madness, he was unable to understand Mahāprabhu's transcendental ecstatic transformations and after falling asleep with a doubtful mind he saw in a dream that the body of Śrī Jagannātha was also covered with saliva and dust. When the King tried to touch Śrī Jagannātha in the dream, Jagannātha cautioned him by saying, "Your bodily limbs adorned with sandalwood pulp mixed with musk are never fit to touch My body covered with saliva and dust." At that moment King Pratāparudra saw Śrī Caitanyadeva sitting in the same place where Jagannātha had been sitting and His body covered in the same way with saliva and dust. As the King attempted to touch Him, Śrī Gaurahari said to Pratāparudra, "Since you have

aversion for Me in your mind, why do you want to touch Me?” As the King woke up, he became extremely repentant and realized that Śrī Gaurasundara was nondifferent from Śrī Jagannātha.

One day as Mahāprabhu was sitting in a flower garden with His associates, King Pratāparudra came and offered obeisances to the Lord by falling flat like an uprooted banana tree and symptoms of ecstatic love manifested in the body of the King. The King then began to speak to the Lord with utmost humility. The Lord showered His merciful benediction on the King and told him that He came to Nīlācala only for the sake of Rāya Rāmānanda, Sārvabhauma, and Pratāparudra. He also told the King that he should not reveal the actual identity of the Lord, who was enacting the pastimes of a covered incarnation, for as long as the Lord was present on this planet. The Lord then offered the garland He was wearing to the King and gave him permission to leave.

One day in Nīlācala, Śrī Mahāprabhu called Nityānanda to a solitary place, and while discussing with Him about the preaching of pure devotional service in Bengal, the Lord sent Nityānanda along with His associates to Bengal to fulfill His mission there. During their journey to Bengal the eternally perfect Vraja associates of Śrī Baladeva Nityānanda manifested their self-evident sentiments of Vraja. Śrī Nityānanda Prabhu went to the house of Rāghava Paṇḍita in Pānihāṭi, where Nityānanda heard a *kīrtana* performed by the expert *kīrtana* leader Mādhava Ghoṣa and became absorbed in wonderful ecstatic love. As Śrī Nityānanda Prabhu climbed on the throne of Lord Viṣṇu, the devotees headed by Rāghava Paṇḍita performed the Lord’s *abhiṣeka*

ceremony. When Nityānanda Prabhu ordered Rāghava Paṇḍita to quickly bring a garland of *kadamba* flowers, Rāghava Paṇḍita saw that by the will of Śrī Nityānanda many *kadamba* flowers had blossomed out of season in the lime tree situated in his courtyard. Rāghava Paṇḍita prepared a garland from those *kadamba* flowers and offered it to Nityānanda. Shortly thereafter, the ten directions were suddenly filled with the aroma of *damanaka* (*Artemisia indica*) flowers, and Nityānanda explained that Śrī Gaurasundara had put on a garland of *damanaka* flowers and come from Nīlācala to hear the *kīrtana*. Then Nityānanda and His associates all manifested transformations of ecstatic love. Śrī Nityānanda stayed in Pānihāṭi for three months and exhibited various pastimes of devotional service. Lord Nityānanda Prabhu used to decorate His body with various ornaments. Along with His associates, Nityānanda visited the houses of the devotees situated on both sides of the Ganges. The children were showered with His mercy.

One day Śrī Nityānanda went to the house of Śrī Gadādhara dāsa. In the course of this narration there is a description of Śrī Gadādhara Dāsa's eternal mood as a *gopī*. Śrī Nityānanda took the Bāla-gopāla Deity from Śrī Dāsa Gadādhara Prabhu's temple and embraced put Him to His chest. When Śrī Nityānanda heard Śrī Mādhavānanda's song describing the *dāna-khaṇḍa-līlā*, the pastimes of taking taxes, symptoms of ecstatic love manifested in His body. In Gadādhara dāsa's village lived one Kazi, who was very envious, cruel, and opposed to *kīrtana*. One day while intoxicated by love of God, Dāsa Gadādhara Prabhu fearlessly went at night to the house of the Kazi while chanting the name of Hari and said, "Where is that

fellow Kazi? He better chant the name of Kṛṣṇa quickly, or I will break his head.” When the Kazi came before Dāsa Gadādhara and asked why he was coming to the house of an atheist like him, Dāsa Gadādhara replied, “During the incarnation of Śrī Caitanya and Nityānanda everyone in the world has chanted the name of Kṛṣṇa, only you have remained aloof. I have come to make you chant the name of Hari.” The Kazi replied, “Gadādhara, you go home today, I will chant the name of Hari tomorrow.” On hearing the Kazi say the name Hari, Gadādhara said, “Why tomorrow? You have already chanted the name of Hari.” At this point the author describes various wonderful symptoms of love of God manifested by the associates of Śrī Nityānanda. Thereafter Nityānanda with His associates departed for Navadvīpa to see mother Śacī, and on the way they stayed at Purandara Paṇḍita’s temple in Khaḍadaha. While describing at this point the most wonderful transformations of loving devotional service manifested by Śrī Caitanya’s servant Murāri Paṇḍita, the author then refutes the sinful activities of the so-called servants of Śrī Caitanya who independently identify themselves with pride as followers of Śrī Advaita. After spending a few days at Khaḍadaha, Śrī Nityānanda and His associates went to the village of Saptagrāma and took bath there at the Trivenī bathing *ghāṭa* on the banks of the Ganges. He stayed on the bank at the Trivenī in the house of Uddhāraṇa Datta, and He inspired the entire mercantile community to worship Kṛṣṇa by preaching the holy names of Kṛṣṇa from door to door. Even godless Yavanas took shelter at the lotus feet of Śrī Nityānanda, the deliverer of the fallen souls.

After some time Śrī Nityānanda came to Śrī Advaita’s house in Śāntipura. Śrī Advaita Ācārya

offered prayers to Nityānanda Prabhu, and then the two spent the entire day in great ecstasy discussing topics of Kṛṣṇa. From Śāntipura, Śrī Nityānanda Prabhu went to Navadvīpa and went straight to Śrīdhāma Māyāpur to meet mother Śacī. Śrī Nityānanda and His associates enjoyed ecstatic *kīrtana* pastimes in Navadvīpa and enacted pastimes of delivering the fallen souls. In this connection the author describes an incident involving a dacoit of Navadvīpa. In Navadvīpa there was a particular young *brāhmaṇa*, who was the leader of the dacoits. That leader of dacoits saw the opulent ornaments on the body of Śrī Nityānanda and desired to steal them. Thinking in this way, he began to travel with Nityānanda with a desire to steal His ornaments. Realizing that Śrī Nityānanda was living alone at the house of Hiraṇya Paṇḍita, that leader of dacoits along with his fellow dacoits waited at night fully prepared in a solitary place near the house of Hiraṇya Paṇḍita. They began to contemplate who would take which ornament of Nityānanda. But by the will of Śrī Nityānanda, the dacoits soon fell asleep. When they woke early the next morning to the sound of the crows, they hastily hid their weapons at some place and returned to their respective home while blaming each other. On the next night the dacoits first worshiped goddess Caṇḍī with great pomp by offering her wine and flesh, and after collecting various weapons and wearing *kavacas*, or protective amulets, they surrounded the house of Nityānanda at the dead of night. But contrary to their expectations they found innumerable, fully prepared, fierce-looking soldiers who were constantly chanting the name of Hari were guarding the house of Nityānanda. They became greatly astonished to see this and after making various arguments among themselves they concluded

that there is no hope of their success on that particular night and left. When on the third night the dacoits entered into the residence of Śrī Nityānanda, they immediately lost their sight and started falling into filthy pits and thorny bushes. At that moment Lord Indra began to shower heavy rain and storm there by making the lives of the dacoits miserable. After this incident the leader of the dacoits had a change of heart, so he took shelter at the lotus feet of Nityānanda and prayed for his own deliverance while offering prayers to Nityānanda. Śrī Nityānanda bestowed mercy on the leader of the dacoits by forbidding him to again engage in sinful activities while misusing his independence. Moreover, Śrī Nityānanda delivered other dacoits through this leader of the dacoits. In this connection the author describes the glories of Nityānanda's mercy, His preaching of the holy names throughout Navadvīpa, His frequent visits to Kulīyā on the other side of the Ganges, the characteristics of Śrī Nityānanda's associates, a brief introduction of some of Nityānanda's associates, and himself as the last servant of Nityānanda and the son of Nārāyaṇī devī, a recipient of Caitanya's mercy.

CB Antya-khaṇḍa 5.001

TEXT 1

*jaya jaya śrī-gaurasundara sarva-guru
jaya jaya bhakta-jana-vāñchā-kalpa-taru*

All glories to Śrī Gaurasundara, the spiritual master of everyone! All glories to the Supreme Lord, who like a desire tree fulfills the desires of His devotees!

The phrase *sarva-guru* is explained as follows:
He is the spiritual master of all entities in the spiritual world and in the material world. He is Kṛṣṇa Himself, the original Personality of Godhead. The controllers of the material universe are involved with the three modes of material nature, but He is the Lord of Vaikuṇṭha.

CB Antya-khaṇḍa 5.002

TEXT 2

*jaya jaya nyāsi-maṇi śrī-vaikuṇṭha-nātha
jīva-prati kara' prabhu śubha-dr̥ṣṭi-pāta*

All glories to the best of *sannyāsés*, the Lord of Vaikuṇṭha! O Lord, please glance mercifully on the living entities.

CB Antya-khaṇḍa 5.003

TEXT 3

*bhakta-goṣṭhī-sahite gaurāṅga jaya jaya
jaya jaya śrī-karuṇā-sindhu dayā-maya*

All glories to Gaurāṅga, along with His devotees!
All glories to the ocean of mercy, who is full of compassion!

CB Antya-khaṇḍa 5.004

TEXT 4

*śeṣa-khaṇḍa kathā bhāi, śuna eka mane
śrī-gaurasundara viharilena yemane*

O brothers, hear with attention the topics of *Antya-khaṇḍa*, wherein the pastimes of Śrī Gaurasundara are described.

CB Antya-khaṇḍa 5.001

TEXT 5

*kata dina thāki' prabhu advaitera ghare
āilā kumārahaṭṭa-śrīvāsa-mandire*

After staying a few days at the house of Advaita, the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa.

The present name of Kumārahaṭṭa is Hālisahara. It is situated near the Kāñcarāpāḍā station on the East Bengal railway line. Śrīvāsa, Śrī Śivānanda Sena, Śrī Vāsudeva Ṭhākura, and other devotees of Gaura lived at this place.

CB Antya-khaṇḍa 5.006

TEXT 6

*kṛṣṇa-dhyānānande vasi' āchena śrīvāsa
ācambite dhyāna-phala sammukhe prakāśa*

Śrīvāsa was sitting in meditation on Kṛṣṇa when he suddenly saw the object of his meditation present before him.

CB Antya-khaṇḍa 5.007

TEXT 7

*nija-prāṇa-nātha dekhi' śrīvāsa paṇḍita
daṇḍavat haiyā paḍilā pṛthivīta*

Seeing the Lord of his life, Śrīvāsa Paṇḍita fell to the ground offering obeisances.

CB Antya-khaṇḍa 5.008

TEXT 8

*śrī-caraṇa vakṣe kari' paṇḍita-ṭhākura
uccaiḥ-svare dīrgha-śvāse kāndena pracura*

Paṇḍita Ṭhākura held the Lord's lotus feet to his chest and sighed deeply as he cried loudly.

CB Antya-khaṇḍa 5.009

TEXT 9

*gaurāṅga-sundara śrīvāsere kari' kole
siñcilenā aṅga tāna premānanda-jale*

Gaurasundara embraced Śrīvāsa and soaked his body with tears of ecstatic love.

CB Antya-khaṇḍa 5.010

TEXT 10

*sukṛti śrīvāsa-goṣṭhī caitanya-prasāde
sabe prabhu dekhi' ūrddha-bāhu kari' kānde*

By the mercy of Lord Caitanya, everyone in Śrīvāsa's household was most pious. They all raised their arms and cried on seeing the Lord.

CB Antya-khaṇḍa 5.011

TEXT 11

*vaikuṇṭha-nāyaka gṛhe pāiyāśrīvāsa
hena nāhi jānena ki janmila ullāsa*

On receiving the Lord of Vaiṣṇava in his
house, Śrīvāsa's happiness knew no bounds.

CB Antya-khaṇḍa 5.012

TEXT 12

*āpane māthāya kari' uttama āsana
dilena, vasilā tathi kamala-locana*

He brought a fine seat on his head and offered it
to the lotus-eyed Lord, who sat down on it.

CB Antya-khaṇḍa 5.013

TEXT 13

*catur-dike vasilena pāriṣada-gaṇa
sabei gāyana kṛṣṇa-nāma anukṣaṇa*

All the Lord's associates sat around Him and
continuously chanted the names of Kṛṣṇa.

CB Antya-khaṇḍa 5.014

TEXT 14

*jaya jaya kare gr̥he pati-vratā-gaṇa
haila ānanda-maya śrīvāsa-bhavana*

The chaste ladies of the house vibrated
auspicious sounds, and Śrīvāsa's entire house became
filled with ecstasy.

CB Antya-khaṇḍa 5.015

TEXT 15

*prabhu āilena mātra paṇḍitera ghara
vārtā pāi' āilā ācārya-purandara*

When Ācārya Purandara heard that the Lord had arrived at Śrīvāsa Paṇḍita's house, he immediately came there.

CB Antya-khaṇḍa 5.016

TEXT 16

*tāhāne dekhiyā prabhu 'pitā kari' bale
premāveśe matta tāne karilena kole*

Upon seeing him, the Lord addressed him as father. Then, in ecstatic love, the Lord embraced him.

CB Antya-khaṇḍa 5.017

TEXT 17

*parama sukṛti se ācārya-purandara
prabhu dekhi' kānde ati hai' asamvara*

Ācārya Purandara was most fortunate. He began to cry uncontrollably on seeing the Lord.

The word *asamvara* means “impatient” or “uncontrolled.”

CB Antya-khaṇḍa 5.018

TEXT 18

*vāsudeva datta āilena sei kṣaṇe
śivānanda-sena-ādi āpta-varga-sane*

At that moment Vāsudeva Datta and various other associates headed by Śivānanda Sena arrived there.

CB Antya-khaṇḍa 5.019

TEXT 19

*prabhura parama priya—vāsudeva datta
tānhāra kṛpāya se jānena sarva tattva*

Vāsudeva Datta was most dear to the Lord. By the Lord’s mercy, he knew all conclusive truths.

Descriptions of Śrī Vāsudeva Datta Ṭhākura are found in the *Caitanya-caritāmṛta*, *Ādi-līlā*, 10.41-42, 12.57; *Madhya-līlā*, 10.81, 11.87, 11.137-139, 11.141-142, 13.40, 14.98, 15.93, 15.158-179, 16.206; *Antya-līlā*, 3.74, 4.108, 6.161, 7.47, 10.9, 121, and 140, and 12.98.

CB Antya-khaṇḍa 5.020

TEXT 20

*jagatera hitakārīvāsudeva datta
sarva-bhūte kṛpālu—caitanya-rase matta*

Vāsudeva Datta was the benefactor of the entire world. He was compassionate to all living entities, and he was intoxicated by the mellows of love for Lord Caitanya.

Vāsudeva Ṭhākura was the benefactor of everyone in this world, he was compassionate to all living entities, and he was intoxicated by the topmost of the five *rasas* described by Śrī Kṛṣṇa Caitanya. Because he was a *mahā-bhāgavata*, he did not find faults in others, he was always eager to benefit others, and he had unflinching love for Śrī Hari, Guru, and Vaiṣṇava. In the English language he would be called “a Greater Altruist.”

CB Antya-khaṇḍa 5.021

TEXT 21

*guṇa-grāhī adōṣa-daraśī sabā-prati
īśvare vaiṣṇave yathāyogya rati-mati*

**He would see only the good qualities of others
and did not find faults in anyone. He had appropriate
love and respect for the Supreme Lord and the
Vaiṣṇavas.**

CB Antya-khaṇḍa 5.022

TEXT 22

*vāsudeva datta dekhi' śrī-gaurasundara
kole kari' kāndite lāgilā bahutara*

**When Śrī Gaurasundara saw Vāsudeva Datta,
He embraced him and cried profusely.**

CB Antya-khaṇḍa 5.023

TEXT 23

*vāsudeva datta dhari' prabhura caraṇa
uccaiḥ-svare lāgilena karite krandana*

**Vāsudeva Datta grabbed the Lord's lotus feet and
began to cry loudly.**

CB Antya-khaṇḍa 5.024

TEXT 24

*vāsudeva kāndite ke āche hena jana
śuṣka kāṣṭha-pāṣāṇādi karaye krandana*

**Who was not affected by the crying of
Vāsudeva? Even persons with hearts as hard as dry
wood or stone were moved to tears.**

Even persons whose hearts were as hard as inanimate objects were unable to maintain their composure when they saw Vāsudeva cry.

CB Antya-khaṇḍa 5.025

TEXT 25

*vāsudeva dattera yateka guṇa-sīmā
vāsudeva datta vahi nāhika upamā*

**Vāsudeva Datta had such wonderful qualities
that he could be compared only with himself.**

CB Antya-khaṇḍa 5.026

TEXT 26

*hena se prabhura prīti dattera viṣaya
prabhu bale,—“āmi vāsudevera niścaya”*

The Lord had such love for Vāsudeva Datta that He would say, “I certainly belong to Vāsudeva.”

CB Antya-khaṇḍa 5.027

TEXT 27

*āpane śrī-gauracandra bale bāra bāra
“e śarīra vāsudeva dattera āmāra*

**Śrī Gaurasundara would repeatedly declare,
“This body of Mine belongs to Vāsudeva Datta.**

Śrī Gaurasundara considered that He had been purchased by Śrī Vāsudeva Ṭhākura; in other words, He considered Himself the property of Vāsudeva.

CB Antya-khaṇḍa 5.028

TEXT 28

*datta āmā yathā vece, tathāya vikāi
satya satya ihāte anyathā kichu nāi*

**“Vāsudeva Datta may sell Me wherever he likes.
This is a fact. No one should disbelieve this statement.**

CB Antya-khaṇḍa 5.029

TEXT 29

*vāsudeva dattera vātāsa yāra gāya
lāgiyāche, tāñre kṛṣṇa rakṣibe sadāya*

**“One who is touched by air that has touched the
body of Vāsudeva Datta will always be protected by
Kṛṣṇa.**

CB Antya-khaṇḍa 5.030

TEXT 30

*satya āmi kahi—śuna vaiṣṇava-maṇḍala!
e deha āmāra—vāsudevera kevala”*

**“Listen, O Vaiṣṇavas, I tell you the truth! This
body of Mine belongs to Vāsudeva alone.”**

CB Antya-khaṇḍa 5.031

TEXT 31

*vāsudeva dattere prabhura kṛpāśuni’
ānande vaiṣṇava-gaṇa kare hari-dhvani*

**When the Vaiṣṇavas heard the Lord’s merciful
statements about Vāsudeva Datta, they joyfully
chanted the name of Hari.**

CB Antya-khaṇḍa 5.032

TEXT 32

*bhakta bāḍāite gaurasundara se jāne
yena kare bhakta, tena karena āpane*

Gaurasundara knows how to increase the glories of the devotees. As the devotees glorify the Lord, the Lord glorifies the devotees.

CB Antya-khaṇḍa 5.033

TEXT 33

*ei mata raṅge prabhu śrī-gaurasundara
kata dina rahilena śrīvāsera ghara*

In this way Śrī Gaurasundara joyfully stayed a few days in the house of Śrīvāsa.

CB Antya-khaṇḍa 5.034

TEXT 34

*śrīvāsa-rāmāi—dui bhāi guṇa gāya
vihvala haiyā nāce vaikuṇṭhera rāya*

The two brothers—Śrīvāsa and Rāmāi—glorified the Lord's qualities, and the Lord of Vaikuṇṭha became overwhelmed with ecstasy as He danced.

CB Antya-khaṇḍa 5.035

TEXT 35

*caitanyera ati priya—śrīvāsa, rāmāi
dui caitanyera deha, dvidhā kichu nāi*

Śrīvāsa and Rāmāi were most dear to Lord Caitanya. There is no doubt that the two were as good as Lord Caitanya's body.

CB Antya-khaṇḍa 5.036-037

TEXT 36-37

*saṅkīrtana-bhāgavata-pāṭha-vyavahāre
vidūṣaka-līlāya aśeṣa prakāre*

*janmāyena prabhura santoṣa śrīnivāsa
yāñra gr̥he prabhura sarvādya parakāśa*

Śrīnivāsa pleased the Lord in various ways by performing *saṅkīrtana*, reciting *Śrīmad Bhāgavatam*, and displaying proper etiquette. It was in his house that the Lord first revealed Himself.

Śrīvāsa pleased Śrī Gaurasundara in various ways by performing *saṅkīrtana*, reciting *Śrīmad Bhāgavatam*, and displaying proper etiquette filled with great affection and love devoid of awe and veneration.

CB Antya-khaṇḍa 5.038

TEXT 38

*eka-dina prabhu śrīnivāsera sahita
vyavahāra-kathā kichu kahena nibhṛta*

One day in a solitary place the Lord asked Śrīvāsa about his household affairs.

CB Antya-khaṇḍa 5.039

TEXT 39

*prabhu bale,—“tumi dekhi kothāo nā yāo
ke-mate vā kulāibā, ke-mate kulāo”*

The Lord asked, “I see that you do not go
anywhere. How then do you maintain your family, and
how will you maintain them?”

CB Antya-khaṇḍa 5.040

TEXT 40

*śrīvāsa balena,—“prabhu kothāo yāite
nā laya āmāra citta kahinu tomāte”*

Śrīvāsa replied, “O Lord, I tell You that I don’t
like to go anywhere.”

CB Antya-khaṇḍa 5.041

TEXT 41

*prabhu bale,—“parivāra aneka tomāra
nirbāha ke-mate tabe haibe sabāra?”*

The Lord then said, “You have a large family.
How will you maintain them all?”

CB Antya-khaṇḍa 5.042

TEXT 42

*śrīvāsa balena,—“yāra adṛṣṭe yā thāke
se-i haibeka, milibeka ye-te-pāke”*

Śrīvāsa said, “One will somehow or other receive
whatever he is destined to receive.”

CB Antya-khaṇḍa 5.043

TEXT 43

*prabhu bale,—“tabe tumi karaha sannyāsa”
“tāhā nā pāriba muñi” balena śrīvāsa*

The Lord then said, “Then you should take *sannyāsa*,” and Śrīvāsa replied, “I cannot do that.”

CB Antya-khaṇḍa 5.044

TEXT 44

*prabhu bale,—“sannyāsa grahaṇa nā karibā
bhikṣā kariteo kāro dvāre nā yaibā*

The Lord said, “You will not take *sannyāsa*, and you will not go to anyone’s door to beg alms.

CB Antya-khaṇḍa 5.045

TEXT 45

*ke-mate karibā parivārera poṣaṇa
kichui nā bujhi muñi tomāra vacana*

“How then will you maintain your family? I do not understand what you are saying.

CB Antya-khaṇḍa 5.046

TEXT 46

*e-kālete kothāo nā gele nā āile
vaṭa mātra kāhāreo āsiyā nā mile*

“Nowadays if one does not go out and bring anything, nothing will come.

The phrase *vaṭa mātra* means “just a little” or “even the smallest portion.”

CB Antya-khaṇḍa 5.047

TEXT 47

*nā milila yadi āsi' tomāra duyāre
tabe tumi ki karibā? balaha āmāre*

“Tell Me, if nothing comes to your door, what will you do?”

CB Antya-khaṇḍa 5.048

TEXT 48

*śrīvāsa balena hāte tina tāli diyā
“eka, dui, tina ei kahiluṅ bhāṅgiyā”*

Śrīvāsa clapped his hands three times and said,
“One, two, three—this is the secret.”

CB Antya-khaṇḍa 5.049

TEXT 49

*prabhu bale,—“eka dui tina ye kari
lāki artha ihāra bala kena tāli dilā?”*

The Lord said, “What is the meaning of this
‘one, two, three’? Why did you clap?”

CB Antya-khaṇḍa 5.050-051

TEXT 50-51

*śrīvāsa balena,—“ei daḍhāna āmāra
tina upavāse yadi nā mile āhāra*

*tabe satya kahoṅghaṭa bāndhiyā galāya
praveśa karimu muṇi sarvathā gaṅgāya”*

Śrīvāsa replied, “This is my firm conviction. If I
do not receive food for three days, then, I tell You the

truth, I will tie a pot to my neck and drown myself in the Ganges.”

The word *daḥhāna* means “fixed determination.”

CB Antya-khaṇḍa 5.052

TEXT 52

*ei mātra śrīvāsera śuniyā vacana
huṅkāra kariyā uṭhe śacīra nandana*

As soon as the son of Śacī heard Śrīvāsa’s words,
He roared loudly and stood up.

CB Antya-khaṇḍa 5.053

TEXT 53

*prabhu bale,—“ki balili paṇḍita-śrīvāsa!
tora ki annera janya haibe upāsa!*

The Lord said, “What did you say, Paṇḍita
Śrīvāsa! You will starve for want of food!

CB Antya-khaṇḍa 5.054

TEXT 54

*yadi kadācit lakṣmī o bhikṣā kare
tathāpiha dāridrya nahiba tora ghare*

“Even if Lakṣmī has to beg, your household will
not be afflicted by poverty.

Even if Lakṣmīdevī, the source of unlimited
potencies and all opulences, ever faces poverty, the
unalloyed topmost devotee Śrīvāsa Paṇḍita will never
face poverty.

CB Antya-khaṇḍa 5.055

TEXT 55

āpane ye gītā-śāstre baliyāchoṇ muñi
tāho ki śrīvāsa, ebe pāsarile tuñi!”

“O Śrīvāsa, have you forgotten what I personally
said in the *Bhagavad-gētā*?”

CB Antya-khaṇḍa 5.056

TEXT 56

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

“But those who always worship Me with
exclusive devotion, meditating on My transcendental
form—to them I carry what they lack, and I preserve
what they have.”

CB Antya-khaṇḍa 5.057

TEXT 57

“ye-ye-jana cinte more ananya haiyātāre
bhikṣā deṇa muñi mātḥāya vahiya

“I personally carry on My head the needs of any
person who thinks of Me without deviation.

CB Antya-khaṇḍa 5.058

TEXT 58

yei more cinte, nāhi yāya kāro dvāre
āpane āsiyā sarva-siddhi mile tāre

“All perfection will automatically come to one who thinks of Me but does not go to anyone’s door.

CB Antya-khanda 5.059

TEXT 59

*dharma-artha-kāma-mokṣa—āpane āise
tathāpiha nā cāya nā laya mora dāse*

“Even though religiosity, economic development, sense gratification, and liberation automatically come to My servants, they do not look at them or accept them.

In the *Śrīmad Bhāgavatam* (3.29.13) it is stated:

sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy
uta
dīyamānaṁ na grhnanti vinā mat-sevanam janāḥ

“A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya*, or *ekatva*—even though they are offered by the Supreme Personality of Godhead.”

CB Antya-khaṇḍa 5.060

TEXT 60

mora sudarśana-cakre rākhe mora dāsa
mahāpralaye o yāra nāhika vināśa

“My Sudarśana *cakra* always protects My devotees. Even during the final dissolution they are not destroyed.

CB Antya-khaṇḍa 5.061

TEXT 61

*ye mohāra dāsere o karaye smaraṇa
tāhāre o karoṇ muṇi poṣaṇa-pālana*

“I personally protect and maintain anyone who remembers even My servant.

“I bestow mercy on anyone who remembers Me. I maintain and protect one who remembers even My servant. The devotee of My devotee is most dear to Me.”

CB Antya-khaṇḍa 5.062

TEXT 62

*sevakera dāsa se mohāra priya baḍa
anāyāse se-i se mohāre pāya daḍha*

**“The servant of My servant is most dear to Me.
Such a person easily attains Me without a doubt.**

CB Antya-khaṇḍa 5.063

TEXT 63

*kon cintā mora sevakera bhakṣya kari’
muṇi yāra poṣṭā āchoṇ sabāra upari*

**“How can My servant be in anxiety for food,
when I am there to maintain him in all respects?**

CB Antya-khaṇḍa 5.064

TEXT 64

*sukhe śrīnivāsa, tumi vasi’ thāka ghare
āpani āsibe saba tomāra duyāre*

**“O Śrīnivāsa, you just sit happily at home.
Everything will come to your doorstep.**

CB Antya-khaṇḍa 5.065

TEXT 65

*advaitere tomāre āmāra ei vara
‘jarā-grasta nahibe donhāra kalevara’*

“My benediction to Advaita and you is that your bodies will never be affected by old age.”

Śrī Mahāprabhu gave the benediction that old age would never affect the transcendental bodies of Śrīvāsa and Śrī Advaita Prabhu.

CB Antya-khaṇḍa 5.066

TEXT 66

*rāma-ṇḍitere ḍāki’ śrī-gaurasundara
prabhu bale,—“śuna rāma, āmāra utara*

Śrī Gaurasundara then called Rāma Paṇḍita and said, “O Rāma, listen to what I say.

CB Antya-khaṇḍa 5.067

TEXT 67

*jyeṣṭha-bhāi-śrīvāsere tumi sarvathāya
sevibe īśvara-buddhye āmāra ājñāya*

“My order is that you must always serve your elder brother as if he were the Supreme Lord.

CB Antya-khaṇḍa 5.068

TEXT 68

*prāṇa-saha tumi mora, śrī-rāma ṇḍita
śrīvāsera sevā nā chāḍibā kadācita’*

“O Śrī Rāma Paṇḍita, you are as dear to Me as My own life. You should never give up the service of Śrīvāsa.”

CB Antya-khaṇḍa 5.069

TEXT 69

*śuniyā prabhura vākya śrīvāsa śrī-rāma
anta nāhi ānande, hailā pūrṇa-kāma*

Hearing the Lord’s words, Śrīvāsa and Śrī Rāma became unlimitedly happy and their desires were fulfilled.

CB Antya-khaṇḍa 5.070

TEXT 70

*adyāpiha śrīvāsere caitanya-kṛpāya
dvāre saba upasanna haiteche līlāya*

By the mercy of Lord Caitanya, everything comes to the door of Śrīvāsa even today.

CB Antya-khaṇḍa 5.071

TEXT 71

*ki kahiba śrīvāsera udāra caritra
tribhuvana haya yāñra smaraṇe pavitra*

How can I describe the magnanimous characteristics of Śrīvāsa? The three worlds become purified simply by remembering him.

CB Antya-khaṇḍa 5.072

TEXT 72

*satya sevilena caitanyere śrīnivāsa
yānra ghare caitanyera sakala vilāsa*

**Śrīnivāsa truly served Lord Caitanya, for Lord
Caitanya enacted His pastimes in his house.**

CB Antya-khaṇḍa 5.073

TEXT 73

*hena raṅge śrīvāsa-mandire gaura-rāya
rahilena kata dina śrīvāsa-icchāya*

**In this way, by the desire of Śrīvāsa, Lord
Gaurāṅga happily stayed in the house of Śrīvāsa for a
few days.**

CB Antya-khaṇḍa 5.074

TEXT 74

*ṭhākura paṇḍita sarva goṣṭhīra sahite
ānande bhāsenā prabhu dekhite dekhite*

**Paṇḍita Ṭhākura and his family members all
floated in an ocean of bliss as they constantly saw the
Lord.**

CB Antya-khaṇḍa 5.075

TEXT 75

*kata-dina thāki' prabhu śrīvāsera ghare
tabe gelā pānihāṭīrāghava-mandire*

**After staying a few days at Śrīvāsa's house, the
Lord went to Rāghava's house in Pānihāṭi.**

CB Antya-khaṇḍa 5.076

TEXT 76

*kṛṣṇa-kārye āchena śrī-rāghava-pañḍita
sammukhe śrī-gauracandra hailā vidita*

While Śrī Rāghava Paṇḍita was engaged in the worship of Kṛṣṇa, Śrī Gaurasundara came there before him.

Many karmis think that pure devotees of the Supreme Lord also desire like themselves to enjoy the fruits of their activities and engage as they do in activities for obtaining those fruits. But the devotees of the Lord have no business other than engaging in activities for pleasing Kṛṣṇa. Engaging in activities for the pleasure of Kṛṣṇa is called bhakti, or devotional service. One who works under the conception that he is the doer of activities enjoys the fruits of his work. But those activities performed by a Vaiṣṇava for the pleasure of Kṛṣṇa are devotional service. Karma and bhakti are different from each other, and there is a large gap between them.

CB Antya-khaṇḍa 5.077

TEXT 77

*prāṇa-nātha dekhiyāśrī-rāghava-pañḍita
daṇḍavata haiyā paḍilā pṛthivīta*

When Śrī Rāghava Paṇḍita saw the Lord of his life, he fell to the ground and offered obeisances.

CB Antya-khaṇḍa 5.078

TEXT 78

*dṛḍha kari' dhari' ramā-vallabha-caraṇa
ānande rāghavānanda kareṇa krandana*

Rāghavānanda cried in ecstasy as he firmly
grabbed the Lord's lotus feet, which are cherished by
Ramā, the goddess of fortune.

CB Antya-khaṇḍa 5.079

TEXT 79

*prabhu o rāghava-ṇḍitere kari' kole
siñcilenā aṅga tāna premānanda-jale*

And the Lord then embraced Rāghava Paṇḍita
and soaked his body with tears of ecstatic love.

CB Antya-khaṇḍa 5.080

TEXT 80

*hena se ānanda haila rāghava-śarīre
kon vidhi karibena, kichui nā sphure*

Rāghava's body was filled with such ecstasy that
he did not know what he should do.

CB Antya-khaṇḍa 5.081

TEXT 81

*rāghavera bhakti dekhi' śrī-vaikuṇṭha-nātha
rāghavere karilena śubha-dṛṣṭi-pāta*

When the Lord of Vaikuṇṭha saw Rāghava's
display of devotion, He glanced mercifully on Rāghava.

CB Antya-khaṇḍa 5.082

TEXT 82

*prabhu bale,—“rāghavera ālaye āsiyā
pāsarilun saba duḥkha rāghava dekhiyā*

The Lord said, “After coming to Rāghava’s house and seeing Rāghava, I have forgotten all My troubles.

CB Antya-khaṇḍa 5.083

TEXT 83

*gaṅgāya majjana kaile ye santoṣa haya
sei sukha pāilāṇa rāghava-ālaya”*

“I have obtained the same satisfaction at Rāghava’s house as one gets by taking bath in the Ganges.”

Śrī Gaurasundara obtained the same satisfaction at Rāghava’s house as the freshness and pleasure one attains by bathing in the Ganges.

CB Antya-khaṇḍa 5.084

TEXT 84

*hāsi’ bale prabhu,—“śuna rāghava paṇḍita!
kṛṣṇera randhana giyā karaha tvarita”*

The Lord smiled and said, “Listen, Rāghava Paṇḍita! Go and quickly cook for Kṛṣṇa.”

CB Antya-khaṇḍa 5.085

TEXT 85

*ājñā pāi’ śrī-rāghava parama-santoṣe
calilena randana karite prema-rase*

Śrī Rāghava was greatly pleased to receive the Lord’s order, and he became absorbed in the mellows of ecstasy as he went to cook.

CB Antya-khaṇḍa 5.086

TEXT 86

*citta-vṛtti yateka mānasa āpanāra
sei mata pāka vipra karilā apāra*

Following the dictates of his heart, that
brāhmaëa cooked unlimited varieties of foods.

CB Antya-khaṇḍa 5.087

TEXT 87

*āilena mahāprabhu karite bhojana
nityānanda-saṅge āra yata āpta-gaṇa*

Mahāprabhu then came with Nityānanda and
other associates to eat.

CB Antya-khaṇḍa 5.088

TEXT 88

*bhojana karena gauracandra lakṣmī-kānta
sakala vyañjana prabhu praśamse ekānta*

Gauracandra, the husband of Lakṣmī, lavishly
praised each of the vegetable preparations as He ate.

CB Antya-khaṇḍa 5.089

TEXT 89

*prabhu bale,—“rāghavera ki sundara pāka
e-mata kothāo āmi nāhi khāi śāka”*

The Lord said, “How wonderful is Rāghava’s
cooking! I have never eaten *çāka* like this before.”

CB Antya-khaṇḍa 5.090

TEXT 90

*śāketē prabhura prīta rāghava jāniyā
rāndhiyā āchena śāka vividha āniyā*

Rāghava knew that the Lord was fond of *çāka*, so he had cooked various kinds of *çāka*.

CB Antya-khaṇḍa 5.091

TEXT 91

*ei mata raṅge prabhu kariyā bhojana
vasilena giyā prabhu kari' ācamana*

After joyfully finishing His meal, the Lord washed His hands and mouth and sat down.

CB Antya-khaṇḍa 5.092

TEXT 92

*rāghava-mandire śuni' śrī-gaurasundara
gadādhara-dāsa dhāi' āilā satvara*

As soon as Gadādhara dāsa heard that Śrī Gaurasundara was at Rāghava's house, he quickly came there.

CB Antya-khaṇḍa 5.093

TEXT 93

*prabhura parama priya—gadādhara dāsa
bhakti-sukhe pūrṇa yāñra vigraha-prakāśa*

Gadādhara dāsa was extremely dear to the Lord. His body was filled with the happiness of devotional service.

CB Antya-khaṇḍa 5.094

TEXT 94

*prabhu o dekhiyā gadādhara sukṛtire
śrī-caraṇa tuliyā dilena tāna śire*

**When the Lord saw the fortunate Gadādhara,
He placed His lotus feet on his head.**

CB Antya-khaṇḍa 5.095-096

TEXT 95-96

*purandara-pañḍita parameśvarī-dāsa
yāñhāra vighrahe gauracandrera prakāśa*

*satvare dhāiyā āilena sei-kṣaṇe
prabhu dekhi' prema-yoge kānde dui jane*

**At that time Purandara Paṇḍita and Parameśvarī
dāsa, in whose Deity Gauracandra manifest Himself,
quickly came there. On seeing the Lord, they both
cried in ecstasy.**

Śrīman Mahāprabhu manifest in the Gaurāṅga
Deity worshiped by Parameśvarī dāsa, who lived in the
village of Taḍā-āṇṭapura. He began the worship of the
Deity form of Śrī Gaurasundara.

CB Antya-khaṇḍa 5.097

TEXT 97

*raghunātha vaidya āilena tata-kṣaṇe
parama vaiṣṇava, anta nāhi yañra guṇe*

**Raghunātha Vaidya also came at that time. He
was a great Vaiṣṇava with unlimited good qualities.**

CB Antya-khaṇḍa 5.098

TEXT 98

*ei mata yathā yata vaiṣṇava āchilā
sabei prabhura sthāne āsiyā mililā*

**In this way Vaiṣṇavas came from wherever they
were to meet the Lord.**

CB Antya-khaṇḍa 5.099

TEXT 99

*pāṇihāṭī-grāme haila parama ānanda
āpane sākṣāt yathā prabhu gauracandra*

**The village of Pāṇihāṭī became filled with
ecstasy, for Lord Gauracandra was personally present
there.**

CB Antya-khaṇḍa 5.100

TEXT 100

*rāghava paṇḍita-prati śrī-gaurasundara
nibhṛte karila kichu rahasya-uttara*

**Śrī Gaurasundara spoke some confidential topics
to Rāghava Paṇḍita in a solitary place.**

CB Antya-khaṇḍa 5.101

TEXT 101

*“rāghava, tomāre āmi nija-gopya kai
āmāra dvitīya nāhi nityānanda-bai*

**“O Rāghava, I have something confidential to
tell you. Nityānanda is nondifferent from Me.**

CB Antya-khaṇḍa 5.102

TEXT 102

*ei nityānanda yei karāya āmāre
se-i kari āmi, ei balila tomāre*

“I tell you, I do whatever Nityānanda wants Me to do.

TEXT 103

CB Antya-khaṇḍa 5.103

*āmāra sakala karma-nityānanda-dvāre
akapaṭe ei āmi kahila tomāre*

“I tell you frankly that all My activities are performed through Nityānanda.

CB Antya-khaṇḍa 5.104

TEXT 104

*yei āmi, se-i nityānanda—bheda nāi
tomāra gharei saba jānibā ethāi*

“There is no difference between Myself and Nityānanda. Everyone in your house will come to know this.

CB Antya-khaṇḍa 5.105

TEXT 105

*mahā-yogeśvare yāhā pāite durlabha
nityānanda haite tāhā pāibā sulabha*

“From Nityānanda you will easily obtain that which is rarely attained by the best of the mystic yogis.

CB Antya-khaṇḍa 5.106

TEXT 106

*eteke haiyā tumi mahā-sāvadhāna
nityānanda seviha—yehena bhagavān*

**“Therefore you should very carefully serve
Nityānanda, knowing Him to be the Supreme Lord
Himself.”**

CB Antya-khaṇḍa 5.107

TEXT 107

*makaradhvaja-kara-prati śrī-gaurāṅga-candra
balilena,—“seviha tumi śrī-rāghavānanda*

**Śrī Gaurāṅga then said to Makaradhvaja Kara,
“You should serve Śrī Rāghavānanda.**

For a description of Makaradhvaja Kara see
Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten, text 24. In
the Gaura-gaṇoddeśa-dīpikā (141) it is stated: *naṭaś
candramukhaḥ prāg yaḥ sa karo makaradhvajah*
—“Candramukha, a famous dancer in Vṛndāvana,
appeared in Lord Caitanya’s pastimes as
Makaradhvaja Kara.”

CB Antya-khaṇḍa 5.108

TEXT 108

*rāghava-pañḍita-prati ye prīti tomāra
se kevala suniścaya jāniha āmāra*

**“Know for certain that your love for Me will be
shown by your love for Rāghava Pañḍita.**

CB Antya-khaṇḍa 5.109

TEXT 109

*hena-mate pānihāṭi-grāma dhanya kari’
āchilena kata-dina śrī-gaurāṅga-hari*

In this way Lord Gaurāṅga made the village of Pānihāṭi glorious by staying there a few days.

CB Antya-khaṇḍa 5.110

TEXT 110

*tabe prabhu āilena varāha-nagare
mahābhāgyavanta eka brāhmaṇera ghare*

Thereafter the Lord went to Varāha-nagara and stayed in the house of one most fortunate *brāhmaëa*.

The name of the *brāhmaṇa* indicated in the phrase *eka brāhmaṇera ghare* (“in the house of one *brāhmaṇa*”) is Śrī Raghunātha Bhāgavata Ācārya. An elaborate description of him can be found in the *Anubhāṣya* commentary on *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten, text 113.

CB Antya-khaṇḍa 5.111

TEXT 111

*sei vipra baḍa suśikṣita bhāgavate
prabhu dekhi’ bhāgavata lāgilā paḍite*

That *brāhmaëa* was expert in reciting *Çrémad Bhāgavatam*, so on seeing the Lord he began to recite *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 5.112

TEXT 112

*śuniyā tāhāna bhakti-yogera paṭhana
āviṣṭa hailā gauracandra nārāyaṇa*

**When Gauracandra Nārāyaṇa heard his
recitation of verses glorifying devotional service, He
became absorbed in ecstasy.**

CB Antya-khaṇḍa 5.113

TEXT 113

*‘bala bala’ bale prabhu śrī-gaurāṅga-rāya
huṅkāra garjana prabhu karaye sadāya*

**Lord Gaurāṅga repeatedly roared loudly, “Read
on! Read on!”**

CB Antya-khaṇḍa 5.114

TEXT 114

*sei vipra paḍe parānande magna haiyā
prabhu o karena nṛtya bāhya pāsariyā*

**As that *brāhmaëa* recited, he became absorbed in
ecstasy, and the Lord lost external consciousness as He
danced.**

CB Antya-khaṇḍa 5.115

TEXT 115

*bhaktira mahimā-śloka śunite śunite
punaḥ punaḥāchāḍa paḍena pṛthivīte*

**The Lord repeatedly fell with force to the ground
as He heard those verses glorifying devotional service.**

CB Antya-khaṇḍa 5.116

TEXT 116

*hena se karena prabhu premera prakāśa
āchāḍa dekhite sarva-loke pāya trāsa*

The Lord manifest wonderful ecstatic love and then frightened everyone as He fell forcefully to the ground.

CB Antya-khaṇḍa 5.117

TEXT 117

*ei mata rātri tina-prahara-avadhi
bhāgavata śuniyā nācilā guṇa-nidhi*

In this way the Lord, who is an ocean of transcendental qualities, danced for nine hours that night while hearing *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 5.118

TEXT 118

*bāhya pāi' vasilena śrī-śacīnandana
santoṣe dvijere karilena āliṅgana*

Thereafter Śrī Śacīnandana regained external consciousness and happily embraced that *brāhmaëa*.

CB Antya-khaṇḍa 5.119

TEXT 119

*prabhu bale,—“bhāgavata e-mata paḍite
kabhu nāhi śuni āra kāharo mukhete*

The Lord said, “I have never heard such a nice explanation of *Çrémad Bhāgavatam* from anyone!

CB Antya-khaṇḍa 5.120

TEXT 120

*eteke tomāra nāma ‘bhāgavatācārya’
ihā vinā āra kona nā kariha kārya”*

**“I therefore designate you Bhāgavata Ācārya.
Your only duty is to recite *Śrēmad Bhāgavatam*.”**

CB Antya-khaṇḍa 5.121

TEXT 121

*vipra-ṇṇati ṇṇabhura ṇṇadavī yogya śuni’
sabe karilena mahā-hari-hari-dhvani*

**When everyone heard the suitable designation
that the Lord gave the *brāhmaēa*, they all chanted the
name of Hari.**

CB Antya-khaṇḍa 5.122

TEXT 122

*ei mata ṇṇati-grāme grāme gaṅgā-tīre
rahiyā rahiya ṇṇabhu bhaktera mandire*

**In this way the Lord stayed in the houses of
various devotees as He passed through all the villages
on the bank of the Ganges.**

CB Antya-khaṇḍa 5.123

TEXT 123

*sabāra kariyā manoratha ṇṇurṇa kāma
ṇṇunaḥāilena ṇṇabhu nīlācala-dhāma*

The Lord fulfilled everyone's desires and then
returned to Nīlācala.

CB Antya-khaṇḍa 5.124

TEXT 124

*gauḍa-deśe punar-bāra prabhura vihāra
ihā ye śunaye tāra duḥkha nahe āra*

One who hears these pastimes of the Lord's
return to Bengal will never suffer any distress.

CB Antya-khaṇḍa 5.125

TEXT 125

*sarva nīlācala-deśe upajila dhvani
'punaḥāilena prabhu nyāsi-cūḍāmaṇi'*

Throughout Nīlācala the news spread: "The
crest jewel of *sannyāsīs* has returned."

CB Antya-khaṇḍa 5.126

TEXT 126

*mahānande sarva-loke 'jaya jaya' bale
"āilā sacala-jagannātha nīlacale"*

In great ecstasy everyone exclaimed, "Jaya! Jaya!
The moving Jagannātha has come to Nīlācala."

CB Antya-khaṇḍa 5.127

TEXT 127

*śuni' saba utkalera pariṣada-gaṇa
sārvabhauma-ādi āilena sei kṣaṇa*

When Sārvabhauma and the other associates of the Lord in Utkala heard the news, they immediately went to see the Lord.

CB Antya-khaṇḍa 5.128

TEXT 128

*cira-dina prabhura virahe bhakta-gaṇa
ānande prabhure dekhi' kareṇa kīrtana*

The devotees had been afflicted for many days with feelings of separation from the Lord. Now, on seeing the Lord, they joyfully began *kīrtana*.

CB Antya-khaṇḍa 5.129

TEXT 129

*prabhu o sabāre mahā-preme kari' kole
siñcilā sabāra aṅga nayanera jale*

The Lord embraced everyone with great affection and soaked them with tears from His eyes.

CB Antya-khaṇḍa 5.130

TEXT 130

*hena-mate śrī-gaurasundara nīlācale
rahilena kāśī-miśra-gr̥he kutūhale*

In this way Śrī Gaurasundara joyfully resided in Nīlācala at the house of Kāśī Miśra.

CB Antya-khaṇḍa 5.131

TEXT 131

*nirantara nṛtya-gīta-ānanda-āveśa
prakāśena gauracandra, dekhe sarva-deśa*

People from all provinces saw Gauracandra
become overwhelmed with ecstasy while constantly
dancing and singing.

CB Antya-khaṇḍa 5.132

TEXT 132

*kakhano nācena jagannāthera sammukhe
tilārdheko bāhya nāhi premānanda-sukhe*

Sometimes He would dance before Lord
Jagannātha in such ecstatic love that He showed no
external consciousness.

CB Antya-khaṇḍa 5.133

TEXT 133

*kakhana nācena kāśī-miśrera mandire
kakhana nācena mahāprabhu sindhu-tīre*

Sometimes Mahāprabhu danced at the house of
Kāśī Miśra, and sometimes He danced on the shore of
the ocean.

CB Antya-khaṇḍa 5.134

TEXT 134

*e-mata nirantara premera vilāsa
tilārdheko anya karma nāhika prakāśa*

In this way He constantly manifested ecstatic
pastimes. He did not engage in any other activity for
even a moment.

CB Antya-khaṇḍa 5.135

TEXT 135

*pāṇi-śaṅkha bājile uṭhena sei kṣaṇa
kapāṭa khulile jagannātha-daraśana*

**When the conchshell was blown in the temple
and the doors opened, He was there to greet Lord
Jagannātha.**

CB Antya-khaṇḍa 5.136

TEXT 136

*jagannātha dekhite ye prakāśena prema
akathya adbhuta! — gaṅgādhārā vahe yena*

**The ecstatic love He manifested while seeing
Lord Jagannātha was wonderful and indescribable.
Tears flowed from His eyes like currents of the
Ganges.**

CB Antya-khaṇḍa 5.137

TEXT 137

*dekhiyā adbhuta saba utkalera loka
kāro dehe āra nāhi rahe duḥkha-śoka*

**The people of Utkala were amazed to see this,
and as a result they did not feel any distress or
lamentation.**

CB Antya-khaṇḍa 5.138

TEXT 138

*ye dike caitanya mahāprabhu cali' yāya
sei dike sarva-loka 'hari hari' gāya*

On whatever path Caitanya Mahāprabhu traveled, everyone would begin to chant the name of Hari.

CB Antya-khaṇḍa 5.139

TEXT 139

*pratāparudrera sthāne haila gocara
“nīlācale āilena śrī-gaurasundara”*

Soon Pratāparudra came to know: “Śrī Gaurasundara has come to Nīlācala.”

CB Antya-khaṇḍa 5.140

TEXT 140

*sei kṣaṇe śuni’ mātra nṛpati pratāpa
kaṭaka chāḍiyā āilena jagannātha*

As soon as he heard this news, King Pratāparudra left Cuttack and came to Jagannātha Purī.

Pratāparudra, who was a king in the Gaṅgā dynasty, lived in his capital of Cuttack during the time of Mahāprabhu. On hearing the news of Gaurasundara’s arrival, he came from Cuttack to Purī.

CB Antya-khaṇḍa 5.141

TEXT 141

*prabhure dekhite se rājāra baḍa prīta
prabhu se nā dena daraśana kadācita*

Although the King had a great desire to see the Lord, the Lord would not see him under any circumstances.

CB Antya-khaṇḍa 5.142

TEXT 142

*sārvabhauma-ādi sabā-sthāne rājā kahe
tathāpi prabhure keha nā jānāya bhaye*

Although the King requested Sārvabhauma and others to arrange his meeting with the Lord, they would not do so out of fear.

CB Antya-khaṇḍa 5.143

TEXT 143

*rājā bale,—“tumi-saba, yadi kara bhaya
agocare āmāre dekhāha mahāśaya”*

The King said, “If you are all afraid, then at least arrange that I may see Him without His knowledge.

It is prohibited for a *sannyāsī* to see and converse with a king or a woman. A person who desires to fulfill his sense gratification by obtaining a king’s favor desires to meet the king. To establish the principles of proper etiquette, Mahāprabhu neither saw or conversed with women, who are objects of enjoyment, or the king, who is approached for obtaining favors. That is why none of the devotees dared to take the King of Utkala to see Mahāprabhu; they were too afraid.

CB Antya-khaṇḍa 5.144

TEXT 144

*dekhiyā rājāra ārti sarva bhakta-gaṇe
sabe meli’ ei yukti karilena mane*

When the devotees all saw the King's intense eagerness to see the Lord, they got together and made this plan.

CB Antya-khaṇḍa 5.145

TEXT 145

*“ye-samaye prabhu nṛtya kareṇa kīrtane
bāhya-jñāna daive nāhi thākaye takhane*

“When the Lord dances in *kīrtana*, by the arrangement of providence He loses external consciousness.

CB Antya-khaṇḍa 5.146

TEXT 146

*rājā o parama bhakta—sei avasare
dehībena prabhure, thākiyā agocare”*

“The King is also a great devotee, so he can use that opportunity to see the Lord without the Lord's knowledge.”

CB Antya-khaṇḍa 5.147

TEXT 147

*ei yukti sabe kahilena rājā-sthāne
rājā bale,—“ye-te-mate dekhoṇ mātṛa tāne”*

After making this plan, they informed the King, who replied, “Somehow or other I want to see Him.”

CB Antya-khaṇḍa 5.148

TEXT 148

*daive eka-dina nṛtya kareṇa īśvara
śuni' rājā ekeśvara āilena satvara*

One day, by the arrangement of providence, the King heard that the Lord was dancing and quickly came there.

CB Antya-khaṇḍa 5.149

TEXT 149

*āḍe thāki' dekhe rājā nṛtya kare prabhu
parama adbhuta! —yāhā nāhi dekhi kabhu*

The King remained out of sight as he watched the Lord dance. He had never seen such a wonder before!

The King stayed away from the sight of the Lord and concealed his identity as he watched Gaurasundara dance.

CB Antya-khaṇḍa 5.150

TEXT 150

*avicchinna kata dhārā vahe śrī-nayane
kampa sveda pulaka vairvarṇya kṣaṇe kṣaṇe*

Streams of tears incessantly flowed from the Lord's eyes, and His body manifested shivering, perspiring, hairs standing on end, and loss of color at every moment.

CB Antya-khaṇḍa 5.151

TEXT 151

*hena se āchāḍa prabhu paḍena bhūmite
hena nāhi ye vā trāsa nā pāya dekhite*

The Lord fell so forcefully to the ground that
there was not a single person who was not frightened.

CB Antya-khaṇḍa 5.152

TEXT 152

*hena se karena prabhu huṅkāra garjana
śuniyā pratāparudra dharena śravaṇa*

The Lord roared so loudly that King
Pratāparudra had to cover his ears.

CB Antya-khaṇḍa 5.153

TEXT 153

*kakhana karena hena rodana virahe
rājā dekhe śrī-nayane yena nadī vahe*

Sometimes the Lord cried so intensely in
separation that the King saw streams of tears flow from
His eyes.

CB Antya-khaṇḍa 5.154

TEXT 154

*ei mata kata haya ananta vikāra
kata haya kata yāya lekhā nāhi tāra*

In this way the unlimited transformations of love
that appeared and disappeared cannot be described.

TEXT 155

*niravadhi dui mahā-bāhu-daṇḍa tuli’
‘hari bala’ baliyā nācena kutūhalī*

The Lord raised His two powerful arms and joyfully danced as He chanted, “Hari bol!”

CB Antya-khaṇḍa 5.156

TEXT 156

*ei mata nṛtya prabhu kari' kata-kṣaṇe
bāhya prakāśiyā vasilena sarva-gaṇe*

After dancing for some time in this way, the Lord manifested external consciousness and sat down with His associates.

CB Antya-khaṇḍa 5.157

TEXT 157

*rājā o calilā alakṣite sei-kṣaṇe
dekhiyā prabhura nṛtya parānanda-mane*

The King then left unnoticed. His mind was filled with ecstasy from seeing the Lord's dancing.

CB Antya-khaṇḍa 5.158

TEXT 158

*dekhiyā adbhuta nṛtya adbhuta vikāra
rājāra manete haila santoṣa apāra*

The King was unlimitedly satisfied after seeing the Lord's wonderful dancing and wonderful transformations of love.

CB Antya-khaṇḍa 5.159

TEXT 159

*sabe ekakhāni mātra dharilena mane
seha tāna anugraha haibāra kārāṇe*

**But in his mind there arose one doubt, which
later became the cause of his achieving the Lord's
mercy.**

CB Antya-khaṇḍa 5.160

TEXT 160

*prabhura nayane yata divya dhārā vaya
niravadhi nācite śrī-mukhe lālā haya*

**When the Lord was continuously dancing, divine
tears flowed from His eyes and saliva flowed from His
mouth.**

CB Antya-khaṇḍa 5.161

TEXT 161

*dhūlāya lālāya nāsikāra prema-dhāre
sakala śrī-aṅga vyāpta kīrtana-vikāre*

**In the ecstasy of *kīrtana*, the Lord's entire body
became covered with dust, saliva, and water from His
nose.**

CB Antya-khaṇḍa 5.162

TEXT 162

*e sakala kṛṣṇa-bhāva nā bujhi' nṛpati
īṣat sandeha tāna dharileka mati*

**The King was unable to understand those
transformations of ecstatic love for Kṛṣṇa, so some
doubt arose in his mind.**

CB Antya-khaṇḍa 5.163

TEXT 163

kāro sthāne ihā rājā nā kari' prakāśa
parama santoṣe rājā gelā nija-vāsa

**The King did not reveal this to anyone but
returned to his residence in great satisfaction.**

CB Antya-khaṇḍa 5.164

TEXT 164

prabhure dekhiyā rājā mahāsukhī haiyā
thākilena gr̥he giyāśayana kariyā

**The King was most happy to have seen the Lord.
He returned home and went to sleep.**

CB Antya-khaṇḍa 5.165

TEXT 165

‘āpane śrī-jagannātha nyāsi-rūpa dhari’
nije saṅkīrtana-krīḍā kare avatari’

**Lord Jagannātha personally appeared in this
world in the form of a *sannyāśī* to propagate the
saī kīrtana movement.**

CB Antya-khaṇḍa 5.166

TEXT 166

īśvara-māyāya rājā marma nāhi jāne
sei prabhu jānāite lāgilā āpane

Yet by the influence of the Lord's illusory energy, the King did not know this confidential fact. Therefore the Lord revealed this truth to the King.

Although the offenses committed by Pratāparudra resulting from his previous aversion to Kṛṣṇa were destroyed upon seeing the Lord, since he depended on the strength of his sensual knowledge, he could not understand that Śrī Gaurasundara was Kṛṣṇa. Rather, he became doubtful about Śrī Caitanya, thinking that He was simply a devotee. His thoughts were bewildered by Kṛṣṇa's illusory energy. To display mercy on him, Lord Jagannātha appeared to him in a dream. As a result, the King became repentant and begged forgiveness for his offense.

CB Antya-khaṇḍa 5.167

TEXT 167

*sukṛti pratāparudra rātre svapna dekhe
svapne giyāchena jagannāthera sammukhe*

That night the fortunate Pratāparudra saw Lord Jagannātha appear before him in a dream.

CB Antya-khaṇḍa 5.168

TEXT 168

*rājā dekhe—jagannātha-aṅga dhūlā-maya
dui śrī-nayane yena gaṅgā-dhārā vaya*

The King saw that the body of Jagannātha was covered with dust, and tears flowed from His two eyes like streams from the Ganges.

CB Antya-khaṇḍa 5.169

TEXT 169

*dui śrī-nāsāya jala paḍe nirantara
śrī-mukhera lāla paḍe, tite kalevara*

Water continuously flowed from His two nostrils, and His body became soaked with saliva from His mouth.

CB Antya-khaṇḍa 5.170

TEXT 170

*svaṇe rājā mane cinte—“e ki-rūpa līlā!
bujhite nā pāri jagannāthera ki khelā!”*

In that dream the King thought, “What kind of pastime is this! I am unable to understand what Jagannātha is doing!”

CB Antya-khaṇḍa 5.171

TEXT 171

*jagannāthera caraṇa sparśite rājā yāya
jagannātha bale,—“rājā, e ta’nā yuyāya*

The King went to touch Jagannātha’s feet, but Jagannātha said, “O King, this is not proper.

CB Antya-khaṇḍa 5.172

TEXT 172

*karṇūra, kasturī, gandha, candana, kuṇkume
lepita tomāra aṅga sakala uttame*

“Your body is smeared with fragrant camphor, musk, sandalwood paste, and *kuṇ kuma*.

CB Antya-khaṇḍa 5.173

TEXT 173

*āmāra śarīra dekha—dhūlā-lālā-maya
āmā paraśite ki tomāra yogya haya*

“And see My body, it is covered with dust and saliva. Is it proper for you to touch Me?

CB Antya-khaṇḍa 5.174

TEXT 174

*āmi ye nācite āji tumi giyāchi
lāghṛṇā kaile mora aṅge dekhi’ dhūlā-lālā*

“When you went to see Me dancing today, you felt repugnant on seeing My body covered with dust and saliva.

CB Antya-khaṇḍa 5.175

TEXT 175

*sei dhūlā-lālā dekha sarvāṅge āmāra
tumi mahārājā mahārājāra kumāra*

“Just see, My entire body is covered with that dust and saliva, and you are a king as well as the son of a king.

CB Antya-khaṇḍa 5.176

TEXT 176

*āmāre sparśite ki tomāra yogya haya?”
eta bali’ bhṛtye cāhi’ hāse dayā-maya*

“Am I fit to be touched by you?” After speaking these words, the merciful Lord looked at His servant and smiled.

CB Antya-khaṇḍa 5.177

TEXT 177

*sei-kṣaṇe dekhe rājā sei simhāsane
caitanya-gosāñi vasi' āchena āpane*

At that moment the King saw Lord Caitanya sitting on the throne where Jagannātha was previously sitting.

CB Antya-khaṇḍa 5.178

TEXT 178

*sei mata sakala śrī-aṅga dhūlā-maya
rājāre balena hāsi' — “e ta' yogya naya*

His entire body was covered with dust in the same way as before. He smiled at the King and said, “This is not proper.

CB Antya-khaṇḍa 5.179

TEXT 179

*tumi ye āmāre ghrṇā kari' gelā mane
tabe tumi āmāre sparśibe ki kārāṇe”*

“Earlier today you felt aversion to Me and went home, so why would you touch Me now?”

CB Antya-khaṇḍa 5.180

TEXT 180

*ei mate pratāparūdrere kṛpā kari’
simhāsane vasi’ hāse gaurāṅga-śrī-hari*

After bestowing mercy on Pratāparudra in this way, Lord Gaurāṅga smiled as He sat on the throne.

CB Antya-khaṇḍa 5.181

TEXT 181

*rājāra haila kata-kṣaṇe jāgaraṇa
caitanya pāiyā rājā karena krandana*

Shortly thereafter, the King woke up and began to cry.

CB Antya-khaṇḍa 5.182

TEXT 182

*“mahā-aparādhī muñi pāpī durācāra
nā jāniluṇ caitanya—īśvara-avatāra*

“I am a sinful, misbehaved, great offender. I did not know that Lord Caitanya was the Supreme Lord.

CB Antya-khaṇḍa 5.183

TEXT 183

*jīvera vā kon śakti tāhāne jānite
brahmādira moha haya yāñhāra māyāte*

“What power does a living entity have to know Him? Even personalities like Brahmā are bewildered by His illusory energy.

CB Antya-khaṇḍa 5.184

TEXT 184

*eteke kṣamaha prabhu, mora aparādha
nija-dāsa kari' more karaha prasāda"*

**“Therefore, O Lord, please forgive my offenses.
Bestow mercy on me by accepting me as Your servant.”**

CB Antya-khaṇḍa 5.185

TEXT 185

*āpane śrī-jagannātha—caitanya-gosāñi
rājā jānilena, ithe kichu bheda nāi*

**The King thus realized that Lord Jagannātha and
Lord Caitanya were nondifferent.**

CB Antya-khaṇḍa 5.186

TEXT 186

*viśeṣa utkaṇṭhā haila prabhure dekhite
tathāpi nā pāre keha dekhā karāite*

**He developed intense eagerness to see the Lord,
but no one was able to arrange a meeting.**

CB Antya-khaṇḍa 5.187

TEXT 187

*daive eka-dina prabhu puṣpera udyāne
vasiyā āchena kata pāriṣada-sane*

**By the arrangement of providence, the Lord was
one day sitting in a flower garden in the company of
His associates.**

CB Antya-khaṇḍa 5.188

TEXT 188

*ekākī pratāparudra giyā sei sthāne
dīrgha hai’ paḍilena prabhura caraṇe*

**Pratāparudra went there alone and fell flat at the
lotus feet of the Lord.**

CB Antya-khaṇḍa 5.189

TEXT 189

*aśru-kampa-pulake rājāra anta nāñi
ānande mūrcchita hailena sei thāñi*

**Crying, shivering, and hairs standing on end
continuously manifested on the body of the King. He
then lost consciousness at that place.**

CB Antya-khaṇḍa 5.190

TEXT 190

*viṣṇu-bhakti-cihna prabhu dekhiyā rājāra
“uṭha” bali’ śrī-hasta dilena aṅge tāñra*

**When the Lord saw symptoms of devotional
service to Viṣṇu on the body of the King, He touched
the King’s body with His lotus hand and said, “Get
up.”**

CB Antya-khaṇḍa 5.191

TEXT 191

*śrī-hasta-paraśe rājā pāila cetana
prabhura caraṇa dhari’ karena krandana*

**By the touch of the Lord’s lotus hand, the King
regained consciousness. He then caught hold of the
Lord’s lotus feet and began to cry.**

CB Antya-khaṇḍa 5.192

TEXT 192

*“trāhi trāhi kṛpā-sindhu sarva-jīva-nātha!
muñi-pātakīre kara’ śubha-dṛṣṭi-pāta*

“Save me, save me, O ocean of mercy and Lord of all living entities! Please glance mercifully on this sinful person.

CB Antya-khaṇḍa 5.193

TEXT 193

*trāhi trāhi svatantra-vihāri kṛpā-sindhu!
trāhi trāhi śrī-kṛṣṇa-caitanya dīna-bandhu!*

“Save me, O supremely independent ocean of mercy! Save me, Śrī Kṛṣṇa Caitanya, the friend of the poor!

CB Antya-khaṇḍa 5.194

TEXT 194

*trāhi trāhi sarva-deva-vandya ramā-kānta!
trāhi trāhi bhakta-jana-vallabha ekānta!*

“Save me, O beloved Lord of Lakṣmī! You are worshiped by all the demigods. Save me, O You who are most affectionate to the devotees!

CB Antya-khaṇḍa 5.195

TEXT 195

*trāhi trāhi mahāśuddha-sattva-rūpa-dhāri!
trāhi trāhi saṅkīrtana-lampāṭa murāri!*

“Save me, O You who assumes a form of pure goodness! Save me, O Murāri, O inaugurator of the *saṁ kīrtana* movement!

CB Antya-khaṇḍa 5.196

TEXT 196

trāhi trāhi avijñāta-tattva-guṇa-nāma!
trāhi trāhi parama-komala guṇa-dhāma!

“Save me, O You whose glories, qualities, and names are not known to all! Save me, O most gentle Lord! Save me, O reservoir of all transcendental qualities!

CB Antya-khaṇḍa 5.197

TEXT 197

trāhi trāhi aja-bhava-vandya-śrī-caraṇa!
trāhi trāhi sannyaśa-dharmera vibhūṣaṇa!

“Save me, O Lord whose lotus feet are worshiped by Brahmā and Śiva! Save me, O ornament of the renounced order of life!

CB Antya-khaṇḍa 5.198

TEXT 198

trāhi trāhi śrī-gaurasundara mahāprabhu!
ei kṛpā kara' nātha, nā chāḍibā kabhu"

“Save me, Lord Gaurasundara Mahāprabhu! Please bestow on me the mercy that You will never leave me.”

CB Antya-khaṇḍa 5.199

TEXT 199

*śuni' prabhu pratāparudrera kākuvāda
tuṣṭa hai' prabhu tāne karilā prasāda*

On hearing Mahārāja Pratāparudra's humble prayers, the Lord became pleased and bestowed His mercy on him.

CB Antya-khaṇḍa 5.200

TEXT 200

*prabhu bale,—“kṛṣṇa-bhakti hauka tomāra
kṛṣṇa-kārya vinā tumi nā karibā āra*

The Lord said, “May you attain the devotional service of Kṛṣṇa. May you not engage in anything other than the service of Kṛṣṇa.

After hearing Mahārāja Pratāparudra's humble prayers, Śrī Gaurasundara blessed him by saying, “May you attain devotional service to Kṛṣṇa.” Since the living entities have no duty other than the service of Kṛṣṇa, Mahāprabhu blessed the King by telling him that service to Kṛṣṇa is the main purpose of all activities and that all activities should be performed with the aim of serving Kṛṣṇa.

CB Antya-khaṇḍa 5.201

TEXT 201

*nirantara kara' giyā kṛṣṇa-saṅkīrtana
tomāra rakṣitāviṣṇu-cakra-sudarśana*

“Go and constantly engage in congregational glorification of Kṛṣṇa, and you will be protected by Viṣṇu's Sudarśana *cakra*.

CB Antya-khaṇḍa 5.202

TEXT 202

*tumi, sārvabhauma, āra rāmānanda-rāya
tintera nimitta muñi āluṇ ethāya*

**“I came here because of you, Sārvabhauma, and
Rāmānanda Rāya.**

CB Antya-khaṇḍa 5.203

TEXT 203

*sabe eka vākya mātra pālibā āmāra
more nā karibā tumi kothāo pracāra*

**“Just do one favor for Me: Do not disclose My
identity to anyone.**

Śrī Gaurasundara said to Mahārāja
Pratāparudra, “Do not tell anyone your present
realization about Me. If you do, I will leave this place
and go away.”

CB Antya-khaṇḍa 5.204

TEXT 204

*ebe yadi āmāre pracāra kara’ tumi
tabe ethā chāḍi’ satya calibāṇa āmi”*

**“If you disclose My identity to anyone, I will
certainly leave this place and go elsewhere.”**

CB Antya-khaṇḍa 5.205

TEXT 205

*eta bali' āpana galāra mālā diyā
vidāya dilena tāne santoṣa haiyā*

After speaking these words, the Lord gave the King His own garland and sent him away in satisfaction.

CB Antya-khaṇḍa 5.206

TEXT 206

*calilā pratāparūdra ājñā kari' śire
punaḥ punaḥ daṇḍavata kariyā prabhure*

After offering repeated obeisances to the Lord, Mahārāja Pratāparudra left with the Lord's order on his head.

CB Antya-khaṇḍa 5.207

TEXT 207

*prabhu dekhi' nṛpati hailā pūrṇa-kāma
niravadhi karena caitanya-pada-dhyāna*

The King's desire was fulfilled by seeing the Lord. After that he always meditated on the lotus feet of Lord Caitanya.

CB Antya-khaṇḍa 5.208

TEXT 208

*pratāparudrera prabhu-sahita darśana
ihā ye śunaye tāre mile prema-dhana*

One who hears the narration of Mahārāja Pratāparudra's meeting with the Lord attains the treasure of ecstatic love.

CB Antya-khaṇḍa 5.209

TEXT 209

*hena-mate śrī-gaurasundara nīlācale
rahilena kīrtana-vihāra-kutūhale*

In this way Śrī Gaurasundara enjoyed pastimes
of *kīrtana* while residing in Nīlācala.

CB Antya-khaṇḍa 5.210

TEXT 210

*nīlācale janmilā yateka anucara
sabe cinilena nija prāṇera īśvara*

All the Lord's associates who appeared in
Nīlācala gradually recognized the Lord of their life.

CB Antya-khaṇḍa 5.211

TEXT 211

*śrī-pradyumna-miśra kṛṣṇa-premera sāgara
ātma-pada yāñre dilāśrī-gaurasundara*

Śrī Pradyumna Miśra was an ocean of ecstatic
love for Kṛṣṇa. Śrī Gaurasundara personally gave him
shelter at His lotus feet.

CB Antya-khaṇḍa 5.212

TEXT 212

*paramānanda-mahāpātra mahāśaya
yāñra tanu śrī-caitanya-bhakti-rasa-maya*

The body of Paramānanda Mahāpātra Mahāśaya was filled with the mellows of devotional service to Lord Caitanya.

CB Antya-khaṇḍa 5.213

TEXT 213

*kāśī-miśra parama-vihvala kṛṣṇa-rase
āpane rahilā prabhu yāñhāra āvāse*

Kāśī Miśra was greatly overwhelmed in the mellows of love for Kṛṣṇa. The Lord personally stayed in his house.

CB Antya-khaṇḍa 5.214

TEXT 214

*ei mata prabhu sarva bhṛtya kari' saṅge
niravadhi goṇāyena saṅkīrtana-raṅge*

In this way the Lord and all His servants constantly enjoyed pastimes of *saī kīrtana*.

CB Antya-khaṇḍa 5.215

TEXT 215

*yata yata udāsīna śrī-caitanya-dāsa
sabe karilena āsi' nīlācale vāsa*

All the renounced servants of Lord Caitanya gradually came and took up residence in Nīlācala.

Those who lived at home and served Śrīman Mahāprabhu were the Lord's householder devotees, and those who had the opportunity to live and constantly hear topics of the Supreme Lord in the Lord's holy abode after having severed household ties

became indifferent to their house and family members and went to reside in Nīlācala with Śrī Caitanya-deva. That is why those who at present have the opportunity to retire from family life live in a temple to constantly serve Śrī Caitanya-deva.

CB Antya-khaṇḍa 5.216

TEXT 216

*nityānanda-prabhuvara—parama uddāma
sarva-nīlācale bhrame mahājyotir-dhāma*

Nityānanda Prabhu was most independent and effulgent. He wandered all over Nīlācala.

CB Antya-khaṇḍa 5.217

TEXT 217

*niravadhi parānanda-rase unamatta
lakhite nā pāre keha—avijñāta-tattva*

He was always intoxicated by the mellows of transcendental ecstasy. No one could understand His incomprehensible glories.

CB Antya-khaṇḍa 5.218

TEXT 218

*sadāi japeṇa nāma—śrī-kṛṣṇa-caitanya
svaṇe o nāhika nityānanda-mukhe anya*

He constantly chanted the name, “Śrī Kṛṣṇa Caitanya.” Even in His dream He would not speak anything else.

Śrī Nityānanda Prabhu constantly chanted the name, “Śrī Kṛṣṇa Caitanya.” Lord Kṛṣṇa personally

appeared as Lord Caitanya, and this form of Lord Caitanya is meant to revive the spiritual consciousness of people who are averse to Kṛṣṇa by preaching the teachings of Kṛṣṇa. Nityānanda Prabhu did not speak any word other than, “Śrī Caitanya,” either while awake or asleep.

CB Antya-khaṇḍa 5.219

TEXT 219

*yena rāmacandre lakṣmaṇera rati mati
sei mata nitāyera śrī-caitanya prīti*

Nitāi’s love for Lord Caitanya was like the love and attachment Lakṣmaṇa had for Rāmacandra.

CB Antya-khaṇḍa 5.220

TEXT 220

*nityānanda-prasāde se sakala saṁsāra
adyāpiha gāya śrī-caitanya-avatāra*

By the mercy of Lord Nityānanda, the entire world is now singing the glories of Lord Caitanya.

CB Antya-khaṇḍa 5.221

TEXT 221

*hena-mate mahāprabhu caitanya-nitāi
nīlācale vasati karena dui bhāi*

In this way the two brothers—Caitanya Mahāprabhu and Nitāi—lived at Nīlācala.

CB Antya-khaṇḍa 5.222

TEXT 222

*eka-dina śrī-gaurasundara narahari
nibhṛte vasilā nityānanda saṅge kari'*

One day Śrī Gaurasundara, the Supreme Lord in the form of a human being, sat down with Nityānanda in a solitary place.

CB Antya-khaṇḍa 5.223

TEXT 223

*prabhu bale,—“śuna nityānanda mahāmati!
satvare calaha tumi navadvīpa-prati*

The Lord said, “Listen, O magnanimous Nityānanda, go quickly to Navadvīpa!

CB Antya-khaṇḍa 5.224

TEXT 224

*pratijñā kariyā āchi āmi nija-mukhe
'mūrkha nīca daridra bhāsāba prema-sukhe'*

“I have personally promised to inundate the fools, the fallen, and the poor in the happiness of ecstatic love.

CB Antya-khaṇḍa 5.225-226

TEXT 225-226

*tumi o thākilā yadi muni-dharma kari'
āpana-uddāma-bhāva saba parihari'*

*tabe mūrkha nīca yata patita saṁsāra
bala dekhi āra ke vā karibe uddhāra?*

“If You also remain silent like a *muni* and renounce Your magnanimous nature, then tell Me who

will deliver the fools and the wretched souls who have fallen into material life?

CB Antya-khaṇḍa 5.227

TEXT 227

*bhakti-rasa-dātā tumi tumi samvarile
tabe avatāra vā ki nimitte karile?*

“You are the distributor of the mellows of devotional service. If You hide them, then what is the use of Your incarnation in this world?

CB Antya-khaṇḍa 5.228

TEXT 228

*eteke āmāra vākya yadi satya cāo
tabe avilambe tumi gaṇḍa-deśe yāo*

“Now if You wish to fulfill My promise, then You should go to Bengal without delay.

CB Antya-khaṇḍa 5.229

TEXT 229

*mūrkhā nīca patita duḥkhita yata jana
bhakti diyā kara’ giyā sabāre mocana”*

“Deliver the foolish, wretched, fallen, and distressed persons by giving them devotional service.”

Śrī Gaurasundara ordered Śrī Nityānanda Prabhu to go to Gaṇḍa-deśa. All intelligent, aristocratic, learned people of Gaṇḍa-deśa accepted the religion preached by Gaurasundara. But foolish, wretched, sinful people could not understand the topics of devotional service to Kṛṣṇa preached by

Gaurasundara. To benefit those foolish, wretched, fallen souls—to liberate them from their nondevotional propensities—Śrī Gaurasundara sent Śrī Nityānanda to Gauḍa-deśa. Śrī Mahāprabhu had personally promised that He would deliver all ignorant, fallen people who are more or less useless. But since pseudo-devotee enjoyers of the fruits of their karma who are attached to sense gratification as well as impersonal Māyāvādīs who desire liberation are all included among the fools, wretched, and fallen, the most merciful Lord, Śrī Gaurasundara, sent Śrī Nityānanda to uplift them. Since the Māyāvādīs’ extreme arrogance and the ritualistic *smārtas*’ pride born of adeptness became impediments in their attaining devotional service to the Supreme Lord, Śrī Nityānanda Prabhu, who was unhappy to see the distress of others, went to Gauḍa-deśa to fulfill the internal desire of Śrīman Mahāprabhu. Although the inhabitants of Bengal are still more or less polluted by faults like sentimentality, the Rajasthanis and Gujaratis glorify them.

CB Antya-khaṇḍa 5.230

TEXT 230

*ājñā pāi’ nityānanda-candra tata-kṣaṇe
calilena gauḍa-deśe lai’ nija-gaṇe*

Having received the Lord’s order, Nityānanda Candra immediately left for Gauḍa-deśa with His associates.

CB Antya-khaṇḍa 5.231-233

TEXT 231-233

*rāmadāsa-gadādhara dāsa mahāśaya
raghunātha-vaidya-ojhā-bhakti-rasa-maya*

*kṛṣṇadāsa paṇḍita, parameśvarī dāsa
purandara-paṇḍitera parama ullāsa*

*nityānanda-svarūpera yata āpta-gaṇa
nityānanda saṅge sabe karilā gamana*

Nityānanda Svarūpa was accompanied by His intimate associates such as Rāmadāsa, Gadādhara dāsa Mahāśaya, Raghunātha Vaidya, who was filled with the mellows of devotional service, Kṛṣṇadāsa Paṇḍita, Parameśvarī dāsa, and the most jubilant Purandara Paṇḍita.

CB Antya-khaṇḍa 5.234

TEXT 234

*pathe calitei nityānanda mahāśaya
sarva-pāriṣada āge kailā prema-maya*

As they began their journey, Lord Nityānanda first bestowed ecstatic love on all of His associates.

CB Antya-khaṇḍa 5.235

TEXT 235

*sabāra haila ātma-vismṛti atyanta
kāra dehe kata bhāva nāhi tāra anta*

As a result, they completely forgot themselves. There was no end to the ecstatic symptoms that manifest in their bodies.

CB Antya-khaṇḍa 5.236

TEXT 236

*prathamei vaiṣṇavāgragaṇya rāmadāsa
tāna dehe hailena gopāla-prakāśa*

**The topmost Vaiṣṇava Rāmadāsa was the first to
manifest the mood of a cowherd boy.**

CB Antya-khaṇḍa 5.237

TEXT 237

*madhya-pathe rāmadāsa tribhaṅga haiyā
āchilā prahara-tina bāhya pāsariyā*

**Somewhere on the way Rāmadāsa forgot the
external world and stood for nine hours in a
threefold-bending form.**

CB Antya-khaṇḍa 5.238

TEXT 238

*hailā rādhikā-bhāva—gadādhara dāse
'dadhi ke kinibe?' bale aṭṭa aṭṭa hāse*

**Gadādhara dāsa became absorbed in the mood of
Rādhikā. He loudly laughed and said, “Who will buy
yogurt?”**

Being absorbed in the mood of a *gopī*, Śrī Gadādhara dāsa began to laugh loudly and ask, “Who will buy yogurt?” Foolish people without understanding the true meaning of the word *bhāva* end up becoming *sakhībhekīs* [*Sakhībhekīs* are those who think of Krishna as an object of sense gratification and dress their material male body up to look like one of Krishna’s girlfriends.], thinking that it refers to the external dress and ornaments. This type of degradation of the living entities resulting from

external knowledge is an impediment to the devotional service of the Supreme Lord.

CB Antya-khaṇḍa 5.239

TEXT 239

*raghunātha-vaidya-upādhyāya mahāmatī
hailena mūrtimatī ye-hena revatī*

**The most magnanimous Raghunātha Vaidya
Upādhyāya became fully absorbed in the mood of
Revatī.**

Śrīmad Raghunātha Vaidya displayed the mood of Revatī and began acting accordingly. Those who discuss Jīva Gosvāmī's *Durgama-saṅgamanī* commentary [on *Bhakti-rasāmṛta-sindhu*] know that *sādhakas*, who are preparing for perfection, and *siddhas*, who are already perfect, never consider themselves equal to the *āśraya-vigraha*. But in the vision of others, they are seen as *bhagavad-āśraya-vigraha*, or directly related to the Supreme Lord. Exhibition of sentiments befitting the *viśaya-vigraha* (the Supreme Lord) like Śrī Rāmadāsa assuming a threefold-bending form in the mood of a cowherd boy often misguide foolish people. That is why the author has used the adjective, *vaiṣṇavāgraganya*—"the topmost Vaiṣṇava," to describe Śrī Rāmadāsa and did not create misconceptions by describing him as "Viṣṇu."

CB Antya-khaṇḍa 5.240

TEXT 240

*kṛṣṇadāsa parameśvarī-dāsa dui-jana
gopāla-bhāve 'hai hai' kare anukṣaṇa*

Kṛṣṇadāsa and Parameśvarī dāsa would always raise a loud uproar in the mood of cowherd boys.

Both Parameśvarī dāsa and Kṛṣṇadāsa were servants of Śrī Nityānanda Prabhu. Therefore it should be understood that the *gopāla-bhāva* mentioned herein refers to the mood found in the twelve cowherd boys of Vraja and not as found in Gopāla Kṛṣṇa. *Bhāva* refers to the internal mood, not to the external appearance. Therefore no one should accept the activities of foolish people like the *sakhībhekīs* and *gopāla-bhekīs* as limbs of devotional service. Moreover, no one should fall into illusion by accepting the activities of the spiritual master as ordinary mortal activities.

CB Antya-khaṇḍa 5.241

TEXT 241

purandara-pañḍita gāchete giyā caḍe
‘muñire aṅgada’ bali’ lampa diyā paḍe

Purandara Paṇḍita would climb a tree and jump from it, declaring, “I am Aṅgada.”

CB Antya-khaṇḍa 5.242

TEXT 242

ei mata nityānanda—śrī-ananta-dhāma
sabāre dilena bhāva parama-uddāma

In this way Nityānanda, the origin of Ananta, aroused all of the devotees’ transcendental sentiments.

CB Antya-khaṇḍa 5.243

TEXT 243

*daṇḍe patha cale sabe krośa dui cāri
yāyena dakṣiṇa-vāme āpanā pāsari'*

Within a half hour they would cover four to eight miles. They did not know whether they were going left or right.

CB Antya-khaṇḍa 5.244

TEXT 244

*kata-kṣaṇe patha jijñāsena loka-sthāne
“bala bhāi, gaṅgā-tīre yāiba kemane”*

After some time they would ask some people, “O brothers, tell us, how can we reach the Ganges?”

CB Antya-khaṇḍa 5.245

TEXT 245

*loka bale,—“hāya hāya patha pāsari
lādui-praharera patha phiriyā āilā”*

Those people would reply, “Alas, you have taken the wrong path. You have come six hours away from the proper path.”

CB Antya-khaṇḍa 5.246

TEXT 246

*loka-vākye phiriya yāyena yathā patha
punaḥ patha chāḍiyā yāyena sei mata*

After hearing their words, they would return to the right path, but they would then go in the wrong direction as before.

CB Antya-khaṇḍa 5.247

TEXT 247

*punaḥ patha jijñāsā karaye loka-sthāne
loka bale,—“patha rahe daśa krośa vāme”*

Again they would ask some people, who would reply, “The proper path is twenty miles to the left.”

CB Antya-khaṇḍa 5.248

TEXT 248

*punaḥ hāsi’ sakei calena patha yathā
nija-deha nā jānena, pathera kā kathā*

They then laughed and went again towards the proper path. They were not even aware of their own bodies, so what to speak of the road.

CB Antya-khaṇḍa 5.249

TEXT 249

*yata deha-dharma—kṣudhā tṛṣṇā bhaya duḥkha
kāhāro nāhika—pāi parānanda-sukha*

They did not feel any bodily urges like hunger, thirst, fear, or distress, for they were all relishing transcendental happiness.

CB Antya-khaṇḍa 5.250

TEXT 250

*pathe yata līlā karilena nityānanda
ke varṇibe—ke vā jāne—sakali ananta*

Who can know or describe all the pastimes that Nityānanda performed on the way? They were all

unlimited (or: Only Ananta can know and describe them).

CB Antya-khaṇḍa 5.251

TEXT 251

*hena-mate nityānanda śrī-ananta-dhāma
āilena gaṅgā-tīre pānihāṭī-grāma*

In this way Nityānanda, the origin of Lord Ananta, came to the village of Pānihāṭī on the bank of the Ganges.

CB Antya-khaṇḍa 5.252

TEXT 252

*rāghava-pañḍita-gr̥he sarvādye āsiyāra
hilenā sakalā pārṣada-gaṇa laiṇā*

He first went to Rāghava Paṇḍita's house, where He stayed along with all His associates.

CB Antya-khaṇḍa 5.253

TEXT 253

*parama ānanda hailā rāghava-pañḍita
śrī-makaradhvaja-kara goṣṭhīra sahita*

Rāghava Paṇḍita, Śrī Makaradhvaja Kara, and their families became greatly pleased.

CB Antya-khaṇḍa 5.254

TEXT 254

*hena-mate nityānanda pānihāṭī-grāme
rahilenā sakalā-pārṣada-gaṇa-sane*

In this way Nityānanda stayed with His associates in the village of Pānihāṭi.

CB Antya-khaṇḍa 5.255

TEXT 255

*nīrantara parānande kareṇa huṅkāra
vihvalatā vinā dehe bāhya nāhi āra*

He would constantly roar loudly in ecstasy, and He was always overwhelmed with no sign of external consciousness.

CB Antya-khaṇḍa 5.256

TEXT 256

*nṛtya karibāre icchā haila antare
gāyaka sakala āsi' mililā satvare*

When He felt the desire to dance, all the singers quickly gathered around Him.

CB Antya-khaṇḍa 5.257

TEXT 257

*sukṛti mādharma-ghoṣa—kīrtane tatpara
hena kīrtanīyā nāhi pṛthivī-bhitara*

The most pious Mādhava Ghoṣa was expert in performing *kīrtana*. There was no *kīrtana* leader like him in the entire world.

Śrī Mādhava, Vāsudeva, and Govinda Ghoṣa were all expert in performing *kīrtana*. They were not like ordinary mundane *kīrtana* leaders. Therefore they were addressed as the singers of Vṛndāvana. When one's mundane conceptions are completely destroyed,

one's propensity for serving Hari increases. Specifically, Mādhava, Vāsudeva, and Govinda were personal expansions of [Rādhārāṇī] the *āśraya-vigraha* of the *madhura-rasa* of Vraja.

CB Antya-khaṇḍa 5.258

TEXT 258

*yāhāre kahena—vṛndāvanera gāyana
nityānanda-svarūpera mahā-priyatama*

He was known as the singer of Vṛndāvana, and he was most dear to Nityānanda Svarūpa.

CB Antya-khaṇḍa 5.259

TEXT 259

*mādhava, govinda, vāsudeva—tina bhāi
gāite lāgilā, nāce īśvara-nitāi*

Mādhava, Vāsudeva, and Govinda were three brothers. When they began to sing, Lord Nityānanda would dance.

CB Antya-khaṇḍa 5.260

TEXT 260

*hena se nācena avadhūta mahābala
pada-bhare pṛthivī karaye ṭala-mala*

The most powerful *avadhūta* would dance in such a way that the earth would sway under the weight of His feet.

CB Antya-khaṇḍa 5.261

TEXT 261

*niravadhi 'hari' bali' karaye huṅkāra
āchāḍa dekhite loka pāya camatkāra*

He would always chant the name of Hari and roar loudly. People would be struck with wonder on seeing Him forcefully fall to the ground.

CB Antya-khaṇḍa 5.262

TEXT 262

*yāhāre karena dr̥ṣṭi nācite nācite
sei preme ḍhaliyā paḍena pṛthivīte*

Anyone who received His glance as He was dancing would fall to the ground in ecstatic love.

CB Antya-khaṇḍa 5.263

TEXT 263

*paripūrṇa prema-rasa-maya nityānanda
saṁsāra tārite karilena śubhārambha*

Nityānanda, who was filled with the mellows of ecstatic love, now began His auspicious task of delivering the entire world.

Śrī Nityānanda began His auspicious task of delivering the people of this world by distributing ecstatic love of God. He personally demonstrated how one can fully surrender in the service of the Supreme Lord so that one can attain perfection in devotional service.

CB Antya-khaṇḍa 5.264

TEXT 264

yateka āchila prema-bhaktira vikāra
saba prakāśiyā nṛtya kareṇa apāra

**He manifested all the various transformations of
loving devotional service as He danced wonderfully.**

CB Antya-khaṇḍa 5.265

TEXT 265

kata-kṣaṇe vasilena khaṭṭāra upare
ājñā haila abhiṣeka karibāra tare

**After some time He sat down on the Deity
throne and instructed the devotees to perform
abhiṣeka.**

CB Antya-khaṇḍa 5.266

TEXT 266

rāghava-pañḍita-ādi pāriṣada-gaṇe
abhiṣeka karite lāgilā sei-kṣaṇe

**Rāghava Paṇḍita and the Lord's other associates
immediately began to perform *abhiṣeka*.**

CB Antya-khaṇḍa 5.267

TEXT 267

sahasra sahasra ghaṭa āni' gaṅgā-jala
nānā gandhe suvāsita kariyā sakala

**They brought thousands of pots filled with
Ganges water mixed with various scented oils.**

CB Antya-khaṇḍa 5.268

TEXT 268

*santoṣe sabeī dena śrī-mastakopari
catur-dike sabeī balena ‘hari hari’*

Everyone happily poured water on His head as they all chanted the name of Hari in the four directions.

CB Antya-khaṇḍa 5.269

TEXT 269

*sabeī paḍena abhiṣeka-mantra-gīta
parama santoṣe sabe haila pulakita*

They all chanted the mantras and songs that were appropriate for *abhiṣeka*, and everyone’s hairs stood on end as they became filled with great satisfaction.

TEXT 270

CB Antya-khaṇḍa 5.270

*abhiṣeka karāiyā, nūtana vasana
parāiyā, lepilena śrī-aṅge candana*

After completing the *abhiṣeka*, they dressed Nityānanda in new cloth and smeared His body with sandalwood pulp.

CB Antya-khaṇḍa 5.271

TEXT 271

*divya vana-mālā tāya tulasī-sahite
pīna-vakṣa pūrṇa karilena nānā-mate*

They decorated His broad chest with garlands of forest flowers and *tulasī* leaves.

CB Antya-khaṇḍa 5.272

TEXT 272

*tabe divya-khaṭṭā svarṇe kariyā bhūṣita
sammukhe āniyā karilena upanīta*

**Then they brought a opulent throne decorated
with gold and placed it before Him.**

CB Antya-khaṇḍa 5.273

TEXT 273

*khaṭṭāya vasilā prabhuvara nityānanda
chatra dharilena śire śrī-rāghavānanda*

**As Lord Nityānanda sat on the throne, Śrī
Rāghavānanda held an umbrella over His head.**

CB Antya-khaṇḍa 5.274

TEXT 274

*jaya-dhvani karite lāgilā bhakta-gaṇa
catur-dike haila mahā-ānanda-vādana*

**All the devotees began to chant, “Jaya! Jaya!”
Musical instruments produced ecstatic vibrations in the
four directions.**

CB Antya-khaṇḍa 5.275

TEXT 275

*‘trāhi trāhi’ sakei balena bāhu tuli’
kāro bāhya nahi, sake mahākutūhalī*

Everyone raised their arms and exclaimed, “Save us! Save us!” They were in such ecstasy that they forgot themselves.

CB Antya-khaṇḍa 5.276

TEXT 276

*svānubhāvānande prabhu nityānanda-rāya
prema-dṛṣṭi-vṛṣṭi kari’ cāri dike cāya*

In His own ecstatic mood, Lord Nityānanda Prabhu showered everyone in the four directions with ecstatic love by His merciful glance.

CB Antya-khaṇḍa 5.277

TEXT 277

*ājñā karilena,— “śuna rāghava-pañḍita!
kadambēra mālā jhāṭa ānaha tvarita*

He ordered, “Listen, Rāghava Paṇḍita! Quickly bring Me a garland of *kadamba* flowers.

CB Antya-khaṇḍa 5.278

TEXT 278

*baḍa prīta āmāra kadamba-puṣpa-prati
kadambēra vane nitya āmāra vasati”*

“I am very fond of *kadamba* flowers. In fact I always reside in a *kadamba* forest.”

CB Antya-khaṇḍa 5.279

TEXT 279

*kara-yoḍa kariyā rāghavānanda kahe
“kadamba-puṣpera yoga e samaye nahe”*

With folded hands Rāghavānanda said, “This is not the season for *kadamba* flowers.”

CB Antya-khaṇḍa 5.280

TEXT 280

*prabhu bale,—“bāḍī giyā cāha bhāla-mane
kadācita phuṭiyā vā thāke kona-sthāne”*

The Lord then said, “Go home and look carefully. There may be some blooming somewhere.”

CB Antya-khaṇḍa 5.281

TEXT 281

*bāḍīra bhitare giyā cāhena rāghava
vismīta hailā dekhi’ mahā-anubhava*

Rāghava went inside the house and was struck with wonder at what he saw.

CB Antya-khaṇḍa 5.282

TEXT 282

*jambīrera vṛkṣe saba kadambera phula
phuṭiyā āchaye ati-para-ma-atula*

He saw that the lime tree was filled with the most amazing blooming *kadamba* flowers.

The word *jambīra* refers to a lime or citron tree.

CB Antya-khaṇḍa 5.283

TEXT 283

*ki apūrva varṇa se vā ki apūrva gandha
se puṣpa dekhile kṣaya yāya sarva-bandha*

How wonderful was the color and fragrance of those flowers! All one's material bondage was destroyed by seeing those flowers.

CB Antya-khaṇḍa 5.284

TEXT 284

*dekhiyā kadamba-puṣpa rāghava-pañḍita
bāhya dūra gela, hailā mahā-haraṣita*

When Rāghava Pañḍita saw those *kadamba* flowers, he lost external consciousness and became filled with jubilation.

CB Antya-khaṇḍa 5.285

TEXT 285

*āpanā samvari' mālā gāṇthiyā satvare
ānilena nityānanda-prabhura gocare*

He then checked his emotions and quickly prepared a garland, which he brought to Nityānanda Prabhu.

By the order of Śrī Nityānanda, Rāghava Pañḍita found *kadamba* flowers in the lime tree. He prepared a garland with those flowers and offered it to Nityānanda Prabhu. At that time it was impossible to find *kadamba* flowers. *Kadamba* flowers generally blossom in the beginning of the rainy season during the month of Āṣāḍha (June-July). But it was not that time. Although from the external point of view it was impossible to find *kadamba* flowers, especially in a lime tree, it is never impossible in pastimes that are

transcendental to material nature. Those who are adorned with spiritual realization do not enter into the arguments of this external world. A service-inclined heart checks a living entity's inclination for enjoying this material world and helps him enter the kingdom of devotional service. In that state one's ego does not remain confined to mundane relationships.

CB Antya-khaṇḍa 5.286

TEXT 286

*kadambera mālā dekhi' nityānanda-rāya
parama santoṣe mālā dilena galāya*

**When Lord Nityānanda saw the garland of
kadamba flowers, He accepted it with great
satisfaction.**

CB Antya-khaṇḍa 5.287

TEXT 287

*kadamba-mālāra gandhe sakala vaiṣṇava
vihvala hailā dekhi' mahā-anubhava*

**All the Vaiṣṇavas became overwhelmed on
seeing that wonderful incident and on smelling the
sweet fragrance of that kadamba garland.**

CB Antya-khaṇḍa 5.288

TEXT 288

*āra mahā-āścarya haila kata-kṣaṇe
apūrvā danāra gandha pāya sarva-jane*

Shortly thereafter another most wonderful incident took place. Everyone smelled the wonderful fragrance of *damanaka* flowers.

The word *danā* refers to *damanaka* flowers, or *Artemisia indica*.

CB Antya-khaṇḍa 5.289

TEXT 289

*damanaka-puśpera sugandhe mana hare
daśa-dik vyāpta haila sakala mandire*

The fragrance of *damanaka* flowers enchanted everyone’s mind. All ten directions were filled with that fragrance.

CB Antya-khaṇḍa 5.290

TEXT 290

*hāsi’ nityānanda bale,—“āre bhāi saba!
bala dekhi ki gandhera pāo anubhava?”*

Nityānanda smiled and said, “O brothers, tell Me, do you smell something?”

CB Antya-khaṇḍa 5.291

TEXT 291

*kara-yoḍa kari’ sabe lāgilā kahite
“apūrvā danāra gandha pāi cāri-bhite”*

Everyone folded their hands and said, “We smell the wonderful fragrance of *damanaka* flowers in the four directions.”

CB Antya-khaṇḍa 5.292

TEXT 292

*sabāra vacana śuni' nityānanda-rāya
kahite lāgilā gopya parama-kṛpāya*

**On hearing their words, Lord Nityānanda
mercifully revealed the secret behind this.**

CB Antya-khaṇḍa 5.293

TEXT 293

*prabhu bale,—“śuna sabe parama rahasya
tomarā sakale ihā jānibā avaśya*

**Nityānanda Prabhu said, “Listen to this most
confidential topic. All of you should understand this.**

CB Antya-khaṇḍa 5.294

TEXT 294

*caitanya-gosāñi āji śunite kīrtana
nīlācala haite karilena āgamana*

**“Lord Caitanya came today from Nīlācala to hear
the *kīrtana*.**

CB Antya-khaṇḍa 5.295

TEXT 295

*sarvāṅge pariyā divya damanaka-mālā
eka vṛkṣe avalambana kariyā rahilā*

**“His body was decorated with a divine garland of
damanaka flowers, and He stayed here for a while
leaning against one tree.**

CB Antya-khaṇḍa 5.296

TEXT 296

*sei śrī-aṅgera divya-damanaka-gandhe
catur-dike pūrṇa hai' āchaye ānande*

“The four directions were filled with the divine fragrance of the *damanaka* flowers that were decorating His body.

CB Antya-khaṇḍa 5.297

TEXT 297

*tomā-sabākāra nṛtya-kīrtana dekhite
āpane āilā prabhu nīlācala haite*

“The Lord personally came from Nīlācala to see you all dance and chant in *kīrtana*.

CB Antya-khaṇḍa 5.298

TEXT 298

*eteke tomarā sarva kārya parihari'
niravadhi 'kṛṣṇa' gāo āpanā pāsari'*

“Therefore you should give up all other engagements and absorb yourselves in the constant glorification of Lord Kṛṣṇa.

CB Antya-khaṇḍa 5.299

TEXT 299

*niravadhi śrī-kṛṣṇa-caitanyacandra-yaśe
sabāra śarīra pūrṇa hau prema-rase"*

“May all of you become filled with the mellows of ecstatic love by constantly glorifying Śrī Kṛṣṇa Caitanya Candra.”

CB Antya-khaṇḍa 5.300

TEXT 300

*eta kahi' 'hari' bali' karaye huṅkāra
sarvā-dike prema-dṛṣṭi karilā vistāra*

After speaking these words, Nityānanda loudly chanted the name of Hari. He then cast His love-filled glance in all the directions.

CB Antya-khaṇḍa 5.301

TEXT 301

*nityānanda-svarūpera prema-dṛṣṭi-pāte
sabāra haila ātma-vismṛti dehetē*

By the love-filled glance of Nityānanda Svarūpa, they all forgot themselves.

By the love-filled glance of Śrī Nityānanda Prabhu, they all forgot the external world and they realized that Śrī Gaurasundara had come from Nīlācala and all directions were filled with the sweet fragrance of *damanaka* flowers. In South India *damanaka* flowers are widely used because of their fragrance. They look like the leaves of the tamarisk tree, but they are very soft. Unless one forgets about the external world, there is no possibility of approaching the beauty of transcendental service.

CB Antya-khaṇḍa 5.302

TEXT 302

*śuna śuna āre bhāi, nityānanda-śakti
ye-rūpe dilena sarva-jagatere bhakti*

O brothers, hear about the power of Nityānanda and how He distributed devotional service throughout the entire world.

CB Antya-khaṇḍa 5.303

TEXT 303

*ye bhakti gopikā-gaṇera kahe bhāgavate
nityānanda haite tāhā pāila jagate*

The devotion of the *gopīs* described in *Ćrēmad Bhāgavatam* was awarded to the people of the world by Nityānanda.

CB Antya-khaṇḍa 5.304

TEXT 304

*nityānanda vasiyā āchena simhāsane
sammukhe karaye nṛtya pāriṣada-gaṇe*

As Nityānanda was sitting on the throne, all of His associates danced before Him.

CB Antya-khaṇḍa 5.305

TEXT 305

*keha giyā vṛkṣera upara-ḍāle caḍe
pāte pāte veḍāya, tathāpi nāhi paḍe*

Someone climbed out on the branch of a tree and walked on the leaves, yet he did not fall.

CB Antya-khaṇḍa 5.306

TEXT 306

*keha keha prema-sukhe huṅkāra kariyā
vṛkṣera upare thāki' paḍe lampā diyā*

**Someone roared loudly in ecstatic love and
jumped down from the top of a tree.**

CB Antya-khaṇḍa 5.307

TEXT 307

*keha vā huṅkāra kare vṛkṣa-mūla dhari'
upāḍiyā phele vṛkṣa bali' 'hari hari'*

**Someone roared loudly as he grabbed the root of
a tree and then uprooted it while chanting the name of
Hari.**

CB Antya-khaṇḍa 5.308

TEXT 308

*keha vā guvāka-vane yāya raḍa diyā
gācha-pāñca-sāta-guyā ekatra kariyā*

**Someone ran into a betel nut forest, grabbed five
or seven trees, and uprooted them together.**

CB Antya-khaṇḍa 5.309

TEXT 309

*hena se dehetē janmiyāche prema-bala
tṛṇa-prāya upāḍiyā phelāya sakala*

**His body was filled with such powerful ecstatic
love that he uprooted those trees as if they were blades
of grass.**

CB Antya-khaṇḍa 5.310-312

TEXT 310-312

*aśru, kampa, stambha, gharma, pulaka, huṅkāra
svara-bhaṅga, vaivarṇya, garjana, simhasāra*

*śrī-ānanda-mūrcchā-ādi yata prema-bhāva
bhāgavate kahe yata kṛṣṇa-anurāga*

*sabāra śarīre pūrṇa haila sakala
hena nityānanda-svarūpera prema-bala*

Nityānanda Svarūpa's ecstatic love was so powerful that everyone's body became filled with the transformations of ecstatic love for Kṛṣṇa described in the *Çrémad Bhāgavatam* such as crying, shivering, being stunned, perspiring, hairs standing on end, shouting loudly, voice choking, turning pale, thundering, roaring like a lion, and falling unconscious in ecstasy.

CB Antya-khaṇḍa 5.313

TEXT 313

*ye-dike dekkena nityānanda mahāśaya
sei dike mahā-prema-bhakti-vṛṣṭi haya*

There was an intense shower of ecstatic devotional love in whatever direction Lord Nityānanda cast His glance.

CB Antya-khaṇḍa 5.314

TEXT 314

*yāhāre cāhena, se-i preme mūrcchā pāya
vastra nā samvare, bhūme paḍi' gaḍi' yāya*

Whoever He looked at lost consciousness in ecstatic love and rolled on the ground, forgetting his cloth.

CB Antya-khaṇḍa 5.315

TEXT 315

*nityānanda-svarūpere dharibāre dhāya
hāse nityānanda prabhu vasiyā khaṭṭāya*

As someone tried to catch hold of Nityānanda Svarūpa's feet, Nityānanda Prabhu sat on the throne and smiled.

CB Antya-khaṇḍa 5.316-317

TEXT 316-317

*yata pāriṣada nityānandera pradhāna
sabāre haila sarva-śakti-adhiṣṭhāna*

*sarva-jñatā vāk-siddhi haila sabāra
sabe hailena yena kandarpa-ākāra*

All the principal associates of Nityānanda were fully empowered. They became omniscient and whatever they spoke came true. Their features resembled those of Cupid.

The principal devotees of Śrī Nityānanda became filled with various potencies and began to display many wonderful feats. They were omniscient, which is rare among human beings, their words came true, and their bodies manifest beautiful features.

CB Antya-khaṇḍa 5.318

TEXT 318

*sabe yāre paraśa karena hasta
diyāse-i haya vihvala sakala pāsariyā*

Anyone who was touched by their hands forgot everything and became overwhelmed with ecstasy.

CB Antya-khaṇḍa 5.319

TEXT 319

*ei-rūpe pānihāṭī-grāme tina māsa
nityānanda prabhu kare bhaktira vilāsa*

In this way Nityānanda Prabhu relished devotional service for three months in the village of Pānihāṭi.

CB Antya-khaṇḍa 5.320

TEXT 320

*tina-māsa kāro bāhya nāhika śarīre
deha-dharma tilārdheko kāre nāhi sphure*

For three months no one manifest external consciousness. They did not feel even the slightest urge of the body.

CB Antya-khaṇḍa 5.321

TEXT 321

*tina-māsa keha nāhi karila āhāra
sabe prema-sukhe nṛtya bai nāhi āra*

None of them ate anything for three months. They did nothing other than dance in the happiness of ecstatic love.

CB Antya-khaṇḍa 5.322

TEXT 322

*pānihāṭī-grāme yata haila prema-sukha
cāri vede varṇibeka se saba kautuka*

The happiness of ecstatic love that manifest in the village of Pānihāṭī will be described in the four *Vedas*.

CB Antya-khaṇḍa 5.323

TEXT 323

*ekodaṇḍe nityānanda karilena yata
tāhā varṇibāra śakti āche kāra kata*

Who has the ability to describe all the pastimes that Nityānanda performed in a half hour?

CB Antya-khaṇḍa 5.324

TEXT 324

*kṣaṇe kṣaṇe āpane karena nṛtya-raṅga
catur-dike lai' saba pāriṣada-saṅga*

Nityānanda passed every moment dancing in ecstasy in the midst of His associates.

CB Antya-khaṇḍa 5.325

TEXT 325

*kakhana vā āpane vasiyā vīrāsane
nācāyena sakala bhakata jane jane*

Sometimes He would sit in the *vīrāsana* posture and have the devotees dance one after another before Him.

CB Antya-khaṇḍa 5.326

TEXT 326

*eko sevakera nṛtye hena raṅga haya
catur-dike dekhi yena prema-vanyā-maya*

The dancing of each devotee was so sublime that the four directions became filled with a flood of ecstatic love.

CB Antya-khaṇḍa 5.327

TEXT 327

*mahājhaḍe paḍe yena kadalaka-vana
ei-mata prema-sukhe paḍe sarva-jana*

In the happiness of ecstatic love, everyone would fall to the ground like banana trees falling in a great storm.

CB Antya-khaṇḍa 5.328

TEXT 328

*āpane ye kahe mahāprabhu nityānanda
sei-mata karilena sarva bhakta-vṛnda*

All the devotees did whatever Lord Nityānanda asked them to do.

CB Antya-khaṇḍa 5.329

TEXT 329

*niravadhi śrī-kṛṣṇa-caitanya-saṅkīrtana
karāyena, karena lai yā bhakta-gaṇa*

He would induce all the devotees to constantly perform *saṁ kīrtana*, as inaugurated by Śrī Kṛṣṇa Caitanya.

Śrī Nityānanda Prabhu always engaged the devotees in *hari-saṁkīrtana*, as inaugurated by Śrī Caitanya. Through the songs He sang He would reveal that Śrī Gaurasundara was nondifferent from Vrajendra-nandana.

CB Antya-khaṇḍa 5.330

TEXT 330

*hena se lāgilā prema prakāśa karite
se-i haya vihvala, ye āise dekhite*

He began to manifest such ecstatic love that anyone who came to watch became overwhelmed.

CB Antya-khaṇḍa 5.331

TEXT 331

*ye sevaka yakhane ye icchā kare mane
se-i āsi' upasanna haya tata-kṣaṇe*

Whenever any servant desired something, he would immediately receive it.

CB Antya-khaṇḍa 5.332

TEXT 332

*ei-mata parānanda prema-sukha-rase
kṣaṇa hena keha nā jānila tina māse*

In this way they were all so absorbed in the mellows of ecstatic love that those three months seemed to them like only a moment.

CB Antya-khaṇḍa 5.333

TEXT 333

*tabe nityānanda prabhuvara kata dine
alaṅkāra parite hailā icchā mane*

**After some days Nityānanda Prabhu desired to
decorate Himself with some ornaments.**

CB Antya-khaṇḍa 5.334

TEXT 334

*icchā mātra sarva-alaṅkāra sei kṣaṇe
upasanna āsiyā haila vidyamāne*

**As soon as that desire awoke in Him, all
varieties of ornaments appeared there.**

CB Antya-khaṇḍa 5.335-336

TEXT 335-336

*sūvarṇa rajata marakata manohara
nānā-vidha bahu-mūlya kateka prastara*

*maṇi su-prabāla paṭṭavāsa muktā hāra
sukṛti sakale diyā kare namaskāra*

**Pious people offered their obeisances and gave
Nityānanda attractive ornaments made of gold, silver,
various precious stones like diamonds, emeralds, and
corals, fine silk cloth, and pearl necklaces.**

CB Antya-khaṇḍa 5.337

TEXT 337

*kata vā nirmita kata kariyā nirmāṇa
parilena alaṅkāra—yena icchā tāna*

He then decorated Himself with ornaments that had already been made and others that were made according to His own desire.

CB Antya-khaṇḍa 5.338

TEXT 338

*dui haste suvarṇera aṅgada balaya
puṣṭa kari' parilena ātma-icchā-maya*

According to His own desire He decorated His two wrists and arms with gold bracelets and armlets.

CB Antya-khaṇḍa 5.339

TEXT 339

*suvarṇa mudrikā ratne kariyā khicana
daśa-śrī-aṅgule śobhā kare vibhūṣaṇa*

He decorated His ten fingers with gold rings studded with jewels.

The word *mudrikā* refers to rings made of gold and other metals from objects like *mohara* (gold coins), rupees, and *payasā*.

The word *khicana* means “studded with” or “set with.”

CB Antya-khaṇḍa 5.340

TEXT 340

*kanṭha śobhā kare bahu-vidha divya hāra
maṇi-mūktā-prabālādi-yata sarva-sāra*

He decorated His neck with many varieties of fine necklaces made of diamonds, pearls, and corals.

CB Antya-khaṇḍa 5.341

TEXT 341

*rudrākṣa viḍālākṣa dui suvarṇa rajate
bāndhiyā parilā kanṭhe maheśvara prīte*

For the pleasure of Maheśvara, He wore a gold and silver necklace set with *rudrākṣa* and cat's-eye gems.

CB Antya-khaṇḍa 5.342

TEXT 342

*muktā-kasā-suvarṇa kariyā suracana
dui śruti-mūle śobhe parama śobhana*

His two ears were beautified by gold earrings studded with pearls.

CB Antya-khaṇḍa 5.343

TEXT 343

*pāda-padme rajata-nūpura suśobhana
tad-upari mala śobhe jagata-mohana*

His lotus feet were adorned with silver anklebells, with an enchanting band of silver above them.

CB Antya-khaṇḍa 5.344

TEXT 344

*śukla-paṭṭa-nīla-pīta—bahuvidha vāsa
apūrvā śobhaye paridhānera vilāsa*

He was dressed in varieties of white, blue, and yellow silk cloth. In this way He looked wonderfully attractive.

CB Antya-khaṇḍa 5.345

TEXT 345

*mālatī, mallikā, yūthī, campakera mālā
śrī-vakṣe karaye śobhā āndolana-khelā*

Flower garlands of *mālatī*, *mallikā*, *yūthī*, and *campaka* swung to and fro on His attractive chest.

CB Antya-khaṇḍa 5.346

TEXT 346

*gorocanā-sahita candana divya-gandhe
vicitra kariyā lepiyāchena śrī-aṅge*

He smeared His body with fragrant sandalwood paste mixed with *gorocanā*.

CB Antya-khaṇḍa 5.347

TEXT 347

*śrī-mastake śobhita vividha paṭṭavāsa
tad upari nānā-varṇa-mālyera vilāsa*

His head was decorated with varieties of silk cloth with varieties of flower garlands on top.

CB Antya-khaṇḍa 5.348

TEXT 348

*prasanna śrī-mukha—koṭi śaśadhara jini’
hāsiyā kareṇa niravadhi hari-dhvani*

His pleasing face defeated the beauty of millions of moons. He smiled as He constantly chanted the name of Hari.

CB Antya-khaṇḍa 5.349

TEXT 349

*ye-dike cāhena dui-kamala-nayane
sei-dike prema-varṣe, bhāse sarva-jane*

In whatever direction His lotus eyes glanced, there was a shower of ecstatic love that inundated everyone.

CB Antya-khaṇḍa 5.350-351

TEXT 350-351

*rajatera prāya lauha-daṇḍa suśobhana
dui-dike kari tathi suvarṇa-bandhana*

*niravadhi sei lauha-daṇḍa śobhe kare
muṣala dharilā yena prabhu haladhare*

Just as Lord Haladhara held a club, Nityānanda always held in His hand a beautiful iron rod that looked as if it were silver and that was bound on two sides with gold.

CB Antya-khaṇḍa 5.352-353

TEXT 352-353

*pāriṣada saba dharilena alaṅkāra
aṅgada, balaya, malla, nūpura, su-hāra*

*śiṅgā, vetra, vaṁśī, chāṇḍa-daḍi, guñjā-
mālāsabe dharilena gopālera aṁśa-kalā*

His associates decorated themselves with various ornaments like bracelets, bangles, leg bands, anklebells, beautiful necklaces, buffalo horns, sticks, flutes, ropes, and garlands of *gui'jā* (small red-and-black seeds), for they were all expansions of the cowherd boys of Vraja.

CB Antya-khaṇḍa 5.354

TEXT 354

*ei mata nityānanda svānubhāva-raṅge
viharena sakala pārṣada kari' saṅge*

In this way Nityānanda enjoyed His own ecstatic mood as He sported in the company of His associates.

CB Antya-khaṇḍa 5.355

TEXT 355

*tabe prabhu sarva-pāriṣada-gaṇa meli'
bhakta-gr̥he gr̥he kare paryaṭana-keli*

The Lord then took His associates to the houses of various devotees.

CB Antya-khaṇḍa 5.356

TEXT 356

*jāhnavīra dui kūle yata āche grāma
sarvatra bhramena nityānanda jyotir-dhāma*

The most effulgent Nityānanda visited each of the villages on both banks of the Ganges.

CB Antya-khaṇḍa 5.357

TEXT 357

*daraśana-mātra sarva-jīva mugdha haya
nāma-tattva dui—nityānanda-rasa-maya*

All living entities became astonished when they saw Him. The most blissful Nityānanda is the combined form of the holy name and form of the Supreme Lord.

Since Śrī Nityānanda Prabhu decorated Himself with various valuable ornaments and garments, foolish people saw that He was absorbed in the mood of opulence rather than in the transcendental mood of Vraja. Ordinary poor people, who as a result of poverty considered themselves destitute, did not commit offenses at the lotus feet of Avadhūta Śrī Nityānanda while seeing His opulent manifestation of decorating Himself with various ornaments; rather, since those ornaments were worn to attract the attention of people bewildered by opulence, they became astonished and found in them sweetness and topics related to the service of Kṛṣṇa.

Śrī Nityānanda Prabhu is directly *svayaṁ-prakāśa-tattva*. The holy name of the Lord and the Lord Himself combine together and manifest as *svayaṁ-prakāśa* Nityānanda, the reservoir of transcendental happiness. Śrī Nityānanda Prabhu and the name Śrī Nityānanda are most relishable transcendental objects. This was revealed to the living entities by the mercy of Śrī Nityānanda.

CB Antya-khaṇḍa 5.358

TEXT 358

*pāṣaṇḍī o dekhilei mātra kare stuti
sarvasva dibāre sei kṣaṇe haya mati*

Even the atheists who saw Him offered Him respects and considered offering everything to Him.

Those who consider transcendental Viṣṇu and Vaiṣṇavas as equal to mundane objects or ordinary persons are called *pāṣaṇḍīs*, or atheists. Even such godless people would offer respect to Nityānanda Prabhu when they saw Him. By seeing the Supreme Lord, their mundane conceptions based on material enjoyment were vanquished. Therefore they ended up surrendering everything to the Lord. Those who surrender everything to the Supreme Lord do not see the external world as the object of their enjoyment, in other words, they become liberated souls.

CB Antya-khaṇḍa 5.359

TEXT 359

*nityānanda-svarūpera śarīra madhura
sabārei kṛpā-dṛṣṭi kareṇa pracura*

The body of Nityānanda Svarūpa was most enchanting. He glanced mercifully on everyone.

CB Antya-khaṇḍa 5.360

TEXT 360

*ki bhojane ki śayane kibā paryatane
kṣaṇeka nā yāya vyartha saṅkīrtana vine*

When He was eating, sleeping, or wandering about, He did not waste a moment without *saṅkīrtana*.

Śrī Nityānanda Prabhu would always glorify the topics of Śrī Gaurahari, even while eating, sleeping, or traveling. He spoke only about topics of Kṛṣṇa, nothing else. His every activity was accompanied by *hari-kīrtana*. Therefore, while describing Śrī Kṛṣṇa Caitanyadeva’s teachings in his commentary on the Seventh Canto of the *Śrīmad Bhāgavatam* and in the *Bhakti-sandarbha*, Śrī Jīva Gosvāmī Prabhu has written about the activities of Śrī Nityānanda as follows: *yadyapi anyā bhaktiḥ kalau kartavyā tadā kīrtanākhyā-bhakti-saṁyogenaiva kartavyā*—“Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names.”

CB Antya-khaṇḍa 5.361

TEXT 361

*yekhāne karena nṛtya kṛṣṇa-saṅkīrtana
tathāya vihvala haya kata kata jana*

Wherever He performed dancing and congregational glorification of Kṛṣṇa, many people became overwhelmed with ecstatic love.

CB Antya-khaṇḍa 5.362

TEXT 362

*gṛhasthera śīśu kona kichui nā jāne
tāhārā o mahā-mahā-vṛkṣa dhari’ ṭāne*

Even the householders’ children who did not know anything uprooted large trees.

CB Antya-khaṇḍa 5.363

TEXT 363

huṅkāra kariyā vṛkṣa phele upāḍiyā
“muñire gopāla” bali’ veḍāya dhāiyā

They roared loudly, uprooted trees, and ran around exclaiming, “I am a cowherd boy.”

CB Antya-khaṇḍa 5.364

TEXT 364

hena se sāmāthyā eka śisura śarīre
śata-jane miliyā o dharite nā pāre

Each boy possessed such strength that even a hundred people were unable to control him.

CB Antya-khaṇḍa 5.365

TEXT 365

“śrī-kṛṣṇa-caitanya jaya nityānanda” bali’
simha-nāda kare śīśu hai’ kutūhalī

The children would joyfully roar like lions and call out, “All glories to Śrī Kṛṣṇa Caitanya and Nityānanda!”

CB Antya-khaṇḍa 5.366

TEXT 366

ei-mata nityānanda—bālaka-jīvana
vihvala karite lāgilena śīśu-gaṇa

In this way Nityānanda, the life and soul of all children, overwhelmed those children with ecstatic love.

CB Antya-khaṇḍa 5.367

TEXT 367

*māseke o eka śiśu nā kare āhāra
dekhite lokera citte lāge camatkāra*

For one month those children did not eat anything. People became struck with wonder on seeing this.

CB Antya-khaṇḍa 5.368

TEXT 368

*hailena vihvala sakala bhakta-vṛnda
sabāra rakṣaka hailena nityānanda*

All the devotees became overwhelmed with ecstatic love, and Nityānanda became the children's sole protector.

CB Antya-khaṇḍa 5.369

TEXT 369

*putra-prāya kari' prabhu sabāre dhariyā
karāyena bhojana āpane hasta diyā*

The Lord would feed the children with His own hand as if they were His children.

CB Antya-khaṇḍa 5.370

TEXT 370

*kāre o vā bāndhiyā rākhena nija-pāśe
mārena bāndhena—tabu aṭṭa aṭṭa hāse*

He would sometimes bind one of them and keep him nearby. Although He beat them and bound them, they would laugh loudly.

Śrī Nityānanda Prabhu indiscriminately distributed His affection to the children. Sometimes He would feed them, and sometimes He would display the pastime of tying them up to stop their mischief. Everyone was satisfied by their behavior. The children accepted Him as Baladeva and themselves as cowherd boys subordinate to personalities like Śrīdāma.

CB Antya-khaṇḍa 5.371

TEXT 371

*eka-dina gadādhara-dāsera mandire
āilena tāne prīti karibāra tare*

One day Nityānanda went to the house of Gadādhara dāsa to bestow mercy on him.

CB Antya-khaṇḍa 5.372

TEXT 372

*gopī-bhāve gadādhara-dāsa mahāśaya
haiyā āchena ati parānanda-maya*

Gadādhara dāsa Mahāśaya was fully absorbed in ecstatic love in the mood of a *gopī*.

CB Antya-khaṇḍa 5.373

TEXT 373

*mastake kariyā gaṅgā-jalera kalasa
niravadhi dāke,—“ke kinibe go-rasa?”*

He held a pot of Ganges water on his head and continuously called out, “Who wants to buy milk?”

CB Antya-khaṇḍa 5.374

TEXT 374

*śrī-bāla-gopāla-mūrti tāna devālaya
āchena parama-lāvaṇyera samuccaya*

There was a most enchanting Deity of Śrī Bāla-gopāla in his temple.

CB Antya-khaṇḍa 5.375

TEXT 375

*dekhi’ bāla-gopālera mūrti manohara
prīte nityānanda lailā vakṣera upara*

When Nityānanda saw that enchanting Deity of Bāla-gopāla, He affectionately embraced the Deity to His chest.

CB Antya-khaṇḍa 5.376

TEXT 376

*ananta-hṛdaye dekhi’ śrī-bāla-gopāla
sarva-gaṇe hari-dhvani karena viśāla*

When everyone saw Śrī Bāla-gopāla on the chest of Ananta, they began to loudly chant the name of Hari.

CB Antya-khaṇḍa 5.377

TEXT 377

*huñkāra kariyā nityānanda-malla-rāya
karite lāgilā nṛtya gopāla-līlāya*

The great wrestler Nityānanda roared loudly and began to dance in the mood of a cowherd boy.

CB Antya-khaṇḍa 5.378

TEXT 378

*dāna-khaṇḍa gāyena mādhavānanda ghoṣa
śuni’ avadhūta-simha parama santoṣa*

Then Mādhavānanda Ghoṣa sang about the *dāna-līlā*, and the lionlike Avadhūta became greatly satisfied.

The phrase *dāna-khaṇḍa-gāna* refers to a song describing Kṛṣṇa’s *dāna-līlā*, or pastime of charging tax, which is elaborately described in [Rūpa Gosvāmī’s] *Dāna-keli-kaumudī*.

CB Antya-khaṇḍa 5.379

TEXT 379

*bhāgyavanta mādhaveṛa hena kaṇṭha-dhvani
śunite āviṣṭa haya avadhūta-maṇi*

The voice of the fortunate Mādhava was so sweet that the crest jewel of *avadhūtas* became absorbed in ecstasy.

CB Antya-khaṇḍa 5.380

TEXT 380

*ei-rūpa līlā tāna nija-prema-raṅge
sukṛti śrī-gadādhara dāsa kari’ saṅge*

In the happiness of His own ecstatic love,
Nityānanda enjoyed such pastimes with the fortunate
Śrī Gadādhara dāsa.

CB Antya-khaṇḍa 5.381

TEXT 381

*gopī-bhāve bāhya nāhi gadādhara dāse
niravadhi āpanāke ‘gopī hena vāse*

Gadādhara dāsa had no external consciousness,
for he was absorbed in the mood of a *gopī* and always
considered himself to be a *gopī*.

Śrī Gadādhara dāsa always remained absorbed
in his constitutional position and did not externally
accept the dress of a *sakhī*. He certainly was always
absorbed in the mood of a *gopī*, but he did not display
duplicity by wearing a *gopī*s dress.

CB Antya-khaṇḍa 5.382

TEXT 382

*dāna-khaṇḍa-līlāśuni’ nityānanda-rāya
ye nṛtya kareṇa, tāhā varṇana nā yāya*

When Lord Nityānanda heard topics of the
dāna-līlā, He danced in a way that is beyond
description.

CB Antya-khaṇḍa 5.383

TEXT 383

*prema-bhakti-vikārera yata āche nāma
saba prakāśiyā nṛtya kare anupāma*

He displayed all the transformations of ecstatic love as He danced incomparably.

There are eight types of *sāttvika-bhāvas*, or transcendental symptoms, and thirty-three kinds of *sañcāri-bhāvas*, or continuously existing ecstatic symptoms.

CB Antya-khaṇḍa 5.384

TEXT 384

*vidyutera prāya nṛtya gatira bhaṅgi
mākibā se adbhuta bhuja-cālana-mahimā*

As He danced, the movement of His bodily limbs appeared like lightning. How wonderful was the movement of His arms!

CB Antya-khaṇḍa 5.385

TEXT 385

*ki vā se nayana-bhaṅgī, ki sundara hāsa
kibā se adbhuta śira-kampana-vilāsa*

How wonderful was the movement of His eyes, how beautiful was His smile, and how wonderful was the swaying of His head!

CB Antya-khaṇḍa 5.386

TEXT 386

*ekatra kariyā dui caraṇa sundara
kibā yode yode lampha dena manohara*

How wonderfully He jumped about, keeping His two beautiful feet together!

CB Antya-khaṇḍa 5.387

TEXT 387

*ye-dike cāhena nityānanda prema-rase
sei-dike strī-puruṣe kṛṣṇa-rase bhāse*

**The men and women in whatever direction
Nityānanda cast His love-filled glance all floated in the
mellows of love for Kṛṣṇa.**

CB Antya-khaṇḍa 5.388

TEXT 388

*hena se kareṇa kṛpā-dṛṣṭi atisaya
parānande deha-smṛti kāra nā thākaya*

**His glance was filled with such mercy that
everyone forgot their own bodies in ecstasy.**

CB Antya-khaṇḍa 5.389

TEXT 389

*ye bhakti vāñchena yogīndrādi-muni-gaṇe
nityānanda-prasāde se bhuñje ye-te-jane*

**By Nityānanda's mercy, anyone and everyone
relished the devotion that the best of the yogis and
sages desire.**

CB Antya-khaṇḍa 5.390

TEXT 390

*hasti-sama jana nā khāile tina dina
calite nā pāre, deha haya ati kṣīṇa*

If a person as strong as an elephant does not eat for three days, he will not be able to walk and his body will become weak.

If a human being as strong as an elephant fasts for three days, he loses the ability to walk and his body becomes weak.

CB Antya-khaṇḍa 5.391

TEXT 391

*eka-māsa eka śīśu nā kare āhāra
tathāpiha simha-prāya saba vyavahāra*

Although each of those children did not eat for one month, they behaved like lions.

CB Antya-khaṇḍa 5.392

TEXT 392

*hena śakti prakāśena nityānanda-rāya
tathāpi nā bujhe keha caitanya-māyāya*

Such was the potency that was manifest by Lord Nityānanda, yet by the influence of Lord Caitanya's illusory energy, no one could understand.

CB Antya-khaṇḍa 5.393

TEXT 393

*ei-mata kata-dina premānanda-rase
gadādhara dāsera mandire prabhu vaise*

In this way Nityānanda stayed a few days in the house of Gadādhara dāsa, absorbed in the mellows of ecstatic love.

CB Antya-khaṇḍa 5.394

TEXT 394

*bāhya nāhi gadādhara dāsera śarīre
niravadhi ‘hari-bala’ balāya sabāre*

Gadādhara dāsa did not display external consciousness. He would always induce everyone to chant, “Hari bol!”

CB Antya-khaṇḍa 5.395

TEXT 395

*sei grāme kājīāche parama durbāra
kīrtanera prati dveṣa karaye apāra*

There was a most sinful Kazi living in that village. He strongly opposed the performance of *kértana*.

In that village of Eṇḍiyādaha there lived a most powerful Kazi who was greatly inimical to religious principles and who strongly opposed the congregational glorification of Hari.

CB Antya-khaṇḍa 5.396

TEXT 396

*parānande matta gadādhara mahāśaya
niśā-bhāge gelā sei kājīra ālaya*

Gadādhara Mahāśaya was always intoxicated with transcendental ecstasy. One night he went to the house of that Kazi.

CB Antya-khaṇḍa 5.397

TEXT 397

*ye kājīra bhaye loka palāya antare
nirbhaye calilā niśā-bhāge tāra ghare*

Although people generally ran away in fear of that Kazi, Gadādhara fearlessly went at night to his house.

CB Antya-khaṇḍa 5.398

TEXT 398

*niravadhi hari-dhvani karite karite
praviṣṭa hailā giyā kājīra bāḍite*

Gadādhara continually chanted the name of Hari as he entered the Kazi's house.

CB Antya-khaṇḍa 5.399

TEXT 399

*dekhe mātra vasiyā kājīra sarva-gaṇe
balibāre kāro kichu nā āise vadane*

The Kazi's servants sat down speechless as they watched Gadādhara enter.

CB Antya-khaṇḍa 5.400

TEXT 400

*gadādhara bale,—“āre, kājī beṭā kothāj
hāṭa ‘kṛṣṇa’ bala, nahe chiṇḍoṇ tora māthā”*

Gadādhara said, “Where is that fellow, Kazi? Quickly chant the name of Kṛṣṇa, or I will sever your head.”

The word *jhāṭa* means “quickly,” “without delay,” or “soon.”

CB Antya-khaṇḍa 5.401

TEXT 401

*agni-hena krodhe kājī hailā bāhira
gadādhara dāsa dekhi’ mātra hailā sthira*

The Kazi was angry as fire as he came out of the room, but on seeing Gadādhara dāsa, he became pacified.

CB Antya-khaṇḍa 5.402

TEXT 402

*kājī bale,—“gadādhara, tumi kene ethā?”
gadādhara balena,—“āchaye kichu kathā*

The Kazi said, “Gadādhara, why are you here?” Gadādhara replied, “I have something to say.

CB Antya-khaṇḍa 5.403

TEXT 403

*śrī-caitanya nityānanda prabhu avatari’
jagatera mukhe balāilā’hari hari’*

“Lord Caitanya and Nityānanda Prabhu have incarnated in this world to induce everyone to chant the name of Hari.

CB Antya-khaṇḍa 5.404

TEXT 404

*sabe tumi mātra nāhi bala hari-nāma
tāhā balāite āilāṇa tomā-sthāna*

**“You alone have not chanted the name of Hari,
therefore I have come to your house to make you
chant.**

CB Antya-khaṇḍa 5.405

TEXT 405

*parama-maṅgala hari-nāma bala tumi
tomāra sakala pāpa uddhāriba āmi”*

**“Just chant the most auspicious name of Hari,
and I will deliver you from all sinful reactions.”**

CB Antya-khaṇḍa 5.406

TEXT 406

*yadyapiha kājī mahā-himsaka-carita
tathāpi nā bale kichu hailā stambhita*

**Although the Kazi was most envious by nature,
he was stunned and could not say anything.**

CB Antya-khaṇḍa 5.407

TEXT 407

*hāsi bale kājī,—“śuna dāsa gadādhara!
kāli balibāṇa ‘hari’, āji yāha ghara”*

**The Kazi then smiled and said, “Listen,
Gadādhara dāsa, you go home now. I will chant the
name of Hari tomorrow.”**

Although the Kazi was most envious and
opposed to religious principles, he smiled on seeing

Gadādhara’s simplicity. While smiling, he said, “By your request I will chant the name of Hari tomorrow. For now, you go home.” As a result, Gadādhara became especially happy to hear the name of Hari issue from the mouth of the Kazi.

CB Antya-khaṇḍa 5.408

TEXT 408

*hari-nāma-mātra śunilena tāra mukhe
gadādhara-dāsa pūrṇa hailā prema-sukhe*

As soon as Gadādhara dāsa heard the name of Hari come from the Kazi’s mouth, he became filled with ecstatic jubilation.

CB Antya-khaṇḍa 5.409

TEXT 409

*gadādhara dāsa bale,—“āra kālī kene
ei ta’ balilā‘hari’ āpana-vadane*

Gadādhara dāsa then said, “Why tomorrow? You just now uttered the name of Hari.

CB Antya-khaṇḍa 5.410

TEXT 410

*āra tora amaṅgala nāhi kona kṣaṇa
yakhana karilā hari-nāmera grahaṇa”*

“Since you have uttered the name of Hari, all your inauspiciousness has been immediately vanquished.”

CB Antya-khaṇḍa 5.411

TEXT 411

*eta bali' parama-unmāde gadādhara
hāte tāli diyā nṛtya kare bahutara*

After speaking these words, Gadādhara clapped his hands and danced wildly intoxicated with ecstasy.

CB Antya-khaṇḍa 5.412

TEXT 412

*kata-kṣaṇe āilena āpana-mandire
nityānanda-adhiṣṭhāna yāñhāra śarīre*

After some time Gadādhara returned to his house. Nityānanda always resided in his body.

CB Antya-khaṇḍa 5.413

TEXT 413

*hena-mata gadādhara dāsera mahimā
caitanya-pārṣada-madhye yāñhāra gaṇanā*

Such are the glories of Gadādhara dāsa, who is counted among the associates of Lord Caitanya.

CB Antya-khaṇḍa 5.414-416

TEXT 414-416

*ye kājīra vātāsa nā laya sādhu-jane
pāilei mātra jāti laya sei-kṣaṇe*

*hena kājī durbāra dekhile jāti laya
hena jane kṛpā-dṛṣṭi kailā mahāśaya*

*hena jana pāsarila saba hiṁsā-dharma
ihāre se bali— 'kṛṣṇa'-āveśera karma*

Saintly persons did not want to be touched by the air that touched the Kazi, for they felt that such contact would make them lose their caste. Yet Gadādhara dāsa Mahāśaya glanced mercifully on that most sinful Kazi, who took away the caste of any Hindu he encountered. When such a person gives up his envious nature, it is to be understood that this is the potency of Kṛṣṇa consciousness.

The Kazi of Eṇḍiyādaha was most sinful. Whenever he got the opportunity he would take away the caste of those who did not respect him. Śrī Gadādhara dāsa destroyed the envious nature of such classes of people. Therefore he displayed the potency of Kṛṣṇa consciousness.

CB Antya-khaṇḍa 5.417

TEXT 417

*satya kṛṣṇa-bhāva haya yāñhāra śarīre
agni-sarpa vyāghra tāre lañghite nā pāre*

Fire, snakes, and tigers cannot harm a person who is truly absorbed in Kṛṣṇa consciousness.

Creatures like snakes and tigers do not harm persons intoxicated with ecstatic love for Kṛṣṇa, and fire will not burn them.

CB Antya-khaṇḍa 5.418-419

TEXT 418-419

*brahmādira abhīṣṭa ye saba kṛṣṇa-bhāva
gopī-gaṇe vyakta ye sakala anurāga*

*iṅgite se saba bhāva nityānanda-rāya
dilena sakala priya-gaṇere kṛpāya*

Out of His causeless mercy Lord Nityānanda freely distributed to His dear associates the love for Kṛṣṇa that is desired by personalities like Brahmā and the attachment to Kṛṣṇa displayed by the *gopīs*.

Demigods headed by Brahmā cannot understand the *gopīs*' cultivation of Kṛṣṇa consciousness. But Śrī Nityānanda Prabhu mercifully and freely gave His own servants the *gopīs*' attachment to Kṛṣṇa, which is rare for even personalities like Brahmā.

CB Antya-khaṇḍa 5.420

TEXT 420

*bhaja bhāi, hena nityānandera caraṇa
yāñhāra prasāde pāi caitanya-śaraṇa*

O brothers, just worship the lotus feet of Nityānanda, by whose mercy one can attain the shelter of Lord Caitanya.

CB Antya-khaṇḍa 5.421

TEXT 421

*tabe nityānanda prabhuvara kata-dine
śacī-āi dekhībāre icchā haila mane*

After some days Nityānanda Prabhu felt a desire to see mother Śacī.

CB Antya-khaṇḍa 5.422

TEXT 422

*śubha-yātrā karilena navadvīpa-prati
pāriṣada-gaṇa saba kariyā saṁhati*

So He began an auspicious journey to
Navadvīpa, accompanied by His associates.

CB Antya-khaṇḍa 5.423

TEXT 423

*tabe āilena prabhu khaḍadaha-grāme
purandara-pañḍitera devālaya-sthāne*

On the way, the Lord came to the house of
Purandara Paṇḍita in the village of Khaḍadaha.

CB Antya-khaṇḍa 5.424

TEXT 424

*khaḍadaha-grāme āsi' nityānanda-rāya
yata nṛtya karilena—kahane nā yāya*

As He entered the village of Khaḍadaha, Lord
Nityānanda danced so wonderfully that it is beyond
description.

CB Antya-khaṇḍa 5.425

TEXT 425

*purandara-pañḍitera parama unmāda
vṛkṣera upare caḍi' kare simha-nāda*

Purandara Paṇḍita became so intoxicated with
ecstatic love that he climbed a tree and roared like a
lion.

CB Antya-khaṇḍa 5.426

TEXT 426

*bāhya nāhi śrī-caitanya-dāsera śarīre
vyāghra tāḍāiyā yāya vanera bhitare*

The body of Śrī Caitanya dāsa displayed no sign of external consciousness. He would chase tigers through the forest.

CB Antya-khaṇḍa 5.427

TEXT 427

*kabhu lampha diyā uṭhe vyāghrera upare
kṛṣṇera prasāde vyāghra laṅghite nā pāre*

Sometimes he would jump on a tiger's back, yet by the mercy of Kṛṣṇa the tiger would not harm him.

CB Antya-khaṇḍa 5.428

TEXT 428

*mahā-ajagara-sarpa lai' nija-kole
nirbhaye caitanya-dāsa thāke kutūhale*

Sometimes Caitanya dāsa would fearlessly take a large python on his lap and play with it.

CB Antya-khaṇḍa 5.429

TEXT 429

*vyāghrera sahita khelā khelena nirbhaya
hena kṛpā kare avadhūta mahāśaya*

He would fearlessly play with tigers. All this was possible by the mercy of Avadhūta Nityānanda.

CB Antya-khaṇḍa 5.430

TEXT 430

*sevaka-vatsala prabhu nityānanda-rāya
brahmāra durlabha rasa īṅgite bhuñjāya*

Lord Nityānanda Prabhu was affectionate to His servants. He freely gave them mellows of love that were rarely attained by Brahmā.

CB Antya-khaṇḍa 5.431

TEXT 431

*caitanya-dāsera ātma-vismṛti sarvathā
nirantara kahena ānanda-manaḥ-kathā*

Caitanya dāsa had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa *mahā-mantra* or speaking about Lord Caitanya and Nityānanda.

CB Antya-khaṇḍa 5.432

TEXT 432

*dui tina dina majji' jalera bhitare
thākena, kakhano duḥkha nā haya śarīre*

Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience.

Aquatics always live in the water, but land-animals are unable to stay under water for a long time. But Śrī Caitanya dāsa could live underwater like a stone without feeling any discomfort. He did not manifest any change in his consciousness.

CB Antya-khaṇḍa 5.433

TEXT 433

*jaḍa-prāya alakṣita sarva vyavahāra
parama uddāma simha-vikrama apāra*

Thus he behaved almost like inert matter, yet sometimes he displayed great enthusiasm like that of a lion.

CB Antya-khaṇḍa 5.434

TEXT 434

*caitanya-dāsera yata bhaktira vikāra
kata vā kahite pāri—sakala apāra*

It is not possible to describe the transformations of devotional service displayed by Caitanya dāsa, for they were all unlimited.

CB Antya-khaṇḍa 5.435

TEXT 435

*yogya śrī-caitanya-dāsa murāri-panḍita
yāñra vātāse o kṛṣṇa pāi ye niścita*

But it is understood that anyone who was touched by the air that came in contact with Murāri Caitanya dāsa would certainly be enlightened in Kṛṣṇa consciousness.

CB Antya-khaṇḍa 5.436

TEXT 436

*ebe keha balāya ‘caitanya-dāsa’ nāma
svapneha nā bale śrī-caitanya-guṇa-grāma*

Nowadays someone calls himself Caitanya dāsa,
though he never chants the glories of Lord Caitanya
even in his dreams.

CB Antya-khaṇḍa 5.437

TEXT 437

*advaitera prāṇa-nātha—śrī-kṛṣṇa-caitanya
yānra bhakti-prasāde advaita satya dhanya*

Śrī Kṛṣṇa Caitanya is the beloved Lord of
Advaita. Advaita became truly glorious as a result of
His devotional service to Lord Caitanya.

CB Antya-khaṇḍa 5.438

TEXT 438

*jaya jaya advaitera ye caitanya-bhakti
yāñhāra prasāde advaitera sarva-śakti*

All glories to Advaita's devotional service to
Lord Caitanya! Advaita was fully empowered by the
mercy of Lord Caitanya.

TEXT 439

CB Antya-khaṇḍa 5.439

*sādhū-loke advaitera e mahimā ghoṣe
keha ihā advaitera nindā hena vāse*

Saintly persons always glorify Advaita in this
way, but some people consider this an insult to
Advaita.

TEXT 440

*seha chāra balāya ‘caitanya-dāsa’ nāma
pāpī kemane yāya advaitera sthāna*

**Some useless person like this may call himself
Caitanya dāsa, but how can such a sinful person attain
the shelter of Advaita?**

One duplicitous devotee of Advaita Prabhu used to call himself Caitanya dāsa. His idea was that Śrī Kṛṣṇa Caitanya was Rādhikā and Advaita was Kṛṣṇa. But actually Lord Caitanya is the combined form of Rādhā and Govinda, and Śrī Advaita Prabhu is a devotee of Lord Caitanya. This so-called servant of Lord Caitanya was actually averse to Lord Caitanya. Śrī Advaita Prabhu became fully empowered simply by the mercy of Lord Caitanya. Yet that *ativādī*, or overly proud person, who considered himself a devotee of Advaita did not realize this fact and thought that such a statement was an insult to Śrī Advaita. Anyone who considers this sinful person a follower of Advaita could not and can not understand the mentality of Advaita.

CB Antya-khaṇḍa 5.441

TEXT 441

*e pāpīre ‘advaitera loka’ bale ye
advaita-hṛdaya kabhu nāhi jāne se*

**One who considers such a sinful person a
follower of Advaita never understands the heart of
Advaita.**

CB Antya-khaṇḍa 5.442

TEXT 442

*rākṣasera nāma yena kahe ‘puṇya-jana’
ei mata e saba caitanya-dāsa-gaṇa*

**These persons may be known by the name
Caitanya dāsa, or servant of Caitanya, just as demons
are known by the name *puṇya-jana*, or pious person.**

In Sanskrit language the phrase *puṇya-jana* is used as a synonym for Rākṣasa, or demon. Therefore to call oneself Caitanya dāsa is simply a method of deceiving people. Those who do not understand the deep meaning of the phrase *puṇya-jana* consider that it has a good connotation, but in actuality it is used to give the opposite meaning. Similarly, if names like Caitanya dāsa are not indicative of the actual meaning but are used to indicate an offender of Lord Caitanya, then the person with such a name can never become an actual servant of Lord Caitanya.

CB Antya-khaṇḍa 5.443

TEXT 443

*kata-dīne thāki’ nityānanda khaḍadaha
saptagrāma āilena sarva-gaṇa-sahe*

**After passing some days at Khaḍadaha,
Nityānanda went with His associates to Saptagrāma.**

For an elaborate description of Saptagrāma, see the *Anubhāṣya* commentary on *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 41.

CB Antya-khaṇḍa 5.444

TEXT 444

*sei saptagrāme āche-sapta-ṛṣi-sthāna
jagate vidita se ‘triveṇī-ghāṭa’ nāma*

In this village of Saptagrāma there is a place associated with the seven sages known throughout the world as Triveṇī-ghāṭa.

The confluence of the Ganges, Sarasvatī, and Yamunā is known as Triveṇī even today. The riverbed of the Yamunā is still found near Kāñcarāpāḍā. Some time ago this river used to flow into the Triveṇī-saṅgama. Reports that the Yamunā riverbed existed near Govaraḍāṅga are still current.

CB Antya-khaṇḍa 5.445

TEXT 445

*sei gaṅgā-ghāṭe pūrve sapta-ṛṣi-gaṇa
tapa kari' pāilena govinda-caraṇa*

The seven sages previously performed austerities and attained the lotus feet of Govinda on the bank of the Ganges at this place.

CB Antya-khaṇḍa 5.446

TEXT 446

*tina devī sei sthāne ekatra milana
jāhnavī-yamunā-sarasvatīra saṅgama*

The three goddesses—Jāhnavī, Yamunā, and Sarasvatīmerge together at this place.

CB Antya-khaṇḍa 5.447

TEXT 447

*prasiddha 'triveṇī-ghāṭa' sakala bhuvane
sarva pāpa-kṣaya haya yāñra daraśane*

This place is renowned throughout the world as Triveṇī-ghāṭa. By taking *darṣana* of this place, all one's sins are destroyed.

CB Antya-khaṇḍa 5.448

TEXT 448

*nityānanda prabhuvara parama-ānande
sei ghāṭe snāna karilena sarva-vṛnde*

Nityānanda and His associates took bath at this *ghāṭa* in great ecstasy.

CB Antya-khaṇḍa 5.449

TEXT 449

*uddhāraṇa-datta bhāgyavantera mandire
rahilena tathā prabhu triveṇīra tīre*

Lord Nityānanda stayed on the bank of the Triveṇī at the house of the fortunate Uddhāraṇa Datta.

CB Antya-khaṇḍa 5.450

TEXT 450

*kāya-mano-vākya nityānandera caraṇa
bhajilena akaitave datta-uddhāraṇa*

Uddhāraṇa Datta sincerely worshiped the feet of Nityānanda with his body, mind, and speech.

CB Antya-khaṇḍa 5.451

TEXT 451

*nityānanda-svarūpera sevā-adhikāra
pāilena uddhāraṇa, kibā bhāgya tāṇra*

**How fortunate was Uddhāraṇa, who achieved
the opportunity of serving Nityānanda Svarūpa!**

Nityānanda Prabhu is nondifferent from
Baladeva. To achieve His service is rare for even
demigods like Brahmā. But His dear servant Śrī
Uddhāraṇa Ṭhākura received that opportunity.

CB Antya-khaṇḍa 5.452

TEXT 452

*janma janma nityānanda-svarūpa īśvara
janma janma uddhāraṇo tāṇhāra kiṅkara*

**Birth after birth Nityānanda Svarūpa was his
master, and birth after birth Uddhāraṇa Datta was His
servant.**

CB Antya-khaṇḍa 5.453

TEXT 453

*yateka vaṇik-kula uddhāraṇa haite
pavitra haila, dvidhā nāhika ihāte*

**There is no doubt that the entire mercantile
community was delivered by Uddhāraṇa Datta.**

Śrī Uddhāraṇa Ṭhākura appeared in the
suvarṇa-vaṇik community, the community of bankers
and gold merchants. According to social
consideration, this community is inferior. Although
he appeared in an inferior community, he was the
recipient of Śrī Nityānanda's mercy. There is no doubt
that all the people from inferior communities followed

his example and gave up their respective family prestige. Inferior mercantile communities like Kāleyora and Bhāṅgārī also became inclined to worship Hari.

CB Antya-khaṇḍa 5.454

TEXT 454

*vaṇik tārīte nityānanda-avatāra
vaṇikere dilā prema-bhakti-adhikāra*

Lord Nityānanda advented to deliver the mercantile community. He gave them the qualification to develop ecstatic love of God.

CB Antya-khaṇḍa 5.455

TEXT 455

*sapta-grāme saba vaṇikera ghare ghare
āpane nitāicāṇḍa kīrtane vihare*

Nitāi Candra would personally enjoy *kīrtana* pastimes in the houses of all the merchants in Saptagrāma.

CB Antya-khaṇḍa 5.456

TEXT 456

*vaṇik-sakala nityānandera caraṇa
sarva-bhāve bhajilena laiyāśaraṇa*

All the merchants took shelter at the lotus feet of Nityānanda and worshiped Him in all respects.

CB Antya-khaṇḍa 5.457

TEXT 457

*vaṇik sabāra kṛṣṇa-bhajana dekhite
mane camatkāra pāya sakala jagate*

**People of the entire world became astonished on
seeing the merchants' devotional service to Kṛṣṇa.**

CB Antya-khaṇḍa 5.458

TEXT 458

*nityānanda-prabhuvara-mahimā apāra
vaṇik adhama mūrkhā ye kaila nistāra*

**The glories of Nityānanda Prabhu are unlimited.
He delivered even the foolish, degraded merchants.**

Since the *suvarṇa-vaṇiks* were naturally uneducated fools and were always absorbed in thinking about mundane wealth, their hearts became polluted. Śrī Nityānanda Prabhu delivered all the merchants who were present at the time. Later on some so-called devotees inimical to Nityānanda took birth among those merchants and have become as well as are becoming averse to Hari.

CB Antya-khaṇḍa 5.459

TEXT 459

*saptagrāme prabhuvara nityānanda-rāya
gaṇa-saha saṅkīrtana kareṇa līlāya*

**Lord Nityānanda enjoyed *saṅkīrtana* pastimes
with His associates in Saptagrāma.**

CB Antya-khaṇḍa 5.460

TEXT 460

*saptagrāme yata haila kīrtana-vihāra
śata-vatsare o tāhā nāri varṇibāra*

The *kīrtana* pastimes that took place in
Saptagrāma cannot be described even in a hundred
years.

CB Antya-khaṇḍa 5.461

TEXT 461

*pūrve yena sukha haila nadīyā-nagare
sei-mata sukha haila saptagrāma-pure*

Saptagrāma became filled with the same ecstasy
that had previously filled the entire district of Nadia.

CB Antya-khaṇḍa 5.462

TEXT 462

*rātri-dine kṣudhā-tṛṣṇā nāhi nidrā-bhaya
sarva-dike haila hari-saṅkīrtana-maya*

Whether day or night, people did not feel the
urges of hunger, thirst, fear, or sleep. All directions
were filled with the congregational chanting of the holy
name of the Lord.

CB Antya-khaṇḍa 5.463

TEXT 463

*prati-ghare ghare prati-nagare catvare
nityānanda prabhuvara kīrtane vihare*

Nityānanda Prabhu enjoyed *kīrtana* pastimes in
every house, every neighborhood, and every village.

The word *catvara* refers to a neighborhood or a park.

CB Antya-khaṇḍa 5.464

TEXT 464

*nityānanda-svarūpera āveśa dekhite
hena nāhi ye vihvala nā haya jagate*

There was no one in the world who was not overwhelmed on seeing the ecstatic mood of Nityānanda Svarūpa.

CB Antya-khaṇḍa 5.465

TEXT 465

*anyera ki dāya, viṣṇu-drohī ye yavana
tāhārā o pāda-padme laila śaraṇa*

What to speak of others, even Yavanas who are inimical to Viṣṇu took shelter at His lotus feet.

Yavanas are by nature nondevotees and envious of the Supreme Lord.

CB Antya-khaṇḍa 5.466

TEXT 466

*yavanera nayane dekhiyā prema-dhāra
brāhmaṇe o āpanāke karenā dhikkāra*

When the *brāhmaëas* saw the Yavanas' tears of ecstatic love, they condemned themselves.

The *brāhmaṇas* are exalted, and the Yavanas are degraded, being devoid of all *saṁskāras*, or purificatory processes.

CB Antya-khaṇḍa 5.467

TEXT 467

*jaya jaya avadhūta-candra mahāśaya
yāñhāra kṛpāya hena saba raṅga haya*

**All glories to Avadhūta-candra Mahāśaya, by
whose mercy all such pastimes took place.**

CB Antya-khaṇḍa 5.468

TEXT 468

*ei mate saptaagrāme, āmbuyā-mulluke
viharena nityānanda-svarūpa kautuke*

**In this way Nityānanda Svarūpa happily enjoyed
pastimes in Saptagrāma and Āmbuyā-mulluka.**

CB Antya-khaṇḍa 5.469

TEXT 469

*tabe kata-dine āilena śāntipure
ācārya-gosāñi priya-vigrahera ghare*

**Then after some days He went to the house of
His dear Advaita Ācārya in Śāntipura.**

CB Antya-khaṇḍa 5.470

TEXT 470

*dekhiyā advaita nityānandera śrī-mukha
hena nāhi jānena janmila kona sukha*

**When Advaita saw Nityānanda's face, He could
not understand how joyful He became.**

CB Antya-khaṇḍa 5.471

TEXT 471

*‘hari’ bali’ lāgilena karite huṅkāra
pradakṣiṇa daṇḍavata kareṇa apāra*

**He roared loudly and chanted the name of Hari.
Then Advaita circumambulated Nityānanda and
offered Him obeisances.**

CB Antya-khaṇḍa 5.472

TEXT 472

*nityānanda-svarūpa advaita kari’ kole
siñcilenā aṅga tāna premānanda-jale*

**Nityānanda Svarūpa embraced Advaita and
soaked His body with tears of ecstatic love.**

CB Antya-khaṇḍa 5.43

TEXT 473

*doṅhe doṅhā dekhi’ baḍa hailā vivaśa
janmīla ananta anīrvacanīya rasa*

**They both became overwhelmed upon seeing
each other, and They felt unlimited, indescribable
ecstasy.**

CB Antya-khaṇḍa 5.474

TEXT 474

*doṅhe doṅhā dhari’ gaḍi’ yāyena aṅgane
doṅhe cāhe dharibāre doṅhāra caraṇe*

**They rolled on the ground in each other’s
embrace, and They tried to grab each other’s feet.**

CB Antya-khaṇḍa 5.475

TEXT 475

*koṭi simha jini’ donhe kare simha-nāda
samvaraṇa nahe dui-prabhura unmāda*

**The two roared more loudly than millions of
lions, and They were unable to control Their madness.**

CB Antya-khaṇḍa 5.476

TEXT 476

*tabe kata-kṣaṇe dui-prabhu hailā sthira
vasilena eka-sthāne dui mahādhīra*

**After a while the two most sober Prabhus
became pacified and sat down together in one place.**

CB Antya-khaṇḍa 5.477

TEXT 477

*kara-yoda kariyā advaita mahāmati
santoṣe karena nityānanda-prati stuti*

**The broad-minded Advaita folded His hands and
happily offered prayers to Nityānanda.**

CB Antya-khaṇḍa 5.478

TEXT 478

*“tumi nityānanda-mūrti nityānanda-nāma
mūrtimanta tumi caitanyera guṇa-dhāma*

**“Your form is Nityānanda, and Your name is
Nityānanda. You are the personification of Lord
Caitanya’s transcendental qualities.**

CB Antya-khaṇḍa 5.479

TEXT 479

*sarva-jīva-paritrāṇa tumi mahā-hetu
mahā-pralayete tumi satya-dharma-setu*

“You are the ultimate cause of all living entities’ deliverance. You protect religious principles even during the total annihilation.

CB Antya-khaṇḍa 5.480

TEXT 480

*tumi se bujhāo caitanyera prema-bhakti
tumi se caitanya-vṛkṣe dhara pūrṇa-śakti*

“You propagate Lord Caitanya’s devotional service in ecstatic love. You are the fully empowered branch of the tree of Lord Caitanya.

CB Antya-khaṇḍa 5.481

TEXT 481

*brahmā-śiva-nāradādi ‘bhakta’ nāma yāñra
tumi se parama upadeṣṭā sabākāra*

“You are the supreme instructor of all devotees headed by Brahmā, Śiva, and Nārada.

CB Antya-khaṇḍa 5.482

TEXT 482

*viṣṇu-bhakti sabeī pāyena tomā haite
tathāpiha abhimāna nā sparśe tomāte*

**“Everyone attains devotional service to Viṣṇu by
Your mercy, yet You are never touched by pride.**

CB Antya-khaṇḍa 5.483-484

TEXT 483-484

*patita-pāvana tumi doṣa-drṣṭi-śūnya
tomāre se jāne yāra āche bahu puṇya*

*sarva-yajña-maya ei vighraha tomāra
avidyā-bandhana khaṇḍe smaraṇe yānhāra*

**“You are the deliverer of the fallen souls. You do
not find faults in others. Only a person who has heaps
of piety can understand You. You are the
personification of all sacrifice. Simply by remembering
You, all bondage of ignorance is destroyed.**

While glorifying Śrī Nityānanda Prabhu, Śrī
Advaita Prabhu said, “You are the deliverer of the
fallen souls, and You do not find any faults in the
distressed. No one other than the most pious person
can understand You. You are the personification of all
sacrifice. Simply by remembering You, all bondage of
ignorance is destroyed.”

CB Antya-khaṇḍa 5.485

TEXT 485

*yadi tumi prakāśa nā kara’ āpanāre
tabe kāra śakti āche jānite tomāre?*

**“If You do not reveal Yourself, who will have
the power to know You?**

CB Antya-khaṇḍa 5.486

TEXT 486

*akrodha paramānanda tumi maheśvara
sahasra-vadana-ādi deva mahādhara*

“You are free from anger, You are supremely blissful, and You are the ultimate controller. You are the thousand-headed original Lord who sustains the universe.

CB Antya-khaṇḍa 5.487

TEXT 487

*rakṣa-kula-hantā tumi śrī-lakṣmaṇa-candra
tumi gopa-putra haladhara mūrtimanta*

“You are Śrī Lakṣmaṇa, the destroyer of the demoniac dynasty. You are Haladhara, the son of the cowherd.

CB Antya-khaṇḍa 5.488

TEXT 488

*mūrkha nīca adhama patita uddhārite
tumi avatīrṇa haiyācha pṛthivīte*

“You have incarnated in this world to deliver the foolish, fallen, and wretched souls.

CB Antya-khaṇḍa 5.489

TEXT 489

*ye bhakti vāñchaye yogeśvara muni-gaṇe
tomā haite tāhā pāibeka ye-te jane”*

“The devotional service desired by the best of the mystic yogis and sages will be obtained by anyone and everyone by Your mercy.”

CB Antya-khaṇḍa 5.490

TEXT 490

*kahite advaita nityānandera mahimā
ānanda-āveśe pāsarilena āpanā*

As Advaita glorified Nityānanda, He became absorbed in ecstasy and forgot Himself.

CB Antya-khaṇḍa 5.491

TEXT 491

*advaita se jñātā nityānandera prabhāva
e marma jānaye kona kona mahābhāga*

Advaita knows the glories of Nityānanda, and some most fortunate souls also know.

CB Antya-khaṇḍa 5.492

TEXT 492

*tabe ye kalaha hera anyo'nye bāje
se kevala parānanda, yadi jane bujhe*

But the quarrels that are seen between Them are nothing but sources of transcendental happiness, provided one understands them.

CB Antya-khaṇḍa 5.493

TEXT 493

*advaitera vākya bujhibāra śakti kāra?
jāniha īśvara-sane bheda nāhi yāñra*

Who has the power to understand the words of Advaita? Indeed, He is nondifferent from the Supreme Lord.

See the verse *advaitam hariṇādvaitād* from Śrī Svarūpa Dāmodara's notebook [and quoted here also) in *Caitanya-caritāmṛta*, Ādi-līlā, Chapter One, verse 13].

CB Antya-khaṇḍa 5.494

TEXT 494

*hena mate dui prabhuvara mahāraṅge
viharena kṛṣṇa-kathā-maṅgala-prasaṅge*

In this way the two Prabhus joyfully relished the auspicious topics of Lord Kṛṣṇa.

CB Antya-khaṇḍa 5.495

TEXT 495

*aneka rahasya kari' advaita-sahita
aśeṣa prakāre tāna janmāilā prīta*

Nityānanda exchanged many confidential topics with Advaita and thereby unlimitedly increased His happiness.

CB Antya-khaṇḍa 5.496

TEXT 496

*tabe advaitera sthāne lai' anumati
nityānanda āilena navadvīpa-prati*

Thereafter Nityānanda took permission from
Advaita and departed for Navadvīpa.

CB Antya-khaṇḍa 5.497

TEXT 497

*sei-mate sarvādye āilā āi-sthāne
āsi' namaskarilena āira caraṇe*

He went first to the house of mother Śacī and
offered obeisances at her feet.

CB Antya-khaṇḍa 5.498

TEXT 498

*nityānanda-svarūpere dekhi' śacī-āi
ki ānanda pāilena—tāra anta nāi*

On seeing Nityānanda Svarūpa, mother Śacī's
happiness was boundless.

CB Antya-khaṇḍa 5.499

TEXT 499

*āi bale,—“bāpa, tumi satya antaryāmī
tomāre dekhite icchā karilāṇa āmi*

Mother Śacī said, “My dear son, You are
certainly the Supersoul, for I just had a desire to see
You.

CB Antya-khaṇḍa 5.500

TEXT 500

*mora citta jāni' tumi āilā satvara
ke tomā cinite pāre saṁsāra-bhitara*

“Realizing my desire, You came quickly here.
Therefore who within this world can understand You?

CB Antya-khaṇḍa 5.501

TEXT 501

*kata-dina thāka bāpa, navadvīpa-vāse
yena tomā dekhoṇ muṇi daśe pakṣe māse*

“My dear son, stay here in Navadvīpa for some
days, so that I can see You every ten, fifteen, or thirty
days.

The phrase *daśe pakṣe māse* means “after ten
days, after fifteen days, or after a month.”

CB Antya-khaṇḍa 5.502

TEXT 502

*muṇi duḥkḥinīra icchā tomāre dekhite
daive tumi āsiyācha duḥkḥitā tārīte*”

“I am distressed and desire to see You. Now by
the arrangement of providence You have come to
remove my distress.”

CB Antya-khaṇḍa 5.503

TEXT 503

*śuniyā āira vākya hāse nityānanda
ye jāne āira prabhāvera ādi-anta*

On hearing mother Śacīs words, Nityānanda
smiled, for He knew the beginning and end of mother
Śacīs glories.

CB Antya-khaṇḍa 5.504

TEXT 504

*nityānanda bale,—“śuna āi, sarva-mātātomāre
dekhite muñi āsiyachon hethā*

Nityānanda said, “Listen, mother Śacī, O mother of all! I have come here to see you.

CB Antya-khaṇḍa 5.505

TEXT 505

*mora baḍa icchā tomā dekhite hethāya
rahilāña navadvīpe tomāra ājñāya”*

“I had a great desire to see you here. Therefore on your order I will stay in Navadvīpa.”

CB Antya-khaṇḍa 5.506

TEXT 506

*hena-mate nityānanda āi sambhāṣiyā
navadvīpe bhramena ānanda-yukta haiyā*

After speaking with mother Śacī in this way, Nityānanda happily wandered throughout Navadvīpa.

CB Antya-khaṇḍa 5.507

TEXT 507

*navadvīpe nityānanda prati-ghare ghare
saba-pāriṣada-saṅge kīrtana vihare*

Nityānanda enjoyed *kīrtana* pastimes with His associates in each of the houses within Navadvīpa.

CB Antya-khaṇḍa 5.508

TEXT 508

*navadvīpe āsi' prabhuvara-nityānanda
hailena kīrtane ānanda mūrtimanta*

**After arriving in Navadvīpa, Nityānanda Prabhu
became the personification of ecstasy in *kīrtana*.**

CB Antya-khaṇḍa 5.509

TEXT 509

*prati-ghare ghare saba pāriṣada-saṅge
niravadhi viharena saṅkīrtana-raṅge*

He constantly enjoyed saṅkīrtana with His
associates in each and every house.

CB Antya-khaṇḍa 5.510

TEXT 510

*parama mohana saṅkīrtana-malla-veśa
dekhite sukṛti pāya ānanda-viśeṣa*

**Simply on seeing His most enchanting dress as
the leader of the *saṅkīrtana* party, pious people were
greatly satisfied.**

Pious persons became especially pleased on
seeing Śrī Nityānanda Prabhu's enthusiasm for
saṅkīrtana.

TCB Antya-khaṇḍa 5.511

TEXT 511

*śrī-mastake śobhe bahuvidha paṭṭa-vāsa
tad-upari bahuvidha mālyera vilāsa*

**His head was decorated with various fine silk
cloths, upon which was placed various flower garlands.**

CB Antya-khaṇḍa 5.512

TEXT 512

*kaṇṭhe bahuvidha maṇi-muktā-svarṇa-hāra
śrutimūle śobhe muktā kāñcana apāra*

Around His neck He wore varieties of necklaces made of jewels, pearls, and gold. His ears were adorned with gold earrings set with pearls.

CB Antya-khaṇḍa 5.513

TEXT 513

*suvarṇera aṅgada balaya śobhe kare
na jāni kateka mālāśobhe kalevare*

He wore beautiful gold armlets and bracelets. I do not know how many flower garlands decorated His body.

CB Antya-khaṇḍa 5.514

TEXT 514

*gorocanā-candane lepita sarva-aṅga
niravadhi bāla-gopālera prāya raṅga*

His entire body was smeared with sandalwood pulp mixed with *gorocana*. He always sported like a cowherd boy.

CB Antya-khaṇḍa 5.515

TEXT 515

*ki apūrva lauha-daṇḍa dharena līlāya
pūrṇa daśa-aṅguli suvarṇa-mudrikāya*

He effortlessly held a wonderful iron staff. His
ten fingers were all decorated with gold rings.

CB Antya-khaṇḍa 5.516

TEXT 516

*śukla, nīla, pīta—bahuvidhi paṭṭa-vāsa
parama vicitra paridhānera vilāsa*

He was most charmingly dressed with varieties
of fine white, blue, and yellow silk cloth.

CB Antya-khaṇḍa 5.517

TEXT 517

*vetra, vaṁśī, pācanī jaṭhara-paṭe śobhe
yāra daraśana dhyāna jaga-manolobhe*

He had a cane, a flute, and a bamboo stick stuck
in His belt. By seeing or remembering Him, the minds
of everyone in the world become enchanted.

CB Antya-khaṇḍa 5.518

TEXT 518

*rajata-nūpura-malla śobhe śrī-carāṇe
parama madhura-dhvani, gajendra-gamane*

His lotus feet were adorned with silver ankle
bells and bands, which produced sweet sounds as He
moved like the king of elephants.

CB Antya-khaṇḍa 5.519

TEXT 519

*ye-dike cāhena prabhuvara nityānanda
sei-dike haya kṛṣṇa-rasa mūrtimanta*

**In whichever direction Nityānanda Prabhu
glanced, everyone became filled with the mellows of
love for Kṛṣṇa.**

CB Antya-khaṇḍa 5.520

TEXT 520

*hena-mate nityānanda parama-kautuke
āchena caitanya-janma-bhūmi navadvīpe*

**In this way Nityānanda resided in Navadvīpa,
the birthplace of Lord Caitanya, in great happiness.**

The birthplace of Śrī Caitanyadeva is
Navadvīpa. That particular portion of Navadvīpa is
known as Śrīdhāma Māyāpur.

CB Antya-khaṇḍa 5.521

TEXT 521

*navadvīpa—yehena mathurā-rāja
dhānīkata mata loka āche, anta nāhi jāni*

**Navadvīpa is just like the capital city of
Mathurā. No one knew how many people lived there.**

CB Antya-khaṇḍa 5.522

TEXT 522

*hena saba sujana āchena, yāhā dekhi’
sarva mahāpāpa haite mukta haya pāpī*

There were so many pious people that simply by seeing them, sinful people became liberated from all sinful reactions.

CB Antya-khaṇḍa 5.523

TEXT 523

*tathi madhye durjana ye kata kata vaise
sarva-dharma ghuce tāra chāyāra paraśe*

Many sinful people also lived among them.
Simply by touching their shadows, all one's religious principles were destroyed.

CB Antya-khaṇḍa 5.524

TEXT 524

*tāhārāo nityānanda-prabhura kṛpāya
kṛṣṇa-pathe rata haila ati āmāyāya*

Yet by the mercy of Nityānanda Prabhu they were also brought to the path of pure Kṛṣṇa consciousness.

CB Antya-khaṇḍa 5.525

TEXT 525

*āpane caitanya kata karilā mocana
nityānanda-dvāre uddhārilā tribhuvana*

Lord Caitanya personally delivered many living entities, and through Nityānanda, He delivered the three worlds.

CB Antya-khaṇḍa 5.526

TEXT 526

*cora-dasyu-adhama-patita-nāma yāra
nānā-mate nityānanda kailena uddhāra*

In some way or other Nityānanda delivered the thieves, the rogues, the fallen, and the wretched.

CB Antya-khaṇḍa 5.527

TEXT 527

*śuna śuna nityānanda prabhura ākhyāna
cora dasyu ye-mate karilā paritrāṇa*

Now listen to the topics of how Nityānanda Prabhu delivered the dacoits.

CB Antya-khaṇḍa 5.528

TEXT 528

*navadvīpe vaise eka brāhmaṇa-kumāra
tāhāra samāna cora dasyu nāhi āra*

In Navadvīpa there lived one particular *brāhmaëa*'s son who had no equal among the dacoits and rogues.

CB Antya-khaṇḍa 5.529

TEXT 529

*yata cora dasyu—tāra mahā-senāpati
nāme se brāhmaṇa, ati parama kumati*

He was the leader of all other dacoits. That evil-minded person was a *brāhmaëa* in name only.

The phrase *nāme se brāhmaṇa* refers to a *brāhmaṇa-bruva*, or a so-called *brāhmaṇa*. See the

Padma Purāṇa and the *Manu-saṁhitā* (7.85) for definitions and symptoms of the *brāhmaṇa-bruvas*.

CB Antya-khaṇḍa 5.530

TEXT 530

*para-vadhe dayā-mātra nāhika śarīre
nirantara dasyu-gaṇa-saṁhati vihare*

**He mercilessly killed others and always remained
in the company of other dacoits.**

CB Antya-khaṇḍa 5.531

TEXT 531

*nityānanda-svarūpera dekhi' alaṅkāra
suvarṇa prabāla-maṇi muktā divya-hāra*

**One time he saw that Nityānanda Svarūpa was
decorated with divine necklaces and ornaments made
of gold, coral, jewels, and pearls.**

CB Antya-khaṇḍa 5.532

TEXT 532

*prabhura śrī-aṅge dekhi' bahuvidha dhana
harite haila dasyu-brāhmaṇera mana*

**On seeing the various valuable ornaments on the
Lord's body, that dacoit *brāhmaëa* decided to steal
them.**

CB Antya-khaṇḍa 5.533

TEXT 533

*māyā kari' niravadhi nityānanda-saṅge
bhramaye tāhāna dhana haribāra raṅge*

Wherever Nityānanda went that *brāhmaëa* stealthily followed Him for the purpose of stealing His wealth.

CB Antya-khaṇḍa 5.534

TEXT 534

*antare parama duṣṭa dvija bhāla naya
jānilena nityānanda antara-hṛdaya*

Nityānanda, as Supersoul in everyone's heart, knew the intentions of that wicked-minded *brāhmaëa*.

CB Antya-khaṇḍa 5.535

TEXT 535

*hiraṇya-pañḍita-nāme eka subrāhmaṇa
sei navadvīpe vaise—mahā-akiñcana*

In Navadvīpa there lived one qualified *brāhmaëa* named Hiraṇya Pañḍita, who had no material assets.

One symptom of a qualified *brāhmaṇa* is freedom from material possessions.

CB Antya-khaṇḍa 5.536

TEXT 536

*sei bhāgyavantera mandire nityānanda
thākilā virale prabhu haiyā asaṅga*

Nityānanda left His associates and quietly resided in the house of that fortunate Hiraṇya Pañḍita.

CB Antya-khaṇḍa 5.537

TEXT 537

*sei duṣṭa brāhmaṇa—parama duṣṭa-mati
laiyā sakala dasyu karaye yukati*

The sinful *brāhmaëa* was most wicked. He gathered the other dacoits and made a plan.

CB Antya-khaṇḍa 5.538

TEXT 538

*“āre bhāi, sabe āra kene duḥkha pāi
caṇḍī-māye nidhi milāilā eka ṭhāñi*

“O brothers, why are we still suffering? Goddess Caṇḍī has provided for us a treasure in one place.

“Śrī Caṇḍī-mātā is the only shelter for fulfilling our material desires. She has mercifully provided the ingredients for our act of plundering.”

CB Antya-khaṇḍa 5.539

TEXT 539

*ei avadhūtera aṅgete alaṅkāra
sonā muktā hīrā kasā bai nāhi āra*

“The ornaments decorating the body of this *avadhūta* are all made of gold, pearls, and diamonds.

CB Antya-khaṇḍa 5.540

TEXT 540

*kata lakṣa ṭākāra padārtha nāhi jāni
caṇḍī-māye eka ṭhāñi milāilā āni’*

“I cannot say how many hundreds of thousands of rupees His ornaments are worth, and goddess Caṇḍī has brought them together in one place.

CB Antya-khaṇḍa 5.541

TEXT 541

*śūnya bāḍī-mājhe thāke hiraṇyera ghare
kāḍiyā āniba eka daṇḍera bhitare*

“He lives alone in the house of Hiraṇya. We can go there and take everything within a half hour.

CB Antya-khaṇḍa 5.542

TEXT 542

*ḍhāla khāṇḍā lai’ sabe hao samavāya
āji giyā hānā diba kataka niśāya”*

“Collect your swords and shields, for tonight we will raid that house.”

CB Antya-khaṇḍa 5.543

TEXT 543

*ei mata yukti kari’ saba dasyu-gaṇa
sabe niśā-bhāga jāni’ karila gamana*

After making plans in this way, the dacoits waited for the night and then set out for the house.

CB Antya-khaṇḍa 5.544

TEXT 544

*khāṇḍā churi triśūla laiya jane jane
āsiyā veḍiyā nityānanda yei sthāne*

Equipped with swords, knives, and tridents, they gathered near the house where Nityānanda was staying.

CB Antya-khaṇḍa 5.545

TEXT 545

*eka sthāne rahiyā sakala dasyu-gaṇa
āge cara pāṭhāiyā dila eka jana*

Those dacoits all waited at one place while they sent a spy to check out the situation.

CB Antya-khaṇḍa 5.546

TEXT 546

*nityānanda prabhuvara kareṇa bhojana
catur-dike hari-nāma laya bhakta-gaṇa*

Nityānanda Prabhu was taking His meal, and the devotees were chanting the name of Hari in the four directions.

CB Antya-khaṇḍa 5.547

TEXT 547

*kṛṣṇānande matta nityānanda-bhṛtya-gaṇa
keha kare simha-nāda, keha vā garjana*

The servants of Nityānanda were so intoxicated in the ecstasy of Kṛṣṇa consciousness that some of them roared like lions and some thundered.

CB Antya-khaṇḍa 5.548

TEXT 548

*rodana karaye keha parānanda-rase
keha karatāli diyā aṭṭa aṭṭa hāse*

**Some cried in the mellows of ecstatic love, while
others laughed loudly and clapped their hands.**

CB Antya-khaṇḍa 5.549

TEXT 549

*‘hai hai hāya hāya’ kare kona jana
kṛṣṇānande nidrā nāhi sabāi cetana*

**Others called out, “Haya! Haya!” In the ecstasy
of Kṛṣṇa consciousness, no one slept.**

CB Antya-khaṇḍa 5.550

TEXT 550

*cara āsi’ kahileka dasyu-gaṇa-sthāne
“bhāta khāya avadhūta, jāge sarva-jane”*

**The spy returned and said to the dacoits, “The
Avadhūta is taking His meal, and the others are all
awake.”**

CB Antya-khaṇḍa 5.551

TEXT 551

*dasyu-gaṇa bale,—“sabe śu uka khāiyā
āmarā o vasi’ sabe hānā diba giyā”*

**The dacoits replied, “Let them eat and go to
sleep. We will wait a while and then raid the house.”**

The word *hānā* means “attacking with cries and
shouts.”

CB Antya-khaṇḍa 5.552

TEXT 552

*vasilā sakala dasyu eka-vṛkṣa-tale
para dhana laibeka—ei kutūhale*

All the dacoits sat under a tree, satisfied that
they would soon plunder someone's wealth.

CB Antya-khaṇḍa 5.553

TEXT 553

*keha bale,—“mohāra sonāra tāḍa-bālā”
keha bale,—“muñi nimu mukutāra mālā”*

One of them said, “I will take His gold
bracelets.” Another said, “I will take His pearl
necklace.”

CB Antya-khaṇḍa 5.554

TEXT 554

*keha bale,—“muñi nimu karṇa-ābharaṇa”
“svarṇa-hāra nimu muñi”bale kona jana*

Someone else said, “I will take His earrings.”
One said, “I will take His gold necklace.”

CB Antya-khaṇḍa 5.555

TEXT 555

*keha bale,—“muñi nimu rajata nūpura”
sabe ei mana-kalā khāyena pracura*

Someone said, “I will take His silver anklebells.”
In this way they all dreamt about the wealth they
expected to get.

The phrase *mana-kalā* means “an object of
enjoyment desired in a dream.”

CB Antya-khaṇḍa 5.556

TEXT 556

*henai samaye nityānandera icchāya
nidrā-bhagavatīāsi’ cāpilā sabāya*

By the will of Nityānanda, at that time the
goddess of sleep cast her glance on the dacoits.

CB Antya-khaṇḍa 5.557

TEXT 557

*sei khāne ghumāilā saba dasyu-gaṇa
nidrāya hailā sabe mahā-acetana*

All the dacoits fell asleep at that place. They
became practically unconscious in deep sleep.

CB Antya-khaṇḍa 5.558

TEXT 558

*prabhura māyāya hena haila mohita
rātri pohāila, tabu nāhika samvita*

They were so bewildered by the Lord’s potency
that they did not wake up even when the night had
passed.

CB Antya-khaṇḍa 5.559

TEXT 559

*kāka-rave jāgilā sakala dasyu-gaṇa
rātri nāhi dekhi’ sabe haila duḥkha-mana*

Then the crows began to call out, and the dacoits awoke. They were all unhappy to see that night had already passed.

CB Antya-khaṇḍa 5.560

TEXT 560

*āste-vyaste dhāla khāṇḍā phelāiyā vane
satvare calilā saba dasyu gaṅgā-snāne*

They quickly hid their swords and shields in the forest and went to take bath in the Ganges.

CB Antya-khaṇḍa 5.561

TEXT 561

*śeṣe saba dasyu-gaṇa nija-sthāne gelā
sabe sabāre gāli pāḍite lāgilā*

Thereafter the dacoits abused each other as they returned to their homes.

CB Antya-khaṇḍa 5.562

TEXT 562

*keha bale,—“tui āge ghumāye paḍili”
keha bale,—“tui baḍa jāgiyā āchili”*

One dacoit said, “You fell asleep first,” and another replied, “As if you were awake!”

CB Antya-khaṇḍa 5.563

TEXT 563

*keha bale,—“kalaha karaha kene āra
lajjā-dharma caṇḍīāji rākhila sabāra”*

Another said, “Why are you quarreling? Caṇḍī has saved us from embarrassment.”

CB Antya-khaṇḍa 5.564

TEXT 564

*dasyu-senāpati ye brāhmaṇa durācāra
se balaye,—“kalaha karaha kene āra*

The sinful *brāhmaëa*, who was the leader of the dacoits, said, “Why quarrel any more?

CB Antya-khaṇḍa 5.565

TEXT 565

*ye haila se haila caṇḍīra icchāya
eka dina gele ki sakala dina yāya*

“Whatever has happened took place by the will of Caṇḍī. We lost only one day, but there will be others.

CB Antya-khaṇḍa 5.566

TEXT 566

*bujhilāma caṇḍīāji mohilā āpane
vini caṇḍī pūjyā gelāṇa te-kāraṇe*

“I think Caṇḍī has bewildered us today because we went without first worshiping her.

Another reading for āji (“today”) is āsi
 (“came”).

CB Antya-khaṇḍa 5.567

TEXT 567

*bhāla kari’ āji sabe madya-māṁsa diyā
cala sabe eka ṭhāñi caṇḍī pūji giyā*

**“Let us go together and properly worship Caṇḍī
with wine and meat.”**

Wine and meat are ingredients for the worship
of goddess Caṇḍī.

CB Antya-khaṇḍa 5.568

TEXT 568

*eteka kariyā yukti saba dasyu-gaṇa
madya-māṁsa diyā sabe karilā pūjana*

**After making plans in this way, all of the dacoits
worshiped Caṇḍī with wine and meat.**

CB Antya-khaṇḍa 5.569

TEXT 569

*āra dina dasyu-gaṇa kāci’ nānā astra
āilena vīra chāṇde pari’ nīla-vastra*

**The next day the dacoits took up various
weapons. They dressed in blue cloth and looked like
brave heroes.**

CB Antya-khaṇḍa 5.570

TEXT 570

*mahā-niśāsarva-loka āchaye śayane
henai samaye veḍileka dasyu-gaṇe*

**In the dead of night, when everyone was asleep,
the dacoits surrounded the house.**

CB Antya-khaṇḍa 5.571

TEXT 571

*bāḍīra nikaṭe thāki’ dasyu-gaṇa dekhe
catur-dike aneka pāike bāḍī rākhe*

**As the dacoits came near the house, they saw
that it was guarded by many soldiers.**

The word *pāika* means “infantry,” and the word
rākhe means “protects

CB Antya-khaṇḍa 5.572

TEXT 572

*catur-dike astradhārī padātika-gaṇa
niravadhi hari-nāma karena grahaṇa*

**Those soldiers were armed, they surrounded the
house on all four sides, and they constantly chanted
the name of Hari.**

CB Antya-khaṇḍa 5.573

TEXT 573

*parama prakāṇḍa-mūrti—sabei uddaṇḍa
nānā-astradhārī sabe—parama pracaṇḍa*

**They had large, powerful bodies, and they looked
most formidable, being equipped with various weapons.**

CB Antya-khaṇḍa 5.574

TEXT 574

*sarva-dasyu-gaṇa dekhe tāra eko-jane
śata-jano mārīte pāraye sei-kṣaṇe*

The dacoits could see that each of those soldiers was powerful enough to kill a hundred people in a moment.

CB Antya-khaṇḍa 5.575

TEXT 575

*sabāra galāya mālā, sarvāṅge candana
niravadhi kariteche nāma-saṅkīrtana*

They all had flower garlands, their bodies were smeared with sandalwood paste, and they continuously engaged in congregational chanting of the holy names.

CB Antya-khaṇḍa 5.576

TEXT 576

*nityānanda-prabhuvara āchena śayane
catur-dike 'kṛṣṇa' gāya sei saba gaṇe*

Nityānanda Prabhu was sleeping as those soldiers chanted the name of Kṛṣṇa in the four directions.

CB Antya-khaṇḍa 5.577

TEXT 577

*dasyu-gaṇa dekhi' baḍa hailā vismita
bāḍī chāḍī' sabe vasilena eka bhita*

On seeing the situation, the dacoits were struck with wonder. They went away from the house and sat down to one side.

CB Antya-khaṇḍa 5.578

TEXT 578

sarva-dasyu-gaṇe yukti lāgilā karite
“*kothākāra padātika āila ethāte*”

Then the dacoits all began to discuss among themselves, “From where have all these soldiers come?”

CB Antya-khaṇḍa 5.579

TEXT 579

keha bale,—“avadhūta ke-mate jāniyā
kāhāra pāika āniñāchaye māgiyā”

One dacoit said, “The Avadhūta must have somehow understood our plan and borrowed these soldiers from someone.”

CB Antya-khaṇḍa 5.580

TEXT 580

keha bale,—“bhāi, avadhūta baḍa ‘jñānī’
mājhe mājhe aneka lokera mukhe śuni

Another said, “O brothers, I have heard from a number of people that this Avadhūta is very wise.

CB Antya-khaṇḍa 5.581

TEXT 581

*jñānavān baḍa avadhūta mahāśaya
āpanāra rakṣā kibā āpane karaya*

**“This Avadhūta Mahāśaya is so intelligent He
arranges for His own protection.**

CB Antya-khaṇḍa 5.582

TEXT 582

*anyathā ye saba dekhi padātika-gaṇa
manuṣyera mata nāhi dekhi eka jana*

**“Otherwise those soldiers we saw did not even
look like human beings.**

CB Antya-khaṇḍa 5.583

TEXT 583

*hena bujhi—ei saba śaktira prabhāve
‘gosāñi’ kariyā tāne kahe sabe”*

**“I think people call Him Gosāñi because He has
such great influence.”**

CB Antya-khaṇḍa 5.584

TEXT 584

*āra keha bale,—“tumi abudha ye bhāi!
ye khāya ye pare se vā ke-mata gosāñi”*

**Someone else said, “O brother, you are a fool!
How can one who eats and dresses like Him be called a
Gosāñi?”**

How can one who feasts and decorates himself
with cloth and ornaments be called a self-controlled
person?

CB Antya-khaṇḍa 5.585

TEXT 585

*sakala dasyura senāpati ye brāhmaṇa
se balaye,—“jānilāṇa sakala karāṇa*

**The *brāhmaëa* leader of the dacoits said, “I
know the reason.**

CB Antya-khaṇḍa 5.586

TEXT 586

*yata baḍa baḍa loka cāri-dik haite
sabei āisena avadhūtera dekhite*

**“Many influential persons come from all over to
see this Avadhūta.**

CB Antya-khaṇḍa 5.587

TEXT 587

*kona dik haite kona rājāra laskara
āsiyāche, tāra padātika bahutara*

**“A king’s military commander has come from
somewhere with many of his soldiers.**

CB Antya-khaṇḍa 5.588

TEXT 588

*ataeva padātika sakala bhāvaka
ei se kāraṇe ‘hari hari’ kare japa*

**“Those soldiers are all sentimental, and therefore
they chant the name of Hari.**

The word *bhāvaka* is generally spelled *bhāvuka*, which means “sentimental.”

CB Antya-khaṇḍa 5.589

TEXT 589

*ebā nahe, kona padātika āni thāke
tabe kata dina eḍāiba ei pāke*

“This is not the right time. Since the soldiers are here, we will wait for a few days.

CB Antya-khaṇḍa 5.590

TEXT 590

*ataeva cala sabe āji ghare yāi
cupe cāpe dina daśa vasi’ thāki bhāi”*

“So let us all go home today, O brothers, we will wait quietly for about ten days.”

CB Antya-khaṇḍa 5.591

TEXT 591

*eta bali’ dasyu-gaṇa gela nija-ghare
avadhūta-candra prabhu svacchande vihare*

After their leader spoke in this way, the dacoits all returned to their homes. Meanwhile Avadhūta-candra Prabhu continued to enjoy His pastimes.

CB Antya-khaṇḍa 5.592

TEXT 592

*nityānanda-caraṇa bhajaye ye ye jane
sarva-vighna khaṇḍe tāhā sabāra smaraṇe*

**By remembering even those who worship the
lotus feet of Nityānanda, all obstacles are vanquished.**

CB Antya-khaṇḍa 5.593

TEXT 593

*hena nityānanda prabhu vihare āpane
tāhāne karite vighna pāre kon jane*

**So when Nityānanda Prabhu Himself enjoys His
pastimes, who can create any obstacles?**

Envious people always try to create obstacles in the endeavors of saintly persons. Under the influence of their sinful mentality, they create obstacles for all sorts of beneficial activities in this world. But no envious person will ever be able to create obstacles in any of the activities Śrī Nityānanda performs in His desire to serve Lord Kṛṣṇa.

CB Antya-khaṇḍa 5.594

TEXT 594

*avidyā khaṇḍaye yānra dāsera smaraṇe
se prabhure vighna karibeka kon jane*

**Who can place impediments before the Lord,
when all ignorance is destroyed by remembering even
His servant?**

No one is able to place impediments before Śrī Nityānanda, who is the master of the Supreme Lord's servants, for if a person remembers topics of even Śrī Nityānanda's servants, the actions of ignorance, in

the form of aversion to the Supreme Lord, cannot be maintained and all his sinful thoughts are destroyed.

CB Antya-khaṇḍa 5.595-596

TEXT 595-596

*sarva-gaṇa-saha vighna-nātha yāñra dāsa
yāñra amśa rudra kare jagata-vināśa*

*yāñra amśa naḍite bhuvana kampa haya
hena prabhu nityānanda, kāre tāna bhaya*

Gaṇeśa, the destroyer of all obstacles, and his associates engage in His service. Rudra, His plenary portion, annihilates the universe. And when Ananta, His plenary portion, becomes restless the entire universe trembles. How, then, can that Nityānanda Prabhu be afraid of anyone?

When the *guṇa-avatāra* Rudra, who is a portion of the plenary portion of Nityānanda Prabhu, is able to annihilate the universe; when Gaṇapati and his associates are always engaged in His service; and when His plenary portion Śrī Ananta, who supports the universe, becomes a little restless, the fourteen worlds tremble. Then how can that Nityānanda Prabhu be afraid of anyone?

In the *Śrīmad Bhāgavatam* (10.85.31) it is stated:

*yasyāmśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmaṁs
taṁ tvādyāhaṁ gatim gatā*

“O Soul of all that be, the creation, maintenance and destruction of the universe are all

carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.”

In the *Śrīmad Bhāgavatam* (3.25.42) it is stated:

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

“It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.”

In the *Śrīmad Bhāgavatam* (3.29.38-45) it is stated:

yo 'ntaḥ praviśya bhūtāni
bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo 'dhiyajñō 'sau
kālaḥ kalayatām prabhuḥ

“Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone’s heart, He is the support of everyone, and He causes every being to be annihilated by another.

na cāsya kaścid dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattaṁ janam anta-kṛt

“No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He

gives inspiration to those who have not forgotten Him
and destroys those who have.

*yad-bhayād vāti vāto 'yam
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bha-gaṇo bhāti yad-bhayāt*

“Out of fear of the Supreme Personality of
Godhead the wind blows, out of fear of Him the sun
shines, out of fear of Him the rain pours forth
showers, and out of fear of Him the host of heavenly
bodies shed their luster.

*yad vanaspatayo bhītā
atāś cauṣadhibhiḥ saha
sve sve kāle 'bhigṛhṇanti
puṣpāṇi ca phalāni ca*

“Out of fear of the Supreme Personality of
Godhead the trees, creepers, herbs and seasonal plants
and flowers blossom and fructify, each in its own
season.

*sravanti sarito bhītā
notsarpaty udadhir yataḥ
agnir indhe sa-giribhir
bhūr na majjati yad-bhayāt*

“Out of fear of the Supreme Personality of
Godhead the rivers flow, and the ocean never
overflows. Out of fear of Him only does fire burn and
does the earth, with its mountains, not sink in the
water of the universe.

*nabho dadāti śvasatām
padam yan-niyamād adaḥ*

*lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam*

“Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

*guṇābhimānino devāḥ
sargādiṣv asya yad-bhayāt
vartante 'nuyugaṁ yeṣāṁ
vaśa etac carācaram*

“Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

*so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam*

“The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.”

In the *Brahma-saṁhitā* (5.50) it is stated:

yat-pāda-pallava-yugam vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihan̄tum alam asya jagat-trayasya
govindam ādi-puruṣam tam aham bhajāmi

“I worship the primeval Lord, Govinda. Gaṇeśa always holds His lotus feet upon the pair of *tumuli* protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.”

CB Antya-khaṇḍa 5.597

TEXT 597

sarva navadvīpe kare svacchande kīrtana
svacchande kareṇa krīḍā bhojana śayana

He freely performed *kīrtana* throughout Navadvīpa, and He freely enjoyed pastimes of eating and sleeping.

CB Antya-khaṇḍa 5.598

TEXT 598

sarva-aṅge sakala amūlya alaṅkāra
yena dekhi baladeva—rohiṇī-kumāra

With priceless ornaments decorating His entire body, He looked just like Baladeva, the son of Rohiṇī.

CB Antya-khaṇḍa 5.599

TEXT 599

karpūra, tāmbūla prabhu kareṇa carvaṇa
īṣat hāsiyā mohe jaga-jana-mana

He chewed betel nuts mixed with camphor, and
His sweet smile enchanted people of the entire world.

CB Antya-khaṇḍa 5.600

TEXT 600

*abhaya-paramānanda bīle sarva-sthāne
abhaya-paramānanda bhakta-goṣṭhī-sane*

He fearlessly and happily wandered about
everywhere in the company of the devotees.

CB Antya-khaṇḍa 5.601

TEXT 601

*āra-bāra yukti kari' pāpī dasyu-gaṇe
āilena nityānanda-candrera bhavane*

The sinful dacoits soon made another plan and
gathered near the house where Nityānanda Candra was
staying.

CB Antya-khaṇḍa 5.602

TEXT 602

*daive sei dine mahā-meghe andhakāra
mahā-ghora-niśānāhi lokera sañcāra*

By the arrangement of providence, it was
completely dark that night because of dense clouds. No
other persons were out that night.

CB Antya-khaṇḍa 5.603

TEXT 603

*mahā-bhayaṅkara-niśā cora-dasyu-gaṇa
daśa-pāñca astra eko janera kācana*

**On that formidable night, each of those dacoits
carried five to ten weapons.**

The word *kācana* means “carried.”

CB Antya-khaṇḍa 5.604

TEXT 604

*praviṣṭa haila mātra bādīra bhitare
sabe haila andha, keha cāhite nā pāre*

**As soon as they entered the courtyard of the
house, they were completely blinded and unable to see
anything.**

CB Antya-khaṇḍa 5.605

TEXT 605

*kichu nāhe dekhe, andha haila dasyu-gaṇa
sabei haila hata-prāṇa-buddhi-mana*

**Those dacoits became so blind that they could
not see a thing, and their life airs, their intelligence,
and their minds became paralyzed**

CB Antya-khaṇḍa 5.606

TEXT 606

*keha giyā paḍe gaḍa-khāira bhitare
joṅke poke ḍāṅse tāre kāmāḍāi' māre*

**Some fell into the trench and were bitten by
leeches, insects, and bees.**

The phrase *gaḍa-khāira* refers to a trench surrounding the palace or residence of a king or landlord.

CB Antya-khaṇḍa 5.607

TEXT 607

*ucchiṣṭa gartete keha keha giyā paḍe
tathāya maraye vichā-pokera kāmāḍe*

Some fell into a pit where food remnants were thrown and suffered from the bites of insects and scorpions.

CB Antya-khaṇḍa 5.608

TEXT 608

*keha keha paḍe giyā kāñṭāra upare
sarva aṅge phuṭe kāñṭā, naḍite nā pāre*

Some fell on thorns that pierced their entire bodies so they were unable to move.

CB Antya-khaṇḍa 5.609

TEXT 609

*khālera bhitare giyā paḍe kona jana
hasta-pada bhāṅgi' keha karaye krandana*

Some fell into a hole, wherein their hands and legs were broken, and they began to cry.

CB Antya-khaṇḍa 5.610

TEXT 610

*seikhāne kāro kāro gāye āila jvara
sarva dasyu-gaṇa cintā pāila antara*

**Some of the dacoits there were afflicted by fever,
but every one of them became frightened.**

CB Antya-khaṇḍa 5.611

TEXT 611

*henai samaye indra parama-kautukī
karite lāgilā mahā-jhaḍa-vṛṣṭi tathi*

**At that time the mischievous Indra sent a great
rainstorm there.**

CB Antya-khaṇḍa 5.612

TEXT 612

*eke mare dasyu poka-joṅkera kāmāḍe
viśeṣe maraye āro mahāvṛṣṭi-jhaḍe*

**First the dacoits suffered the bites of leeches and
insects, then they suffered further from the great
rainstorm.**

CB Antya-khaṇḍa 5.613

TEXT 613

*śilāvṛṣṭi paḍe saba aṅgera upare
prāṇa nāhi yāya, bhāse duḥkhera sāgare*

**Hail fell on them, yet they did not die but simply
floated in an ocean of misery.**

CB Antya-khaṇḍa 5.614

TEXT 614

*hena se paḍaye eko mahā-jhanjhanā
trāse mūrcchā yāya sabe pāsari’ āpanā*

Then one lightning bolt struck there, and they forgot themselves and lost consciousness out of fear.

The word *mahā-jhanjhanā* means “lightning bolt.”

CB Antya-khaṇḍa 5.615

TEXT 615

*mahāvṛṣṭi dasyu-gaṇa bhije nīrantara
mahā-śīte sabhāra kampita kalevara*

Because of the heavy rain, the dacoits were completely soaked and began to shiver from the extreme cold.

CB Antya-khaṇḍa 5.616

TEXT 616

*andha haiyāche—kichu nā pāya dekhite
mare dasyu-gaṇa mahā-jhaḍa-vṛṣṭi-śīte*

They were blinded and unable to see a thing, and now they suffered from the great rainstorm and cold.

CB Antya-khaṇḍa 5.617

TEXT 617

*nityānanda-drohe āsiyāche e jāniyā
krodha indra viśeṣe mārena duḥkha diyā*

Realizing that they had come to trouble Nityānanda, the angry Indra awarded them severe punishment.

CB Antya-khaṇḍa 5.618

TEXT 618

*kato-kṣaṇe dasyu-senāpati ye brāhmaṇa
akasmāt bhāgye tāra haila smaraṇa*

After some time the *brāhmaëa* leader of those dacoits suddenly had a thought out of some good fortunate.

CB Antya-khaṇḍa 5.619

TEXT 619

*mane bhāve vipra—“nityānanda nara nahe
satya eho īśvara,—manuṣya kabhu kahe*

The *brāhmaëa* thought, “Nityānanda is not a human being. He is certainly the Supreme Lord. He cannot be an ordinary man.

CB Antya-khaṇḍa 5.620

TEXT 620

*eka-dina mohilena sabāre nidrāya
tathāpiha nā bujhilumīśvara-māyāya*

“One day He bewildered us with sleep, yet we could not understand because of the influence of the Lord’s illusory energy.

CB Antya-khaṇḍa 5.621

TEXT 621

*āra dina mahā-adbhuta padātika-gaṇa
dekhāila, tabu mora nahila cetana*

“Another day He showed us those most wonderful soldiers, but still we did not come to our senses.

CB Antya-khaṇḍa 5.622

TEXT 622

*yogya muñi-pāpiṣṭhera e saba durgati
harite prabhura dhana yena kailuṁ mati*

“This suffering is appropriate for sinful persons like us, for we tried to plunder the Lord’s wealth.

CB Antya-khaṇḍa 5.623

TEXT 623

*e mahāsaṅkaṭe more ke karibe pāra
nityānanda bai mora gati nāhi āra”*

“So who can protect me from this great danger? I have no shelter other than Nityānanda.”

CB Antya-khaṇḍa 5.624

TEXT 624

*eta bhāvi’ dvija nityānandera caraṇa
cintiyā ekānta-bhāve laila śaraṇa*

After thinking in this way, the *brāhmaëa* meditated on and took complete shelter of the lotus feet of Nityānanda.

CB Antya-khaṇḍa 5.625

TEXT 625

*se caraṇa cintile āpada nāhi āra
sei-kṣaṇe koṭi aparādhīra o nistāra*

**By meditating on His lotus feet, even one who
has committed millions of offenses is immediately
delivered from all difficulties.**

CB Antya-khaṇḍa 5.626

TEXT 626

*“rakṣa rakṣa nityānanda śrī-bāla-gopāla!
rakṣā kara’ prabhu, tumi sarva-jīva-pāla*

**“O Nityānanda, O Śrī Bāla-gopāla, please protect
me! O Lord, You are the maintainer of all living
entities, please protect me!**

CB Antya-khaṇḍa 5.627

TEXT 627

*ye jana āchāḍa prabhu, pṛthivīte khāya
punaś ca pṛthivī tāre hayena sahāya*

**“O Lord, if a person falls forcefully to the
ground, the earth again supports him.**

When a person falls to the ground, the earth
does not allow him to fall further but kindly protects
him.

It is stated:

*bhūmau skhalita-pādānām bhūmir
evāvalambanam
tvayi jātāparādhānām tvam eva śaraṇam prabho*

**“Those who trip and fall have only the ground as
support to again get up. Similarly, O Lord, those who**

commit offenses to You have no one but You for refuge.”

CB Antya-khaṇḍa 5.628

TEXT 628

*e-mata ye tomāte aparādha kare
śeṣe seho tomāra smaraṇe duḥkha tare*

“In the same way, the distress of one who commits offenses at Your lotus feet is destroyed simply by remembering You.

If a person who suffers distress or poverty becomes angry or disappointed with the Supreme Lord, then that angry or disappointed person commits an offense. For after facing some form of distress or poverty one can understand that You are the only protector.

CB Antya-khaṇḍa 5.629

TEXT 629

*tumi se jīvera kṣama sarva aparādha
patita-janero tumi karaha prasāda*

“You forgive all offenses of the living entities, and You bestow mercy on the fallen souls.

CB Antya-khaṇḍa 5.630

TEXT 630

*tathāpi yadyapi āmi brahmaghna govadhī
mora vādā āra prabhu nāhi aparādhī*

“I have killed *brāhmaëas* and cows. O Lord, there is no greater offender than me.

CB Antya-khaṇḍa 5.631

TEXT 631

*sarva mahāpātakī o tomāra śaraṇa
laile, khaṇḍaye tāra saṁsāra-bandhana*

**“If the most sinful person takes shelter of You,
he is freed from all material bondage.**

CB Antya-khaṇḍa 5.632

TEXT 632

*janmāvadhi tumi se jīvera rākha prāṇa
ante o tumi se prabhu, kara paritrāṇa*

**“O Lord, You protect the living entities from the
time of their birth and also at the time of their death.**

CB Antya-khaṇḍa 5.633

TEXT 633

*e saṅkaṭa haite prabhu, kara āji rakṣā
yadi jīna prabhu, tabe kainu ei śikṣā*

**“O Lord, please protect me from this calamity
today. If I survive, I will remember this lesson.**

CB Antya-khaṇḍa 5.634

TEXT 634

*janma janma prabhu tumi, muñi tora dāsa
kibā jīna maroñ ei hau mora āśa”*

**“Birth after birth You are my Lord and I am
Your servant. Whether I live or die, I have no other
desire.”**

CB Antya-khaṇḍa 5.635

TEXT 635

*kṛpā-maya nityānanda-candra avatāra
śuni' karilena dasyu-gaṇera uddhāra*

**When the most merciful Nityānanda Candra
heard these prayers, He delivered those dacoits.**

CB Antya-khaṇḍa 5.636

TEXT 636

*ei mata cintite sakala dasyu-gaṇa
sabāra haila dui cakṣu-vimocana*

**As the dacoits thought like this, they regained
their eyesight.**

CB Antya-khaṇḍa 5.637

TEXT 637

*nityānanda-svarūpera śaraṇa-prabhāve
jhaḍa-vṛṣṭi āra kāra dehe nāhi lāge*

**By the influence of surrendering to Nityānanda
Svarūpa, they were freed from the distress caused by
the rainstorm.**

CB Antya-khaṇḍa 5.638

TEXT 638

*kata-kṣaṇe paṭha dekhi' saba dasyu-gaṇa
mṛta-prāya haye sabe karilā gamana*

**Shortly thereafter the dacoits found their way
and returned home almost dead.**

CB Antya-khaṇḍa 5.639

TEXT 639

*sabe ghare giyā sei mate dasyu-gaṇa
gaṅgā-snāna karilena giyā sei-kṣaṇa*

**After returning home in this way, the dacoits
immediately went to take bath in the Ganges.**

CB Antya-khaṇḍa 5.640

TEXT 640

*dasyu-senāpati dvija kāndite kāndite
nityānanda-caraṇe āilā sei mate*

**The *brāhmaëa* leader of the dacoits then came
crying to the lotus feet of Nityānanda.**

CB Antya-khaṇḍa 5.641

TEXT 641

*vasiyā āchena nityānanda viśvanātha
patita-janere kari' śubha dṛṣṭi-pāta*

**Nityānanda, the Lord of the universe, was sitting
casting His merciful glance on the fallen souls.**

CB Antya-khaṇḍa 5.642

TEXT 642

*catur-dike bhakta-gaṇa kare hari-dhvani
ānande huṅkāra kare avadhūta-maṇi*

**The devotees in the four directions were
chanting the name of Hari, and the crest jewel of the
avadhūtas roared in ecstasy.**

CB Antya-khaṇḍa 5.643

TEXT 643

*sei mahādasyu dvija henai samaya
'trāhi' bali' bāhu tuli' daṇḍavat haya*

At that time that great dacoit *brāhmaëa* arrived there, raised his arms, called out, “Please protect me!” and offered his obeisances.

CB Antya-khaṇḍa 5.644

TEXT 644

*āpāda-mastaka pulakita saba aṅga
niravadhi aśru-dhārā vahe, mahākampa*

The hairs of his entire body stood on end, and he shed incessant tears while his body trembled.

CB Antya-khaṇḍa 5.645

TEXT 645

*huṅkāra garjana niravadhi kare preme
bāhya nāhi jāne vipra karaye krandane*

He constantly roared and thundered in ecstatic love. That *brāhmaëa* lost all external consciousness as he cried.

CB Antya-khaṇḍa 5.646

TEXT 646

*nityānanda-svarūpera prabhāva dekhiyā
āpanā-āpani nāce haraṣita haiyā*

While seeing the opulences of Nityānanda
Svarūpa, he began to dance in joy.

TEXT 647

*“trāhi bāpa nityānanda patita-pāvana!”
bāhu tuli’ ei-mata bale ghane ghana*

He raised his arms and repeatedly called out, “O
Nityānanda, deliverer of the fallen souls, save me!”

CB Antya-khaṇḍa 5.648

TEXT 648

*dekhi’ hailena sabe parama vismita
“e-mata dasyura kena e-mata carita”*

When everyone saw the behavior of the dacoit,
they were struck with wonder and thought, “How
could such a dacoit behave like this?”

CB Antya-khaṇḍa 5.649

TEXT 649

*keha bale,—“māyā vā kariyā āsiyāche
kona pāka kariyā vā hānā deya pāche”*

Someone said, “He must be playing some trick.
Under this pretext he may raid the house latter.”

By nature, duplicitous people externally exhibit
simplicity and humility, but when the opportunity
arises they engage in illicit activities.

CB Antya-khaṇḍa 5.650

TEXT 650

*keha bale,—“nityānanda patita-pāvana
kṛpāya ihāra vā haila bhāla mana”*

Someone else said, “Nityānanda is the deliverer of the fallen souls. By His mercy his heart has changed.”

CB Antya-khaṇḍa 5.651

TEXT 651

*viprera atyanta prema-vikāra dekhiyāji
jñāsila nityānanda īṣat hāsiyā*

On seeing the transformations of ecstatic love in that *brāhmaëa*, Nityānanda smiled and inquired from him.

CB Antya-khaṇḍa 5.652

TEXT 652

*prabhu bale,—“kaha dvija, ki tomāra rīta
baḍa ta’ tomāra dekhi adbhuta-carita*

The Lord said, “Tell Me, O *brāhmaëa*, what kind of behavior is this? I see your behavior appears most wonderful.

CB Antya-khaṇḍa 5.653

TEXT 653

*ki dekhilā, ki śunilā kṛṣṇa-anubhava
kichu cintā nāhi, akapāṭe kaha saba”*

“Did you see or hear something that gave you realization of Kṛṣṇa? Do not worry, tell everything frankly.”

CB Antya-khaṇḍa 5.654

TEXT 654

*śuniyā prabhura vākya sukṛti brāhmaṇa
kahite nā pāre kichu, karaye krandana*

Hearing the Lord's words, the fortunate
brāhmaëa could not speak but continued to cry.

CB Antya-khaṇḍa 5.655

TEXT 655

*gaḍāgaḍi' yāya paḍi' sakala aṅgane
hāse, kānde nāce, gāya āpanā-āpane*

He rolled on the ground throughout the
courtyard. He spontaneously laughed, cried, danced,
and sang.

CB Antya-khaṇḍa 5.656

TEXT 656

*susthira haiyā dvija tabe kata-kṣaṇe
kahite lāgilā saba prabhu-vidyamāne*

After some time the *brāhmaëa* became pacified
and began to speak to the Lord.

CB Antya-khaṇḍa 5.657

TEXT 657

*“ei nadīyāya prabhu vasati āmāra
nāma se 'brāhmaṇa'—vyādha-caṇḍāla-ācāra*

“O Lord, I live in this Nadia. Although I am known as a *brāhmaëa*, my behavior is like that of a hunter or dog-eater.

CB Antya-khaṇḍa 5.658

TEXT 658

*nirantara duṣṭa-saṅge kari ḍākācuri
parahimsā vahi janme āra nāhi kari*

“I always engage in thievery in the company of wicked people. Since birth I have done nothing but commit violence to others.

CB Antya-khaṇḍa 5.659

TEXT 659

*more dekhi’ sarva navadvīpa kāṅpe ḍare
kibā pāpa nāhi haya āmāra śarīre*

“The people of Navadvīpa tremble in fear when they see me. There is no sin that I have not committed.

CB Antya-khaṇḍa 5.660

TEXT 660

*dekhiyā tomāra aṅge divya alaṅkāra
tāhā haribāre citta haila āmāra*

“When I saw that Your body was decorated with valuable ornaments, I decided to steal them.

CB Antya-khaṇḍa 5.661

TEXT 661

*eka dina sājī' bahu lai' dasyu-gaṇa
harite āilu muñi śrī-aṅgera dhana*

**“One day I brought my band of armed dacoits to
steal the ornaments from Your divine body.**

CB Antya-khaṇḍa 5.662

TEXT 662

*se-dina nidrāya prabhu, mohilā sabāre
tomāra māyāya nāhi jāniluñ tomāre*

**“That night, O Lord, You bewildered us with
sleep, but by Your illusory energy, I could not
understand You.**

CB Antya-khaṇḍa 5.663

TEXT 663

*āra-dina nānā-mate caṇḍikā pūjiyā
āilāṇa khāṇḍā-churi-triśūla kāciyā*

**“Another night we worshiped Caṇḍī with
various ingredients and then came with choppers,
knives, and tridents.**

CB Antya-khaṇḍa 5.664

TEXT 664

*adbhuta mahimā dekhilāṇa sei-dine
sarva bāḍīāche veḍi' padātika-gaṇe*

**“That night we saw something wonderful. The
entire house was surrounded by soldiers.**

CB Antya-khaṇḍa 5.665

TEXT 665

*ekeka padātika yena matta-hasti-prāya
ājānu-lambita mālā sabāra galāya*

“Each soldier was as powerful as a mad elephant.
They were all decorated with garlands that reached
down to their knees.

CB Antya-khaṇḍa 5.666

TEXT 666

*niravadhi hari-dhvani sabāra vadane
tumi ācha gr̥ha-mājhe ānande śayane*

“They all incessantly chanted the name of Hari
as You blissfully slept inside the house.

CB Antya-khaṇḍa 5.667

TEXT 667

*hena se pāpiṣṭha-citta āmā-sabākāra
tabu nāhi bujhilāṇa mahimā tomāra*

“Yet our hearts were so sinful that we could not
understand Your glories.

CB Antya-khaṇḍa 5.668

TEXT 668

*‘kāra padātika āsiyāche kothā haite’
eta bhāvi’ se-dina gelāṇa sei-mate*

“We thought that the soldiers had come from
another place. Thinking like this, we returned home
that night.

CB Antya-khaṇḍa 5.669

TEXT 669

tabe kata dina vyāje kālī āilāṇa
āsiyāi mātra dui cakṣu khāilāṇa

“Then after a few days we came again last night.
But as soon as we came, we lost our vision.

CB Antya-khaṇḍa 5.670

TEXT 670

bāḍite praviṣṭa hai’ saba dasyu-gaṇe
andha hai’ sabe paḍilāṇa nānā-sthāne

“When I entered the courtyard of the house
with my band of dacoits, we all lost our vision and fell
in various places.

CB Antya-khaṇḍa 5.671

TEXT 671

kāñṭā joṅka poka jhaḍa vṛṣṭi śilāghāte
sabe mari, kāro śakti nāhika yāite

“We suffered greatly from thorns, leeches,
insects, rainstorm, and hail. Being afflicted in this way,
we had no strength to return home.

CB Antya-khaṇḍa 5.672

TEXT 672

mahā-yama-yātanā haila yadi bhoga
tabe śeṣe sabāra haila bhakti-yoga

“When we had thus suffered the punishment of Yamarāja, we eventually developed devotion to You.

CB Antya-khaṇḍa 5.673

TEXT 673

*tomāra kṛpāya sabe toxmāra caraṇa
kariluṅ ekānta-bhāve sabei smaraṇa*

“By Your mercy we remembered Your lotus feet with full attention.

CB Antya-khaṇḍa 5.674

TEXT 674

*haila sabāra tabe cakṣu-vimocana
hena mahāprabhu tumi patita-pāvana*

“Then our vision was restored. Such is Your greatness, O deliverer of the fallen!

CB Antya-khaṇḍa 5.675

TEXT 675

*āmi-saba eḍāiluṅ e saba yātanāe
tomāra smaraṇera kon vā mahimā*

“That we were all released from such suffering is not the real benefit of remembering You.

CB Antya-khaṇḍa 5.676

TEXT 676

*yāñhāra smaraṇe khaṇḍe avidyā-bandhana
anāyāse calī’ yāya vaikuṇṭha bhuvana”*

“By remembering You, one is freed from all bondage of ignorance and easily attains the abode of Vaikuṇṭha.”

CB Antya-khaṇḍa 5.677

TEXT 677

*kahiyā kahiyā dvija kānde ūrddhvarāya
hena līlā kare prabhu avadhūta-rāya*

As the *brāhmaëa* spoke, he cried loudly. Such are the pastimes of Avadhūta Nityānanda Prabhu.

CB Antya-khaṇḍa 5.678

TEXT 678

*śuniyā sabāra haila mahāścarya-jñāna
brāhmaṇera prati sabe kareṇa praṇāma*

When everyone heard what had happened, they were astonished. Then they all offered obeisances to the *brāhmaëa*.

CB Antya-khaṇḍa 5.679

TEXT 679

*dvija bale,—“prabhu, ebe āmāra vidāya
e deha rākhite āra more nāhi bhāya*

The *brāhmaëa* said, “O Lord, now let me go. It is not proper for me to keep this body any longer.

CB Antya-khaṇḍa 5.680

TEXT 680

*yena mora citta haila tomāra himsāya
sei mora prāyaścitta—marimu gaṅgāya*

**“Since I intended to harm You, my atonement
should be to drown myself in the Ganges.”**

CB Antya-khaṇḍa 5.681

TEXT 681

*śuni’ ati akaitava dvijera vacana
tuṣṭa hailena prabhu, sarva bhakta-gaṇa*

**On hearing the sincere words of the *brāhmaëa*,
the Lord and the devotees became pleased.**

CB Antya-khaṇḍa 5.682

TEXT 682

*prabhu bale,—“dvija, tumi bhāgyavanta baḍa
janma janma kṛṣṇera sevaka tumi daḍha*

**The Lord said, “O *brāhmaëa*, you are most
fortunate. You are certainly Kṛṣṇa’s servant birth after
birth.**

CB Antya-khaṇḍa 5.683

TEXT 683

*nahile e-mata kṛpā karibena kene
e prakāśa anye ki dekhaye bhṛtya vine*

**“Otherwise why would He bestow such mercy
on you? Who other than His servant can see such
opulence?**

CB Antya-khaṇḍa 5.684

TEXT 684

*patita-tāraṇa-hetu caitanya-gosāñi
avatari āchena ihāte anya nāñi*

“Caitanya Gosāñi has appeared to deliver the fallen souls. There is no doubt about this.

CB Antya-khaṇḍa 5.685

TEXT 685

*śuna dvija, yateka pātaka kaili tui
āra yadi nā karis saba nimu muñi*

“Listen, O *brāhmaëa*, I will relieve you of whatever sins you have committed if you do not commit them again.

If sins that are committed are confessed before a bona fide spiritual master, the sinner becomes relieved of the reactions. Then he no longer engages in such sinful activities. If a human being accepts the punishment that is prescribed by the rules of atonement, he learns for the future. In some cases, however, a punished person commits the same sin for which he had undergone punishment. When there is no longer a propensity for committing further sin, a person desires to be relieved of the reactions for the sins he has committed. If that desire is sincere, then there is no possibility of reviving the propensity to commit sin. But if one is not completely free from sin, then the seed of sin naturally induces one to engage again in sinful activities. As a bankrupt person unable to repay his debts is given a fresh opportunity to repay his debts under a formula prescribed by the judge, the mind of one who is inclined to lead a pious life by giving up desires to commit sinful activities like

harming others does not run after sin. Śrī Nityānanda Prabhu excused the previous deeds of that sinful *brāhmaṇa* and gave him a new life.

CB Antya-khaṇḍa 5.686

TEXT 686

*parahiṃsā, ḍākā-curi, saba anācāra
chāḍa giyā ihā tumi, nā kariha āra*

“Give up violence to others, stealing, and other immoral activities. Do not do such things again.

CB Antya-khaṇḍa 5.687

TEXT 687

*dharma-pathe giyā tumi laha hari-nāma
tabe tumi anyere karibā paritrāṇa*

“Lead a religious life and chant the name of Hari, then you can also deliver others.

CB Antya-khaṇḍa 5.688

TEXT 688

*yata saba dasyu-cora ḍākiyā āniyā
dharma-pathe sabāre laoyāo tumi giyā”*

“You should gather all the rogues and dacoits together and induce them to lead religious lives.”

CB Antya-khaṇḍa 5.689

TEXT 689

*eta bali’ āpana-galāya mālā āni’
tuṣṭa hai’ brāhmaṇere dilena āpani*

After speaking these words, Nityānanda took the garland from His neck and happily gave it to the *brāhmaëa*.

CB Antya-khaṇḍa 5.690

TEXT 690

*mahā-jaya-jaya-dhvani haila takhana
dvijera haila sarva-bandha-vimocana*

Everyone then chanted, “Jaya! Jaya!” In this way the *brāhmaëa* was relieved from all material bondage.

CB Antya-khaṇḍa 5.691

TEXT 691

*kāku kare dvija prabhu-carāṇe dhariyā
krandana karaye bahu ḍākiyāḍākiyā*

The *brāhmaëa* caught hold of the Lord’s lotus feet, shed tears, and lamented with great humility.

CB Antya-khaṇḍa 5.692

TEXT 692

*“ahe prabhu nityānanda pātakī-pāvana!
muñi pātakīre deha’ carāṇe śaraṇa*

“O Nityānanda Prabhu, O deliverer of the fallen, please give this sinful person shelter at Your lotus feet!

CB Antya-khaṇḍa 5.693

TEXT 693

tomāra himsāya se haila mora mati
muñi pāpiṣṭhera kon loka haibe gati”

“Since I desired to harm You, what will be the
fate of this sinful person?”

CB Antya-khaṇḍa 5.694

TEXT 694

nityānanda prabhuvara—karuṇā-sāgara
pāda-padma dilā tāra mastaka-upara

Nityānanda Prabhu, the ocean of mercy, then
placed His lotus feet on that *brāhmaëa*’s head.

CB Antya-khaṇḍa 5.695

TEXT 695

caraṇāravinda pāi’ mastake prasāda
brāhmaṇera khaṇḍila sakala aparādha

Having received the Lord’s lotus feet on his
head, all of the *brāhmaëa*’s offenses were nullified.

CB Antya-khaṇḍa 5.696

TEXT 696

sei dvija-dvāre yata cora-dasyu-gaṇa
dharma-pathe āsi’ laila caitanya-śaraṇa

By the influence of that *brāhmaëa*, all sorts of
dacoits took shelter of Lord Caitanya and led religious
lives.

CB Antya-khaṇḍa 5.697

TEXT 697

*ḍākā curi parahimsā chāḍi' anācāra
sabe lailena ati sādhu vyavahāra*

They gave up thievery, violence to others, and immoral activities and behaved like great saintly persons.

CB Antya-khaṇḍa 5.698

TEXT 698

*sabei layena hari-nāma lakṣa lakṣa
sabe hailena viṣṇu-bhakti-yoge dakṣa*

They all chanted the name of Hari hundreds of thousands of times, and they became expert in the devotional service of Lord Viṣṇu.

There is a difference between devotion to Viṣṇu and devotion to objects other than Viṣṇu. In devotional service to Viṣṇu there is no sense gratification, but in devotion to demigods other than Viṣṇu there is the desire for fulfilling one's selfish motives. Yet in devotional service to Viṣṇu there are three categories—*kṣīṇa* (weak), *madhyam* (medium), and *nipuṇa* (expert). By chanting the name of Hari, love for Kṛṣṇa is awakened and one becomes qualified to relish the topmost transcendental mellows.

CB Antya-khaṇḍa 5.699

TEXT 699

*kṛṣṇa-preme matta, kṛṣṇa-gāna niranantara
nityānanda-prabhu hena karuṇā-sāgara*

They became intoxicated with love for Kṛṣṇa and constantly chanted Kṛṣṇa's names. Śrī Nityānanda Prabhu is such an ocean of mercy.

CB Antya-khaṇḍa 5.700

TEXT 700

*anya avatāre keha jhāṭa nāhi pāya
niravadhi nityānanda ‘caitanya’ laoyāya*

The shelter of the Supreme Lord was not easily attainable in other incarnations, but Nityānanda always induced everyone to surrender to Lord Caitanya.

CB Antya-khaṇḍa 5.701

TEXT 701

*ye brāhmaṇa nityānanda-svarūpa nā māne
tāhāre laoyāya sei cora-dasyu-gaṇe*

Any *brāhmaëa* who does not accept Nityānanda Svarūpa is counted among the thieves and rogues.

If even the topmost *brāhmaṇa* endowed with humility and knowledge does not accept subordination to Śrī Nityānanda Svarūpa, then that foolish *brāhmaṇa* is welcomed by rogues and thieves as one of their own, or Śrī Nityānanda includes him in the category of rogues and thieves.

CB Antya-khaṇḍa 5.702-703

TEXT 702-703

*yogeśvara-sabe vāñche ye prema-vikāra
ye aśru, ye kampa, ye vā pulaka huñkāra*

*cora ḍākāite haila hena bhakti
hena prabhu-nityānanda-svarūpera śakti*

The transformations of ecstatic love desired by the best of the yogis like shedding tears, shivering, hairs standing on end, and roaring were achieved by even thieves and rogues. Such was the potency of Nityānanda Svarūpa.

The word *ḍākāita* (Hindi) means “rogues” or “plunderers.”

CB Antya-khaṇḍa 5.704

TEXT 704

*bhaja bhaja bhāi, hena prabhu-nityānanda
yāñhāra prasāde pāi prabhu-gauracandra*

O brothers, just worship Nityānanda Prabhu, by whose mercy one can attain Lord Gauracandra.

CB Antya-khaṇḍa 5.705

TEXT 705

*ye śunaye nityānanda-prabhura ākhyāna
tāhāre miliba gauracandra bhagavān*

One who hears the topics of Nityānanda Prabhu will attain the lotus feet of Lord Gauracandra.

CB Antya-khaṇḍa 5.706

TEXT 706

*dasyu-gaṇa-mocana ye citta diyāśune
nityānanda-caitanya dekhibe sei jane*

Anyone who hears these topics of delivering the dacoits will see Nityānanda Prabhu and Lord Caitanya.

CB Antya-khaṇḍa 5.707

TEXT 707

*hena-mate nityānanda parama-kautuke
viharena abhaya-paramānanda-sukhe*

**In this way Nityānanda fearlessly and happily
enjoyed His pastimes.**

CB Antya-khaṇḍa 5.708

TEXT 708

*tabe nityānanda sarva pāriṣada-saṅge
prati-grāme grāme bhrame kīrtanera raṅge*

**Thereafter Nityānanda in the company of His
associates went from village to village and performed
blissful *kīrtana*.**

CB Antya-khaṇḍa 5.709

TEXT 709

*khānacaudā baḍagāchi āra dogāchiyā
gaṅgāra opāra kabhu yāyena kuliya*

**He visited Khānacaudā, Baḍagāchi, and
Dogāchiyā, and sometimes He went to Kuliya, which is
situated on the other side of the Ganges.**

Another reading for Khānacaudā is Khālāchādā. Some people call it (Khānacaudā) Khānājoḍā, Khānācautā, or Khānācaudā. Khālāchādā refers to an old riverbed or a dried-up bed or ditch where the Ganges previously flowed. The village of Baḍagāchi exists even today and is situated near the villages of Kālaśira-khāla and Rukunapura. The house of Śrī Nityānanda's father-in-law is in this village.

The village of Dogāchīyā is situated near Kṛṣṇanagara. One of Nityānanda’s servants used to live there.

Śrī Navadvīpa refers to Śrī Māyāpur, which is situated on the eastern bank of the Ganges. Koladvīpa, or Kuliya, is situated on the western bank of the Ganges. According to the opinion of all learned persons, the present city of Navadvīpa was known as Kuliya during the time of Mahāprabhu. Śrī Māyāpur-Navadvīpa is situated on the eastern bank, across from the village Kuliya. According to the statement of Śrī Caitanya-bhāgavata: *sabe mātra gaṅgā nadīyāya kuliyāya*—“Only the Ganges lay between Nadia and Kuliya,” Śrī Navadvīpa-Māyāpur is always situated on the eastern bank of the Ganges, and Kuliya was and is always situated on the western bank of the Ganges. Even now, places like Kuliyāra-gaṇja, Āmāda-kola, Tegharira-kola, and Kuliyāra-daha indicate the location of ancient Kuliya.

CB Antya-khaṇḍa 5.710

TEXT 710

*viśeṣe sukṛti ati baḍagāchi-grāma
nityānanda-svarūpera vihārera sthāna*

**The village of Baḍagāchi is especially glorious,
for Nityānanda Svarūpa enjoyed many pastimes there.**

CB Antya-khaṇḍa 5.711

TEXT 711

*baḍagāchi-grāmera yateka bhāgyodaya
tāhāra karite nāi pāri samuccaya*

It is difficult to estimate the good fortune of
Baḍagāchi village.

The word *samuccaya* means “to fathom,” “to
count,” or “to estimate.”

CB Antya-khaṇḍa 5.712

TEXT 712

nityānanda-svarūpera pāriṣada-gaṇa
niravadhi sabei paramānanda-mana

All the associates of Nityānanda Svarūpa were
always filled with great ecstasy.

CB Antya-khaṇḍa 5.713

TEXT 713

kāro kona karma nāi saṅkīrtana-vine
sabāra gopāla-bhāva bāḍe kṣaṇe kṣaṇe

They had no engagement other than to perform
saṅkīrtana, and they all became increasingly absorbed
in the mood of cowherd boys.

CB Antya-khaṇḍa 5.714

TEXT 714

vetra vaṁśī śiṅgā chāṇḍa-daḍi guñjā-hāra
tāḍa khāḍu hāte, pāye nūpura sabāra

They carried sticks, flutes, horns, and ropes,
they wore necklaces of *guñjā*, and they decorated their
wrists with bangles and bracelets and their ankles with
anklebells.

CB Antya-khaṇḍa 5.715

TEXT 715

*niravadhi sabāra śarīre kṛṣṇa-bhāva
aśru-kampa-pulaka—yateka anurāga*

Their bodies were always filled with the ecstasy of Kṛṣṇa consciousness, and they manifested the symptoms of pure devotional service like crying, shivering, and hairs standing on end.

CB Antya-khaṇḍa 5.716

TEXT 716

*sabāra saundarya yena abhinna madana
niravadhi sakei kareṇa saṅkīrtana*

Their beauty was equal to that of Cupid, and they always performed *saṅkīrtana*.

CB Antya-khaṇḍa 5.717

TEXT 717

*pāiyā abhaya svāmī prabhu nityānanda
niravadhi kautuke thākena bhakta-vṛnda*

Having attained their fearless master, Nityānanda Prabhu, the devotees were always joyful.

CB Antya-khaṇḍa 5.718

TEXT 718

*nityānanda-svarūpera dāsera mahimā
śata vatsare o karibāre nāhi sīmā*

I cannot describe all the glories of Nityānanda Svarūpa's servants even in a hundred years.

CB Antya-khaṇḍa 5.719

TEXT 719

*tathāpiha nāma kahi—jāni yāñra yāñra
nāma mātra smaraṇe o tariye saṁsāra*

Still I will mention the names of those whom I know, for simply by remembering their names one is delivered from material existence.

CB Antya-khaṇḍa 5.720

TEXT 720

*yāñra yāñra saṅge nityānandera vihāra
sabe nanda-goṣṭhī gopa-gopī-avatāra*

The devotees with whom Nityānanda enjoyed pastimes were all incarnations of the cowherd boy and cowherd girl associates of Nanda Mahārāja.

The associates of Śrī Nityānanda were cowherd boys, cowherd girls, and family members of Nanda Mahārāja in Kṛṣṇa's pastimes.

CB Antya-khaṇḍa 5.721

TEXT 721

*nityānanda-svarūpera niṣedha lāgiyāpūrvā-
nāma nā likhila vidita kariyā*

Being prohibited by Nityānanda Svarūpa, I am not disclosing their previous names.

Śrī Nityānanda prohibited His devotees from discussing in public the names by which His associates and companions were known during the pastimes of Kṛṣṇa. But for the information of the devotees, the

names by which Śrī Nityānanda's associates in the pastimes of Gaura were known in the pastimes of Kṛṣṇa are described by Śrī Kavi-karṇapūra in the book Śrī Gaura-gaṇoddeśa-dīpikā.

CB Antya-khaṇḍa 5.722

TEXT 722

*parama pārṣada—rāmadāsa mahāśaya
niravadhi īśvara-bhāve se kathā kaya*

**His principal associate was Rāmadāsa Mahāśaya,
who always spoke in the mood of the Supreme Lord.**

CB Antya-khaṇḍa 5.723

TEXT 723

*yāñra vākya keha jhāṭa nā pāre bujhite
niravadhi nityānanda yāñra hṛdayete*

**No one could easily understand his words.
Nityānanda always resided in his heart.**

CB Antya-khaṇḍa 5.724

TEXT 724

*sabāra adhika bhāva-grasta rāmadāsa
yāñra dehe kṛṣṇa āchilena tina māsa*

**Of all the devotees, Rāmadāsa had the most
intense feelings of ecstatic love. Kṛṣṇa resided in his
body for three months.**

Rāmadāsa, who was the topmost associate of Śrī Nityānanda, always spoke in the mood of the *viśaya-vigraha*, the object of worship, yet he was not a Māyāvādī follower of Śaṅkarācārya. Many people who

did not understand his actual position misunderstood him as an *ahaṅgrahopāsaka*, or one who worships himself as the Supreme. Actually Rāmadāsa was always eager to gratify the senses of the Supreme Lord. Since foolish Māyāvādīs consider the living entities and the Supreme Brahman as one, they cannot understand the endeavors of the devotees. Once Śrī Rāmadāsa concealed his mood as a servant and Kṛṣṇa entered his body and resided there for three months. If one takes advantage of this incident and independently acts like Kṛṣṇa, his attainment of hell is guaranteed. Many followers of the Rāmānandi-sampradāya [This *sampradāya* is a branch of the Rāmānuja-sampradāya and is not associated with Rāmadāsa.] follow the path of *ahaṅgrahopāsana*. Since the Māyāvāda philosophy is prominently found in their literature, the Vaiṣṇavas of the four authorized *sampradāyas* do not agree with them on all matters.

For a description of Rāmadāsa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 13 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.725

TEXT 725

prasiddha caitanya-dāsa murāri paṇḍita
yānra khelā mahāsarpa-vyāghrera sahita

Murāri Caitanya dāsa was a renowned associate who sported with large snakes and tigers.

For a description of Murāri Paṇḍita, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 20 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.726

*raghunātha-vidya upādhyāya mahāmati
yāñra dṛṣṭi-pāte kṛṣṇe haya rati mati*

Raghunātha Vaidya Upādhyāya was most magnanimous. By his glance attachment for Kṛṣṇa would awaken in one's mind.

For a description of Raghunātha Vaidya Upādhyāya, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 22 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.727

TEXT 727

*prema-bhakti-rasamaya gadādhara-dāsa
yāñra daraśana-mātra sarva-pāpa-nāśa*

Gadādhara dāsa was filled with the transcendental mellows of ecstatic love. Simply by seeing him, all sinful reactions were destroyed.

For a description of Gadādhara dāsa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten, text 53 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.728

TEXT 728

*prema-rasa-samudra—sundarānanda nāma
nityānanda-svarūpera pārṣada-pradhāna*

Sundarānanda was an ocean of the mellows of ecstatic love. He was the chief of Nityānanda Svarūpa's associates.

For a description of Sundarānanda, see
Caitanya-caritāmṛta, Ādi-līlā, Chapter Eleven, text 23
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.729

TEXT 729

*paṇḍita-kamalākānta—parama-uddāma
yāñhāre dilena nityānanda saptagrāma*

**Paṇḍita Kamalākānta was most grave.
Nityānanda entrusted the village of Saptagrāma to him.**

CB Antya-khaṇḍa 5.730

TEXT 730

*gaurīdāsa-paṇḍita—parama-bhāgyavān
kāya-mano-vākye nityānanda yāñra prāṇa*

**Gaurīdāsa Paṇḍita was most fortunate, for he
accepted Nityānanda as his life and soul with his body,
mind, and speech.**

For a description of Gaurīdāsa Paṇḍita, see
Caitanya-caritāmṛta, Ādi-līlā, Chapter Eleven, text 26
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.731

TEXT 731

*purandara-paṇḍita—parama śānta-dānta
nityānanda-svarūpera vallabha ekānta*

**Purandara Paṇḍita was greatly peaceful and
self-controlled. He was extremely dear to Nityānanda
Svarūpa.**

For a description of Purandara Paṇḍita, see *Caitanya-caritāmṛta*, Ādi-līlā, Chapter Eleven, text 28 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.732

*nityānanda-jīvana parameśvarī-dāsa
yāñhāra vīgrahe nityānandera vilāsa*

Nityānanda was the life and soul of Parameśvarī dāsa. Nityānanda enjoyed pastimes in his body.

TEXT 732

For a description of Parameśvarī dāsa, see *Caitanya-caritāmṛta*, Ādi-līlā, Chapter Eleven, text 29 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.733

TEXT 733

*dhanañjaya-panḍita—mahānta vilakṣaṇa
yāñhāra hṛdaye nityānanda sarva-kṣaṇa*

Dhanañjaya Paṇḍita was an extraordinary devotee. Nityānanda always resided in his heart.

For a description of Dhanañjaya Paṇḍita, see *Caitanya-caritāmṛta*, Ādi-līlā, Chapter Eleven, text 31 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.734

TEXT 734

*prema-rase mahāmatta—balarāma-dāsa
yāñhāra vātāse saba pāpa yāya nāśa*

Balarāma dāsa was intoxicated with the mellows of ecstatic love. The breezes that touched his body destroyed all sins.

For a description of Balarāma dāsa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 34 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.735

TEXT 735

*yadunātha kavicandra—prema-rasa-maya
niravadhi nityānanda yāñhāre sadaya*

Yadunātha Kavicandra was filled with the mellows of ecstatic love. Nityānanda was always merciful to him.

For a description of Yadunātha Kavicandra, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 35 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.736

TEXT 736

*jagadīśa-pañḍita—parama-jyotir-dhāma
sa-pārṣade nityānanda yāñra dhana prāṇa*

Jagadīśa Paṇḍita was the abode of great effulgence. Nityānanda and His associates were his life and soul.

For a description of Jagadīśa Paṇḍita, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 30 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.737

TEXT 737

*paṇḍita puruṣottama—navadvīpe janma
nityānanda-svarūpera mahābhṛtya marma*

**Paṇḍita Puruṣottama took birth in Navadvīpa.
He was a confidential servant of Nityānanda Svarūpa.**

For a description of Paṇḍita Puruṣottama, see
Caitanya-caritāmṛta, *Ādi-līlā*, Chapter Eleven, text 33
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.738

TEXT 738

*pūrve yāñra ghare nityānandera vasati
yāñhāra prasāde haya nityānande mati*

**Nityānanda had previously stayed in his house.
By his mercy one's mind would be fixed on
Nityānanda.**

CB Antya-khaṇḍa 5.739

TEXT 739

*rāḍhe janma mahāśaya dvija-kṛṣṇadāsa
nityānanda-pāriṣade yāñhāra vilāsa*

**Dvija Kṛṣṇadāsa Mahāśaya was born in
Rāḍha-deśa. He enjoyed the association of
Nityānanda's associates.**

For a description of Dvija Kṛṣṇadāsa, see
Caitanya-caritāmṛta, *Ādi-līlā*, Chapter Eleven, text 36
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.740

TEXT 740

*prasiddha kālīyā-kṛṣṇadāsa tribhuvane
gauracandra labhya haya yāñhāra smaraṇe*

Kālīyā Kṛṣṇadāsa was famous throughout the three worlds. By remembering him one can attain Gauracandra.

For a description of Kālā-Kṛṣṇa (Kālīyā Kṛṣṇadāsa), see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 37 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.741

TEXT 741

*sadāśiva-kavirāja—mahā-bhāgyavān
yāñra putra—puruṣottama-dāsa-nāma*

Sadāśiva Kavirāja was most fortunate. He had a son named Puruṣottama dāsa.

For a description of Sadāśiva Kavirāja, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 38 and the *Anubhāṣya* commentary on it.

For a description of Puruṣottama dāsa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 38 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.742

TEXT 742

*bāhya nāhi puruṣottama dāsera śarīre
nityānanda-candra yāñra hṛdaye vihare*

The body of Puruṣottama dāsa displayed no external consciousness, for Nityānanda Candra resided in his heart.

CB Antya-khaṇḍa 5.743

TEXT 743

*uddhāraṇa-datta—mahā-vaiṣṇava udāra
nityānanda-sevāya yāñhāra adhikāra*

Uddhāraṇa Datta was a great magnanimous Vaiṣṇava. He was qualified for the service of Nityānanda.

For a description of Uddhāraṇa Datta, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 41 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.744

TEXT 744

*maheśa-pañḍita—ati parama mahānta
paramānanda-upādhyāya—vaiṣṇava ekānta*

Maheśa Paṇḍita was the most exalted devotee. Paramānanda Upādhyāya was an unalloyed Vaiṣṇava.

For a description of Maheśa Paṇḍita, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 32 and the *Anubhāṣya* commentary on it.

For a description of Paramānanda Upādhyāya, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 44 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.745

TEXT 745

*caturbhuja-ṣaṇḍita-nandana gaṅgādāsa
pūreve yāñra ghare nityānanadera vilāsa*

**Gaṅgādāsa was the son of Caturbhuja Ṣaṇḍita.
Nityānanda had previously stayed in his house.**

For a description of Gaṅgādāsa, see
Caitanya-caritāmṛta, *Ādi-līlā*, Chapter Eleven, text 43
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.746

TEXT 746

*ācārya vaiṣṇavānanda—parama-udāra
pūreve raghunātha-purī nāma khyāti yāñra*

**Ācārya Vaiṣṇavānanda was most magnanimous.
He was formerly known as Raghunātha Purī.**

For a description of Ācārya Vaiṣṇavānanda, see
Caitanya-caritāmṛta, *Ādi-līlā*, Chapter Eleven, text 42
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.747

TEXT 747

*prasiddha paramānanda-gupta mahāśaya
pūreve yāñra ghare nityānandera ālaya*

**Paramānanda Gupta Mahāśaya was well known.
Nityānanda enjoyed pastimes in his house.**

For a description of Paramānanda Gupta, see
Caitanya-caritāmṛta, *Ādi-līlā*, Chapter Eleven, text 45
and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.748

TEXT 748

*baḍagāchi-nivāsī sukṛti kṛṣṇadāsa
yāñhāra mandire nityānandera vilāsa*

The fortunate Kṛṣṇadāsa was a resident of Baḍagāchi. Nityānanda enjoyed pastimes in his house.

For a description of Kṛṣṇadāsa (the resident of Baḍagāchi), see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 23 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.749

TEXT 749

*kṛṣṇadāsa, devānanda—dui śuddha-mati
mahānta ācāryacandra—nityānanda-gati*

Kṛṣṇadāsa and Devānanda were both pure-hearted. The exalted devotee Ācāryacandra accepted Nityānanda as his goal of life.

For a description of Kṛṣṇadāsa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 46 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.750

TEXT 750

*gāyana mādhavānanda-ghoṣa mahāśaya
vāsudeva-ghoṣa—ati prema-rasa-maya*

Mādhavānanda Ghoṣa Mahāśaya was a singer. Vāsudeva Ghoṣa was filled with the mellows of ecstatic love.

For a description of Mādhava Ghoṣa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 15 and the *Anubhāṣya* commentary on it.

For a description of Vāsudeva Ghoṣa, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 15 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.751

TEXT 751

*mahābhāgyavanta jīva-pañḍita udāra
yānra ghare nityānanda-candrera vihāra*

The most fortunate Jīva Paṇḍita was magnanimous. Nityānanda Candra enjoyed pastimes in his house.

For a description of Jīva Paṇḍita, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 44 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.752

TEXT 752

*nityānanda-priya—manohara, nārāyaṇa
kṛṣṇadāsa, devānanda—ei cāri-jana*

The four devotees—Manohara, Nārāyaṇa, Kṛṣṇadāsa, and Devānanda—were dear to Nityānanda.

For descriptions of Manohara, Nārāyaṇa, Kṛṣṇadāsa, and Devānanda, see *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Eleven, text 46 and the *Anubhāṣya* commentary on it.

CB Antya-khaṇḍa 5.753

TEXT 753

*yata bhṛtya nityānanda-candrera sahite
śata-vatsare o tāhā nā pāri likhite*

**I am unable to write about all the servants of
Nityānanda Candra even in a hundred years.**

CB Antya-khaṇḍa 5.754

TEXT 754

*sahasra sahasra eko sevakera gaṇa
sabāra caitanya-nityānanda dhana-prāṇa*

**Each of those servants had thousands of
followers. They all accepted Lord Caitanya and
Nityānanda Prabhu as their wealth and life.**

CB Antya-khaṇḍa 5.755

TEXT 755

*nityānanda-prasāde tāṇhārā guru-sama
śrī-caitanya-rase sabe parama uddāma*

**By the mercy of Nityānanda, they were all
qualified spiritual masters. They were all greatly
intoxicated by the mellows of love for Lord Caitanya.**

CB Antya-khaṇḍa 5.756

TEXT 756

*kichu-mātra āmi likhilāṇa jāni' yāñre
sakala vidita haiba vedavyāsa-dvāre*

**I have mentioned only those whom I know. The
others will be described by Vedavyāsa.**

CB Antya-khaṇḍa 5.757

TEXT 757

*sarva-śeṣa-bhṛtya tāna—vṛndāvana-dāsa
avaśeṣa-pātra-nārāyaṇī-garbha-jāta*

The last of His servants is Vṛndāvana dāsa. He took birth from the womb of Nārāyaṇī, who was the recipient of the Lord’s remnants.

The author, Śrī Vṛndāvana dāsa Ṭhākura, is not identified as a descendent by his paternal line. Rather he became famous for his relationship with his mother, who was a devotee of Gaura. It is well known that his mother, Śrī Nārāyaṇī devī, accepted the remnants of Śrī Caitanyadeva. Śrī Vṛndāvana dāsa Ṭhākura, the son of this Nārāyaṇī, was the final servant of Śrī Nityānanda Prabhu.

CB Antya-khaṇḍa 5.758

TEXT 758

*adyāpiha vaiṣṇava-maṇḍale yāñra dhvani
‘caitanyera avaśeṣa-pātra nārāyaṇī’*

Even today the Vaiṣṇavas glorify Nārāyaṇī as the recipient of Lord Caitanya’s remnants.

CB Antya-khaṇḍa 5.759

TEXT 759

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.

Thus ends the English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Five, entitled “The Pastimes of
Nityānanda.”

CBP 6: The Glories of Śrī Nityānanda Prabhu

Chapter Six: The Glories of Śrī Nityānanda Prabhu

This chapter describes how a *brāhmaṇa* colleague of Śrī Mahāprabhu became suspicious on seeing the dress and behavior of Śrī Nityānanda Prabhu and inquired from Śrī Gaurasundara about his doubts, and then how by scriptural evidence Śrī Gaurahari removed that *brāhmaṇa*’s doubts concerning Śrī Nityānanda and also described to him the glories of both the transcendental Vaiṣṇavas and Śrī Nityānanda, who is beyond the jurisdiction of rules and regulations.

When Śrī Nityānanda Prabhu, who is nondifferent from Baladeva, was enacting various pastimes in Navadvīpa and attracting people to the lotus feet of Śrī Kṛṣṇa Caitanya while dressing with various ornaments and clothing, while accepting sandalwood pulp and flower garlands, and while chewing betel nuts with camphor; one of Śrī Gaurasundara’s *brāhmaṇa* classmates from Navadvīpa became suspicious on seeing Śrī Nityānanda engage in such pastimes and behavior contrary to the rules and regulations prescribed in the scriptures. Even though

that *brāhmaṇa* had firm faith in the lotus feet of Śrī Caitanya, he developed some doubt in Nityānanda Prabhu's behavior, which was beyond Vedic rules and regulations. This *brāhmaṇa* went one time to Nilācala and secretly revealed to Śrīman Mahāprabhu his doubts about Śrī Nityānanda. He said that everyone calls Nityānanda a *sannyāsī*, and a *sannyāsī* is prohibited to touch any object made of metal; but Nityānanda is always decorated with various gold, silver, and jewel-studded ornaments; He wears fine silk cloth rather than saffron loincloth; He carries an iron rod rather than a *daṇḍa*; He always stays and eats at the houses of *śūdras*; and as such His behavior is not seen to be in accordance with the *śāstras*. Why should a person who is accepted by everyone as a great personality act in a way that is contrary to the principles of *āśrama*?

To remove the doubts of that *brāhmaṇa*, Mahāprabhu quoted evidence from *Śrīmad Bhāgavatam* to establish that the faults seen through mundane vision in *uttama-adhikārī* Vaiṣṇavas are not actually faults. Lord Kṛṣṇacandra is supremely independent, and as such He constantly resides and enjoys pastimes within the body of the *uttama-adhikārī* Vaiṣṇava. Therefore all activities of an *uttama-adhikārī* are meant for Kṛṣṇa's pleasure. This is possible only for a nonduplicious *uttama-adhikārī* Vaiṣṇava. Only Rudra can drink poison and be addressed as Nilakaṇṭha; it is not possible for others. By imitating the activities and behavior of an *uttama-adhikārī*, one's destruction is inevitable. In this regard Śrī Gaurasundara quoted two verses from the Tenth Canto of *Śrīmad Bhāgavatam* as evidence. He also described an incident from the Eighty-fifth Chapter of the Tenth Canto of *Śrīmad*

Bhāgavatam as an example of how severely one has to suffer and take birth in sinful species of life if he even makes comments on the external so-called sinful activities of nonduplicious exalted personalities. When even perfected personalities can suffer unlimited miseries and fall into the pit of karma by ridiculing the behavior of a transcendental *mahā-bhāgavata* Vaiṣṇava, then what can be said about ordinary people? The worship and pretension of chanting the holy names performed by a person who worships Viṣṇu and chants the holy name (?) of Hari but blasphemes the devotees of Hari are all useless. And a person who engages with love and devotion in the service of the devotees of the Supreme Lord can undoubtedly attain the service of Kṛṣṇa. A person who makes a show of worshiping Viṣṇu but disregards the worship of a Vaiṣṇava is a proud person. The characteristics of the supremely independent Śrī Nityānanda, who is nondifferent from Baladeva, are incomprehensible and inconceivable to ordinary living entities. They are beyond all rules and regulations. If anyone even unknowingly blasphemes Nityānanda, he will fall down forever even after achieving the devotional service of Viṣṇu.

To inform everyone of these instructions, Śrī Gaurasundara immediately sent that *brāhmaṇa* to Navadvīpa.

Śrī Gaurasundara said, “Anyone who has unflinching love for Nityānanda certainly has love for Me also. Of this, there is no doubt. Being nondifferent from Baladeva, Śrī Nityānanda is the Supreme Personality of Godhead. Even if He ever appears to drink wine or associate with women, He is eternally worshipable for Lord Brahmā.”

After hearing these words from Śrī Mahāprabhu, the doubts of that *brāhmaṇa* were destroyed and he developed faith in the lotus feet of Śrī Nityānanda. The *brāhmaṇa* went to Navadvīpa and immediately begged forgiveness for his offences from Śrī Nityānanda Prabhu and thus attained His mercy.

In conclusion, Ṭhākura Vṛndāvana explains that even if different people from different statuses of life say anything about Śrī Nityānanda, if a living entity somehow or other takes shelter of Nityānanda and Gauracandra, then, as a worshiper of the spiritual master and Gaurāṅga, that person certainly becomes worshipable to the author. “Nityānanda alone is my eternal master, and I am His eternal servant, birth after birth. I beg everyone for servitorship to Nityānanda. If, in spite of Śrī Nityānanda’s matchless glories, a person blasphemes Him, then there is no possibility of auspiciousness for that person other than a kick from the lotus feet of Nityānanda’s servants.” The author concludes this chapter by describing the service of Śrī Nitāi-Gaura along with Their associates and attributes.

CB Antya-khaṇḍa 6.001

TEXT 1

*jaya jaya gauracandra jaya nityānanda
jaya jaya prabhura yateka bhakta-vṛnda*

**All glories to Gauracandra! All glories to
Nityānanda! All glories to the devotees of the Lord!**

CB Antya-khaṇḍa 6.002

TEXT 2

*hena-mate mahāprabhu nityānanda-candra
sarva-dāsa-saha kare kīrtana-ānanda*

**In this way Lord Nityānanda Candra enjoyed the
ecstasy of *kīrtana* with all of His servants.**

CB Antya-khaṇḍa 6.003

TEXT 3

*vṛndāvana-madhye yena karilena līlā
sei-mata nityānanda-svarūpera khelā*

**Nityānanda Svarūpa enjoyed His pastimes as He
did in Vṛndāvana.**

CB Antya-khaṇḍa 6.004

TEXT 4

*akaitava-rūpe sarva-jagatera prati
laoyāyena śrī-kṛṣṇa-caitanya rati-mati*

**He sincerely induced everyone in the world to
become attached to Śrī Kṛṣṇa Caitanya.**

The majority of the people in the world are attracted to sense gratification and liberation. On the pretext of presenting religiosity, economic development, sense gratification, and liberation, Śrī Nityānanda Prabhu attracted everyone to the pure devotional service propagated by Śrī Kṛṣṇa Caitanya.

CB Antya-khaṇḍa 6.005

TEXT 5

*saṅge pāriṣada-gaṇa—parama uddāma
sarva navadvīpe bhrame mahājyotir-dhāma*

The greatly effulgent Nityānanda wandered throughout Navadvīpa in the company of His enthusiastic associates.

CB Antya-khaṇḍa 6.006

TEXT 6

*alaṅkāra-mālāya pūrṇita kalevara
karpūra-tāmbūla śobhe suraṅga adhara*

His body was decorated with ornaments and garlands. Because He chewed betel nuts mixed with camphor, His lips were reddish.

The word *suraṅga* means “red” or “blood red.”

CB Antya-khaṇḍa 6.007

TEXT 7

*dekhi’ rāma-nityānanda prabhura vilāsa
keho sukha pāya, kāro nā janme viśvāsa*

On seeing the pastimes of Nityānanda Rāma Prabhu, some people became happy and some felt no faith in Him.

CB Antya-khaṇḍa 6.008

TEXT 8

*sei navadvīpe eka āchena brāhmaṇa
caitanyera saṅge tāna pūrva adhyayana*

In Navadvīpa there was one *brāhmaëa* who previously studied with Lord Caitanya.

CB Antya-khaṇḍa 6.009

TEXT 9

*nityānanda-svarūpera dekhiyā vilāsa
citte kichu tāna janmiyāche aviśvāsa*

**On seeing Nityānanda Svarūpa's activities, he
developed some doubts.**

CB Antya-khaṇḍa 6.010

TEXT 10

*caitanya-candrete tāra baḍa ḍṛḍha-bhakti
nityānanda-svarūpera nā jānena śakti*

**He had firm devotion in Caitanya Candra, but
He was not aware of the potency of Nityānanda
Svarūpa.**

CB Antya-khaṇḍa 6.011

TEXT 11

*daive sei brāhmaṇa gelena nīlācale
tathāi āchena kata-dina kutūhale*

**By the arrangement of providence that
brāhmaëa went to Nīlācala and happily stayed there
for some time.**

CB Antya-khaṇḍa 6.012

TEXT 12

*prati-dina yāya vipra śrī-caitanyera sthāne
parama viśvāsa tāna prabhura caraṇe*

**That *brāhmaëa* went daily to see Lord Caitanya,
for he had great faith in the lotus feet of the Lord.**

CB Antya-khaṇḍa 6.013

TEXT 13

*daive eka dina sei brāhmaṇa nibhṛte
citte icchā karilena kichu jijñāsīte*

One day that *brāhmaëa* found an opportunity to privately ask the Lord about something he had on his mind.

CB Antya-khaṇḍa 6.014

TEXT 14

*vipra bale,—“prabhu, mora eka nivedana
karimu tomāra sthāne, yadi deha’ mana*

The *brāhmaëa* said, “O Lord, I have something to ask You. Kindly hear me.

CB Antya-khaṇḍa 6.015

TEXT 15

*more yadi ‘bhṛtya’ hena jñāna thāke mane
ihāra kāraṇa prabhu kaha śrī-vadane*

“O Lord, if you consider me Your servant, then please personally explain something for me.

CB Antya-khaṇḍa 6.016

TEXT 16

*navadvīpe giyā nityānanda-avadhūta
kichu ta’ nā bujhoṇ muṇi karena ki-rūpa*

“I cannot understand anything about what Nityānanda Avadhūta is doing in Navadvīpa.

TEXT 17

*sannyāsa-āśrama tāna bale sarva-jana
karpūra-tāmbūla se bhojana sarva-kṣaṇa*

**“Everyone says He is a *sannyāśī*, but He always
chews betel nuts mixed with camphor.**

Since Śrī Nityānanda Prabhu taught the people of this world to accept scented oils, sandalwood paste, fine dress, and ornaments as the remnants of Kṛṣṇa, foolish people branded Him as “fond of enjoyment.” As a result, many people had no faith in Him. Then again, the intelligent persons who considered that giving up objects related to Hari was *phalgu-vairāgya*, or false renunciation, took pleasure in Nityānanda Prabhu’s preaching.

According to the injunctions of the scriptures, a *sannyāśī* is prohibited from accepting objects of enjoyment like scented oil, sandalwood paste, and betel nuts, but the precocious, proud, *prākṛta-sahajiyās* freely enjoy an abundance of betel nuts on the pretext of honoring *prasāda*. Since the imitation of *paramahansa* behavior by such unqualified people is always condemnable, ordinary foolish people fell into illusion by considering even Śrī Nityānanda, the original shelter of *paramahansa* principles, as a *vivikta* (dry renunciant) or a *dhīra-sannyāśī* (neophyte *sannyāśī*).

TEXT 18

*dhātu-dravya paraśite nāhi sannyāsire
sonā, rūpā, muktā se tāñhāra kalevare*

“A *sannyāse* is prohibited from touching items made of metal, but His body is decorated with gold, silver, and pearls.

The *prākṛta-sahajiyās* say that at the present time Śrī Rāmakṛṣṇa dāsa has protected the honor of the *sannyāsa-āśrama* by refusing to accept items made of metal. A devotee *sannyāsī* should not use gold and silver like Śrī Nityānanda. There is no doubt that the principles of the independent Vedic *sannyāsī* become polluted by using these items, but if one internally considers himself a *paramahansa* and externally does not use items made of metal, the desire for fame will capture his heart and, as a result of cheating people, such behavior will be accepted as low-class.

If one refrains from using items made of metal during processions and festivals because people will criticize, and if one displays poverty in the performance of the Lord’s service, then the misguided, materialistic philanthropists will not be able to understand the purport of the verse beginning *ārāadhanānām sarveṣām*. If in the present day one gives up saffron loincloth and becomes misguided by wearing fine silk cloth and decorating his body with sandalwood paste and flower garlands, then, as a result of imitating the behavior of *paramahansas*, he will bring about his own ruination. And if some portion of the ideal characteristics of Śrī Puṇḍarīka Vidyānidhi, Śrī Rāmānanda Rāya, and Śrīmat Nityānanda Prabhu is seen in a devotee situated in *paramahansa* principles and devoid by nature of the desire for fame, then every intelligent person will understand.

Unfortunate people accumulate offenses by seeing materialism in Vaiṣṇavas.

CB Antya-khaṇḍa 6.019

TEXT 19

*kāṣāya kaupīna chāḍi' divya paṭṭavāsa
dharena candana mālā sadāi vilāsa*

“He has given up saffron loincloth and wears fine silk cloth. He always decorates Himself with sandalwood paste and flower garlands.

CB Antya-khaṇḍa 6.020

TEXT 20

*daṇḍa chāḍi' lauha-daṇḍa dharena vā kene
śūdrera āśrame se thākena sarva-kṣaṇe*

“Why did He give up the *daḍḍa* and take up an iron staff? Why does He always live in the homes of *śūdras*?

While explaining the activities of Śrī Nityānanda to Śrī Gaurasundara, the enthusiastic *brāhmaṇa* with superficial vision said that a *sannyāsī* is supposed to carry a *daṇḍa*, but instead of doing that, Śrī Nityānanda Prabhu has taken up an iron staff and spends time with unseeable and untouchable *śūdras* rather than giving up their association. Since Śrī Nityānanda exhibited such behavior, which was opposed to the scriptural injunctions, the *brāhmaṇa* had no faith in Him and was therefore doubtful.

CB Antya-khaṇḍa 6.021

TEXT 21

*śāstra-mata muñi tāna nā dekhoñācāra
eteke mohāra citte sandeha apāra*

**“I do not find His behavior in accordance with
the scriptures, so my mind has become full of doubts.**

In the *Brahma-vaivarta Purāṇa*, Śrī
Kṛṣṇa-janma-khaṇḍa, Chapter 83, it is stated:

*tāmbūlaṁ vidhavā-striṇām yatīnām
brahmacarinām
sannyāsīnām ca go-māṁsa surā-tulyaṁśrutau śrutam*

“For a widow, a *brahmacārī*, a renunciate, or a
sannyāsī to eat betel nuts is as good as eating beef and
drinking wine. This is heard in the *Vedas*.”

In the *Paramahansa Upaniṣad* it is stated:

*aniketa-sthitir eva sa bhikṣur
hāṭakādīnām naiva parigrahet*

“A *sannyāsī* should not have a fixed residence
and should never accept opulent items like gold.”

In the *Kūrma Purāṇa* it is stated:

*grāmānte vṛkṣa-mule vā vāsaṁ devālaye 'pi
vādhauta-kāṣāya-vasano bhasmac channatanūruhaḥ*

“A *sannyāsī* should live outside the village,
under a tree, or in a temple. He should wear clean
saffron cloth and cover his body with ashes.”

In the *Śrīmad Bhāgavatam* (7.13.2) it is stated:

*bibhṛyād yady asau vāsaḥ
kaupīnācchādanam param*

“A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth.”

In the commentary on the *Paramahansa Upaniṣad* it is stated:

*hiraṇmayāni pātrāṇi kṛṣṇāya-samayāni ca
yatīnām tany apātrāṇi varjayet jñāni bhikṣukaḥ*

*yasmāt bhikṣur hiraṇyaṁ rasena
dṛṣṭaṁ ca sa brahmahā bhavet*

*yasmāt bhikṣur hiraṇyaṁ rasena
spṛṣṭaṁ ca sa paulkaśo bhavet*

*yasmāt bhikṣur hiraṇyaṁ rasena
grāhyaṁ ca sa ātmahā bhavet*

“A wise *sannyāsī* should give up gold utensils for the pleasure of Kṛṣṇa, because if he decorates himself with gold he becomes the killer of a *brāhmaṇa*, if he touches gold with the spirit of enjoyment he becomes a dog-eater, and if he accepts gold a *sannyāsī* becomes the killer of the self.

In the *Āruṇeya Upaniṣad* it is stated:

*daṇḍam ācchādanam ca kaupīnam ca
parigrahet śeṣam viśṛjet śeṣam viśṛjet*

“A *sannyāsī* should accept only a *sannyāsa daṇḍa*, loincloth, and outer cloth and give up everything else.”

In the *Brahma-vaivarta Purāṇa*, *Prakṛti-khaṇḍa*, Chapter 33, it is stated:

daṇḍaṁ kamaṇḍaluṁ rakta-
vastra-mātraṁ ca dhārayet
nityaṁ pravāsī naikatra
sa sannyāsīti kīrtitaḥ
śuddhācāra dvijānaṁ ca
bhunkte lobhādi varjitaḥ

“A sannyāsī is one who keeps only a *daṇḍa*, a waterpot, and saffron cloth and who always travels and does not stay at one place. He should maintain his livelihood by giving up greed and accepting meals at the houses of pious *brāhmaṇas*.”

CB Antya-khaṇḍa 6.022

TEXT 22

‘baḍa-loka’ bali’ tāñre bale sarva-jane
tathāpi āśramācāra nā karena kene

“Everyone says He is a great personality, but then why doesn’t He behave according to His *ācrama*?

CB Antya-khaṇḍa 6.023

TEXT 23

yadi more ‘bhṛtya’ hena jñāna thāke mane
ki marma ihāra? prabhu, kaha śrī-vadane”

“If You consider me Your servant, O Lord, then please explain this mystery.”

CB Antya-khaṇḍa 6.024

TEXT 24

sukṛti brāhmaṇa praśna kaila śubha-kṣaṇe
amāyāya prabhu tattva kahilena tāne

The pious *brāhmaëa* had made this inquiry at a proper time, so the Lord explained the truth without reservation.

The doubt that the *brāhmaṇa* developed on seeing Śrī Nityānanda Prabhu's deviation from proper behavior was actually an indication of his good fortune.

CB Antya-khaṇḍa 6.025

TEXT 25

*śuniñā viprera vākya śrī-gaurasundara
hāsiyā viprera prati karilā uttara*

On hearing the words of the *brāhmaëa*, Śrī Gaurasundara smiled and replied.

CB Antya-khaṇḍa 6.026

TEXT 26

*“śuna vipra, mahā-adhikārī yebā haya
tabe tāna doṣa-guṇa kichu nā janmaya*

“Listen, O *brāhmaëa*, when one is highly qualified, one is not affected by faults and virtues.

Gaurasundara said to that pious, doubtful *brāhmaṇa*, “Material qualification, or superficial vision, is one thing, and to grasp the profound meaning through keen vision is another thing. The qualification of those who always favorably cultivate Kṛṣṇa consciousness after giving up the coverings of extraneous desires, karma, and *jñāna* is different from that of others. Materialistic people are under the control of their mind, intelligence, and false ego. Material faults and virtues cannot enter the

transcendental realm. As a lotus leaf cannot hold mercury or water, a heart engaged in giving pleasure to Kṛṣṇa never invites inauspiciousness based on selfish interest.”

CB Antya-khaṇḍa 6.027

TEXT 27

As stated in Śrīmad Bhāgavatam (11.20.36):

*na mayy ekānta-bhaktānām
guṇa-doṣodbhavā guṇāḥ
sādhūnām sama-cittānām
buddheḥ param upeyuṣām*

“Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.’

CB Antya-khaṇḍa 6.028

TEXT 28

*“padma-patre yena kabhu nāhi lāge jala
ei-mata nityānanda-svarūpa nirmala*

“Nityānanda Svarūpa is pure, just as the lotus leaf is untouched by water.

CB Antya-khaṇḍa 6.029

TEXT 29

*paramārthe kṛṣṇacandra tāhāna śarīre
niścaya jāniha vipra, sarvadā vihare*

**“O *brāhmaëa*, know for certain that
Kṛṣṇacandra always enjoys pastimes in the body of
Nityānanda.**

Śrī Nityānanda Prabhu is always engaged in the favorable cultivation of Kṛṣṇa consciousness, therefore, since Kṛṣṇa is situated within Him, whatever actions He performs should not be considered like the activities of ordinary living entities, who are forced to enjoy the fruits of their karma.

CB Antya-khaṇḍa 6.030

TEXT 30

*adhikārī bai kare tāhāna ācāra
duḥkha pāya sei-jana, pāpa janme tāra*

“If an unqualified person imitates His behavior, he will suffer and become implicated in sin.

CB Antya-khaṇḍa 6.031

TEXT 31

*rudra vine anye yadi kare viṣa-pāna
sarvathāya mare, sarva-purāṇa pramāṇa”*

**“If anyone other than Rudra drinks poison, he
will certainly die. This is the verdict of all the
Purāëas.”**

Mṛtuñjaya, or Śiva who has conquered death, easily drank poison and became known as Nīlakaṇṭha. But if, on seeing that, unqualified worthless living

entities consider themselves equal to him, they bring about their own ruination by falling into inauspiciousness. As fire can burn any object to ashes, persons with spiritual intelligence can remain indifferent to material wealth and activities by not using them for their own enjoyment.

CB Antya-khaṇḍa 6.032-033

TEXT 32-33

As stated in Śrīmad Bhāgavatam (10.33.29-30):

*śrī-śuka uvāca
dharma-vyatikramo dṛṣṭa
īśvarāṇām ca sāhasam
tejīyasām na doṣāya
vahnēḥ sarva-bhujo yathā*

*naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād
yathārudro 'bdhi-jam viṣam*

“The status of powerful controllers is not harmed by any apparently audacious transgression of morality, such as seeing women, we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted. Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate His activities. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”

CB Antya-khaṇḍa 6.034

TEXT 34

*“eteke ye nā jāniñā ninde tāna karma
nija-doṣe se-i duḥkha pāya janma janma*

“Therefore a person without knowledge who criticizes His activities suffers birth after birth because of his faults.

CB Antya-khaṇḍa 6.035

TEXT 35

*garhita karaye yadi mahā-adhikārī
nindāra ki dāya, tāñre hāsilei mari*

“What to speak of criticizing, if a person even laughs at a qualified person who performs an immoral activity, he is vanquished.

Persons who are qualified *mahā-bhāgavatas* are not to be criticized by those who are less qualified. A person who ridicules the activities of a *mahā-bhāgavata* is inevitably degraded. By hearing *Śrīmad Bhāgavatam* from a Vaiṣṇava guru, all these topics can be properly understood.

In the *Skanda Purāṇa* (*Maheśvara-khaṇḍa* 17.106) it is stated:

*sādhūnām sama-cittānām upahāsam karoti
yaḥdevo vāpy athavā martyaḥ sa vijñeyo
'dhamāddhamah*

“One who ridicules a devotee who sees everyone equally should be understood to be most fallen, whether he is a demigod or a mortal being.”

CB Antya-khaṇḍa 6.036

TEXT 36

*bhāgavata haite e saba tattva jāni
tāho yadi vaiṣṇava-gurura mukhe śuni*

“All these truths can be known from *Ācārya*
Bhāgavatam, if one hears from the mouth of a
Vaiṣṇava guru.

CB Antya-khaṇḍa 6.037

TEXT 37

*mahāntera ācaraṇe hāsile ye haya
citta diyāśuna bhāgavate yei kaya*

“Now hear attentively what the *Ācārya*
Bhāgavatam says about what happens to a person who
laughs at the behavior of a devotee.

CB Antya-khaṇḍa 6.038

TEXT 38

*eka-kāle rāma-kṛṣṇa gelena paḍite
vidyā pūrṇa kari’ citta karilā āsite*

“Once Kṛṣṇa and Balarāma went for studies.
After finishing Their studies, They decided to return.

CB Antya-khaṇḍa 6.039

TEXT 39

*‘ki dakṣiṇā diba?’ balilena guru-prati
tabe patnī-saṅge guru karilā yukati*

“They asked Their guru, ‘What *dakṣiṇā* should
We give you?’ Their guru then consulted with his wife.

CB Antya-khaṇḍa 6.040

TEXT 40

*mṛta putra māgileṇa rāma-kṛṣṇa-sthāne
tabe rāma-kṛṣṇa gelā yama-vidyamāne*

“When he asked Kṛṣṇa and Balarāma to bring back his dead son, They went straight to the abode of Yamarāja.

CB Antya-khaṇḍa 6.041

TEXT 41

*ājñāya śiśura sarva karma ghucāiyā
yamālaya haite putra dilena āniyā*

“On Their order the child was delivered from the reactions of his karma. They then brought the child from the abode of Yamarāja and returned him to Their spiritual master.

See Śrīmad Bhāgavatam 10.45.30-46.

CB Antya-khaṇḍa 6.042

TEXT 42

*parama adbhuta śuni’ e saba ākhyāna
devakī o māgileṇa mṛta-putra-dana*

“When Devakī heard about this wonderful incident, she also asked Them to return her dead sons.

CB Antya-khaṇḍa 6.043

TEXT 43

*daive eka dina rāma-kṛṣṇe sambodhi
yākahena devakī ati kātara haiyā*

“By the arrangement of providence, Devakī one day spoke in great affliction to Balarāma and Kṛṣṇa.

See Śrīmad Bhāgavatam 10.85.27-28.

CB Antya-khaṇḍa 6.044

TEXT 44

*‘śuna śuna rāma-kṛṣṇa yogeśvareśvara!
tumi dui ādi nitya-śuddha kalevara*

“Listen, Rāma and Kṛṣṇa, O best of the topmost mystic yogis! Your bodies are primeval, eternal, and pure.

CB Antya-khaṇḍa 6.045

TEXT 45

*sarva-jagatera pitā-tumi dui-jana
muñi jānoñ tumi-dui parama-kāraṇa*

“You two are the fathers of all universes. I know You two are the cause of all causes.

CB Antya-khaṇḍa 6.046

TEXT 46

*jagatera utpatti sthiti vā pralaya
tomāra aṁśera aṁśa haite saba haya*

“The creation, maintenance, and annihilation of the universe is carried out by the portion of Your plenary portion.

CB Antya-khaṇḍa 6.047

TEXT 47

*tathāpiha pṛthivīra khaṇḍāite bhāra
haiyācha mora putra-rūpe avatāra*

“Yet You have personally appeared as my sons to diminish the burden of the earth.

CB Antya-khaṇḍa 6.048

TEXT 48

*yama-ghara haite yena gurura nandana
āniñā dakṣiṇā dile tumi dui jana*

“You two brought the son of Your spiritual master from the abode of Yamarāja as *dakṣiṇā* for Your guru.

CB Antya-khaṇḍa 6.049

TEXT 49

*mora chaya-putra ye marila kamsa haite
baḍa citta haya tāhā-sabāre dekhite*

“I am anxious to see my six sons, who were killed by Kamsa.

CB Antya-khaṇḍa 6.050

TEXT 50

*kata kāla guru-putra āchila mariyā
tāhā yena āni’ dilāśakti prakāśiyā*

“Although Your guru’s son had been dead for some time, by Your potency You brought him back.

CB Antya-khaṇḍa 6.051

TEXT 51

*ei-mata āmāre o kara' pūrṇa-kāma
āni' deha' more mṛta chaya putra dāna*

**“In the same way You can fulfill my desire by
bringing back my six dead sons.’**

See Śrīmad Bhāgavatam 10.85.30-33.

CB Antya-khaṇḍa 6.052

TEXT 52

*śuni' jananīra vākya kṛṣṇa-saṅkarṣaṇa
sei kṣaṇe cali' gelā balira bhavana*

**“After hearing the words of Their mother,
Kṛṣṇa and Saṅkarṣaṇa immediately went to the abode
of Bali.**

CB Antya-khaṇḍa 6.053

TEXT 53

*nija-iṣṭa-deva dekhi' bali mahārāja
magna hailena premānanda-sindhu-mājha*

**“When Bali Mahārāja saw his worshipable
Lords, he was merged in an ocean of ecstatic love.**

CB Antya-khaṇḍa 6.054

TEXT 54

*gr̥ha-putra-deha-vitta sakala bāndhava
sei-kṣaṇe pāda-padme āni' dilā saba*

**“He immediately surrendered his house,
children, body, wealth, and associates at the lotus feet
of the Lords.**

CB Antya-khaṇḍa 6.055

TEXT 55

*loma-harṣa aśru-pāta pulaka ānande
stuti kare pāda-padma dhari' bali kānde*

“Bali’s hair stood on end and tears flowed from his eyes as he grabbed hold of Their lotus feet and offered prayers in ecstasy.

See Śrīmad Bhāgavatam 10.85.34-38.

CB Antya-khaṇḍa 6.056

TEXT 56

*‘jaya jaya ananta prakāṣa saṅkarṣaṇa
jaya jaya kṛṣṇacandra gokula-bhūṣaṇa*

“All glories to Ananta, who has appeared as Saṅkarṣaṇa! All glories to Kṛṣṇacandra, the ornament of Gokula!

CB Antya-khaṇḍa 6.057

TEXT 57

*jaya sakhya gopācārya haladhara rāma
jaya jaya kṛṣṇa-bhakta-dhana-mana-prāṇa*

“All glories to Haladhara Rāma, who is the friend and leader of the cowherd boys! All glories to Kṛṣṇa, the wealth, life, and soul of the devotees!

CB Antya-khaṇḍa 6.058

TEXT 58

*yadyapiha śuddha-sattva deva-ṛṣi-gaṇa
tā-sabāro durlabha tomāra daraśana*

“Although the demigods and sages are situated in pure goodness, it is very rare for them to attain Your *darṣana*.

CB Antya-khaṇḍa 6.059

TEXT 59

*tathāpi hena se prabhu, kārūṇya tomāra
tamo-guṇa asure o hao sākṣātkāra*

“Yet, O Lords, You are so merciful that You appear before even demons in the mode of ignorance.

CB Antya-khaṇḍa 6.060

TEXT 60

*ataeva śatru-mitra nāhika tomāte
vede o kahena, ihā dekhi o sākṣāte*

“Therefore You have no friends or enemies. This is the statement of the *Vedas*, and this what I have personally seen.

CB Antya-khaṇḍa 6.061

TEXT 61

*mārite ye āila laiṇā viṣa-stana
tāhāre o pāṭhāilā vaikuṇṭha-bhuvana*

“Even she who smeared her breast with poison to kill You was awarded a place in Vaikuṇṭha.

CB Antya-khaṇḍa 6.062

TEXT 62

*ataeva tomāra hṛdaya bujhibāre
vede śāstre yogeśvara sabe o nā pāre*

“Therefore the *Vedas* and the best of the mystic
yogis cannot understand Your heart.

CB Antya-khaṇḍa 6.063

TEXT 63

*yogeśvara saba yāñra māyā nāhi jāne
muñi pāpī asura vā janiba kemane*

“When even the best of the yogis cannot
understand Your potencies, how can a sinful demon
like me know You?

CB Antya-khaṇḍa 6.064

TEXT 64

*ei kṛpā kara more sarva-lokanātha!
gṛha-andha-kūpe more nā kariha pāta*

“O Lords of all planets, please give me the
benediction that I may never be put in the dark well of
family life.

CB Antya-khaṇḍa 6.065

TEXT 65

*tora dui pāda-padma hṛdaye dhariyā
śānta hai’ vṛkṣa-mūle paḍi thākoṇ giyā*

“I simply wish that I can hold Your lotus feet to
my chest and peacefully reside under a tree.

CB Antya-khaṇḍa 6.066

TEXT 66

*tomāra dāsera saṅge more kara dāsa
āra yena citte mora nā thākaye āśa'*

**“Please make me a servant of Your servant. May
I never desire anything other than this.’**

Liberated souls have no desire other than to live in the association of the Lord’s devotees and serve the actual devotees. At present, since the servants of Śrī Gauḍīya Maṭha have clearly understood this topic, they reside in *maṭhas* and temples with Hari, Guru, and Vaiṣṇava.

CB Antya-khaṇḍa 6.067

TEXT 67

*rāma-kṛṣṇa-pāda-padma dhariyā hṛdaye
ei mata stuti kare bali-mahāśaye*

**“Holding the lotus feet of Rāma and Kṛṣṇa to his
chest, Bali Mahāśaya offered prayers in this way.**

CB Antya-khaṇḍa 6.068

TEXT 68

*brahma-loka śiva-loka ye caraṇodake
pavitra karitechena bhāgīrathī-rūpe*

**“In the form of the Ganges, the water that has
washed the lotus feet of the Lord purifies the abodes of
Brahmā and Śiva.**

CB Antya-khaṇḍa 6.069

TEXT 69

*hena puṇya-jala bali goṣṭhīra sahite
pāna kare śire dhare bhāgyodaya haite*

“Because of his good fortunate, Bali and his associates drank such auspicious water and sprinkled it on their heads.

CB Antya-khaṇḍa 6.070

TEXT 70

*gandha, puṣpa, dhūpa, dīpa, vastra, alaṅkāra
pāda-padme diyā bali kare namaskāra*

“Bali offered sandalwood pulp, flowers, incense, lamp, cloth, and ornaments at the lotus feet of the Lords and bowed before Them.

CB Antya-khaṇḍa 6.071

TEXT 71

*‘ājñā kara prabhu more śikhāo āpane
yadi more bhṛtya hena jñāna thāke mane*

“O Lords, if You consider me Your servant, please order me and personally instruct me.

CB Antya-khaṇḍa 6.072

TEXT 72

*ye karaye prabhu, ājñā-pālana tomāra
sei jana haya vidhi-niṣedhera pāra’*

“O Lords, one who follows Your order easily transcends all rules and regulations.’

CB Antya-khaṇḍa 6.073

TEXT 73

*śuniyā balira vākya prabhu tuṣṭa hai
lāye nimitta āgamana kahite lāgilā*

**“The Lord became pleased on hearing the words
of Bali. He then explained the purpose of Their visit.**

See Śrīmad Bhāgavatam 10.85.39-46.

CB Antya-khaṇḍa 6.074

TEXT 74

*prabhu bale,—“śuna śuna bali-mahāśaya!
ye nimitte āilāṇa tomāra ālaya*

**“The Lord said, ‘Listen, Bali Mahāśaya, this is
why We have come to your abode.**

TCB Antya-khaṇḍa 6.075

TEXT 75

*āmāra māyera chaya putra pāpī kaṁse
mārileka, sei pāpe seha maila śeṣe*

**“The sinful Kāṁsa killed My mother’s six sons.
Because of this sin, he was ultimately killed.**

CB Antya-khaṇḍa 6.076

TEXT 76

*niravadhi sei putra-śoka saṇariyā
kāndena devakī-mātā duḥkhitā haiyā*

“Because of constantly remembering and lamenting for those sons, mother Devakī feels distressed and cries.

CB Antya-khaṇḍa 6.077

TEXT 77

*tomāra nikāṭe āche sei chaya jana
tāhā niba janānīra santoṣa-kāraṇa*

“Those six sons are here with you. I will take them for My mother’s satisfaction.

CB Antya-khaṇḍa 6.078

TEXT 78

*se saba brahmāra pauṭra siddha deva-gaṇa
tā-sabāra eta duḥkha śuna ye-kāraṇa*

“They were perfected beings, grandsons of Brahmā. Listen to why they had to suffer so much.

CB Antya-khaṇḍa 6.079

TEXT 79

*prajāpati marīci-ye brahmāra nandana
pūrve tāna puṭra chila ei chaya-jana*

“These six were previously sons of Prajāpati Marīci, the son of Brahmā.

CB Antya-khaṇḍa 6.080

TEXT 80

*daive brahmā kāmaśare hailā mohita
lajjā chāḍi’ kanyā-prati karilena cita*

“By providence, Brahmā once became bewildered by the arrow of Cupid. He gave up all shame and desired to enjoy his daughter.

See Śrīmad Bhāgavatam 3.12.28.

CB Antya-khaṇḍa 6.081

TEXT 81

*tāhā dekhi’ hāsileṇa ei chaya jana
sei doṣe adhaḥpāta haila sei-kṣaṇa*

“Seeing this, these six persons laughed. For this fault they immediately fell down.

CB Antya-khaṇḍa 6.082

TEXT 82

*mahāntera karmete karila upahāsa
asura-yonite pāileṇa garbhavāsa*

“As a result of ridiculing the activities of an exalted personality, they were forced to take birth in a family of demons.

CB Antya-khaṇḍa 6.083

TEXT 83

*hiraṇyakaśipu jagatera droha kare
deva-deha chāḍi’ janmilena tāra ghare*

“Hiraṇyakaśipu gave trouble to the entire universe. These six persons relinquished the bodies of demigods and took birth in his house.

CB Antya-khaṇḍa 6.084

TEXT 84

*tathāya indrera vajrāghāte chaya-jana
nānā duḥkha yātanāya pāila maraṇa*

“These six persons suffered various miseries
inflicted by Indra’s thunderbolt and died.

CB Antya-khaṇḍa 6.085

TEXT 85

*tabe yogamāyā dhari’ āni āra-bāra
devakīra garbhe laiñā kailena sañcāra*

“Thereafter Yogamāyā again took them and
placed them in the womb of Devakī.

CB Antya-khaṇḍa 6.086

TEXT 86

*brahmāre ye hāsilena, sei pāpa haite
sei dehe duḥkha pāilena nānā-mate*

“Because of the sin incurred by laughing at
Brahmā, they had to suffer in various ways.

CB Antya-khaṇḍa 6.087

TEXT 87

*janma haite aśeṣa-prakāra yātanāya
bhāginātathāpi mārilenā kaṁsa-rāya*

“From the time of their birth they suffered
unlimited miseries. Although they were his nephews,
King Kaṁsa killed them.

CB Antya-khaṇḍa 6.088

TEXT 88

*devakī e saba gupta-rahasya nā jāne
āpanāra putra bali' tā'—sabāre gaṇe*

“Devakī does not know all these confidential topics. She treated them as her own sons.

CB Antya-khaṇḍa 6.089

TEXT 89

*sei chaya putra jananiṛe diba dāna
sei kārya lāgi' āilāṇa tomā-sthāna*

“I will return those six sons to My mother. This is the reason I have come to you.

CB Antya-khaṇḍa 6.090

TEXT 90

*devakīra stana-pāne sei chaya-jana
śāpa haite mukta haibena sei-kṣaṇa'*

“As soon as they drink milk from Devakī's breast, they will immediately be relieved from the curse.'

CB Antya-khaṇḍa 6.091

TEXT 91

*prabhu bale,—‘śuna śuna bali mahāśaya!
vaiṣṇavera karmete hāsile hena haya*

“The Lord further said, ‘Listen, Bali Mahāśaya, this is what happens if one ridicules the activities of a Vaiṣṇava.

CB Antya-khaṇḍa 6.092

TEXT 92

*siddha-sabo pāilena eteka yātanā
asiddha-janera duḥkha ki kaḥiba sīmā*

**“If perfected beings suffer so much, then what
can be said of the distress ordinary beings will suffer.**

CB Antya-khaṇḍa 6.093

TEXT 93

*ye duṣkṛti jana vaiṣṇavera nindā kare
janma janma niravadhi se-i duḥkhe mare*

**“A sinful person who blasphemes a Vaiṣṇava
suffers birth after birth because of that offense.**

People who are devoid of service to Hari, Guru, and Vaiṣṇava and who are servants of lust and anger blaspheme Vaiṣṇavas. As a result of criticizing the Vaiṣṇavas, they fall from good fortune birth after birth.

CB Antya-khaṇḍa 6.094

TEXT 94

*śuna bali, ei śikṣā karāi tomāre
kabhu pāche nindā-hāsyā kara vaiṣṇavere*

**“Listen, Bali, I am teaching you this so that you
will never blaspheme or ridicule Vaiṣṇavas.**

CB Antya-khaṇḍa 6.095

TEXT 95

*mora pūjā, mora nāma-grahaṇa ye kare
mora bhakta ninde yadi tāro vighna dhare*

**“If one who worships Me and chants My name
blasphemes My devotee, his progress is checked.**

CB Antya-khaṇḍa 6.096

TEXT 96

*mora bhakta-prati prema-bhakti kare ye
niḥsaṁśaya balilāṇa more pāya se’*

**“There is no doubt that one who has love and
devotion for My devotee will attain Me.’**

CB Antya-khaṇḍa 6.097

TEXT 97

*siddhir bhavati vā neti
saṁśayo 'cyuta sevinām
niḥsaṁśayas tu tad bhakta
ṣaricaryāratātmanām*

**“There is doubt whether or not the servants of
the Supreme Personality of Godhead will attain
perfection, but there is absolutely no doubt that those
who are attached to serving His devotees will attain
perfection.**

CB Antya-khaṇḍa 6.098

TEXT 98

*‘mora bhakta nā pūje, āmāre pūje mātra
se dāmbhika, nahe mora prasādera pātra’*

“One who simply worships Me but does not worship My devotee is proud. He is not qualified for My mercy.’

CB Antya-khaṇḍa 6.099

TEXT 99

*abhyarcayitvā govindam
tadīyān arcayanti ye
na te viṣṇu-prasādasya
bhājanam dambhikā janāḥ*

“Proud and arrogant persons who worship Lord Kṛṣṇa but do not worship the Lord’s devotees do not attain Lord Kṛṣṇa’s mercy.”

CB Antya-khaṇḍa 6.100

TEXT 100

*‘tumi bali mora priya sevaka sarvathā
ataeva tomāre kahiluṅ gopya-kathā’*

“O Bali, you are My dear servant, therefore I have explained this confidential topic to you.’

CB Antya-khaṇḍa 6.101

TEXT 101

*śuniñā prabhura śikṣā bali-mahāśaya
atyanta ānanda-yukta hailā hṛdaya*

“When Bali Mahāśaya heard the Lord’s instructions, his heart was filled with great happiness.

CB Antya-khaṇḍa 6.102

TEXT 102

*sei kṣaṇe chaya putra ājñāśire dhari’
sammukhe dilena āni’ puraskāra kari’*

“Accepting the Lord’s order, he immediately brought Devakī’s six sons and presented them to the two Lords.

CB Antya-khaṇḍa 6.103

TEXT 103

*tabe rāma-kṛṣṇa prabhu lai chaya-jana
jananīre āniñā dilena tata-kṣaṇa*

“Thereafter Kṛṣṇa and Balarāma took the six persons and immediately brought them to their mother.

CB Antya-khaṇḍa 6.104

TEXT 104

*mṛta-putra dekhiyā devakī sei-kṣaṇe
snehe stana sabāre dilena harṣa-mane*

“As soon as Devakī saw her dead sons, she fed them her breast milk.

CB Antya-khaṇḍa 6.105

TEXT 105

*īśvarera avaśeṣa-stana kari’ pāna
sei-kṣaṇe sabāra hails divya-jñāna*

“By drinking the breast milk that had been drunk by the Lord, they immediately attained transcendental knowledge.

Although the sons of Brahmā were deprived of drinking Devakī’s breast milk before the advent of

Kṛṣṇa, now, as a result of drinking the breast milk that Kṛṣṇa had drunk, they attained transcendental knowledge. They then immediately surrendered to the Supreme Lord. The degradation that they achieved because of ridiculing a Vaiṣṇava guru was destroyed by drinking the Lord's remnants. If one who sees a superficial display of sinful activities does not understand their meaning, one commits an offense at the feet of the Lord's devotees. And if one understands the inauspicious consequences of seeing superficially, his qualification for committing such offenses will be destroyed and he will attain the qualification to serve Vaiṣṇavas.

CB Antya-khaṇḍa 6.106

TEXT 106

*daṇḍavat hai' sabe īśvara-caraṇe
paḍilena sākṣāte dekhaye sarva-jane*

**“As everyone there watched, they offered
obeisances at the feet of the Lord.**

CB Antya-khaṇḍa 6.107

TEXT 107

*tabe prabhu kṛpā-dṛṣṭye sabāre cāhiyā
balite lāgilā prabhu sadaya haiyā*

**“The Lord then cast His merciful glance on
them and began to speak with compassion.**

CB Antya-khaṇḍa 6.108

TEXT 108

*‘cala cala deva-gaṇa, yāha nija-vāsa
mahāntere āra nāhi kara upahāsa*

**“O demigods, return to your abodes. Do not
ridicule exalted personalities again.**

CB Antya-khaṇḍa 6.109

TEXT 109

*īśvarera śakti brahmāīśvara-samāna
manda karma karile o manda nahe tāna*

**“Brahmā has the potency of the Supreme Lord,
so he is as good as the Lord. Even if he does something
wrong, he is not to be blamed.**

CB Antya-khaṇḍa 6.110

TEXT 110

*tāhāne hāsiyā eta pāile yātanā
hena buddhi nāhi āra kariha kāmanā*

**“You suffered so much because you laughed at
him. Do not maintain such a mentality again.**

CB Antya-khaṇḍa 6.111

TEXT 111

*brahmā-sthāne giyā māgi’ laha aparādha
tabe sabe citte punaḥ pāibā prasāda’*

**“Go and beg forgiveness from Brahmā, then you
will again attain satisfaction.’**

CB Antya-khaṇḍa 6.112

TEXT 112

*īśvarera ājñāśuni’ sei chaya jana
parama-ādare ājñā kariyā grahaṇa*

**“After hearing the Lord’s order, those six
persons accepted it with great respect.**

CB Antya-khaṇḍa 6.113

TEXT 113

*pitā-mātā-rāma-kṛṣṇa-pade namaskari’
calilena sarva-deva-gaṇa nija-purī*

**“After offering obeisances to their father,
mother, Balarāma, and Kṛṣṇa, those demigods returned
to their own abode.**

See Śrīmad Bhāgavatam (10.85.47-58).

CB Antya-khaṇḍa 6.114

TEXT 114

*“kahilāṇa ei vipra, bhāgavata-kathā
nityānanda-prati dvidhā chāḍaha sarvathā*

**“O brāhmaëa, I have thus explained to you
topics from the *Śrīmad Bhāgavatam*. Completely give
up your doubts about Nityānanda.**

CB Antya-khaṇḍa 6.115

TEXT 115

*nityānanda-svarūpa—parama adhikār
īalpa bhāgye tāhāne jānite nāhi pāri*

**“Nityānanda Svarūpa is supremely qualified, yet
less fortunate people cannot understand Him.**

CB Antya-khaṇḍa 6.116

TEXT 116

*alaukika-ceṣṭā ye vā kichu dekha tāna
tāhāte o ādara karile pāi trāṇa*

**“Anyone who sees His extraordinary activities
with respect will be delivered.**

CB Antya-khaṇḍa 6.117

TEXT 117

*patitera trāṇa lāgi’ tāñra avatāra
yāñhāra haite sarva-jīva haibe uddhāra*

**“He incarnated to save the fallen souls. All
living entities will be delivered by Him.**

CB Antya-khaṇḍa 6.118

TEXT 118

*tāñhāra ācāra—vidhi-niṣedhera pāra
tāñhāre jānite śakti āchaye kāhāra*

**“His behavior is beyond all rules and regulations.
Who has the power to understand Him?**

Foolish people with no understanding of Śrī Nityānanda, the source of all *viṣṇu-tattvas*, consider Him an ordinary living entity forced to enjoy the fruits of karma like themselves, and thus they traverse the path to hell. If as a result of committing offenses described in verses like *arcye viṣṇau śilā-dhīr*, one sees Lord Viṣṇu as equal to other personalities, then he is certain to go to hell. People who are puffed-up with false ego and cheated by mundane knowledge bring

about their own ruination by seeing them through external vision as equal. As a result, they fall from the lotus feet of Gopīnātha. What to speak of this, they even fall from the lotus feet of Āloyārnātha. When a person loses the good fortune of serving Āloyārnātha, he begins to worship the Jagannātha of the *pañcopāsakas*. While worshiping Jagannātha, he fixes his mind in the worship of Bhuvaneśvara. Thereafter, when he commits offense at the feet of Bhuvaneśvara, the best of the devotees, he develops the propensity to perform pious activities. As a result, the desire awakens in him to take bath in and perform fruitive activities at the Vaitaraṇī River in Yājapura. When he falls from pious activities and begins to commit sinful activities, he becomes *ahaṅkāra-vimūḍhātmā*, or bewildered by false ego, and the sense of considering himself the doer distracts him from the path of spiritual life. When he further increases his offenses, he becomes averse to seeing the beauty of Śrī Gopīnātha’s lotus feet. Therefore, those who have not discussed the purport of the Vedic statement: *nāyam ātmā bala-hīnena* (“One cannot attain the goal of life without the mercy of Balarāma”) are inevitably degraded. Without the mercy of Nityānanda Prabhu, no living entity can attain any auspiciousness. If as a result of mundane knowledge one feels powerful and gives up the service of Baladeva, then he cannot attain the good fortune of serving Kṛṣṇa.

CB Antya-khaṇḍa 6.119

TEXT 119

*nā bujhiyā ninde tāṅra caritra agādha
pāiyā o viṣṇu-bhakti haya tāra vādha*

“If one who does not understand Him
blasphemes His unfathomable characteristics, then his
advancement will be checked, even if he has attained
the devotional service of Viṣṇu.

CB Antya-khaṇḍa 6.120

TEXT 120

*cala vipra, tumi śīghra navadvīpe yāo
ei kathā kahi’ tumi sabāre bujhāo*

“O *brāhmaëa*, go quickly to Navadvīpa. Explain
these topics so that everyone will understand.

CB Antya-khaṇḍa 6.121

TEXT 121

*pāche tāñre keha kona-rūpe nindā kare
tabe āra rakṣā tāra nāhi yama-ghare*

“If anyone blasphemes Him in any way, he will
not escape the punishment of Yamarāja.

CB Antya-khaṇḍa 6.122-123

TEXT 122-123

*ye tāñhāre prīti kare, se kare āmāre
satya satya satya vipra, kahila tomāre*

*madirā yavanī yadi nityānanda dhare
tathāpi brahmāra vandya kahila tomāre”*

“One who loves Him, loves Me. O *brāhmaëa*, I
tell you this is the truth, the truth, the truth. Even if
Nityānanda goes to a liquor house or associates with an
outcaste girl, He is worshipable for Brahmā.”

One who has great love for the lotus feet of Śrī Guru and Vaiṣṇava is extremely dear to the Supreme Lord. It is impossible for a person who has no love for the lotus feet of Śrī Guru and Vaiṣṇava to attain Kṛṣṇa’s mercy. Love for one’s fellow human beings and service to the conditioned souls cannot attract the Supreme Lord’s love. The conditional knowledge of a living entity is dispelled only by the influence of service to Śrī Guru and Vaiṣṇava. As a result of the knowledge of one’s relationship to Kṛṣṇa that the spiritual master imparts in their ears, the conditioned souls develop love for Śrī Hari, Guru, and Vaiṣṇava and engage in their eternal service. On that platform, the spirit of material enjoyment cannot attack them. The taste that sinful people develop by accepting misconceptions about so-called gurus and the Supreme Lord, the original shelter, is completely separate from the eternal truth and is simply illusion. That is why Śrī Gaurasundara used the word *satya* three times. If duplicitous so-called gurus accept this teaching of the Supreme Lord in a perverted way and use it to accumulate ingredients for their own sense gratification, then such so-called gurus will fall with their disciples into hell forever and never return.

CB Antya-khaṇḍa 6.124

TEXT 124

*grhṇīyād yavanī pāṇim viśed vāśauṇḍikālayam
tathāpi brahmaṇo vandyam nityānanda-padām-bujam*

“Whether Śrī Nityānanda accepts the hand of a woman or enters a liquor shop, His lotus feet are still worshipable by even Brahmā.”

CB Antya-khaṇḍa 6.125

TEXT 125

*śuniñā prabhura vākya sukṛti brāhmaṇa
parama ānanda-yukta haila takhana*

**After hearing the Lord's words, the fortunate
brāhmaëa became filled with ecstasy.**

CB Antya-khaṇḍa 6.126

TEXT 126

*nityānanda-prati baḍa janmila viśvāsa
tabe āilena vipra navadvīpa-vāsa*

**He developed great faith in Nityānanda.
Thereafter the *brāhmaëa* returned to his residence in
Navadvīpa.**

CB Antya-khaṇḍa 6.127

TEXT 127

*sei bhāgyavanta vipra āsi' navadvīpe
sarvādye āilā nityānandera samīpe*

**After returning to Navadvīpa, that fortunate
brāhmaëa first went to see Nityānanda.**

CB Antya-khaṇḍa 6.128

TEXT 128

*akaitave kahilena nija aparādha
prabhu o śuniñā tāñre karilā praśāda*

**He admitted his offense without duplicity, and
Nityānanda Prabhu bestowed His mercy on him.**

CB Antya-khaṇḍa 6.129

TEXT 129

*hena nityānanda svarūpera vyavahāra
veda-guhya loka-bāhya yāñhāra ācāra*

Such is the behavior of Nityānanda Svarūpa. His dealings are incomprehensible to the *Vedas* and ordinary people.

CB Antya-khaṇḍa 6.130

TEXT 130

*paramārthe nityānanda—parama yogendra
yāñre kahi—ādideva dharaṇī-dharendra*

According to spiritual consideration, Nityānanda is supreme among the best of the mystic yogis. He is known as Ādideva, the sustainer of all universes.

CB Antya-khaṇḍa 6.131

TEXT 131

*sahasra vadana nitya-śuddha-kalevara
caitanyera kṛpā vinā jānite duṣkara*

He has thousands of heads, and His body is eternally pure. No one can understand Him without the mercy of Lord Caitanya.

CB Antya-khaṇḍa 6.132

TEXT 132

*keha bale,—“nityānanda yena balarāma”
keha bale,—“caitanyera baḍa priya-dhāma”*

Some people say, “Nityānanda is like Balarāma.” Others say, “He is most dear to Lord Caitanya.”

CB Antya-khaṇḍa 6.133

TEXT 133

*keha bale,—“mahātejī amśa adhikārī”
keha bale,—“kona-rūpa bujhite nā pāri”*

Some people say, “He is a powerful plenary portion of the Supreme Lord.” Other people say, “We cannot understand anything about Him.”

CB Antya-khaṇḍa 6.134

TEXT 134

*kibā jīva nityānanda, kibā bhakta-jñānī
yāñra yena mata icchā nā balaye keni*

Someone may consider Nityānanda an ordinary living entity, someone may consider Him a devotee, and someone may consider Him a *jī ānē*. They may say whatever they like.

CB Antya-khaṇḍa 6.135

TEXT 135

*ye-se-kene caitanyera nityānanda nahe
tāna pāda-padma mora rahuka hṛdaye*

Even if Nityānanda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

CB Antya-khaṇḍa 6.136

TEXT 136

*‘se āmāra prabhu, āmi janma janma dāsa’
sabāra caraṇe mora ei abhilāṣa*

He is my master, and I am His servant birth after birth. This is my aspiration at the feet of everyone.

CB Antya-khaṇḍa 6.137

TEXT 137

*eta parihāreo ye pāpī nindā kare
tabe lāthi māroṇ tāra śirera upare*

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

In the *Hari-bhakti-kalpa-latikā* (2.46) it is stated:

*na sahante satām nindam api sarva-sahiṣṇavaḥ
kāmayante na kim api sada dāsyābhilāṣiṇaḥ*

“Although the devotees are all-tolerant, they cannot tolerate the blasphemy of other devotees. Always desiring Lord Kṛṣṇa’s service, they do not desire anything else.”

And in the *Hari-bhakti-kalpa-latikā* (3.15) it is stated:

*bhavad dāsyē kāmāḥ krudh api tava
nindākṛti-jane
tvad ucchiṣṭe lobho yadi bhavati moho bhavati ca
tadīyatve mānas tava caraṇa-pāthoja-madhunā
manaś ced asmābhir niyata ṣaḍ amitrair api jitam*

“O Lord, if we become lusty to attain Your devotional service, angry at those who blaspheme You, greedy to accept food, flowers, and other things offered to You, enchanted by You, proud to identify as Your devotee, and intoxicated by drinking the honey

of Your lotus feet, then we may easily defeat the lust, anger, greed, enchantment, pride, and intoxication that are our enemies.”

CB Antya-khaṇḍa 6.138

TEXT 138

*āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā āmi dhariye antara*

**Śrī Gaurasundara is the Lord of my Lord. I
always keep this conviction in my heart.**

CB Antya-khaṇḍa 6.139

TEXT 139

*hena dina haibe ki caitanya nityānanda
dekhiba veṣṭita catur-dige bhakta-vṛnda*

**Will that day ever come when I may see Lord
Caitanya and Nityānanda in the midst of Their
devotees?**

CB Antya-khaṇḍa 6.140

TEXT 140

*jaya jaya jaya mahāprabhu gauracandra
dilāo milāo tumi prabhu nityānanda*

**All glories to You, Lord Gauracandra! Kindly
give me the shelter of Nityānanda Prabhu and allow
me to meet Him.**

CB Antya-khaṇḍa 6.141

TEXT 141

*tathāpiha ei kṛpā kara gaurahari
nityānanda-saṅge yena tomā nā pāsari'*

**O Gaurahari, I further pray that even after
gaining Lord Nityānanda's association I may never
forget Your lotus feet.**

Nityānanda is *śrī guru-tattva*. It is not proper for the Lord's devotees to have any relationship with those who associate with any atheist envious of Nityānanda, whose body is nondifferent from Kṛṣṇa. The qualification to serve the lotus feet of the spiritual master diminishes by the influence of bad association. Therefore one should never act in a way that will disrupt remembrance of one's spiritual master, who is the unalloyed eternal servant of Śrī Gaurasundara and whose body is nondifferent from Śrī Gaurasundara. Those who use spiritual life for material gain are not devotees but servants of sense gratification. A so-called devotee and a devotee have completely opposite characteristics. That is why it is very unfortunate to consider those who indulge in materialistic association as members of a spiritual society. When one invites his own destruction, he becomes deprived of spiritual life and considers the spiritual master, who is nondifferent from Nityānanda, as separate from Śrī Nityānanda, the *prakāśa-vigraha* of Śrī Kṛṣṇa Caitanya. Such people can never attain the service of Śrī Gaurasundara. They suffer perpetually because of disrespecting their guru.

The path currently pursued by some completely duplicitous so-called devotees opposed to Śrī Gauḍīya Maṭha will result in inauspiciousness. That is why the devotees are greatly distressed to see their impending inauspiciousness.

CB Antya-khaṇḍa 6.142

TEXT 142

*yathā yathā tumi dui kara avatāra
tathā tathā dāsyē mora hau adhikāra*

**May I achieve the qualification to become Your
servant wherever the two of You incarnate.**

CB Antya-khaṇḍa 6.143

TEXT 143

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.**

*Thus ends the English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Six, entitled “The Glories of Śrī
Nityānanda.”*

CBP 7: Pastimes in Śrī Gadādhara’s Garden

Chapter Seven: Pastimes in Śrī Gadādhara’s
Garden

This chapter describes Śrī Nityānanda’s return journey to Nīlācala from Navadvīpa, Śrī Gaurasundara’s description of Nityānanda’s ornaments as the nine types of devotional service, Śrī Nityānanda’s pastime of seeing Lord Jagannātha, and the ecstatic pastime of Śrī Gaurasundara and Nityānanda’s eating at the Ṭoṭā-gopīnātha temple.

After taking leave of mother Śacī in Śrīdhāma Māyāpur-Navadvīpa, Śrī Nityānanda Prabhu along with His associates went to Nīlācala, where He stayed in one flower garden. When Śrī Gaurasundara came alone to that garden to meet Śrī Nityānanda, the Lord offered prayers to Nityānanda by reciting the *śloka* beginning *gṛnhīyād yavanī pānin* and then circumambulated Him. Śrī Nityānanda also manifested ecstatic love upon seeing the moonlike face of Śrī Gaura. A current of great ecstasy swelled in the loving conversation between Śrī Caitanya and Nityānanda. While glorifying Śrī Nityānanda, Śrīman Mahāprabhu said that the gold, silver, pearls, *rudrākṣa*, etc., that are found on Śrī Nityānanda's body are the nine types of devotional service. Śrī Nityānanda has awarded to even fallen souls the most rare loving devotional service that is desired by even great sages and mystic yogis, and Nityānanda is capable of giving away even Lord Kṛṣṇa, who is supremely independent. Nityānanda is the personification of the mellows of devotional service to Kṛṣṇa, and the body of Nityānanda is the abode of Kṛṣṇa's pastimes. Śrī Nityānanda also revealed His own subordinate nature to Śrī Gaurasundara.

Mahāprabhu said that the nine types of devotional service certainly adorn the transcendental limbs of Śrī Nityānanda as His ornaments. As ordinary people who do not understand why Lord Śiva decorates his head with a snake imagine or think differently about him, similarly, on seeing the ornaments on Śrī Nityānanda's transcendental body, people proud of their material knowledge become offenders at His lotus feet. Lord Śiva is the servant of Śrī Saṅkarṣaṇa, or Śrī Ananta, so out of love for his worshipable Lord, Śiva always keeps Śrī Ananta on his

head. Similarly, for the pleasure of Śrī Gaurasundara, Śrī Nityānanda also decorates His transcendental body with the ornaments of the nine types of devotional service. Fortunate persons can understand these confidential topics, and thus they become happy and attain service at the lotus feet of Śrī Kṛṣṇa. Sinful people, however, become destroyed by being deceived by their material knowledge. Śrī Nityānanda and His associates are Śrī Baladeva and Baladeva's associates of Vraja. The devotional sentiments enjoyed by the associates of Nanda Mahārāja are present on the transcendental body of Śrī Nityānanda as His ornaments.

Śrī Caitanya and Śrī Nityānanda sat in that solitary flower garden and discussed confidential topics and the rare transcendental sentiments of Gokula desired by personalities like Śrī Uddhava. In this regard the author glorifies the supreme position of Śrī Kṛṣṇa Caitanya and warns about the grave consequences a person faces if, without understanding the confidential loving quarrels between Śrī Nityānanda and Śrī Gauracandra, he takes the side of one Lord and blasphemes the other Lord.

After taking leave from Nityānanda, Śrī Gaurasundara returned to His own residence. Śrī Nityānanda went to see Lord Jagannātha, where He manifested pastimes of *mahābhāva*, and from there He went to the house of Śrī Gadādhara Paṇḍita in one garden. The Deity of Gopīnātha was situated in the house of Gadādhara. This Deity is so attractive that even the hearts of atheists become melted on seeing Him. Śrī Caitanyadeva personally embraced this Deity. When Śrī Gadādhara heard the news of Śrī Nityānanda's arrival at his house, he left his recitation

of *Śrīmad Bhāgavatam* and came to greet Him. During their meeting, they both became overwhelmed with love while glorifying each other. Neither of them would ever converse with the other's enemy. Gadādhara resolved that he would never see the face of a person who blasphemes Nityānanda.

Śrī Gadādhara Paṇḍita invited Śrī Nityānanda Prabhu to have lunch at his house, and Śrī Nityānanda gave Gadādhara Paṇḍita some fine rice fit for offering the Lord that He had personally brought from Bengal for offering to Gopīnātha. He also presented a beautiful colored cloth to Gopīnātha. Gadādhara put that colored cloth on the transcendental body of Śrī Gopīnātha. He then cooked the rice that Nityānanda had brought from Bengal and offered it to Gopīnātha along with vegetables and a preparation of spinach picked from the courtyard of the Ṭoṭā-gopīnātha temple.

At that time Śrī Gaurasundara also arrived at Gadādhara's house and told Gadādhara that He was certainly entitled to a portion of Nityānanda's goods, Gadādhara's cooking, and Gopīnātha's remnants. On hearing Śrī Mahāprabhu's merciful words, Gadādhara became extremely happy, and he placed a plate of Gopīnātha's *prasāda* before Mahāprabhu. While honoring the rice given by Nityānanda and while praising the cooking of Gadādhara, Mahāprabhu manifested the pastime of honoring Gopīnātha's *prasāda*. Śrī Gaurasundara, Nityānanda, and Gadādhara finished their pastime of honoring *prasāda* in the midst of laughing and teasing each other. Then the devotees gathered there plundered the remnants of the three Prabhus.

Ṭhākura Vṛndāvana concludes this chapter by declaring that one who hears or reads about Śrī Gaura-Nityānanda's pastime of eating at the house of Gadādhara will attain devotional service and by describing topics of Gaura, Gadādhara, and Nityānanda's living together in Nīlācala.

CB Antya-khaṇḍa 7.001

TEXT 1

*jaya jaya śrī-vaikuṇṭha-nātha gauracandra
jaya jaya śrī-sevā-vigraha nityānanda*

**All glories to Śrī Gauracandra, the Lord of
Vaikuṇṭha! All glories to Śrī Nityānanda, the
personification of the Lord's service!**

The phrase *śrī-sevā-vigraha* is explained as follows: Śrī Baladeva Prabhu serves the Lord by assuming ten different forms. Śrī Nityānanda Prabhu serves Lord Gaurasundara by enacting the pastimes of distributing love of God. That is why He is *śrī-gaura-sevā-vigraha*, the personification of Gaura's service.

CB Antya-khaṇḍa 7.002

TEXT 2

*jaya jaya advaita-śrīvāsa-priya-dhāma
jaya gadādhara-śrī-jagadānanda-prāṇa*

**All glories to the object of Śrī Advaita and
Śrīvāsa's love! All glories to the life and soul of
Gadādhara and Śrī Jagadānanda!**

CB Antya-khaṇḍa 7.003

TEXT 3

*jaya śrī-paramānanda-purīra jīvana
jaya śrī-dāmodara-svarūpera prāṇa-dhana*

**All glories to the life and soul of Paramānanda
Purī! All glories to the treasure of Svarūpa Dāmodara's
life!**

CB Antya-khaṇḍa 7.004

TEXT 4

*jaya vakreśvara paṇḍitera priyakārī
jaya puṇḍarīka vidyānidhi manohārī*

**All glories to the benefactor of Vakreśvara
Paṇḍita! All glories to the enchanter of Puṇḍarīka
Vidyānidhi!**

CB Antya-khaṇḍa 7.005

TEXT 5

*jaya jaya dvāra-pāla govindera nātha
jīva-prati kara prabhu, śubha-dṛṣṭi-pāta*

**All glories to the Lord of Govinda the
doorkeeper! O Lord, please glance mercifully on the
living entities.**

Govinda used to protect Gaurasundara.
Therefore he is called *dvāra-pāla*, the doorkeeper.

CB Antya-khaṇḍa 7.006

TEXT 6

*hena-mate nityānanda navadvīpa-pure
viharena prema-bhakti-ānanda-sāgare*

In this way Nityānanda enjoyed in the ocean of ecstatic love of God while staying in Navadvīpa.

CB Antya-khaṇḍa 7.007

TEXT 7

*niravadhi bhakta-saṅge kareṇa kīrtana
kṛṣṇa-nṛtya-gīta haila sabāra bhajana*

Lord Nityānanda would constantly engage in *saṁ kīrtana* along with His devotees. Indeed, chanting and dancing in glorification of Kṛṣṇa became their only occupation.

CB Antya-khaṇḍa 7.008-009

TEXT 8-9

*gopa-śiṣu-gaṇa-saṅge prati-ghare ghare
yena krīḍā karilena gokula-nagare*

*sei-mata gokulera ānanda prakāśi'
kīrtana kareṇa nityānanda suvilāsi*

As Nityānanda previously sported house to house with the cowherd boys in Gokula, He manifested those blissful Gokula pastimes while performing *kīrtana*.

CB Antya-khaṇḍa 7.010

TEXT 10

*icchā-maya nityānanda-candra bhagavān
gauracandra dekhite haila icchā tāna*

The supremely independent Lord Nityānanda once desired to see Gauracandra.

CB Antya-khaṇḍa 7.011

TEXT 11

*āi-sthāne hailena santoṣe vidāya
nīlācale calilena caitanya-icchāya*

**Taking permission from mother Śacī, He
departed for Nīlācala by the will of Śrī Caitanya.**

TEXT 12

*parama-vihvala pāriṣada-saba-saṅge
āilena śrī-caitanya-nāma-guṇa-raṅge*

**He became overwhelmed as He chanted Lord
Caitanya's names and qualities while traveling on the
path to Nīlācala with His associates.**

CB Antya-khaṇḍa 7.013

TEXT 13

*huṅkāra, garjana, nṛtya, ānanda krandana
niravadhi kare saba pāriṣada-gaṇa*

**His associates would constantly roar, shout
loudly, dance, and cry in ecstasy.**

CB Antya-khaṇḍa 7.014

TEXT 14

*ei-mata sarva-patha premānanda-rase
āilena nīlācale kateka divase*

**Passing the entire journey absorbed in love of
Kṛṣṇa, they arrived at Nīlācala after some days.**

CB Antya-khaṇḍa 7.015

TEXT 15

*kamalasurete āsi' prāsāda dekhiyā
padilena nityānanda mūrcchita haiyā*

Arriving at Kamalapura, Nityānanda fell
unconscious upon seeing the temple of Lord
Jagannātha.

CB Antya-khaṇḍa 7.016

TEXT 16

*niravadhi nayane vahaye prema-dhāra
'śrī-kṛṣṇa-caitanya' bali' kareṇa huṅkāra*

Constant tears flowed from His eyes, and He
loudly roared, “Śrī Kṛṣṇa Caitanya!”

CB Antya-khaṇḍa 7.017

TEXT 17

*āsiyā rahilā eka puṣpera udyāne
ke bujhe tāṅhāra icchāśrī-caitanya vine*

Nityānanda came and stayed in one flower
garden. Who can understand His desire other than Śrī
Caitanya?

CB Antya-khaṇḍa 7.018

TEXT 18

*nityānanda-vijaya jāniyā gauracandra
ekeśvara āilena chāḍi' bhakta-vṛnda*

Understanding that Nityānanda had arrived, Śrī
Gauracandra left His devotees and went there alone.

CB Antya-khaṇḍa 7.019

TEXT 19

*dhyānānande yekhāne āchena nityānanda
sei sthāne vijaya karilā gauracandra*

**Śrī Gauracandra arrived there as Nityānanda was
sitting absorbed in transcendental bliss.**

CB Antya-khaṇḍa 7.020

TEXT 20

*prabhu āsi' dekhe—nityānanda dhyānapara
pradakṣiṇa karite lāgilā bahutara*

**When the Lord saw Nityānanda sitting in
meditation, He began to repeatedly circumambulate
Him.**

CB Antya-khaṇḍa 7.021

TEXT 21

*śloka-vandhe nityānanda-mahimā varṇiyā
pradakṣiṇa kare prabhu prema-pūrṇa haiyā*

**The Lord was filled with love, and as He
circumambulated Nityānanda, He recited a verse
describing His glories.**

CB Antya-khaṇḍa 7.022

TEXT 22

*śrī-mukhera śloka śuna—nityānanda-stuti
ye śloka śunile haya nityānande mati*

Please hear the verse describing Nityānanda's glories that Śrī Caitanya recited. By hearing this verse, one's mind will be attracted to Nityānanda.

CB Antya-khaṇḍa 7.023

TEXT 23

*grhṇīyād yavanī-pāṇim viśed vāśauṇḍikālayam
tathāpi brahmaṇo vandyam nityānanda-padāmbujam*

“Whether Śrī Nityānanda accepts the hand of an outcaste woman or enters a liquor shop, His lotus feet are still worshipable by even Brahmā.”

CB Antya-khaṇḍa 7.024

TEXT 24

*“madirā yavanī yadi dhare nityānanda
tathāpi brahmāra vandyā”,—bale gauracandra*

Gauracandra said, “If Nityānanda enters a liquor shop or accepts the hand of an outcaste woman, He is still worshipable by even Brahmā.”

By drinking wine, human beings lose their sense of discrimination. By consuming intoxicants, sinful people bring about their own degradation. To associate with an outcaste woman devoid of good behavior is most sinful. Brahmā is the origin of all demigods and is worshipable. As on one side a most sinful person is degraded, Brahmā, on the other side, is worshipable by all. Śrī Nityānanda Prabhu and Śrī Guru-Vaiṣṇava, who are nondifferent from Śrī Nityānanda, are so worshipable by all that even if through external vision cheated by *māyā* they are found to be engaged in extremely abominable

activities, they always remain superior to everyone and respectable to all. It is a great offense to consider through external vision that they are polluted by sin.

CB Antya-khaṇḍa 7.025

TEXT 25

*ei śloka paḍi' prabhu prema-vṛṣṭi kari'
nityānanda pradakṣiṇa kare gaurahari*

Gaurahari produced a shower of ecstatic love of God as He recited this verse and circumambulated Nityānanda.

CB Antya-khaṇḍa 7.026

TEXT 26

*nityānanda-svarūpo jāniñā sei-kṣaṇe
uṭhileṇa 'hari bali' parama sambhrame*

At that moment Nityānanda got up with great reverence while chanting, “Hari! Hari!”

CB Antya-khaṇḍa 7.027

TEXT 27

*dekhi' nityānanda gauracandrera vadana
ki ānanda haila, tāhā nā yāya varṇana*

The happiness Nityānanda felt by seeing the face of Śrī Gauracandra is difficult to describe.

CB Antya-khaṇḍa 7.028

TEXT 28

*‘hari’ bali’ śimha-nāda lāgilā karite
premānande āchāḍa paḍena prthivīte*

Nityānanda roared like a lion, chanted the name of Hari, and fell forcefully to the ground in ecstatic love of God.

CB Antya-khaṇḍa 7.029

TEXT 29

*dui-jana pradakṣiṇa kare duñhākāre
duñhe daṇḍavata hai’ paḍena duñhāre*

The two Lords then circumambulated each other and offered obeisances to each other.

CB Antya-khaṇḍa 7.030

TEXT 30

*kṣaṇe dui prabhu kare prema-āliṅgana
kṣaṇe galā dhari’ kare ānanda-krandana*

One moment They embraced with love, and the next moment They cried as They held each other’s neck.

CB Antya-khaṇḍa 7.031

TEXT 31

*kṣaṇe parānande gaḍi’ yāya dui jana
mahāmatta śimha jini’ duñhāra garjana*

In another moment the two rolled on the ground in transcendental happiness and roared louder than maddened lions.

CB Antya-khaṇḍa 7.032

TEXT 32

*ki adbhuta prīti se karena dui-jane
pūrve yena śuniyāchi śrī-rāma-lakṣmaṇe*

The wonderful reciprocation of love between the two was like that previously found between Rāma and Lakṣmaṇa.

CB Antya-khaṇḍa 7.033

TEXT 33

*dui jane śloka paḍi' varṇena duṇhāre
duṇhārei duṇhe yoḍa-haste namaskare*

They both recited verses glorifying the other, and then They offered obeisances with folded hands to each other.

CB Antya-khaṇḍa 7.034

TEXT 34

*aśru, kampa, hāsya, mūrcchā, pulaka, vaivarṇya
kṛṣṇa-bhakti-vikārera yata āche marma*

Shedding tears, shivering, laughing, losing consciousness, hairs standing on end, changing of bodily color, and other bodily transformations produced by devotional service to Kṛṣṇa were fully manifest in those two Lords.

CB Antya-khaṇḍa 7.035

TEXT 35

*ihā bai dui śrī-vigrahe āra nāi
sabe kare karāyena caitanya-gosāñi*

Those symptoms were found only in the bodies of those two Lords. Lord Caitanya personally manifested such symptoms and also manifested them in others.

CB Antya-khaṇḍa 7.036

TEXT 36

*ki adbhuta prema-bhakti haila prakāśa
nayana bhariyā dekhe ye ekānta-dāsa*

Such wonderful ecstatic devotional love is seen by an unalloyed servant of the Lord to his full satisfaction.

The phrase *ekānta-dāsa*, or unalloyed servants, refers to those who do not have and never will have separate interests. Many business-minded people with incomplete vision oppose the eternal master-servant relationship—their service is hardly unalloyed. Their deceitful display of opportunistic service is a manifestation of cheating, not of pure devotional service. Living entities averse to the service of the Lord exhibit samples of eternal service for as long as it suits their desires. But the moment their sense gratification is disturbed, they immediately give up service and begin to harass and rebel against their master by posing themselves as masters.

CB Antya-khaṇḍa 7.037

TEXT 37

*tabe kata-kṣaṇe prabhu yoda-hasta kari'
nityānanda-prati stuti kare gaurahari*

After some time Gaurahari folded His hands and began to offer prayers to Nityānanda.

CB Antya-khaṇḍa 7.038

TEXT 38

“*nāma-rūpe tumi nityānanda mūrtimanta
śrī-vaiṣṇava-dhāma tumi—īśvara ananta*

“O Nityānanda, You are the personified form of the holy name and the form of eternal bliss. You are the abode of all the Vaiṣṇavas, and You Yourself are Lord Ananta.

Śrī Nityānanda Prabhu is Ananta, the supreme controller, and the origin of all Vaiṣṇavas. He is the personification of His holy name and form. Temporary mundane names and forms are subordinate objects.

In the *Gopāla-tāpanī Upaniṣad* (1.44) it is stated: *param brahma kṛṣṇātmako nityānandaika-rūpaḥ*—“He is the Supreme Brahman, He is the expansion of Kṛṣṇa, and He is the form of eternal bliss.” In the *Nirālamba-śruti* it is stated: *nityānandam akhaṇḍaika-rasaṁ advitīyaṁ*—“He is eternally blissful, He is the source of all relishable relationships, and He is one without a second.” In the *Muṇḍaka Upaniṣad* (3.2.1) it is stated: *sa vedaitat paramaṁ brahma-dhāma yatra viśvaṁ nihitaṁ bhāti śubhram*—“A learned transcendentalist knows Lord Ananta, the superintending Deity of the spiritual world and the personification of the *sandhinī* energy, in whom both the material and spiritual worlds rest.”

In the *Brahma-saṁhitā* (5.2) it is stated:

*sahasra-patra-kamalam gokulākhyam mahat
padam
tat-karṇikāraṁ tad-dhāma
tad-anantāmśa-sambhavam*

“The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.”

CB Antya-khaṇḍa 7.039

TEXT 39

*yata kichu tomāra śrī-aṅgera alaṅkāra
satya satya satya bhakti-yoga-avatāra*

“All the ornaments decorating Your transcendental body are incarnations of devotional service to Lord Kṛṣṇa. This is the truth, the truth, the truth.

CB Antya-khaṇḍa 7.040

TEXT 40

*svarṇa-muktā-hīrā-kasā-rudrākṣādi rūpe
nava-vidhā bhakti dhariyācha nija-sukhe*

“You take pleasure decorating Yourself with the nine processes of devotional service in the form of ornaments bedecked with gold, pearls, diamonds, and *rudrākṣā*.

The word *kasā* means “bedecked” or “set with.”

CB Antya-khaṇḍa 7.041

TEXT 41

*nīca-jāti patita adhama yata jana
tomā haite haila ebe sabāra mocana*

**“All the fallen, wretched, lowborn living entities
will now be delivered by Your mercy.**

The spiritual master removes the stigma of his disciple’s low birth resulting from past activities. He also frees him from misdirected learning and fallen conditions. He does not sit idly as a pure and most exalted personality while leaving his disciple fallen, wretched, and low-class. Nityānanda Prabhu delivers all living entities from the conceptions of piety and impiety and superiority and inferiority based on caste by giving them the science of self-realization.

CB Antya-khaṇḍa 7.042

TEXT 42

*ye bhakti diyācha tumi vaṇik-sabāre
tāhā vāñche sura-siddha-muni-yogeśvare*

**“The devotional service that You have given to
the mercantile community is desired by the demigods,
sages, perfect mystics, and great yogis.**

The service propensity that You have given to the fortunate bankers and gold merchants, who are socially classified as inferior, is desired by the demigods, perfect mystics, and great sages, who are all free from the desire to enjoy the external world. But those who have taken birth in the mercantile community and think that they have attained devotional service in spite of committing offenses at the lotus feet of Nityānanda by opposing the devotees

and the devotional service of the Lord are understood to be bereft of devotional service. They are unqualified to achieve the mercy of the spiritual master, who is nondifferent from Nityānanda.

CB Antya-khaṇḍa 7.043

TEXT 43

*‘svatantra’ kariyā vede ye kṛṣṇere kaya
hena kṛṣṇa pāra tumi karite vikraya*

“You are able to sell Kṛṣṇa, who is proclaimed as fully independent in the *Vedas*.

The Supreme Lord is not dependent on anyone, but Śrī Nityānanda Prabhu has taken control of Him by serving Kṛṣṇa. Śrī Kṛṣṇa is certainly the property of Śrī Nityānanda.

TCB Antya-khaṇḍa 7.044

TEXT 44

*tomāra mahimā jānibāre śakti kāra
mūrtimanta tumi kṛṣṇa-rasa-avatāra*

“Who has the power to know Your glories? You are the personification of the transcendental mellows of love for Kṛṣṇa.

Śrī Nityānanda Prabhu is the personification of the transcendental mellows of love for Kṛṣṇa. As the *āśraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter, He enhances the five types of *rasa* in relationship with Kṛṣṇa.

CB Antya-khaṇḍa 7.045

TEXT 45

*bāhya nāhi jāna tumi saṅkīrtana-sukhe
ahar-niśa kṛṣṇa-guṇa tomāra śrī-mukhe*

“You have forgotten the external world and are engaged day and night in glorifying the qualities of Lord Kṛṣṇa.

CB Antya-khaṇḍa 7.046

TEXT 46

*kṛṣṇacandra tomāra hṛdaye nirantara
tomāra vigraha kṛṣṇa-vilāsera ghara*

“Kṛṣṇacandra always resides in Your heart. Thus Your body is the abode of Kṛṣṇa’s pastimes.

The body of Śrī Nityānanda is the shelter of Kṛṣṇa’s pastimes.

CB Antya-khaṇḍa 7.047

TEXT 47

*ataeva tomāre ye jane prīti kare
satya satya kṛṣṇa kabhu nā chāḍibe tāre”*

“Therefore it is certainly true that Kṛṣṇa will never leave anyone who becomes attached to You.”

CB Antya-khaṇḍa 7.048

TEXT 48

*tabe kata-kṣaṇe nityānanda mahāśaya
balite lāgilā ati kariyā vinaya*

Thereafter Lord Nityānanda humbly spoke to the Lord as follows.

CB Antya-khaṇḍa 7.049

TEXT 49

*“prabhu hai’ tumi ye āmāre kara’ stuti
e tomāra vātsalya bhaktera prati ati*

“Although You are the Lord, You offer prayers to Me. This is proof of Your affection for Your devotees.

CB Antya-khaṇḍa 7.050

TEXT 50

*pradakṣiṇa kara, kibā kara namaskāra
kibā māra, kibā rākha, ye icchā tomāra*

“You may circumambulate Me, offer obeisances to Me, kill Me, or protect Me according to Your own will.

CB Antya-khaṇḍa 7.051

TEXT 51

*kon vā vaktavya prabhu, āche tomā-sthāne
kibā nāhi dekha tumi divya-daraśane*

“O Lord, what can I say to You? You see everything through Your transcendental eyes.

CB Antya-khaṇḍa 7.052

TEXT 52

*mana-prāṇa sabāra īśvara prabhu, tumi
tumi ye karāha, sei-rūpa kari āmi*

**“You are the Lord and life of all beings. I do
whatever You make Me do.**

CB Antya-khaṇḍa 7.053

TEXT 53

*āpanei more tumi daṇḍa dharāilā
āpanei ghucāiyā e-rūpa karilā*

**“You induced Me to accept a *daḍḍa*, and then
You Yourself made Me reject it.**

CB Antya-khaṇḍa 7.054

TEXT 54

*tāḍa, khāḍu, vetra, vaṁśī, śiṅgā, chānda-daḍi
ihā dharilāṇa āmi muni-dharma chāḍi’*

**“I gave up the duties of a mendicant and
accepted bracelets, anklets, a stick, a flute, a buffalo
horn, and a rope.**

To nourish the variegated pastimes of the
Supreme Lord, Śrī Nityānanda Prabhu accepted a
daṇḍa. Yet Śrī Gaurasundara made Him give up that
daṇḍa. He thus gave up the principles of an ascetic
and accepted the necessary ingredients for serving
Kṛṣṇa.

CB Antya-khaṇḍa 7.055

TEXT 55

*ācāryādi tomāra yateka priya-gaṇa
sabārei dilā tapa-bhakti-ācaraṇa*

“You have taught the principles of austerity and devotional service to Advaita Ācārya and other dear associates.

CB Antya-khaṇḍa 7.056

TEXT 56

*muni-dharma chāḍāiyā ye kaile āmāre
vyavahāri-jane se sakale hāsyā kare*

“Yet You induced Me to give up the duties of a mendicant and made Me an object of laughter for the common people.

CB Antya-khaṇḍa 7.057

TEXT 57

*tomāra nartaka āmi, nācāo ye-rūpe
sei-rūpa nāci āmi tomāra kautuke*

“I am only a dancer in Your hands; I dance for Your pleasure as You wish.

CB Antya-khaṇḍa 7.058

TEXT 58

*nigraha ki anugraha—tumi se pramāṇa
vrkṣa-dvāre kara tumi tomāra se nāma”*

“You alone can bestow mercy or neglect. The proof is that You have induced even trees to chant Your name.”

Nityānanda said, “Only You are qualified to display mercy or neglect. Not only human beings, even lower species like plants are eligible to attain Your mercy and the service of the Supreme Lord. If

the holy name of Kṛṣṇa is chanted, then even living entities whose consciousness is undeveloped can attain benefit.”

CB Antya-khaṇḍa 7.059

TEXT 59

*prabhu bale,—“tomāra ye deha alaṅkāra
nava-vidhā bhakti bai kichu nahe āra*

The Lord replied, “The ornaments on Your body are nothing but the nine processes of devotional service.

CB Antya-khaṇḍa 7.060

TEXT 60

*śravaṇa-kīrtana-smaraṇādi namaskāra
ei se tomāra sarva-kāla alaṅkāra*

“Your body is eternally decorated with ornaments like hearing, chanting, remembering, and offering obeisances.

CB Antya-khaṇḍa 7.061

TEXT 61

*nāga-vibhuṣaṇa yena dharena śaṅkare
tāhā nāhi sarva-jane bujhibāre pāre*

“Yet people cannot understand this, just as they do not understand why Śaṅkara decorates his body with a serpent.

CB Antya-khaṇḍa 7.062

TEXT 62

*paramārthe mahādeva—ananta-jīvana
nāga-chale ananta dharena sarva-kṣaṇa*

“Actually Mahādeva accepts Ananta as his life and soul. He therefore always keeps Ananta in the form of a serpent wrapped around his neck.

CB Antya-khaṇḍa 7.063

TEXT 63

*nā bujhiyā ninde tāna caritra agādha
yateka nindaye tāra haya kārya-vādha*

“People without understanding his unfathomable characteristics criticize him, and as a result their progress is checked.

CB Antya-khaṇḍa 7.064

TEXT 64

*muñi ta’ tomāra aṅge bhakti-rasa vine
anya nāhi dekhoṇ kabhu kāya-vākya-mane*

“I do not see anything in Your transcendental body, mind, and speech other than the mellows of devotional service.

Śrī Gaurasundara said that He could not see anything other than the mellows of devotional service in the limbs of Nityānanda. The nine types of devotional service are the ornaments of His body. The body, mind, and speech of Nityānanda are always engaged in the service of Kṛṣṇa. Gaurasundara did not see anything other than this.

CB Antya-khaṇḍa 7.065

TEXT 65

*nanda-goṣṭhi-rase tumi vṛndāvana-sukhe
dhariyācha alaṅkāra āpana kautuke*

**“For Your own pleasure You have willingly
accepted the transcendental mellows relished by the
Vrajavāsīs as Your ornaments.**

Nityānanda decorated His body with the ornaments of the transcendental mellows that are always found in the associates of Śrī Vrajendra-nandana in Vṛndāvana. The phrase *nanda-goṣṭhi* refers to the Vrajavāsīs situated in the various *rasas*.

CB Antya-khaṇḍa 7.066

TEXT 66

*ihā dekhi’ ye sukṛti citte pāya sukha
se avaśya dekhibe kṛṣṇera śrī-mukha*

**“A fortunate person who takes pleasure hearing
these topics will certainly see Kṛṣṇa’s beautiful face.**

CB Antya-khaṇḍa 7.067

TEXT 67

*vetra, vaṁśī, śiṅgā, guñjā-hāra, mālya, gandha
sarva-kāla ei-rūpa tomāra śrī-aṅga*

**“You are always adorned with a stick, flute,
buffalo horn, *guija* necklace, flower garland, and
sandalwood pulp.**

CB Antya-khaṇḍa 7.068

TEXT 68

*yateka bālaka dekhi tomāra saṁhati
śrīdāma-sudāma-prāya laya mora mati*

**“The boys who associate with You remind Me of
Śrīdāmā and Sudāmā.**

CB Antya-khaṇḍa 7.069

TEXT 69

*vṛndāvana-kṛīḍāra yateka śīṣu-gaṇa
sakala tomāra saṅge—laya mora mana*

**“I therefore think that all Your associates are
boys who used to play with You in Vṛndāvana.**

CB Antya-khaṇḍa 7.070

TEXT 70

*sei bhāva, sei kānti, sei saba śakti
sarva-dehe dekhi sei nanda-goṣṭhi-bhakti*

**“I see in Your body the sentiments, beauty, and
potencies manifested in the devotional service of the
residents of Vṛndāvana.**

CB Antya-khaṇḍa 7.071

TEXT 71

*eteke ye tomāre, tomāra sevakere
prīti kare, satya satya se kare āmāre”*

**“Therefore whoever loves You or Your servants
factually loves Me.”**

CB Antya-khaṇḍa 7.072

TEXT 72

*svānubhāvānande dui—mukunda, ananta
ki-rūpe ki kahe ke jāniba tāra anta*

**Who can fully understand what Mukunda and
Ananta spoke in Their own ecstatic mood?**

CB Antya-khaṇḍa 7.073

TEXT 73

*kata-kṣaṇe dui prabhu bāhya prakāśiyā
vasilena nibhṛte puṣpera vane giyā*

**When after some time the two Lords regained
Their external consciousness, They went and sat in a
secluded place within the flower garden.**

CB Antya-khaṇḍa 7.074

TEXT 74

*īśvare parameśvare haila ki kathāvede
se ihāra tattva jānena sarvathā*

**The conversation that took place between the
two Lords is known only to the *Vedas*.**

CB Antya-khaṇḍa 7.075

TEXT 75

*nityānande caitanye yakhane dekhā haya
prāya āra keha nāhi thāke se samaya*

**Whenever Lord Caitanya and Nityānanda met
each other, there was usually no one else around.**

CB Antya-khaṇḍa 7.076

TEXT 76

*ki karena ānanda-vigraha dui-jana
caitanya-icchāya keha nā thāke takhana*

Therefore, by the desire of Lord Caitanya, the activities of these two Lords, who are the personifications of ecstasy, are not known to anyone else.

CB Antya-khaṇḍa 7.077

TEXT 77

*nityānanda-svarūpa o prabhu-icchā jāni'
ekānte se āsiyā dekhena nyāsi-maṇi*

Knowing the desire of Lord Caitanya, Nityānanda Svarūpa would always meet Him alone.

CB Antya-khaṇḍa 7.078

TEXT 78

*āpanāre yena prabhu nā karena vyakta
ei-mata lukāyena nityānanda-tattva*

As the Lord did not reveal His own identity, He also concealed the glories of Nityānanda.

CB Antya-khaṇḍa 7.079

TEXT 79

*sukomala durvijñeya īśvara hṛdaya
veda-śāstre brahmā, śiva saba ei kaya*

The heart of the Supreme Lord is very soft and difficult to understand. This is confirmed in the Vedic literatures by Lord Brahmā and Lord Śiva.

In the *Uttara Rāma-carita* (3.23) it is stated:

*vajrād api kaṭhorāṇi mṛdūni kusumād api
lokottarāṇām cetāṁsi ko hi vijñātum īśvaraḥ*

“The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?”

CB Antya-khaṇḍa 7.080

TEXT 80

*nā bujhi’, nā jāni’ mātra sabe gāya gāthā
lakṣmīro ei se vākya, anyera ki kathā*

People who chant the glories of the Lord admit that they do not know or understand His heart. Even Lakṣmī says like this, so what to speak of others.

CB Antya-khaṇḍa 7.081

TEXT 81

*ei mata bhāva-raṅge caitanya-gosāñi
ei kathā nā kahena eka-jana-ṭhāñi*

In this way Lord Caitanya enjoyed ecstatic exchanges that He did not disclose to anyone.

CB Antya-khaṇḍa 7.082

TEXT 82

*hena se tāñhāra raṅga,—sabei mānena
“āmāra adhika prīta kāro nā vāsena*

Yet everyone thought, “The Lord does not love anyone more than me.

TEXT 83

*āmāre se kahena sakala gopya kathā
'muni-dharma kari' kṛṣṇa bhajibe sarvathā*

“He tells me all confidential topics like, ‘Follow the principles of a mendicant and always worship Kṛṣṇa.’

TEXT 84

*vetra, vaṁśī, barhā, guñjā-mālā, chāṇḍa-daḍi
ihā vā dharena kene muni-dharma chāḍi”*

“Then He tells me to give up the principles of a mendicant and accept a stick, flute, peacock feather, *guñjā-mālā*, and rope.”

The word *barhā* means “peacock feather.”

The phrase *chāṇḍa-daḍi* refers to the rope used to bind the hind legs of a cow while milking.

TEXT 85

*keha bale,—“bhakta-nāma yateka prakāra
vṛndāvane gopa-kṛīḍāadhika sabāra*

Some say, “The Lord’s pastimes with the cowherd boys of Vṛndāvana are superior to His pastimes with all other devotees.”

The perfection of all types of devotees and devotional service is found in the exchanges between

the transcendental residents of the transcendental
abode of Vṛndāvana.

CB Antya-khaṇḍa 7.086

TEXT 86

*gopa-gopī-bhakti—saba tapasyāra phala
yāhā vāñche brahmā, śiva īśvara-sakala*

**The devotion attained by the *gopas* and *gopīs* of
Vṛndāvana is the result of great austerities. That
platform is desired by Brahmā, Śiva, and other great
personalities.**

In the Śrīmad Bhāgavatam (10.12.11) it is stated:

*itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

“In this way, all the cowherd boys used to play
with Kṛṣṇa, who is the source of the Brahman
effulgence for *jñānīs* desiring to merge into that
effulgence, who is the Supreme Personality of
Godhead for devotees who have accepted eternal
servitorship, and who for ordinary persons is but
another ordinary child. The cowherd boys, having
accumulated the results of pious activities for many
lives, were able to associate in this way with the
Supreme Personality of Godhead. How can one
explain their great fortune?”

See *Hari-bhakti-kalpa-latikā* (2.16-18).

CB Antya-khaṇḍa 7.087

TEXT 87

*ati kṛpā-pātra se gokula-bhāva pāya
ye bhakti vāñchena prabhu śrī-uddhavarāya*

Only a most fortunate person can achieve the mood of a resident of Gokula, a mood that is desired by Uddhava.

See Śrīmad Bhāgavatam (10.47.61).

CB Antya-khaṇḍa 7.088

TEXT 88

*vande nanda-vraja-strīṇām pāda-reṇum
abhikṣṇaśaḥ
yāsām hari-kathodgītām punāti bhuvana-trayam*

“I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja’s cowherd village. When these *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.”

CB Antya-khaṇḍa 7.089

TEXT 89

*ei-mata ye vaiṣṇava kareṇa vicāra
sarvatra śrī-gauracandra kareṇa svikāra*

In this way, whatever mood a Vaiṣṇava develops is always accepted by Lord Gauracandra.

CB Antya-khaṇḍa 7.090

TEXT 90

*anyo’nye bājāyena īśvara-icchāya
hena raṅgī mahāprabhu śrī-gaurāṅga-rāya*

By the Lord's will, the devotees would sometimes engage in loving quarrels, and Lord Gaurāṅga Mahāprabhu would also enjoy taking part in such exchanges.

CB Antya-khaṇḍa 7.091

TEXT 91

*kṛṣṇera kṛpāya sabe ānande vihvala
kakhano kakhano bāje ānanda-kandala*

By Kṛṣṇa's mercy everyone was overwhelmed in transcendental happiness, yet sometimes loving quarrels took place even between Gauracandra and Nityānanda.

CB Antya-khaṇḍa 7.092

TEXT 92

*ihāte ye eka īśvarera pakṣa haiyā
anya īśvarere ninde, se-i abhāgiyā*

Whoever takes the side of one Lord, criticizing the other Lord, is most unfortunate.

CB Antya-khaṇḍa 7.093

TEXT 93

*īśvarera abhinna—sakala bhakta-gaṇa
dehera ye hena bāhu, aṅguli, caraṇa*

All the devotees are nondifferent from the Lord, as the legs, fingers, and arms are nondifferent from the body.

Although the Lord is one, the devotees are considered His bodily limbs and sublimbs. No one is

independent. The concept of separation attributed to the living entities who are covered and thrown by the influence of *māyā* is removed when one sees things in proper perspective. When the activities of the limbs and sublimbs are in complete harmony with the owner of the limbs, there is no question of separation. Yet for the sake of variety they appear to be separate. The devotees of the Lord are inclined to the service of the Lord. They have no propensity for material enjoyment, because they do not maintain the conception of separation from the Lord.

CB Antya-khaṇḍa 7.094

TEXT 94

*yathā pumān na svāṅgeṣu śiraḥ-pāṇy-ādiṣu
kvacit
pārakya-buddhiṁ kurute evaṁ bhūteṣu mat-paraḥ*

“A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity. In other words, he considers all living entities as simultaneously one with and different from the Absolute Truth.”

CB Antya-khaṇḍa 7.095

TEXT 95

*tathāpiha sarva-vaiṣṇavera ei kathā
sabāra īśvara—kṛṣṇa-caitanya sarvathā*

Still, the Vaiṣṇavas’ conclusion is that Lord Śrī Kṛṣṇa Caitanya is the Supreme Lord of all.

TEXT 96

*niyantā pālaka sraṣṭā durvijñeya tattva
sabe mili' ei mantra gāyena mahattva*

**They glorify the Lord as the controller,
maintainer, creator, and incomprehensible Truth.**

In Madhvācārya's commentary on *Śrīmad Bhāgavatam* (1.1.2) he quotes the *Skanda Purāṇa* as follows:

*utpatti-sthiti saṁhārā niyati-jñānam-ākṛtiḥ
bandha-mokṣau ca puruṣād yasmāt sa harir ekarāṭ*

“Lord Hari is the ultimate cause of the creation, maintenance, and annihilation of the cosmic manifestation. One knows this becomes liberated, and one who does not remains entangled.”

See Madhvācārya's commentary on *Śrīmad Bhāgavatam* (2.3.1-3, 2.4.21, and 3.2.22) as well as *Śrīmad Bhāgavatam* (10.16.49, 10.57.15, and 10.63.44).

TEXT 97

*āvirbhāva haiteche ye-saba śarīre
tāṅ-sabāra anugrahe bhakti-phala dhare*

**Devotional service is attained through the mercy
of those in whose bodies the Supreme Lord manifests.**

TEXT 98

*sarva-jñatā sarva-śakti diyāo āpane
aparādhe śāsti o karena bhāla-mane*

Although the Lord awards all knowledge and strength, He nevertheless awards punishment to those who commit offenses.

CB Antya-khaṇḍa 7.099

TEXT 99

*iti-madhye viśeṣa āchaye dui prati
nityānanda-advaitere nā chāḍena stuti*

Yet Lord Caitanya had special affection for Nityānanda Prabhu and Advaita Ācārya. He never hesitated to glorify Them.

CB Antya-khaṇḍa 7.100

TEXT 100

*koṭi alaukiko yadi e dui karena
tathāpiha gauracandra kichu nā balena*

Even if those two violated social etiquette millions of times, Lord Gauracandra would not say anything.

CB Antya-khaṇḍa 7.101

TEXT 101

*ei-mata kata-kṣaṇa parānanda kari'
avadhūta-candra-saṅge gaurāṅga śrī-hari*

In this way, Lord Gaurāṅga and Avadhūtacandra, Śrī Nityānanda, spent some time together in great ecstasy.

CB Antya-khaṇḍa 7.102

TEXT 102

*tabe nityānanda-sthane haiyā vidāya
vāsāya āilā prabhu śrī-gaurāṅga-rāya*

**Then Lord Gaurāṅga took leave of Nityānanda
and returned to His residence.**

CB Antya-khaṇḍa 7.103

TEXT 103

*nityānanda-svarūpo parama-harṣa-mane
ānande calilā jagannātha-daraśane*

**Nityānanda Svarūpa also happily departed to see
Lord Jagannātha.**

CB Antya-khaṇḍa 7.104

TEXT 104

*nityānanda-caitanye ye haila daraśana
ihāra śravaṇe sarva-banda-vimocana*

**By hearing about this meeting between Lord
Caitanya and Lord Nityānanda, one is freed from all
bondage.**

CB Antya-khaṇḍa 7.105

TEXT 105

*jagannātha dekhi' mātra nityānanda-rāya
ānande vihvala hai' gaḍāgaḍi' yāya*

When Lord Nityānanda saw Lord Jagannātha,
He became overwhelmed in ecstasy and began rolling
on the ground.

CB Antya-khaṇḍa 7.106

TEXT 106

*āchāḍa paḍena prabhu prastara-upare
śata jane dharile o dharite nā pāre*

He fell on the stone floor with such force that a
hundred people could not break His fall.

CB Antya-khaṇḍa 7.107

TEXT 107

*jagannātha, balarāma, subhadrā, sudarśana
sabā dekhi' nityānanda karena krandana*

Nityānanda Prabhu shed tears while looking at
Jagannātha, Baladeva, Subhadrā, and Sudarśana.

CB Antya-khaṇḍa 7.108

TEXT 108

*sabāra galāra mālā brāhmaṇe āniñā
punaḥ punaḥ dena sabe prabhāva jāniñā*

Understanding Nityānanda's influence, the
brāhmaëas garlanded Him again and again with the
Lord's garlands.

CB Antya-khaṇḍa 7.109

TEXT 109

*nityānanda dekhi’, yata jagannātha-dāsa
sabāra janmila ati-parama-ullāsa*

**All the servants of Lord Jagannātha became
jubilant on seeing Nityānanda.**

CB Antya-khaṇḍa 7.110

TEXT 110

*ye jana nā cine, se jijñāse kāro ṭhāñi
sabe kahe,—“ei kṛṣṇa-caitanyera bhāi”*

**Anyone who didn’t know Nityānanda’s identity
inquired from others, who replied, “He is the brother
of Śrī Kṛṣṇa Caitanya.”**

CB Antya-khaṇḍa 7.111

TEXT 111

*nityānanda-svarūpo sabāre kari’ kole
siñcilā sabāra aṅga nayanera jale*

**Lord Nityānanda embraced everyone and soaked
them with His tears.**

CB Antya-khaṇḍa 7.112

TEXT 112

*tabe jagannātha heri’ harṣa sarva-gaṇe
ānande calilā gadādhara-daraśane*

**After seeing Lord Jagannātha and His servants,
Lord Nityānanda happily went to meet Gadādhara
Paṇḍita.**

CB Antya-khaṇḍa 7.113

TEXT 113

*nityānanda-gadādhare ye prīti antare
tāhā kahibāre śakti īśvare se dhare*

**The transcendental affection between
Nityānanda and Gadādhara can be described only by
the Supreme Lord.**

CB Antya-khaṇḍa 7.114

TEXT 114

*gadādhara-bhavane mohana gopīnātha
āchena, ye hena nanda-kumāra sākṣāta*

**The son of Nanda Mahārāja, in the beautiful
form of Gopīnātha, resided in the house of Gadādhara.**

The Deity of Śrī Gopīnātha worshiped by Śrī Gadādhara Paṇḍita is still present in one *ṭoṭā*, or garden, in Śrī-kṣetra. This Yameśvara-ṭoṭā is situated southwest of Śrī Jagannātha temple on the sands of the ocean. See Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Fifteen, text 183.

CB Antya-khaṇḍa 7.115

TEXT 115

*āpane caitanya tāne kariyāchena kole
ati pāṣaṇḍī o se vighraha dekhi' bhule*

**Lord Caitanya once personally embraced that
Deity of Gopīnātha. Even atheists forget everything
upon seeing that Deity.**

CB Antya-khaṇḍa 7.116

TEXT 116

*dekhi' śrī-muralī-mukha aṅgera bhaṅgimā
nityānanda-ānanda-aśrura nāhi sīmā*

As Nityānanda Prabhu looked at Gopīnātha's beautiful face, which was adorned with a flute, His tears of love could not be checked.

CB Antya-khaṇḍa 7.117

TEXT 117

*nityānanda-vijaya jāniñā gadādhara
bhāgavata-pāṭha chāḍi' āilā satvara*

When Gadādhara understood that Nityānanda had arrived, he immediately left his recitation of *Bhāgavatam* and came to receive Him.

CB Antya-khaṇḍa 7.118

TEXT 118

*duñhe mātra dekhiyā duñhāra śrī-vadana
galā dhari' lāgilena karite krandana*

Upon seeing each other, they embraced and began to cry.

CB Antya-khaṇḍa 7.119

TEXT 119

*anyo'nye dui prabhu kare namaskāra
anyo'nye doñhe bale mahimā duñhāra*

The two Prabhus then offered obeisances and glorified each other.

CB Antya-khaṇḍa 7.120

TEXT 120

*doñhe bale,—“āji haila locana nirmala”
doñhe bale,—“āji haila jīvana saphala”*

They both exclaimed, “Today my eyes have become purified and my life has become successful!”

CB Antya-khaṇḍa 7.121

TEXT 121

*bāhya jñāna nāhi dui prabhura śarīre
dui prabhu bhāse bhakti-ānanda-sāgare*

They both lost external consciousness and floated in oceans of ecstatic love.

CB Antya-khaṇḍa 7.122

TEXT 122

*hena se haila prema-bhaktira prakāśa
dekhi’ catur-dike paḍi’ kānde sarva dāsa*

When the devotees surrounding them saw their manifestation of ecstatic love, they began to cry.

CB Antya-khaṇḍa 7.123

TEXT 123

*ki adbhuta prīti nityānanda-gadādhare
ekera apriya āre sambhāṣā nā kare*

What wonderful affection there is between Nityānanda and Gadādhara! Neither of them would ever speak to anyone who was disliked by the other.

CB Antya-khaṇḍa 7.124

TEXT 124

*gadādhara-devera saṅkalpa ei-rūpa
nityānanda-nindakera nā dekhena mukha*

This was the vow of Gadādhara: he would never see the face of one who offends Nityānanda.

CB Antya-khaṇḍa 7.125

TEXT 125

*nityānanda-svarūṇḍere prīti yāra nāñi
dekhā o nā dena tāre paṇḍita-gosañi*

Gadādhara Paṇḍita would avoid being seen by anyone who had no love for Nityānanda Svarūpa.

CB Antya-khaṇḍa 7.126

TEXT 126

*tabe dui-prabhu sthira hai' eka-sthāne
vasilena caitanya-maṅgala-saṅkīrtane*

Thereafter the two Prabhus became pacified and sat down to engage in Lord Caitanya's auspicious *saṅkīrtana*.

CB Antya-khaṇḍa 7.127

TEXT 127

*tabe gadādhara-deva nityānanda-prati
nimantraṇa karilena—“āji bhikṣā ithi”*

Then Gadādhara said to Nityānanda, “Take Your meal here today.”

CB Antya-khaṇḍa 7.128

TEXT 128

*nityānanda gadādhara-bhikṣāra kāraṇe
eka māna cāula āniñāchena yatane*

**Nityānanda had carefully brought one mound
(40 kilos) of rice for Gadādhara to offer to Gopīnātha.**

CB Antya-khaṇḍa 7.129

TEXT 129

*ati sūkṣma śukla deva-yogyā sarva-mate
gopīnātha lāgi’ āniñāche gauḍa haite*

**He had brought this very fine white rice, fit to
be offered to Gopīnātha, from Bengal.**

CB Antya-khaṇḍa 7.130

TEXT 130

*āra ekakhāni vastra—raṅgima sundara
dui āni’ dilā gadādharera gocara*

**Along with the rice, He had brought a
beautifully colored cloth for Gopīnātha.**

CB Antya-khaṇḍa 7.131

TEXT 131

*“gadādhara, e taṇḍula kariyā randhana
śrī-gopīnāthere diyā karibā bhojana”*

**He said, “O Gadādhara, cook this rice, and, after
offering it to Gopīnātha, eat it.”**

CB Antya-khaṇḍa 7.132

TEXT 132

taṇḍula dekhiyā hāse paṇḍita-gosāñi
“*nayane ta’ e-mata taṇḍula dekhi’ nāñi*”

On seeing the rice, Paṇḍita Gosāñi laughed and said, “I have never seen such rice before.

TEXT 133

CB Antya-khaṇḍa 7.133

e taṇḍula gosāñi, ki vaikuṇṭhe thākiyā
yatne āniñāchena gopīnāthera lāgiyā

“You must have brought this rice for Gopīnātha from Vaikuṇṭha.

CB Antya-khaṇḍa 7.134

TEXT 134

lakṣmī-mātra e taṇḍula karena randhana
kṛṣṇa se ihāra bhoktā tabe, bhakta-gaṇa”

“Lakṣmī alone cooks such rice for Kṛṣṇa to eat. The devotees then enjoy His remnants.”

CB Antya-khaṇḍa 7.135

TEXT 135

ānande taṇḍula praśaṁsena gadādhara
vastra lai’ gelā gopīnāthera gocara

After joyfully glorifying the rice in this way, Gadādhara took the cloth for offering to Gopīnātha.

CB Antya-khaṇḍa 7.136

TEXT 136

*divya-raṅga-vastra gopīnāthera śrī-aṅge
dīlena, dekhiyāśobhā bhāsenā ānande*

**Gadādhara decorated Gopīnātha with that
beautifully colored cloth and floated in ecstasy on
seeing the beauty of the Lord.**

CB Antya-khaṇḍa 7.137

TEXT 137

*tabe randhanera kārya karite lāgilā
āpane ṭoṭāra śāka tulite lāgilā*

**Gadādhara then made arrangements for cooking.
He himself picked the *ṣāka* from his compound.**

The word *ṭoṭā* refers to a garden or grove.

CB Antya-khaṇḍa 7.138

TEXT 138

*keha bone nāhi—daive haiyāche śāka
tāhā tuli' āniyā karilā eka pāka*

**No one had planted that *ṣāka*; it grew there
naturally. This *ṣāka* was picked and cooked by
Gadādhara.**

CB Antya-khaṇḍa 7.139

TEXT 139

*teṇtula vṛkṣera yata patra sukomala
tāhā āni' vāṭi tāya dilā loṇa-jala*

**Gadādhara then picked soft, newly grown
tamarind leaves, which he ground and mixed with salt
water.**

The phrase *loṇa-jala* refers to salty water from the ocean.

CB Antya-khaṇḍa 7.140

TEXT 140

*tāra eka vyañjana karilā amla-nāma
randhana karilā gadādhara bhāgyavān*

The fortunate Gadādhara then prepared a sour vegetable preparation with this.

CB Antya-khaṇḍa 7.141

TEXT 141

*gopīnātha-agre niñā bhoga lāgāi
lāhena-kāle gauracandra āsiyā mililā*

As he offered the preparations to Gopīnātha, Śrī Gauracandra arrived there.

CB Antya-khaṇḍa 7.142

TEXT 142

*prasanna śrī-mukhe ‘hare kṛṣṇa kṛṣṇa’ bali’
vijaya hailā gauracandra kutūhalī*

Gauracandra was joyfully chanting the Hare Kṛṣṇa *mahā-mantra* when He came.

CB Antya-khaṇḍa 7.143

TEXT 143

*‘gadādhara, gadādhara’, dāke gauracandra
sambhrame gadādhara vande pada-dvandva*

Gauracandra then called out, “Gadādhara! Gadādhara!” and Gadādhara quickly came and offered his obeisances to the Lord.

CB Antya-khaṇḍa 7.144

TEXT 144

*hāsiyā balena prabhu—“kena gadādhara!
āmi ki nā hai nimantraṇera bhitara?*

Lord Caitanya then smiled and asked, “O Gadādhara, am I not included on your invitation list?

CB Antya-khaṇḍa 7.145

TEXT 145

*āmi ta’ tomarā dui haite bhinna nai
nā dile o tomarā, balete āmi lai*

“I am not different from either of you. Even if you don’t offer Me anything, I will take by force.

CB Antya-khaṇḍa 7.146

TEXT 146

*nityānanda-dravya, gopīnāthera prasāda
tomāra randhana—mora ithe āche bhāga”*

“I am certainly entitled to a share of the items brought by Nityānanda, cooked by you, and relished by Gopīnātha.”

TEXT 147

*kṛpā-vākya śuni’ nityānanda, gadādhara
magna hailena sukha-sāgara-bhitara*

When Nityānanda and Gadādhara heard this merciful statement of the Lord, they both merged in an ocean of happiness.

CB Antya-khaṇḍa 7.148

TEXT 148

*santoṣe prasāda āni’ deva-gadādhara
thuilena gauracandra-prabhura gocara*

In great satisfaction, Śrī Gadādhara then brought the *prasāda* and placed it before Lord Gauracandra.

CB Antya-khaṇḍa 7.149

TEXT 149

*sarva-ṭoṭā vyāpileka annera saugandhe
bhakti kari’ prabhu punaḥ punaḥ anna vande*

The fragrance of the rice permeated the entire garden. In a devotional mood Lord Caitanya repeatedly offered prayers to the rice.

CB Antya-khaṇḍa 7.150

TEXT 150

*prabhu bale,—“tina bhāga samāna kariyā
bhuñjiba prasāda-anna ekatra vasiyā”*

Then the Lord said, “Divide this rice into three portions, and we will sit together and eat.”

CB Antya-khaṇḍa 7.151

TEXT 151

*nityānanda-svarūpera taṇḍulera prīte
vasilena mahāprabhu bhojana karite*

**Being attracted by the rice brought by
Nityānanda Svarūpa, Mahāprabhu sat down to eat.**

CB Antya-khaṇḍa 7.152

TEXT 152

*dui prabhu bhojana karena dui pāṣe
santoṣe īśvara anna-vyañjana praśamse*

**Gadādhara and Nityānanda sat on either side of
the Lord, who glorified the rice and the vegetable
preparation.**

CB Antya-khaṇḍa 7.153

TEXT 153

*prabhu bale,—“e annera gandhe o sarvathā
kṛṣṇa-bhakti haya, ithe nāhika anyathā*

**The Lord declared, “The fragrance of this rice
will without doubt bestow on one devotion to Kṛṣṇa.**

CB Antya-khaṇḍa 7.154

TEXT 154

*gadādhara, ki tomāra manohara pāka
āmi ta’ e-mata kabhu nāhi khāi śāka*

**“O Gadādhara, what a wonderful cook you are! I
have never tasted such *ṣāka* before.**

CB Antya-khaṇḍa 7.155

TEXT 155

*gadādhara, ki tomāra vicitra randhana
teṇtula-patrera kara e-mata vyañjana*

“O Gadādhara, your cooking is so amazing! You have made such a nice vegetable preparation with tamarind leaves.

CB Antya-khaṇḍa 7.156

TEXT 156

*bujhilāṇa vaikuṇṭhe randhana kara tumi
tabe āra āpanāke lukāo vā keni”*

“I can understand that you cook in Vaikuṇṭha. So why are you hiding yourself?”

The daughter of Śrī Vṛṣabhānu cooks for Kṛṣṇa. Since Śrī Gadādhara Paṇḍita Gosvāmī displayed expertise in cooking offerings for Śrī Gopīnātha, Śrī Gaurasundara understood who he actually was and identified him as a cook of Vaikuṇṭha.

CB Antya-khaṇḍa 7.157

TEXT 157

*ei mata santoṣete hāsyā-parihāse
bhojana karena tina prabhu prema-rase*

As the three Prabhus laughed and joked in this way, they relished the mellows of ecstatic love as they ate in satisfaction.

CB Antya-khaṇḍa 7.158

TEXT 158

*e-tina-janera prīti e-tine se jāne
gauracandra jhāṭa nā kahena kāro sthāne*

The affection shared between these three is known only to them. Gauracandra would generally not discuss this with anyone else.

CB Antya-khaṇḍa 7.159

TEXT 159

*kata-kṣaṇe prabhu saba kariyā bhojana
calilena, pātra luṭa kaila bhakta-gaṇa*

After finishing their meal, they got up and left.
The devotees then snatched their remnants.

CB Antya-khaṇḍa 7.160

TEXT 160

*e ānanda-bhojana ye paḍe vāsune
kṛṣṇa-bhakti haya, kṛṣṇa pāya sei jane*

Whoever hears or reads about these blissful
eating pastimes achieves Kṛṣṇa and His devotional
service.

CB Antya-khaṇḍa 7.161

TEXT 161

*gadādhara śubha-dṛṣṭi karena yāhāre
se jānīte pāre nityānanda-svarūpere*

Whoever receives the merciful glance of
Gadādhara can know Nityānanda Svarūpa.

CB Antya-khaṇḍa 7.162

TEXT 162

*nityānanda-svarūpo yāhāre prīta mane
laoyāyena gadādhara jāne se-i jane*

**And whoever pleases Nityānanda can know Śrī
Gadādhara.**

CB Antya-khaṇḍa 7.163

TEXT 163

*hena-mate nityānanda-prabhu nīlācale
viharena gauracandra-saṅge kutūhale*

**In this way Nityānanda Prabhu happily enjoyed
pastimes with Gauracandra in Nīlācala.**

CB Antya-khaṇḍa 7.164

TEXT 164

*tina-jana ekatra thākena nirantara
śrī-kṛṣṇa-caitanya, nityānanda, gadādhara*

**In Nīlācala these three—Śrī Kṛṣṇa Caitanya,
Nityānanda, and Gadādhara—would always stay
together.**

CB Antya-khaṇḍa 7.165

TEXT 165

*jagannātho ekatra dekhena tina jane
ānande vihvala sabe mātra saṅkīrtane*

**Together they would visit the temple of Lord
Jagannātha and become overwhelmed with ecstatic love
while performing *saṅkīrtana*.**

CB Antya-khaṇḍa 7.166

TEXT 166

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.**

*Thus ends the English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Seven, entitled “Pastimes in Śrī
Gadādhara’s Garden.”*

CBP 8: Mahāprabhu’s Water Sports in
Narendra-sarovara

Chapter Eight: Mahāprabhu’s Water Sports in Narendra-sarovara

In this chapter the author introduces and glorifies various devotees while describing the devotees’ arrival in Nīlācala from Bengal just before the Ratha-yātrā. He also describes Śrī Advaita Ācārya and other devotees’ arrival in Nīlācala with their wives, sons, servants, and maidservants; Mahāprabhu’s going to Āṭhāranālā to receive Śrī Advaita Ācārya; Balarāma, Kṛṣṇa, and Govinda’s arrival at the lake called Narendra-sarovara for the Candana-yātrā ceremony; the Lord’s watching the Candana-yātrā festival along with the devotees from Bengal; the Lord’s performance of water sports in Narendra-sarovara; the Lord’s taking *darśana* of Lord Jagannātha; Mahāprabhu’s pastime of setting the example of serving *tulasī*; Śrī Advaita Ācārya’s glorification of Mahāprabhu’s associates and their

unique position; and the transcendental position of the Vaiṣṇavas.

When the time for Lord Jagannātha's Ratha-yātrā festival came closer, the devotees from Bengal left for Nilācala to see the Ratha-yātrā festival under the order of Śrīman Mahāprabhu. Paṇḍita Śrīvāsa, Śrī Candraśekhara, Paṇḍita Gadādhara dāsa, Puṇḍarīka Vidyānidhi, Paṇḍita Vakreśvara, Pradyumna Brahmācārī, Ṭhākura Haridāsa, Vāsudeva Datta Ṭhākura, Śrī Mukunda Datta Ṭhākura, Śivānanda Sena, Govindānanda, the scribe Vijaya dāsa, Sadāśiva Paṇḍita, Puruṣottama Sañjaya, Nandana Ācārya, Śuklāmbara Brahmācārī, Śrīdhara, Bhagavān Paṇḍita, Gopīnātha Paṇḍita, Śrīgarbha Paṇḍita, Vanamālī Paṇḍita, Jagadīśa and Hiraṇya Paṇḍita, Buddhimanta Khān, Ācārya Purandara, Murāri Gupta, Garuḍa Paṇḍita, Gopīnātha Simha, Śrī Rāma Paṇḍita, Nārāyaṇa Paṇḍita, Paṇḍita Dāmodara who had gone to see mother Śacī, and Śrī Advaita Prabhu took various eatables that were dear to the Lord and journeyed with their wives, sons, servants, maidservants, and relatives to Nilācala while chanting the holy names of Kṛṣṇa along the way. At Kamalapura the devotees saw the flag on top of the Jagannātha temple and offered their respectful obeisances.

Mahāprabhu could understand that the devotees from Bengal headed by Śrī Advaita were coming, so He had sent Jagannātha *mahā-prasāda* all the way to Cuttack to welcome them and He personally led the devotees of Nilācala to Āṭhāranālā to greet the Gauḍīya Vaiṣṇavas. As the devotees of Bengal headed by Śrī Advaita and the devotees of Nilācala headed by Śrī Gaurasundara met each other

at Āṭhāranālā, their great ecstasy swelled and overflowed like the confluence of the Ganges and the ocean. Then, keeping Śrī Mahāprabhu in front, the Śrī Gauḍīya Vaiṣṇavas went to the banks of Narendra-sarovara while performing *saṅkīrtana* and dancing in ecstasy. Since by the arrangement of providence the Candana-yātrā, or boat festival of Śrī Rāma-Kṛṣṇa-Govinda, fell on that day, the devotees from Bengal and the devotees from Nīlācala together performed a huge *kīrtana*. On seeing the boat festival of Śrī Rāma-Kṛṣṇa-Govinda, Mahāprabhu jumped into the water of Narendra-sarovara with the devotees and performed various water sports.

Although all kinds of people such as materialists, *sannyāsīs*, and *brahmacārīs* engaged in swimming in the waters of Narendra lake during the boat festival of Śrī Rāma-Kṛṣṇa-Govinda, by the influence of Śrī Caitanya's illusory energy, they could not come anywhere near Śrī Caitanya or His devotees. Śrī Caitanya's mercy is obtainable only by unmotivated service attitude. It is not possible to associate with Śrī Caitanya and His devotees or see their pastimes through education, wealth, or austerities. Not understanding the transcendental glories of chanting of the holy name of Hari, the proud Māyāvādī *sannyāsīs* fall down by regularly blaspheming Śrī Caitanyadeva for failing to study Vedānta, practice *prāṇāyāma*, or execute duties befitting a *sannyāsī*. Although some exalted *sannyāsīs* glorify Śrī Caitanyadeva as a *mahājana*, some consider Him a learned scholar, and some consider Him a great devotee, they are unable to understand the actual identity of Śrī Caitanya. Since Gaurasundara, who is nondifferent from the son of the King of Vraja, and His devotees, who are nondifferent from Kṛṣṇa's

associates of Vraja, engaged in water sports in Narendra-sarovara, the waters of Narendra became as fortunate as the rivers Yamunā and Ganges.

After completing their water sports in Narendra, Śrīman Mahāprabhu along with His devotees went to the Jagannātha temple to see Lord Jagannātha. On seeing both moving and stationary Jagannātha together, the devotees offered repeated obeisances to Them. Kāśī Miśra greeted all the devotees with remnants of Lord Jagannātha's garland. The Lord, enacting the pastime of an instructing spiritual master, displayed the pastime of accepting the remnants of Jagannātha's garland. Śrīman Mahāprabhu alone knows the glories of serving the Vaiṣṇavas, *tulasī*, the Ganges, and *mahā-prasāda*. Mahāprabhu therefore taught Vaiṣṇavas the principles of devotional service by exhibiting the pastime of offering obeisances to the swanlike Vaiṣṇavas. The renounced order of life is the topmost among the *āśramas*. If the son of a person takes *sannyāsa*, then even the formerly respectable father of that son must offer his son respects. In the same way, Mahāprabhu, the all-respectable Supreme Lord engaged in pastimes as a *sannyāsī*, used to display the pastime of offering respect to the Vaiṣṇavas in order to reveal the supremacy of the swanlike Vaiṣṇavas.

Mahāprabhu's pastimes of worshiping *tulasī* were unique. The Lord would fill a small pot with choice dirt and plant *tulasī* in it. Then whenever the Lord would walk in the street chanting the name of Hari, someone would walk with that potted *tulasī* in front of the Lord. Thus the Lord would chant the holy name while seeing and following *tulasī*. Whenever Mahāprabhu would sit down and chant, He would

place *tulasī* by His side so that He could see her while chanting the holy name. Śrīman Mahāprabhu declared that He could not live without seeing *tulasī* as a fish cannot live out of water. Only those who, rather than imitate, sincerely follow *śikṣā-guru* Nārāyaṇa's teachings under the guidance of the spiritual master and the Vaiṣṇavas are delivered from the hands of inauspiciousness.

After taking *darśana* of Lord Jagannātha, Śrī Mahāprabhu returned to His residence with the devotees. The Lord, who is like a desire tree for the devotees, would satisfy the devotees according to their respective desires. Mahāprabhu always kept the devotees with Him, showing them affection as one would his own son, and the devotees also constantly remained absorbed in the blissful service of the Lord. The devotees from Bengal and Nīlācala lived together and engaged in *kṛṣṇa-kīrtana* without consideration of caste or place of birth. By the mercy of Śrī Caitanyadeva, everyone received an opportunity to see the Vaiṣṇavas from Śvetadvīpa. Śrī Advaita Ācārya repeatedly said with His own mouth that only by the mercy of Śrī Caitanya did He also have the opportunity to see those exalted Vaiṣṇavas, whom even the demigods are unable to see. The Vaiṣṇavas are actually the Supreme Lord's eternal associates, who accompany the Lord when He descends in this world. Just as Lord Vāsudeva appears with Pradyumna, Aniruddha, and Saṅkarṣaṇa, and as Lord Rāmacandra appears with Lakṣmaṇa, Bharata, and Śatrughna, similarly, these Vaiṣṇavas appear by the order of Mahāprabhu to assist the Lord in His pastimes.

Therefore the birth and pastimes enjoyed by Vaiṣṇavas are not the fruits of their karma. By the

Lord's will the Vaiṣṇavas appear in this world to assist the Lord in His pastimes, and by the Lord's will they disappear from this world.

CB Antya-khaṇḍa 8.001

TEXT 1

*jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
jaya jaya nityānanda tribhuvana-dhanya*

**All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu!
All glories to Nityānanda Prabhu, who made the three
worlds glorious!**

CB Antya-khaṇḍa 8.002

TEXT 2

*bhakta-goṣṭhī-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti-labhya haya*

**All glories to Śrī Gaurāṅga and His devotees!
Just by hearing the glories of Lord Caitanya one attains
devotional service.**

CB Antya-khaṇḍa 8.003

TEXT 3

*ebe śuna vaiṣṇava-sabāra āgamana
ācārya-gosāñi ādi yata bhakta-gaṇa*

**Please hear now about the arrival of the
Vaiṣṇavas headed by Advaita Ācārya.**

CB Antya-khaṇḍa 8.004

TEXT 4

*śrī-ratha-yātrāra āsi' haila samaya
nīlācale bhakta-goṣṭhī haila vijaya*

When the time for Ratha-yātrā arrived, all the devotees came to Nīlācala.

CB Antya-khaṇḍa 8.005

TEXT 5

*īśvara-ājñāya prati vatsare vatsare
sabe āisena ratha-yātrā dekhibāre*

By the instruction of the Lord, the devotees would come every year to attend the Ratha-yātrā.

CB Antya-khaṇḍa 8.006

TEXT 6

*ācārya-gosāñī agre kari' bhakta-gaṇa
sabe nīlācala-prati karilā gamana*

Keeping Advaita Ācārya in front, the devotees traveled to Nīlācala.

CB Antya-khaṇḍa 8.007

TEXT 7

*calilena ṭhākura-pañḍita śrīnivāsa
yāñhāra mandire haila caitanya-vilāsa*

Śrīvāsa Paṇḍita, in whose house Lord Caitanya performed His pastimes, came along.

See Caitanya-bhāgavata, Madhya-khaṇḍa,
Chapter Twenty-five.

CB Antya-khaṇḍa 8.008

TEXT 8

*calila ācāryaratna śrī-candraśekhara
devī-bhāve yāñra gṛhe nācilāīśvara*

Candraśekhara Ācārya, in whose house the Lord danced as Devī, also came.

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Eighteen, text 31.

CB Antya-khaṇḍa 8.009

TEXT 9

*calilena hariṣe paṇḍita-gaṅgādāsa
yāñhāra smaraṇe haya karma-bandha-nāśa*

Gaṅgādāsa Paṇḍita came. Simply by remembering him, one's fruitive bondage is destroyed.

See *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten, and *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Two, text 99.

CB Antya-khaṇḍa 8.010

TEXT 10

*puṇḍarīka-vidyānidhi calilā ānande
uccaiḥ-svare yāñre smari' gauracandra kānde*

Puṇḍarīka Vidyānidhi also joyfully came. While remembering him, the Lord cried loudly.

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Seven, texts 11-13 and 15.

CB Antya-khaṇḍa 8.011

TEXT 11

*calilena hariṣe paṇḍita vakreśvara
ye nācite kīrtanīyāśrī-gaurasundara*

Vakreśvara Paṇḍita, who danced while the Lord performed *kértana*, happily came along.

See Caitanya-bhāgavata, Antya-khaṇḍa,
Chapter Three, texts 469-473.

CB Antya-khaṇḍa 8.012

TEXT 12

*calila pradyumna brahmacārī mahāśaya
sākṣāt nṛsimha yāñra saṅge kathā kaya*

Pradyumna Brahmācārī also came. Lord Nṛsimhadeva used to talk with him directly.

See Caitanya-bhāgavata, Antya-khaṇḍa,
Chapter Three, texts 186-187.

CB Antya-khaṇḍa 8.013

TEXT 13

*calilena ullāse ṭhākura haridāsa
āra haridāsa yāñra sindhu-kūle vāsa*

Haridāsa Ṭhākura joyfully came, and another Haridāsa who stayed at the shore of the ocean also came.

CB Antya-khaṇḍa 8.014

TEXT 14

*calilena vāsudeva-datta mahāśaya
yāñra sthāne kṛṣṇa haya āpane vikraya*

**Vāsudeva Datta, unto whom Lord Kṛṣṇa sold
Himself, also came.**

See *Caitanya-bhāgavata*, *Antya-khaṇḍa*,
Chapter Five, texts 26-28.

CB *Antya-khaṇḍa* 8.015

TEXT 15

*calilā mukunda-datta kṛṣṇera gāyana
śivānanda-sena-ādi laiya āpta-gaṇa*

**Mukunda Datta, Lord Kṛṣṇa’s singer, also came.
Śivānanda Sena and others brought their families
along.**

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Twenty-six, texts 158-159, *Antya-khaṇḍa*,
Chapter One, texts 84-85, and Chapter Two, text 122.

CB *Antya-khaṇḍa* 8.016

TEXT 16

*calilā govindānanda premete vihvala
daśadik haya yāñra smaraṇe nirmala*

**Govindānanda, who was overwhelmed with
ecstatic love of God, also came. By remembering him,
the ten directions are purified.**

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Eight, text 113, and Chapter Thirteen, text
337.

CB *Antya-khaṇḍa* 8.017

TEXT 17

*calila govinda-datta mahāharṣa mane
mūla haiyā ye kīrtana kare prabhu-sane*

Śrī Govinda Datta, who led *kīrtana* in the Lord’s party, also jubilantly came.

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Twenty-three, text 20.

CB Antya-khaṇḍa 8.018

TEXT 18

*calilena āṅkhariyāśrī-vijaya-dāsa
‘ratnabāhu’ yāñre prabhu karila prakāśa*

Śrī Vijaya dāsa, the writer whom the Lord called Ratnabāhu [“jewel-handed”], also came.

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Twenty-six, texts 37-55.

CB Antya-khaṇḍa 8.019

TEXT 19

*sadāśiva-pañḍita calila śuddha-mati
yāñra ghare pūrve nityānandera vasati*

The pure-hearted Sadāśiva Pañḍita, in whose house Nityānanda previously resided, also came.

See *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten,
text 34.

CB Antya-khaṇḍa 8.020

TEXT 20

*puruṣottama-saṅjaya calilā harṣa-mane
ye prabhura mukhya śiṣya pūrva adhyayane*

Puruṣottama Saṅjaya, who was the Lord's principal student when the Lord taught, also jubilantly came.

See Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter One, text 129.

CB Antya-khaṇḍa 8.021

TEXT 21

*'hari' bali' calilena paṇḍita śrīmān
prabhu-nṛtye ye deuṭī dharena sāvadhāna*

Śrīmān Paṇḍita chanted, "Hari bol!" as he came. He carried a torch to light the way when the Lord performed *kṛtana*.

See Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eighteen, text 157.

CB Antya-khaṇḍa 8.022

TEXT 22

*nandana-ācārya calilena prīta-mane
nityānanda yāñra gṛhe āilā prathame*

Nandana Ācārya, in whose house Lord Nityānanda first stayed, also came along in ecstasy.

See Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Three, text 123.

CB Antya-khaṇḍa 8.023

TEXT 23

*hariṣe calilāśuklāmbara brahmacārī
yāñra anna māgi' khāilena gaurahari*

**Śuklāmbara Brahmācārī also happily came.
Gaurahari personally begged rice from him and ate it.**

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Sixteen, texts 108-148.

CB Antya-khaṇḍa 8.024

TEXT 24

*akiñcana kṛṣṇadāsa calilāśrīdhara
yāñra jala pāna kailā prabhu viśvambhara*

**Śrīdhara, the materially impoverished servant of
Kṛṣṇa, also came. Lord Viśvambhara drank his water.**

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*,
Chapter Twenty-three, texts 432-490.

CB Antya-khaṇḍa 8.025

TEXT 25

*calilena lekhaka—paṇḍita bhagavān
yāñra dehe kṛṣṇa haiyāchila adhiṣṭhāna*

**Bhagavān Paṇḍita, the writer in whose body
Lord Kṛṣṇa appeared, also came.**

See *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten,
text 69.

CB Antya-khaṇḍa 8.026

TEXT 26

*gopīnātha paṇḍita āra śrīgarbha-paṇḍita
calilena dui kṛṣṇa-vigraha niścita*

**Gopīnātha Paṇḍita and Śrīgarbha Paṇḍita, who
were both certainly forms of Kṛṣṇa, also came.**

CB Antya-khaṇḍa 8.027

TEXT 27

*calilena vanamālī paṇḍita maṅgala
ye dekhila suvarṇera śrī-hala-muṣala*

**The auspicious Vanamālī Paṇḍita also came. He
saw a golden club and plow in the Lord's hands.**

CB Antya-khaṇḍa 8.028

TEXT 28

*jagadīśa-paṇḍita hiraṇya-bhāgavata
hariṣe calilā dui kṛṣṇa-rase matta*

**Śrī Jagadīśa Paṇḍita and Hiraṇya Bhāgavata,
who were both intoxicated in the mellows of ecstatic
love for Kṛṣṇa, also joyfully came.**

CB Antya-khaṇḍa 8.029

TEXT 29

*pūrve śīśu-rūpe prabhu ye dūra ghare
naivedya khāilā āni' śrī-hari-vāsare*

**In His childhood, the Lord ate the grains that
they had offered in their house to Kṛṣṇa on one
Ekādaśī.**

See Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter
Six, texts 20-35.

CB Antya-khaṇḍa 8.030

TEXT 30

*calilena buddhimanta khān mahāśaya
ājanma caitanya-ājñā yāñhāra viṣaya*

Buddhimanta Khān, who from the time of his birth carried out the order of Lord Caitanya, also came.

See Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eighteen, texts 7-10, and texts 13-17.

CB Antya-khaṇḍa 8.031

TEXT 31

*hariṣe calilāśrī-ācārya purandara
'bāpa' bali' yāñre ḍāke śrī-gaurasundara*

Śrī Ācārya Purandara also happily came. Śrī Gaurasundara addressed him as father.

See Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, texts 15-17.

CB Antya-khaṇḍa 8.032

TEXT 32

*calilena śrī-rāghava-pañḍita udāra
gupte yāñra ghare haila caitanya-vihāra*

The magnanimous Rāghava Pañḍita, in whose house Lord Caitanya secretly performed many pastimes, also came.

See Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, texts 75-108.

CB Antya-khaṇḍa 8.033

TEXT 33

*bhava-roga-vaidya-simha calilā murāri
gupte yāñra dehe vaise gaurāṅga-śrī-hari*

Śrī Murāri Gupta, the lionlike doctor who cured the disease of material life, also came. Lord Gaurāṅga secretly resided in his body.

See *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Ten, texts 7-34.

CB Antya-khaṇḍa 8.034

TEXT 34

*calilena śrī-garuḍa-pañḍita hariṣe
nāma-bale yāñre nā laṅghila sarpa-viṣe*

Śrī Garuḍa Pañḍita also happily came. By the influence of the holy names he was not affected by the poison of a snake.

See *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten, text 75.

CB Antya-khaṇḍa 8.035

TEXT 35

*calilena gopīnātha-simha mahāśaya
akrūra kariyā yāñre gauracandra kaya*

Śrī Gopīnātha Simha also came. Lord Gauracandra would address him as Akrūra.

See *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Ten, text 76.

CB Antya-khaṇḍa 8.036

TEXT 36

*prabhura parama-priya śrīrāma-pañḍita
calilena nārāyaṇa-pañḍita-sahita*

Śrī Rāma Paṇḍita, who was very dear to the Lord, came with Nārāyaṇa Paṇḍita.

See Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, texts 34-35.

CB Antya-khaṇḍa 8.037

TEXT 37

*āi-daraśane śrī-pañḍita-dāmodara
āsichilā āi dekhi' calilā satvara*

After seeing mother Śacī, Śrī Dāmodara Paṇḍita also returned to Nīlācala.

See Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Nine, texts 91-111, and Caitanya-caritāmṛta, Antya-līlā, Chapter Three, texts 21-45.

CB Antya-khaṇḍa 8.038

TEXT 38

*ananta caitanya-bhakta—kata jāni nāma
calilena sabe purīānandera dhāma*

Innumerable devotees of Lord Caitanya whose names are not known to me, but who were abodes of ecstatic love, also came.

CB Antya-khaṇḍa 8.039

TEXT 39

*āi-sthāne bhakti kari' vidāya haiyācalilā
advaita-simha bhakta-goṣṭhī laiyā*

The lionlike Advaita Prabhu had respectfully taken permission from mother Śacī and come along with the devotees.

CB Antya-khaṇḍa 8.040

TEXT 40

*ye ye dravye jānena prabhura pūrva prīta
saba lailā sabe prabhura bhikṣāra nimitta*

Everyone brought the Lord's favorite foodstuffs to offer Him.

CB Antya-khaṇḍa 8.041

TEXT 41

*sarva-pathe saṅkīrtana karite karite
āilena pavitra kariyā sarva-pathe*

The devotees performed *saṅkīrtana* throughout the journey and thus purified the places along the way.

CB Antya-khaṇḍa 8.042

TEXT 42

*ullāse ye hari-dhvani kare bhakta-gaṇa
śuniyā pavitra haila tribhuvana-jana*

The people of the three worlds became purified by hearing the tumultuous vibration of “Hari! Hari!” made by the devotees.

CB Antya-khaṇḍa 8.043

TEXT 43

*patnī-putra-dāsa-dāsī-gaṇera sahite
āilena parānande caitanya dekhite*

**The devotees brought their wives, sons, and
servants and went in great ecstasy to see Lord
Caitanya.**

CB Antya-khaṇḍa 8.044

TEXT 44

*ye sthāne rahena āsi' sabe vāsā kari'
sei sthāna haya yena śrī-vaikuṇṭha-purī*

**Wherever they stopped along the way, that place
became like Vaikuṇṭha.**

CB Antya-khaṇḍa 8.045

TEXT 45

*śuna śuna āre bhāi, maṅgala-ākhyāna
yāhā gāya ādideva śeṣa bhagavān*

**Please listen, dear brothers, to these auspicious
topics, which are glorified by the Supreme Lord
Ananta Śeṣa.**

See Śrīmad Bhāgavatam (3.8.2-7).

CB Antya-khaṇḍa 8.046

TEXT 46

*ei mata raṅge mahāpuruṣa sakala
sakala maṅgale āilena nīlācala*

In this way all those great devotees happily and safely arrived at Nīlācala.

CB Antya-khaṇḍa 8.047

TEXT 47

*kamalapurete dhvaja-prāsāda dekhiyā
paḍilena kāndi' sabe daṇḍavata haiyā*

When the devotees came to Kamalapura and saw the flag on top of Lord Jagannātha's temple, they all offered obeisances and began to cry.

Kamalapura is a village situated a short distance from Āṭhāranālā. From there one can see the flag on top of Lord Jagannātha's temple.

CB Antya-khaṇḍa 8.048

TEXT 48

*prabhu o jāniyā bhakta-goṣṭhīra vijaya
āgu bāḍibāre citta kailā icchā-maya*

The independent Lord understood that the devotees had arrived and desired to go and greet them.

CB Antya-khaṇḍa 8.049

TEXT 49

*advaitera prati ati prīti-yukta haiyā
agre mahāprasāda dilena pāṭhāiyā*

Out of affection for Advaita Ācārya, the Lord sent *mahā-prasāda* to Him.

CB Antya-khaṇḍa 8.050

TEXT 50

*ki adbhuta prīti se tāhāra nāhi anta
prasāda pāṭhāye yāñre kaṭaka paryanta*

There is no end to the Lord’s love and affection for Advaita Ācārya. The Lord had sent *prasāda* all the way to Cuttack for Him.

CB Antya-khaṇḍa 8.051

TEXT 51

*“śayane āchilun, kṣīra-sāgara-bhitare
nidrā-bhaṅga haila mora nāḍāra hunkāre*

“I was lying in the ocean of milk, but the loud calling of Nāḍā broke My sleep.

CB Antya-khaṇḍa 8.052

TEXT 52

*advaita-nimitta mora ei avatāra”
ei mata mahāprabhu bale bārabāra*

“Śrī Advaita Ācārya is the cause of this incarnation of Mine.” Mahāprabhu would repeatedly speak like this.

CB Antya-khaṇḍa 8.053

TEXT 53

*eteke īśvara-tulya yateka mahānta
advaita-simhere bhakti karena ekānta*

Therefore all exalted devotees, who are as good as the Lord, offer all respects to Śrī Advaita.

CB Antya-khaṇḍa 8.054

TEXT 54

*“āilā advaita”śuni’ śrī-vaikuṇṭha-pati
āgu bāḍilena priya-goṣṭhīra saṁhati*

**When the Lord of Vaikuṇṭha heard about the
arrival of Advaita Prabhu, He took along His associates
and went to greet Him.**

CB Antya-khaṇḍa 8.055

TEXT 55

*nityānanda, gadādhara, śrī-purī-gosāñi
calilena hariṣe kāhāro bāhya nāi*

**Nityānanda, Gadādhara, and Śrī Purī Gosvāmī
forgot everything else and happily accompanied the
Lord.**

CB Antya-khaṇḍa 8.056-061

TEXT 56-61

*sārvabhauma, jagadānanda, kāśī-miśra-vara
dāmodara-svarūpa, śrī-ṣaṇḍita-śaṅkara*

*kāśīśvara-ṣaṇḍita, ācārya-bhagavān
śrī-pradyumna-miśra—prema-bhaktira pradhāna*

*pātra śrī-parāmānanda, rāya-rāmānanda
caitanyera dvārapāla—sukṛti govinda*

*brahmānanda-bhāratī, śrī-rūpa-sanātana
raghunātha-vaidyā, śivānanda, nārāyaṇa*

*advaitera jyeṣṭha-putra-śrī-acyutānanda
vāṇinātha, śikhi-māhātī ādi bhakta-vṛnda*

*ananta caitanya-bhṛtya, kata jāni nāma
ki choṭa, ki baḍa sabe karilā payāna*

Sārvabhauma Bhaṭṭācārya, Jagadānanda Paṇḍita, Kāśī Mīśra, Svarūpa Dāmodara, ŚrīŚaṅkara Paṇḍita, Kāśīsvara Paṇḍita, Bhagavān Ācārya, Śrī Pradyumna Mīśra, Paramānanda Purī, Rāmānanda Rāya, the Lord's pious doorkeeper Govinda, Brahmānanda Bhāratī, Śrī Rūpa and Sanātana, Raghunātha Vaidya, Śivānanda, Nārāyaṇa, Śrī Acyutānanda the eldest son of Advaita, Vāṇīnātha, Śikhi Māhiti, and innumerable other topmost devotees, both prominent and obscure, whose names are unknown to me all forgot everything and joyfully went with the Lord to greet the devotees.

Śrī Acyutānanda was more advanced in devotional service to Viṣṇu than the other sons of Advaita. The other sons were not advanced in their devotional service.

CB Antya-khaṇḍa 8.062

TEXT 62

*paramānande sabe calilena prabhu-saṅge
bāhya-dṛṣṭi, bāhya-jñāna nāhi kāro aṅge*

They all went with the Lord in great ecstasy. They had neither external vision nor external consciousness.

CB Antya-khaṇḍa 8.063

TEXT 63

*śrī-advaita-simha sarva vaiṣṇava-sahite
āsiyā mililā prabhu āṭhāranālāte*

The lionlike Śrī Advaita Ācārya and His group
of Vaiṣṇavas met the Lord's group at Āṭhāranālā.

CB Antya-khaṇḍa 8.064

TEXT 64

*prabhu o āilā narendere āguyāna
dui goṣṭhī dekhādekhi haila vidyamāna*

When the Lord passed by Narendra-sarovara, He
saw the two groups meet.

CB Antya-khaṇḍa 8.065

TEXT 65

*dūre dekhi' dui goṣṭhī anyo'nye saba
daṇḍavata hai' saba paḍilā vaiṣṇava*

When the two groups of devotees saw each other
from a distance, they all fell flat and offered obeisances
to each other.

CB Antya-khaṇḍa 8.066

TEXT 66

*dūre advaitere dekhi' śrī-vaikuṇṭha-nātha
aśru-mukhe karite lāgilā daṇḍapāta*

When the Lord of Vaikuṇṭha saw Advaita
Ācārya in the distance, He offered obeisances with
tears in His eyes.

CB Antya-khaṇḍa 8.067

TEXT 67

*śrī-advaita dūre dekhi' nija-prāṇa-nātha
punaḥ punaḥ haite lāgilā praṇipāta*

Similarly, when Śrī Advaita saw the Lord of His
life in the distance, He offered repeated obeisances.

CB Antya-khaṇḍa 8.068

TEXT 68

*aśru, kampa, sveda, mūrcchā, pulaka, huṅkāra
daṇḍavata bai kichu nāhi dekhi āra*

Tears of love, shivering, perspiration, fainting,
hairs standing on end, loud roaring, and offering
obeisances was all that could be seen at that time.

CB Antya-khaṇḍa 8.069

TEXT 69

*dui goṣṭhī daṇḍavata ke vā kāre kare
sabei caitanya-rase vihvāla antare*

Although the two groups of devotees offered
their obeisances to one another, no one knew who was
offering obeisances to whom, because they were all
absorbed in Lord Caitanya's loving mellows.

CB Antya-khaṇḍa 8.070

TEXT 70

*kibā choṭa, kibā baḍa, jñānī vā ajñānī
daṇḍavata kari' sabe kare hari-dhvani*

Whether junior or senior, learned or not, they all
chanted the names of Hari and offered obeisances.

CB Antya-khaṇḍa 8.071

TEXT 71

*īśvaro karena bhakta-saṅge daṇḍavata
advaitādi-prabhu o karena sei-mata*

The Lord also offered His obeisances along with the devotees, and Advaita Ācārya did likewise.

Mahāprabhu, Nityānanda, and Advaita Prabhu reciprocated with all the devotees by offering them obeisances. Such pure dealings based on transcendental literatures are not found in the nondevotee *smārta* community.

CB Antya-khaṇḍa 8.072

TEXT 72

*ei-mata daṇḍavata karite karite
dui goṣṭhī ekatra mililā bhāla-mate*

After offering obeisances in this way, the two groups of devotees merged together and exchanged greetings.

CB Antya-khaṇḍa 8.073

TEXT 73

*ekhāne ye haila ānanda-daraśana
ucca hari-dhvani, ucca ānanda-krandana*

At that place the devotees joyfully met each other and loudly chanted the name of Hari while crying in ecstasy.

CB Antya-khaṇḍa 8.074

TEXT 74

*manuṣye ki pāre ihā karite varṇana
sabe vedavyāsa, āra sahasra-vadana*

**A human being cannot possibly describe all this;
only Vedavyāsa and Ananta Śeṣa are able.**

CB Antya-khaṇḍa 8.075

TEXT 75

*advaita dekhiyā prabhu lailena kole
siñcilena aṅga tāna premānanda-jale*

**Seeing Advaita, the Lord embraced Him and
soaked Him with tears of ecstatic love.**

CB Antya-khaṇḍa 8.076

TEXT 76

*śloka paḍi' advaita karena namaskāra
hailena advaita ānanda-avatāra*

**Advaita Prabhu appeared to be the incarnation of
bliss as He recited a verse while offering obeisances to
the Lord,**

CB Antya-khaṇḍa 8.077

TEXT 77

*yata sajja ānichilā prabhu pūjibāre
saba dravya pāsarilā, kichu nāhi sphure*

**He completely forgot about whatever items He
had brought for worshiping the Lord.**

CB Antya-khaṇḍa 8.078

TEXT 78

*ānanda advaita-simha kareṇa huṅkāra
“āniluṅāniluṅ” bali’ dāke bārabāra*

In great happiness the lionlike Śrī Advaita loudly roared and repeatedly exclaimed, “I brought You! I brought You!”

CB Antya-khaṇḍa 8.079

TEXT 79

*hena se haila ati ucca-hari-dhvani
lokāloka pūrṇa haila hena anumāni*

At that point the loud vibration of the holy names of the Lord filled the entire universe.

CB Antya-khaṇḍa 8.080

TEXT 80

*vaiṣṇavera ki dāya, ajñāna yata jana
tāhārā o ‘hari’ bale karaye krandana*

What to speak of the Vaiṣṇavas, even the fools cried and chanted the name of Hari.

There are two classes of people in this world—the Vaiṣṇavas and the fools. Those who are averse to the devotional service of Hari are fools, and those servants of Hari who are averse to material enjoyment are Vaiṣṇavas. Although every living entity is by nature a Vaiṣṇava, they are nevertheless divided into two classes—those who are inclined to the Supreme Lord and those who are averse to Him.

CB Antya-khaṇḍa 8.081

TEXT 81

sarva-bhakta-goṣṭhī anyo'nye galā dhari'
ānande rodana kare bale 'hari hari'

**All the devotees embraced one another as they
chanted the name of Hari and cried in joy.**

CB Antya-khaṇḍa 8.082

TEXT 82

advaitere sabe karilena namaskāra
yāñhāra nimitta śrī-caitanya-avatāra

**They all offered obeisances to Advaita Prabhu,
who was the cause of Lord Caitanya's advent.**

CB Antya-khaṇḍa 8.083

TEXT 83

mahā-ucca-dhvani mahā kari' saṅkīrtana
dui goṣṭhī karite lāgilā tata-kṣaṇa

**Then the two groups of devotees made a great
commotion as they engaged in the loud performance of
saṁ kīrtana.**

CB Antya-khaṇḍa 8.084

TEXT 84

kothā ke vā nāce ke vā kon dike gāya
ke vā kon dike paḍi' gaḍāgaḍi' yāya

**No one knew who was dancing where, who was
singing in what way, or who was rolling on the ground
in which direction.**

CB Antya-khaṇḍa 8.085

TEXT 85

*prabhu dekhi' sabe hailā ānande vihvala
prabhu o nācena mājhe parama maṅgala*

Everyone became overwhelmed with happiness on seeing the Lord, and the Lord made everything most auspicious by dancing in their midst.

CB Antya-khaṇḍa 8.086

TEXT 86

*nityānanda-advaite kariyā kolākoli
nāce dui matta-simha hai kutūhalī*

Nityānanda and Advaita embraced each other and danced like two mad lions.

CB Antya-khaṇḍa 8.087

TEXT 87

*sarva-vaiṣṇavere prabhu dhari' jane jane
āliṅgana karena parama-prīti-mane*

The Lord embraced each and every Vaiṣṇava with great affection.

CB Antya-khaṇḍa 8.088

TEXT 88

*bhakta-nātha, bhakta-vaśa, bhaktera jīvana
bhakta-galā dhari' prabhu karena rodana*

Lord Caitanya, who is the Lord of the devotees, who is controlled by the devotees, and who is the life of the devotees, cried as He embraced the devotees.

In the Śrīmad Bhāgavatam (8.3.28) it is stated:

*prapanna-pālāya duranta-śaktaye
kad-indriyāṇām anavāpya-vartmane*

“You are the protector of the surrendered souls, and You possess unlimited energy, but You are unapproachable by those who are unable to control their senses.”

In the Śrīmad Bhāgavatam (10.9.19) it is stated:

*evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedaṁ seśvaram vaśe*

“O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā, and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.”

CB Antya-khaṇḍa 8.089

TEXT 89

*jagannātha-devera ājñāya sei-kṣaṇa
sahasra sahasra mālā āila candana*

By the order of Lord Jagannātha, sandalwood pulp and thousands of flower garlands were brought there at that time.

Lord Jagannātha, as the *caitya-guru*, the spiritual master within the heart, ordered His Nīlācala servants to honor the visiting devotees by offering

garlands to them. Those were *bhagavad-ājñā-mālās*,
garlands signifying the Lord's order.

CB Antya-khaṇḍa 8.090

TEXT 90

*ājñā-mālā dekhi' harṣe śrī-gaurāṅga-rāya
agre dilāśrī-advaita-simhera galāya*

Seeing the garlands sent by Jagannātha, Lord
Gaurasundara became very happy and first garlanded
Śrī Advaita Ācārya.

CB Antya-khaṇḍa 8.091

TEXT 91

*sarva-vaiṣṇavera aṅga śrī-haste āpane
paripūrṇa karilena mālāya candane*

The Lord then garlanded and applied sandalwood
paste on each devotee with His own hand.

CB Antya-khaṇḍa 8.092

TEXT 92

*dekhiyā prabhura kṛpā sarva bhakta-gaṇa
bāhu tuli' uccaiḥ-svare karena krandana*

Seeing this display of the Lord's mercy, all the
devotees raised their arms and cried loudly.

CB Antya-khaṇḍa 8.093

TEXT 93

*sabei māgena vara śrī-caraṇa dhari'
“janma janma yena prabhu, tomā nā pāsari*

The devotees held the lotus feet of the Lord and asked the following benediction, “May we never forget You, life after life.

CB Antya-khaṇḍa 8.094

TEXT 94

*ki manuṣya, paśu, pakṣi hai’ yathā tathā
tomāra caraṇa yena dekhiye sarvathā*

“Wherever we may take birth—as human beings, animals, or birds—may we always see Your lotus feet.

CB Antya-khaṇḍa 8.095

TEXT 95

*ei vara deha’ prabhu karuṇā-sāgara!”
pāda-padma dhari’ kānde saba anucara*

“O Lord, O ocean of mercy, please give us this benediction!” The devotees cried out in this way as they held the lotus feet of the Lord.

CB Antya-khaṇḍa 8.096

TEXT 96

*vaiṣṇava-grhiṇī yata pati-vratā-gaṇa
dūre thāki’ prabhu dekhi’ karaye krandana*

The chaste wives of the Vaiṣṇavas began to cry as they stood gazing at the Lord from a distance.

CB Antya-khaṇḍa 8.097

TEXT 97

*tāñ-sabāra premādhāre anta nāhi pāi
sabei vaiṣṇavī-śakti bheda kichu nāi*

**There was no end to their affection for the Lord,
for they were all expansions of the Supreme Lord’s
internal energy.**

CB Antya-khaṇḍa 8.098

TEXT 98

*‘jñāna-bhakti-yoge sabe patira samāna’
kahiā āchena śrī-caitanya-bhagavān*

**They were all as good as their husbands in
knowledge and devotion. This was the verdict of Lord
Caitanya.**

One should discuss the following verse from
Śrīmad Bhāgavatam (12.12.55):

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam*

“Remembrance of Lord Kṛṣṇa’s lotus feet
destroys everything inauspicious and awards the
greatest good fortune. It purifies the heart and bestows
devotion for the Supreme Soul, along with knowledge
enriched with realization and renunciation.”

CB Antya-khaṇḍa 8.099

TEXT 99

*ei-mata vādyā-gīta-nṛtya-saṅkīrtane
āilena sabāi caliyā prabhura sane*

In this way all the devotees entered town with the Lord while singing, dancing, chanting, and playing musical instruments.

CB Antya-khaṇḍa 8.100

TEXT 100

*hena se haila prema-bhaktira prakāśa
hena nāhi dekhi yāra nā haya ullāsa*

There was such a manifestation of ecstatic love that not even a single person was unhappy.

CB Antya-khaṇḍa 8.101

TEXT 101

*āṭhāranālā haite daśa-daṇḍa haile
mahāprabhu āilena narendrera kūle*

Mahāprabhu led them from Āṭhāranālā to the bank of Narendra-sarovara in ten *daēḍas* [about four hours].

CB Antya-khaṇḍa 8.102

TEXT 102

*hena-kāle rāma-kṛṣṇa śrī-yātrā govinda
jala-keli karibāre āilā narendra*

At that time Balarāma, Kṛṣṇa, and Govinda, the *vijaya-vigraha*, arrived at Narendra-sarovara for performing water sports.

In the *Skanda Purāṇa* (*Utkala-khaṇḍa*, Chapter 29) it is stated:

*vaiśākhasya site pakṣe tṛtīyākṣaya
saṁjñikātatra
mām lepayed gandha lepanair ati śobhanam*

“Smear fragrant sandalwood paste on My body on the day of Akṣaya-tṛtīyā during the waxing moon in the month of Vaiśākha.” Śrī Puruṣottama deva ordered His servant, the exalted Vaiṣṇava Śrī Indradyumna deva, to smear fragrant sandalwood paste on His body on the day of Akṣaya-tṛtīyā during the waxing moon in the month of Vaiśākha. Following this, even today, Lord Jagannātha’s *vijaya-vigraha*, Śrī Madana-mohana, is brought on a palanquin from the temple to Śrī Narendra-sarovara every day from Akṣaya-tṛtīyā in Vaiśākha up to the eighth day of the waning moon in Jyaiṣṭha. Śrī Madana-mohana deva enjoys these boat pastimes in the lake along with His ministers headed by Lokanātha and Mahādeva. Since the Candana-yātrā festival of Śrī Madana-mohana is held in Śrī Narendra-sarovara, the lake is also called Candana-pukura.

The phrase *śrī-yātrā* refers to Candana-yātrā.

CB Antya-khaṇḍa 8.103

TEXT 103

*hari-dhvani kolāhala mṛdaṅga-kāhāla
śaṅkha, bherī, jayaḍhāka bājaye viśāla*

There was a tumultuous vibration of the chanting of the Lord’s holy names mixed with the sounds of *mādaṇḍas*, conchshells, kettledrums, and other large drums.

CB Antya-khaṇḍa 8.104

TEXT 104

*sahasra sahasra chatra patākā cāmara
catur-dike śobhā kare parama sundara*

The scene was beautified with thousands of umbrellas, flags, and *cāmaras* on all sides.

CB Antya-khaṇḍa 8.105

TEXT 105

*mahā-jaya-jaya-śabda, mahā-hari-dhvani
ihā bai āra kona śabda nāhi śuni*

No sound could be heard other than the loud chanting of, “Jaya! Jaya!” and “Hari! Hari!”

CB Antya-khaṇḍa 8.106

TEXT 106

*rāma-kṛṣṇa śrī-govinda mahā-kutūhale
uttarilā āsi’ sabe narendrera kūle*

In this way Balarāma, Kṛṣṇa, and Govinda, the *vijaya-vigraha*, were brought to the bank of Narendra-sarovara with great pomp.

The word *narendra* refers to Śrī Narendra-sarovara.

CB Antya-khaṇḍa 8.107

TEXT 107

*jagannātha-goṣṭhīśrī-caitanya-goṣṭhī-sane
miśāilā tānā o bhulilā-saṅkīrtane*

The associates of Lord Jagannātha and the associates of Lord Caitanya mixed together, and everyone forgot themselves in the ecstasy of *saṁ kīrtana*.

CB Antya-khaṇḍa 8.108

TEXT 108

*dui goṣṭhī eka hai' ki haila ānanda
ki vaikuṇṭha-sukha āsi' haila mūrtimanta*

Such happiness was experienced when the two groups joined together that it seemed as if the happiness of Vaikuṇṭha had appeared in person.

CB Antya-khaṇḍa 8.109

TEXT 109

*catur-dike lokera ānanda-anta nāi
saba karena karāyena caitanya-gosāñi*

Lord Caitanya personally enjoyed endless happiness and distributed that happiness to everyone in the four directions.

CB Antya-khaṇḍa 8.110

TEXT 110

*rāma-kṛṣṇa śrī-govinda uṭhilā naukāya
catur-dike bhakta-gaṇa cāmara ḍhulāya*

Balarāma, Kṛṣṇa, and Govinda were then placed in a boat, while devotees on all sides fanned Them with *cāmaras*.

CB Antya-khaṇḍa 8.111

TEXT 111

*rāma-kṛṣṇa śrī-govinda naukāya vijaya
dekhiyā santoṣa śrī-gaurāṅga mahāśaya*

**Lord Gaurāṅga felt satisfied on seeing the boat
festival of Balarāma, Kṛṣṇa, and Govinda.**

CB Antya-khaṇḍa 8.112

TEXT 112

*prabhu o sakala bhakta lai' kutūhale
jhāṇpa diyā paḍilena narendrera jale*

**Then the Lord and His devotees all joyfully
jumped into the waters of Narendra-sarovara.**

CB Antya-khaṇḍa 8.113

TEXT 113

*śuna bhāi, śrī-kṛṣṇa-caitanya-avatāra
ye-rūpe narendra-jale karilā vihāra*

**O brothers, now hear the pastimes performed by
Śrī Kṛṣṇa Caitanya in the waters of Narendra-sarovara.**

CB Antya-khaṇḍa 8.114

TEXT 114

*pūrve yamunāya yena śiśu-gaṇa meli'
maṇḍalī haiyā karilena jala-keli*

**Previously the Lord and His cowherd boyfriends
formed circles and enjoyed water sports in the Yamunā.**

CB Antya-khaṇḍa 8.115

TEXT 115

*sei-rūpe sakala vaiṣṇava-gaṇa meli’
paraspara kare dhari’ hailā maṇḍalī*

In the same way the Lord and His devotees now formed circles in the water by holding each other’s hands.

CB Antya-khaṇḍa 8.116

TEXT 116

*gauḍa-deśe jala-keli āce ‘kayā nāme
sei jala-kṛīḍā ārambhilena prathame*

They began their water sports with one well-known Bengali water sport named “Kayā.”

CB Antya-khaṇḍa 8.117

TEXT 117

*‘kayā kayā bali’ karatāli dena jale
jale vādya bājāyena vaiṣṇava sakale*

The Vaiṣṇavas called out, “Kayā! Kayā!” They clapped their hands in the water and produced musical sounds by hitting the water in a certain way.

CB Antya-khaṇḍa 8.118

TEXT 118

*gokulera śīṣu-bhāva haila sabāra
prabhu o hailā gokulendra-avatāra*

The devotees became absorbed in the mood of the cowherd boys of Gokula, and the Lord accepted the mood of Kṛṣṇa, the Lord of Gokula.

CB Antya-khaṇḍa 8.119

TEXT 119

*bāhya nāhi kāro, sabe ānande vihvala
nirbhaye īśvara-dehe sabe dena jala*

Overwhelmed in ecstasy, the devotees forgot everything and fearlessly splashed water on the Lord.

CB Antya-khaṇḍa 8.120

TEXT 120

*advaita, caitanya duñhe jala-phelāpheli
prathame lāgilā duñhe mahā-kutūhalī*

Lord Caitanya and Advaita Ācārya began by splashing water in great sport on each other.

CB Antya-khaṇḍa 8.121

TEXT 121

*advaita hārena kṣaṇe, kṣaṇe vāīśvara
nirghāta nayane jala dena paraspara*

While forcefully splashing water in the eyes of each other, sometimes Advaita would be defeated and the next moment the Lord would be defeated.

The word *nirghāta* means “forcefully” or “vigorously.”

CB Antya-khaṇḍa 8.122

TEXT 122

*nityānanda, gadādhara, śrī-purī-gosāñi
tina-jane jala-yuddha kāro hāri nāi*

Nityānanda Prabhu, Gadādhara, and Purī
Gosvāmī all began water fights with one another, yet
none of them were defeated.

CB Antya-khaṇḍa 8.123

TEXT 123

*datte gupte jala-yuddha lāge bāra bāra
parānande dui jane karena huṅkāra*

Mukunda Datta and Murāri Gupta had repeated
water fights, in which they shouted loudly in ecstasy.

CB Antya-khaṇḍa 8.124

TEXT 124

*dui sakhāvidyānidhi, svarūpa-dāmodara
hāsiyā ānande jala dena paraspara*

The two friends, Puṇḍarīka Vidyānidhi and
Svarūpa Dāmodara, smiled as they splashed water on
each other in ecstasy.

CB Antya-khaṇḍa 8.125-126

TEXT 125-126

*śrīvāsa, śrīrāma, haridāsa, vakreśvara
gaṅgādāsa, gopīnātha, śrī-candraśekhara*

*ei mata anyo'nye dena sabe jala
caitanya-ullāse sabe hailā vihvala*

Śrīvāsa, Śrīrāma, Haridāsa, Vakreśvara,
Gaṅgādāsa, Gopīnātha, and Candraśekhara all became
overwhelmed in the ecstasy of Lord Caitanya's
pastimes as they splashed water on one another.

CB Antya-khaṇḍa 8.127

TEXT 127

śrī-govinda-rāma-kṛṣṇa-vijaya naukāya
lakṣa lakṣa loka jale hariṣe veḍāya

Hundreds of thousands of people in the water
took great pleasure as Balarāma, Kṛṣṇa, and Govinda,
the *vijaya-vigraha*, rode in a boat.

TEXT 128

sei jale viṣayī, sannyāsī, brahmacārī
sabei ānande bhāse jala-kṛīḍā kari'

Sannyāsés, brahmacārés, and householders all
sported in the waters of Narendra-sarovara and floated
in waves of bliss.

The word *viṣayī* refers to materially attached
persons in the *gṛhastha-āśrama*.

CB Antya-khaṇḍa 8.129

TEXT 129

hena se caitanya-māyā se-sthāne āsite
kāro śakti nāhi, keha nā pāya dekhite

The influence of Lord Caitanya is such that less
fortunate persons could neither see nor enter that place

CB Antya-khaṇḍa 8.130

TEXT 130

alpa-bhāgye śrī-caitanya-goṣṭhī nāhi pāi
kevala bhaktira vaśa caitanya-gosāñi

Those who are less fortunate cannot be counted among the associates of Lord Caitanya, who is controlled only by devotion.

One is not qualified to be included among the associates of Śrī Caitanya simply on the strength of ordinary piety or advanced moral life.

Accomplishments in extraneous desires, fruitive activities, speculative knowledge, and mystic perfection are examples of insignificant piety. Pure devotional service alone is able to diminish the reactions of such activities, and only then is one able to attain the mercy of Śrī Kṛṣṇa Caitanyadeva.

In his commentary on the *Vedānta-sūtra* (3.3.50) Śrī Madhvācārya has quoted the *Māṭhara-śruti* as follows:

*bhaktir evainam nayati bhaktir evainam
darśayati
bhakti-vaśaḥ puruṣaḥ bhaktir eva bhūyasī*

“Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service.”

And in *Vedānta-sūtra* (3.3.54) Śrī Madhvācārya has quoted the following verse:

*bhakti-sthaḥ paramo viṣṇus- tathaivainām vaśe
nayet
tathaiva darśanam yātaḥ pradadyān muktim etayā*

“Lord Viṣṇu dwells in devotional service. The Supreme Lord Viṣṇu is controlled only by devotional service. Only through devotional service can one attain His *darśana*, and only through devotional service does He award one liberation.”

CB Antya-khaṇḍa 8.131

TEXT 131

*bhakti vinā kevala vidyāya, tapasyāya
kichu nāhi haya, sabe duḥkha-mātra pāya*

Knowledge and austerity have no value without devotional service. They bring only misery.

Proficiency in knowledge and austerities that are opposed to the service of the Supreme Lord certainly result in distress. Only a person who has devotion to the Supreme Lord is qualified in real knowledge and austerity.

In the *Śrīmad Bhāgavatam* (11.12.9) it is stated:

*yam na yogena sāṅkhyena
dāna-vrata-tapo-'dhvaraiḥ
vyākhyā-svādhyāya-sannyāsaiḥ
prāpnuyād yatnavān api*

“Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the *Vedas*, or the renounced order of life, still one cannot achieve Me.”

The *Śrīmad Bhāgavatam* (11.14.20-21) further states:

na sādhayati mām yogo na sāṅkhyam dharma
uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā
bhaktyāham ekayā grāhyaḥ śraddhayātmā
priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity, or renunciation. Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even dog-eaters can purify themselves from the contamination of their low birth.”

CB Antya-khaṇḍa 8.132

TEXT 132

sākṣāte dekhaha ei sei nīlācale
eteka caitanya saṅkīrtana-kutūhale

One can realize the superiority of devotional service by the blissful *saī kīrtana* pastimes of Lord Caitanya in Nīlācala.

CB Antya-khaṇḍa 8.133

TEXT 133

yata ‘mahājana’,—nāma sannyāsi-sakala
dekhite o bhāgya kāro nahila virala

All the so-called *mahājanas* and *sannyāsés* were unable to see such pastimes because they were less fortunate.

CB Antya-khaṇḍa 8.134

TEXT 134

*āro bale—“caitanya vedānta pāṭha chāḍi’
ki kārye vā kareṇa kīrtana-huḍāhuḍi*

They would say, “Why did Caitanya leave the study of Vedānta to make a big show of *kīrtana*?

The impersonalistic so-called Vedāntists who cannot understand the actual purport of Vedānta become arrogant with pride over their knowledge nourished by false-ego rather than becoming intoxicated with ecstatic love for Kṛṣṇa. They are logicians, self-proclaimed scholars, averse to service, and bewildered by false ego.

In the *Hari-bhakti-vilāsa* (11.181) the *Viṣṇu-dharmottara* is quoted as follows:

*ṛg-vedo hi yajur-vedaḥ
sāma-vedo ’py atharvaṇa
ḥadhītās tena yenoktaṁ
harir ity akṣara-dvayam*

“A person who chants the two syllables *ha-ri* has already studied the four *Vedas*—*Sāma*, *Ṛg*, *Yajur*, and *Atharva*.”

In the *Hari-bhakti-vilāsa* (11.182) the *Skanda Purāṇa* is quoted as follows:

*mārco mā yajus tāta mā sāma paṭha kiñcana
govindeti harer nāma geyam gāyasva nityaśaḥ*

“My dear son, there is no need to study the *Ṛg Veda*, there is no need to study the *Yajur Veda*, and there is no need to study the *Sāma Veda*. Just always chant the holy names of Hari such as Govinda.”

The *Padma Purāṇa* is quoted in the *Hari-bhakti-vilāsa* (11.183) as follows:

*viṣṇor ekaika-nāmāpi sarva-vedādhikam matam
tādṛk nāma-sahasreṇa rāma-nāma-samam smṛtam*

“One name of Lord Viṣṇu is superior to all the *Vedas*, and one name of Lord Rāma is equal to a thousand names of Viṣṇu.” See also *Śrīmad Bhāgavatam* (3.33.7). In the *Bṛhan-nārādīya Purāṇa* (25.54) it is stated:

*vedāntābhyāsa nirataḥ śānto dānto jitendriyaḥ
nirdvandvo nirahaṅkāro nirmamaḥ sarvadā bhavet*

“Persons who study Vedānta are always peaceful, forgiving, self-controlled, and free from dualities, false ego, and false sense of proprietorship.”

CB Antya-khaṇḍa 8.135

TEXT 135

*sarvadāi prāṇāyāma—ei se yati-dharma
nācibe, kāṇdibe e ki sannyāsīra karma*

“The duty of a *sannyāse* is to always practice *prāṇāyāma*, but He is dancing and crying instead. Is this the business of a *sannyāse*?”

The occupation of nondevotee, so-called *sannyāsī* is to always remain engaged in the practice of *pūraka*, *kumbhaka*, and *recaka* [Inhaling the breath is called *pūraka*, sustaining it within is called

kumbhaka, and finally exhaling it is called *recaka*]., but *tridaṇḍi-sannyāsīs* are concerned with controlling the three urges [of the body, mind, and speech]. The duty of genuine *tridaṇḍi-sannyāsīs* inclined to the service of Kṛṣṇa is to perform *kīrtana* rather than observe silence, display anger to those who are envious of the devotees, make friendship with devotees, and engage in the service of Kṛṣṇa rather than engage the body, mind, and speech in pursuit of sense gratification. But foolish proud people consider dancing and singing in ecstatic love for Kṛṣṇa as equal to dancing and singing based on material enjoyment. That is the foolishness of those who profess to be synthesizers of matter and spirit.

CB Antya-khaṇḍa 8.136

TEXT 136

tāhātei ye-saba uttama nyāsi-gaṇa
tāñrā bale,—“śrī-kṛṣṇa-caitanya mahājana”

The best of the *sannyāsīs*, however, would say,
“Śrī Kṛṣṇa Caitanya is a *mahājana*.”

CB Antya-khaṇḍa 8.137

TEXT 137

keha bale,—‘jñānī, keha bale,—‘baḍa bhakta’
praśamsena sabe, keha nā jānena tattva

Some persons would call Him a *jī ānī*, and some persons would call Him a great devotee. In this way they would praise Him without knowing His real identity.

TEXT 138

*ei-mata jala-krīḍā-raṅga kutūhale
karena īśvara-saṅge vaiṣṇava-sakale*

In this way all the Vaiṣṇavas enjoyed sporting in the water with the Lord.

CB Antya-khaṇḍa 8.139

TEXT 139

*pūrva yena jala-krīḍā haila yamunāya
sei saba bhakta lai' śrī-caitanya-rāya*

Lord Caitanya and His associates enjoyed the same water sports as they had previously enjoyed in the Yamunā.

CB Antya-khaṇḍa 8.140

TEXT 140

*ye prasāda pāilena jāhnavī-yamunā
narendra-jalero haila sei bhāgya-sīmā*

The same mercy attained by the Ganges and the Yamunā was now attained by Narendrasarovara.

CB Antya-khaṇḍa 8.141

TEXT 141

*e sakala līlā, jīva uddhāra-kāraṇe
karma-bandha chiṇḍe ihāśravaṇe-ṭhaṇe*

All these pastimes were performed to deliver the living entities. By hearing and studying these topics, one's bondage to fruitive activities is destroyed.

CB Antya-khaṇḍa 8.142

TEXT 142

*tabe prabhu jala-krīḍā sampanna kariyā
jagannātha dekhite calilā sabā laiṇā*

After finishing His water sports, Lord Caitanya went with His devotees to see Lord Jagannātha.

CB Antya-khaṇḍa 8.143

TEXT 143

*jagannātha dekhi' prabhu sarva-bhakta-gaṇa
lāgilā karite sabe ānande rodana*

The Lord and His devotees all began to cry in ecstasy on seeing Lord Jagannātha.

CB Antya-khaṇḍa 8.144

TEXT 144

*jagannātha dekhi' prabhu hayena vihvala
ānanda-dhārāyā aṅga titila sakala*

On seeing Jagannātha, Lord Caitanya became overwhelmed and His whole body became soaked with tears of ecstasy.

CB Antya-khaṇḍa 8.145

TEXT 145

*advaitādi-bhakta-goṣṭhī dekkena santoṣe
kevala ānanda-sindhu-madhye sabe bhāse*

All the devotees headed by Advaita Prabhu looked on with great satisfaction and floated in the ocean of bliss.

CB Antya-khaṇḍa 8.146

TEXT 146

*dui-dike sacala niścala jagannātha
dekhi' dekhi' bhakta-goṣṭhī haya daṇḍapāta*

**The devotees fell flat offering obeisances to both
the moving and the nonmoving Lord of the universe.**

CB Antya-khaṇḍa 8.147

TEXT 147

*kāśī-miśra āni' jagannāthera galāra
mālā āni' aṅga-bhūṣā kailena sabāra*

**Kāśī Miśra then brought Lord Jagannātha's
garlands and decorated the devotees.**

CB Antya-khaṇḍa 8.148

TEXT 148

*mālā laya prabhu mahābhaya-bhakti kari'
śikṣā-guru nārāyaṇa nyāsi-veśa-dhārī*

**The original instructing spiritual master, Lord
Caitanya, who is Nārāyaṇa dressed as a *sannyāśī*,
accepted the garland of Lord Jagannātha with great
reverence and devotion.**

For a *sannyāśī* there is no prescription for
accepting objects of enjoyment like sandalwood paste
or scented oils. Śrī Kṛṣṇa Caitanyadeva accepted the
garland of Śrī Jagannātha with great respect to display
an attitude of service and to preach in this world the
purport of the verse:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate*

“When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete.”

CB Antya-khaṇḍa 8.149

TEXT 149

*vaiṣṇava, tulasī, gaṅgā, prasādera bhakti
tiṅho se jānena, anye nā dhare se śakti*

Only Lord Caitanya knows the glories of the Vaiṣṇavas, *tulasī*, the Ganges, and *mahā-prasāda*—no one else has the ability to know.

Śrī Mahāprabhu alone knows how to respect the Vaiṣṇava devotees, *tulasī*, Gaṅgā, and the Lord’s *prasāda*. Apart from Śrī Mahāprabhu, others consider those objects equal to ordinary objects.

CB Antya-khaṇḍa 8.150

TEXT 150

*vaiṣṇavera bhakti ei dekhāna sākṣāta
mahāśramī vaiṣṇavere kare daṇḍapāta*

The Lord demonstrated Vaiṣṇava behavior by offering respect to other Vaiṣṇavas.

Among the four *āśramas*, the *sannyāsa-āśrama* is the topmost. Although He was situated in the *sannyāsa-āśrama*, Śrī Gaurasundara displayed the pastime of offering obeisances to Vaiṣṇavas situated in

other *āśramas*. If even a young boy is situated in the *sannyāsa-āśrama*, he is offered obeisances by his father and mother. Although a father is supposed to be always respected by his son, after the son takes *sannyāsa*, the father must offer respect to his *sannyāsī* son.

CB Antya-khaṇḍa 8.151

TEXT 151

*sannyāsa grahaṇa kaile hena dharma tāñra
pitā āsī’ putrere karenā namaskāra*

Religious principles prescribe that a father should offer respect to his son after the son accepts *sannyāsa*.

CB Antya-khaṇḍa 8.152

TEXT 152

*ataeva sannyāsāśrama sabāra vandita
sannyāsī sannyāsī namaskāra se vihita*

Therefore the *sannyāsa* order is to be respected by all. It is prescribed that a *sannyāse* should offer obeisances to other *sannyāsés*.

The *smṛtis* have prescribed the atonement for not offering obeisances to a *sannyāsī* as follows:

*devatā-pratimām dṛṣṭvā yatim caiva
tridaṇḍinam
namaskāraṁ na kuryāc ced upavāsena śudhyati*

“One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple, or to a *tridaṇḍī sannyāsī* must purify himself by fasting.”

In his commentary on *Bhagavad-gītā* (5.2) Śrī Madhvācārya quotes the *Nāradiya Purāṇa* as follows:

sannyāsas tu turīyo yo niṣkriyākhyah
sadharmakahna
tasmād uttamo dharmo loke kaścana vidyate

“The fourth spiritual order is *sannyāsa*, in which one renounces all kinds of activities. There is no superior religious principle in the world than this.”

CB Antya-khaṇḍa 8.153

TEXT 153

tathāpi āśrama-dharma chāḍi' vaiṣṇavere
śikṣā-guru śrī-kṛṣṇa āpane namaskare

Still, the Lord, who is *cikṇā-guru* Kṛṣṇa, rejected *ācrama-dharma* to offer obeisances to the Vaiṣṇavas.

Persons situated in the topmost *āśrama* generally show affection to persons situated in lower *āśramas*; they do not offer them obeisances. But *śikṣa-guru* Śrī Kṛṣṇa personally offers obeisances to a Vaiṣṇava.

CB Antya-khaṇḍa 8.154

TEXT 154

tulasīra bhakti ebe śuna mana
diyāye-rūpe kailena līlā tulasī laiya

Now hear attentively the pastime of how Lord Caitanya exhibited devotion for *tulasī*.

CB Antya-khaṇḍa 8.155

TEXT 155

*eka kṣudra-bhāṇḍe divya mṛttikā pūriyā
tulasī dekhena sei ghaṭe āropiyā*

One day the Lord took a small clay pot, filled it with choice dirt, and planted *tulasé* in it.

CB Antya-khaṇḍa 8.156

TEXT 156

*prabhu bale,—“āmi tulasīre nā dekhile
bhāla nāhi vāsoṇ yena matsya vine jale”*

The Lord then said, “If I don’t see *tulasé*, I cannot survive, just as a fish cannot survive out of water.”

CB Antya-khaṇḍa 8.157

TEXT 157

*yabe cale saṅkhyā-nāma kariyā grahaṇa
tulasī laiṇā agre cale eka-jana*

Whenever the Lord would chant *japa* while walking in the street, He would have someone carry a *tulasé* plant before Him.

CB Antya-khaṇḍa 8.158

TEXT 158

*paścāte calena prabhu tulasī dekhiyā
paḍaye ānanda-dhārāśrī-aṅga vahiyā*

As the Lord followed behind looking at *tulasé*, tears of ecstasy would flow down His body.

CB Antya-khaṇḍa 8.159

TEXT 159

*saṅkhyā-nāma laite ye sthāne prabhu vaise
tathāya rākhena tulasīre prabhu pāśe*

When the Lord would sit to chant *japa*, a *tulasī* plant would be placed next to Him.

The phrase *saṅkhyā-nāma* is explained as follows: It is the injunction that one should chant the holy names a prescribed number of times on *tulasī* beads. In this case it is understood that the Lord chanted a fixed number of names while sitting next to a *tulasī* plant. Śrī Gaurasundara exhibited the pastime of associating with *keśava-priyā tulasī* to teach those who do not consider the association of *kṛṣṇa-priyā tulasī* as favorable to devotional service but rather accept her as an ordinary plant. *Tulasī* is *tadīya*, or related to Kṛṣṇa. The endeavors of those who are eager to serve Kṛṣṇa by transgressing His dear servants are futile. In this regard one should discuss the following verse:

*abhyarcayitvā govindam tadīyān arcayanti ye
na te viṣṇu-prasādasya bhājanam dambhikā janāḥ*

“Proud persons who worship Lord Kṛṣṇa but do not worship the Lord’s devotees do not attain Lord Kṛṣṇa’s mercy.”

CB Antya-khaṇḍa 8.160

TEXT 160

*tulasīre dekhena, japena saṅkhyā-nāma
e bhakti-yogera tattva ke bujhibe āna*

The Lord would constantly look at *tulasé* while chanting. Who can understand this principle of devotional service?

CB Antya-khaṇḍa 8.161

TEXT 161

*punaḥ sei saṅkhyā-nāma sampūrṇa kariyā
calena īśvara saṅge tulasī lai yā*

After chanting the holy names a fixed number of times, the Lord would return with *tulasé* again carried in front.

CB Antya-khaṇḍa 8.162

TEXT 162

*śikṣā-guru nārāyaṇa ye karāyena śikṣātāhā
ye mānaye, se-i jana pāya rakṣā*

Only one who accepts the teachings of *śikṣā-guru* Nārāyaṇa receives protection from Him.

CB Antya-khaṇḍa 8.163

TEXT 163

*jagannātha dekhi' jagannātha namaskari'
vāsāya calilā goṣṭhī-saṅge gaurahari*

After seeing and offering obeisances to Lord Jagannātha, Gaurahari returned to His residence with His devotees.

CB Antya-khaṇḍa 8.164

TEXT 164

*ye bhaktera yena-rūpa-cittera vāsanā
sei-rūpa siddha kare sabāra kāmanā*

Whatever desires those devotees had within their hearts were all fulfilled.

CB Antya-khaṇḍa 8.165

TEXT 165

*putra-prāya kari' sabe rākhilena kāche
niravadhi bhakta saba thāke prabhu-pāche*

The Lord treated the devotees like His own children, and they would always remain with the Lord.

Gaurasundara would always give the happiness of His association to the devotees by affectionately keeping them with Him. It is stated:

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham*

“As all surrender unto Me, I reward them accordingly.” [Bg 4.11] According to the purport of this verse, all classes of devotees received the opportunity to serve the Lord according to their own mentality.

CB Antya-khaṇḍa 8.166

TEXT 166

*yateka vaiṣṇava—gauḍa-deśe nīlācale
ekatre thākena sabe kṛṣṇa-kutūhale*

All the Vaiṣṇavas from Bengal and Nīlācala stayed together, blissfully absorbed in Kṛṣṇa consciousness.

CB Antya-khaṇḍa 8.167

TEXT 167

*śvetadvīpa-nivāsī o yateka vaiṣṇava
caitanya-prasāde dekhileka loka saba*

By the mercy of Lord Caitanya, people were able to see all those devotees, some of whom were residents of Śvetadvīpa.

In the Mahābhārata (Śānti-parva 344.43 and Śānti-parva 336.30) it is stated:

*tatra ye puruṣāḥśvetāḥ pañcendriya-vivarjitāḥ
pratibuddhāś ca te sarve bhaktāś ca puruṣottame*

“All the residents of Śvetadvīpa are devoid of the five material senses, in other words, their bodies are not composed of the five material elements. They are learned and devoted to the Supreme Lord, Puruṣottama.”

*anindriyāḥ nirāhārāḥ aniṣpandāḥ sugandhināḥ
ekāntinas te puruṣāḥ śvetadvīpa-nivāsinaḥ*

“They have no material senses, they can survive without eating, and they do not engage in material activities. Their bodies have a nice fragrance. These residents of Śvetadvīpa are My unalloyed devotees.”

CB Antya-khaṇḍa 8.168

TEXT 168

*śrī-mukhe advaita-candra bāra bāra kahe
“e saba vaiṣṇava—devatāro dṛśya nahe”*

Advaita Ācārya would repeatedly declare, “All these Vaiṣṇavas cannot be seen by even the demigods.”

As a result of piety living entities attain the position of demigods, and as a result of sinful activities they take birth in demoniac species and become attached to sinful activities. The devotees of the Lord are worshipable and are desired to be seen by even those who as a result of pious activities have become demigods. This was repeatedly declared by Śrī Advaita Prabhu.

CB Antya-khaṇḍa 8.169

TEXT 169

rodana kariyā kahe caitanya-carāṇe
“*vaiṣṇava dekhila prabhu,—tomāra kārāṇe*”

**Crying while holding the feet of Lord Caitanya,
He said, “O Lord, only because of You am I able to see
all these Vaiṣṇavas!”**

CB Antya-khaṇḍa 8.170

TEXT 170

e saba vaiṣṇava-avatāre avatārī
prabhu avatare ihā-sabe agre kari’

**The Lord, who is the source of all incarnations,
would first have His devotees appear in this world and
then He Himself would advent.**

CB Antya-khaṇḍa 8.171

TEXT 171

ye-rūpe pradyumna, anirūddha, saṅkarṣaṇa
sei-rūpa lakṣmaṇa, bharata, śatrughana

Pradyumna, Aniruddha, and Saṅkarṣaṇa
incarnate with the Lord as Lakṣmaṇa, Bharata, and
Śatrughna.

CB Antya-khaṇḍa 8.172

TEXT 172

*tāṅhārā ye-rūpa prabhu-saṅge avatare
vaiṣṇavere sei-rūpa prabhu ājñā kare*

In the same way the Vaiṣṇavas appear with the
Lord according to His order.

CB Antya-khaṇḍa 8.173

TEXT 173

*ataeva vaiṣṇavera janma-mṛtyu nāi
saṅge āisena, saṅge yāyena tathāi*

Therefore the Vaiṣṇavas neither take birth nor
die, but they come with the Lord and return with the
Lord.

CB Antya-khaṇḍa 8.174

TEXT 174

*dharma-karma-janma vaiṣṇavera kabhu nahe
padma-purāṇete ihā vyakta kari' kahe*

There is no birth, fruitive reactions, or duties for
the Vaiṣṇavas. This is clearly stated in the *Padma
Purāṇa*.

CB Antya-khaṇḍa 8.175-176

TEXT 175-176

yathā saumitri-bharatau yathā saṅkarṣaṇā
dayaḥtathā tenaiva jāyante martya-lokaṁ yadṛcchayā

punas tenaiva yāsyanti tad viṣṇoḥ pāśvataṁ
padam
na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate

“Just as Bharata and Lakṣmaṇa, the son of Sumitrā, and just as Saṅkarṣaṇa and other forms of the Supreme Lord appear in this world by Their own will, similarly the Vaiṣṇava associates of the Lord appear with the Lord and then return to the Lord’s eternal abode with the Lord. Like the Lord, the Vaiṣṇavas do not take birth according to their past karma.”

CB Antya-khaṇḍa 8.177

TEXT 177

hena-mate īśvarera saṅge bhakta-gaṇa
preme pūrṇa haiyā thākena sarva-kṣaṇa

In this way the devotees were always filled with ecstatic love in the Lord’s association.

CB Antya-khaṇḍa 8.178

TEXT 178

bhakti kari’ ye śunaye e saba ākhyāna
bhakta-saṅge tāre mile gaura-bhagavān

Whoever hears these pastimes with devotion attains the association Lord Gaurāṅga and His devotees.

CB Antya-khaṇḍa 8.179

TEXT 179

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.**

*Thus ends the English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Eight, entitled “Mahāprabhu’s
Water Sports in Narendra-sarovara.”*

CBP 9: The Glories of Advaita

Chapter Nine: The Glories of Advaita

This chapter describes Mahāprabhu’s acceptance of lunch alone at Advaita’s house in Nīlācala, Mahāprabhu’s inquiry from Dāmodara Paṇḍita about Mother Śacī’s devotional service to Viṣṇu, Mahāprabhu’s resolve not to eat at the house of anyone who did not daily chant one hundred thousand names of Hari, the Lord’s inquiry to Śrī Keśava Bhārati whether *jñāna* or *bhakti* was superior and His jubilation on hearing *bhakti* was superior, the devotees’ glorification of Lord Caitanya under the order of Śrī Advaita, the Lord’s meeting with Śrī Rūpa and Sanātana, Śrīman Mahāprabhu’s awarding the name Sanātana to Sākara Mallika, Mahāprabhu’s confirmation to Śrīvāsa of Advaita Ācārya’s position as the Supersoul and material cause of all ingredients, the establishment of Lord Kṛṣṇa as the Supreme Personality of Godhead by quoting the incident of the great sage Bhṛgu from *Śrīmad Bhāgavatam*, and the inconceivable nature of the exalted Vaiṣṇavas’ behavior.

The Vaiṣṇavas came to Nīlācala with all the ingredients and eatables that Mahāprabhu loved to eat in His childhood, and the Lord, who is affectionate to His devotees, accepted lunch at the houses of different devotees when their devotee wives, who were expert cooks, cooked various preparations from the ingredients that they brought. One day Advaita Prabhu invited Mahāprabhu for lunch and personally cooked for the Lord. Advaita's wife assisted Him by making all the arrangements for cooking. Śrī Advaita Ācārya had the desire to feed Mahāprabhu alone to His heart's satisfaction and suddenly, by the arrangement of providence, the *sannyāsīs* who usually ate with the Lord were separated from Him. Thus Mahāprabhu went alone to the house of Advaita and fulfilled His desire. Since Indra assisted Advaita Ācārya in His discharge of devotional service to Kṛṣṇa by sending a storm and rain, Advaita Ācārya began to offer Indra prayers, considering him a servant of Kṛṣṇa. Understanding Advaita Ācārya's heart, Mahāprabhu glorified Advaita by saying that it was not at all astonishing that Indra would follow the order of one whose resolution even Lord Kṛṣṇa was bound to fulfill. The so-called followers of Advaita who rather than accept Śrī Advaita Ācārya's subordination to Śrī Caitanya think otherwise are not fit to be seen by Advaita Ācārya.

When Dāmodara Paṇḍita returned from Bengal and Mahāprabhu asked him about Mother Śacī's devotional service to Viṣṇu, the impartial Dāmodara glorified mother Śacī as *mūrtimatī viṣṇu-bhakti*, the embodiment of devotional service to Lord Viṣṇu, and described the glories of the word *āi*. Mahāprabhu, who was performing the pastimes of teaching ordinary people, asked Dāmodara such a question just to teach

ordinary people. Inquiries about one's devotional service to Kṛṣṇa are proper inquiries about someone's well-being. Devotees of Viṣṇu are certainly wealthy. Mahāprabhu let everyone know that He would not eat at anyone's house unless that person chants one hundred thousand names of Hari. Therefore, for the sake of feeding Mahāprabhu, many devotees began to chant one hundred thousand names of Hari.

One day when Mahāprabhu asked Śrī Keśava Bhārati whether *jñāna* or devotional service was superior, Bhāratipāda replied that devotional service was certainly superior; because exalted personalities like Brahmā, Śiva, Nārada, Prahlāda, Śukadeva, Vyāsa, the four Kumāras, the Pāṇḍavas headed by Yudhiṣṭhira, Prīyavrata, Pṛthu, Dhruva, Akrūra, and Uddhava have all prayed for devotional service at the lotus feet of the Supreme Lord. Some of them even begged for devotional service after giving up their previous attachment for *jñāna*. Therefore the path of devotional service approved by the *mahājanas* is the ultimate goal for all living entities and for all time. After hearing the words of Bhārati, Mahāprabhu expressed His pleasure and began to dance in ecstasy.

One day when under the order of Śrī Advaita Ācārya all the devotees began to glorify the names, qualities, and pastimes of the incarnation of Lord Caitanya, the Ācārya began to dance and roar loudly. The Ācārya began to dance with the devotees while chanting a song He personally composed about Lord Caitanya. When Mahāprabhu heard the sound of *kīrtana* and came there, the devotees under the leadership of Advaita Ācārya began to glorify Lord Caitanya's names, forms, qualities, and pastimes even more enthusiastically. To protect the mission of His

covered incarnation, Mahāprabhu, who is the teacher of all living entities and who accepted the mood of a devotee, left that place and returned to His residence to enact the pastime of going to bed in an angry mood. The devotees headed by Śrīvāsa went to the Lord's residence, and Mahāprabhu indicated that His identity in His covered incarnation was to remain concealed. In response, Śrīvāsa made a gesture of trying to cover the sun with his two hands to show that by covering a self-manifested object it could never remain hidden. In fact, even if it were possible to cover the sun with one's hands, it was not possible for Lord Caitanya to remain hidden, for His glories were spread throughout the entire world. At that time, innumerable devotees from various provinces suddenly arrived there glorifying the names, forms, qualities, and pastimes of the incarnation of Śrī Caitanya and thereby substantiated the words of Śrīvāsa. As a result, Mahāprabhu enhanced the glories of His devotee by accepting defeat.

The science of Śrī Kṛṣṇa Caitanya's position as the origin of all incarnations is accepted through disciplic succession. When He is accepted by personalities like Śrī Advaita and Śrī Nityānanda as the source of all incarnations, and when He exhibits the special characteristics found only in Lord Kṛṣṇa, then to not accept Him as the Supreme Personality of Godhead but to consider Him as something else is nothing but atheism.

When Śrī Rūpa and Sanātana came before Mahāprabhu and expressed their humility, Mahāprabhu glorified their renunciation and instructed them to take shelter of the lotus feet of Śrī Advaita Ācārya to obtain loving devotional service.

When Mahāprabhu said that Advaita Ācārya was the storekeeper of devotional service, the Ācārya replied that Mahāprabhu was actually the proprietor of that storehouse, and the storekeeper is allowed to give out goods only under the order of the proprietor. In other words, He revealed His subordination to Mahāprabhu. Mahāprabhu ordered Śrī Rūpa and Sanātana to go to Mathurā-maṇḍala and deliver the people of the western countries from the clutches of sinful activities and improper behavior by preaching pure devotional service. Then Mahāprabhu awarded Sākara Mallika the spiritual name Sanātana.

When Mahāprabhu inquired from Śrīvāsa about the Vaiṣṇava status of Advaita, Śrīvāsa said that Śrī Advaita Ācārya was a Vaiṣṇava in the category of Śukadeva and Prahlāda. This caused Mahāprabhu to manifest His pastime of anger. In that angry mood the Lord picked up a fishing rod and was about to beat Śrīvāsa. The Lord then revealed that Śrī Advaita was the primeval Lord, the source of all ingredients, the Supersoul of everyone, and the incarnation of Mahā-Viṣṇu; therefore, compared to Him, personalities like Śukadeva and Prahlāda were nothing but children. The exalted author then proves the inconceivable and unique behavior of the perfected Vaiṣṇavas by relating the incident of Bhṛgu described in the Tenth Canto of *Śrīmad Bhāgavatam*. He concludes this chapter by saying that only by the mercy of Kṛṣṇa and by taking shelter of Kṛṣṇa can one realize the difficult to comprehend characteristics of the Vaiṣṇavas.

CB Antya-khaṇḍa 9.001

TEXT 1

*jaya jaya śrī-kṛṣṇa-caitanya ramā-kānta
jaya sarva-vaiṣṇavera vallabha ekānta*

All glories to Śrī Kṛṣṇa Caitanya, the husband of the goddess of fortune! All glories to the only beloved Lord of all Vaiṣṇavas!

Śrī Kṛṣṇa Caitanyadeva is Kṛṣṇa, the fountainhead of all incarnations, therefore He is the origin of Viṣṇu, the husband of Lakṣmī. That is why He is also addressed as Ramā-kānta. Śrī Kṛṣṇa Caitanya is Kṛṣṇacandra, the worshipable Lord of all the devotees in the *rasas* of *śānta* (neutrality), *dāsyā* (servitorship), *sakhya* (fraternity), *vātsalya* (parental affection), and *madhura* (conjugal love).

CB Antya-khaṇḍa 9.002

TEXT 2

*jaya jaya kṛpā-maya śrī-vaikuṇṭha-nātha
jīva-prati kara prabhu, śubha-dṛṣṭi-pāta*

All glories to the merciful Lord of Vaikuṇṭha! O Lord, please glance mercifully on the living entities.

CB Antya-khaṇḍa 9.003

TEXT 3

*hena-mate bhakta-goṣṭhīśvarera saṅge
thākilā paramānande saṅkīrtana-raṅge*

In this way all the devotees remained with the Lord enjoying the ecstasy of *saṅkīrtana*.

CB Antya-khaṇḍa 9.004

TEXT 4

*ye dravye prabhura prīta pūrve śīṣu-kāle
sakala jānena tāhā vaiṣṇava-maṇḍale*

**All the Vaiṣṇavas knew what foodstuffs the Lord
liked in His childhood.**

CB Antya-khaṇḍa 9.005

TEXT 5

*sei saba dravya sabe prema-yukta haiyā
āniyāche yata saba prabhura lāgiyā*

**Therefore they all lovingly brought those items
for offering to the Lord.**

CB Antya-khaṇḍa 9.006

TEXT 6

*sei saba dravya prīte kariyā randhana
īśvarere āsiyā karena nimantraṇa*

**The devotees would affectionately cook those
items and invite the Lord to accept their offering.**

CB Antya-khaṇḍa 9.007

TEXT 7

*ye dine ye bhakta-gr̥he haya nimantraṇa
tāhāi parama prīte karena bhojana*

**Whenever the Lord was invited to the residence
of a devotee, He would eat there with great affection.**

CB Antya-khaṇḍa 9.008

TEXT 8

*śrī-lakṣmīra aṁśa—yata vaiṣṇava-gṛhiṇīki
vicitra randhana karena nāhi jāni*

All the wives of the Vaiṣṇavas were expansions of Lakṣmī, the goddess of fortune. Therefore their cooking was so wonderful I cannot describe it.

The wives of Vaiṣṇavas are expansions of Śrī Lakṣmī. Although the *jīva* servants and maidservants of the Supreme Lord are separated expansions of the Lord's energy, they are actually transformations of the marginal energy and are therefore expansions of Śakti. When the living entities lack knowledge of their constitutional position, they become illusioned about their actual identity, but the wives of Vaiṣṇavas always remain engaged in the service of Hari on the liberated platform rather than forgetting their actual identity.

CB Antya-khaṇḍa 9.009

TEXT 9

*niravadhi sabāra nayane prema-dhāra
kṛṣṇa-nāme paripūrṇa vadana sabāra*

Their eyes were always filled with tears of love, and their mouths were always filled with the holy name of Kṛṣṇa.

CB Antya-khaṇḍa 9.010

TEXT 10

*pūrve īśvarera prīti ye saba vyañjane
navadvīpe śrī-vaiṣṇavī sabe tāhā jāne*

Those Vaiṣṇavīs knew what vegetable preparations the Lord liked when He was previously in Navadvīpa.

CB Antya-khaṇḍa 9.011

TEXT 11

*prema-yoge sei-mata karena randhana
prabhu o parama preme karena bhojana*

Therefore they cooked those preparations with love, and the Lord also ate all their offerings with great love.

CB Antya-khaṇḍa 9.012

TEXT 12

*eka-dina śrī-advaita-simha mahāmati
prabhure balilā,—“āji bhikṣā kara ithi*

One day the magnanimous, lionlike Advaita Ācārya requested the Lord, “Please take Your lunch at My house today.

CB Antya-khaṇḍa 9.013

TEXT 13

*muṣṭy-eka taṇḍula prabhu, rāndhiba āpana
hasta mora dhanya hau tomāra bhakṣaṇe”*

“I cook only a handful of rice. Please accept it so that My hands will become glorious.”

CB Antya-khaṇḍa 9.014

TEXT 14

*prabhu bale,—“ye jana tomāra anna khāya
'kṛṣṇa-bhakti', 'kṛṣṇa' se-i pāya sarvathāya*

**The Lord replied, “Whoever eats Your rice
certainly attains Kṛṣṇa and His devotional service.**

CB Antya-khaṇḍa 9.015

TEXT 15

*ācārya, tomāra anna āmāra jīvana
tumi khāoyāile haya kṛṣṇera bhojana*

**“O Ācārya, Your rice is My life. Kṛṣṇa certainly
eats whatever You cook.**

CB Antya-khaṇḍa 9.016

TEXT 16

*tumi ye naivedya kara kariyā randhana
māgiyāo khāite āmāra tathi mana*

**“When You prepare an offering for Kṛṣṇa, I am
ready to even beg for the remnants.”**

CB Antya-khaṇḍa 9.017

TEXT 17

*śuniñā prabhura bhakta-vatsalatā-vāṇiki
ānande advaita bhāsenā nāhi jāni*

**Who can understand the ecstasy Advaita felt
when He heard such affectionate words from the Lord?**

CB Antya-khaṇḍa 9.018

TEXT 18

*parama santoṣe tabe vāsāya āilā
prabhura bhikṣāra sajja karite lāgilā*

**In great satisfaction Advaita then returned home
and made arrangements for the Lord's meal.**

CB Antya-khaṇḍa 9.019

TEXT 19

*lakṣmī-amṣe janma—advaitera pati-vratā
lāgilā karite kārya hai' haraṣitā*

**Advaita's chaste wife, who was an expansion of
Lakṣmī, began to joyfully prepare for cooking.**

CB Antya-khaṇḍa 9.020

TEXT 20

*prabhura prītera dravya gauḍa-deśa haite
yata āniyāchena saba lāgilenā dite*

**She gave Advaita those items that were dear to
the Lord that she had brought from Bengal.**

CB Antya-khaṇḍa 9.021

TEXT 21

*randhane vasilāśrī-advaita mahāśaya
caitanya-candrere kari' hṛdaye vijaya*

**Śrī Advaita Mahāśaya then meditated on Lord
Caitanya as He sat down and began cooking.**

CB Antya-khaṇḍa 9.022

TEXT 22

*pati-vratā vyañjanera pariṇāṭi kare
yateka prakāra kare yena citte sphure*

His chaste wife made preparations for cooking different vegetables according to the inspiration that manifested in her heart.

CB Antya-khaṇḍa 9.023

TEXT 23

*‘śāke īsvarera baḍa prīti’ ihā jāni’
nānāśāka dilena—prakāra daśa āni’*

She knew the Lord was very fond of *ṣāka*, so she gave Advaita ten varieties of *ṣāka* she had brought.

CB Antya-khaṇḍa 9.024

TEXT 24

*ācārya rāndhena, pati-vratā kārya kare
dui janā bhāse yena ānanda-sāgare*

Advaita Ācārya cooked, and His chaste wife assisted. In this way they both floated in an ocean of happiness.

CB Antya-khaṇḍa 9.025

TEXT 25

*advaita balena,—“śuna kṛṣṇadāsera mātā!
tomāre kahi ye āmi eka manaḥ-kathā*

Advaita said, “O mother of Kṛṣṇadāsa, listen. Let Me tell you what I am thinking.

The Kṛṣṇadāsa referred to herein is Kṛṣṇa Miśra, the son of Advaita Prabhu.

CB Antya-khaṇḍa 9.026

TEXT 26

*yata kichu ei morā kariluṅ sambhāra
kon-rūpe prabhu saba karena svikāra*

“I don’t know how, but I want the Lord to relish everything that we have cooked.

CB Antya-khaṇḍa 9.027

TEXT 27

*yadi āsibena sannyāsīra goṣṭhī laiyā
kichu nā khāiba tabe, jāni āmi ihā*

“If He comes along with the other *sannyāsés*, I am certain He will not eat very much.

TEXT 28

*apekṣita yata yata mahānta sannyāsī
sabei prabhura saṅge bhikṣā karena āsi’*

“Generally all the *sannyāsés* accompany the Lord every day to take their meals.

CB Antya-khaṇḍa 9.029

TEXT 29

*sabei prabhure karena parama apekṣā
prabhu-saṅge saba āsi’ prīte karena bhikṣā”*

“They all have great respect for the Lord, so out of affection they take their meals with Him.”

CB Antya-khaṇḍa 9.030

TEXT 30

*advaita cintena mane “hena pāka haya
ekeśvara prabhu āsi’ karena vijaya*

**Advaita thought, “How nice are all these
preparations! If only the Lord would come alone.**

CB Antya-khaṇḍa 9.031

TEXT 31

*tabe āmi ihā saba pāri khāoyāite
e kāmanā mora siddha haya kon mate”*

**“Then I could make Him eat all these
preparations. But how can I fulfill this desire of
Mine?”**

CB Antya-khaṇḍa 9.032

TEXT 32

*ei-mata mane cinte advaita-ācārya
randhana karena mane bhāvi’ sei kārya*

**Advaita Ācārya continued to think in this way
as He cooked.**

CB Antya-khaṇḍa 9.033

TEXT 33

*īśvara o kariyā saṅkhyā-nāmera grahaṇa
madyāhnādi kriyā karibāre haila mana*

**Meanwhile, the Lord completed the chanting of
His fixed number of holy names and prepared to
perform His noon duties.**

The phrase *saṅkhyā-nāma* refers to chanting the
holy names of the Lord a certain number of times, as

opposed to chanting the holy names without counting.
The word *grahaṇa* refers to chanting.

CB Antya-khaṇḍa 9.034

TEXT 34

*ye-saba sannyāsī prabhu-saṅge bhikṣā kare
tāṇrā saba calilā madhyāhna karibāre*

**The *sannyāsīs* who generally took their meal
with the Lord also went to perform their noon duties.**

CB Antya-khaṇḍa 9.035

TEXT 35

*hena-kāle mahā-jhaḍa-vṛṣṭi ācambite
ārambhilā devarāja advaitera hite*

**At that time, however, Indra, the King of the
demigods, suddenly sent an intense shower of rain and
strong winds for the satisfaction of Advaita.**

CB Antya-khaṇḍa 9.036

TEXT 36

*śilāvṛṣṭi catur-dike bāje jhanjhanā
asambhava vātāsa, vṛṣṭira nāhi sīmā*

**Hailstones began to fall everywhere, the wind
blew fiercely, and it rained without limit.**

CB Antya-khaṇḍa 9.037

TEXT 37

*sarva-dik andhakāra haila dhūlāya
vāsāya yāite keha patha nāhi pāya*

All the directions became so darkened with dust in the air that the *sannyāsés* could not find the way to their residences.

CB Antya-khaṇḍa 9.038

TEXT 38

*hena jhaḍa vahe, keha sthira haite nāre
keha nāhi jāne kothā laiṃ yāya kāre*

The wind was so forceful that no one could stand still, and no one could understand what direction they were going.

CB Antya-khaṇḍa 9.039

TEXT 39

*sabe yathāśrī-advaita kareṇa randhana
tathā mātra haya alpa jhaḍa variṣaṇa*

The area where Śrī Advaita was cooking, however, had only a little rain and wind.

CB Antya-khaṇḍa 9.040

TEXT 40

*yata nyāsī bhikṣā kare prabhu saṁhati
nāhika uddeśa kāro kebā gelā kati*

The *sannyāsés* who generally took their meals with the Lord got lost, and no one knew where they went.

CB Antya-khaṇḍa 9.041

TEXT 41

*ethāśrī-advaita-simha kariyā randhana
upaskari' thuilena śrī-anna-vyañjana*

Meanwhile, the lionlike Advaita finished cooking and cleaned a spot, where He placed the rice and vegetable preparations.

CB Antya-khaṇḍa 9.042

TEXT 42

*ghṛta, dadhi, dugdha, sara, navanī, piṣṭaka
nānā-vidha śarkarā, sandeśa, kadalaka*

He also set out ghee, yogurt, milk, cream, butter, *piñāka* (a sweet preparation made with rice), varieties of sweets, *sandēṣa*, and bananas.

CB Antya-khaṇḍa 9.043

TEXT 43

*sabāra upare diyā tulasī-mañjarī
dhyāne vasilena ānibāre gaurahari*

After putting a *tulasē-mai'jarē* on each preparation, Advaita sat down and meditated on bringing Gaurahari there.

CB Antya-khaṇḍa 9.044

TEXT 44

*ekeśvara prabhu āisena yena-mate
ei-mata mane dhyāna karena advaite*

Advaita meditated in such a way that the Lord would come alone.

CB Antya-khaṇḍa 9.045

TEXT 45

*satya gauracandra advaitera icchā-maya
ekeśvara mahāprabhu karilā vijaya*

**In fact, by the desire of Advaita, Śrī
Gauracandra did come to His house alone.**

CB Antya-khaṇḍa 9.046

TEXT 46

*“hare kṛṣṇa hare kṛṣṇa” bali’ prema-sukhe
pratyakṣa hailā āsi’ advaita-sammukhe*

**The Lord was chanting the Hare Kṛṣṇa
mahā-mantra in ecstatic love as He came before
Advaita.**

CB Antya-khaṇḍa 9.047

TEXT 47

*sambhrame advaita pāda-padme namaskari’
āsana dilena, vasilena gaurahari*

**Advaita offered respectful obeisances at the
Lord’s lotus feet, and then He offered a seat on which
Gaurahari sat.**

CB Antya-khaṇḍa 9.048

TEXT 48

*bhinna saṅga keha nāhi, īśvara kevala
dekhiyā advaita hailā ānande vihvala*

**Seeing that no one had come with the Lord,
Advaita became overwhelmed with ecstasy.**

CB Antya-khaṇḍa 9.049

TEXT 49

*hariṣe karena patnī-sahite sevana
pāda-prakṣāliyā dena candana vyajana*

Along with His wife, Advaita happily washed the Lord's feet, offered Him sandalwood pulp, and fanned Him.

CB Antya-khaṇḍa 9.050

TEXT 50

*vasilena gauracandra ānanda-bhojane
advaita karena pariveśana āpane*

Gauracandra then happily sat down to eat, and Advaita began to serve Him.

CB Antya-khaṇḍa 9.051

TEXT 51

*yateka vyañjana dena advaita hariṣe
prabhu o karena parigraha prema-rase*

The Lord accepted with love whatever vegetable preparation was joyfully offered to Him by Advaita.

CB Antya-khaṇḍa 9.052

TEXT 52

*yateka vyañjana prabhu bhojana karena
sakalera kichu kichu avaśya eḍena*

The Lord would leave a small portion of each vegetable preparation uneaten.

The word *eḍena* means “saved as remnants” or “left behind.”

CB Antya-khaṇḍa 9.053

TEXT 53

advaitere gauracandra balena hāsiyā
“kene eḍi vyañjana, jānaha tumi ihā?”

Gauracandra then smiled and said to Advaita,
“Do You know why I am leaving these remnants?”

CB Antya-khaṇḍa 9.054

TEXT 54

yateka vyañjana khāi, cāhi jānibāra
ataeva kichu kichu eḍiye sabāra”

“I left a portion of each preparation behind
because I want to see what preparations I have eaten.”

CB Antya-khaṇḍa 9.055

TEXT 55

hāsiyā balena prabhu,—“śunaha ācārya!
kothāya śikhilā eta randhanera kārya?”

The Lord smiled as He asked, “Listen, Ācārya,
where have You learned to cook all these preparations?”

CB Antya-khaṇḍa 9.056

TEXT 56

āmi ta’ e-mata kabhu nāhi khāi śāka
sakali vicitra—yata kariyācha pāka”

“I have never before eaten such *çäka*. Whatever
You have cooked is wonderful.”

CB Antya-khaṇḍa 9.057

TEXT 57

*yata dena śrī-advaita, prabhu saba khāya
bhakta-vāñchā-kalpa-taru śrī-gaurāṅga-rāya*

The Lord ate whatever Advaita offered, for Lord
Gaurāṅga is like a desire tree, fulfilling all the desires
of His devotees.

CB Antya-khaṇḍa 9.058

TEXT 58

*dadhi, dugdha, gṛta, sara, sandeśa apāra
yata dena, prabhu saba karena svavikāra*

The Lord accepted the yogurt, milk, ghee, cream,
sandeṣa, and whatever else was given by Advaita.

CB Antya-khaṇḍa 9.059

TEXT 59

*bhojana karena śrī-caitanya-bhagavān
advaita-simhera kari' pūrṇa manas-kāma*

In this way the Supreme Lord Śrī Caitanya took
His meal and satisfied the desires of the lionlike
Advaita.

CB Antya-khaṇḍa 9.060

TEXT 60

*paripūrṇa haila yadi prabhura bhojana
takhane advaita kare indrera stavana*

As the Lord was finishing His meal, Advaita began offering prayers to Indra.

CB Antya-khaṇḍa 9.061

TEXT 61

*“āji indra, jāniluṅ tomāra anubhava
āji jānilāṇa tumi niścaya ‘vaiṣṇava’*

“O Indra, today I have come to know your prowess. Today I have come to know that you are certainly a Vaiṣṇava.

The word *anubhava* means “influence” or “glories.”

CB Antya-khaṇḍa 9.062

TEXT 62

*āji haite tomāre dibāṇa puṣpa-jala
āji indra, tumi more kinilā kevala”*

“From today, Indra, I will offer you water and flowers, for today you have certainly purchased Me.”

CB Antya-khaṇḍa 9.063

TEXT 63

*prabhu bale,—“āji ye indrera baḍa stuti
ki hetu ihā? kaha dekhi mora prati”*

The Lord inquired, “Why are You offering nice prayers to Indra today? Please tell Me.”

CB Antya-khaṇḍa 9.064

TEXT 64

*advaita balena,—“tumi karaha bhojana
ki kārya tomāra ihā kariyāśravaṇa”*

**Advaita replied, “You just eat. There is no need
for You to hear about this.”**

CB Antya-khaṇḍa 9.065

TEXT 65

*prabhu bale,—“āra kene lukāo ācārya!
yata jhaḍa-vṛṣṭi—saba tomāri se kārya*

**The Lord said, “O Ācārya, why are You trying
to hide the truth? The rain and winds that came were
all Your doing.**

CB Antya-khaṇḍa 9.066

TEXT 66

*jhaḍera samaya nahe, tabe akasmāt
mahājhaḍa, mahāvṛṣṭi, mahāśīlāpāta*

**“This is not the season for strong winds, yet
strong winds, intense rain, and a great hailstorm
suddenly appeared.**

CB Antya-khaṇḍa 9.067

TEXT 67

*tumi icchā kariyā se e saba utpāta
karāiyā ācha, tāhā bujhila sākṣāta*

“I have understood without doubt that all these disturbances were arranged by Your will.

CB Antya-khaṇḍa 9.068

TEXT 68

*ye lāgi’ indrera dvārā karāilā ihā
tāhā kahi ei āmi vidita kariyā*

“I will now explain why You had Indra do all this.

CB Antya-khaṇḍa 9.069

TEXT 69

*‘sannyāsīra saṅge āmi karile bhojana
kichu nā khāiba āmi’ ei tomāra mana*

“You thought that if I came with the *sannyāsīs*, I would not eat very much.

CB Antya-khaṇḍa 9.070

TEXT 70

*ekeśvara āile se āmāre sakala
khāoyāiyā nija-icchā karibā saphala*

“But if I came alone, You could fulfil Your desire by feeding Me everything You cooked.

CB Antya-khaṇḍa 9.071

TEXT 71

*ataeva e sakala utpāta sṛjyāni
ṣedhile nyāsi-gaṇa mane ājñā diyā*

“Therefore You created all these disturbances to stop the other *sannyāsīs* from coming.

CB Antya-khaṇḍa 9.072

TEXT 72

*indra ājñā-kārī e tomāra kon śakti
bhāgya se indrera, ye tomāre kare bhakti*

“The fact that Indra carried out Your order does not demonstrate Your actual potency. It was his good fortune that he got an opportunity to serve You.

CB Antya-khaṇḍa 9.073

TEXT 73

*kṛṣṇa nā karena yāñra saṅkalpa anya
thāye karite pāre kṛṣṇa-sākṣāt sarvathā*

“Even Lord Kṛṣṇa does not refuse Your request. You are able to make Him appear anywhere.

CB Antya-khaṇḍa 9.074

TEXT 74

*kṛṣṇacandra yāñra vākya karena pālana
ki adbhuta tāre ei jhaḍa variṣaṇa*

“Is arranging for some wind and rain wonderful for one whose words are respected by Kṛṣṇacandra?

CB Antya-khaṇḍa 9.075-076

TEXT 75-76

*yama, kāla, mṛtyu yāñra ājñāśire dhare
yāñra pada vāñche yogeśvara muniśvare*

*ye-tomā-smaraṇe sarva-banda-vimocana
ki vicitra tāre ei jhaḍa variṣaṇa*

Is arranging some wind and rain wonderful for one whose order Yamarāja, Time, and Death carry on their head, whose lotus feet are desired by the best of the yogis and munis, and by remembering whom one is freed from all bondage?

CB Antya-khaṇḍa 9.077

TEXT 77

*tomā jāne hena jana ke āche saṁsāre
tumi kṛpā karile se bhakti-phala dhare”*

“Who in this world knows You perfectly? Only by Your mercy can one get the fruit of devotional service.”

CB Antya-khaṇḍa 9.078

TEXT 78

*advaita balena,—“tumi sevaka-vatsala
kāya-mano-vākye āmi dhari ei bala*

Advaita said, “You are very affectionate to Your servants. I derive strength because I have accepted this fact with My body, mind, and words.

CB Antya-khaṇḍa 9.079

TEXT 79

*sarva-kāla-siṁha āmi tora bhakti-bale
ei vara—‘more nā chāḍibā kona kāle”*

“May I always remain as powerful as a lion by the strength of devotional service to You. Please give Me the benediction that You will never abandon Me.”

CB Antya-khaṇḍa 9.080

TEXT 80

*ei-mata dui prabhu vākovākya-rase
bhojana sampūrṇa haila ānanda-viśeṣe*

In this way the two Prabhus relished Their discussion, as the Lord happily finished His meal.

CB Antya-khaṇḍa 9.081

TEXT 81

*advaitera śrī-mukhera e sakala kathā
satya satya satya ithe nāhika anyathā*

The statements coming from Advaita’s lotus mouth are all certainly true. There is no other possibility.

CB Antya-khaṇḍa 9.082

TEXT 82

*śunite e saba kathā yāra prīta naya
se adhama advaitera adṛśya niścaya*

Anyone who does not relish hearing this narration is the lowest of men and will certainly be bereft of Advaita’s merciful glance.

Since Śrī Advaita Prabhu desired to become happy by feeding Śrī Mahāprabhu alone, Indra, the King of the demigods, created a natural calamity to stop the other *sannyāsīs* from coming. As a result,

Mahāprabhu came alone and Advaita Prabhu felt satisfaction by feeding Him. This topic was revealed by Śrī Advaita Prabhu to His own servants. But some people who do not accept Advaita Prabhu as an unalloyed servant of Mahāprabhu do not approve of such factual incidents. Rather they consider Śrī Gaurasundara subordinate to Śrī Advaita and thus endeavor to modify the service attitude of Advaita Prabhu. Although such ignorant materialistic people identify themselves as followers of Advaita, they are not to be seen; in other words, if one happens to see the face of such a person, one would have to purify himself from that bad association by taking bath in the Ganges.

CB Antya-khaṇḍa 9.083

TEXT 83

*hari-śaṅkarera yena prīta satya kathā
abudha prākṛta jane nā bujhe sarvathā*

The bond of love between Hari and Śaṅkara is factual, yet it cannot be understood by ignorant materialistic persons.

CB Antya-khaṇḍa 9.084

TEXT 84

*ekera aprīte haya doṅhāra aprīta
hari-hare yena—tena caitanya-advaita*

If someone displeases either of them, they will both be displeased. This same relationship between Hari and Śaṅkara was manifested between Lord Caitanya and Advaita.

CB Antya-khaṇḍa 9.085

TEXT 85

*niravadhi advaita e saba kathā kaya
jagatera trāṇa lāgi' kṛpālu hṛdaya*

**The kind-hearted Advaita Prabhu always
described these topics for the deliverance of the world.**

CB Antya-khaṇḍa 9.086

TEXT 86

*advaitera vākya bujhibāra śakti yāñra
jāniha īśvara saṅge bheda nāhi tāñra*

**One who is able to understand Advaita's
statements knows that there is no difference between
Him and the Supreme Lord.**

As stated:

*advaitam hariṇādvaitād ācāryam
bhakti-śaṁsanāt
bhaktāvatāram īśam tam advaitācāryam āśraye*

“Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.” [Cc. Ādi 1.13]

CB Antya-khaṇḍa 9.087

TEXT 87

*bhakti kari' ye śunaye e saba ākhyāna
kṛṣṇe bhakti haya tāra sarvatra kalyāṇa*

Anyone who hears these pastimes with devotion
will achieve the most auspicious devotional service of
Lord Kṛṣṇa.

CB Antya-khaṇḍa 9.088

TEXT 88

*advaita-simhera kari' pūrṇa manas-kāma
vāsāya calilāśrī-caitanya-bhagavān*

After fulfilling the desire of the lionlike Advaita,
Lord Caitanya returned to His residence.

CB Antya-khaṇḍa 9.089

TEXT 89

*ei mata śrīvāsādi-bhakta-gaṇa-ghare
bhikṣā kari' sabārei pūrṇa-kāma kare*

In this way the Lord accepted meals at the
houses of Śrīvāsa and other devotees and thereby
fulfilled their desires.

CB Antya-khaṇḍa 9.090

TEXT 90

*sarva-goṣṭhī lai' niravadhi saṅkīrtana
nācāyena nācena āpane anukṣaṇa*

The Lord would gather all His devotees and
constantly engage in *saṅkīrtana*. He would continually
dance and induce others to dance.

CB Antya-khaṇḍa 9.091

TEXT 91

*dāmodara paṇḍita āire dekhibāre
giyāchilā, āi dekhi' āilā satvare*

After going to Navadvīpa to see mother Śacī,
Dāmodara Paṇḍita quickly returned to Nīlācala.

CB Antya-khaṇḍa 9.092

TEXT 92

*dāmodara dekhi' prabhu āniyā nibhṛte
āira vṛttānta lāgilena jijñāsite*

When the Lord saw Dāmodara, He took him to a
secluded place and inquired from him about mother
Śacī.

CB Antya-khaṇḍa 9.093

TEXT 93

*prabhu bale,—“tumi ye āchilā tāna kāche
satya kaha, āira ki viṣṇu-bhakti āche?”*

The Lord asked, “You stayed with My mother.
Now tell Me the truth, does she have devotion to Lord
Viṣṇu?”

CB Antya-khaṇḍa 9.094

TEXT 94

*parama tapasvī nirapekṣa dāmodara
śuni' krodhe lāgilena karite uttara*

On hearing this question, Dāmodara Paṇḍita,
who was very austere and impartial, became angry and
replied.

CB Antya-khaṇḍa 9.095

TEXT 95

*“ki balilā gosāñi, āira bhakti āche?
ihā o jijñāsa prabhu, tumi kon kāje*

**“O Lord, what did You say? Are You asking
whether Your mother has any devotion?**

CB Antya-khaṇḍa 9.096

TEXT 96

*āira prasāde se tomāra viṣṇu-bhakti
yata kichu tomāra, sakala tāñra śakti*

**“It is by Your mother’s mercy that You have
devotion for Viṣṇu. Whatever You have is by her
potency.**

CB Antya-khaṇḍa 9.097

TEXT 97

*yateka tomāra viṣṇu-bhaktira udaya
āira prasāde saba jāniha niścaya*

**“Know for certain that whatever devotion for
Viṣṇu You have is by her mercy.**

CB Antya-khaṇḍa 9.098-099

TEXT 98-99

*aśru, kampa, sveda, mūrcchā, pulaka, huñkāra
yateka āchaye viṣṇu-bhaktira vikāra*

*kṣaṇeka āira dehe nāhika virāma
niravadhi śrī-vadane sphure kṛṣṇa-nāma*

“Transformations of love for Viṣṇu like crying, shivering, perspiring, fainting, standing of hairs on end, and loud roaring are constantly visible on the body of mother Śacī, and she is always chanting the holy name of Kṛṣṇa.

CB Antya-khaṇḍa 9.100

TEXT 100

*āira bhaktira kathā jijñāsa gosāñi
‘viṣṇu-bhakti’ yāñre bale, se-i dekha āi*

“O Lord, You have asked about the devotion of mother Śacī? It is mother Śacī who is addressed as devotional service to Viṣṇu.

CB Antya-khaṇḍa 9.101

TEXT 101

*mūrtimatī bhakti āi—kahila tomāre
jāniyā o māyā kari’ jijñāsa āmāre*

“I tell You, she is the embodiment of devotional service to Viṣṇu. Although You know this, You ask me as if You did not know.

CB Antya-khaṇḍa 9.102

TEXT 102

*prākṛta-śabde o ye vā balibeka ‘āi’
‘āi’ śabda-prabhāve tāhāra duḥkha nāi”*

“If even someone who considers the word āi an ordinary word utters this word, by the influence of that sound, he is freed from all distress.”

CB Antya-khaṇḍa 9.103

TEXT 103

*dāmodara-mukhe śuni' āira mahimā
gauracandra prabhura ānandera nāhi sīmā*

On hearing the glories of mother Śacī from the mouth of Dāmodara Paṇḍita, the happiness of Lord Gauracandra increased without limit.

When the Lord asked Dāmodara Paṇḍita how much devotion to Kṛṣṇa His mother had after being separated from her son, Dāmodara Paṇḍita glorified the devotional activities of Śacīdevī. When Mahāprabhu heard this, He became extremely joyful.

CB Antya-khaṇḍa 9.104

TEXT 104

*dāmodara paṇḍitere dhari' prema-rase
punaḥ punaḥāliṅgana kareṇa santoṣe*

Absorbed in the mellows of ecstatic love, the Lord repeatedly embraced Dāmodara Paṇḍita with satisfaction.

CB Antya-khaṇḍa 9.105

TEXT 105

*“āji dāmodara, tumi āmāre kinilā
manera vṛttānta yata āmāre kahilā*

“O Dāmodara, today you have purchased Me, for you have confirmed what was in My heart.

CB Antya-khaṇḍa 9.106

TEXT 106

*yata kichu viṣṇu-bhakti-sampatti āmāra
āira prasāde saba—dvidhā nāhi tāra*

**“Whatever asset of devotion to Viṣṇu I have is
by My mother’s mercy. There is no doubt about it.**

CB Antya-khaṇḍa 9.107

TEXT 107

*tāhāna icchāya āmi āchoṇ prthivīte
tāna ṛṇa āmi kabhu nāriba śudhite*

**“I am living in this world by her will. Therefore
I will never be able to repay her.**

CB Antya-khaṇḍa 9.108

TEXT 108

*āi-sthāne baddha āmi, śuna dāmodara!
āire dekhite āmi āchi nirantara”*

**“O Dāmodara, please listen. I am always bound
by her affection, and I always see her.”**

CB Antya-khaṇḍa 9.109

TEXT 109

*dāmodara-pañḍitere prabhu kṛpā kari’
bhakta-goṣṭhī-saṅge vasilena gaurahari*

**After blessing Dāmodara Paṇḍita in this way,
Gaurahari sat down with His devotees.**

CB Antya-khaṇḍa 9.110

TEXT 110

*āira ye bhakti āche jijñāse īśvare
se kevala śikṣā karāyena jagatere*

**The Lord’s inquiry about mother Śacī’s devotion
was only to teach the people of this world.**

It is to be understood that Mahāprabhu’s
pastime of inquiring from Dāmodara about Śacīdevī’s
devotion to Kṛṣṇa was meant for teaching people.
This pastime was manifested to reveal how
affectionately the Lord’s servants serve Him, and how
the Lord becomes controlled by their love.

CB Antya-khaṇḍa 9.111

TEXT 111

*bāndhavera vārtā yena jijñāse bāndhave
‘kaha bandhu-saba, ki kuśale āche sabe?’*

**A person sometimes inquires from his friend,
“Please tell me, are our friends doing well?”**

CB Antya-khaṇḍa 9.112

TEXT 112

*‘kuśala’ śabdera artha vyakta karibāre
‘bhakti āche’ kari’ vārtā layena sabāre*

**But the Lord revealed the actual meaning of the
word *kuśala*, or “well,” by inquiring whether a person
had devotion.**

In the Śrīmad Bhāgavatam (4.22.14) Pṛthu
Mahārāja speaks the following words:

*bhavatsu kuśala-praśna ātmārāmeṣu neṣyate
kuśalākuśalā yatra na santi mati-vṛttayaḥ*

“My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.”

In his *Bhāgavata-tātparya* commentary on *Śrīmad Bhāgavatam* (1.14.34) Madhvācārya quotes the *Nāradya Purāṇa* as follows:

*aty uttamānām kuśala praśno loka-sukhecchayā
nityadāpta-sukhatvāt tu na teṣām yujyate kvacit*

“Exalted persons inquire about people’s well being to make them happy. Otherwise they are not too concerned about the happiness of their own people.”

In his *Bhāgavata-tātparya* commentary on *Śrīmad Bhāgavatam* (2.1.26) Madhvācārya quotes the *Padma Purāṇa* as follows:

*lokānām sukha-kartṛtvam apekṣya kuśalam
vibhoḥ
pṛcchyate satatānandāt katham tasyeva pṛcchyate*

“Inquiries about people’s well being are made to make people happy. That is why they are always done joyfully and in relationship to the Lord.”

In the *Śrīmad Bhāgavatam* (10.23.26) it is stated:

*nanv addhā mayi kurvanti kuśalāḥ
svārtha-darśinaḥ
haituky avyavahitām bhaktim ātma-priye yathā*

“Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.”

In the Śrīmad Bhāgavatam (5.18.12) it is stated:

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.”

CB Antya-khaṇḍa 9.113

TEXT 113

*bhakti-yoga thāke, tabe sakala kuśala
bhakti vinā rājā haile o amaṅgala*

**If someone has devotion, then everything is well,
but without devotion, even the position of a king is
inauspicious.**

Among all types of auspiciousness, the presence of devotional service to the Lord in one’s heart is the topmost. Even kings adorned with various signs of worldly auspiciousness cannot attain auspiciousness like that of the devotees. Worldly supremacy is most insignificant in comparison to devotional service to the Lord.

In the Śrīmad Bhāgavatam (12.12.55) it is stated:

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śaṁ tanoti*

*sattvasya śuddhiṁ paramātmā-bhaktiṁ
jñānam ca vijñāna-virāga-yuktam*

“Remembrance of Lord Kṛṣṇa’s lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.”

In the *Śrīmad Bhāgavatam* (12.3.15) it is stated:

*yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate ’bhīkṣṇam amaṅgala-ghnaḥ
tam eva nityaṁśṛṇuyād abhīkṣṇam
kṛṣṇe ’malāṁ bhaktiṁ abhīpsamānaḥ*

“The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥ śloka’s glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.”

In the *Śrīmad Bhāgavatam* (10.83.3) Lord Kṛṣṇa’s relatives speak as follows:

*kuto ’śivaṁ tvac-caraṇāmbujāsavam
mahan-manasto mukha-niḥsṛtaṁ kvacit
pibanti ye karṇa-putair alaṁ prabho
dehaṁ-bhṛtāṁ deha-kṛd-asmṛti-cchidam*

“O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed from the minds of great devotees through their

mouths. It destroys the embodied souls' forgetfulness of the creator of their bodily existence."

In the *Śrīmad Bhāgavatam* (3.30.31) it is stated:

*ekaḥ prapadyate dhvāntam hitvedam
sva-kalevaram
kuśaletara-pātheyo bhūta-droheṇa yad bhṛtam*

"He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world."

In the *Śrīmad Bhāgavatam* (10.73.10) it is stated:

*rājyaiśvarya-madonnaddho na śreya vindate
nṛpaḥ
tvan-māyā-mohito 'nityā manyate sampado 'calāḥ*

"Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent." Also see *Śrīmad Bhāgavatam* (10.7.11-23).

CB Antya-khaṇḍa 9.114

TEXT 114

*dhana yaśa bhoga yāra āchaye sakala
bhakti yāra nāi, tāra saba amaṅgala*

If one has wealth, fame, and material enjoyment but is bereft of devotion, then everything is inauspicious.

Coveted objects like wealth, fame, and material enjoyment make one forget Kṛṣṇa. As a result,

misfortune and inauspiciousness arise. Only devotional service is the reservoir of all auspiciousness.

In the *Śrīmad Bhāgavatam* (3.5.2) Vidura speaks the following words:

*sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramaṁ vā
vindeta bhūyas tata eva duḥkhaṁ
yad atra yuktaṁ bhagavān vaden naḥ*

“O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.”

In the *Śrīmad Bhāgavatam* (3.7.41) it is stated:

*sarve vedāś ca yajñāś ca tapo dānāni cānagha
jīvābhaya-pradānasya na kurvīran kalām api*

“O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.” Also see *Śrīmad Bhāgavatam* (3.9.7-19, 10.51.45-57, and 4.3.9-13).

In the *Śrīmad Bhāgavatam* (5.19.14) it is stated:

*yathaihikāmuṣmika-kāma-lampaṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥśrama eva kevalam*

“Materialists are generally very attached to their present bodily comforts and to the bodily comforts

they expect in the future. Therefore they are always absorbed in thoughts of their wives, children, and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.”

CB Antya-khaṇḍa 9.115

TEXT 115

*adya-khādya nāhi yāra—daridrera anta
viṣṇu-bhakti thākile, se-i se dhanavanta*

And if one is so poor that he has no food for a day but he has devotion to Lord Viṣṇu, then he is the richest person.

If even a poor person unable to accumulate food is inclined to the service of the Lord, then no one can be as rich as him, because his Lord is the proprietor of all opulences.

In the Śrīmad Bhāgavatam (1.8.27) it is stated:

*namo 'kiñcana-vittāya nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya kaivalya-pataye namaḥ*

“My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.”

CB Antya-khaṇḍa 9.116

TEXT 116

*bhikṣā-nimantraṇa-chale prabhu sabā-sthāne
vyakta kari’ ihā kariyāchena āpane*

As the devotees invited the Lord to take His meal in their houses, the Lord took the opportunity to teach them all this topic.

CB Antya-khaṇḍa 9.117

TEXT 117

*bhikṣā-nimantraṇe prabhu balena hāsiyā
“cala tumi āge lakṣeśvara hao giyā*

When invited to take a meal, the Lord smiled and said, “First you should become a *lakṣeśvara* [The word *lakṣeśvara* is a combination of *lakṣa* (“hundred thousand”) and *śvara* (“master”). In common usage it would refer to someone who possessed a hundred thousand rupees.].

CB Antya-khaṇḍa 9.118

TEXT 118

*tathā bhikṣā āmāra, ye haya lakṣeśvara”
śuniyā brāhmaṇa saba cintita-antara*

“I take meals only in the house of a *lakṣeśvara*.”
Hearing this, the *brāhmaṇas* became worried.

CB Antya-khaṇḍa 9.119

TEXT 119

*vipra-gaṇa stuti kari’ balena “gosāñi!
lakṣera ki dāya, sahasreko kāro nāi*

The *brāhmaëas* offered prayers to the Lord, “O Gosāñi, what to speak of a hundred thousand, none of us possess even a thousand.

CB Antya-khaṇḍa 9.120

TEXT 120

*tumi nā karile bhikṣā, gārhasṭhya āmāra
ekhanei puḍiyā hauk chārakhāra*”

“If You don’t accept meals from us, then let our entire household be burnt to ashes.”

CB Antya-khaṇḍa 9.121

TEXT 121

*prabhu bale,—“jāna, ‘lakṣeśvara’ bali kāre?
prati-dina lakṣa-nāma ye grahaṇa kare*

The Lord replied, “Do you know who is a *lakṣeśvara*? He is someone who daily chants a hundred thousand holy names.

Śrī Gaurasundara said, “The Lord is served in the house of only one who daily chants a hundred thousand names. The Lord accepts items like foodstuffs from only such a person. For one who does not chant a hundred thousand names, the Lord does not award the good fortune of His service by accepting his offering.” All devotees of the Lord must daily chant a hundred thousand names, otherwise they will become attached to varieties of material enjoyment and will be unable to serve the Lord. That is why everyone under the shelter of Śrī Caitanyadeva chants at least one hundred thousand names.

Otherwise Gaurasundara will not accept the foodstuffs that are offered to Him.

CB Antya-khaṇḍa 9.122

TEXT 122

*se janera nāma āmi bali ‘lakṣeśvara’
tathā bhikṣā āmāra, nā yāi anya ghara”*

“I call that a person a *lakṣeśvara*. I take meals in only such a person’s house, not in the houses of others.”

CB Antya-khaṇḍa 9.123

TEXT 123

*śuniyā prabhura kṛpā-vākya vipra-gaṇe
cintā chāḍi’ mahānanda hailā mane mane*

Hearing this merciful statement of the Lord, the *brāhmaëas* gave up their anxiety and became joyful.

CB Antya-khaṇḍa 9.124

TEXT 124

*“lakṣa nāma laiba prabhu, tumi kara bhikṣā
mahābhāgya,—e-mata karāo tumi śikṣā”*

“O Lord, we will chant a hundred thousand names. Please therefore take Your meals in our houses. It is our good fortune that You are teaching us in this way.”

CB Antya-khaṇḍa 9.125

TEXT 125

*prati-dina lakṣa nāma sarva-dvija-gaṇe
layena caitanyacandra bhikṣāra kāraṇe*

All the *brāhmaëas* then began to chant a hundred thousand names everyday so that they could offer food to Lord Caitanyacandra.

CB Antya-khaṇḍa 9.126

TEXT 126

*hena-mate bhakti-yoga laoyāya īśvare
vaikuṇṭha-nāyaka bhakti-sāgare vihare*

In this way the Lord of Vaikuṇṭha enjoyed in the ocean of devotional service by inducing others to take up the process of devotional service.

CB Antya-khaṇḍa 9.127

TEXT 127

*bhakti laoyāite śrī-caitanya-avatāra
bhakti vinā jijñāsā nā kare prabhu āra*

The mission of His incarnation was to distribute the process of devotional service. For this reason He did not ask for anything other than engagement in devotional service.

The devotees of Śrī Caitanya do not converse with nondevotees. It is not proper to have friendship with those who are intoxicated by topics of karma, *jñāna*, and extraneous desires rather than by topics of devotional service. Unless the fallen souls daily chant a hundred thousand names, their propensity for material enjoyment will increase. Then they will no longer be able to serve Śrī Gaurasundara. The Gauḍīya Vaiṣṇavas do not approve as ideal any

example of devotional service to Gaura that does not include chanting one hundred thousand names. As a result of aversion to chanting the Lord’s names, which is the supreme form of worship, the fallen souls pretend to execute other forms of worship rather than chant a hundred thousand names. By doing so, they do not achieve any benefit.

CB Antya-khaṇḍa 9.128

TEXT 128

*prabhu bale,—“ye-janera kṛṣṇa-bhakti āche
kuśala maṅgala tāra nitya thāke pāche”*

**The Lord said, “Well-being and auspiciousness
always accompany one who has devotion to Kṛṣṇa.”**

In the *Bhakti-rasāmṛta-sindhu* (1.3.17) it is
stated:

*sarva-maṅgala-mūrdhanyā pūrṇānanda-mayī
sadā
dvijendra tava mayy astu bhaktir avyabhicāriṇī*

“O King, among the twice-born, may you
develop unalloyed devotion to Me, which is the
crest-jewel of all auspiciousness and which is full of
ecstasy.”

In *Śrī Kṛṣṇa-karṇāmṛta* (107) it is stated:

*bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate ’smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

“O my Lord, if one engages in Your pure
devotional service with determination, You become

visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development, and sense gratification are all automatically attained without separate endeavor.”

CB Antya-khaṇḍa 9.129

TEXT 129

*yāra mukhe bhaktira mahattva nāhi kathātāra
mukha gauracandra nā dekhe sarvathā*

Gauracandra does not even see the face of one who does not speak about the glories of devotional service.

One who does not accept that devotional service is the only process for attaining the goal of life is not accepted by Śrī Gaurasundara as a Gauḍīya. What to speak of accepting him as a Gauḍīya, He considers that even seeing the face of such a person is unfavorable to devotional service.

CB Antya-khaṇḍa 9.130

TEXT 130

*nija-guru śrī-keśava-bhāratīra sthāne
‘bhakti, jñāna’ dui jijñāsilā eka dine*

One day the Lord asked His spiritual master, Keśava Bhāratī, about bhakti and jñāna.

CB Antya-khaṇḍa 9.131

TEXT 131

*prabhu bale,—“jñāna, bhakti duiṭe ke baḍa
vicāriyā gosāñi, kaha ta’ kari’ daḍha”*

**The Lord inquired, “Which is greater, *jī āna* or
bhakti? O Gosāñi, please consider and tell Me
conclusively.”**

CB Antya-khaṇḍa 9.132

TEXT 132

*kata-kṣaṇe bhāratī vicāra kari’ mane
kahite lāgila, gaurasundarera sthāne*

**Keśava Bhāratī thought for a while and then
replied to Gaurasundara.**

CB Antya-khaṇḍa 9.133

TEXT 133

*bhāratī balena,—“mane vicārila tattva
sabā haite dekhi baḍa bhaktira mahattva”*

**Keśava Bhāratī said, “After considering the
topic, I have concluded that the glories of bhakti are
superior to all.”**

In the *Caitanya-caritāmṛta* (Ādi 8.17) the
following verse from the *tantras* is found:

*jñānataḥ su-labhā muktir bhuktir
yajñādi-puṇyataḥ
seyaṁ sādhana-sāhasrair hāri-bhaktiḥ su-durlabhā*

“By cultivating philosophical knowledge one
can understand his spiritual position and thus be
liberated, and by performing sacrifices and pious
activities one can achieve sense gratification in a

higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it.”

In the *Śrīmad Bhāgavatam* (1.2.6) it is stated:

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje*

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord.”

Also in the *Śrīmad Bhāgavatam* (1.2.22) it is stated:

*ato vai kavayo nityam bhaktim paramayā mudā
vāsudeve bhagavati kurvanty ātma-prasādanīm*

“Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.”

In the *Śrīmad Bhāgavatam* (10.9.21) it is stated:

*nāyam sukhāpo bhagavān dehinām
gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha*

“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.”

TEXT 134

*prabhu bale,—“jñāna haite bhakti baḍa kene?
'jñāna baḍa' kariyā se kahe nyāsi-gaṇe”*

**The Lord asked, “Why is bhakti greater than
jī āna? The *sannyāsīs* say that *jī āna* is greater.”**

TEXT 135

*bhāratī balena,—“tārā nā bujhe vicāra
mahājana-pathe se gamana sabākāra*

**Keśava Bhāratī replied, “They have not
understood the conclusion accepted by all the
mahājanas.**

In the *Mahābhārata* (*Vana-parva* 313.117) it is
stated:

*tarko 'pratiṣṭhaśrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ*

“Dry arguments are inconclusive. A great
personality whose opinion does not differ from others
is not considered a great sage. Simply by studying the
Vedas, which are variegated, one cannot come to the
right path by which religious principles are
understood. The solid truth of religious principles is
hidden in the heart of an unadulterated, self-realized
person. Consequently, as the *śāstras* confirm, one
should accept whatever progressive path the

mahājanas advocate.” See also *Śrīmad Bhāgavatam* (11.23.57).

CB Antya-khaṇḍa 9.136

TEXT 136

*veda-śāstre mahājana-pātha se laoyāya
tāhā chāḍi’ abodhe se anya pāthe yāya*

“The Vedic literature teaches one to accept the path of the *mahājanas*. Fools give up that path to accept another.

In the *Hari-bhakti-vilāsa* (15.35) the following statement from the *Chāndogya-parīśiṣṭa* is quoted:

*sa hovāca yājñavalkyas tat pumān
ātma-hitaye premṇā harim bhajet.*

“Yājñavalkya explained that for one’s own benefit one should lovingly worship Lord Hari.”

In the *Śrīmad Bhāgavatam* (2.2.33-34) it is stated:

*na hy ato ’nyaḥśivaḥ panthā viśataḥ saṁsṛtāv
iha
vāsudeve bhagavati bhakti-yogo yato bhavet
bhagavān brahma kārtsnyena trir anvīkṣya
manīṣayātad
adhyavasyat kūṭa-stho ratir ātman yato bhavet*

“For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa. The great personality Brahmā, with great attention and

concentration of the mind, studied the *Vedas* three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.”

In the *Śrīmad Bhāgavatam* (4.18.4-5) it is stated:

*tān ātiṣṭhati yaḥ samyag upāyān pūrva-darśitān
avaraḥśraddhayopeta upeyān vindate 'ñjasā*

*tān anādṛtya yo 'vidvān arthān ārabhate
svayam
tasya vyabhicaranty arthā ārabdhāś ca punaḥ punaḥ*

“One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures. A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.”

CB Antya-khaṇḍa 9.137-138

TEXT 137-138

*brahmā, śiva, nārada, prahlāda, śuka, vyāsa
sanakādi kari' yudhiṣṭhira pañcadāsa*

*priyavrata, pṛthu, dhruva, akrūra, uddhava
'mahājana' hena nāma yata āche saba*

“**Brahmā, Śiva, Nārada, Prahlaḍa, Śukadeva, Vyāsa, the four Kumāras headed by Sanaka, the five Pāṇḍavas headed by Yudhiṣṭhira, Priyavrata, Pṛthu,**

Dhruva, Akrūra, and Uddhava are all addressed as *mahājanas*.

See the entire Śrīmad Bhāgavatam. See Hari-bhakti-kalpa-latikā (2.4). See Laghu-bhāgavatāmṛta, Bhaktāmṛta, text 2.

CB Antya-khaṇḍa 9.139

TEXT 139

‘bhakti’ se māgena sabe īśvara-caraṇe
‘jñāna’ baḍa haile ‘bhakti’ māge ki kāraṇe?

“They always beg for devotional service at the Lord’s lotus feet. If *jñāna* was greater, why would they beg for bhakti?

CB Antya-khaṇḍa 9.140

TEXT 140

vinā vicāriyā ki se saba mahājana
mukti chāḍi’ bhakti kene māge anukṣaṇa

“Why would these *mahājanas* reject liberation and always beg for bhakti without careful consideration?

The path of the *mahājanas* and the purport of the Vedic literatures is pure devotional service. Those unfortunate people who cannot understand this become misguided and opposed to the principles of the *Vedas*. Personalities like Brahmā and Śiva are devotees of the Supreme Lord. If *jñāna* was superior to devotional service, these *mahājanas* would never have accepted the path of bhakti, they would have remained *jñānīs*. Through reasoning, Keśava Bhāratī showed that according to the considerations of the

mahājanas, bhakti is supreme. All *mahājanas* have rejected liberation, which is the desired goal of the *jñānīs*, and have accepted the path of bhakti.

CB Antya-khaṇḍa 9.141

TEXT 141

*sabāra vacana ei purāṇe pramāṇa
ki vara māgilā brahmāīśvarera sthāna*

**“All their statements are supported by the
Purāṇas. What benediction did Brahmā ask from the
Lord?**

CB Antya-khaṇḍa 9.142

TEXT 142

In the *Śrīmad Bhāgavatam* (10.14.30) it is stated:

*tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.’

CB Antya-khaṇḍa 9.143

TEXT 143

*kibā brahma-janma, kibā hau yathā tathā
dāsa hai' yena tomā seviye sarvathā*

“O my Lord, in this birth as Brahmā or in whatever other birth I may take, let me be Your servant and always engage in Your service.’

Whether or not I take an elevated birth like that of a demigod or a *brāhmaṇa*, may I never forget Your service.

CB Antya-khaṇḍa 9.144

TEXT 144

*ei-mata yata mahājana-sampradāya
sabei sakala chāḍi’ bhakti-mātra cāya”*

“In this way all the *mahājanas* and their followers desire only devotional service and reject everything else.”

CB Antya-khaṇḍa 9.145

TEXT 145

In the *Viṣṇu Purāṇa* (1.20.18) it is stated:

*nātha, yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi*

“O Lord Acyuta, wherever I may be born among the thousands of species of life, may I always have unflinching devotion for You.

CB Antya-khaṇḍa 9.146

TEXT 146

*svakarma-phala-nirdiṣṭāṁ yāṁ yāṁ yonim
vrajāmy aham
tasyāṁ tasyāṁ hr̥ṣīkeśa, tvayi bhaktir dṛḍhā’stu me*

“O Lord Hṛṣīkeśa, in whatever species of life I take birth as a result of my past activities, let me always remain fixed in Your devotional service.”

CB Antya-khaṇḍa 9.147

TEXT 147

In the *Çrémad Bhāgavatam* (10.47.67) Nanda and the other cowherd speak as follows:

*karmabhir bhrāmyamāṇānām yatra
kvāpīśvarecchayā
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare*

“Wherever we are made to wander about this world by the Supreme Lord’s will, in accordance with the reactions to our fruitive work, may our good works and charity always grant us love for Lord Kṛṣṇa.”

CB Antya-khaṇḍa 9.148

TEXT 148

*ataeva sarva-mate bhakti se pradhāna
mahājana-pātha sarva-śāstrera pramāṇa*

“Therefore the path of devotional service followed by the *mahājanas* is the best in every respect. This is confirmed in all the scriptures.”

CB Antya-khaṇḍa 9.149

TEXT 149

In the Mahābhārata (Vana 313.117) it is stated:

*tarko ’pratiṣṭhaśrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam*

*dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ*

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahājanas* advocate.”

CB Antya-khaṇḍa 9.150

TEXT 150

*‘bhakti baḍa’ śuni’ prabhu bhāratīra mukhe
‘hari’ bali’ garjite lāgilā prema-sukhe*

Hearing from the mouth of Keśava Bhāratī that bhakti is greater, the Lord loudly shouted the name of Hari in ecstatic love.

CB Antya-khaṇḍa 9.151

TEXT 151

*prabhu bale,—“āmi kata-dina pṛthivīte
thākilāṇa, ei satya kahila tomāte*

The Lord declared, “I will stay for some more time in this world. I am telling you the truth.

CB Antya-khaṇḍa 9.152

TEXT 152

*yadi tumi ‘jñāna baḍa’ balite āmāre
praveśitāma āji tabe samudra-bhitare”*

**“If you would have told Me that *jñāna* was
greater, I would have entered the ocean today.”**

Śrī Gaurasundara said, “I have stayed in this world all this time just to establish the supremacy of devotional service.” If in his position as a guru Keśava Bhāratī would have minimized devotional service, then Gaurasundara would have wound up His pastimes by entering the ocean.

CB Antya-khaṇḍa 9.153

TEXT 153

*santoṣe dharena prabhu gurura caraṇe
guru o prabhure namaskare prīta-mane*

**In satisfaction the Lord caught hold of the feet of
His guru, and His guru affectionately offered his
obeisances to the Lord.**

CB Antya-khaṇḍa 9.154

TEXT 154

*prabhu bale,—“yāra mukhe nāhi
bhakti-kathātapa,
śikhā-sūtra-tyāga tāra saba vṛthā”*

**The Lord said, “For anyone who does not discuss
devotional service to the Supreme Lord, giving up the
çikhā and *brāhmaëa* thread and engaging in austerity
are all useless.”**

If people who cultivate Kṛṣṇa consciousness do not discuss topics of devotional service, then their

activities like severe austerities, vows, and acceptance of *ekadaṇḍa sannyāsa* after giving up *śikhā* and *brāhmaṇa* thread all become useless.

CB Antya-khaṇḍa 9.155

TEXT 155

*bhakti vinā prabhura jijñāsā nāhi āra
bhakti-rasa-maya śrī-caitanya-avatāra*

The Lord did not discuss anything besides devotional service, because Lord Caitanya was the incarnation of the mellows of devotional service.

CB Antya-khaṇḍa 9.156

TEXT 156

*rātri dina eko nā jānena bhakta-gaṇa
sarvadā kareṇa nṛtya-kīrtana-garjana*

Forgetting whether it was day or night, the devotees constantly engaged in loud chanting and dancing.

Śrī Gaurasundara never approves of any irrelevant rituals devoid of devotional service.

CB Antya-khaṇḍa 9.157

TEXT 157

*eka-dina advaita sakala bhakta-prati
balilā paramānande matta hai' ati*

One day when Advaita Prabhu was intoxicated with ecstasy, He spoke to all the devotees.

CB Antya-khaṇḍa 9.158

TEXT 158

*“śuna bhāi-saba, eka kara samavāya
mukha bhari’ gāi’ āji śrī-caitanya-rāya*

**“Please listen, My dear brothers. Let us all
together glorify Śrī Caitanya Mahāprabhu.**

The word *samavāya* means “together.”

CB Antya-khaṇḍa 9.159

TEXT 159

*āji āra kona avatāra gāoyā nāi
sarva-avatāra-maya—caitanya-gosāñi*

**“Today we will not glorify any incarnation other
than Lord Caitanya, who is the source of all other
incarnations.**

CB Antya-khaṇḍa 9.160

TEXT 160

*ye prabhu karila sarva-jagata-uddhāra
āmā-sabā lāgi’ ye gaurāṅga-avatāra*

**“This Lord is the deliverer of the entire
universe, and He has incarnated as Gaurāṅga for our
benefit.**

CB Antya-khaṇḍa 9.161

TEXT 161

*sarvatra āmarā yāñra prasāde pūjita
saṅkīrtana-hena dhana ye kaila vidita*

**“Because of Him, we are worshiped everywhere.
It was He who introduced the wealth of *saṁ kīrtana*.**

It is well-known throughout the world that Śrī Gaurasundara has established the supremacy of *saṁkīrtana*. In Śrī Gaurasundara’s own words:
*sarvātma-snapanam param vijayate
śrī-kṛṣṇa-saṁkīrtanam*—“All glories to Śrī Kṛṣṇa *saṁkīrtana*, which fully refreshes everyone.”

CB Antya-khaṇḍa 9.162

TEXT 162

*nāci āmi, tomarā caitanya-yaśa gāo
simha hai’ gāhi, pāche mane bhaya pāo*

**“I will dance while you all sing the glories of
Lord Caitanya, for if I sing as loud as a lion, you will
all be frightened.”**

CB Antya-khaṇḍa 9.163

TEXT 163

*prabhu se āpanā lukāyena nirantara
‘kruddha pāche hayena’ sabāra ei ḍara*

**The Lord generally concealed Himself, so they
were afraid that He might become angry.**

CB Antya-khaṇḍa 9.164

TEXT 164

*tathāpi advaita-vākya alaṅghya sabāra
gāite lāgila śrī-caitanya-avatāra*

Still, Advaita's instruction could not be disregarded. Therefore the devotees began singing the glories of Lord Caitanya.

CB Antya-khaṇḍa 9.165

TEXT 165

*nācena advaita-simha parama vihvala
catur-dike gāya sabe caitanya-maṅgala*

The lionlike Advaita danced and became overwhelmed in ecstasy as the devotees all around Him sang the auspicious glories of Lord Caitanya.

CB Antya-khaṇḍa 9.166

TEXT 166

*nava avatārera śuniyā nāma yaśa
sakala vaiṣṇava haila ānande vivaśa*

All the devotees became stunned with ecstasy as they heard the chanting of the name and glories of this most recent incarnation.

CB Antya-khaṇḍa 9.167

TEXT 167

*āpane advaita caitanyera gīta kari'
baliyā nācena prabhu jagata nistāri'*

As Advaita danced, He sang a song He composed in glorification of Lord Caitanya for the deliverance of the entire universe

CB Antya-khaṇḍa 9.168

TEXT 168

“śrī-caitanya-nārāyaṇa karuṇā-sāgara!
duḥkhitā bandhu prabhu, more dayā kara”

“O Lord Caitanya, You are Lord Nārāyaṇa
Himself. You are an ocean of mercy, and You are the
friend of the distressed. Please be merciful on Me.”

CB Antya-khaṇḍa 9.169

TEXT 169

*advaita-simhera śrī-mukhera ei pada
ihāra kīrtane bāḍe sakala sampada*

By chanting this verse, which issued from the
mouth of Advaita Simha, all one’s opulences are
increased.

CB Antya-khaṇḍa 9.170

TEXT 170

*keha bale,—“jaya jaya śrī-śacīnandana”
keha bale,—“jaya gauracandra-nārāyaṇa*

Some devotees chanted, “Jaya Śacīnandana!”
Other devotees chanted, “Jaya Gauracandra-Nārāyaṇa!”

CB Antya-khaṇḍa 9.171

TEXT 171

*jaya saṅkīrtana-priya śrī-gaura-gopāla
jaya bhakta-jana-priya pāṣaṇḍīra kāla”*

“All glories to Śrī Gaura-gopāla, who is fond of
saṅkīrtana! All glories to the Lord, who is dear to the
devotees and who is death personified for the atheists.

CB Antya-khaṇḍa 9.172

TEXT 172

*nācena advaita-simha—parama uddāma
gāya sabe caitanyera guṇa-karma-nāma*

Advaita Simha danced with great enthusiasm as the devotees sang the names, qualities, and pastimes of Lord Caitanya.

CB Antya-khaṇḍa 9.173

TEXT 173

*“pūlake carita gāya, sukhe gaḍāgaḍi’ yāya,
dekhare caitanya-avatārā
vaikuṇṭha-nāyaka hari, dvija-rūpe avatari’,
saṅkīrtane karena vihārā*

“Just behold the incarnation of Lord Caitanya, who sings His own glories, whose hairs stand on end, and who rolls on the ground in ecstasy. Lord Hari, the hero of Vaikuṇṭha, has incarnated in the form of a *brāhmaëa* to enjoy pastimes of *saṁ kīrtana*.

CB Antya-khaṇḍa 9.174

TEXT 174

*kanaka jiniyā kānti, śrī-vigraha śobhe ati,
ājānu-lambita bhuja sāje re
nyāsi-vara-rūpa-dhara, āpanā-rase vihvala,
nā jāni kemana sukhe nāce re*

“His complexion is like gold, His hands extend to His knees, and His form is most attractive. He has accepted the form of a *sannyāśī*, and He becomes overwhelmed in His own ecstatic mood. I cannot describe how jubilantly He dances.

CB Antya-khaṇḍa 9.175

TEXT 175

(This song was composed by Advaita)

*jaya śrī-gaurasundara, karuṇā-sindhu,
jaya jaya vṛndāvana-rāyājaya jaya
samprati jaya, navadvīpa-purandara,
caraṇa-kamala deha' chāyā*

“All glories to Śrī Gaurasundara, the ocean of
mercy! All glories to the Lord of Vṛndāvana! All
glories to the recently advented Lord of Navadvīpa!
Please give me shelter at Your lotus feet.”

CB Antya-khaṇḍa 9.176

TEXT 176

*ei saba kīrtana kareṇa bhakta-gaṇa
nācena advaita bhāvi' śrī-gaura-caraṇa*

As all the devotees chanted, Advaita Prabhu
danced and meditated on the lotus feet of Gaurāṅga.

CB Antya-khaṇḍa 9.177

TEXT 177

*nava-avatārera nūtana pada śunī'
ullāse vaiṣṇava saba kare hari-dhvani*

Hearing the new verses glorifying the most
recent incarnation, all the Vaiṣṇavas chanted the name
of Hari in great joy.

CB Antya-khaṇḍa 9.178

TEXT 178

*ki adbhuta haila se kīrtana-ānanda
sabe tāhā varṇite pārena nityānanda*

The bliss of that *kērtana* was wonderful, indeed
only Nityānanda can describe it.

CB Antya-khaṇḍa 9.179

TEXT 179

*parama uddāma śuni' kīrtanera dhvani
śrī-vijaya āsiyā hailā nyāsi-maṇi*

Hearing the tumultuous sound of that *kērtana*,
the best of the *sannyāsés* came to that place.

CB Antya-khaṇḍa 9.180

TEXT 180

*prabhu dekhi' bhakta saba adhika hariṣe
gāyena, advaita nṛtya karena ullāse*

When the devotees saw the Lord, they sang with
greater enthusiasm and Advaita danced jubilantly.

CB Antya-khaṇḍa 9.181

TEXT 181

*ānande prabhure keha nāhi kare bhaya
sākṣāte gāyena sabe caitanya-vijaya*

In their ecstasy the devotees did not become
frightened but continued chanting the Lord's glories in
His presence.

CB Antya-khaṇḍa 9.182

TEXT 182

*niravadhi dāsya-bhāve prabhura vihāra
‘muñi kṛṣṇadāsa’ bai nā balaye āra*

Yet the Lord always enjoyed the mood of a servant and would say, “I am Kṛṣṇa’s servant.” He did not claim anything other than this.

CB Antya-khaṇḍa 9.183

TEXT 183

*hena kāro śakti nāhi sammukhe tāhāne
‘īśvara’ kariyā balibeka ‘dāsa’ vine*

No one had the power to stand before the Lord and address Him as *īśvara* rather than *dāsa*.

CB Antya-khaṇḍa 9.184

TEXT 184

*tathāpiha sabe advaitera bala dhari’
gāyena nirbhaya haiyā caitanya śrī-hari*

Still, by the strength of Advaita, the devotees fearlessly glorified Lord Caitanya.

CB Antya-khaṇḍa 9.185

TEXT 185

*kṣaṇeka thākiyā prabhu ātma-stuti śuni’
lajjā yena pāite lāgilā nyāsi-maṇi*

The Lord stood there for a moment, but on hearing His own glorification, He became somewhat embarrassed.

CB Antya-khaṇḍa 9.186

TEXT 186

*sabāśikṣāite śikṣā-guru bhagavān
vāsāya calilāśuni' āpana-kīrtana*

To teach everyone, the Supreme Lord, who is the instructing spiritual master, then left that place for His own residence.

CB Antya-khaṇḍa 9.187

TEXT 187

*tathāpi kāhāro citte nā janmila bhaya
viśeṣe gāyena āro caitanya-vijaya*

Even then the devotees did not become frightened. Rather they chanted with greater enthusiasm.

CB Antya-khaṇḍa 9.188

TEXT 188

*ānande kāhāro bāhya nāhika śarīre
sabe dekhe—prabhu āche kīrtana-bhitare*

They all became so absorbed in ecstasy that they lost external consciousness. Then they saw the Lord dancing in the *kīrtana*.

CB Antya-khaṇḍa 9.189

TEXT 189

*matta-prāya sabei caitanya-yaśa gāya
sukhe śune sukṛti, duṣkṛti duḥkha pāya*

They all chanted the glories of Lord Caitanya like madmen. The pious onlookers felt happy, while the impious onlookers felt distressed.

CB Antya-khaṇḍa 9.190

TEXT 190

śrī-caitanya-yaśe prīta nā haya yāhāra
brahmacarya-sannyāse vā ki kārya tāhāra

What is the use of being a *sannyāśe* or a *brahmacāre* if one is not attracted to the glorification of Lord Caitanya?

The *brahmacarya* and *sannyāsa āśramas* are superior to the *gṛhastha* and *vānaprastha āśramas*. Yet the cultivation of *āśrama-dharma* by those who, in spite of being situated in superior *āśramas*, have no love for the glorification of Śrī Caitanya is useless.

CB Antya-khaṇḍa 9.191

TEXT 191

ei mata parānanda-sukhe bhakta-gaṇa
sarva-kāla karena śrī-hari-saṅkīrtana

In this way, the devotees always engaged in congregationally chanting the name of Hari in transcendental ecstasy.

CB Antya-khaṇḍa 9.192

TEXT 192

e saba ānanda-kṛīḍā paḍile śunile
e saba goṣṭhīte āsiyāo seha mile

Whoever reads or hears about these blissful pastimes certainly attains the association of such devotees.

CB Antya-khaṇḍa 9.193

TEXT 193

*nṛtya-gīta kari' sabe mahā-bhakta-gaṇa
āilena prabhure karite daraśana*

While chanting and dancing in this way, all the devotees went to meet the Lord at His residence.

CB Antya-khaṇḍa 9.194

TEXT 194

*śrī-caitanya prabhu nija-kīrtana śuniyā
sabāre dekhāi bhaya āchena śuiyā*

But after hearing the devotees chant His glories, Śrī Caitanya laid down to induce fear in them.

CB Antya-khaṇḍa 9.195

TEXT 195

*sukṛti govinda jānāilena prabhure
“vaiṣṇava sakala āsiyāchena duyāre”*

The pious Govinda informed the Lord, “All the Vaiṣṇavas have come to see You.”

CB Antya-khaṇḍa 9.196

TEXT 196

*govindere ājñā haila sabāre ānite
śayane āchena, nā cāhena kāro bhite*

On receiving permission, Govinda brought the devotees in, but the Lord remained lying down ignoring them.

CB Antya-khaṇḍa 9.197

TEXT 197

*bhaya-yukta haiyā sakala bhakta-gaṇa
cintite lāgilā gauracandrera caraṇa*

Then all the devotees became fearful, and they began to meditate on Gauracandra’s lotus feet.

CB Antya-khaṇḍa 9.198

TEXT 198

*kṣaṇeke uṭhilā prabhu śrī-bhakta-vatsala
balite lāgilā,—“aye vaiṣṇava-sakala!*

After a moment, the Lord, who is affectionate to His devotees, began to speak: “O Vaiṣṇavas!

CB Antya-khaṇḍa 9.199

TEXT 199

*ahe ahe śrīnivāsa-ṇḍita udāra!
āji tumi saba ki karilā avatāra*

“O magnanimous Śrīvāsa Paṇḍita, what were you doing today?

CB Antya-khaṇḍa 9.200

TEXT 200

*chāḍiyā kṛṣṇera nāma, kṛṣṇera kīrtana
ki gāilā āmāre tā bujhāha ekhana”*

“You gave up the glorification of Kṛṣṇa and His name, and then who did you glorify? Please tell Me.”

CB Antya-khaṇḍa 9.201

TEXT 201

*mahāvaktāśrīnivāsa balena,— “gosāñi!
jīvera svatantra-śakti mūle kichu nāi*

The eloquent Śrīvāsa Paṇḍita replied, “O Gosāñi, there is no independence at all for the living entity.

CB Antya-khaṇḍa 9.202

TEXT 202

*yena karāyena, yena balāyena īsvare
se-i āji balilāṇa, kahila tomāre”*

“I can clearly tell You that today we acted and spoke in whatever way the Lord inspired us.”

CB Antya-khaṇḍa 9.203

TEXT 203

*prabhu bale,— “tumi-saba haiyā paṇḍita
lukāya ye, kene tāre karaha vidita”*

The Lord said, “You are all learned scholars. Why would you expose someone who wants to remain hidden?”

Śrī Gaurasundara said to Śrīvāsa and the other devotees, “You are all learned, so why did you begin glorifying Gaura instead of glorifying the names of Kṛṣṇa? When Lord Kṛṣṇa desires to conceal His own

identity, what will you gain by disclosing those topics?”

CB Antya-khaṇḍa 9.204

TEXT 204

*śuniyā prabhura vākya paṇḍita-śrīvāse
haste sūrya ācchādiyā mane mane hāse*

On hearing the Lord’s words, Śrīvāsa Paṇḍita chuckled to himself as he tried to cover the sun with his two hands.

CB Antya-khaṇḍa 9.205

TEXT 205

*prabhu bale,—“ki saṅketa kaila hasta diyā
tomāra saṅketa tumi kahata’ bhāṅgiyā”*

The Lord then asked him, “What is the meaning of this gesture you are making with your hands? Please explain.”

CB Antya-khaṇḍa 9.206

TEXT 206

*śrīvāsa balena—“haste sūrya dhākilāṇa
tomāre vidita kari’ ei kahilāṇa*

Śrīvāsa Paṇḍita said, “To tell You the truth, I was covering the sun with my hands.

CB Antya-khaṇḍa 9.207

TEXT 207

*haste ki kakhana pāri sūrya ācchādite
sei mata asambhava tomā lukāite*

**“But how is it possible to cover the sun with
one’s hands? Similarly, it is impossible to hide You.**

CB Antya-khaṇḍa 9.208

TEXT 208

*sūrya yadi haste vā hayena ācchādita
tabu tumi lukāite nāra’ kadācita*

**“Even if the sun can somehow or other be
covered by one’s hands, You will never be able to hide
Yourself.**

CB Antya-khaṇḍa 9.209

TEXT 209

*ye nārila lukāite kṣīroda-sāgare
lokālaye ācchādana kise kari’ tāñre*

**“How could one hide in this world when He
could not hide in the ocean of milk?**

CB Antya-khaṇḍa 9.210

TEXT 210

*hemagiri setubandha pṛthivī paryanta
tomāra nirmala yaśe pūрила diganta*

**“From the Himalayas to Setubandha, throughout
the world, Your spotless glories are spread in all
directions.**

CB Antya-khaṇḍa 9.211

TEXT 211

*ā-brahmāṇḍa pūrṇa haila tomāra kīrtane
kata jana daṇḍa tumi karibā kemane*

“The chanting of Your glories has filled the entire universe. How many people can You punish for this?”

CB Antya-khaṇḍa 9.212

TEXT 212

*sarva-kāla bhakta-jaya bāḍāna īśvare
hena-kāle adbhuta haila āsi’ dvāre*

The Lord always increases the glories of His devotees. At that time something wonderful happened just outside the door.

CB Antya-khaṇḍa 9.213

TEXT 213

*sahasra sahasra jana nā jāni kothāra
jagannātha dekhi’ āila prabhu dekhibāra*

Thousands of people who had come to take *darṣana* of Lord Jagannātha suddenly came to see Lord Caitanya.

CB Antya-khaṇḍa 9.214

TEXT 214

*keha vā tripurā, keha cāṭigrāma-vāsīśrī
haṭṭiyā loka keha, keha baṅga-deśī*

Some people came from Tripura, some came from Cāṭigrāma, some came from Śrīhaṭṭa, and some came from Bengal.

CB Antya-khaṇḍa 9.215

TEXT 215

*sahasra sahasra loka karena kīrtana
śrī-caitanya-avatāra kariyā varṇana*

There were thousands of people performing *kīrtana* in glorification of Lord Caitanya.

CB Antya-khaṇḍa 9.216

TEXT 216

*“jaya jaya śrī-kṛṣṇa-caitanya vanamā
lījaya jaya nija-bhakti-rasa-kutūhalī*

“All glories to Śrī Kṛṣṇa Caitanya, who wears a garland of forest flowers! All glories to the Lord, who eagerly enjoys the mellows of His own devotional service!

CB Antya-khaṇḍa 9.217

TEXT 217

*jaya jaya parama sannyāsi-rūpa-dhārī
jaya jaya saṅkīrtana-lampāṭa-murāri*

“All glories to the Supreme Lord, who has accepted the form of the topmost *sannyāse*! All glories to Murāri, who is most attached to the process of *saṅkīrtana*!

The phrase *saṅkīrtana-lampāṭa* refers to one who is more intensely attached to the congregational

chanting of Kṛṣṇa's glories than to other limbs of devotional service.

CB Antya-khaṇḍa 9.218

TEXT 218

*jaya jaya dvija-rāja vaikuṇṭha-vihārī
jaya jaya sarva-jagatera upakārī*

“All glories to the best of the *brāhmaëas*, who always enjoys in Vaikuṇṭha! All glories to the Supreme Lord, who is the greatest benefactor of the world!

CB Antya-khaṇḍa 9.219

TEXT 219

*jaya kṛṣṇa-caitanya śrī-śacīra nandana
ei-mata gāi nāce śata-saṅkhyā jana*

“All glories to Śrī Kṛṣṇa Caitanya, the son of Śacī!” In this way hundreds of people chanted and danced.

CB Antya-khaṇḍa 9.220

TEXT 220

*śrīvāsa balena,—“prabhu, ebe ki karibā
sakala saṁsāra gāya, kothā lukāibā*

Then Śrīvāsa Paṇḍita said, “O my Lord, what will You do now? The whole world is singing Your glories. Where will You hide?

CB Antya-khaṇḍa 9.221

TEXT 221

*muñi ki śikhāi prabhu e saba lokere
ei-mata gāya prabhu, sakala saṁsāre*

**“Have I taught all these people? O Lord, the
entire world chants Your glories in this way.**

CB Antya-khaṇḍa 9.222-223

TEXT 222-223

*adṛśya avyakta tumi haiyāo nātha!
karuṇāya haiyācha jīvera sākṣāta*

*lukā o āpane tumi, prakāśa āpane
yāre anugraha kara’ jāne se-i jane”*

**“O Lord, although You are unseen and
unmanifest, You have now mercifully manifest
Yourself before the people of this world. You hide
Yourself, and You manifest Yourself. Only one who
receives Your favor can know You.”**

The *Muṇḍaka Upaniṣad* (1.1.5-6) says:

*yat tad adreśyam agrāhyam agotram avarṇam
acakṣuḥ-śrotram tad apāṇi-pādam nityam vibhum
sarva-gaṭam su-sūkṣmam tad avyayam yad bhūta-yoniṁ
paripaśyanti dhīrāḥ*

“Self-controlled persons are able to see the
Supreme Personality of Godhead, who cannot be seen
by material eyes or understood by the material mind,
who has no material family, no material caste, and no
material eyes, ears, hands, or feet, who is eternal,
all-powerful, all-pervading, subtle, and unchanging,
and who is the creator of all.”

In the *Nārāyaṇa Upaniṣad* it is stated:

*yad ekam avyaktam ananta-rūpam
viśvaṁ purāṇaṁ tamasaḥ parastāt
tad evartaṁ tadusatyam āhus tad
eva brahma param kavīnām*

“The one, unmanifested, who possesses unlimited forms, the primeval Lord of the universe and the Lord who is transcendental to the material creation, is certainly the sustainer, the Absolute Truth, and the Supreme Brahman of the sages.”

The *Laghu-bhāgavatāmṛta* (404-405) quotes the following verses from the *Mahābhārata* (Śānti 339.44-45):

*etat tvayā na vijñeyam rūpavān iti dṛśyate
icchan muhūrtāt naśyeyam īśo 'haṁ jagatām guruḥ
māyā hy eṣā mayā sṛṣṭā yan mām paśyasi
nārada
sarva-bhūta-guṇair yuktaṁ naiva tvaṁ jñātum arhasi*

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a moment. I am the controller and spiritual master of the universe. O Nārada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.”

The *Laghu-bhāgavatāmṛta* (419) further quotes the *Mahābhārata* as follows:

*na śakyaḥ sa tvayā draṣṭum asmābhir vā
br̥haspate
yasya prasādam kurute sa va taṁ draṣṭum arhati”*

“O Bṛhaspati, neither you nor we are able to see the Lord. Only one who attains the Lord’s mercy is able to see Him.”

The *Laghu-bhāgavatāmṛta* (423) quotes the *Padma Purāṇa* as follows:

sac-cid-ānanda-rūpatvāt syāt kṛṣṇo ’dhokṣajo
'py asau
nija-śakteḥ prabhāvena svam bhaktān darśayet
prabhuḥ

“Because His form is eternal and full of knowledge and bliss, Lord Kṛṣṇa is beyond the perception of the senses. By the power of His own transcendental potency, the Lord shows Himself to His devotees.”

CB Antya-khaṇḍa 9.224

TEXT 224

prabhu bale,—“tumi nija-śakti prakāśiyā
balāo lokera mukhe jānilāṇa ihā

The Lord said, “I can understand that you have made these people glorify Me by manifesting your spiritual potency.

CB Antya-khaṇḍa 9.225

TEXT 225

tomāre hārila muṇi śunaha paṇḍita!
jānilāṇa—tumi sarva-śakti-samanvita”

“O Paṇḍita, I have been defeated by you. I can understand that you possess all potencies.”

CB Antya-khaṇḍa 9.226

TEXT 226

sarva-kāla prabhu bādāyena bhakta-jaya
e tāna svabhāva—vede bhāgavate kaya

It is the nature of the Lord to always increase the glories of His devotees. This is confirmed in the *Vedas* and in the *Bhāgavatam*.

TCB Antya-khaṇḍa 9.227

TEXT 227

hāsya-mukhe sarva-vaiṣṇavere gaura-rāya
vidāya dilena, sabe calilā vāsāya

Then, smiling on the devotees, the Lord sent them off, and they returned to their residences.

CB Antya-khaṇḍa 9.228

TEXT 228

hena se caitanyadeva śrī-bhakta-vatsala
ihāne se ‘kṛṣṇa’ kari’ gāyena sakala

Such was the affection shown to the devotees by Lord Caitanya, who is glorified by everyone as Kṛṣṇa Himself.

CB Antya-khaṇḍa 9.229

TEXT 229

nityānanda-advaitādi yateka pradhāna
sabe bale “śrī-kṛṣṇa-caitanya bhagavān”

Nityānanda Prabhu, Advaita Ācārya, and all other leading devotees declare that Śrī Kṛṣṇa Caitanya is the Supreme Personality of Godhead.

CB Antya-khaṇḍa 9.230

TEXT 230

*e sakala īśvarera vacana laṅghiyā
anyere balaye 'kṛṣṇa' se-i abhāgiyā*

Anyone who does not accept the verdict of such great personalities but accepts someone else as Kṛṣṇa is certainly unfortunate.

The *viṣṇu-tattvas* Śrī Nityānanda and Śrī Advaita as well as other prominent devotees of Gaura accepted Śrī Caitanyadeva as the original Personality of Godhead. But unfortunate people by defective intelligence designate living entities influenced by the threefold material miseries as Kṛṣṇa. Śrī Kṛṣṇa Caitanyadeva taught living entities how to attain ecstatic love for Kṛṣṇa, the topmost of all goals of life. People who attribute the position of God on human beings accept preachers of extraneous desires, karma, and *jñāna* as God rather than accepting them as lumps of matter forced to enjoy the results of karma. This is the symptom of their great misfortune.

CB Antya-khaṇḍa 9.231

TEXT 231

*śeṣaśāyī lakṣmīkānta śrīvatsa-lāñchana
kaustubha-bhūṣaṇa āra garuḍa-vāhana*

The Supreme Lord lies on Śeṣa Nāga, He is the husband of the goddess of fortune, His chest is

decorated with the mark of Śrīvatsa and the Kaustubha jewel, and His carrier is Garuḍa.

CB Antya-khaṇḍa 9.232-233

TEXT 232-233

*e saba kṛṣṇera cihna jāniha niścaya
gaṅgā āra kāro pāda-padme nā janmaya*

*śrī-caitanya vinā ihā anye nā sambhave
ei kahe vede śāstre sakala vaiṣṇave*

Know for certain that all these symptoms are found in Kṛṣṇa, and that mother Ganges does not appear from the lotus feet of anyone else. Except for Lord Caitanya, these symptoms are not possibly found in anyone else. This is the statement of the Vedic literatures and the Vaiṣṇavas.

The Ganges emanates from the lotus feet of Kṛṣṇa, who is the cause of all causes, whose form is eternal, full of knowledge and bliss, and who is the Supreme Personality of Godhead. Except Śrī Kṛṣṇa, all the demigods hold the Ganges water on their heads. The Ganges cannot emanate from the feet of any demigod. To attain the lotus feet of Śrī Gaurasundara, Gaṅgādevī induced common people to give up the observance of the Śrī Vaiṣṇavas from the Rāmānuja-sampradāya and take bath in the Ganges, because Śrī Gaurasundara followed the local tradition and took bath in the Jāhnavī, who emanated from His lotus feet.

See the *Śrīmad Bhāgavatam* (9.4.63-68 and 1.9.37). In the *Śrīmad Bhāgavatam* (11.14.15) it is stated:

*na tathā me priya-tama
ātma-yonir na śaṅkaraḥna
ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān*

“O Uddhava, neither Brahmā, nor Śaṅkara, nor
Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as
dear to Me as you.”

In the Śrīmad Bhāgavatam (10.3.8-9) it is stated:

*niśithe tama-udbhūte
jāyamāne janārdane
devakyām deva-rūpiṇyām
viṣṇuḥ sarva-guhā-śayaḥ
āvirāsīd yathā prācyām
diśīndur iva puṣkalaḥ*

*tam adbhutam bālakam ambujekṣaṇam
catur-bhujam śaṅkha-gadādy-udāyudham
śrīvatsa-lakṣmam gala-śobhi-kaustubham
pītāmbaram sāndra-payoda-saubhagam*

“Then the Supreme Personality of Godhead,
Viṣṇu, who is situated in the core of everyone’s heart,
appeared from the heart of Devakī like the full moon
rising on the eastern horizon, because Devakī was of
the same category as Śrī Kṛṣṇa. Vāsudeva then saw the
newborn child, who had very wonderful lotuslike eyes
and who bore in His four hands the four weapons
śaṅkha, cakṛa, gadā, and padma. On His chest was the
mark of Śrīvatsa and on His neck the brilliant
Kaustubha gem.”

In the Śrīmad Bhāgavatam (10.3.13) it is stated:

*vidito 'si bhavān sāksāt
puruṣaḥ prakṛteḥ paraḥ*

“Now I can understand that You are the Supreme Person, beyond material existence.”

In the *Śrīmad Bhāgavatam* (10.66.13-14) it is stated:

*śaṅkhāry-asi-gadā-śārṅga-
śrīvatsādy-upalakṣitam
bibhrāṇaṁ kaustubha-maṇim vana-mālā-vibhūṣitam*

*kauśeya-vāsasī pīte vasānaṁ garuḍa-dhvajam
amūlya-mauly-ābharaṇaṁ
sphuran-makara-kunḍalam*

“He carried the conchshell, disc, sword, club, and Śārṅga bow. He was decorated with the mark of Śrīvatsa, the Kaustubha gem, and a garland of forest flowers. He was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and He wore a valuable crown and gleaming, shark-shaped earrings.”

In the *Śrīmad Bhāgavatam* (1.18.21) it is stated:

*athāpi yat-pāda-nakhāvasṛṣṭam
jagad viriṅcopahṛtārhaṇāmbhaḥ
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ*

“Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.”

In the *Śrīmad Bhāgavatam* (10.70.44) it is stated:

*yasyāmalaṁ divi yaśaḥ prathitaṁ rasāyāṁ
bhūmau ca te bhuvana-maṅgala dig-vitānam
mandākinīti divi bhogavatīti cādho
gaṅgeti ceha caraṇāmbu punāti viśvam*

“My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle, and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī, and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.”

CB Antya-khaṇḍa 9.234

TEXT 234

*sarva-vaiṣṇavera vākya ye ādare laya
sei saba jana pāya sarvatra vijaya*

Whoever respectfully accepts the statements of the Vaiṣṇavas is victorious everywhere.

Those who are dedicated to the scriptural conclusions and who faithfully accept the instructions and understanding of the Lord’s devotees become victorious everywhere.

CB Antya-khaṇḍa 9.235

TEXT 235

*hena-mate mahāprabhu śrī-gaurasundara
bhakta-goṣṭhī-saṅge viharena nirantara*

In this way Śrī Gaurasundara always enjoyed pastimes in the company of His devotees.

CB Antya-khaṇḍa 9.236

TEXT 236

*prabhu veḍi' bhakta-gaṇa vasena sakala
caudige śobhaye yena candrera maṇḍala*

One day all the devotees were sitting around the Lord like the stars surrounding the moon.

CB Antya-khaṇḍa 9.237

TEXT 237

*madhye śrī-vaikuṇṭha-nātha nyāsi-cūḍāmaṇi
niravadhi kṛṣṇa-kathā kari' hari-dhvani*

The Lord of Vaikuṇṭha and crest jewel of the *sannyāsīs* was sitting in the middle incessantly narrating the glories of Lord Kṛṣṇa.

CB Antya-khaṇḍa 9.238

TEXT 238

*henai samaye dui mahābhāgyavān
hailena āsiyā prabhura vidyamāna*

At that time two most fortunate souls came before the Lord.

CB Antya-khaṇḍa 9.239

TEXT 239

*sākara-mallika, āra rūpa—dui bhāi
dui-prati kṛpā-dṛṣṭye cāhilā gosāñi*

The Lord then mercifully glanced on those two brothers, Sākara Mallika and Rūpa.

CB Antya-khaṇḍa 9.240

TEXT 240

*dūre thāki' dui bhāi daṇḍavata kari'
kākurvāda karena daśane tṛṇa dhari'*

From a distance the two brothers fell flat,
offering obeisances to the Lord. Taking straw in their
mouths, they spoke with great humility.

CB Antya-khaṇḍa 9.241

TEXT 241

*“jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
yāñhāra kṛpāya haila sarva-loka dhanya*

“All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu,
by whose mercy all people have become fortunate!

CB Antya-khaṇḍa 9.242

TEXT 242

*jaya dīna-vatsala jagata-hitakārī
jaya jaya parama-sannyāsi-rūpa-dhārī*

“All glories to the Supreme Lord, who is kind to
the fallen and who is the benefactor of the world! All
glories to the Supreme Lord, who has accepted the
form of a *sannyāśī*!

CB Antya-khaṇḍa 9.243

TEXT 243

jaya jaya saṅkīrtana-vinoda ananta
jaya jaya jaya sarva-ādi-madhya-ananta

“All glories to the Supreme Lord, who enjoys unlimited pastimes of *saṁ kīrtana*! All glories to the Lord, who is the beginning, middle, and end of everything!

CB Antya-khaṇḍa 9.244

TEXT 244

āpane haiyāśrī-vaiṣṇava-avatāra
bhakti diyā uddhārilā sakala saṁsāra

“You have incarnated as a Vaiṣṇava, and by distributing devotional service, You have delivered the entire world.

CB Antya-khaṇḍa 9.245

TEXT 245

tabe prabhu, more nā uddhāra kon kāje
muñi ki nā hao prabhu, saṁsārera mājhe

“Then for what reason, my Lord, are You not delivering us? Do we not belong to this world?

CB Antya-khaṇḍa 9.246

TEXT 246

ājanma viṣaya-bhoge haiyā mohita
nā bhajiluṁ tomāra caraṇa-nija-hita

“Since our birth we have been bewildered by sense gratification, therefore we have not worshiped Your lotus feet for our own benefit.

CB Antya-khaṇḍa 9.247

TEXT 247

*tomāra bhaktera saṅge goṣṭhī nā kariluṅ
tomāra kīrtana nā kariluṅ nāśuniluṅ*

“We have neither associated with Your devotees
nor have we chanted or heard Your *kértanas*.

CB Antya-khaṇḍa 9.248

TEXT 248

*rājapātra kari’ more vañcanā karilā
tabe more manuṣya-janama kene dilā*

“You have deceived us by making us ministers of
a king. Why then have You given us this human form
of life?

CB Antya-khaṇḍa 9.249

TEXT 249

*ye manuṣya-janma lāgi’ deve kāmya kare
hena janma diyāo vañcilā prabhu, more*

“The demigods pray for a human birth. Yet even
though You have given us a human birth, You have
deceived us.

CB Antya-khaṇḍa 9.250

TEXT 250

*ebe ei kṛpā kara amāyā haiyāvṛkṣa-mūle
paḍi’ thākoṅ tora nāma laiya*

“Therefore please be merciful on us this time,
without duplicity, so that we may live under a tree and
chant Your names.

CB Antya-khaṇḍa 9.251

TEXT 251

*ye tomāra priya-pātra laoyāya tomāre
avaśeṣa-pātra yena haṇa tāra dvāre*”

“May we be blessed with the opportunity to
receive the remnants of Your dear servant at the door
of his house.”

Śrī Rūpa and Sanātana Prabhus said to
Mahāprabhu Śrī Gaurasundara, “You are the most
magnanimous bestower of ecstatic love for Lord
Kṛṣṇa. You have accepted the dress of a devotee for
the benefit of the entire world. You are Kṛṣṇa, the
original Personality of Godhead, the only worshipable
Lord for all living entities. Your servants bring the
entire world to Your lotus feet. We wish to become
dogs, eating remnants in their house. The perfection
of human life is to become servants of Gaura’s
devotees. Since we are highly placed representatives
of a king, we have been deprived of becoming servants
of the Vaiṣṇavas. The only goal of human life is to
serve Kṛṣṇa under the subordination of Gaura. Those
who cannot understand this become averse to Kṛṣṇa
and thus invite inauspiciousness on themselves.”

CB Antya-khaṇḍa 9.252

TEXT 252

*ei-mata rūpa-sanātana—dui bhāi
stuti kare, śune prabhu caitanya-gosāñi*

In this way the two brothers, Rūpa and Sanātana, offered prayers, which were heard by Lord Caitanya.

CB Antya-khaṇḍa 9.253

TEXT 253

*kṛpā-dr̥ṣṭye prabhu dui-bhāire cāhiyā
balite lāgilā ati sadaya haiyā*

The Lord then mercifully glanced at the two brothers and began to speak with compassion.

CB Antya-khaṇḍa 9.254

TEXT 254

*prabhu bale,—“bhāgyavanta tumi-dui jana
bāhira hailā chiṇḍi’ saṁsāra-bandhana*

The Lord said, “Both of you are fortunate, for you have cut through the bonds of material life and left home.

CB Antya-khaṇḍa 9.255

TEXT 255

*viṣaya-bandhane baddha sakala saṁsāra
se bandhana haite tumi dui hailā pāra*

“The whole world is bound by the knots of material enjoyment, yet you have freed yourselves from that bondage.

CB Antya-khaṇḍa 9.256

TEXT 256

*prema-bhakti-vāñchā yadi karaha ekhane
tabe dhari' paḍa ei advaita-caraṇe*

**“Now, if you desire pure love of God, then grab
hold of the lotus feet of Advaita Prabhu.**

CB Antya-khaṇḍa 9.257

TEXT 257

*bhaktira bhāṇḍārīśrī-advaita mahāśaya
advaitera kṛpāya se kṛṣṇa-bhakti haya”*

**“Śrī Advaita Prabhu is in charge of the
storehouse of devotional service. Devotional service is
achieved by His mercy.”**

CB Antya-khaṇḍa 9.258

TEXT 258

*śuniñā prabhura ājñā dui mahājane
daṇḍavata paḍilena advaita-caraṇe*

**Hearing the Lord’s instruction, those two great
souls fell flat at the feet of Advaita Prabhu.**

CB Antya-khaṇḍa 9.259

TEXT 259

*“jaya-jaya śrī-advaita patita-pāvana
mui-dui-patitere karaha mocana”*

**“All glories to Śrī Advaita, the deliverer of the
fallen souls! We are most fallen, so please deliver us.”**

CB Antya-khaṇḍa 9.260

TEXT 260

*prabhu bale,—“śuna śuna ācārya-gosāñi!
kali-yuge emana virakta jhāṭa nāi*

The Lord then said, “Please listen, Advaita Gosāñi. There are no persons in Kali-yuga as renounced as these two.

CB Antya-khaṇḍa 9.261

TEXT 261

*rājya-sukha chāḍi’, kāñthā karaṅga laiṃ
mathurāya thākena kṛṣṇera nāma laiṃ*

“They left royal pleasures and accepted only loincloths and torn quilts. They reside in Mathurā and always chant Kṛṣṇa’s name.

CB Antya-khaṇḍa 9.262

TEXT 262

*amāyāya kṛṣṇa-bhakti deha’ e-doñhere
janma-janma āra yena kṛṣṇa nā pāsare*

“Please bestow pure devotional service on them so that they do not forget Kṛṣṇa life after life.

CB Antya-khaṇḍa 9.263

TEXT 263

*bhaktira bhāṇḍārī tumi, vine bhakti dile
kṛṣṇa-bhakti, kṛṣṇa-bhakta, kṛṣṇa kāre mile?”*

“You are the storekeeper of devotional service. Who can attain devotion to Kṛṣṇa, the association of Kṛṣṇa’s devotees, or Kṛṣṇa Himself unless You give him devotional service?”

CB Antya-khaṇḍa 9.264

TEXT 264

*advaita balena,—“prabhu! sarva-dātā tumi
tumi ājñā dile se dibāre pāri āmi*

**Advaita Prabhu replied, “O Lord, You are the
giver of everything. If You order Me, then I can give.**

CB Antya-khaṇḍa 9.264

TEXT 265

*prabhu ājñā dile se bhāṇḍārī dite pāre
ei mata yāre kṛpā kara’ yāra dvāre*

**“A storekeeper can dispense goods only on the
order of the proprietor. In the same way, a person who
is favored by You will certainly receive devotional
service.**

Śrī Gaurahari said to Śrī Advaita Prabhu, “You alone are responsible for the storehouse of devotional service. Without Your mercy, even a servant of Kṛṣṇa cannot attain the service of Kṛṣṇa.” In reply, Śrī Advaita said, “The storehouse of devotional service actually belongs to You. You are the proprietor. Although by Your order I am the protector of devotional service, I cannot give it to anyone without Your permission.”

CB Antya-khaṇḍa 9.266

TEXT 266

*kāya-mano-vacane mohāra ei kathāe-duira
prema-bhakti hauka sarvathā”*

“With My body, mind, and speech I bless them
both to have *prema-bhakti* in every respect.”

CB Antya-khaṇḍa 9.267

TEXT 267

śuni’ prabhu advaitera kṛpā-yukta-vāṇī
ucca kari’ balite lāgilā hari-dhvani

Hearing the merciful statement of Advaita, the
Lord loudly chanted the holy name of Hari.

CB Antya-khaṇḍa 9.268

TEXT 268

dabira-khāsere prabhu balite lāgilā
“ekhane tomāra kṛṣṇa-prema-bhakti hailā

Lord Caitanya then spoke to Dabira Khāsa,
“Now you have received ecstatic love for Kṛṣṇa.

CB Antya-khaṇḍa 9.269

TEXT 269

advaitera prasāde ye haya kṛṣṇa-bhakti
jāniha advaite kṛṣṇera pūrṇa-śakti

“Devotional service is possible by the mercy of
Advaita Prabhu. Know for certain that He possesses all
the potencies of Kṛṣṇa.

CB Antya-khaṇḍa 9.270

TEXT 270

kata-dina jagannātha-śrī-mukha dekhiyā
tabe dui bhāi mathurāya thāka’ giyā

“Both of you remain here for some time to see the lotus face of Lord Jagannātha, then go reside in Mathurā.

CB Antya-khaṇḍa 9.271

TEXT 271

*tomā-sabā haite yata rājasa tāmāsa
paścimā sabāre giyā deha’ bhakti-rasa*

“You should both distribute the mellows of devotional service to the people of the West, who are under the influence of the modes of passion and ignorance.

Many atrocities were committed by hostile elements in Śrī Mathurā-maṇḍala. Places like Gokula and the house of Nanda Mahārāja show examples of those atrocities. Under the influence of their inherent qualities, many inhabitants of the West are envious of devotees and situated in the mode of ignorance. Śrī Rūpa and Sanātana, the commanders-in-chief of Śrī Gaura’s army, empowered people from the West by softening their hard hearts with a flood of the mellows of devotional service.

CB Antya-khaṇḍa 9.272-273

TEXT 272-273

*āmiha dekhiba giyā mathurā-maṇḍala
āmā thākibāre sthala kariha virala”*

*sākara-mallika nāma ghucāiyā tāna
sanātana avadhūta thuilena nāma*

“Later I will come to Mathurā. Arrange a secluded place for My stay.” The Lord then changed the name of Sākara Mallika to Sanātana.

Since the two brothers, who belonged to a Karnataka *brāhmaṇa* family, engaged in the service of a Mohammedan King in the district of Maldah, they were known as Dabira Khāsa and Sākara Mallika. At the time of awarding them spiritual names, Śrī Gaurasundara gave Sākara Mallika the name Avadhūta Sanātana, and He gave Dabira Khāsa the name Śrī Rūpa. In the ancient Kharoṣṭi language of Northwest India they are not referred to by any name other than Śrī Rūpa and Śrī Sanātana.

Śrīman Mahāprabhu expressed a desire to go live in a solitary place in Vṛndāvana. He decided that He would not personally take up the preaching work but would have Śrī Rūpa and Sanātana do the preaching.

CB Antya-khaṇḍa 9.274

TEXT 274

*adyāpiha dui bhāi—rūpa-sanātana
caitanya-kṛpāya hailā vikhyāta-bhuvana*

By the mercy of Lord Caitanya, the two brothers Rūpa and Sanātana are famous throughout the world even today.

CB Antya-khaṇḍa 9.275

TEXT 275

*yāra yata kīrti bhakti-mahimā udāra
śrī-caitanya-candra se saba karaye pracāra*

Śrī Caitanyacandra always broadcast the glories
of their fame, devotional service, and magnanimity.

CB Antya-khaṇḍa 9.276-277

TEXT 276-277

*nityānanda-tattva kibā advaitera tattva
yata mahāpriya-bhakta-goṣṭhīra mahattva*

*caitanya-prabhu se saba karilā prakāśe
sei prabhu saba ihā kahena santoṣe*

In great satisfaction Lord Caitanya proclaimed
the glories of Nityānanda Prabhu, Advaita Prabhu, and
His other dear devotee associates.

CB Antya-khaṇḍa 9.278-279

TEXT 278-279

*ye bhakta ye vastu-yāñra yena avatāra
vaiṣṇava, vaiṣṇavī yāñra aṁśe janma yāñra*

*yāñra yena mata pūjā yāñra ye mahattva
caitanya-prabhu se saba karilena vyakta*

Lord Caitanya revealed who were His devotees,
what was their previous identity, which Vaiṣṇava or
Vaiṣṇavī the devotees were expansions of, what was
their mode of worship, and what were their glories.

CB Antya-khaṇḍa 9.280

TEXT 280

*eka-dina prabhu vasiyāche suprakāśe
advaita-śrīvāsa-ādi-bhakta cāri-pāśe*

One day the Lord was sitting among the devotees
headed by Advaita and Śrīvāsa.

CB Antya-khaṇḍa 9.281

TEXT 281

*śrīvāsa-pañḍite tabe īśvara āpane
ācāryera vārtā jijñāsenā tāna sthāne*

The Lord then asked Śrīvāsa Paṇḍita about
Advaita Ācārya.

CB Antya-khaṇḍa 9.282

TEXT 282

*prabhu bale,—“śrīnivāsa, kaha ta’ āmāre
ki-rūpa vaiṣṇava tumi vāsa’ advaitere”*

The Lord said, “O Śrīvāsa, please tell Me what
kind of Vaiṣṇava you think Advaita Prabhu is.”

CB Antya-khaṇḍa 9.283

TEXT 283

*mane bhāvi’ balilāśrīvāsa mahāśaya
“śuka vā prahlāda yena mora mane laya”*

Śrīvāsa Paṇḍita thought for a moment and then
said, “I consider Him similar to Śukadeva or
Prahāda.”

CB Antya-khaṇḍa 9.284

TEXT 284

*advaitera upamā prahlāda, śuka yena
śuni’ prabhu krodhe śrīvāsere mārilenā*

Hearing the comparison of Advaita with
Prahāda and Śukadeva, the Lord became angry and hit
Śrīvāsa.

CB Antya-khaṇḍa 9.285

TEXT 285

*pitā yena putre śikhāite snehe māre
ei mata eka caḍa haila śrīvāsere*

As an affectionate father spans his son to teach
him, in the same way the Lord gave one slap to Śrīvāsa.

CB Antya-khaṇḍa 9.286

TEXT 286

*“ki balili ki balili paṇḍita-śrīvāsa!
mohāra nāḍāre kaha śuka vā prahlāda!*

“What did you say? What did you say, Paṇḍita
Śrīvāsa? You are saying My Nāḍā is like Śukadeva or
Prahāda!

CB Antya-khaṇḍa 9.287

TEXT 287

*ye śukere ‘mukta’ tumi bala sarva-mate
kālikāra bālaka śuka nāḍāra āgete*

“You may say that Śukadeva is fully liberated,
but in front of Nāḍā, he is like an infant.

CB Antya-khaṇḍa 9.288

TEXT 288

*eta baḍa vākya mora nāḍāre balili
āji baḍa śrīvāsiyā more duḥkha dili*

**“How dare you say such things about My Nāḍā?
O Śrīvāsa, you have given Me great distress today.”**

CB Antya-khaṇḍa 9.289

TEXT 289

*etha bali’ krodhe hāte chipa-yaṣṭi laiyāśrī
vāsere māribāre yāna khedāḍiyā*

**Saying this, the Lord angrily took a fishing rod
in His hand and chased after Śrīvāsa to hit him.**

CB Antya-khaṇḍa 9.290

TEXT 290

*sambhrame uṭhiyāśrī-advaita mahāśaya
dharilā prabhura hasta kariyā vinaya*

**Śrī Advaita Ācārya quickly stood up and gently
caught hold of the Lord’s hand.**

CB Antya-khaṇḍa 9.291

TEXT 291

*“bālakere bāpa, śikhāibā kṛpā-mane
ke āche tomāra krodha-pātra tribhuvane”*

**“O Lord, a father teaches his sons out of
compassion. Therefore who in the three worlds is a
suitable candidate for Your anger?”**

CB Antya-khaṇḍa 9.292

TEXT 292

*ācāryera vākye prabhu krodha kari' dūra
āveśe kahena tāna mahimā pracura*

Hearing the words of Advaita Ācārya, the Lord
gave up His anger and in ecstasy began to profusely
glorify Advaita.

CB Antya-khaṇḍa 9.293

TEXT 293

*prabhu bale,—“tohārā bālaka śīṣu mora
eteke sakala krodha dūra gela mora*

The Lord said, “Since all of you are like My
children, My anger is now vanished.

CB Antya-khaṇḍa 9.294

TEXT 294

*mora nāḍā jānibāre āche hena jana
ye mohāre ānileka bhāṅgiyāśayana”*

“Who could know the glories of Nāḍā? It was He
who woke Me from sleep and brought Me here.

CB Antya-khaṇḍa 9.295

TEXT 295

*prabhu bale,—“ahe śrīnivāsa mahāśaya!
mohāra nāḍāre ei tomāra vinaya*

The Lord said, “O Śrīvāsa, is this how you
respect My Nāḍā?

CB Antya-khaṇḍa 9.296

TEXT 296

*śuka-ādi kari' saba bālaka uhāra
nāḍāra pāche se janma jāniha sabāra*

**“Śuka and others are like His children. You
should know that they are all junior to Nāḍā.**

CB Antya-khaṇḍa 9.297

TEXT 297

*advaitera lāgi' mora ei avatāra
mora karṇe bāje āsi' nāḍāra huṅkāra*

**“I have incarnated only because of Advaita
Prabhu. His loud crying is still ringing in My ears.**

CB Antya-khaṇḍa 9.298

TEXT 298

*śayane āchinu muṇi kṣīroda-sāgare
jāgāi' ānila more nāḍāra huṅkāre”*

**“I was lying down in the ocean of milk and My
Nāḍās loud cries woke Me and brought Me here.”**

CB Antya-khaṇḍa 9.299

TEXT 299

*śrīvāsera advaitera prati baḍa prīta
prabhu-vākya śuni' hails ati haraṣita*

**Śrīvāsa, who had natural affection for Advaita,
became very happy when he heard the Lord's
statements.**

CB Antya-khaṇḍa 9.300

TEXT 300

*mahābhaye kampa hai' balena śrīvāsa
“aparādha kariluṁ kṣamaha more nātha*

**Trembling in fear, Śrīvāsa said, “O my Lord, I
have offended You. Please forgive me.**

CB Antya-khaṇḍa 9.301

TEXT 301

*tomāra advaita-tattva jānaha tumi se
tumi jānāile se jānaye anya dāse*

**“You alone know the truth about Advaita. If
You disclose this truth, then other servants can know.**

CB Antya-khaṇḍa 9.302

TEXT 302

*āji mora mahābhāgya sakala maṅgala
śikhāiyā āmāre āpane kailā phala*

**“Today I have become fortunate and everything
has become auspicious as a result of receiving Your
instructions.**

CB Antya-khaṇḍa 9.303

TEXT 303

*ekhane se ṭhākūrāli baliye ye tomāra
āji baḍa mane bala bāḍila āmāra*

**“Now You have revealed Your authority, and my
mind has become strengthened today.**

CB Antya-khaṇḍa 9.304-305

TEXT 304-305

*ei mora manera saṅkalpa āji haite
madirā yavanī yadi dharena advaite*

*tathāpi kariba bhakti advaitera prati
kahiluṅ tomāre prabhu satya kari' ati*

“From today my resolve is that if Advaita Prabhu touches even wine or women, still I will have staunch devotion for Him. I make this promise before You.”

When Śrī Gaurasundara asked Śrīvāsa Paṇḍita about the position of Advaita and Śrīvāsa replied that Advaita Prabhu was among the topmost devotees like Śrī Śukadeva or Prahlāda, Gaurasundara became very angry about his evaluation and said, “Śrī Advaita Prabhu is the prime cause of My advent. From Him, all the devotees have appeared. He is the manifestation of Lord Viṣṇu’s *upādāna-kāraṇa*. Therefore He is nondifferent from Lord Viṣṇu and does not belong to the category of devotees.” When Śrīvāsa understood from Gaurasundara’s statement that one should not count Advaita Prabhu by external worldly consideration as a devotee, he said, “From today on, I will accept Advaita Prabhu as *viṣṇu-tattva*. Therefore I will not consider Advaita Prabhu on the same level as living entities attached to indulging in intoxicants and sense gratification. I will also understand that there is no possibility for *viṣṇu-tattvas* to become materially affected, as confirmed in the verse: *na prākṛtatvam iha bhakta janasya paśyet*—‘A pure devotee should not be seen from a materialistic point of view.’”

CB Antya-khaṇḍa 9.306

TEXT 306

*tuṣṭa hailena prabhu śrīvāsa-vacane
pūrva-prāya ānande vasiṭa tina jane*

The Lord became satisfied on hearing Śrīvāsa's words. The three of them then happily sat down together as before.

CB Antya-khaṇḍa 9.307

TEXT 307

*parama-rahasya e sakala puṇya-kathā!
ihāra śravaṇe kṛṣṇa pāiye sarvathā*

All these auspicious narrations are most confidential. By hearing these topics one surely attains Kṛṣṇa.

CB Antya-khaṇḍa 9.308-309

TEXT 308-309

*yāra yena prabhāva, yāhāra yena bhakti
ye vā āge, ye vā pāche yāra yena śakti*

*sabāra sarva-jña eka prabhu gaura-rāya
āra jāne—ye tāhāne bhaje amāyāya*

The omniscient Lord Gauracandra alone knows the influence and devotion of each devotee. He knows their power as well as who is senior and who is junior. Whoever serves the Lord without duplicity can also know these things.

CB Antya-khaṇḍa 9.310

TEXT 310

*viṣṇu-tattva yena abhijñāta veda-vāṇī
ei mata vaiṣṇavero tattva nāhi jāni*

Just as the science of Lord Viṣṇu described in the *Vedas* is difficult to understand, in the same way the science of the Vaiṣṇavas is also difficult to understand.

The science of the Supreme Lord is not known to ordinary people. The Vedic literatures reveal that Supreme Lord by mantras like:

*om tad viṣṇoḥ paramam padamsadā paśyanti
sūrayaḥdivīva cakṣur ātatam*

“The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.” One can understand the science of Lord Viṣṇu only on the strength of one’s sincere worship of Gaurasundara. The words of Gaurasundara are certainly equal to Vedic statements. Misunderstanding of the independent Vedic statements disturbs and misdirects the limited knowledge of humans. Just as the science of the Supreme Lord is incomprehensible, the science of the Vaiṣṇavas is incomprehensible to ordinary people.

In the *Muṇḍaka Upaniṣad* (3.1.7) it is stated:

*bṛhac ca tad divyam acintya-rūpaṁ
sūkṣmāc ca tat sūkṣmataram vibhāti
dūrāt sa-dūre tad ihānti ke ca
paśyatsv ihaiva nihitaṁ guhāyām*

“The Supreme Personality of Godhead is the greatest. He is splendid and transcendental. His form is beyond the understanding of the material mind. He is more subtle than the most subtle. He stays far away

from the impious. The devotees see Him in their hearts.”

In the *Kaṭha Upaniṣad* (2.2.14) it is stated:

*tad etad iti manyante 'nirdeśyaṁ paramaṁ
sukham*

“(The wise) understand that He is (the embodiment of) indescribable, supreme spiritual bliss.”

In the *Śrīmad Bhāgavatam* (2.6.37) it is stated:

*nāhaṁ na yūyaṁ yad-ṛtāṁ gatiṁ vidur
na vāmadevaḥ kim utāpare surāḥ
tan-māyayā mohita-buddhayas tv idaṁ
vinirmitaṁ cātma-samaṁ vicakṣmahe*

“Since neither Lord Śiva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.”

In the *Śrīmad Bhāgavatam* (6.17.32 and 35) it is stated:

*nāhaṁ viriñco na kumāra-nāradau
na brahma-putrā munayaḥ sureśāḥ
vidāma yasyehitam aṁśakāṁśakā
na tat-svarūpaṁ pṛthag-īśa-māninaḥ*

“Neither I [Lord Śiva], nor Brahmā, nor the Aśvinī-kumāras, nor Nārada or the other great sages who are Brahmās sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme

Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.”

*tasmān na vismayaḥ kāryaḥ puruṣeṣu
mahātmasu
mahāpuruṣa-bhakteṣu śānteṣu sama-darśiṣu*

“Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.”

CB Antya-khaṇḍa 9.311

TEXT 311

*siddha-vaiṣṇavera ati viśama vyavahāra
nā bujhi’ nindiyā mare sakala saṁsāra*

The characteristics of a perfect Vaiṣṇava are most extraordinary. Not understanding this, people criticize them and then suffer the consequences.

Devotees attached to the service of the Supreme Lord are the Lord’s *viśrambha sevakas*, or confidential servants. Ordinary people driven by external knowledge cannot understand this. Transgression of etiquette by Kṛṣṇa’s devotee is seen in the descriptions of Bhṛgu’s characteristics (*Śrīmad Bhāgavatam*, Canto Ten, Chapter 89). Bhṛgu did not hesitate to place his feet on the chest of the Supreme Lord. Although by ordinary consideration Bhṛgu insulted the Supreme Lord, who is affectionate to His devotees, Bhṛgu demonstrated by his actions his *ati viśrambha-bhāva* (very confidential mood) and *aty āsakti* (intense attachment) in the service of the Supreme Lord.

Foolish people who cannot understand but actually misunderstand the actual purport engage in disrespecting Viṣṇu and the Vaiṣṇavas by imitating Bhṛgu.

CB Antya-khaṇḍa 9.312

TEXT 312

*siddha vaiṣṇavera yena viśama vyavahāra
sākṣāte dekhaha bhāgavata-kathā-sāra*

The characteristics of a perfect Vaiṣṇava are most extraordinary. Just see yourself the example given in the topics of *Çrémad Bhāgavatam*.

CB Antya-khaṇḍa 9.313

TEXT 313

*vaiṣṇava-pradhāna bhṛgu—brahmāra nandana
ahar-niśa mane bhāve yāñhāra caraṇa*

Bhṛgu Muni, the great Vaiṣṇava son of Brahmā, thinks day and night about the lotus feet of Lord Viṣṇu.

CB Antya-khaṇḍa 9.314

TEXT 314

*se prabhura vakṣe karilena padāghāta
tathāpi vaiṣṇava-śreṣṭha dekhaha sākṣāta*

Although Bhṛgu kicked that Lord Viṣṇu in the chest, he is nevertheless accepted as a topmost Vaiṣṇava.

CB Antya-khaṇḍa 9.315

TEXT 315

*prasaṅge śunaha bhāgavatera ākhyāna
ye nimitta bhṛgu karilena hena kāma*

**In this connection please hear the statements of
the *Çrémad Bhāgavatam* regarding Bhṛgu.**

CB Antya-khaṇḍa 9.316

TEXT 316

*pūrve sarasvatī-tīre mahā-ṛṣi-gaṇa
ārambhilā mahāyajña purāṇa-śravaṇa*

**Long, long ago, many great sages gathered on the
bank of the River Sarasvatī to perform a great sacrifice
and to hear from the *Purāṇas*.**

CB Antya-khaṇḍa 9.317

TEXT 317

*sabe śāstra-kartā sabe mahā-tapodhana
anyo'nye lāgila brahma-vicāra-kathana*

**Those sages were all learned in the scriptures
and were expert in the performance of austerities. In
this particular meeting they began to discuss the
Absolute Truth.**

CB Antya-khaṇḍa 9.318

TEXT 318

*brahmā-viṣṇu-maheśvara—tina-jana-mājhe
ke pradhāna? vicārena munira samāje*

The sages in that assembly discussed who was Supreme among the three predominating deities—Lord Brahmā, Lord Viṣṇu, and Lord Śiva.

CB Antya-khaṇḍa 9.319

TEXT 319

*keha bale,—‘brahmā baḍa’, keha, ‘maheśvara’
keha bale,—‘viṣṇu baḍa sabāra upara’*

Someone said that Brahmā was the greatest, someone said that Śiva was the greatest, and someone said that Viṣṇu was the greatest of all.

CB Antya-khaṇḍa 9.320

TEXT 320

*purāṇei nānā mata karena kathana
‘śiva baḍa’ kothāo, kothāo ‘nārāyaṇa’*

Even in the *Purāṇas* different statements are found. In some places it is said Śiva is the greatest, and somewhere else it is said Nārāyaṇa is the greatest.

CB Antya-khaṇḍa 9.321

TEXT 321

*tabe saba ṛṣi-gaṇa miliyā bhṛgure
ādeśilā e pramāṇa-tattva jānibāre*

Then all the sages requested Bhṛgu to gather evidence to establish the actual truth.

CB Antya-khaṇḍa 9.322

TEXT 322

*“brahmāra mānasa-putra tumi mahāśaya!
sarva-mate tumi jyeṣṭha śreṣṭha tattva-maya*

“You are the mind-born son of Brahmā. You are senior to us in every respect, and you are the best of the knowers of the Truth.

CB Antya-khaṇḍa 9.323

TEXT 323

*tumi ihā jāna giyā kariyā vicāra
sandeha bhañjaha āsi’ āmā-sabākāra*

“You go and determine who is the greatest, then return and remove our doubts.”

CB Antya-khaṇḍa 9.324

TEXT 324

*tumi ye kaḥibā se-i sabāra pramāṇa”
śuni’ bhṛgu calilena āge brahmā-sthāna*

“We will accept whatever you say as conclusive.” After hearing this, Bhṛgu first of all went to his father’s residence in Brahmāloka.

CB Antya-khaṇḍa 9.325

TEXT 325

*brahmāra sabhāya giyā bhṛgu munivara
dambha kari’ rahilena brahmāra gocara*

Bhṛgu Muni first went to the assembly of his father, Brahmā, and proudly stood there before him.

CB Antya-khaṇḍa 9.326

TEXT 326

*putra dekhi' brahmā baḍa santoṣa hailāsa
kala kuśala jijñāsibāre lāgilā*

**Brahmā became greatly pleased on seeing his son,
and he inquired about Bhṛgu's welfare.**

CB Antya-khaṇḍa 9.327

TEXT 327

*satya parīkṣite bhṛgu brahmāra nandana
śraddhā kari' nāśunena bāpera vacana*

**Because Bhṛgu wanted to test whether Brahmā
had the quality of goodness, he did not listen
attentively to his father.**

CB Antya-khaṇḍa 9.328

TEXT 328

*stuti ki vā vinaya gaurava namaskāra
kichu nā karenā pitā-putra-vyavahāra*

**He neither offered prayers nor respectful
obeisances to his father. He neglected whatever
etiquette a son is expected to show his father.**

Although Bhṛgu was an elder son of Brahmā, Bhṛgu neither offered Brahmā prayers, respectful words, or obeisances at his feet. It is not proper for a son to diminish the prestige of his father in any way, yet Bhṛgu displayed such discourtesy to test Brahmā's quality of omniscience. This made Brahmā displeased, and he immediately wanted to burn Bhṛgu to ashes. From this it is proved that a close relative could not understand the glories of the devotee Bhṛgu.

Therefore Brahmā was not accepted as the best among the *guṇa-avatāras*. Bhṛgu could understand that Brahmā was not the cause of all causes, he was only the creator of the universe. Later, when the sages pacified Brahmā, his anger subsided. Thereafter Bhṛgu went before Rudra, and Rudra, considering himself senior and Bhṛgu as junior, went to embrace Bhṛgu with affection. Bhṛgu, however, rebuked Rudra. When the junior Bhṛgu displayed such improper behavior to his senior three-eyed brother, Rudra became angry. When Rudra in his form as the annihilator was about to kill Bhṛgu, it took no time for Bhṛgu to understand the position of Rudra. Thereafter Bhṛgu went to the ocean of milk, where he found Lord Viṣṇu, whose lotus feet were served by Lakṣmī, and immediately kicked Lord Viṣṇu. The Lord immediately got up, and rather than becoming angry like Brahmā and Rudra, He joyfully offered respectful obeisances to Bhṛgu and prayed that Bhṛgu would excuse His offense. The Lord further said to Bhṛgu that He accepted the feet of a great devotee on His chest where His maidservant Lakṣmī resides. Pastimes displaying expertise on the path of attachment with intimacy or equality are depicted in various ways in a society of fools. But intelligent devotees display their affection for the Lord and the supreme expertise of devotees by manifesting their humility. That is why we can understand from verses composed by Śrī Mādhavendra Purīpāda, who is renowned for planting the seed of ecstatic love for Kṛṣṇa, that as long as one is under the control of qualities like lust and anger, one continues to remain averse to the service of the Lord. Human beings can become free from the clutches of qualities like lust and anger only when they attain the service of Kṛṣṇa.

CB Antya-khaṇḍa 9.329

TEXT 329

*dekhiyā putrera anādara-vyavahāra
krodhe brahmā hailena agni-avatāra*

Seeing the disrespectful behavior of his son,
Brahmā became very angry and appeared like the
incarnation of Agni.

CB Antya-khaṇḍa 9.330

TEXT 330

*bhasma karibena hena krodhe mana hailā
dekhiyā pitāra mūrti bhṛgu palāilā*

When Bhṛgu saw his father's angry mood, he ran
away in fear that he would be cursed and turned to
ashes.

CB Antya-khaṇḍa 9.331

TEXT 331

*sabe bujhāilena brahmāra pāye dhari'
“putrere ki gosāñi, e-mata krodha kari?”*

Everyone present there held the feet of Brahmā
and pacified him, saying, “Please don't be so cruel to
your son.”

CB Antya-khaṇḍa 9.332

TEXT 332

*tabe putra-snehe brahmā krodha pāsarilā
jala pāi' yena agni susāmya hailā*

Out of affection for his son, Brahmā then
controlled his anger as fire is extinguished with water.

CB Antya-khaṇḍa 9.333

TEXT 333

*tabe bhṛgu brahmāre bujhiyā bhāla-mate
kailāse āilā maheśvara parīkṣite*

After testing Brahmā, Bhṛgu Muni went directly
to Kailāsa to test Śiva.

CB Antya-khaṇḍa 9.334

TEXT 334

*bhṛgu dekhi' maheśvara ānandita haiyā
uṭhilā pārvatī-saṅge ādara kariyā*

When Śiva saw Bhṛgu Muni, he became happy.
He and Pārvatī stood up with due respect.

CB Antya-khaṇḍa 9.335

TEXT 335

*jyeṣṭha-bhāi-gaurave āpane trilocana
prema-yoge uṭhilā karite āliṅgana*

Displaying the etiquette of an elder brother, the
three-eyed Śiva personally rose to embrace Bhṛgu with
affection.

CB Antya-khaṇḍa 9.336

TEXT 336

*bhṛgu bale,—“maheśa, paraśa nāhi kara
yateka pāṣaṇḍa-veśa saba tumi dhara*

But Bhṛgu Muni said, “My dear Maheśa, please do not touch me. You wear all the symbols of an atheist.

CB Antya-khaṇḍa 9.337

TEXT 337

*bhūta, preta, piśāca-asprśya yata āche
hena saba pāṣaṇḍa rākhaha tumi kāche*

“You always keep Bhūtas, Pretas, Piśācas, and other untouchable atheists around you.

CB Antya-khaṇḍa 9.338

TEXT 338

*yateka utpatha se tomāra vyavahāra
bhasmāsthi-dhāraṇa kon śāstrera ācāra*

“Your behavior is full of contradictions. What scripture says that one can decorate his body with bones and ashes?

CB Antya-khaṇḍa 9.339

TEXT 339

*tomāra paraśe snāna karite yuyāya
dūre thāka, dūre thāka, aye bhūta-rāya!”*

“If you touch me, I will have to bathe. Therefore, O lord of the Bhūtas, please stay away from me!”

CB Antya-khaṇḍa 9.340

TEXT 340

*parīkṣā nimitte bhṛgu balena kautuke
kabhu śiva-nindā nāhi bhṛgura śrī-mukhe*

**Bhṛgu Muni spoke like this to test Śiva,
otherwise he would never criticize Śiva.**

CB Antya-khaṇḍa 9.341

TEXT 341

*bhṛgu-vākye mahākrodhe deva trilocana
triśūla tuliyā lailena sei-kṣaṇa*

**When the three-eyed Śiva heard Bhṛgu's
insulting words, he became angry and at once picked
up his trident.**

CB Antya-khaṇḍa 9.342

TEXT 342

*jyeṣṭha-bhāi-dharma pāsarilena śaṅkara
hailena yehena saṁhāra-mūrtidhara*

**Śaṅkara forgot all the respect an elder brother
generally gives to his brother, and he assumed his form
as the annihilator.**

CB Antya-khaṇḍa 9.343

TEXT 343

*śūla tulilena śiva bhṛgure mārīte
āthevyathe devīāsi' dharilena hāte*

**As Śiva took up his trident to kill Bhṛgu Muni,
Pārvatī quickly came and caught hold of Śiva's hand.**

CB Antya-khaṇḍa 9.344

TEXT 344

*carāṇe dhariyā bujhāyena maheśvarī
“jyeṣṭha bhāire ki prabhu, eta krodha kari?”*

She then grabbed Śiva’s feet and said, “O Lord,
should an older brother become so angry?”

CB Antya-khaṇḍa 9.345

TEXT 345

*devī-vākye lajjā pāi’ rahilāśaṅkara
bhṛgu o calilāśrī-vaikuṇṭha—kṛṣṇa-ghara*

On hearing Pārvatī’s words, Śaṅkara became
embarrassed. Bhṛgu then went on to Vaikuṇṭha, the
abode of Kṛṣṇa.

CB Antya-khaṇḍa 9.346

TEXT 346

*śrī-ratna-khaṭṭāya prabhu āchena śayane
lakṣmī sevā karite āchena śrī-carāṇe*

The Lord was lying on a jeweled bed, and
Lakṣmī, the goddess of fortune, was engaged in
massaging His lotus feet.

CB Antya-khaṇḍa 9.347

TEXT 347

*henai samaye bhṛgu āsi’ alakṣite
padāghāta karilena prabhura vakṣete*

At that time Bhṛgu Muni came there unnoticed
and kicked the Lord’s chest with his foot.

CB Antya-khaṇḍa 9.348

TEXT 348

*bhṛgu dekhi' mahāprabhu sambhrame uṭhiyā
namaskarilena prabhu mahā-prīta haiyā*

On seeing Bhṛgu Muni, the Lord immediately
got up from His bed and affectionately offered His
obeisances to the *brāhmaëa*.

CB Antya-khaṇḍa 9.349

TEXT 349

*lakṣmīra sahite prabhu bhṛgura caraṇa
santoṣe karite lāgilena prakṣālana*

Then the Lord, along with Lakṣmī, joyfully
washed Bhṛgu Muni's feet.

CB Antya-khaṇḍa 9.350

TEXT 350

*vasite dilena āni' uttama āsana
śrī-haste tāhāna aṅge lepena candana*

After offering Bhṛgu an excellent sitting place,
the Lord personally smeared sandalwood pulp on
Bhṛgu's body.

CB Antya-khaṇḍa 9.351

TEXT 351

*aṇarādhi-prāya yena haiyā āpane
aṇarādha māgiyā layena tāñra sthāne*

The Lord then begged forgiveness from Bhṛgu,
as if He had committed an offense.

CB Antya-khaṇḍa 9.352

TEXT 352

*“tomāra śubha-vijaya āmi nā jāniñā
aparādha kariyāchi, kṣama more ihā*

“I have committed an offense because I was
unaware of your arrival and did not receive you
properly. I beg you to pardon Me.

CB Antya-khaṇḍa 9.353

TEXT 353

*ei ye tomāra pādodaka puṇya-jala
tīrthere karaye tīrtha hena sunirmala*

“This water that was used to wash your feet is so
pure it can sanctify the places of pilgrimage.

CB Antya-khaṇḍa 9.354-355

TEXT 354-355

*yateka brahmāṇḍa vaise āmāra dehete
yata lokapāla saba āmāra sahite*

*pādodaka diyā āji karilā pavitra
akṣaya haiyā rahu tomāra caritra*

“All the *brahmāṇḍas* situated within My body as
well as the rulers of all the planets—all of us have been
purified today by this water that has washed your feet.
Therefore let your characteristics remain imperishable.

CB Antya-khaṇḍa 9.356

TEXT 356

*ei ye tomāra śrī-caraṇa-cihna-dhūli
vakṣe rākhilāṇa āmi hai' kutūhalī*

**“I will gladly keep the mark and dust of your
footprint on My chest.**

CB Antya-khaṇḍa 9.357

TEXT 357

*lakṣmī-saṅge nija-vakṣe dila āmi sthāna
vede yena 'śrīvatsa-lāñchana' bale nāma”*

**“I will keep the mark of your footprint on My
chest along with Lakṣmī, whose residence on My chest
is glorified by the *Vedas* as the mark of Śrīvatsa.”**

CB Antya-khaṇḍa 9.358

TEXT 358

*śuniyā prabhura vākya, vinaya-vyavahāra
kāma-krodha-lobha-moha—sakalera pāra*

**Hearing the Lord’s words and seeing His humble
behavior, Bhṛgu Muni concluded that Lord Viṣṇu was
certainly beyond the influence of lust, anger, greed,
and illusion.**

CB Antya-khaṇḍa 9.359

TEXT 359

*dekhi' mahā-ṛṣi pāilena camatkāra
lajjita haiyā māthā nā tolēna āra*

**Bhṛgu Muni was struck with wonder, and he
lowered his head in shame.**

TEXT 360

*yāhā karilena se tāhāna karma naya
āveśera karma ihā jāniha niścaya*

Whatever Bhṛgu Muni did was not on his account, rather he acted on the inspiration of providence.

Although Bhṛgu, the son of Brahmā, was an insignificant living entity, and he performed an act that appeared most abominable to the eyes of ordinary people and that was not befitting a devotee, yet he acted that way as an empowered incarnation for the benefit of those who out of foolishness cannot understand the supreme position of Viṣṇu among Hari, Hara, and Viriñci. Śrī Śaṅkara, the Māyāvāda ācārya, concealed his mood as an eternal servant while also acting as an empowered incarnation. Śrī Śaṅkarācārya was the empowered incarnation of Rudra, while Śrī Bhṛgu and Śrī Vyāsadeva were empowered incarnations of Viṣṇu. The sages coming in Brahmās line were empowered incarnations of Brahmā. Therefore it is the Supreme Lord residing as the director in the hearts of all living entities who inspires them to display various pastimes. Although insignificant living entities like the *karmīs* and the *smārta* so-called *brāhmaṇas* give Bhṛgu an exalted position, the devotees do not see him like that. Only those who have discussed the *viśrambha-sevā*, or confidential service, of the Supreme Lord in the *madhura-rasa* practiced in the Vallabha-sampradāya, which follows the path of *anurāga*, or attachment, can understand the characteristics of Bhṛgu.

CB Antya-khaṇḍa 9.361

TEXT 361

*bāhya pāi' prīti śraddhā dekhite dekhite
bhakti-rase pūrṇa hai' lāgilā nācite*

Bhṛgu Muni then regained his external consciousness and, after seeing that exhibition of the Lord's love and affection, he was filled with devotional love and began to dance.

CB Antya-khaṇḍa 9.362

TEXT 362

*hāsya, kampa, gharma, mūrcchā, pulaka, huṅkāra
bhakti-rase magna hailā brahmāra kumāra*

As the son of Brahmā became absorbed in devotional sentiments, he exhibited symptoms like laughing, shivering, perspiring, loss of consciousness, hairs standing on end, and shouting loudly.

CB Antya-khaṇḍa 9.363

TEXT 363

*“sabāra īśvara kṛṣṇa, sabāra jīvana”
ei satya bali' nāce brahmāra nandana*

“Kṛṣṇa is the Lord and the life of all!” The son of Brahmā danced as he declared this truth.

The *sāttvika-vikāras*, or transcendental transformations, exhibited by Bhṛgu Muni indicated the presence of devotional sentiments. Bhṛgu displayed compassion on all the sages by singing the following supreme truth:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

“Govinda, Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge, and bliss.”

CB Antya-khaṇḍa 9.364

TEXT 364

*dekhiyā kṛṣṇera śānta-vinaya-vyavahāra
prema-bhakti ye kothāo nā sambhave āra*

After observing the humble and peaceful behavior of the Lord, Bhṛgu Muni concluded that such love and devotion was not possible anywhere else.

CB Antya-khaṇḍa 9.365

TEXT 365

*bhakti-jaḍa hailā, vākya nā āise vadane
ānandāśru-dhārā mātṛa vahe śrī-nayane*

Bhṛgu Muni’s eyes became filled with tears of ecstasy. He became stunned with devotion and was unable to speak.

CB Antya-khaṇḍa 9.366

TEXT 366

*sarva-bhāve īśvarere deha samarpiyā
punaḥ muni sabhā-madhye mililā āsiyā*

He fully surrendered himself to the Lord and then returned to the assembly of great sages.

CB Antya-khaṇḍa 9.367

TEXT 367

bhṛgu dekhi' sabe hailā ānanda apāra
“kaha bhṛgu kāra kon dekhile vyavahāra

Seeing Bhṛgu Muni, everyone became joyful and asked, “O Bhṛgu, what sort of behavior have you seen?

CB Antya-khaṇḍa 9.368

TEXT 368

tumi ye-i kaha, se-i sabāra pramāṇa”
tabe saba kahilena bhṛgu bhagavān

“We will accept whatever you say as conclusive.” Then Bhṛgu Muni described his experiences.

CB Antya-khaṇḍa 9.369

TEXT 369

brahmā, viṣṇu maheśvara tinera vyavahāra
sakala kahiā ei kahilena sāra

He explained in detail the characteristics of Brahmā, Viṣṇu, and Śiva and then spoke the following words in conclusion.

CB Antya-khaṇḍa 9.370

TEXT 370

sarva-śreṣṭha—śrī-vaikuṇṭha-nātha nārāyaṇa
satya satya satya ei balila vacana

“Nārāyaṇa, the Lord of Vaikuṇṭha, is the greatest of all. This is the truth, the truth, the truth.

CB Antya-khaṇḍa 9.371

TEXT 371

*sabāra īśvara kṛṣṇa—janaka sabāra
brahmā, śiva kareṇa yāñhāra adhikāra*

“Kṛṣṇa is the controller and father of all, even Lord Brahmā and Lord Śiva work under His direction.

CB Antya-khaṇḍa 9.372

TEXT 372

*kartā-hartā-rakṣitā sabāra nārāyaṇa
niḥsandehe bhaja giyā tāñhāra caraṇa*

“Lord Nārāyaṇa is the doer, creator, and protector. Therefore one should worship His lotus feet without doubt.

CB Antya-khaṇḍa 9.373-374

TEXT 373-374

*dharma, jñāna, puṇya-kīrti, aiśvarya, virakti
ātma-śreṣṭha madhyama yāhāra yata śakti*

*sakala kṛṣṇera, ihā jāniha niścaya
ataeva gāo bhaja kṛṣṇera vijaya”*

“Know for certain that religiosity, knowledge, pious activities, opulences, and renunciation, as well as one’s exalted position and influence all originate from Kṛṣṇa. Therefore sing the glories of Kṛṣṇa and worship Him.”

CB Antya-khaṇḍa 9.375

TEXT 375

*sei kṛṣṇa sākṣāt—caitanya bhagavān
kīrtana-vihāre haiyāchena vidyamāna*

Lord Caitanya is that same Lord Kṛṣṇa, and He appeared to enjoy the pastimes of *saī kīrtana*.

CB Antya-khaṇḍa 9.376

TEXT 376

*bhṛgura vacana śuni' saba ṛṣi-gaṇa
niḥsandeha hailā, sarva-śreṣṭha nārāyaṇa'*

After hearing Bhṛgu Muni's statement with great attention, the sages became free from doubt and concluded that Nārāyaṇa is the greatest.

CB Antya-khaṇḍa 9.377

TEXT 377

*bhṛgure pūjyā bale saba ṛṣi-gaṇa
“saṁśaya chiṇḍiyā tumi bhāla kailā mana”*

The sages then offered their respects to Bhṛgu Muni and said, “You have cleared our doubts and made our minds peaceful.”

See Śrīmad Bhāgavatam, Tenth Canto, Chapter 89.

CB Antya-khaṇḍa 9.378

TEXT 378

*kṛṣṇa-bhakti sabe lailena dṛḍha-mane
bhakta-rūpe brahmā-śiva pūjena yatane*

All the sages then accepted the devotional service of Kṛṣṇa with determination, and they faithfully worshiped Brahmā and Śiva with the understanding that they are devotees.

In the Śrīmad Bhāgavatam (10.89.19) it is stated:

*itthaṁ sārasvatā viprā nṛṇāṁ saṁśaya-nuttaye
puruṣasya padāmbhoja- sevayā tad-gatiṁ gatāḥ*

“The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord’s lotus feet and attained His abode.”

In the Śrīmad Bhāgavatam (10.38.8) it is stated:

*yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvataiḥ
go-cāraṇāyānucaraiś carad vane
yad gopikānām kuca-kuṅkumāṅkitam*

“Those lotus feet are worshiped by Brahmā, Śiva, and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the *kuṅkuma* from the *gopīs*’ breasts.”

CB Antya-khaṇḍa 9.379

TEXT 379

*siddha-vaiṣṇavera yena viśama vyavahāra
kahilāṇa, ihā bujhibāre śakti kāra*

**I have thus explained the extraordinary
characteristics of a perfect Vaiṣṇava, yet who can
understand this?**

CB Antya-khaṇḍa 9.380

TEXT 380

*parikṣite karma ki nā chila kichu āra
tāra lāgi' karilena caraṇa-prahāra*

**Was there no other way for Bhṛgu to test the
Lord than by kicking Him with his feet?**

CB Antya-khaṇḍa 9.381

TEXT 381

*sṛṣṭi-kartā bhṛgu-deva yāñra anugrahe
ki sāhase caraṇa dilena se hṛdaye*

**It was by the mercy of the supreme creator that
Bhṛgu had the audacity to kick the Lord in His chest.**

CB Antya-khaṇḍa 9.382

TEXT 382

*'abodhya agamya adhikārīra vyavahāra'
ihā bai siddhānta nā dekhi kichu āra*

**The behavior of an exalted personality is
incomprehensible and unfathomable. I do not see any
conclusion other than this.**

CB Antya-khaṇḍa 9.383

TEXT 383

*mūle kṛṣṇa praveśiyā bhṛgura dehete
karāilā, bhaktira mahimā prakāśite*

Lord Kṛṣṇa entered the body of Bhṛgu Muni and caused this incident to take place to broadcast the glories of devotional service.

The Lord entered Bhṛgu's body and induced him to act in that way to manifest the glories of devotional service. Bhṛgu would not have dared to act in that way if he was conscious of proper etiquette. The Lord enacted such a pastime to broadcast the glories of the devotees.

CB Antya-khaṇḍa 9.384

TEXT 384

*jñāna-pūrva bhṛgura e karma kabhu naya
kṛṣṇa bādāyena adhikāri-bhakta-jaya*

Bhṛgu Muni could never perform such an act knowingly, but Kṛṣṇa wanted to increase the glories of His pure devotee.

CB Antya-khaṇḍa 9.385

TEXT 385

*viriñci-śaṅkara bādāite kṛṣṇa-jaya
bhṛgure hailā kruddha dekhāiyā bhaya*

Brahmā and Śaṅkara displayed anger and threatened Bhṛgu Muni to increase the glories of Kṛṣṇa.

CB Antya-khaṇḍa 9.386

TEXT 386

*bhakta saba yena gāya nitya kṛṣṇa-jaya
kṛṣṇa bāḍāyena bhakta-jaya atīśaya*

**As the devotees always sing the glories of Lord
Kṛṣṇa, Kṛṣṇa increases the glories of His devotees.**

CB Antya-khaṇḍa 9.387

TEXT 387

*adhikāri-vaiṣṇavera nā bujhi' vyavahāra
ye jana nindaye, tāra nāhika nistāra*

**If one criticizes an exalted Vaiṣṇava without
understanding his behavior, one can never be
delivered.**

In the *Bhagavad-gītā* (9.30) it is stated:

*api cet su-durācāro bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

“Even if one commits the most abominable
action, if he is engaged in devotional service he is to
be considered saintly because he is properly situated in
his determination.”

In the *Upadeśāmṛta* (6) it is stated:

*drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-pañkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

“Being situated in his original Kṛṣṇa conscious
position, a pure devotee does not identify with the
body. Such a devotee should not be seen from a

materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”

CB Antya-khaṇḍa 9.388

TEXT 388

*adhama-janera ye ācāra, yena dharma
adhikāri-vaiṣṇaveo kare sei karma*

Sometimes an exalted Vaiṣṇava exhibits the same behavior and characteristics as a materialistic person.

Foolish, unqualified people go to hell because of considering Vaiṣṇavas and non-Vaiṣṇavas on an equal level. They find the sinful behavior of nondevotees in Vaiṣṇavas. But actually the Vaiṣṇavas are never sinful. At present in Koladvīpa many people are unable to understand the extraordinary characteristics of Śrī Vamśī dāsa Bābājī.

CB Antya-khaṇḍa 9.389

TEXT 389

*kṛṣṇa-kṛpāye se ihā jānibāre pāre
e saba saṅkaṭe keha mare, keha tare*

The conclusion is that only by the mercy of Kṛṣṇa can one understand a great Vaiṣṇava. Otherwise in such intricate situations one may be either liberated or destroyed.

One who is not favored by the Supreme Lord may bring about his own ruination by seeing superficially the characteristics of devotees, whereas another person may remain aloof from offense by not committing offenses.

In the *Śrīmad Bhāgavatam* (9.4.68) it is stated:

sādhavo hṛdayaṁ mahyaṁ sādhyūnām hṛdayaṁ
tv aham
mad-anyat te na jānanti nāhaṁ tebhyo manāg api

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

CB Antya-khaṇḍa 9.390

TEXT 390

sabe ithe dekhi eka mahā-pratikāra
sabāre kariba stuti vinaya-vyavahāra

But I have found a wonderful solution to this problem: One should always glorify and behave humbly with all.

In the *Hari-bhakti-vilāsa* (10.32) it is stated:

viṣṇu-bhaktam athāyātām
yo dr̥ṣṭvā samukhaḥ priyaḥ
praṇāmādi karoty eva
vāsudeve yathā tathāsa

*vai bhakta iti jñeyah
sa punāti jagat-trayam*

*rukṣākṣarā girahśṛṇvan
tathā bhāgavateritāḥ
praṇāma-purvakaṁ kṣāntvā
yo vaded vaiṣṇavo hi sah*

“One who greets a devotee of Viṣṇu and joyfully offers him obeisances, just as one offers obeisances to Vāsudeva, is considered a devotee of the Supreme Lord and is able to purify the three worlds. If a person who even after hearing harsh words from a devotee remains tolerant, offers the devotee obeisances, and converses with the devotee, then there is no doubt that person is a Vaiṣṇava.”

CB Antya-khaṇḍa 9.391

TEXT 391

*ajña hai' laibeka kṛṣṇera śaraṇa
sāvadhāne śunibeka mahānta-vacana*

Thinking oneself a fool, one should surrender to Kṛṣṇa and carefully listen to the words of advanced devotees.

CB Antya-khaṇḍa 9.392

TEXT 392

*tabe kṛṣṇa tāre dena hena-divya-mati
sarvatra nistāra pāya, nāṭhekaye kati*

Then Lord Kṛṣṇa will impart one with transcendental intelligence by which one is completely delivered without hindrance.

Those who do not carefully study Śrīmad Bhāgavatam and who cannot understand the extraordinary characteristics of the devotees attain inauspiciousness. But the Supreme Lord imparts transcendental intelligence to actual devotees so that they do not meet with any inauspiciousness. Even though they are faced with dangerous situations, they do not meet with any inauspiciousness.

About sixty years ago Lord Kṛṣṇa displayed one similar merciful pastime by testing Śrī Svarūpa dāsa Bābāji Mahāśaya.

CB Antya-khaṇḍa 9.393

TEXT 393

*bhakti kari' ye śune caitanya-avatāra
sei saba jana sukhe pāibe nistāra*

Whoever listens to the activities of Lord Caitanya with devotion will be easily freed from material bondage.

CB Antya-khaṇḍa 9.394

TEXT 394

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Nine, entitled “The Glories of Advaita.”

Chapter Ten: The Glories of Śrī Puṇḍarīka Vidyānidhi

This chapter describes the glories of Śrī Svarūpa Dāmodara and Śrī Paramānanda Purī, Gadādhara Paṇḍita's acceptance of mantra initiation from Puṇḍarīka Vidyānidhi for the second time, Mahāprabhu's hearing *Śrīmad Bhāgavatam* from Gadādhara, Vidyānidhi's criticism of Lord Jagannātha's servants because they dressed Jagannātha and Balarāma in starched cloth on the day of Oḍana-ṣaṣṭhī, and Jagannātha and Balarāma's slapping the cheeks of Vidyānidhi.

One day, when Śrī Advaita Ācārya came before Mahāprabhu after taking *darśana* of Lord Jagannātha at the temple, the Lord inquired from Advaita and found out that after Advaita took *darśana* of Lord Jagannātha's face, He had circumambulated Jagannātha five to seven times. As a result, Śrī Mahāprabhu jokingly told Advaita Ācārya that He was defeated, because in the course of circumambulation one is unable to see the Lord's face while walking behind the Lord. When Śrī Mahāprabhu took *darśana* of Lord Jagannātha, however, His eyes would not wander from Lord Jagannātha's face for even a moment, in fact He would see the moonlike face of Lord Jagannātha everywhere. Advaita Ācārya gladly accepted defeat from Mahāprabhu and said that only Śrī Mahāprabhu knew the confidential meaning of such a statement.

One day Gadādhara Paṇḍita, the disciple of Puṇḍarīka, informed Mahāprabhu that he had forgotten his initiation mantra and desired to hear it from the Lord. But Mahāprabhu replied to Gadādhara Paṇḍita that he should wait till Puṇḍarīka Vidyānidhi came to Nīlācala. Mahāprabhu began to hear *Śrīmad Bhāgavatam* from Gadādhara Paṇḍita, and in this way He heard the characteristics of Prahlāda and Dhruva hundreds of times. While hearing Gadādhara's recitation of *Śrīmad Bhāgavatam* and Svarūpa Dāmodara's *kīrtana*, Mahāprabhu simultaneously manifested the eight transformations of ecstatic love. Among the *sannyāsīs*, Śrī Svarūpa Dāmodara and Śrī Paramānanda Purī were the Lord's principal associates and constant companions. One day, when Mahāprabhu was overwhelmed in ecstatic love of God, He fell into a well, and the devotees headed by Advaita Ācārya pulled the Lord out.

When Puṇḍarīka arrived at Nīlācala, Mahāprabhu cried with love and Gadādhara took mantra initiation again from Vidyānidhi. During the Oḍana-ṣaṣṭhī festival the servants of Lord Jagannātha would dress Lord Jagannātha and Balarāma with starched cloth. When Puṇḍarīka criticized this behavior of Jagannātha's servants, Svarūpa Dāmodara explained that the characteristics of the Supreme Lord are beyond the jurisdiction of worldly etiquette. But since this did not satisfy Vidyānidhi, Jagannātha and Balarāma enacting the pastime of slapping Vidyānidhi on his cheeks in a dream in order to destroy the *karma jaḍa-smārtas'* sinful mentality of criticizing the behavior of the Supreme Lord's servants. The Lord distributes mercy in dreams only to His select and dear associates. When Vidyānidhi told Svarūpa Dāmodara about the dream, they both

happily joked with each other. Mahāprabhu used to address Vidyānidhi as *bāpa*, or father. Vidyānidhi's devotion for the Ganges was genuine and incomparable.

CB Antya-khaṇḍa 10.001

TEXT 1

*jaya jaya gauracandra śrīvatsa-lāñchana
jaya śacī-garbha-ratna dharma-sanātana*

All glories to Śrī Gauracandra, who bears the mark of Śrīvatsa! All glories to the jewel of Śacī's womb, the personification of Sanātana-dharma!

The phrase *śrīvatsa-lāñchana* indicates that Śrī Gaura is nondifferent from Lord Nārāyaṇa. Since He is the ultimate beneficiary of the eternal religious principles, He is the personification of Sanātana-dharma.

CB Antya-khaṇḍa 10.002

TEXT 2

*jaya saṅkīrtana-priya gaurāṅga-gopāla
jaya śiṣṭa-jana-priya jaya duṣṭa-kāla*

All glories to Gaurāṅga-gopāla, who enjoys the performance of *saṅkīrtana*! All glories to the Supreme Lord, who is dear to the devotees and who is death to the miscreants!

Since Śrī Gaurasundara is Kṛṣṇacandra, He is called Gaurāṅga-gopāla. The special characteristic of Śrī Gaurasundara's pastimes is the glorification of topics regarding Kṛṣṇa. Since activities like worship and meditation are unable to fully manifest the

Supreme Lord, the process of *saṅkīrtana* is supreme. This *saṅkīrtana* is the best of all activities for reviving one's relationship with the Supreme Lord. That is why in His Gaura pastimes Śrī Kṛṣṇacandra is addressed as *saṅkīrtana-priya*, or He who is fond of *saṅkīrtana*. He is the supreme worshipable Lord of all devotees. Those who have no love for Him are certainly nondevotees. He is like death personified for both the sinful sense enjoyers and the wicked-minded renunciants.

CB Antya-khaṇḍa 10.003

TEXT 3

*bhakta-goṣṭhī-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya*

All glories to Śrī Gaurāṅga along with His devotees! By hearing these topics about Lord Caitanya, one attains devotional service.

CB Antya-khaṇḍa 10.004

TEXT 4

*hena-mate vaikuṇṭha-nāyaka nyāsi-rūpe
viharena bhakta-goṣṭhī laiṅkā kautuke*

In this way the hero of Vaikuṇṭha, in the form of a *sannyāśī*, enjoyed blissful pastimes with His devotees.

CB Antya-khaṇḍa 10.005

TEXT 5

*eka-dina vasiyā āchena prabhu sukhe
hena-kāle śrī-advaita āila sammukhe*

One day as the Lord was sitting comfortably, Śrī Advaita came before Him.

CB Antya-khaṇḍa 10.006

TEXT 6

*vasilena advaita prabhure namaskari’
hāsi’ advaitere jijñāsenā gaurahari*

Advaita offered His obeisances to the Lord and sat down. Then Gaurahari smiled and inquired from Him.

CB Antya-khaṇḍa 10.007

TEXT 7

*santoṣe balena prabhu, “kahata’ ācārya!
kothā haite āilā, kariyā kon kārya?”*

In satisfaction, the Lord asked, “O Ācārya, tell Me, where have You come from? What were You doing?”

CB Antya-khaṇḍa 10.008

TEXT 8

*advaita balena,—“dekhilāṇa jagannātha
tabe āilāṇa ei tomāra sākṣāta”*

Advaita Ācārya replied, “I went to see Lord Jagannātha, and then I came here to see You.”

CB Antya-khaṇḍa 10.009

TEXT 9

*prabhu bale,—“jagannātha-śrī-mukha dekhiyā
tabe āra ki karilā, kaha dekhi tāhā”*

**The Lord then asked, “After seeing Lord
Jagannātha, what else did You do?”**

CB Antya-khaṇḍa 10.010

TEXT 10

*advaita balena,—“āge dekhi’ jagannātha
tabe karilāṇa pradakṣiṇa pāñca sātā”*

**Advaita replied, “After seeing Lord Jagannātha,
I circumambulated Him five or seven times.”**

In the *Hari-bhakti-vilāsa*, Chapter Eight, verses
181-182 and 184-189 it is stated:

*atha pradakṣiṇā
tataḥ pradakṣiṇām kuryād
bhaktyā bhagavato hareḥ
nāmāni kīrtayan śaktau
taṁ ca sāṣṭāṅga-vandanam*

The procedure for circumambulation is
described as follows:

“Chanting Lord Hari’s holy names one should
perform circumambulation with devotion. If one is
able, he should circumambulate by again and again
bowing down with eight parts of the body.”

*pradakṣiṇā-saṅkhyāvnārasimhe
ekam caṇḍyām ravau sapta tisro dadyād vināyake
catasraḥ keśave dadyāt śive tv ardha-pradakṣiṇām*

Regarding the number of circumambulations, in
the *Nṛsimha Purāṇa* it is said:

“One should circumambulate Caṇḍī one time, the sun-god seven times, Gaṇeśa three times, Lord Kṛṣṇa four times, and Śiva half a time.”

*atha pradakṣiṇā-māhātmyam vārāhe
pradakṣiṇām ye kurvanti
bhakti-yuktena cetasāna
te yama-ṭpuraṁ yānti
yānti puṇya-kṛtām gatim*

The glories of circumambulation are described in the *Varāha Purāṇa* as follows:

“Those whose hearts are filled with devotion as they circumambulate the temple of Lord Viṣṇu do not enter Yamarāja’s city. They go to the place where the saintly devotees go.”

*tatraiva cāturmāsya-māhātmye
catur-vāraṁ bhramībhis tu jagat sarvaṁ
carācaram
krāntaṁ bhavati viprāgrya tat tīrtha-gamanādhikam*

In the *Skanda Purāṇa*, *Cāturmāsya-māhātmya*, it is said:

“O best of the brāhmaṇas, a person who circumambulates the temple of Lord Viṣṇu four times attains the result of circumambulating the entire universe filled with moving and unmoving beings. He attains a result better than going on all pilgrimages.”

*tatraivānyatra
pradakṣiṇaṁ tu yaḥ kuryāt harim bhaktyā
samanvita
ḥhaṁsa-yukta-vimānena viṣṇulokaṁ sa gacchati*

Elsewhere in the *Skanda Purāṇa* it is said:

“A person who with devotion circumambulates the temple of Lord Hari is carried on a swan airplane to *Vaikuṇṭha*. ”

nārasimhe

*pradakṣiṇena caikena deva-devasya mandire
kṛtena yat phalaṁ nṛṇāṁ tac chṛnuṣva nṛpātmaja*

*pṛthvī-pradakṣiṇa-phalaṁ
yat tat prāpya harim vrajet*

In the *Nṛsimha Purāṇa* it is said:

“O prince, please hear the glorious result attained by a person who once circumambulates the temple of Lord Viṣṇu, the Lord of lords. Such a person attains the result of circumambulating the earth. He goes to Lord Hari.”

anyatra ca

*evam kṛtvā tu kṛṣṇasya yaḥ kuryād dviḥ
pradakṣiṇam
sapta-dvīpavatī-puṇyam labhate tu pade pade*

*paṭhan nāma-sahasraṁ tu nāmāny evātha
kevalam*

It is further stated:

“A person who circumambulates the temple of Śrī Hari as he chants the holy names of Lord Kṛṣṇa or the thousand names of Kṛṣṇa attains the result of circumambulating the earth, which consists of seven islands, or giving the earth in charity.”

hari-bhakti-sudhodaye

viṣṇuṁ pradakṣiṇī-kurvan yas tatrāvartate
punaḥ tad
evāvartanam tasya punar nāvartate bhavē

In the *Hari-bhakti-sudhodaya* it is said:

“A person who after circumambulating the temple of Śrī Hari one time again circumambulates the temple is not subjected to return to this world of repeated birth and death.”

bṛhan-nāradīye yama-bhagīratha-samvāde
pradakṣiṇa-trayaṁ kuryād yo viṣṇor
manuḥśvara
sarva-pāpa-vinirmukto devendratvaṁ samaśnute

In the *Bṛhan-nāradīya Purāṇa*, Yamarāja tells King Bhagīratha:

“O King, a person who circumambulates the temple of Śrī Hari three times becomes free of all sins and he enjoys the post of King Indra.”

tatraiva pradakṣiṇa-māhātmye
sudharmopākhyānārambhe
bhaktyā kurvanti ye viṣṇoḥ
pradakṣiṇa-catuṣṭayam
te 'pi yānti param sthānam sarva-lokottamottamam.
iti.

tat khyātaṁ yat su-dharmasya pūrvasmin
gṛdhra-janmani
kṛṣṇa-pradakṣiṇābhyaśān mahā-siddhir abhūd iti

In the *Nārada Purāṇa*, *Pradakṣiṇa-māhātmya*, in the beginning of Sudharma's story, it is said:

“Those who devotedly circumambulate the temple of Lord Viṣṇu four times go to the supreme abode, which is situated beyond all other planets. In his previous life as a vulture, Sudharma circumambulated the temple of Lord Kṛṣṇa and thereby attained the highest perfection.”

*atha pradakṣiṇāyām niṣiddham viṣṇu-smṛtau
eka-hasta-praṇāmaś ca eka caiva pradakṣiṇā
akāle darśanam viṣṇor hanti puṇyam purā-kṛtam*

Prohibitions in the performance of circumambulation are described in the *Viṣṇu-smṛti* as follows:

“Offering obeisances to Śrī Viṣṇu with only one hand, circumambulating the temple of Śrī Kṛṣṇa only once, and seeing the Deity of Śrī Kṛṣṇa at an improper time destroy one’s previous pious merits.”

kim ca

*kṛṣṇasya purato naiva sūryasyaiva pradakṣiṇām
kuryād bhramarikā-rūpaṁ vaimukhyāpadanīm
prabhoḥ*

It is also said:

“One should not circumambulate the sun-god in a circle like a bumblebee before the temple of Śrī Hari, for then one must turn one’s back to the Deity.”

*tathā coktam
pradakṣiṇam na kartavyam
vimukhatvāc ca karaṇāt*

It is also said:

“Circumambulating the temple of Śrī Hari in these ways is prohibited, for such activities will make one averse to the Lord.”

CB Antya-khaṇḍa 10.011

TEXT 11

*‘pradakṣiṇa’ śuni’ prabhu hāsite lāgilā
hāsi’ balena prabhu,—“tumi hārilā hārilā”*

When the Lord heard the word
“circumambulated,” He laughed and said, “You are
defeated.”

CB Antya-khaṇḍa 10.012

TEXT 12

*ācārya balena,—“ki sāmagrī hāribāre
lakṣaṇa dekhāo, tabe jiniha āmāre”*

Advaita Ācārya inquired, “What have I lost?
Give Me evidence, then I can believe You.”

CB Antya-khaṇḍa 10.013-014

TEXT 13-14

*prabhu bale,—“sāmagrīśunaha hāribāra
tumi ye karilā pradakṣiṇa-vyavahāra*

*yata-kṣaṇa tumi pṛṣṭhā-digere calilā
tata-kṣaṇa tomāra ye darśana nahilā*

The Lord then said, “Listen, this is what You
have lost. When You are behind the Lord while
circumambulating Him, You are deprived of the Lord’s
darṣana.

TEXT 15

*āmi yata-kṣaṇa dhari' dekhi jagannātha
āmāra locana āra nā yāya kothāta*

**“For as long as I take *darṣana* of Lord
Jagannātha, My eyes do not move anywhere else.**

When Śrī Gaurasundara would see Lord Jagannātha, He would simply gaze at the Lord's face. In his book *Kṛṣṇa-karṇāmṛta*, Śrī Bilvamaṅgala has described the sweetness of the Lord's beautiful face. The sweetness of the Lord's face is superior to the sweetness of His other limbs, and the sweetness of His enchanting smile is superior to the sweetness of His face.

Śrī Gaurasundara has expressed that the Lord's lotus face, composed of five knowledge-acquiring senses, is more attractive than His other limbs. And the Lord's smile, which is indicative of His pleasure, stimulates and acknowledges resolute service.

Śrī Advaita Prabhu circumambulated Lord Śrī Jagannātha five to seven times. His object of vision was the body of the Lord, but Śrī Gaurasundara's object of vision was Lord Jagannātha's lotus face. Therefore Śrī Gaurasundara defeated Advaita Prabhu in the contest. When one is behind Jagannātha while circumambulating Him, one can see only the back half of His body, but when one sees from the front, one can have eye-to-eye contact.

TEXT 16

*ki dakṣiṇe, kibā vāme, kibā pradakṣiṇe
āra nāhi dekhi jagannātha-mukha vine*

**“I do not look to the left or right, nor do I
circumambulate. I do not see anything other than the
beautiful face of Lord Jagannātha.”**

CB Antya-khaṇḍa 10.017

TEXT 17

*kara-yoḍa kari’ bale ācārya gosāñi
“e-rūpe sakala hāri tomāra se ṭhāñi*

**Advaita Ācārya folded His hands and said to the
Lord, “May I always be defeated by You in this way.**

CB Antya-khaṇḍa 10.018

TEXT 18

*e kathāra adhikārīāra tribhuvane
satya kahilāṇa ei nāhi tomā-vine*

**“But I tell You frankly, there is no one in the
three worlds qualified to act like You.**

CB Antya-khaṇḍa 10.019

TEXT 19

*tumi se ihāra prabhu, eka adhikārīe
kathāya tomāre se mātra āmi hāri”*

**“You alone are qualified in this way. Only before
You am I defeated in this topic.”**

CB Antya-khaṇḍa 10.020

TEXT 20

*śuniñā hāsenā sarva vaiṣṇava-maṇḍala
'hari' bali' uṭhila maṅgala-kolāhala*

**On hearing this conversation, all the Vaiṣṇavas
smiled and raised an auspicious tumult by chanting,
“Hari! Hari!”**

CB Antya-khaṇḍa 10.021

TEXT 21

*ei-mata prabhura vicitra sarva-kathā
advaitere ati prīta kareṇa sarvathā*

**In this way, the Lord’s topics are all amazing.
The Lord always showed great affection for Advaita
Ācārya.**

CB Antya-khaṇḍa 10.022

TEXT 22

*eka-dina gadādhara-deva prabhu-sthāne
kahilena pūrva-mantra-dīkṣāra kāraṇe*

**One day Śrī Gadādhara Paṇḍita asked the Lord
about the initiation mantra he had been given.**

CB Antya-khaṇḍa 10.023

TEXT 23

*“iṣṭa-mantra āmi ye kahiluṇ kāro prati
sei haite āmāra nā sphure bhāla mati*

**“I have given someone my initiation mantra, and
now I am not getting realization from chanting it.**

CB Antya-khaṇḍa 10.024

TEXT 24

*sei mantra tumi more kaha punar-bāra
tabe mana-prasannatā haibe āmāra*

**“You please give that mantra to me again, and
then my mind will be joyful.”**

Mantra refers to the sound vibration by which one can give up thoughts of material enjoyment. If an instructor instructs mantras to a faithless person, his heart becomes polluted. If one loses transcendental knowledge because of bad association, then one must gather it again. Knowing this fact, Śrī Gadādhara Paṇḍita Gosvāmī requested Śrī Gaurasundara to give him reinitiation, but Mahāprabhu told him to receive mantra again from his original guru.

Śrī Gadādhara Paṇḍita’s guru was Śrīla
Puṇḍarīka Vidyānidhi.

CB Antya-khaṇḍa 10.025

TEXT 25

*prabhu bale,—“tomāra ye upadeṣṭā āche
sāvadhāna—tathā aparādhī hao pāche*

**The Lord said, “You already have a spiritual
master, so be careful. Don’t become an offender.**

CB Antya-khaṇḍa 10.026

TEXT 26

*mantrera ki dāya, prāṇo āmāra tomāra
upadeṣṭā thākite nā haya vyavahāra*

“What to speak of a mantra, I can give even My life to you. But it would not be proper to give you mantra while your spiritual master is alive.”

CB Antya-khaṇḍa 10.027

TEXT 27

*gadādhara bale,— “tiñho nā āchena ethā
tāna parivarte tumi karāha sarvathā”*

Gadādhara replied, “He is not here now, so You can do it in his place.”

CB Antya-khaṇḍa 10.028

TEXT 28

*prabhu bale,— “tomāra ye guru vidyānidhi
anāyāse tomāra miliyā dibe vidhi”*

The Lord then said, “By the arrangement of providence your spiritual master, Puṇḍarīka Vidyānidhi, will soon come, and you will easily meet him.”

CB Antya-khaṇḍa 10.029

TEXT 29

*sarvajña-cūḍāmaṇi—jānena sakala
“vidyānidhi śīghra-gati āsibe utkala*

The crest jewel of omniscient persons knew everything. He said, “Puṇḍarīka Vidyānidhi will soon arrive in Purī.

CB Antya-khaṇḍa 10.030

TEXT 30

*ethāi dekhibā dina-daśera bhitare
āisena kevala āmāre dekhibāre*

“You will meet him here in ten days, for he is coming just to see Me.

CB Antya-khaṇḍa 10.031

TEXT 31

*niravadhi vidyānidhi haya mora mane
bujhilāṇa tumi ākarṣiyā āna tāne”*

“I always remember Puṇḍarīka Vidyānidhi. Now I understand that you have attracted him to come here.”

CB Antya-khaṇḍa 10.032

TEXT 32

*ei-mata prabhu priya gadādhara-saṅge
tāna mukhe bhāgavata śuni’ thāke raṅge*

In this way the Lord happily spent His days hearing *Çrémad Bhāgavatam* from Gadādhara.

CB Antya-khaṇḍa 10.033

TEXT 33

*gadādhara paḍena sammukhe bhāgavata
śuniñā prakāśe prabhu prema-bhāva yata*

Whenever Gadādhara would recite *Bhāgavatam*, the Lord would manifest various symptoms of ecstatic love.

CB Antya-khaṇḍa 10.034

TEXT 34

*prahlāda-caritra āra dhruvera caritra
śatāvṛtti kariyāśunena sāvahita*

**The Lord attentively heard the glories of
Prahāda and Dhruva hundreds of times.**

The characteristics of Prahāda are described in the Seventh Canto of the *Śrīmad Bhāgavatam*, and the characteristics of Dhruva are described in the Fourth Canto of the *Śrīmad Bhāgavatam*. Śrī Gadādhara Paṇḍita Gosvāmī was the speaker of *Śrīmad Bhāgavatam*, and Śrī Gaurasundara was the listener. He attentively heard topics of Prahāda and Dhruva's cultivation of devotional service from the mouth of Śrī Gadādhara hundreds of times.

CB Antya-khaṇḍa 10.035

TEXT 35

*āra kārye prabhura nāhika avasara
nāma-guṇa balena śunena nirantara*

**He had no time for any other activity, for He
was constantly engaged in hearing and chanting the
names and qualities of Kṛṣṇa and His devotees.**

Rather than speaking about any other topic, Śrī Gaurasundara always glorified topics regarding the Supreme Lord's names, forms, qualities, and pastimes as if He had one hundred mouths. He had no time to pay any attention to any subject other than Kṛṣṇa's names, forms, qualities, associates, characteristics, and pastimes.

CB Antya-khaṇḍa 10.036

TEXT 36

*bhāgavata-pāṭhe gadādhara mahāśaya
dāmodara-svarūpera kīrtana viṣaya*

**Just as Gadādhara was expert in reciting
Bhāgavatam, Svarūpa Dāmodara was expert in
performing *kīrtana*.**

Śrī Gadādhara Paṇḍita was most expert in explaining Śrīmad Bhāgavatam. The four objectives of life—religiosity, economic development, sense gratification, and liberation—ultimately become the goal of those who study and teach Śrīmad Bhāgavatam to accumulate food, cloth, family maintenance, and other insignificant fruits. But Śrī Gadādhara Paṇḍita's recitation of Śrīmad Bhāgavatam and Śrīman Mahāprabhu's hearing and chanting of Śrīmad Bhāgavatam were not aimed at attaining these four objectives of life.

Śrī Dāmodara Svarūpa was always engaged in glorifying the topics of Hari. He had no engagement other than glorifying the qualities of Hari. Śrī Dāmodara Svarūpa was the topmost authority on the conclusions regarding devotional service. He would always engage in pure *kṛṣṇa-kīrtana* without becoming influenced by other's opinions, persistent requests, or mixed doctrines. The Māyāvādīs' desire for liberation and the attached householders' desire for sense gratification did not induce Śrī Dāmodara Svarūpa to indulge in associating with outsiders. He exclusively gave pleasure to Śrī Gaurasundara's heart.

CB Antya-khaṇḍa 10.037

TEXT 37

*ekeśvara dāmodara-svarūpa guṇa gāya
vihvala haiyā nāce śrī-gaurāṅga-rāya*

Whenever Svarūpa Dāmodara chanted the qualities of Kṛṣṇa, who is one without a second, Lord Gaurāṅga would become overwhelmed and would dance in ecstasy.

CB Antya-khaṇḍa 10.038-039

TEXT 38-39

*aśru, kampa, hāsya, mūrcchā, pulaka, huṅkāra
yata kichu āche prema-bhaktira vikāra*

*mūrtimanta sabe thāke īśvarera sthāne
nācena caitanyacandra inḥā-sabā-sane*

Transformations of ecstatic love like shedding tears, shivering, laughing, losing consciousness, hairs standing on end, and loud crying manifested in their personified forms and danced along with Caitanyacandra.

CB Antya-khaṇḍa 10.040

TEXT 40

*dāmodara-svarūpera ucca-saṅkīrtana
śunile nā thāke bāhya, paḍe sei-kṣaṇa*

When the Lord heard the loud chanting of Svarūpa Dāmodara, He would lose consciousness and fall to the ground.

On hearing the loud *kīrtana* of Śrī Dāmodara Svarūpa, Śrī Gaurasundara forgot the conception of the external world and manifest the cultivation of Kṛṣṇa consciousness.

TEXT 41

*sannyāsi-pārṣada yata īśvarera haya
dāmodara-svarūpa-samāna keho naya*

Among all the *sannyāśe* associates of the Lord, no one was equal to Svarūpa Dāmodara.

Many people think that since according to social etiquette renunciants belonging to the fourth *āśrama* are superior to *brahmacārīs* fixed in ecstatic love for Kṛṣṇa, they are more dear to Śrī Gaurasundara. Yet none of the *sannyāsīs* headed by Paramānanda Purī were as dear to the Lord as Dāmodara Svarūpa.

TEXT 42

*yata prīti īśvarera purī-gosāñire
dāmodara-svarūpere tata prīti kare*

The Lord had similar affection for Svarūpa Dāmodara as He had for Paramānanda Purī.

Śrī Svarūpa Dāmodara was renowned as Lord Gaurasundara's first manifestation. Śrī Gaurasundara did not display any less respect for Dāmodara Svarūpa than He displayed for Śrī Paramānanda Purī.

TEXT 43

*dāmodara-svarūpa—saṅgīta-rasa-maya
yāñra dhvani-śravaṇe prabhura nṛtya haya*

Dāmodara Svarūpa was expert in the art of melodious singing. The Lord would dance whenever He heard him sing.

CB Antya-khaṇḍa 10.044

TEXT 44

*alakṣita-rūpa—keho cinite nā pāre
kapaṭīra rūpe yena bulena nagare*

Svarūpa Dāmodara remained incognito as he wandered around the city so that no one could recognize him.

Mahāprabhu would begin to dance whenever Svarūpa sang melodiously. If a person disguises himself whenever he wanders about, people will not understand his actual identity. Mahāprabhu similarly covered His position as the Supreme Lord and concealed His actual identity whenever He wandered throughout the city disguised as a devotee.

CB Antya-khaṇḍa 10.045

TEXT 45

*kīrtana karite yena tumburu nārada
ekā prabhu nācāyena—ki āra sampad*

Svarūpa Dāmodara would induce the Lord to dance by performing *kīrtana* as nicely as Nārada Muni sings accompanied by his stringed instrument [or a celestial singer] known as Tumburu. What could be more glorious?

See the purport to *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter One, text 52.

CB Antya-khaṇḍa 10.046

TEXT 46

*sannyāsīra madhye īśvarera priya-pātra
āra nāhi, eka purī-gosāñi se mātra*

Among the Lord's *sannyāśē* associates, there was
no one as dear to the Lord as Paramānanda Purī.

CB Antya-khaṇḍa 10.047

TEXT 47

*dāmodara-svarūpa, paramānanda-purī
sannyāsi-pārṣade ei dui adhikārī*

Paramānanda Purī and Svarūpa Dāmodara were
the two most qualified devotees among the Lord's
sannyāśē associates.

Dāmodara Svarūpa was one of the Lord's
sannyāsi associates.

CB Antya-khaṇḍa 10.048

TEXT 48

*niravadhi nikaṭe thākena dui jana
prabhura sannyāse kare daṇḍera grahaṇa*

These two personalities always remained with
the Lord. They accepted *sannyāsa* to assist the Lord in
His *sannyāsa* pastimes.

CB Antya-khaṇḍa 10.049

TEXT 49

*purī dhyānapara, dāmodarera kīrtana
nyāsi-rūpe nyāsi-dehe bāhu dui jana*

Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. In this way these two *sannyāsés* were like the arms of Lord Caitanya.

Dāmodara Svarūpa was fond of performing *kīrtana*, and Paramānanda Purī was renounced and engaged in worshiping the Lord through meditation. In the *sannyāsa* body of Lord Gaurasundara, these two were like His arms.

CB Antya-khaṇḍa 10.050

TEXT 50

*ahar-niśa gauracandra saṅkīrtana-raṅge
viharena dāmodara-svarūpera saṅge*

Day and night, Gauracandra enjoyed performing *kīrtana* with Svarūpa Dāmodara.

CB Antya-khaṇḍa 10.051

TEXT 51

*ki śayane, ki bhojane, kibā paryaṭane
dāmodare prabhu nā chāḍena kona-kṣaṇe*

While sleeping, eating, or moving about, Svarūpa Dāmodara would never leave the Lord for even a moment.

Śrī Dāmodara always assisted the Lord, whether the Lord was sleeping, eating, or traveling. There was

not a moment when Svarūpa Dāmodara was separated from the Lord.

CB Antya-khaṇḍa 10.052

TEXT 52

*pūrvāśrame puruṣottamācārya nāma tāna
priya-sakhā puṇḍarīka vidyānidhi-nāma*

In his previous *ācrama*, Svarūpa Dāmodara was known as Puruṣottama Ācārya, and he had a dear friend named Puṇḍarīka Vidyānidhi.

He who was known in the Lord's Navadvīpa pastimes as Puruṣottama Bhaṭṭācārya became famous as Dāmodara Svarūpa during Mahāprabhu's Nīlācala pastimes. The elderly Puṇḍarīka Vidyānidhi was his dearest friend.

CB Antya-khaṇḍa 10.053

TEXT 53

*pathe caliteo prabhu dāmodara-gāne
nācena vihvala haiyā, patha nāhi jāne*

Even while walking on the road, whenever the Lord heard Svarūpa Dāmodara sing, He would become overwhelmed with ecstasy and forget the way.

CB Antya-khaṇḍa 10.054

TEXT 54

*ekeśvara dāmodara-svarūpa-saṁhati
prabhu se ānande paḍe, nā jānena kati*

The Lord would relish such ecstasy in the company of Dāmodara Svarūpa that He would not understand where He was.

CB Antya-khaṇḍa 10.055

TEXT 55

*kibā jala, kibā sthala, kibā vana, ḍāla
kichu nā jānena prabhu, garjena viśāla*

The Lord would not know whether He was in the water, on the ground, in the forest, or in the bushes, and He would loudly cry out.

CB Antya-khaṇḍa 10.056

TEXT 56

*ekeśvara dāmodara kīrtana karena
prabhure o vane ḍāle paḍite dharena*

Svarūpa Dāmodara would perform *kīrtana* alone with the Lord. Whenever the Lord would fall in the forest or in the bushes, Svarūpa Dāmodara would catch hold of Him.

CB Antya-khaṇḍa 10.057

TEXT 57

*dāmodara-svarūpera bhāgyera ye sīmā
dāmodara-svarūpa se tāhāra upamā*

The limit of Svarūpa Dāmodara's good fortune is found only in Svarūpa Dāmodara himself.

Because Śrī Dāmodara Svarūpa was the constant companion of Śrī Gaurasundara, his good fortune surpassed that of other devotees of Gaura.

Whenever Mahāprabhu would fall in the forest or in the branches of trees out of ecstasy, Śrī Dāmodara Svarūpa would display his matchless service propensity by completely protecting Mahāprabhu's transcendental body from all kinds of injury. Since Mahāprabhu always remained intoxicated with ecstatic love, He seldom displayed external consciousness. At such times Dāmodara would serve Him in all respects.

CB Antya-khaṇḍa 10.058

TEXT 58

*eka-dina mahāprabhu āviṣṭa haiyā
paḍilā kūpera mājhe āchāḍa khāiyā*

One day Mahāprabhu became completely absorbed in ecstatic love and fell into a well.

CB Antya-khaṇḍa 10.059

TEXT 59

*dekhiyā advaita-ādi sammoha pāiyā
krandana karena sabe śire hāta diyā*

Seeing this, Advaita Ācārya and the other devotees became bewildered, and they began crying as they held their heads in their hands.

CB Antya-khaṇḍa 10.060

TEXT 60

*kichu nā jānena prabhu prema-bhakti-rase
bālakera prāya yena kūpe paḍi' bhāse*

The Lord was enjoying ecstatic love, so He did not understand what had happened. He simply floated in that well like a child.

CB Antya-khaṇḍa 10.061

TEXT 61

*sei kṣaṇe kūṇa haila navaṇīta-maya
prabhura śrī-aṅge kichu kṣata nāhi haya*

When the Lord fell, the well became like butter, so His body was not scratched.

CB Antya-khaṇḍa 10.062

TEXT 62

*e kon adbhuta, yāñra bhaktira prabhāve
vaiṣṇava nācite aṅge kaṇṭaka nā lāge*

This was not very wonderful. By the influence of devotional service a Vaiṣṇava also does not feel the pain of a thorn he steps on while dancing.

CB Antya-khaṇḍa 10.063

TEXT 63

*tabe advaitādi mili' sarva-bhakta-gaṇe
tulilena prabhure dhariyā kata-kṣaṇe*

Advaita Prabhu and the other devotees then quickly pulled the Lord out of the well.

CB Antya-khaṇḍa 10.064

TEXT 64

paḍilā kūpete prabhu tāhā nāhi jāne
“ki bala, ki kathā” prabhu jijñāse āpane

The Lord did not understand that He had fallen in the well. He therefore asked the devotees, “What is going on? Why are you crying?”

CB Antya-khaṇḍa 10.065

TEXT 65

bāhya nā jānena prabhu prema-bhakti-rase
asarvajña-prāya prabhu sabāre jijñāse

The Lord was relishing the mellows of ecstatic love and was unaware of external events. He inquired from others as if He did not know what had happened.

Lord Gaurasundara was so absorbed in the mellows of ecstatic devotional service that no memory of the external world obstructed His cultivation of Kṛṣṇa consciousness. Moreover, after regaining His external consciousness, He would sometimes act as if He did not understand anything. In this way He would cover His omniscience and His position as the Supreme Lord.

CB Antya-khaṇḍa 10.066

TEXT 66

śrī-mukhera śuni’ ati-amṛta-vacana
ānande bhāsenā advaitādi bhakta-gaṇa

Hearing the nectarean words from the mouth of the Lord, the devotees headed by Advaita Prabhu floated in ecstasy.

CB Antya-khaṇḍa 10.067

TEXT 67

*ei mate bhakti-rase īśvara vihare
vidyānidhi āilena jāniñā antare*

**As the Lord was enjoying the mellows of
devotional service in this way, He understood that
Puṇḍarīka Vidyānidhi had arrived.**

CB Antya-khaṇḍa 10.068

TEXT 68

*citte mātra karite īśvara sei kṣaṇe
vidyānidhi āsiyā dilena daraśane*

**As soon as the Lord remembered him, Puṇḍarīka
Vidyānidhi came there to meet Him.**

CB Antya-khaṇḍa 10.069

TEXT 69

*vidyānidhi dekhi’ prabhu hāsite lāgilā
“bāpa āilā, bāpa āilā” balite lāgilā*

**When the Lord saw Puṇḍarīka Vidyānidhi, He
smiled and said, “My father has come. My father has
come.”**

CB Antya-khaṇḍa 10.070

TEXT 70

*premanidhi premānande hailā vihvala
pūrṇa haila hṛdayera sakala maṅgala*

**Śrī Premanidhi became overwhelmed in ecstatic
love and his heart became filled with all auspiciousness.**

Premanidhi was another name of Vidyānidhi.

CB Antya-khaṇḍa 10.071

TEXT 71

*śrī-bhakta-vatsala gauracandra nārāyaṇa
premanidhi vakṣe kari' kareṇa krandana*

The Supreme Lord, Śrī Gauracandra, who is affectionate to His devotees, embraced Premanidhi and began crying.

CB Antya-khaṇḍa 10.072

TEXT 72

*sakala vaiṣṇava-vṛnda kānde cāri-bhite
vaikuṇṭha-svarūpa sukha mililā sākṣāte*

The Vaiṣṇavas on all sides began to weep as they experienced the complete happiness of Vaikuṇṭha.

CB Antya-khaṇḍa 10.073

TEXT 73

*īśvara-sahita yata āche bhakta-gaṇa
premanidhi-prīte prema bāḍe anukṣaṇa*

The Lord and the assembled devotees' affection for Premanidhi increased incessantly.

CB Antya-khaṇḍa 10.074

TEXT 74

*dāmodara-svarūpa tāhāna pūrva-sakhā
caitanyera agre dui-jane haila dekhā*

Dāmodara Svarūpa was his old friend, and now they met each other in the presence of the Lord.

CB Antya-khaṇḍa 10.075

TEXT 75

*dui-jane cāhena duñhāra pada-dhūli
duñhe dharādhari, ṭhelāṭheli, phelāpheli*

They both desired the dust of the other’s feet, so they pulled and pushed each other and fell to the ground.

CB Antya-khaṇḍa 10.076

TEXT 76

*keho kāre nā pārena, duñhe mahābalī
karāyena, hāsena, gaurāṅga kutūhalī*

They were both strong and powerful, and therefore neither was defeated. Lord Gaurāṅga, who inspired them in this way, smiled as He eagerly watched.

CB Antya-khaṇḍa 10.077

TEXT 77

*tabe bāhya pāi’ prabhu vidyānidhi-prati
“katodina nīlācale tumi kara sthiti”*

Then the Lord regained His external consciousness and requested Puṇḍarīka Vidyānidhi, “You please stay in Nīlācala for some time.”

CB Antya-khaṇḍa 10.078

TEXT 78

*śuni' premanidhi mahā-santoṣa hailā
bhāgya hena māni' prabhu-nikaṭe rahilā*

When Premanidhi heard the Lord's request, he became very satisfied. He considered himself fortunate and set up his residence near the Lord.

CB Antya-khaṇḍa 10.079

TEXT 79

*gadādhara-devo iṣṭa-mantra punar-bāra
premanidhi-sthāne preme kailena svikāra*

Gadādhara Paṇḍita took the opportunity to lovingly accept mantra initiation again from Premanidhi.

CB Antya-khaṇḍa 10.080

TEXT 80

*āra ki kahiba premanidhira mahimāyān
ra śiṣya gadādhara ei prema-sīmā*

What more can I say about the glories of Premanidhi? The extent of his love is understood by the fact that he had a disciple such as Gadādhara Paṇḍita.

CB Antya-khaṇḍa 10.081

TEXT 81

*yāñra kīrti vākhāne advaita, śrīnivāsa
yāñra kīrti balena murāri, haridāsa*

Indeed, Premanidhi's glories were narrated by Advaita Prabhu, Śrīvāsa, Murāri, and Haridāsa.

CB Antya-khaṇḍa 10.082

TEXT 82

*hena nāhi vaiṣṇava ye tāne nā vākhāne
puṇḍarīko sarva-bhakta kāya-vākya-mane*

There was not a single Vaiṣṇava who did not glorify him. Similarly, Puṇḍarīka Vidyānidhi would serve the devotees with his body, mind, and speech.

CB Antya-khaṇḍa 10.083

TEXT 83

*ahaṅkāra tāna dehe nāhi tilamātra
nā bujhi ki adbhuta caitanya-kṛpā-pātra*

There was not a speck of false ego in his person. I am unable to understand the wonderful mercy that he received from Lord Caitanya.

CB Antya-khaṇḍa 10.084

TEXT 84

*ye-rūpa kṛṣṇera priya-pātra vidyānidhi
gadādhara-śrī-mukhera kathā kichu likhi*

Now I will write something regarding Puṇḍarīka Vidyānidhi's position as a dear servant of Kṛṣṇa according to what I heard from the mouth of Gadādhara Paṇḍita.

The phrase *gadādhara-śrī-mukhera kathā* means “whatever I heard from the lotus mouth of Gadādhara.”

CB Antya-khaṇḍa 10.085

TEXT 85

*vidyānidhi rākhi’ prabhu āpana nikaṭe
vāsā dilā yameśvare—samudrera taṭe*

The Lord kept Puṇḍarīka Vidyānidhi with Him in Jagannātha Purī and assigned him a residence at Yameśvara, on the shore of the ocean.

Puṇḍarīka Vidyānidhi was given a residence at Yameśvara-ṭoṭā (a garden). He lived there and spent a lot of time with Śrī Gaurasundara.

CB Antya-khaṇḍa 10.086

TEXT 86

*nīlācale rahiṃ dekhena jagannātha
dāmodara-svarūpera baḍa prema-pātra*

While residing in Nīlācala, he regularly went to see Lord Jagannātha. Puṇḍarīka Vidyānidhi was very dear to Svarūpa Dāmodara.

CB Antya-khaṇḍa 10.087

TEXT 87

*dui-jane jagannātha dekhe eka-saṅge
anyo’nye thākena śrī-kṛṣṇa-rasa-kathā-raṅge*

They would go together to see Lord Jagannātha and then enjoy discussing topics of Kṛṣṇa.

CB Antya-khaṇḍa 10.088

TEXT 88

*yātrā āsi’ bājila ‘oḍana-ṣaṣṭhī nāma
nayā-vastra pare jagannātha bhagavān*

Soon the time came for the festival called Oḍana-ṣaṣṭhī. On this occasion, Lord Jagannātha wears a new dress.

Because Lord Jagannātha in Śrīdhāma Purī wears a new winter dress on the sixth day of the waxing moon in the month of Agrahāyaṇa (November-December), this festival is called Oḍana-ṣaṣṭhī (*oḍana* means “to wear” and *ṣaṣṭhī* means “sixth day”), or the festival of dressing Lord Jagannātha. The festival has taken this name because Lord Jagannātha wears a winter dress. This festival continues up to the fourth day of the waxing moon in the month of Māgha (January-February).

CB Antya-khaṇḍa 10.089

TEXT 89

*se dina māṇḍuyā-vastra parena īśvare
tāna yei icchā sei-mata dāse kare*

By the desire of Lord Jagannātha, His servants dress Him in a starched dress on this day.

The phrase *māṇḍuyā-vastra* refers to unwashed, starched cloth.

CB Antya-khaṇḍa 10.090

TEXT 90

*śrī-gaurasundaro lai’ sarva-bhakta-gaṇa
āilā dekhite yātrāśrī-vastra-oḍana*

Lord Gaurasundara took all of His devotees and went to see this festival of Oḍana-ṣaṣṭhī.

CB Antya-khaṇḍa 10.091

TEXT 91

*mṛdaṅga, muharī, śaṅkha, dundūbhi, kāhāla
ḍhāka, dagaḍa, kāḍā bājāye viśāla*

*Mādaṁ gas, muharēs, conchshells, kettledrums,
kāhālas, ḍhākas, dagaḍas, and kāḍās were loudly
played.*

CB Antya-khaṇḍa 10.092

TEXT 92

*se dine nānā vastra parena ananta
ṣaṣṭhī haite lāgi’ rahe makara-paryanta*

*On that day Lord Jagannātha wears various
dresses. This festival continues from the sixth day of
the waxing moon in the month of Agrahāyaṇa
(November-December) to the end of the month of
Māgha (January-February).*

The phrase *makara-paryanta* means “up to the
end of Māgha.”

CB Antya-khaṇḍa 10.093

TEXT 93

*vastra lāgi’ haite lāgila rātri-śeṣe
bhakta-goṣṭhī-saha prabhu dekhi’ preme bhāse*

*The offering of dresses goes on till the end of
night. As Lord Caitanya watched this festival with His
devotees, He floated in waves of ecstatic love.*

The phrase *lāgi haite lāgila* means “to offer cloth
to the body of Lord Jagannātha.” In Nīlācala the

phrase *lāgi haoya* (“to offer”) is still used in phrases like *candanera lāgi haoyā* and *puṣpera lāgi haoyā*.

CB Antya-khaṇḍa 10.094

TEXT 94

*āpaneī upāsaka, upāsyā āpane
ke bujhe tāhāna mana, tāna kṛpā vine*

Lord Caitanya was Himself the worshiper and the object of worship. But without His mercy, who could understand His mind?

CB Antya-khaṇḍa 10.095

TEXT 95

*ei prabhu dāru-rūpe vaise yogāsane
nyāsi-rūpe bhakti-yoga karena āpane*

In the form of the Deity, the Lord sat on the throne, and in the form of a *sannyāsī*, He practiced devotional service.

In His Deity form Śrī Gaurasundara was Lord Jagannātha, and in His *sannyāsī* form He accepted the mood of a devotee and distributed knowledge to people.

CB Antya-khaṇḍa 10.096

TEXT 96

*paṭṭa-neta—śukla, pīta, nīla nānā varṇe
divya vastra dena, muktā racita suvarṇe*

Fine white, yellow, and blue silk clothes decorated with pearls and gold were offered to the Deity form of the Lord.

The phrase *paṭṭa-neta* means “fine silk cloth (the word *paṭṭa* refers to jute, silk, etc., and the word *neta* refers to fine cloth.)

CB Antya-khaṇḍa 10.097

TEXT 97

*vastra lāgi’ haile dena puṣpa-alāṅkāra
puṣpera kaṅkaṇa, śrī-kirīṭa puṣpahāra*

After Lord Jagannātha was dressed, He was decorated with flower ornaments, flower bangles, a flower crown, and flower garlands.

CB Antya-khaṇḍa 10.098

TEXT 98

*gandha, puṣpa, dhūpa, dīpa ṣoḍaśopacāre
pūjā kari’ bhoga dilā vividha-prakāre*

Jagannātha was then worshiped with sixteen items like sandalwood pulp, flowers, incense, and ghee lamps. He was then offered various types of foodstuffs.

CB Antya-khaṇḍa 10.099

TEXT 99

*tabe prabhu yātrā dekhi’ sarva-goṣṭhī-saṅge
āilā vāsāya premānanda sukha-raṅge*

After the Lord saw this festival in the company of all His associates, He returned to His residence absorbed in ecstatic love.

CB Antya-khaṇḍa 10.100

TEXT 100

*vāsāya vidāya kailā vaiṣṇava-sabāre
virale rahilā nijānande ekeśvare*

**After sending all the Vaiṣṇavas home, the Lord
remained alone in His own ecstatic mood.**

CB Antya-khaṇḍa 10.101

TEXT 101

*yāñra ye vāsāya sabe karilā gamana
vidyānidhi dāmodara-saṅge anukṣaṇa*

**All the devotees left for their respective
residences except Puṇḍarīka Vidyānidhi, who remained
with Svarūpa Dāmodara.**

CB Antya-khaṇḍa 10.102

TEXT 102

*anyo'nye duñhāra yateka manaḥ
kathāniṣkaṭe duñhe kahe duñhāre sarvathā*

**They would both disclose their minds to each
other without hesitation.**

CB Antya-khaṇḍa 10.103

TEXT 103

*māṇḍuyā-vasana ye dharilā jagannāthe
sandeha janmila vidyānidhira ihāte*

**After seeing Lord Jagannātha wearing starched
cloth, Puṇḍarīka Vidyānidhi developed some doubt.**

CB Antya-khaṇḍa 10.104

TEXT 104

jijñāsilā dāmodara-svarūpera sthāne
“māṇḍuyā-vasana īśvarere dena kene

He asked Svarūpa Dāmodara, “Why do they
offer starched dress to Lord Jagannātha?

CB Antya-khaṇḍa 10.105

TEXT 105

e deśe ta’ śruti-smṛti-sakala pracure
tabe kene vinā dhaute maṇḍa-vastra pare?”

“The *çrutis* and *smâtis* are widely accepted in this
place, so why is starched cloth offered before it is
washed?”

CB Antya-khaṇḍa 10.106

TEXT 106

dāmodara-svarūpa kahena,— “śuna kathā
deśācāre ithe doṣa nā layena ethā

Svarūpa Dāmodara replied, “Please listen. There
is no fault in this, because that is the custom of this
place.

CB Antya-khaṇḍa 10.107

TEXT 107

śruti-smṛti ye jāne, se nā kare sarvathāe
yātrāra ei-mata sarva-kāla ethā

“Persons who know the *çrutis* and *smâtis* may
not observe this festival, but here it has always been
observed in this way.

CB Antya-khaṇḍa 10.108

TEXT 108

*īśvarera icchā yadi nā thāke antare
tabe dekha rājā kene niṣedha nā kare*

“If this was not the desire of Lord Jagannātha,
then why hasn’t the King stopped it?”

CB Antya-khaṇḍa 10.109

TEXT 109

*vidyānidhi bale,—“bhāla, karuka īśvare
īśvarera ye karma, sevake kene kare*

Puṇḍarīka Vidyānidhi said, “The Lord may do as
He likes, but why do the servants imitate the activities
of the Lord?

CB Antya-khaṇḍa 10.110

TEXT 110

*pūjā-pāṇḍā, paśu-pāla, paḍichā, vehārā
apavitra-vastra kene dhare vā ihārā*

“Why do the priests, the *pūjārēs*, the temple
superintendents, and the servants touch the unwashed
clothes?

The phrase *pūjā-pāṇḍā* refers to the *pūjārī*
paṇḍās, or learned priests.

The phrase *paśu-pāla* refers to those *paṇḍās* who
dress Lord Jagannātha (See
Caitanya-candrodaya-nāṭaka, Chapter Eight).

CB Antya-khaṇḍa 10.111

TEXT 111

*jagannātha-īśvara, sambhave saba tāne
tāna ācaraṇa ki kariba sarva-jane*

“Lord Jagannātha is the supreme controller. For Him, everything is possible. But how can others imitate His activities?”

CB Antya-khaṇḍa 10.112

TEXT 112

*maṇḍa-vastra-sparśe hasta dhuile se śuddhi
ihā vā nā kare kene haiyā subuddhi*

“If one touches starched cloth, he should wash his hands to purify himself. Why don’t such learned persons follow this injunction?”

CB Antya-khaṇḍa 10.113

TEXT 113

*rājapātra abudha ye ihā nā vicāre
rājāo māṇḍuyā-vastra dena nija-śire”*

“The government officers are ignorant because they do not consider this. The King even wraps this starched cloth on his head.”

CB Antya-khaṇḍa 10.114

TEXT 114

*dāmodara-svarūpa balena,—“śuna bhāi!
hena bujhi, oḍana-yātrāya doṣa nāi*

Dāmodara Svarūpa replied, “Please listen, my dear brother. I think there is no fault in this Oḍana festival.

TEXT 115

*param brahma-jagannātha-rūpa-avatāra
vidhi vā niṣedha ethā nā kare vicāra*

“The Supreme Brahman has incarnated as the Deity of Lord Jagannātha. Therefore rules and regulations do not apply to Him.”

TEXT 116

*vidyānidhi bale,—“bhāi, śuna eka kathā
param brahma—jagannātha-vigraha sarvathā*

Puṇḍarīka Vidyānidhi said, “Please listen, brother. The Deity of Lord Jagannātha is the Supreme Brahman in all respects.

TEXT 117

*tāne doṣa nāhi vidhi-niṣedha laṅghile
e-gulāo brahma haila thāki’ nīlācale*

“He is not at fault even if He violates the rules and regulations. But have all these others become Brahman by staying in Nīlācala?

Following local custom, the king would wrap an unwashed starched cloth around his head. Yet the *smṛti* injunction is that starched cloth is impure. Although this custom of wearing starched cloth is permissible for the Supreme Lord, it is proper for His servants to always remain in a pure state. Brahman is

a nonvariegated object. It is devoid of all material qualities. The Deity form of the Lord is transcendental, so this custom may be suitable for Him, but His servants are not Brahman devoid of material qualities. Therefore they must consider qualities and faults. The servants are not Deity incarnations. Vidyānidhi considered that the behavior of Lord Jagannātha's servants was faulty.

CB Antya-khaṇḍa 10.118

TEXT 118

*ihārāo chādileka loka-vyavahāra
sabei haila brahma-rūpa-avatāra!"*

“They have given up proper etiquette and have become like incarnations of the Supreme Brahman.”

CB Antya-khaṇḍa 10.119

TEXT 119

*eta bali' sarva-pathe hāsiyā hāsiyā
yāyena yehena hāsyāveśa-yukta haiyā*

While speaking in this way, they laughed again and again as they walked down the road.

CB Antya-khaṇḍa 10.120

TEXT 120

*dui sakhā hātāhāti kariyā hāsena
jagannātha-dāsereo ācāra doṣena*

The two friends held each other's hands and laughed as they discussed whether Lord Jagannātha's servants were at fault.

CB Antya-khaṇḍa 10.121

TEXT 121

*sabe nā jānena sarva-dāsera prabhāva
kṛṣṇa se jānena yāñra yata anurāga*

**No one can understand the glories of the Lord's
servants. Only Kṛṣṇa knows their attachment for Him.**

CB Antya-khaṇḍa 10.122

TEXT 122

*bhramo karāyena kṛṣṇa āpana-dāsere
bhramac-chedo kare pāche sadaya-antare*

**Kṛṣṇa sometimes bewilders His devotee, and
then, feeling compassion for him, He destroys his
illusion.**

Although Puṇḍarīka Vidyānidhi was a great devotee, when he enacted the pastime of finding fault in the devotees of Lord Jagannātha, the affectionate Supreme Lord performed one pastime to destroy his staged illusion.

CB Antya-khaṇḍa 10.123

TEXT 123

*bhrama karāilā vidyānidhire āpane
bhramac-cheda-kṛpāo śunibā ei-kṣaṇe*

**First the Lord bewildered Puṇḍarīka Vidyānidhi,
now you will hear how the Lord destroyed his illusion.**

CB Antya-khaṇḍa 10.124

TEXT 124

*ei-mata raṅge-ḍhaṅge dui priya-sakhā
calilena kṛṣṇa-kārye yāñra yathā vāsā*

In this way the two intimate friends went to their residences to perform their Kṛṣṇa consciousness duties.

CB Antya-khaṇḍa 10.125

TEXT 125

*bhikṣā kari' āilena gaurāṅgera sthāne
prabhu-sthāne āsi' sabe thākilāśayane*

After taking their meals, they went to Gaurāṅga's residence for some time, then they returned to their residences and took rest.

CB Antya-khaṇḍa 10.126

TEXT 126

*sakala jānena prabhu caitanya-gosāñi
jagannātha-rūpe svapne gelā tāna ṭhāñi*

In His form as Lord Jagannātha, the omniscient Lord Caitanya appeared before Puṇḍarīka Vidyānidhi in a dream.

CB Antya-khaṇḍa 10.127

TEXT 127

*svapane dekhena vidyānidhi mahāśaya
jagannātha-balāi āsi' hailā vijaya*

Vidyānidhi Mahāśaya saw Lord Jagannātha and Balarāma appear before him in his dream.

CB Antya-khaṇḍa 10.128

TEXT 128

*krodha-rūpa jagannātha—vidyānidhi dekhe
āpane dhariyā tāñre caḍāyena mukhe*

Vidyānidhi saw Lord Jagannātha catch hold of him and slap his face in an angry mood.

CB Antya-khaṇḍa 10.129

TEXT 129

*dui bhāi mili’ caḍa māre dui gāle
hena daḍha caḍhañña ye aṅguli gāle phule*

The two brothers, Jagannātha and Balarāma, slapped him on his cheeks so hard that his swollen face bore impressions of Their fingers.

CB Antya-khaṇḍa 10.130

TEXT 130

*duḥkha pāi’ vidyānidhi ‘kṛṣṇa rakṣa’ bale
‘aparādha kṣama’ bali’ paḍe pada-tale*

Feeling distress, Vidyānidhi fell at Their feet and prayed, “Kṛṣṇa save me! Forgive my offenses!

As a result of Vidyānidhi’s finding fault with the behavior of Jagannātha’s servants, Śrī Jagannātha and Śrī Balarāma appeared in a dream before Vidyānidhi and profusely slapped him on the face. Vidyānidhi asked Kānāi and Balāi why They were unnecessarily punishing him. What was his offense? When his offense was disclosed, he begged pardon from Them.

CB Antya-khaṇḍa 10.131

TEXT 131

*“kon aparādhe more mārāha gosāñi!”
prabhu bale,—“tora aparādhera anta nāñi*

**“O Lord, for what offense are You beating me?”
The Lord replied, “There is no end to your offenses.**

CB Antya-khaṇḍa 10.132

TEXT 132

*mora jāti, mora sevakera jāti nāñi
sakala jānilā tumi rahi’ ei ṭhāñi*

**“I do not belong to any caste, and My servants
also do not belong to any caste. You should have
learned this while staying here.**

CB Antya-khaṇḍa 10.133

TEXT 133

*tabe kene rahiyācha jāti-nāśā-sthāne
jāti rākhi’ cala tumi āpana-bhavane*

**“Why then are you staying in a place where you
will lose your caste? If you want to protect your caste,
you better go home.**

CB Antya-khaṇḍa 10.134

TEXT 134

*āmi ye kariyā āchi yātrāra nirbandha
tāhāte o bhāva anācārera sambandha*

**“I have inaugurated the traditional observance of
this festival. How then can you think that there is any
improper behavior in it?**

CB Antya-khaṇḍa 10.135

TEXT 135

*āmāre kariyā brahma, sevaka nindiyā
māṇḍuyā-kāpaḍa-sthāne doṣa-dṛṣṭi diyā*

**“You accept Me as the Supreme Brahman, but
you offend My servants by finding fault in their
dressing Me with starched cloth.”**

What was his offense? In answer to this, Jagannātha said that he had committed the offense of criticizing His servants for dressing Him in starched cloth. If Vidyānidhi wished to protect his religious principles and caste, he should leave Śrī-kṣetra and return to his own residence. These activities appear faulty only from the external point of view.

CB Antya-khaṇḍa 10.136

TEXT 136

*svapne vidyānidhi mahābhaya pāi’ mane
krandana karena māthā dhari’ śrī-caraṇe*

**Vidyānidhi felt great fear. He therefore placed
his head at the lotus feet of the Lord and cried.**

CB Antya-khaṇḍa 10.137

TEXT 137

*“saba aparādha prabhu, kṣama’ pāpiṣṭhere
ghāṭiluṅ ghāṭiluṅ, prabhu baliluṅ tomāre*

**“Please forgive the offenses of this most sinful
person! I am defeated! I apologize!**

The word *ghāṭiluṅ* means “I apologize” or “I accept defeat.”

CB Antya-khaṇḍa 10.138

TEXT 138

*ye mukhe hāsiluṅ prabhu, tora sevakere
se mukhera śāsti prabhu, bhāla kailā more*

“O Lord, with this mouth I have laughed at Your servants, so You have now properly punished that mouth.

CB Antya-khaṇḍa 10.139

TEXT 139

*bhāla-dina haila mora āji suprabhāta
mukha-kapolera bhāgye bājila śrī-hāta*

“This is the auspicious beginning of a new day, for my face and forehead were touched by Your lotus hand.”

Śrī Puṇḍarīka Vidyānidhi thought about his bodily pains and understood that the touch of the Lord’s lotus hands had awakened his good fortune. He was extremely happy because the Lord had personally punished him. This is the real mercy of the Lord on his servant.

CB Antya-khaṇḍa 10.140

TEXT 140

*prabhu bale,—“tore anugrahera lāgiyā
tomāre kariluṅśāsti sevaka dekhiyā”*

The Lord replied, “I have punished you to bestow mercy on you, for I consider you My servant.”

CB Antya-khaṇḍa 10.141

TEXT 141

*svaṇne premanidhi-prati prema-dr̥ṣṭi kari’
deule āilā dui bhāi—rāma-hari*

In this way the two brothers, Jagannātha and Balarāma, mercifully glanced on Premanidhi in his dream and then returned to Their temple.

CB Antya-khaṇḍa 10.142

TEXT 142

*svaṇna dekhi’ vidyānidhi jāgiyā uṭhilā
gāle caḍa dekhi’ saba hāsite lāgilā*

After seeing this dream, Puṇḍarīka Vidyānidhi woke up. Then he saw the slap marks on his cheeks and began to laugh.

CB Antya-khaṇḍa 10.143

TEXT 143

*śrī-hastera caḍe saba phuliyāche gāla
dekhi’ premanidhi bale,—“baḍa bhāla bhāla*

His cheeks were swollen from the slapping of the lotus hands of the Supreme Lord. Seeing this, Premanidhi said, “This is very good!

CB Antya-khaṇḍa 10.144

TEXT 144

*yena kailuṅ aparādha, tāra śāsti pāiluṅ
bhālai kailena prabhu, alpe eḍāiluṅ*

**“I have received punishment for my offense, yet
the Lord has mercifully awarded me only a token
punishment.”**

CB Antya-khaṇḍa 10.145

TEXT 145

*dekha dekha ei vidyānidhira mahimā
sevakere dayā yata, tāra ei sīmā*

**Just see the glories of Puṇḍarīka Vidyānidhi!
This is the limit of the Lord’s mercy on His devotees.**

CB Antya-khaṇḍa 10.146

TEXT 146

*putra ye pradyumna—tāhāne o hena-mate
caḍa nā mārena prabhu śikṣāra nimitte*

**The Lord did not slap even His own son
Pradyumna to teach him in this way.**

CB Antya-khaṇḍa 10.147-148

TEXT 147-148

*jānakī-rukmiṇī-satyabhāmā-ādi yata
īśvara-īśvariāra āche kata kata*

*sākṣātei māre yāra aparādha haya
svapnera prasāda-śāsti dṛśya kabhu naya*

**The Lord’s associates and consorts like Jānakī,
Rukmiṇī, and Satyabhāmā, as well as the various gods
and goddesses are directly punished if they commit an**

offense, but to receive the Lord's mercy by being punished in a dream is rarely seen.

CB Antya-khaṇḍa 10.149

TEXT 149

*svaṇne daṇḍa pāya, kibā artha-lābha haya
jāgile puruṣa se sakala kichu naya*

Someone who receives punishment or wealth in a dream has nothing to show for it when he wakes up.

CB Antya-khaṇḍa 10.150

TEXT 150

*śāsti vā prasāda prabhu svaṇne yāre kare
ye yadi sākṣāta loke dekhe phala dhare*

But if the Lord punishes or bestows mercy on someone in a dream, the results are seen by everyone.

CB Antya-khaṇḍa 10.151

TEXT 151

*tāñra baḍa bhāgyavān nāhika saṁsāre
svaṇneho nā kahe kichu abhakta-janere*

There is no one so fortunate in this world, for the Lord does not speak to nondevotees even in their dreams.

CB Antya-khaṇḍa 10.152-153

TEXT 152-153

*sākṣāte se ei saba bujhaha vicāre
ei ye yavana-gaṇe nindā-himsā kare*

*tāhārāo svaṇe anubhava mātra cāhe
nindā-himsā kare dekhi, svaṇa nāhi pāye*

By analyzing this incident one can directly understand that because the *yavanas* engage in blasphemy and violence, they can never see the Lord in their dreams, even if they want to.

CB Antya-khaṇḍa 10.154-155

TEXT 154-155

*yavanera ki dāya, ye brāhmaṇa sajjana
tārā yata aparādha kare anukṣaṇa*

*aparādha haile dui loke duḥkha pāya
svaṇeho abhakta pāpiṣṭhere nāśikhāya*

What to speak of *yavanas*, even respectable *brāhmaṇas* who constantly commit offenses attain miseries in this life and in the next as a result of their offenses. Yet the Lord does not teach such sinful nondevotees in their dreams.

The Supreme Lord always remains aloof from either rewarding or punishing the nondevotees. But since He is the well-wisher of the devotees, He rectifies His dear devotee by punishing him in his dream.

CB Antya-khaṇḍa 10.156

TEXT 156

*svaṇe pratyādeśa prabhu karena yāhāre
se-i mahābhāgya hena māne āpanāre*

A person who receives instructions from the Lord in a dream considers himself most fortunate.

CB Antya-khaṇḍa 10.157

TEXT 157

*sākṣāte āpane svaṇe mārila tāhāre
e prasāde sabe dekhe śrī-premanidhire*

**Evidence of the mercy Śrī Premanidhi received
when he was beaten by the Lord in a dream could be
seen by everyone.**

CB Antya-khaṇḍa 10.158

TEXT 158

*tabe puṇḍarīka-deva uṭhilā prabhāte
caḍe gāla phuliyāche dekhe dui hāte*

**When Puṇḍarīka Vidyānidhi got up in the
morning, he could feel with his hands that his cheeks
were swollen.**

CB Antya-khaṇḍa 10.159

TEXT 159

*prati-dina dāmodara-svarūpa āsiyā
jagannātha dekhe donhe eka-saṅga haiyā*

**Svarūpa Dāmodara would come every day, and
the two would go together to see Lord Jagannātha.**

CB Antya-khaṇḍa 10.160

TEXT 160

*pratyaha āise svarūpa se dina āilā
āsiyā tāñhāke kichu kahite lāgilā*

When Svarūpa Dāmodara came as he did
regularly, he began to speak to Vidyānidhi.

CB Antya-khaṇḍa 10.161

TEXT 161

*“sakāle āisa jagannātha-daraśane
āji śayā haite nāhi uṭhe ki kāraṇe?”*

“Every morning you come with me to see
Jagannātha. Why haven’t you gotten up yet today?”

CB Antya-khaṇḍa 10.162

TEXT 162

*vidyānidhi bale,—“bhāi, hethāya āisa
saba kathā kara mora ethā āsi’ vaisa”*

Vidyānidhi replied, “O brother, please come and
sit down and I will explain everything.”

CB Antya-khaṇḍa 10.163

TEXT 163

*dāmodara āsi’ dekhe—tāna dui gāla
phuliyāche, caḍa-cihna dekhena viśāla*

When Svarūpa Dāmodara came near, he saw that
Puṇḍarīka Vidyānidhi’s cheeks were swollen with slap
marks.

CB Antya-khaṇḍa 10.164

TEXT 164

*dāmodara-svarūpa jijñāse,—“e-ki kathākene
gāla phuliyāche, kibā pāile vyathā”*

Svarūpa Dāmodara asked him, “What is this?
Why are your cheeks swollen? Did you get hurt?”

CB Antya-khaṇḍa 10.165

TEXT 165

hāsiyā balena vidyānidhi mahāśaya
“śuna bhāi, kālī gela yateka saṁśaya

Puṇḍarīka Vidyānidhi smiled and said, “Please
listen, brother. All my doubts were vanquished last
night.

CB Antya-khaṇḍa 10.166

TEXT 166

māṇḍuyā-vastrere ye kariluṅ avajñāna
tāra śāsti gāle ei dekha vidyamāna

“Look at my cheeks and see the evidence of the
punishment I received because of criticizing the
offering of starched clothes to Lord Jagannātha.

CB Antya-khaṇḍa 10.167

TEXT 167

āji svaṇne āsi’ jagannātha-balarāma
dui-daṇḍa caḍāyena nāhika viśrāma

“Last night Lord Jagannātha and Balarāma
appeared before me in a dream and continually slapped
me for two *daëðas* (about forty-eight minutes).

CB Antya-khaṇḍa 10.168

TEXT 168

*‘mora paridhāna-vastra karili nindana’
eta bali’ gāle caḍāyena dui jana*

**“They both slapped my cheeks while saying,
‘You have criticized the clothes We wear.’**

CB Antya-khaṇḍa 10.169

TEXT 169

*gāle bājjīyāche yata aṅgulerā aṅguri
bhāla-mate uttaro karite nāhi pāri*

**“See the marks of Their fingers on my cheeks. I
was unable to pacify Them.**

CB Antya-khaṇḍa 10.170

TEXT 170

*e lajjāya kāhāre sambhāṣā nāhi kari
gāla bāla haile se bāhira haite pāri*

**“I am too embarrassed to speak to anyone. I will
go out only after my cheeks become normal.**

CB Antya-khaṇḍa 10.171

TEXT 171

*eta’ kathā anyatra kahite yogya nahe
baḍa bhāgya hena bhāi, mānila hṛdaye*

**“It is not proper to tell others about this
incident. O brother, in my heart I consider myself most
fortunate.**

CB Antya-khaṇḍa 10.172

TEXT 172

*bhāla śāsti pāilun aparādha-anurūpe
e nahile paḍitāma mahā-andha-kūpe*

“I have received a proper punishment for my offense, otherwise I would have fallen into a blind well.”

CB Antya-khaṇḍa 10.173

TEXT 173

*vidyānidhi-ṭṛati dekhi’ snehera udaya
ānande bhāsenā dāmodara mahāśaya*

Seeing the Lord’s affection towards Puṇḍarīka Vidyānidhi, Svarūpa Dāmodara floated in ecstasy.

CB Antya-khaṇḍa 10.174

TEXT 174

*sakhāra sampade haya sakhāra ullāsa
dui jane hāsenā paramānanda-hāsa*

As one becomes happy upon seeing the good fortune of a friend, the two both laughed in great happiness.

CB Antya-khaṇḍa 10.175

TEXT 175

*dāmodara-svarūpa balena,—“śuna bhāi!
e-mata adbhuta daṇḍa dekhi śuni nāi*

Dāmodara Svarūpa said, “Listen, my brother, I have never heard about or seen such a wonderful punishment.

CB Antya-khaṇḍa 10.176

TEXT 176

*svapne āsi' śāsti kare āpane sākṣāte
āra śuni nāi, sabe dekhilun tomāte*

“The Lord appeared in a dream and personally punished you. I have never before heard of such a thing, but I can directly see that you have been punished.”

CB Antya-khaṇḍa 10.177

TEXT 177

*hena-mate dui sakhā bhāsenā santoṣe
rātra-dina nā jānena kṛṣṇa-kathā-rase*

In this way the two friends floated in happiness and forgot whether it was day or night as they continually enjoyed topics of Kṛṣṇa.

In the Śrīmad Bhāgavatam (1.1.19) it is stated:

*vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām svādu svādu pade pade*

“We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.”

In the Śrīmad Bhāgavatam (1.1.3) it is stated:

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ*

“O expert and thoughtful men, relish *Śrīmad Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of *Śrī Śukadeva Gosvāmī*. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

In the *Śrīmad Bhāgavatam* (1.18.14) it is stated:

*ko nāma tṛpyed rasavit kathāyām
mahattamaikānta-parāyaṇasya
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ*

“The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [*rasa*] ever be fully satiated by hearing topics about Him?”

In the *Śrīmad Bhāgavatam* (10.52.20) it is stated:

*brahman kṛṣṇa-kathāḥ puṇyā
mādhvīr loka-malāpahāḥ
ko nu tṛpyeta śṛṇvānaḥ
śruta-jñō nitya-nūtanāḥ*

“What experienced listener, O brāhmaṇa, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world’s contamination?”

In the *Śrīmad Bhāgavatam* (4.20.24) it is stated:

*na kāmāye nātha tad apy ahaṁ kvacīn
na yatra yuṣmac-caraṇāmbujāsavaḥ*

*mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varah*

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

In the *Śrīmad Bhāgavatam* (4.20.26) it is stated:

*yaśaḥśivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
katham guṇa-jñō viramed vinā paśum
śrīr yat pravavre guṇa-saṅgrahēcchayā*

“My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.”

In the *Śrīmad Bhāgavatam* (10.1.4) it is stated:

*nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*

“Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple.

Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?”

In the *Śrīmad Bhāgavatam* (10.13.2) it is stated:

*satām ayaṁ sāra-bhṛtām nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā*

“*Paramahāṁsas*, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.”

In the *Śrīmad Bhāgavatam* (10.87.11) it is stated:

*tulya-śruta-tapaḥ-śīlās
tulya-svīyāri-madhyamāḥ
api cakruḥ pravacanam
ekaṁ śuśrūṣavo 'pare*

“Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies, and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.”

It is also stated [in the *Hari-bhakti-vilāsa*, Tenth Vilāsa]:

*tathā vaiṣṇava-dharmāṁś ca kriyamāṇān api
svayam
saṁpṛcchet tad vidaḥ sādḥūn anyo 'nya prīti vṛddhaye*

“Although one personally engages in
Vaiṣṇava-dharma, he should make inquiries from
like-minded devotees to increase his love.”

In the Śrīmad Bhāgavatam (10.31.9) it is stated:

*tava kathāṁṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁśrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ*

“The nectar of Your words and the descriptions
of Your activities are the life and soul of those
suffering in this material world. These narrations,
transmitted by learned sages, eradicate one’s sinful
reactions and bestow good fortune upon whoever
hears them. These narrations are broadcast all over
the world and are filled with spiritual power.
Certainly those who spread the message of Godhead
are most munificent.”

CB Antya-khaṇḍa 10.178

TEXT 178

*hena puṇḍarīka vidyānidhira prabhāva
ihāne se gauracandra prabhu bale ‘bāpa’*

**Such was the influence of Puṇḍarīka Vidyānidhi.
Lord Gauracandra would address him as father.**

CB Antya-khaṇḍa 10.179

TEXT 179

*pāda-sparśa-bhaye nā kareṇa gaṅgā-snāna
sabe gaṅgā dekheṇa, kareṇa jala-pāna*

Puṇḍarīka Vidyānidhi would not take bath in the Ganges in fear of touching her with his feet. He would simply take *darçana* of the Ganges and drink the water.

Some devotees do not take bath in the Ganges out of consideration that the Ganges water is nectar emanating from Kṛṣṇa's lotus feet. Rather than touching the water of the Ganges with their feet, they drink the water and take *darśana* of the Ganges.

CB Antya-khaṇḍa 10.180

TEXT 180

*e bhaktera nāma laiñā gaurāṅga īśvara
'puṇḍarīka bāpa' bali' kāṇḍena vistara*

Lord Gaurāṅga would cry profusely and call out the name of this devotee, “O father, Puṇḍarīka!”

CB Antya-khaṇḍa 10.181

TEXT 181

*puṇḍarīka-vidyānidhi-caritra śunile
avaśya tāñhāre kṛṣṇa-pāda-padma mile*

Whoever hears the characteristics of Puṇḍarīka Vidyānidhi will certainly achieve the lotus feet of Kṛṣṇa.

CB Antya-khaṇḍa 10.182

TEXT 182

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvanadāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu
as my life and soul, I, Vṛndāvana dāsa, sing the glories
of Their lotus feet.**

*Thus ends the English translation of the
Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, Chapter Ten, entitled “The Glories of
Śrī Puṇḍarīka Vidyānidhi.”*

End of Antya-khaṇḍa

END OF ŚRĪ ŚRĪMAD VṚNDĀVANA DĀSA
THĀKURA’S ŚRĪ CAITANYA-BHĀGAVATA

*śrī-gaurasundara-vara līlā tāñra manohara
nityānanda-svarūpa-prakāśa
ācārya advaita āra gadādhara-śakti tāñra
pañca-tattva bhakta śrīnivāsa*

**The pastimes of the Pañca-tattva are most
enchanting. Śrī Gaurasundara is the Supreme
Personality of Godhead, Lord Nityānanda is His
personal manifestation, Advaita is His separate
expansion, Gadādhara is His energy, and Śrīnivāsa is
His devotee.**

*patita-pāvana-śreṣṭha śrī-gaura-kīśora-preṣṭha
patita-janera tāñrā gati
śrīvāsera bhrāṭṛ-sutā nārāyaṇī-nāme
mātāviśvambhara-pade yāñra mati*

**They are the supreme deliverers of the fallen
souls, they are most dear to Śrī Gaurakīśora, and they
are the ultimate goal of the fallen souls. Śrīvāsa’s
brother had a daughter named Nārāyaṇī, who was the**

author's mother. Her mind was fixed at the lotus feet
of Viśvambhara.

vṛndāvana suta tāñra karuṇāra pārābāra
‘śrī-caitanya-bhāgavata’ yāñra
nityānanda-śeṣa-bhṛtya hari-jana-sevā-kṛtya
bujha’la ye sarva-sāra-sāra

Her son was Vṛndāvana dāsa, who was
unlimitedly merciful, who compiled *Ṣṛē*
Caitanya-bhāgavata, who was the last servant of
Nityānanda, and who revealed that service to the
devotees of Hari is the essence of all.

vaiṣṇava-mahimā yata varṇilena susaṅgata
tāhāra tulanā kothā nāi
vaiṣṇava-virodhi-jana satata tāpita mana
mūlya-hīna sei bhasma chāi

He perfectly described the incomparable glories
of the Vaiṣṇavas. The minds of those who are averse to
the Vaiṣṇavas are always disturbed by the material
miseries. Such persons are as worthless as ash.

nitāi-vimukha-jane dayā-pātra tāre gaṇe
padā-ghāta kare tāra śire
ehena dāyāla vīra nāhi tribhuvane dhīra
laye yāya virajāra tīre

Vṛndāvana dāsa considered that people averse to
Nitāi were suitable candidates for compassion, so he
kicked them in the head. There is no one in the three
worlds as greatly compassionate or sober as him, for he
delivers such persons from material existence.

mūḍha-jana nā bujhiyā ahaṅkāre matta hiyā
‘krodhī bali’ karaye sthāpana

*vaiṣṇavera dayā-daṇḍa kabhu nā bujhaye bhaṇḍa
nīca-citta kariyā gopana*

Foolish people intoxicated by false ego cannot understand him, so they attempt to establish him as an angry person. The hypocrites hide their own low-class mentality and can never understand the punishment awarded by a Vaiṣṇava, which is simply an exhibition of compassion.

*‘śrī-gauḍīya-bhāṣya’ nāma
bhakta-jana-sevā-kāma
likhi, chāḍi’ kapaṭādi chala
bhāgavata-vyākhyā-kāle prabhu more sadā pale
citta deya yathocita bala*

In the course of writing this commentary, *Ṣṛē Gauḍīya-bhāṣya*, with the desire to serve the devotees, I have rejected all forms of cheating headed by duplicity. While writing this commentary on *Caitanya-bhāgavata*, the Lord always maintained me and gave me the necessary strength of heart.

*śrī-caitanya-bhāgavata grantha
śuddha-bhakti-mata
kahe sadāśrī-bhaktivinoda
nirantara pāṭha-phale kubuddhi yāibe ca’le
kṛṣṇa-preme labhibe pramoda*

Śrī Bhaktivinoda would always say that *Ṣṛē Caitanya-bhāgavata* describes the process of pure devotional service. By constantly studying this book, one’s sinful mentality is destroyed and one will achieve the joy of ecstatic love for Kṛṣṇa.

*nijendriya-prīti-kāma nahe kabhu bhakti-dhāma
vaiṣṇava-sevāya nāhi bhoga*

*bhakta-sevā-phale prema sei mūlyavān kṣema
vigata haibe sarva-roga*

The desire to satisfy one's senses has no place in devotional service. There is no question of sense gratification in the service of Vaiṣṇavas. As a result of serving the devotees, one attains *prema*, the most valuable asset, and all material diseases are vanquished.

*līna haibāra āśā cālile kaṭaṭa-
pāśādūre yābe sakala maṅgala
sthūla sūkṣma deha-dvaya bhakti-bale haya kṣaya
bhāgavata-bhajana-kauśala*

The desire to merge in the existence of the Lord is as crooked as playing dice, for it deprives one of all auspiciousness. The gross and subtle bodies of a person expert in the worship of the *bhāgavatas* are destroyed by the strength of his devotional service.

*śrī-vārṣabhānavīāśa tāñhāra dayita-dāsa
bhāṣya-lekhakera paricaya
bhakati-vimukha jana viṣayete kliṣṭa-mana
tabu yāce prabhu padāśraya*

The writer of this commentary is Śrī Vārṣabhānavī-dayita-dāsa, who desires to attain Śrī Vārṣabhānavī and who is the servant of Her beloved Lord. Although he is averse to devotional service and his mind is attached to material enjoyment, he begs for the shelter of the Lord's lotus feet.

*śrī-gauḍa-maṇḍala-mājha navadvīpa tīrtharāja
māyāpura gaura-janma-sthala
tathāya caitanya-maṭha nāhi vase yathāśaṭha
gaura-jane kariyā sambala*

Śrī Caitanya Maṭha is situated within Śrī Gauḍa-maṇḍala in Māyāpur-Navadvīpa, the topmost *tértha* and site of Gaura's appearance. No cheaters are residing therein; only Gaura's devotees live there.

*bhaktivinoda-dāsa-saṅge mora sadā vāsa
tāndera anujñāśire dhari'
cāri-śata-cha' calliśe samāpinu jyaiṣṭha-śeṣe
uṭakāmaṇḍera śailopari*

I always reside in the association of Śrīla Bhaktivinoda's servants. Accepting their order on my head, I completed this commentary on the hill of Uṭkāmand at the end of the month of Jyaiṣṭha, in the Gaurābda year 446 (A.D. 1932).

*bhāṣya-racanāra kāle bhakta-gaṇa more pāle
gaurava-sambhrame more chale
avakāśa sadā diyā bhakti-pathe cālāiyāsnehera ḍorikā
diyā gale*

While writing this commentary, the devotees took care of me and deceived me with awe and respect. They bound me with ropes of affection by always providing facilities for me and encouraging me in my devotional service.

*śrī-gaurāṅga-bhakta-gaṇa śrī-bhaktivinoda-jana
tāndera caraṇe mora gati
bhāṣya-likhanera vyāje tridaṇḍi-sevaka-sāje
rahu yena nityā-sevā-mati*

May my mind always remain fixed at the lotus feet of Lord Gaurāṅga's devotees like Śrī Bhaktivinoda. May my mind always remain fixed in eternal service as it was while writing this commentary as the servant of the *tridaḍi-sannyāsés*.