

श्रीश्रीकृष्णचैतन्यचरितामृतम्
The Immortal Acts of Śrī Kṛṣṇa Caitanya
(The Gospel of Śrī Caitanya according to Murāri Gupta)

श्रीमन्मुरारिगुप्तप्रणीतम्
by Murāri Gupta

नीयल्देल्मानिकोनाम्ना पण्डिताभिमानिना

अनुवादितं सम्पादितञ्च

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Part I

First Movement

Onset of the Descent

(प्रथमसर्गः)

स जयति शुद्धविक्रमः कनकाभः कमलायतेक्षणः ।
 वरजानुविलम्बिसद्भुजो बहुधा भक्तिरसाभिनर्तकः ॥ १ ॥
 स जगन्नाथसुतो जगत्पतिर्जगदादिर्जगदार्तिहा विभुः ।
 कलिपापकलिभारहारको ऽजनि शच्यां निजभक्तिमुद्वहन् ॥ २ ॥
 स नवद्वीपवतीषु भूमिषु द्विजवर्यैरभिनन्दितो हरिः ।
 निजपित्रोः सुखदो गृहे सुखं निवसन् वेदषडङ्गसंहिताम् ॥ ३ ॥
 निपपाठ गुरोगृहे वसन् परिचर्याभिरतः शुचिव्रतः ।
 स च विश्वम्भरसंज्ञको हरिर्युगधर्माचरणाय धर्मिणाम् ॥ ४ ॥
 हरिकीर्तनमादिशत्स्मरन् पुरुषार्थाय हरेरतिप्रियम् ।
 स गयासु पितृक्रियां चरन् हरिपादाङ्कितभूमिषु स्वयम् ॥ ५ ॥
 निजसंस्मृतिमात्रसम्पदः पुलकप्रेमजडो बभूव ह ।
 स तदा निजमेव मन्दिरं समगादशरीरया गिरा ॥ ६ ॥
 भक्तवर्गमुखवेष्टितः प्रभुः प्रेमपाकपरिपूर्णविग्रहः ।
 हरिकीर्तनसत्कथासुखं मुमुदे दानवसिंहमर्दनः ॥ ७ ॥
 अथास्य कीर्तिं श्रवणामृतां सतामुदारकीर्तेः श्रुतिभिः पिपासुभिः ।
 विगाहितुं श्रीयुतसत्कथां शुभामुवाह हर्षाश्रुविलोललोचनः ॥ ८ ॥
 भक्तः श्रीवासनामा द्विजकुलकमलप्रोल्लसच्चित्रभानुः ।
 प्राहेदं श्रीमुरारि त्वमिह वद हरेर्श्रीचरित्रं नवीनम् ।
 तस्याज्ञामाकलय्य प्रकटकरपुटैस्तं नमस्कृत्य भूयः
 श्रीमच्चैतन्यमूर्तेः कलिकलुषहरां कीर्तिमाह स्वयम् सः ॥ ९ ॥

Glory to him whose prowess is pure, whose complexion is golden, whose large eyes are like lotus petals, and whose fine arms reach down to his knees, a dancer who creates the many flavors (*rasas*) of *bhakti*. (1)

He, Jagannātha's son, is lord and origin of the universe, destroyer of the afflictions of the universe, its sovereign, remover of the sins and burdens of the Age of Kali. He was born of Śacī, bringing with him *bhakti* for himself. (2)

He is Hari, welcomed by the finest of the twice-born in the land of the nine islands (Navadvīpa). Giving joy to his parents, he lived happily at home. He studied the Veda and its six ancillary subjects and was faithful in vow while living in the house of his teacher, engaged in menial service for him. He is Hari by the name of Viśvambhara ("support of the universe"), [come] to enact the *dharma*¹ of the age for the [benefit] of the pious. (3-4)

He taught the glorification (*kīrtana*) of Hari² as the goal of human life, remembering how very dear to Hari praise-singing is. He (Viśvambhara) himself performed the funeral rites for his father in Gayā, the land imprinted with the footprints of Hari. (5)

[There,] exuberantly with the recollecting himself [as Kṛṣṇa] he became paralyzed with love and [covered with] goose bumps. He then returned to his own home, guided by a disembodied voice. (6)

Surrounded by the leading *bhaktas*, the Master, who embodied thoroughly ripened love and yet could vanquish the lion of the demonic, enjoyed the pleasure of holy stories and praising Hari. (7)

Now he [Murāri Gupta], whose eyes tremble with tears of joy, brought forth this auspicious, holy history containing the glory of the greatly famous one [Hari] to inundate the saintly who want to imbibe it like nectar through their thirsty ears. (8)

The *bhakta* named Śrīvāsa, a shining and wonderful sun enlivening the lotus-like community of twice-born,³ said this to Murāri: "Tell us now of the new doings of Hari." Receiving his request and offering respect repeatedly with folded hands, he [Murāri] himself recounted Śrī Caitanya's story, which removes the defilements of the Age of Kali.⁴ (9)

¹*Dharma*, always difficult to translate, means here the religious practices recommended for the current age, the Age of Kali.

²This is the religious practice recommended for this age mentioned in the previous verse. *Kīrtana* means praising or singing in praise of someone, especially of a god or goddess. Here Hari or Viṣṇu or Kṛṣṇa is the one so praised.

³The "twice-born" here means the *brāhmaṇa* or priestly community in India.

⁴The age of quarrel and discord. The losing age.

अथ स चिन्तयामास वैद्यसूनुर्मुनिरारिकः ।
 कथं वक्ष्यामि बह्वर्थां चैतन्यस्य कथां शुभाम् ॥ १० ॥
 यद्वक्तुं नैव शक्नोति वाचस्पतिरपि स्वयम् ।
 तथापि वैष्णवादेशं कर्तुं युक्तं मतिर्मम ॥ ११ ॥
 निमला भाति सततं कृष्णस्मरणसम्पदा ।
 वैष्णवाज्ञा हि फलदा भविष्यति न चान्यथा ॥ १२ ॥
 इत्युक्त्वा वक्तुमारेभे भगवद्भक्तिबृंहिताम् ।
 कथां धर्मार्थकामाय मोक्षाय विष्णुभक्तये ॥ १३ ॥
 नमामि चैतन्यमजं पुरातनं
 चतुर्भुजं शङ्खगदाब्जचक्रिणम् ।
 श्रीवत्सलक्ष्माङ्कितवक्षसं हरिं
 सद्बालसंलग्नमणिं सुवाससम् ॥ १४ ॥
 वदामि किञ्चिद्भगवत्कथां सतां
 हर्षाय किञ्चित्स्खलनं यदा भवेत् ।
 तदात्र संशोधयितुं महत्तमाः
 प्रमाणमेवात्र परोपकारिणः ॥ १५ ॥
 नवद्वीप इतिख्याते क्षेत्रे परमवैष्णवे ।
 ब्राह्मणाः साधवः शान्ताः वैष्णवाः सत्कुलोद्भवाः ॥ १६ ॥
 महान्तः कर्मनिपुणाः सर्वे शास्त्रार्थपारगाः ।
 अन्ये च सन्ति बहुशो भिषक्शूद्रवणिग्जनाः ॥ १७ ॥
 स्वाचारनिरताः शुद्धाः सर्वे विद्योपजीविनः ।
 तत्र देवव्रताः सर्वे वैकुण्ठभवनोपमे ॥ १८ ॥
 श्रीवासो यत्र रेजे हरिपदकमलप्रोल्लसन्मत्तभृङ्गः
 प्रेमाद्रोत्तुङ्गबाहुः परमरसमदैर्गायतीशं सदोत्कः ।
 गोपीनाथो द्विजाग्र्यः श्रवणपथगते नाम्नि कृष्णस्य मत्तो
 ऽत्युच्चै रौति स्म भूयो लयतरलकरो नृत्यति स्मातिवेलम् ॥ १९ ॥
 बालोद्यद्भास्कराभो बुधजनकमलोद्धोधने दक्षमूर्तिः
 कारुण्याब्धिर्हिमांशोरिव जनहृदयोत्तापशान्त्येकमूर्तिः ।
 प्रेमध्यानातिदक्षो नटविधिकलासद्गुणाढ्यो महात्मा
 श्रीयुक्ताद्वैतवर्यः परमरसकलाचार्य ईशो विरेजे ॥ २० ॥

Then Murāri, son of a Vaidya, wondered: “How will I present the auspicious story of Caitanya which has so many meanings, which even Vācaspati⁵ himself is unable to recount? Still, my mind is intent on carrying out the request of a Vaiṣṇava. (10-11)

“The order of a Vaiṣṇava, enriched by remembering Kṛṣṇa, is always flawless. It will certainly bring success.” (12)

Saying this, he began to recount the history, filled with *bhakti* for the Lord, for the sake of piety, wealth, sensual enjoyment, liberation, and *bhakti* for Viṣṇu.⁶ (13)

I bow to Caitanya who is Hari, the unborn, ancient one, with four arms holding conch, club, lotus, and discus, his chest marked with the Śrīvatsa,⁷ a jewel on his forehead, and finely dressed. (14)

I will relate a little of the history of the Lord for the pleasure of good people. When I stumble, may the great ones correct it as proof that they are indeed helpers of others. (15)

In the exalted Vaiṣṇava land known as Navadvīpa [Nine Islands] the *brāhmaṇas* are all holy, peaceful, devoted to Viṣṇu, born of good families, magnanimous, skilled in rites, and deeply learned in the meanings of scripture. And there are many others: doctors, *śūdras*, and merchants. All are engaged in their own customs, pure, and sustained by knowledge. All are devoted to the gods in that land, which is like Vaikuṇṭha. (16-18)

There Śrīvāsa lived, an intoxicated bee rejoicing at the lotus-like feet of Hari. Always enthusiastic, he sang of his Lord with the liqueurs of the highest *rasa*, his arms raised up in love. Gopinātha, too, foremost of twice-born, intoxicated when Kṛṣṇa’s name reaches his ears, shouts loudly over and over and dances for hours clapping his hands to the rhythm. (19)

There blessed Śrī Advaita lived, master of the arts of the highest *rasa*, himself the Lord. He was like the newly rising sun, expert in awakening the lotus-like wise folk, an ocean of compassion, and he was like the cool-rayed moon, the only image of peace for the overheated hearts of the people, superior in his meditations of love, possessed of good qualities in the art and method of dance, a great soul. (20)

⁵Vācaspati means “Lord or Master of Speech,” someone who has complete mastery over language.

⁶Here *bhakti* is added to the usual four goals of human life. The implication is that the four by themselves are insufficient.

⁷A white mark or curl of hair on the chest of Viṣṇu.

यत्र सर्वगुणवानतिरेजे चन्द्रशेखरगुरुर्द्विजराजः।
 कृष्णनामकृषिताङ्गरुहः स प्रस्खलन्नयनवारिभिरार्द्रः॥ २१॥
 यत्र नृत्यति मुनौ हरिदासे दासवत्सलतया जगदीशः।
 खेचरैः सुरगणैः समहेशैर्लास्यमाशु परिपश्यति हृष्टः॥ २२॥
 यत्र विष्णुपदसम्भवा सरिद्वेगवत्यतितरा करुणार्द्रा।
 स्पर्द्धया रविसुता सरयूणां या दधार कनकोज्ज्वलं हरिम्॥ २३॥
 जगन्नाथस्तस्मिन् द्विजकुलपयोधीन्दुसदृशो
 ऽभवद्वेदाचार्यः सकलगुणयुक्तो गुरुसमः।
 स कृष्णाङ्घ्रिध्यानप्रबलतरयोगेन मनसा
 विशुद्धः प्रेमार्द्रो नवशशिकलेवाशु ववृधे॥ २४॥
 इति श्रीचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे अवतारानुक्रमः प्रथमसर्गः।

There lived the king of the twice-born, Guru Candraśekhara, possessor of all good traits, his lotus-like body drawn to the name of Kṛṣṇa, moistened by the flowing waters of his eyes. (21)

There, when the sage Haridāsa dances, the Lord of the Universe, with the sky-travelling gods including Maheśa, watches the dance thrilled with affection for his servant. (22)

There is the rapidly running river [Gaṅgā], born from the feet of Vṣṇu, flowing with compassion, prouder than both the Sarayū and Yamunā because it held the golden-hued Hari. (23)

Jagannātha was born there from that ocean of twice-born families like the moon, he was a master of the Veda like Guru [Sage Bṛhaspati] and possessed of all good traits. Like the phases of the new moon, he grew quickly, purified by a mind possessing yoga, strengthened by meditation on the feet of Kṛṣṇa, and moistened by divine love. (24)

Thus ends the First Chapter of the First Movement in the poem called the Immortal Acts of Śrī Kṛṣṇa Caitanya called "The Onset of the Descent."

The Lamentation of Nārada **(द्वितीयसर्गः)**

अथ तस्य गुरुश्चक्रे सर्वशास्त्रार्थवेदिनः।
 पदवीमिति तत्त्वज्ञः श्रीमन्मिश्रपुरन्दरः॥ १॥
 तमेकदा सत्कुलीनं पण्डितं धर्मिणाम्बरम्।
 श्रीमन्नीलाम्बरो नाम चक्रवर्ती महामनाः॥ २॥
 समाहूयाददत् कन्यां शचीं स कुलकृत्शदः।
 तां प्राप्य सोऽपि ववृधे शचीमिव पुरन्दरः॥ ३॥
 ततो गेहे निवसतस्तस्य धर्मो व्यवर्धत।
 आतिथ्यैः शान्तिकैः शौचैर्नित्यकाम्यक्रियाफलैः॥ ४॥
 तत्र कालेन कियता तस्याष्टौ कन्यकाः शुभाः।
 बभूवुः क्रमशो दैवात्ताः पञ्चत्वं गताः शची॥ ५॥
 वात्सल्यदुःखतप्तेन जगाम मनसा पतिम्^८।
 पुत्रार्थं शरणं श्रीमान् पितृयज्ञं चकार सः॥ ६॥
 कालेन कियता लेभे पुत्रं सुरसुतोपमम्।
 मुदमाप जगन्नाथो निर्धि प्राप्य यथाऽधनः॥ ७॥
 नाम तस्य पिता चक्रे श्रीमतो विश्वरूपकः।
 पठता तेन कालेन स्वल्पेनैव महात्मना॥ ८॥
 वेदांश्च न्यायशास्त्रञ्च ज्ञातः सद्योग उत्तमः।
 स सर्वज्ञः सुधीः शान्तः सर्वेषामुपकारकः॥ ९॥
 हरेर्ध्यानपरो नित्यं विषये नाकरोन्मनः।
 श्रीमद्भागवतरसास्वादमत्तो निरन्तरम्॥ १०॥
 तस्यानुजो जगद्योनिरजो जज्ञे स्वयं प्रभुः।
 इन्द्रानुजो यथोपेन्द्रः कश्यपाददितेः सुतः॥ ११॥
 हरिकीर्तनपरां कृत्वा च त्रिजगतीं स्वयम्।
 उषित्वा क्षेत्रप्रवरे पुरुषोत्तमसंज्ञके॥ १२॥
 कृत्वा भक्तिं हरौ शिक्षां कारयित्वा जनस्य सः।
 श्रीवृन्दावनमाधुर्यमास्वाद्यास्वादयन् जनान्॥ १३॥
 तारयित्वा जगत् कृत्स्नं वैकुण्ठस्थैः प्रसादितः।
 जगाम निलयं हृष्टो निजमेव महर्द्धिमत्॥ १४॥

^८हरिम् — हरिदासदासः.

Thus his teacher gave him [Jagannātha Miśra], who knew the meaning of all the scriptures, the title: Tattvajña (Knower of Truth) Śrī Miśrapurandara (Foremost of the Miśra clan). (1)

Noble-minded Śrī Nīlāmbara Cakravartin, once called for him, a pious scholar from a good family, and, himself the product of a good family, gave him his daughter Śacī in marriage. Receiving her, he [Jagannātha Miśra], too, flourished like an Indra⁹ with his Śacī. (2-3)

Thereafter, while living at home, his piety increased through [visits by] peaceful and pure guests and the results of daily (*nitya*) and desired (*rites*). (4)

Then after a while eight splendid daughters were born, but as fate would have it they all died one after another. Śacī, her mind scorched by the sadness of parental love, went to her husband,¹⁰ her shelter, for a son. He performed a sacrificial rite for the forefathers. (5-6)

After a while Jagannātha obtained a son like a son of the gods, and he became joyful like a poor man finding a treasure. (7)

The father gave his son the name Śrī Viśvarūpa (“universal form”). Great minded, as a student he learned the Veda and texts of logic in a short time. Possessed of yoga, he was all-knowing, intelligent, peaceful, and a helper of all. (8-9)

Always in meditation on Hari, his mind didn’t dwell on objects of the senses. He was constantly intoxicated by the taste of the *rasa* of the *Bhāgavata Purāṇa*. (10)

The Lord himself, the unborn source of the universe, was born as his younger brother just as Upendra, younger brother of Indra, son of Aditi, was born from Kaśyapa. (11)

After himself making the three worlds intent on glorifying Hari, residing in the foremost of holy places named Puruṣottama [Jagannath Puri], performing *bhakti* to Hari, instructing people about it, tasting the sweetness of Vṛndāvana and causing the others to taste it, too, and after delivering the whole world, he [Viśvarūpa’s younger brother, Viśvambhara/Śrī Caitanya], worshiped by the residents of Vaikuṇṭha, returned thrilled to his own enormously opulent abode. (12-14)

⁹King of the gods.

¹⁰Haridāsa Dāsa and Vijana Goswami have *hari* here in place of *pati* in their editions of this text. In other words, according to their reading, Śacī took shelter of Hari for a son, not her husband.

एतच्छ्रुत्वाद्भुतं प्राह ब्रह्मचारी जितेन्द्रियः।
 श्रीचैतन्यकथामत्तः श्रीदामोदरपण्डितः॥ १५॥
 कथयस्व कथां दिव्यामद्भुतां लोकपावनीम्।
 यां श्रुत्वा मुच्यते लोकः संसाराद्धोरकित्विषात्॥ १६॥
 श्रीकृष्णचरणाम्भोजे परमाः प्रेमसम्पदः।
 जायन्ते सर्वलोकस्य तद्वदस्व हरेः कथाम्॥ १७॥
 कस्य हेतोः पृथव्यां स जातः सर्वेश्वरो विभुः।
 कृतं किमिह तेनैव जगतामीश्वरेण च॥ १८॥
 वक्तुमर्हसि भद्राणि कर्माणि मङ्गलानि च।
 जगतां तापशान्त्यर्थं प्रेमार्थं सुमहात्मनाम्॥ १९॥
 तच्छ्रुत्वा वचनं तस्य पण्डितस्य महात्मनः।
 उवाच वचनं प्रीतो मुरारिः श्रूयतामिति॥ २०॥
 साधु ते कथयिष्यामि यथाशक्त्या द्विजोत्तम।
 संक्षेपाद्विस्तरान्नालं वक्तुं शक्नोति भार्गवः॥ २१॥
 अथ नारदो धर्मात्मा वर्षे भारतसंज्ञके।
 वैष्णवाग्र्यो महातेजाः पूर्णचन्द्रसमप्रभः॥ २२॥
 कैलाशशिखराकारो मेखलावरभूषणः।
 ऐणचर्मधरो विष्णोरंशः सर्वजनप्रियः॥ २३॥
 सर्वेषामुपकाराय बभ्रामाकाशमण्डले।
 महतीं रणयन् प्रीतो हरिनामप्रगायतीं॥ २४॥
 द्रक्ष्यामि वैष्णवं कुत्र तत्र वत्स्यामि साम्प्रतम्।
 इतिसञ्चिन्त्य मनसा ददर्श पृथ्वीमिमाम्॥ २५॥

Hearing of this wonder, the celibate conqueror of his senses, Dāmodara Paṇḍita, intoxicated by the story of the Śrī Caitanya, said: (15)

“Tell the story, divine, wondrous, world-purifying, hearing which the world will be liberated from the horrible calamity of the cycle of rebirth and will gain the highest treasures of love at the lotus feet of Śrī Kṛṣṇa. Tell that story of Hari. (16-17)

“For what reason was the Lord of all, the all-pervading one, born on earth and what did he, the controller of the universe, do while here? (18)

“You should speak of his benevolent and auspicious actions to quell the sufferings of the world and to arouse love [for him] among the great-souled.” (19)

Hearing that speech of the great-souled *paṇḍita*, Murāri was pleased and said “Listen then.” (20)

Well put! I will narrate for you as well as I can, O best of twice-born, but only in brief, for even Bhārgava¹¹ is not able to present this subject at length. (21)

Now in the land called Bhārata was the very soul of piety, Nārada, foremost of Vaiṣṇavas, great in might, radiant as the full moon. 22)

Built like the peak of Kailāśa, decorated with the best of belts, clothed in an antelope hide, he is a portion of Viṣṇu and is dear to everyone. (23)

In order to benefit all he wandered about in the sky, happily playing his lute which sings the names of Hari. (24)

“I will see where there is a Vaiṣṇava and there shall I now reside.” Thinking this in his mind he surveyed this earth. (25)

¹¹Śukra, the eloquent guru of the Asuras.

कलिना पापमित्रेण प्रथितमलपङ्किलाम्।
 गामेव ह्येच्छहस्तस्थां प्रचण्डकरशोषिताम्॥ २६ ॥
 जनांश्च ददृशे तत्र पापव्याधिसमाकुलान्।
 परापवादनिरतान् शठान् ह्रस्वायुषः कृशान्॥ २७ ॥
 राज्ञश्च पापनिपुणान् शूद्रान् सयवनान् खलान्।
 ह्येच्छान् विकर्मनिरतान् प्रजासर्वस्वहारकान्॥ २८ ॥
 शास्त्रज्ञानपि साधूनां निन्दकानात्ममानिनः।
 एतान् बहुविधान् दृष्ट्वा चिन्तयामास नारदः॥ २९ ॥
 इति श्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे श्रीनारदानुतापो नाम द्वितीयः सर्गः

[He saw] the earth muddied with the impurities spread by the Age of Kali, the friend of sin, and in the hands of Mlecchas, desiccated by violent hands, and he saw the people there, troubled by the miseries of sin, engaged in reproaching others, deceitful, with short lives, emaciated; and [he saw] kings skilled in sin, Śūdras with Yavanas, villains, Mlecchas, engaged in evil works, stealers of the possessions of the citizens. (26-28)

Seeing many varieties of them, who though knowers of the scriptures were blasphemers of the saintly, and self-enamored, Nārada became worried. (29)

Thus ends the Second Chapter entitled “The Lamentation of Nārada” in the First Movement of the poem called the Acts of Śrī Kṛṣṇa Caitanya.

Nārada's Request (तृतीयसर्गः)

कलेः प्रथमसन्ध्यायां निमग्नेयं वसुन्धरा।
 सर्वेषां पापदग्धानां हरिनामरसायनः॥ १॥
 तारको ऽयं भवत्येव वैष्णवद्वेषिणं विना।
 आत्मसम्भाविता ये च ये च वैष्णवनिन्दकाः॥ २॥
 ये कृष्णनाम्नि देहेषु निन्दयुर्मन्दबुद्धयः।
 ते ऽन्त्या इति वक्ष्यन्ते तेषां निरय एव हि॥ ३॥
 अत्र किं स्यादुपायो ऽयमिति निश्चित्य शुद्धधीः।
 वैकुण्ठाख्यं परं धाम जगाम करुणानिधिः॥ ४॥
 अथ त्रिवेदीपरिगीयमानं ददर्श वैकुण्ठमखण्डधिष्यम्।
 स्वतेजसा ध्वस्तरजःसमूहं दिशां दशामाप गुणात् परां मुनिः॥ ५॥
 मधुव्रतानां निवहैर्हर्यशः प्रगीयमानं कमलावलीषु।
 विराजितं रत्नतटाभिरामवापीभिरामुक्तलतासुगन्धिभिः॥ ६॥
 माणिक्यगेहैर्वडभीभिरन्वितं गजेन्द्रमुक्तावलिभूषिताभिः।
 सार्वर्त्तवैः शाखिभिरन्वितं खगैर्विकूजितं चन्द्रशिलापथाढ्यम्॥ ७॥
 तत्र श्रिया जुष्टमजं पुरातनं लसत्किरीटद्युतिरञ्जितालकम्।
 विकाशिदिव्याब्जजितेक्षणं लसत्सुधाकराराधितसन्मुखोल्लसम्॥ ८॥
 लसन्महाकुण्डलगण्डशोभितं सुकम्बुकण्ठं कनकोज्ज्वलांशुकम्।
 कृष्णं चतुर्भिः परिघोपमैर्भुजैर्नीलाद्रिशृङ्गं सुरपादपैरिव॥ ९॥
 विराजमानं कनकाङ्गदादिभिर्मुक्तावलीभिर्वरहेमसूत्रैः।
 सकिङ्किणीजालनिबद्धचेलोल्लसन्नितम्बं वरपादपङ्कजम्॥ १०॥
 तदीयपादाब्जमनोज्ञगन्धमाघ्राय हर्षाश्रुतनूरुहोद्गमैः।
 विसंज्ञ एवाशु पपात भुमौ स दण्डवत् कृष्णसमीपतो मुनिः॥ ११॥
 ततः प्रसार्याशु करं कृतज्ञो रत्नाङ्गुरीभिन्नखप्रभं प्रभुः।
 मुदा स्पृशन्मूर्द्धिन् मुनेर्मनोहरं बभाष ईषत्स्मितशोभिताननः॥ १२॥

This bountiful earth is inundated in the first segment of the Age of Kali. The medicine of the names of Hari is for all those scorched by sin. It [the medicine of the names of Hari] is the savior of all except for those who hate Vaiṣṇavas. Those who adore themselves, who belittle Vaiṣṇavas, dullards who put down the forms and name of Kṛṣṇa, they will say “they [Kṛṣṇa’s forms and name] are impermanent.” For them, indeed, there is hell. (1-3)

The pure-minded sage [Nārada], an ocean of compassion, deciding what should be the strategy here, went to the supreme abode called Vaikuṇṭha. (4)

Then he saw Vaikuṇṭha, which is always being praised by knowers of the three Vedas.¹² Its power is unlimited; its radiance destroys the gloom of the directions. The sage attained a state beyond the qualities (*guṇa*). (5)

[There] the fame of Hari is being sung [even] by groups of bees among rows of lotuses. The place is adorned by charming ponds with jewel-enlaid banks and the sweet fragrance of blossoming vines. (6)

It has houses made of gems with sloping roofs decorated with strings of Gaṇḍa pearls, trees of all the seasons, the calls of many birds, and paths made of moonstone. (7)

There [Nārada saw] the unborn, ancient one, together with Śrī, the curls of his hair colored by the glow of his shining crown, his eyes more beautiful than divine lotuses in bloom, the radiance of his face worshiped by the shining moon, his cheeks lighted by large sparkling earrings, his neck shaped like a conch shell, his clothes bright gold in color, Kṛṣṇa with four arms like thick beams, looking like the peak of a blue mountain surrounded by divine trees. (8-9)

[He is] radiant with gold armbands, strings of pearls, gold chains, his hips brightened by a garment bound by a network of small bells, and lovely lotus-like feet. (10)

Smelling the enchanting fragrance of his lotus-like feet, the sage, with tears of joy and hair standing on end, suddenly fell like a stick to the ground near Kṛṣṇa, unconscious. (11)

Then stretching out his hand, the shining of his nails divided by jeweled rings, the grateful Lord touched the sage on the head and spoke charmingly, his face lit up with a smile. (12)

¹²The R̥k, Yajus, and Sāman.

स्वायम्भुवोत्तिष्ठ मुने महात्मन् यन्नो वदस्यद्य करोमि तत्ते।
 ममैव कालो ऽयमुपागतः स्वयं युगेषु धर्माचरणाय धर्मिणां॥ १३॥
 ततः समुत्थाप्य महर्षिसत्तमं महत्तमैकान्तपरायणो हरिः।
 समादिदेशासनमाशु तस्मै तस्मिन्निविष्टो मुनिराज्ञया हरेः॥ १४॥
 अथान्वपृच्छद्भगवान् मुने कथं संप्राप्तवान् मामिह किं तवेप्सितम्।
 पूर्णस्य कार्यं करवाणि साधो परोपकाराय महद्विचेष्टितम्॥ १५॥
 इत्थं सतोयाम्बुदतुल्यघोषं वचो ऽमृतं कृष्णदयामृताब्धेः।
 उवाच पूर्णस्मितवीक्षया हरेर्नमामि लोकान्परिपाहि दुःखितान्॥ १६॥
 क्षितिः क्षिणोत्यद्य समाकुला विभो जनस्य पापौघयुतस्य धारणात्।
 जनाश्च सर्वे कलिकालदष्टाः पापे रतास्त्यक्तभवत्प्रसङ्गाः॥ १७॥
 तान् पाहि नाथ त्वदृते न तेषामन्यो ऽस्ति पाता निरयात्तु सद्गतिः।
 एवं विचार्य कुरु सर्वलोकनाथ स्वयं सद्गतिरीश नानयः॥ १८॥
 इत्थं समाकर्ण्य मुनेर्वचो हरिर्विदन्नपि प्राह किमाचरिष्ये।
 केनाप्युपायेन भवेद्धि शान्तिस्तद्ब्रूहि तं प्राह पुनः स्वभूसुतः॥ १९॥
 स्वयं सुशीतः शतचन्द्रमा यथा भूदेववंशे ऽप्यवतीर्य सत्कुले।
 वात्स्ये जगन्नाथसुतेति विश्रुतिं समाप्नुहि स्वं कुरु शं धरण्याः॥ २०॥
 रामादिरूपैर्भगवन् कृतं हि यत्पापात्मनां राक्षसदानवानाम्।
 वधादिकं कर्म न चेह कार्यं मनो नराणां परिशोधयस्व॥ २१॥
 तानासुरं भावमुपागतान् हि यदा हनिष्ये क्व तदास्ति लोकः।
 एवं व्यवस्य स्वधियात्मनो यशः प्रख्याहि लोकाः सुखिनो भवन्तु॥ २२॥
 तत्रैव रुद्रेण मुनिप्रवीराः कर्तुं हि साहाय्यमवातरिष्यन्।
 तथेति तं प्राह हरिः सुरर्षिं सो ऽपि प्रणम्याशु जगाम हृष्टः॥ २३॥
 इति श्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे नारदप्रश्नो नाम तृतीयः सर्गः॥

“O Sage, son of the self-born one, o great-soul, get up! Whatever you ask now, I will do for you. My time has arrived among the ages to practice the *dharma* of the pious myself.” (13)

Then, raising up the foremost of great sages, Hari, who is keenly intent on the greatest ones, quickly offered him a seat. The sage was seated at Hari's request. (14)

Then, the Lord asked: “Sage, why have you come here to me? What do you desire? Let me accomplish what is to be done by the full,¹³ helping others is the work of the great.” (15)

[Hearing] this nectar-like speech from the ocean of the nectar of Kṛṣṇa's mercy, which resonated like a cloud filled with water, [the sage] said, wishing to see the Lord's full smile, “I offer obeisance to Hari! Please save the people who are now in distress. (16)

“The earth is degenerating at present, overwhelmed, O lord, by carrying the weight of people burdened with sin. Everyone is bitten by the Age of Kali, given to sin, and devoid of your association. (17)

“Save them, lord. Apart from you, they have no one to protect them from hell. Considering this, bring about best course, O lord of all the worlds. Lord, you are yourself none other than the best course.” (18)

Hearing thus the words of the sage, Hari, though knowing the answer, said: “What shall I do? By what means will there be peace? Tell me that.” The son of the self-born said again to him:

“You yourself, as cooling as the light of a hundred moons, will descend into a good family of *brāhmaṇas* and reside there. Become famous as the son of Jagannātha and create your own well-being for the earth. (20)

“O lord, this time don't do what the forms of Rāma and the rest did, that is, the killing of sinful, demonic beings. Instead purify the minds of human beings. (21)

“When you kill those who have become demonic in nature, where does that leave the world? Firmly determining so in your mind, make your own fame known and let the worlds become happy. (22)

“In this, the most excellent of sages will descend along with Rudra to give you help.” “So be it,” he [Kṛṣṇa] told him, the sage of the gods, and he [Nārada], bowing, quickly departed, feeling pleased. (23)

Thus ends the Third Chapter entitled “Nārada's Request” in the First Movement of the poem called the *Acts of Śrī Kṛṣṇa Caitanya*.

¹³A reference to the full or complete incarnation, Kṛṣṇa.

Recounting the Descents (चतुर्थसर्गः)

अथ श्रुत्वा तु तत्सर्वं श्रीदामोदरपण्डितः।
 उवाच परमप्रीतः कथ्यतां नृहरेः कथाम्॥ १॥
 के के तत्रावतारेषु स्ववतीर्णा महीतले।
 अवताराश्च कतिधा तान्वदस्वानुपूर्वशः॥ २॥
 इति श्रुत्वा द्विजाग्र्यस्य वचनं श्रीमुरारिकः।
 उवाच परमप्रीत्या श्रूयतामिति सादरम्॥ ३॥
 अथ ते कथयाम्यन्यत्स्वांशावतरणं हरेः।
 शुद्धभक्ततया ख्यातान् भक्तानीश्वररूपिणः॥ ४॥
 आदौ जातो द्विजश्रेष्ठः श्रीमाधवपुरी प्रभुः।
 ईश्वरांशो द्विधा भूत्वा ऽद्वैताचार्यश्च सद्गुणः॥ ५॥
 तयोः शिष्यो ऽभवद्देवश्चन्द्रांशुश्चन्द्रशेखरः।
 स आचार्यरत्न इति ख्यातो भुवि महायशः॥ ६॥
 श्रीनारदांशजातो ऽसौ श्रीमच्छ्रीवासपन्दितः।
 गन्धर्वांशो ऽभवद्वैद्यः श्रीमुकुन्दः सुगायनः॥ ७॥
 श्रीमच्छ्रीहरिदासो ऽभून्मुनेरंशः शृणुस्व तत्।
 कथितं नागदष्टेन ब्राह्मणेन यथा पुरा ॥ ८॥
 आदौ मुनिवरः श्रीमान् रामो नाम महातपाः।
 द्राविडे वैष्णवक्षेत्रे सो ऽवात्सीत् पुत्रवत्सलः॥ ९॥
 तस्य पुत्रेण तुलसीं प्रक्षाल्य भाजने शुभे।
 स्थापिता सा ऽपतद्भुमावप्रक्षाल्य पुनश्च ताम्॥ १०॥
 पित्रे ऽददात्पुनः सो ऽपि श्रीरामाख्यो महामुनिः।
 ददौ भगवते तेन जातो ऽसौ यवने कुले॥ ११॥
 स धर्मात्मा सुधीः शान्तः सर्वज्ञानविचक्षणः।
 ब्रह्मांशो ऽपि ततः श्रीमान् भक्त एव सुनिश्चितः॥ १२॥

Then, hearing all that, Dāmodara Paṇḍita was extremely pleased and said: “Tell the story of Nṛhari. (1)

“Who are they who came down to earth in the descents and how many descents are there? Describe them for me in proper order.” (2)

After hearing the request of the foremost of the twice-born, Śrī Murāri, with great pleasure and respect, said: “Please listen, then. (3)

“Now I will tell you of another descent of parts of Hari, famous as pure *bhaktas*, *bhaktas* having the form of the Lord. (4)

“First was born the best of the twice-born, the Master Śrī Mādhava Purī, and, a part of the Lord having split into two, Advaitācārya, possessing good qualities. (5)

“The deity possessing the light of the moon became their disciple, Candrasēkhara. That great one is famous as Ācāryaratna on earth. (6)

“Born of a part of Śrī Nārada was Śrī Śrīvāsa Paṇḍita. A part of a *gandharva* became the Vaidya [doctor] Śrī Mukunda, an excellent singer. (7)

“Śrī Haridāsa was a part of the sage (Nārada). Listen to that story as it was told previously by a *brāhmaṇa* bitten by a snake.¹⁴ (8)

“Once there was a great sage by the name of Śrī Rāma, great in austerity. He lived in a Vaiṣṇava holy place in the South and was fond of his son. (9)

“He had his son cleanse *tulasī* and place it on a shining plate. The *tulasī* fell on the ground and without washing it again he gave it to his father. And he in turn, the great sage known as Śrī Rāma, offered it to the Lord. Because of that he was born in the family of a foreigner (Yavana).¹⁵ (10-11)

“He [Haridāsa] was a pious soul, intelligent, peaceful, learned in all branches of knowledge. Though a part of Brahmā he was a confirmed *bhakta* nevertheless. (12)

¹⁴It is not certain what this refers to, but this is probably a reference to a story from one of the Purāṇas.

¹⁵Yavana is an old word that used to refer to the Greeks, the Ionians, who were left behind by Alexander the Great after his aborted attempt to conquer India. Here it refers to the Muslims who were then living as the ruling class in Bengal.

अवधूतो महातेजा नित्यानन्दो महत्तमः।
 बलदेवांशतो जातो महायोगी स्वयं प्रभुः॥ १३॥
 न तस्य कुलशीलानि कर्माणि वक्तुमुत्सहे।
 अपि वर्षशतेनापि बृहस्पतिरपि स्वयम्॥ १४॥
 वक्तुं नेशेऽपरे किंवा वयं हि क्षुद्रजन्तवः।
 श्रीकृष्णद्वितीयश्चापि गौराङ्गप्राणवल्लभः॥ १५॥
 अन्ये च शतधा जाता देवाश्च मुनिपुङ्गवाः।
 पृथिव्यामंशभावेन तान्न सङ्ख्यातुमुत्सहे॥ १६॥
 अथावतारो द्विविधः पुरुषस्य प्रकीर्तितः।
 युगावतारः प्रथमः कार्यार्थेऽपरसम्भवः॥ १७॥
 युगावताराः कथ्यन्ते ये भवन्ति युगे युगे।
 धर्मं संस्थापयन्ति ये ताञ् शृणुष्व यथाक्रमम्॥ १८॥
 सत्ये युगे ध्यान एकः पुरुषस्यार्थसाधकः।
 तदर्थेऽवतरत् शुक्लश्चतुर्बाहुर्जटाधरः॥ १९॥
 सहस्रचन्द्रसदृशः सदा ध्यानरतो मौनिः।
 सर्वेषामेव जन्तूनां ध्यानाचार्यो बभूव ह॥ २०॥
 त्रेतायां यज्ञ एवैको धर्मः सर्वार्थसाधकः।
 तत्र यज्ञः स्वयं जातः स्रक्स्तुवादिसमन्वितः॥ २१॥
 याज्ञिकैर्ब्राह्मणैः सार्द्धं यज्ञभुक् स जनार्दनः।
 यज्ञमेवाकरोज्जिष्णुर्जनान् सर्वानशिक्षयत्॥ २२॥
 द्वापरे तु युगे पूजा पुरुषस्यार्थाय कल्पते।
 इति ज्ञात्वा स्वयं विष्णुः पृथुरूपो बभूव ह॥ २३॥
 पूजाञ्चकार धर्मात्मा लोकानाञ्चानुशासनम्।
 कारयामास पूजायां सर्वेषामभवन्मनः॥ २४॥

“The ascetic (*avadhūta*) of great power, Nityānanda, greatest of the great, was born from a part of Baladeva, a great yogī, the Lord himself. (13)

“I am unable to describe his family, character, or acts even in a hundred years. Even Bṛhaspati himself cannot describe them, not to speak of others. We are only insignificant creatures. And he is Kṛṣṇa’s second, dear to the heart of Gaurāṅga. (14-15)

“Others, gods and sages, were born by the hundreds on the earth by means of their parts. I am unable to count them. (16)

“Now, the descents of the supreme being are proclaimed to be of two kinds. The first is descent connected with ages and the other is an appearance for some specific purpose. (17)

“The descents of the ages are said to be those which occur in every age and which establish religious institutions. Hear about them according to their order. (18)

“In the Age of Satya [Truth],¹⁶ meditation is the only means of achieving the goal of human life. For the purpose [of teaching] that, the white one, with four arms and matted hair, descended. (19)

“As bright as a thousand moons, always engaged in meditation, practicing silence, he was the exemplary teacher of meditation for all living creatures. (20)

“In the Age of Tretā [Three-dot die], the sacrificial rite is the one religious institution that brings about all objectives. Then, Yajña was himself born with garlands, sacrificial ladles, and the rest. (21)

“Along with the *brāhmaṇa*, performers of sacrificial rites, the enjoyer of sacrifice, Janārdana, performed only sacrifice—and the Victorious One taught it to all people. (22)

“But in the Age of Dvāpara [Two-dot die], ritual worship or *pūjā* is able to bring about the goal of human life. Knowing this, Viṣṇu took the form of Pṛthu. (23)

“The very self of religion performed worship and brought about the obedience of the people. Everyone’s minds became fixed in ritual worship. (24)

¹⁶The four ages or *yugas* of Hindu chronology are named after the various throws of the dice in the Indian dice game. The winning or best throw has four dots and is called *kṛta* or complete or as here *satya*, truth. The other ages are named after the other throws in descending order: *tretā*, three-dots, *dvāpara*, two dots, and finally, the worst throw of all *kali*, one dot. Similarly, the ages start out great but become progressively worse and worse until one reaches the final age, Kali, the age in which we are believed to live, which is the worst. This ratio, 4-3-2-1, is also represented in the durations of each of the ages: Satya (4x432,000 = 1,728,000), Tretā (3x432,000 = 1,296,000), Dvāpara (2x432,000 = 864,000), and Kali (1x432,000 = 432,000). Altogether they add up to 4,320,000 years. We are about 5,000 years into the Kali Yuga.

कलौ तु कीर्तनं श्रेयो धर्मः सर्वोपकारकः।
 सर्वशक्तिमयः साक्षात्परमानन्ददायकः॥ २५॥
 इति निश्चित्य मनसा साधूनां सुखमावहन्।
 जातः स्वयं पृथिव्यान्तु श्रीचैतन्यो महाप्रभुः॥ २६॥
 कीर्तनं कारयामास स्वयं चक्रे मुदान्वितः।
 युगावतारा एते वै कार्यार्थे चापराज् शृणु॥ २७॥
 मात्स्ये तु वेदोद्धरणं कौर्म मन्दारधारणं।
 वाराहे धारणं भूमेर्नारसिंहे विदारणम्॥ २८॥
 चक्रे दनुजशक्रस्य वामने भुवनश्रियं।
 जिग्ये तु भार्गवः क्षौणीं जित्वा राज्ञः सुदुर्मदान्॥ २९॥
 ददौ गां ब्राह्मणायैव विष्णुर्लोकैकतारणः।
 श्रीरामे रावणं हत्वा यशसा पूरितं जगत्॥ ३०॥
 श्रीमत्कृष्णावतारे तु भूमेर्भारावतारणं।
 स्वयमेव हरिस्तत्र सर्वशक्तिसमन्वितः॥ ३१॥
 बौद्धे तु मोहनं चक्रे वेदानां भगवान्परः।
 स्नेच्छानां निधनञ्चैव कल्किरूपेण सो ऽकरोत्॥ ३२॥
 एवंविधान्यनेकानि कर्माणि बहुरूपिणः।
 कार्यावतारा नृहरेः कथिताः परमर्षिभिः॥ ३३॥
 इति श्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे ऽवतारानुकरणं नाम चतुर्थः सर्गः॥

“In the Age of Kali, the best religious practice, praising (*kirtana*), is the helper of all, the possessor of all powers, the direct bestower of the highest joy. (25)

“Ascertaining this in his mind, Śrī Caitanya, the Great Master, was born himself on earth bringing with him happiness for the good. (26)

“He encouraged praising in song and himself performed it with pleasure. These are the descents of the ages. Now hear of the others done for some particular reason. (27)

“In the Fish Descent the Veda was lifted up. In the Tortoise Descent, Mount Mandāra was supported. In the Boar Descent, the earth was held secure. In the Man-lion Descent, he split open [the chest of Hiraṇyakaśipu]. (28)

“In the Dwarf Descent, he made beautiful the world of the Danuja king. But as Bhārgava he conquered the earth defeating, the power-drunk kings. (29)

“Viṣṇu, the world’s only ferry, gave the earth to the *brāhmaṇas*. In the Rāma Descent, he killed Rāvaṇa, filling the world with his fame. (30)

“In the Kṛṣṇa Descent, however, Hari himself, joined with all his powers, removed the burden of the earth. (31)

“In the Buddha Descent, the supreme Lord of the Veda deluded [its abusers] and in his Kalki Descent he killed¹⁷ the barbarians. (32)

“Such are the many works of the multi-formed one. Nṛhari’s descents for various purposes are described by the greatest sages.” (33)

Thus ends the Fourth Chapter, entitled “Recounting the Descents,” of the First Movement in the poem, the *Immortal Acts of Śrī Kṛṣṇa Caitanya*.

¹⁷This is in the future of this current cycle of ages. But since the cycle has occurred many times before and will occur many times after this cycle, the “killing” is put in the past tense.

Śrī Caitanya's Appearance

(पञ्चमसर्गः)

शृणुष्वावहितं ब्रह्मन् चैतन्यस्यावतारकम्।
 नवीनं जगदीशस्य करुणावारिधेर्विभोः॥ १॥
 गते देवर्षिवर्ये तु स्वाश्रमे भगवान् परः।
 जगन्नाथस्य विप्रर्षेर्मनस्याविशदच्युतः॥ २॥
 तेनाहितं महत्तेजो दधार समये सती।
 एतस्मिन्नन्तरे साध्वी शची पतिपरायणा॥ ३॥
 लेभे गर्भं हरेरंशं गङ्गेव शाम्भवं शुभा।
 तस्यास्तेजो ऽतिववृधे शुक्लपक्षे यथा शशी॥ ४॥
 तां दृष्ट्वा रूपसम्पन्नां तप्तचामीकरप्रभां।
 श्रिया युक्तो जगन्नाथो मुमुदे हृष्टमानसः॥ ५॥
 अथ तां तादृशीं दृष्ट्वा देवा ब्रह्मादयो ऽपरे।
 गन्धर्वा अमरा ये च ये च सेन्द्रा नभोगताः॥ ६॥
 कृताञ्जलिपुटा हर्षात्साश्रुकण्ठविलोचनाः।
 तुष्टुर्मुदिताः सर्वे प्रणामानतकन्धराः॥ ७॥
 नमामि त्वां सदागर्भामदितिं जननीं हरेः।
 चन्द्रार्कान्निप्रभागर्भा सत्त्वगर्भा धृति क्षमां॥ ८॥
 अद्वेषगर्भा संसिद्धिं वेदगर्भा स्वयं हरेः।
 देवकीं रोहिणीञ्चैव यशोदां सर्वथाभवां॥ ९॥
 तं वै विभर्षि गभे त्वं यो यज्ञं प्रथयिष्यति।
 कीर्तनारख्यं महापुण्यं यद्यज्ञैर्नोपपद्यते॥ १०॥
 कीर्तनं नृहरेः श्रुत्वा निमिषार्धेन या भवेत्।
 प्रीतिरस्मादृशां सा तु कोटियज्ञैर्भवेन्न हि॥ ११॥
 अहो मह्यं पुरा दत्तममृतं हरिणा स्वयम्।
 समुद्रमन्थनं कृत्वा ततः कोटिगुणाधिकम्॥ १२॥
 रसं पश्याम एवात्र शृण्वन्तः श्रीहरेर्यशः।
 मोक्षमप्यनृतं चेतो मन्यते कीर्तनाद्धरेः॥ १३॥
 एवमुक्त्वा ततो देवाः सेन्द्रा जग्मुः प्रणम्य तां।
 ब्रह्माणमग्रतः कृत्वा गायन्तः श्रीहरेर्यशः॥ १४॥
 स्वां पुरीं श्रीपतेरंशो जातो भुव्यतिहर्षितः।
 कलेर्भाग्यं प्रशंसन्तो नृत्यन्तः प्रेमविह्वलाः॥ १५॥

Listen carefully, O *brāhmaṇa*, to the new descent of Caitanya, Lord of the World, the ocean of mercy, the supreme. (1)

When the sage of the gods (Nārada) had returned to his own home, the Supreme Lord Acyuta entered into the mind of Jagannātha, the sage among *brāhmaṇas*. (2)

In this period, the chaste and good Śacī, devoted to her husband, took possession of the great power that was implanted in her by him in time. (3)

She became pregnant with a part of Hari, as the radiant Ganges had with one of Śiva. Her brilliance increased like that of the moon in the light fortnight. (4)

Seeing her possessed of such beauty, complexion like molten gold, fortunate Jagannātha felt joy and his mind filled with exultation. (5)

Then seeing her in that condition the gods headed by Brahmā and others like the Gandharavas and immortals along with Indra gathered in the heavens above. (6)

With folded hands and eyes and throats moist with tears of joy, they all, well pleased, their shoulders bowed in homage, offered prayers. (7)

"We bow to you, the mother of Hari, an Aditi, womb of the eternal, womb of him as brilliant as the moon, the sun, and fire, womb of truth himself, possessor of fortitude and forbearance, womb of one without envy, full perfection, womb of the Vedas, like Devakī, Rohiṇī, and Yaśodā, the source in all ways of Hari himself. (8-9)

"You carry him in your womb who will promote the sacrifice called praising in song (*kīrtana*), most meritorious, unmatched by other sacrifices. (10)

"The love that arises after hearing, even for half a second, the praise of Nṛhari does not arise through billions of sacrifices of persons like us. (11)

"Indeed! The *rasa* we see here of a person hearing the praise of Hari is billions of times greater than the nectar given to us previously by Hari himself after churning the ocean. From praise of Hari the mind considers even liberation false." (12-13)

After saying this the gods along with Indra bowed down to her and, placing Brahmā in front and then, singing praises of Hari, went to their own abodes, praising the fortune of the Age of Kali saying, "a part of the Lord of Śrī is born on earth," extremely thrilled, dancing all the way, unsettled by love. (14-15)

ततः पूर्णे निशानाथे निशीथे फाल्गुने शुभे।
 काले सर्वगुणोत्कर्षे शुद्धगन्धवहान्विते॥ १६॥
 मनःसु देवसाधूनां प्रसन्नेषु च शीतले।
 स्वर्नद्याः शुद्धसलिले जाते जातः स्वयं हरिः॥ १७॥
 तं विकाशिकमलेक्षणं लसत्पूर्णचन्द्रवदनं कनकाभम्॥
 तेजसा वितिमिरा दिशः स्वयं कारयन्तमुपलभ्य सुतं सः॥ १८॥
 प्रीतिसागररसस्य न पारं प्राप पद्मनिधिना यथा ऽधनः।
 श्रीजगन्नाथमिश्रपुरन्दरः प्रेमगद्गद्मुखं सदा दधे॥ १९॥
 तस्य जन्मसमये ऽनुशशाङ्कं राहुरग्रसदलं त्रपयैव।
 कृष्णपद्मवदनेन निर्जितः प्राविशत्सुररिपोर्मुखं विधुः॥ २०॥
 तत्र पुण्यसमये मनुजानां कीर्तनं नरहरेः कृतं जनैः।
 पूजनं सपदि जाह्नवीजले स्नानदानमघमार्जनं शुचौ॥ २१॥
 जहृषुः सुरगणाः समहेन्द्राः पद्मसम्भवमहेशपुरोगाः।
 अप्सरोभिरतिनृत्यपराभिर्नायकाश्च सुमनांसि ववर्षुः॥ २२॥
 नीलाम्बरश्चक्रवर्ती जन्मना तस्य हर्षितः।
 आजगामाश्रमं तूर्णं जामातुः सर्वशास्त्रवित्॥ २३॥
 जगन्नाथं समाहूय शचीं सम्बोधयन् सुधीः।
 दौहित्रजन्मकालज्ञ इदं वचनमब्रवीत्॥ २४॥
 अये पुरुषसिंहो ऽयं जातः प्रोच्चे बृहस्पतौ।
 असौ सर्वस्य लोकस्य पाता नित्यं भविष्यति॥ २५॥
 सुशीलः सर्वधर्माणामाश्रयो न्यासिनां वरः।
 प्रीतिदः सर्वभूतानां पूर्णामृतकरो यथा॥ २६॥
 समुद्धर्ता सदैवायं पितृमातृकुलद्वयम्।
 एवमुक्ते द्विजे तस्मिन् सर्वे प्रमुदिता जनाः॥ २७॥
 माता हर्षमतीवाप श्रुत्वा तत्पितृभाषितम्।
 वात्स्यश्चकार पुत्रस्य जातकर्ममहोत्सवम्॥ २८॥
 ताम्बुलं चन्दनं माल्यं गन्धं प्रादाद्विजातये।
 क्रमेणोत्थानकर्मादिमङ्गलानि चकार सः॥ २९॥
 इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये श्रीचैतन्याविर्भावो नाम पञ्चमः सर्गः ।

Then on a night when the moon was full, in the auspicious month of Phālguna, at a time exalted by all good qualities, filled with pure fragrances, when the minds of the gods and the holy were peaceful and when the pure water of the Ganges was cool, Hari himself was born. (16-17)

Viewing that son, whose eyes were like blossoming lotuses, his face a shining moon, his complexion golden, and who was lighting up all the directions with his effulgence, Jagannātha, like a poor man finding a great treasure, found no limit to the *rasa* of the ocean of love. Śrī Jagannātha Miśra began to stammer out of love. (18-19)

At his birth time, Rāhu swallowed the moon.¹⁸ The seemed, however, as if, out of embarrassment for being defeated by the lotus face of Kṛṣṇa, the moon willingly entered the mouth of the enemy of the gods (Rāhu). (20)

At that auspicious, pure time, the people performed glorification of Nara-hari along with ritual worship and the cleansing of their sins by bathing at that moment in the pure Ganges and giving in charity. (21)

The gods, headed by Indra, Brahmā, and Śiva, rejoiced. The leaders, with Apsarases¹⁹ dancing wildly, showered down *sumanas*²⁰ flowers. (22)

Nilāmbara Cakravartin was thrilled by his grandson's birth. A knower of all scriptures, he went to the house of his son-in-law immediately. (23)

The wise one, who knew the time of his grandchild's birth, calling Jagannātha and informing Śacī, made this statement: (24)

"This is a lion among men who is born when Bṛhaspati is ascending. He will always be the protector of all the world. (25)

"He will be of good character, an abode of all *dharmas*, the best of renunciants, and, like the moon, a bestower of affection on all living beings. (26)

"He will ever uplift the families of both his mother and father." When the *brāhmaṇa* said this everyone was pleased. (27)

His mother became thrilled when she heard the words of her father. The child's father performed the great festival of the birth of his son. (28)

He gave betel nut, sandalwood, garlands, and fragrances to the twice-born and in proper order performed the auspicious rites of rising up and so forth. (29)

Thus ends the fifth chapter, named "Caitanya's Appearance," of the First Movement of the poem, the *Immortal Acts of Śrī Kṛṣṇa Caitanya*. (5)

¹⁸This is the way lunar eclipses are imagined in Hindu mythic cosmology. Rāhu, a demon swallows, the moon temporarily and then regurgitates it.

¹⁹The beautiful dancing women of the heavens, entertainers of the gods in Hindu mythology.

²⁰A kind of jasmine.

Description of the Birth and Other Sports (षष्ठसर्गः)

ततः कालेन कियता जानुचङ्क्रमणं शिशोः।
 दृष्ट्वा प्रहर्षमाप्तौ तौ दम्पती कलभाषिणः॥ १॥
 शोणपद्माभवदने द्विजराजस्य रश्मयः।
 सुस्मिते भान्ति साधूनां मनोद्वान्तापहारिणः॥ २॥
 पुरा विभर्त्यसौ विश्वमिति चक्रे पिता स्वयम्।
 श्रीमद्विश्वम्भर इति नाम तस्य सुशोभनम्॥ ३॥
 तप्तकाञ्चनगौराङ्गो लसत्पद्मायतेक्षणः।
 प्रभञ्जनाम्बरो रौप्यहारी मालालको हरिः॥ ४॥
 राकासुधाकरमुखः कलवागमृतान्वितः।
 मधुराकृतिरामुक्तकङ्कणाङ्गदभूषणः॥ ५॥
 भङ्गहिङ्गुलरक्ताब्जकरपादतलः शुचिः।
 ववृधे कलया नित्यं शुक्लपक्ष इव द्युराट्॥ ६॥
 ततः कालेन शोणाभ्यां पादाभ्याममितद्युतिः।
 अटन् विरहजं तापं मेदिन्याः संजहार सः॥ ७॥
 तीर्थभ्रमणशीलस्य द्विजस्यान्नं जनार्दनः।
 भुक्त्वा तं स्मारयामास नन्दगेहकुतूहलम्॥ ८॥
 वयस्यैर्बालकैः सार्द्धं विहरंस्तरुपल्लवैः।
 आहताः शिशवः सर्वे विचक्रुः पुरतो मुदा॥ ९॥
 भुवि तिष्ठन्पदैकेन जानुनान्यस्य जानुकं।
 पस्पर्श मर्कटीं लीलां कुर्वन्मायार्भको हरिः॥ १०॥

Then, after some time, the couple saw their babbling son crawling about on his knees and were very pleased. (1)

Like a golden lotus, the light in the smiling face of the king of the twice-born (Viśvambhara) seemed capable of removing the darkness from the minds of even good people. (2)

His father thought “he supported the universe”²¹ and gave him the beautiful name, Viśvambhara.²² (3)

With a light complexion the color of molten gold, big eyes like blossoming lotuses, only the wind for his clothes, a silver necklace, curly hair like a garland, Hari— his face like the moon, his soft babble like nectar, his shape so sweet, wearing armlets inlaid with pearls, the palms of his hands and feet reddish like crushed vermillion— Hari grew daily like the moon in the light half of the month. (4-6)

Then in time he, glowing brightly, removed the suffering of the earth, caused by separation, by wandering about it on his two golden feet. (7)

Janārdana once ate the food of a twice-born man visiting the holy sites and reminded him of the delightful events in the house of Nanda.²³ (8)

While playing with boys his age, he and all the children swiped at each other with twigs, in glee. (9)

The pretend child Hari stood on the ground with one foot and touched the knee of another with his knee, playing like a monkey. (10)

²¹ As Viṣṇu or in one of the previous descents of Viṣṇu.

²² *Viśvam* = world, *bhara* = holder, supporter. Viśvambhara means “the supporter of the world.”

²³ Nanda, king of cowherds, was the father of Kṛṣṇa during the first part of Kṛṣṇa’s descent in Vṛndāvana.

एकदा धर्तुमात्मानमुद्यतां जननीं रुषा।
 वीक्ष्य कोपपरिपूर्णो भाजनानि बभञ्ज सः॥ ११॥
 पुरा भग्ने च भाण्डे यं यशोदा पशुरज्जुभिः।
 बबन्ध वेपिता तस्य भयाद्वीक्ष्य मुखं शची॥ १२॥
 उपर्युपरिविन्यस्तत्यक्तमृद्भाण्डसंहतौ।
 उपविश्याशुचौ देशे मातुरग्रे जहास सः॥ १३॥
 तं दृष्ट्वा सा शची प्राह त्यज तात जुगुप्सितं।
 स्थानं शुद्धं पुनः स्नात्वा ममाङ्कारोहणं कुरु॥ १४॥
 एवमुक्ते तु तां प्राह भगवान्सर्वतत्त्ववित्।
 दत्तात्रेयस्य भावैकपूर्णः सर्वज्ञपूरकः॥ १५॥
 शृणु शुचिरशुचिर्वा कल्पनामात्रमेतत्
 क्षितिजलपवनाग्निव्योमवित्तं जगद्धि।
 विततविभवपूर्वाद्वैतपादाब्ज एको
 हरिरिह करुणाब्धिर्भाति नान्यत्प्रतीहि॥ १६॥
 अतः पवित्र एवास्मि नापवित्रः कथञ्चन।
 जानीहि मातर्नान्यां त्वं शङ्कां कर्तुमिहार्हसि॥ १७॥
 एवमुक्ते सुते सा तं करे संगृह्य सत्त्वरा।
 आनीय स्नापायामास स्वर्नदीस्वच्छवारिभिः॥ १८॥
 अथ कतिपये काले मुक्तमृद्भाण्डसंहतौ।
 उपविष्टं सुतं वीक्ष्य शची वाग्भिरताडयत्॥ १९॥
 अपवित्रे निषिद्धेऽपि स्थाने त्वं मन्दधीः कथम्।
 तिष्ठसीति वचः श्रुत्वा मातुः क्रोधसमन्वितः॥ २०॥

One day, spotting his mother trying to catch him, he became angry and broke some of her storage pots. (11)

The same being whom Yaśodā tied up with cattle ropes previously when he broke her pots was made to tremble with fear when Śacī looked him in the face. (12)

[But] he sat down in a filthy place where used clay pots were piled up on top of each other and laughed in front of his mother. (13)

Seeing him there, Śacī said: “Leave that horrid place, dear, and after bathing and becoming clean again come climb on my lap.” (14)

After she said that, the Lord who knows all truths, became filled with the condition of Dattātreya, fulfiller of knowers of all, and said to her: (15)

“Hear this: clean or unclean, this is just an invention. The universe is just earth, water, air, fire, and space. Hari alone, whose lotus-like feet are not different from this vast existence, appears here, a veritable ocean of mercy. Perceive none but him. (16)

“Therefore, I am clean, not impure in any way. Understand this, mother and you should have no other doubt about this.” (17)

When her son said this, she quickly took him by the hand, brought him to the river of heaven (the Ganges) and bathed him in its clear waters. (18)

Then some time later she again saw her son sitting in the place where the used clay pots were piled, and Śacī chastized him with these words: (19)

“You fool, why are you sitting in an unclean and forbidden place?” Hearing his mother’s words he was filled with anger. (20)

श्रीमद्विश्वम्भरः प्राह मूढे नास्त्यशुचिः क्वचित्।
 उक्तं मयैतत्पूर्वं ते तर्त्तिकं मां त्वं विगर्हसि॥ २१॥
 इत्युक्त्वा वदने तस्या इष्टकं प्राहिणोत् रुषा।
 तदाघातेन व्यथिता मूर्च्छिता निपपात सा॥ २२॥
 तदा सर्वाः समागत्य स्त्रियस्तां शीतलैर्जलैः।
 सिषिचुः स्म तदा तत्र हरिर्मानुषकर्मकृत्॥ २३॥
 आगत्य प्ररुरोदाशु मातर्मातरिति स्वयम्।
 श्रीहस्तं तन्मुखे न्यस्य सर्वदुःखापहारकम्॥ २४॥
 ततः प्रबुद्धा सा सद्यः क्रोडे कृत्वा सुतं शची।
 मुमोद वत्सलातीवपुत्रस्नेहातिविह्वला॥ २५॥
 ततो जगद्गुरुं प्राह काचिद्धर्षपरायणा।
 परिहासपरा मात्रे नारिकेलफलद्वयम्॥ २६॥
 समानीय प्रयच्छास्यै तदा सुस्था भविष्यति।
 न चेन्मरिष्यति तदा किमुपायं करिष्यसि॥ २७॥
 इति कस्या वचः श्रुत्वा मातुरङ्गात्त्वरान्वितः।
 निर्गत्यानीय स ददौ नारिकेलफलद्वयम्॥ २८॥
 तत्कालपातनादम्बुयुक्तवृन्तयुगं हरिः।
 तद्वद्वा विस्मिताः प्रोचुः कुतः प्राप्तं त्वया फलम्॥ २९॥
 ततो हुङ्कृतिभिः सर्वा वारयित्वा महामनाः।
 वत्सगोत्रध्वजो मात्रे ददौ स्मेरमुखाम्बुजम्॥ ३०॥

Śrī Viśvambhara said: “Foolish woman! Nothing is ever unclean. I told you this before. Therefore, why do you scold me?” (21)

After saying that, he angrily threw a brick at her face. Then hurt by its impact she fell to the ground and fainted. (22)

Then all the women came running and sprinkled her with cool water and then, too, Hari, who behaves like an ordinary human being, quickly came there himself and wept, saying “Mother, mother!” He placed his hand on her face, the hand that removes all miseries. (23-4)

After that Śacī came to her senses suddenly, and taking her son on her lap, she took delight in him, full of motherly tenderness, overwhelmed with great affection for her son. (25)

Then some lady, feeling happy and ready for a laugh, said to the teacher of the world: “Go bring a couple of coconuts and give them to her. Then she will be well. Otherwise, she will die. Then what will you do?” (26-7)

Hearing her words, he quickly left his mother’s lap, and bringing back two coconuts, Hari gave them to her, both cut and full of coconut water because they had fallen that very moment. Seeing them, the ladies were astounded and asked: “Where did you get those coconuts?” (28-9)

Then, stopping them all [from asking more questions] with loud shouts, the great-minded emblem of childhood turned his smiling, lotus-like face back to his mother. (30)

अथान्यच्छृनु वीर्याणि विचित्राणि महात्मनः।
 लोकोत्तराणि साधूनि मायिनः परमात्मनः॥ ३१॥
 रात्रौ कदाचित्संसुप्ता शची पुर्णा जनैरिव।
 पुरमालक्ष्य संविन्ना क्रोडस्थं स्वसुतं शची॥ ३२॥
 शङ्किता प्रेययामास पतिगेहे त्वरान्विता।
 पूजितं पथि देवैश्च श्रीमद्विश्वम्भरं हरिम्॥ ३३॥
 पथि प्रयातस्य सुतस्य पादयोः सुरिक्तयोर्नूपुरनिस्वनं मुहुः।
 श्रुत्वा सशङ्कः किमिदं कुतः स्वनं वात्स्यः शचीं प्राह शची च वात्स्यम्॥ ३४॥
 गते समीपं तनये ऽतिविस्मितो दृष्ट्वा सुरिक्तं सुतपादपङ्कजम्।
 कुतः श्रुतं नूपुरमञ्जुलस्वनं सुतं समालिङ्ग्य मुदं ययौ द्विजः॥ ३५॥
 इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये बाल्यक्रीडायां जन्मादिलीलावर्णनं नाम षष्ठः सर्गः
 ।

Now hear some more of the astounding deeds, out of this world and holy, of the great-self, the possessor of *māyā*, the supreme self. (31)

One night as Śacī slept she noticed her bedroom seemed filled with people and she became troubled. Frightened, Śacī quickly sent her son, who was in her lap, to her husband's room and on the way Śrīmad Viśvambhara who was Hari was honored by the gods. (32-3)

After hearing repeatedly the sounds of ankle bells on the bare feet of his son as he moved along the path, the boy's father, puzzled, asked Śacī: "What is this? Where is that sound coming from?" And Śacī, too, asked the boy's father. (34)

When the boy came near, he [his father] saw with great surprise that the boy's lotus-like feet were bare. Embracing his son, the lovely sounds of whose ankle bells had been heard from somewhere, the twice-born one [Jagannātha] went off in joy. (35)

Thus ends the Sixth Chapter named "Description of the Birth and Other Sports," in the childhood sports in the First Movement of the great poem called *The Immortal Acts of Śrī Caitanya*. (6)

Childhood Play (सप्तमसर्गः)

इति श्रुत्वा हरेः पादपङ्कजध्याननिर्वृतः।

दामोदरः पर्यपृच्छद्वरेज्येष्ठस्य सत्कथाम्॥ १॥

कथयस्व महत्ख्यातं विश्वरूपस्य तत्त्वतः।

तच्छ्रुत्वा प्राह भो ब्रह्मन् श्रूयतां कथयामि ते॥ २॥

इत्युक्त्वा वक्तुमारेभे वैद्यो हृद्यां कथां शुभाम्।

बलदेवांशकस्यापि विश्वरूपस्य पावनीम्॥ ३॥

श्रीमच्छ्रीविश्वरूपः सकलगुणनिधिः षोडशाब्दो ऽतिशुद्धः

प्रापाचार्यत्वमात्मश्रवणमननतः शक्तधीः प्रेमभक्तः।

सर्वज्ञः सर्वदा ऽसौ नरहरिचरणासक्तचित्तो ऽतिहृष्टः

शान्तः सन्तोषयुक्तो जगति न रतिमान् वेदवेत्ता रसज्ञः॥ ४॥

जनको विजने विचिन्त्य तत्

तनयस्योद्वहनोचितां वधूम्।

मनसा परिचिन्तयन् स्वयं

बुबुधे तत्सकलं द्विजात्मजः॥ ५॥

स विश्वरूपः पितुरित्थमन्तश्-

चेष्टां विदित्वा सकलं तितिष्ठुः।

त्यक्त्वा गृहं स्वर्गनदीं प्रतीर्य

जग्राह सन्न्यासमशक्यम् अन्यैः॥ ६॥

ततः पिता परिश्रुत्य विह्वलो

माता च साध्वी विललाप दुःखिता।

तावाहतुः पुत्रहितौ सुतो मे

सन्न्यासधर्मनिरतो भवत्विति॥ ७॥

इत्याशिषन्तौ तनयाय दत्त्वा

मुनिव्रतौ धैर्यमुवाहतुः स्म।

विषादमुत्सृज्य सुतं जगत्पतिं

क्रोडे निधायाशु मुदं तदापतुः॥ ८॥

ततो हरिः प्राह पितर्गतो मे

भ्राता भवन्तं परिहाय दूरम्।

मयैव कार्या भवतश्च सेवा

मातुश्च नित्यं सुखमाप्नुहि त्वम्॥ ९॥

After hearing that Dāmodara, thrilled by meditation on the lotus-like feet of Hari, asked about the true story of the elder brother of Hari. (1)

“Tell me in truth the great tale of Viśvarūpa.” Hearing this, he [Murāri] said: “O brāhmaṇa! Let it be heard. I will tell it to you.” (2)

Saying that, the Vaidya [Murāri] began to tell the heart-warming, auspicious story of Viśvarūpa, who was indeed a part of Baladeva, which story is purifying. (3)

Śrīmān Śrī Viśvarūpa an ocean of all virtues, at sixteen years of age, extremely pure, had achieved the status of *ācārya*²⁴ from hearing and thinking about the Self, possessed a powerful intellect and was a *bhakta* on the level of divine love. He was all-knowing, his mind ever attached to the feet of Narahari, extremely joyful, peaceful, satisfied, not attracted to the world, a knower of Veda, an appreciator of *rasa*. (4)

While his father was thinking in private about a wife suitable for marriage to his son, his son, a child of the twice born, was thinking to himself in his mind and was aware of all that. (5)

That Viśvarūpa, knowing the inner workings of his father in this way, was patient towards it all. After renouncing his home and crossing the Heaven’s River [*Svarga-nadī*, the Ganges] accepted a renunciation [*sannyāsa*] beyond the powers of others to do. (6)

When his father heard about it, he was disturbed and his mother, a chaste lady, lamented in sadness. Those two wished nevertheless for the well-being of their son and said: “let our son be engaged in the practice of renunciation.” (7)

Wishing him well thus, those two, after giving [their blessings] to their son, in vows of silence regained their composure. Giving up their sadness they placed their son, the master of the universe, on their laps and then easily became joyful. (8)

Then Hari said: “O Father, my brother has gone leaving you far behind. I myself will serve you and my mother. May you always be happy.” (9)

²⁴i.e., he was an exemplary teacher.

इत्थं निशम्य स्वसुतस्य वाक्यम्
 अनल्पगम्भीरमनोज्ञमर्थवत्।
 आलिङ्ग्य तं हर्षजनेत्रवारिभि-
 रवाप मोदं जननी पिता च॥ १०॥

तदङ्गसंस्पर्शरसाभितृप्त-
 गात्राणि नार्द्रा विदुरञ्जसापरम्।
 गताः स्वयोगेन यथा सुयोगिनः
 पश्यन्ति नेमं न परं च लोकम्॥ ११॥

पठन् पितुः सेवनयुक्तचेताह्
 क्रीडापरो बालकसङ्गमध्ये।
 क्रीडन् वयस्यैः किल धूलिधूसरो
 न वेद किञ्चित्क्षुदितो ऽपि भोजनम्॥ १२॥

कदाचिदालोक्य पिता स्वतन्त्रं
 सम्भर्त्सयामास सुतं हितार्थी।
 पाठादिकं चैव विहाय सर्वं
 क्षुदार्दितः क्रीडसि बालकैर्वृतः॥ १३॥

ततो राजन्यां शयनावसाने
 स्वप्ने ऽवदत्तं द्विजवर्यमुख्यः।
 न किं सुतं त्वं बहुमन्यसे हि
 किं वा पशुः स्पर्शमणिं न वेत्ति॥ १४॥

रत्नांशुकालङ्कृतदेहयष्टिः
 किं वा न चाश्नाति तदंशुकानि।
 तमाह मिश्रो ह्यकुतो भयः स्वयं
 नारायणश्चेद्भवतीह पुत्रः॥ १५॥

तथापि तत्ताडनमेव धर्मं
 इत्युक्तो विप्रो ऽपि तमाह साधु।
 इत्येवमुक्त्वा प्रययौ द्विजाग्र्यो
 वात्स्यः प्रबुद्धः पुनराशशंस॥ १६॥

स्वप्नं निशम्याशु जनाः प्रहृष्टा
 विश्वम्भरं पुरुषवर्यसत्तमम्।
 तं मेनिरे पूर्णमनोरथं मुदा
 मेने पिता स्वं जननी च तुष्टा॥ १७॥

Having thus heard the words of their son, which were meaningful and revealed a deep understanding of their hearts, his mother and father embraced him with tears of joy in their eyes and felt happy. (10)

Affectionate people, their limbs pleased by the touch of his body, quickly came to know no other, like true *yogīs* who, transported by their yogic discipline, see neither this world nor the next. (11)

While studying out of a sense of service to his father, he wanted to play among the other boys. Indeed, while playing with his age-mates, covered with dust, he thought nothing of food even though he was hungry. (12)

Sometimes his father noticed and chastised his independent child with his well-being in mind. “You have given up all your studies and, though hungry, play with the boys.” (13)

Then that night towards the end of his sleep a man prominent among the finest of the twice-born spoke to him [Jagannātha] in a dream: “Do you really not think much of your son? Does an animal recognize a touch-gem? (14)

“Or, does an animal decorated with cloth that is covered with gems not try to eat that cloth?” To him replied Miśra, who was afraid of nothing, “Even if Nārāyaṇa became my son here, scolding him is still my duty.” After that, the *vīpra* said to him “Well said!” and saying that, the foremost of the twice-born departed. The father after woke told his dream again and again. (15-16)

Hearing about his dream the people were well pleased. They accepted Viśvambhara as the best of the best of men. His father accepted him as his own, the fulfillment of all his desires, and his mother was pleased as well. (17)

ततः कदाचिन्निवसन् स्वमन्दिरे
समुद्यदादित्यकरातिलोहितः।
स्वतेजसापूरितदेह आबभौ
उवाच मातर्वचनं कुरुष्व मे॥ १८॥

तथा ज्वलन्तं स्वसुतं स्वतेजसा
विलोक्य भीता तमुवाच विस्मिता।
यदुच्यते तात करोमि तत्त्वया
वदस्व यत्ते मनसि स्थितं स्वयम्॥ १९॥

तदित्थमाकर्ण्य वचो ऽमृतं पुनस्
तां प्राह मातर्न हरेस्तिथौ त्वया।
भोक्तव्यमाकर्ण्य वचः सुतस्य सा
तथेति कृत्वा जगृहे प्रहृष्टवत्॥ २०॥

निवेदितं पूगफलादिकं यत्
द्विजेन भुक्त्वा पुनरब्रवीत्ताम्।
ब्रजामि देहं परिपालयस्व
सुतस्य निश्चेष्टगतं क्षणार्धम्॥ २१॥

इत्युत्त्वा सहसोत्थाय दण्डवच्चापतद्भुवि।
विश्वम्भरं गतं दृष्ट्वा माता दुःखसमन्विता॥ २२॥

स्नापयामास गाङ्गेयैस्तोयैरमृतकल्पकैः।
ततः प्रबुद्धः सुस्थो ऽसौ भूत्वा स न्यवसत्सुखी॥ २३॥

तेजसा सहजेनैव तच्छ्रुत्वा विस्मितो ऽभवत्।
जगन्नाथो ऽब्रवीच्चैनां देवीं मायां न विद्महे॥ २४॥

इति श्रुत्वा कथां दिव्यां प्राह दामोदरद्विजः।
किम् इदं कथितं भद्र स्वयं कृष्णो जगद्गुरुः॥ २५॥

जातः कथं ब्रजामीति पालयस्व सुतं शुभे।
इति मात्रे कथं प्राह ह्येतन्मे संशयो महान्॥ २६॥

किं माया जगदीशस्य तद्वक्तुं त्वमिहार्हसि।
हरेश्वरित्रमेवात्र हिताय जगतां भवेत्॥ २७॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये बाल्यक्रीडा नाम सप्तमः सर्गः॥ ७॥

Then once when he was staying at home his body, deeply reddened by the rays of the rising sun and filled with his own radiance, shone brightly. He said: “Mother! Do as I ask you.” (18)

Seeing her son shining like that with his own effulgence she became afraid and said to him in amazement: “Whatever you say, dear, I will do. Tell me what is on your mind.” (19)

Hearing her sweet words he again said to her: “Mother, on Hari’s day (Ekādaśī) you should not eat anything.” Hearing the words of her son she said “so be it” and accepted them in joy. (20)

After eating the betel, fruit, and other things offered by a *brāhmaṇa* he again said to her: “I am leaving. Protect the unconscious body of your son for half a moment.” (21)

After saying this he suddenly rose up and fell like a stick on the ground. Seeing that Viśvambhara had left, his mother became filled with grief. (22)

She bathed [sprinkled] him with water from the Gaṅgā, which is just like nectar. Then he awoke and becoming well again he remained happy with his natural radiance. Hearing about this, Jagannātha was amazed and said: “We do not understand this divine power (*māyā*).” (23-24)

Hearing this divine story, the *brāhmaṇa* Dāmodara said: “What is this that you have said, my good man? How can Kṛṣṇa himself, the teacher of the world, be born? Why did he say ‘I’m leaving,’ ‘protect your son, good lady’ to his mother? This is my biggest doubt. What is the power (*māyā*) of the lord of the universe? You should explain this to me. The deeds of Hari here may be for the benefit of the world.” (25-27)

Thus ends the Seventh Chapter called “Childhood Play” in the First Movement of the great poem called The Immortal Acts of Śrī Kṛṣṇacaitanya. (7)

The Passing of Jagannātha

Miśra (अष्टमसर्गः)

इति श्रुत्वा वचस्तस्य चिन्तयित्वा विचार्य च ।
 नत्वा हरिं पुनः प्राह शृणुष्व सुसमाहितः॥ १॥
 जनस्य भगवद्भ्यानात्कीर्तनात्श्रवणादपि ।
 हरेः प्रवेशो हृदये जायते सुमहात्मनः॥ २॥
 तस्यानुकारं चक्रे स तत्तेजस्तत्पराक्रमम् ।
 दधाति पुरुषो नित्यमात्मदेहादिविस्मृतः॥ ३॥
 भवेदेवं ततः काले पुनर्बाह्यो भवेत्ततः ।
 करोति सहजं कर्म प्रह्लादस्य यथा पुरा॥ ४॥
 तादात्म्योऽभूत्तोयनिधौ पुनर्देहस्मृतिस्तटे ।
 एवं हि गोपसाध्वीनां तादात्म्यं सम्भवेत्कचित्॥ ५॥
 ईश्वरस्तस्य संशिक्षां दर्शयंस्तच्चकार ह ।
 लोकस्य कृष्णभक्तस्य भवेदेतत्स्वरूपता॥ ६॥
 यथात्र न विमुह्यन्ति जना इत्यभ्यशिक्षयन् ।
 भक्तदेहो भगवतो ह्यात्मा चैव न संशयः॥ ७॥
 कृष्णः केशिवधं कृत्वा नारदायात्मनो यशः ।
 तेजश्च दर्शयामास ततो मुनिवरो भुवि॥ ८॥
 पपात दण्डवत्तस्मिन् स्थाने शतगुणाधिकम् ।
 फलमाप्नोति गत्वा तु वैष्णवो मथुरां पुरीम्॥ ९॥
 एवं रामो जगद्योनिर्विश्वरूपमदर्शयत् ।
 शिवाय पुनरेवासौ मानुषीमकरोत्क्रियाम्॥ १०॥

Having heard his (Dāmodara's) question, and after pondering and considering it, he (Murārigupta) bowed to Hari and said: "Listen very attentively. (1)

"From a person's meditation on Bhagavān, from praise (*kīrtana*) of him, and also from hearing of him, Hari enters into the heart of a great soul. (2)

"He imitated that; a person takes on his [Hari's] splendor and strength, becoming ever more forgetful of his own body and such. (3)

"It may remain thus so for a while and then in time he again returns to the external world. And then he can easily perform actions like it was with Prahlāda in the past. (4)

"He became unified (*tādātmya*) with him in the reservoir of water and then remembered his body again on the bank. So, too, that unification may have occurred for the wives of the cowherds from time to time. (5)

"The Lord demonstrating the teaching of that has enacted it. This should be the true nature of a person who is a *bhakta* of Kṛṣṇa. (6)

"So that people here are not confused he has taught it. The body of the *bhakta* is indeed the self of Bhagavān; there is no doubt. (7)

"Kṛṣṇa after killing Keśi revealed his fame and splendor to Nārada. Then, the best of sages fell to the ground like a stick. A Vaiṣṇava going to that town of Mathurā receives a hundred times greater the reward in that place. (8-9)

So too Rāma, the source of the world, showed his universal form to Śiva and then he again performed human action. (10)

पुनः शृणुष्व भो ब्रह्मन् चैतन्यस्य कथां शुभाम्।
तच्छ्रुत्वा श्रद्धया मर्त्यो मुच्यते भवबन्धनात्॥ ११॥

गुरोर्गेहि वसन् जिष्णुर्वेदान् सर्वानधीतवान्।
पाठयामास शिष्यान् स सरस्वतीपतिः स्वयम्॥ १२॥

तत्पितापि महाभागो वेदान्तादीन् पठन् सुखी।
ततश्च पुनरायातो जगन्नाथो द्विजर्षभः॥ १३॥

दैवयोगेन तस्याभूज्वरः प्राणापहारकः।
अतस्तं तादृशं दृष्ट्वा सह मात्रा स्वयं हरिः॥ १४॥

जगाम जाह्नवीतीरे निजभक्तैः समावृतः।
श्रीमान् विश्वम्भरो देवो हरिकीर्तनतत्परैः॥ १५॥

अथ तस्य पदद्वयं हरिः
पितुरालिङ्ग्य सगद्गदस्वरम्।
अवदत्पितराशु मां प्रभो
परिहाय क्वा भवान् गमिष्यसि॥ १६॥

इति वागमृतं सुतस्य सः
श्रवणाभ्यां परिपीय सादरम्।
अवदद्रघुनाथपादयोस्
तव सम्यक्सुसमर्पणं कृतम्॥ १७॥

गगने सुरवर्यसंहतौ
समहेन्द्रे समुपस्थिते दिवा।
हरिसङ्कीर्तनतत्परे जने
द्युनदीतोयगतो द्विजोत्तमः॥ १८॥

परिहाय तनुं दिवौकसां
रथमास्थाय ययौ हरेः पुरीम्।
नित्यसिद्धशरीरो ऽपि महात्मा
लोकहिताचरणाय यथासुखम्॥ १९॥

अथ सिद्धिगतं पतिं
शची परिदीना विललाप दुःखिता।
चरणे विनिपत्य सा प्रभोः
कुररीव प्रमदागणावृता॥ २०॥

Listen again, o *brāhmaṇa*, to the splendid story of Caitanya. Hearing that with faith a mortal is liberated from the bondage of becoming. (11)

Residing at the house of his teacher (*guru*) the victorious one studied all the Vedas. And he the husband of Sarasvati himself taught students. (12)

His father, too, also greatly fortunate, was happy studying Vedānta and other subjects. Then he returned again, Jagannātha the best of the twiceborn. (13)

On account of fate, he developed a fever that steals away one's life force. Then, Hari himself along with his mother having seen him in that state went [with him] to the bank of the Jāhnavī, Śrīmān Viśvambhara, the god, surrounded by his *bhaktas*, who were intent on praising Hari. (14-15)

Then Hari, embracing the two legs of his father, said with a stuttering voice: "Father! Master! Giving me up so easily, where will you go?" (16)

He, drinking in with his ears the word-nectar of his son, said with affection: "I offer you completely to the feet of Raghanātha." (17)

During the day, while Mahendra accompanied by the best of the gods was present in the sky and people were engaged in praising Hari, the foremost of the twice-born entered the waters of the heavenly river. (18)

Giving up his body, he mounted a chariot of the sky-dwellers [gods] and went to the city of Hari. Though his body is eternally existent, the great soul [came down] to act for the benefit of the common people as it so pleased him. (19)

Thus, with her husband gone to perfection, Śacī, much afflicted and saddened, lamented. She fell at the feet of the Lord like a female osprey, surrounded by the other women. (20)

पितरं विलपितो मुहुर्दृशोर्
 अपतद्वारिझरो दयानिधेः।
 गजमौक्तिकहारविभ्रमं
 विदधद्वक्षसि लक्षणं बभौ॥ २१॥

अथ बन्धुजनैः प्रशान्तितः
 परिणामोचितसत्क्रियां प्रभुः।
 अकरोत्परिवेदनान्वितो
 विधिदृष्ट्या सकला सह द्विजैः॥ २२॥

विमना इव सञ्चितैर्धनैः
 पितृयज्ञं पितृवत्सलो ऽकरोत्।
 द्विजपूजनसत्क्रियां क्रमाद्
 विदधे तां स धरादिभाजनैः॥ २३॥

इति यो वदति प्रभोः पितुर्
 दिवसंस्थानमतन्द्रितो नरः।
 लभते द्युनदीं हरेः पुरीम्
 परिहायाशु मलं स गच्छति॥ २४॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे जगन्नाथमिश्रसंसिद्धिर्नाम अष्टमः सर्गः ॥८॥

He lamented for his father repeatedly and from the eyes of the ocean of compassion fell streams of water. It appeared as if he was wearing a necklace of elephant pearls on his chest. (21)

Then, pacified by his relatives, the Master performed all the rites proper for passing on, filled with pain, according to injunction through some *brāhmaṇas*. (22)

As if absent-minded he, affectionate towards his father, performed the sacrifice for the forefathers with his accumulated wealth. Then, in proper order, he performed the rites and worship of the *brāhmaṇas* with pots and vessels made of clay and such. (23)

A person who thus describes the divine departure of the Master's father without tiring gains the heavenly river and leaving behind impurity with ease goes to the city of Hari. (24)

Thus ends the Eighth Chapter called "The Passing of Jagannātha Miśra" in the First Movement of the great poem called The Immortal Acts of Śrī Kṛṣṇacaitanya. (8)

Marriage to Śrī Lakṣmī (नवमसर्गः)

ततः पपाठ स पुनः श्रीमान् श्रीविष्णुपण्डितात्।
 सुदर्शनात्पण्डिताच्च श्रीगङ्गादासपण्डितात्॥ १॥
 ब्राह्मणेभ्यो ददौ विद्याम् ये पण्डिता महत्तमाः।
 तेषां महोपकाराय तेभ्यो विद्यां गृहीतवान्॥ २॥
 लोकशिक्षामनुचरन् मायामनुजविग्रहः।
 ततः पठन् पण्डितेषु श्रीमत्सुदर्शनेषु च॥ ३॥
 सतीर्थैः प्रहसन् विप्रैः हसद्भिः परिहासकम्।
 उवाच बङ्गजैर्वाक्यै रसज्ञः सस्मिताननः॥ ४॥
 ततः कालेन कियताचार्यस्य वनमालिनः।
 जगाम पुर्यां तं द्रष्टुम् कौतुकात्प्रणतस्य सः॥ ५॥
 आभाष्य गच्छताचार्यं हरिणा ददृशे पथि।
 वल्लभाचार्यदुहिता सखीजनसमावृता॥ ६॥
 स्नानार्थं जाह्नवीतोये गच्छन्ती रुचिरानना।
 दृष्ट्वा तां तादृशीं ज्ञात्वा मनसा जन्मकारणम्॥ ७॥
 तस्या जगाम निलयं स्वमेव स्वजनैः सह।
 श्रीमान् विश्वम्भरो देवो विद्यारसकुतूहली॥ ८॥
 अपरेद्युः पुनस्तत्र वनमाली द्विजोत्तमः।
 आचार्यः श्रिहरेर् गेहमागत्य प्रणमन् शचीम्।
 उवाच मधुरां वाणीं श्रीमद्विश्वम्भरस्य ते॥ ९॥
 सुतस्योद्वहनार्थाय कन्यां सुरसुतोपमाम्।
 वल्लभाचार्यवर्यस्य वरयस्व यदीच्छसि॥ १०॥

Thereafter he again studied from Śrīmān Viṣṇu Paṇḍita, from Sudarśana Paṇḍita, and Śrī Gaṅgādāsa Paṇḍita. (1)

In order to greatly favor the best scholars who educated the *brāhmaṇas* he received knowledge from them. (2)

While pursuing the education of the people, this illusory figure of a human, then studying with scholars such as Śrīmān Sudarśana and joking with fellow students, who were laughing *brāhmaṇas*, told jokes in the language of Bengal, this comedian with a smile on his face. (3-4)

Then after a while he went to the house of Ācārya Vanamālī to see him who out of jest bowed to him. (5)

After conversing with the Ācārya, he saw, as he was going along on the path, the daughter of Vallabhācārya surrounded by her girlfriends. (6)

With a radiant face she was on her way to the waters of the Jāhnavī to take her bath. After seeing her in this way he knew in his heart the reason for her birth. To his own home went with his friends Śrīmān Viśvambhara, the lord, who was eager for the *rasa* of knowledge along with his friends. (7-8)

On the following day, Ācārya Vanamālī, best of twice-born, went there to the house of Hari and bowing to Śacī spoke these sweet words: “For the marriage of your son, Śrīmad Viśvambhara, get him to choose the eminent Vallabhācārya’s daughter, who is like a daughter of a god, if you so desire.” (9-10)

एतच्छ्रुत्वा शची प्राह बालो ऽसौ मम पुत्रकः।
 पित्रा विहीनः पठतु तत्रोद्योगो विधीयताम्॥ ११॥
 इति श्रुत्वा वचस्तस्या नातिहृष्टमना ययौ।
 आचार्यो दृष्ट्वास्तत्र पथि कृष्णं मुदान्वितम्॥ १२॥
 भगवांस्तं प्रणम्याशु समालिङ्ग्य सुनिर्भरम्।
 क्व भवान् अद्य गन्तासि पप्रच्छ मधुरं वचः॥ १५॥
 स आह मतुश्चरणं तव दृष्ट्वा समागतः।
 निवेदितं मया तस्यै तवोद्वाहाय तत्र सा॥ १४॥
 श्रद्धां न विधत्ते तेन विमनाः संव्रजाम्यहम्।
 इत्युक्ते नोत्तरं दत्त्वा प्रहस्य प्रययौ हरिः॥ १५॥
 आगत्य स्वाश्रमं प्राह मातरं किं त्वयोदितम्।
 आचार्याय वचः सो ऽपि विमनाः पथि गच्छति॥ १६॥
 कथं न तस्य सम्प्रीतः कृता मातः प्रियोक्तिभिः।
 एतज्ज्ञात्वा सुतस्याशु मतम् आप्तजनं पुनः॥ १७॥
 आचार्यं त्वरया नेतुं प्रेषयामास सा शुभा।
 आचार्यः सहसागत्य नमस्कृत्वाब्रवीदिदम्॥ १८॥
 कथमीश्वरि मामाज्ञामकरोत् तद्वीतु मे।
 सम्प्रहृष्टो वचः श्रुत्वा भवत्याः सन्निधावहम्॥ १९॥
 एवम् उक्ते ततः प्राह तं शची यत्त्वया वचः।
 उद्वाहार्थं तु कथितं तत्कर्तुं त्वमिहार्हसि॥ २०॥

Hearing this Śacī replied: “He is still young that son of mine and bereft of a father. Let him study. Let his exertion be towards that.” (11)

Hearing her statement, he departed in a not very happy state of mind. The Ācārya saw there on the road Kṛṣṇa [i.e. Caitanya] filled with joy. (12)

Bhagavān quickly bowed to him and embraced him warmly. “Where have you been just now?” he asked with a sweet voice. (13)

He said: “I have just come from a visit to your mother. I presented her with a suggestion for your marriage. She did not bestow on it much consideration. Therefore, disheartened I left.” When he said that Hari without replying departed with a smile. (14-15)

Arriving at his home he asked his mother: “What did you say to Ācārya? He was going down the road so dispirited. Why did you not please him with kind words, mother?” Realizing quickly that this was her son’s agreement, the good lady sent a trusted person to bring Ācārya back to her. Ācārya came to her quickly and bowing to her said this: (16-18)

“Why, good lady, have you ordered me [to come]? Let it be told to me. I am excited to hear your words directly from you.” (19)

When he had spoken thus, Śacī said to him: “What you said about the marriage you are now permitted to arrange. (20)

त्वं सुहृद्वत्सलो ऽतीव सुतस्य स्वयमेव तत्।
 पुरा प्रोक्तं स्नेहवशात्तत्र त्वां किं वदाम्यहम्॥ २१॥
 एतच्छ्रुत्वा वचस्तस्याः प्राहाचार्यो नमन् वचः।
 ईश्वरि त्वद्वचो नित्यं करोमि शिरसा वहन्॥ २२॥
 इत्युत्त्वा प्रययौ तत्र वल्लभो मिश्रसत्तमः।
 यत्र तिष्ठति तत्रैव सो ऽप्युद्यम्य त्वरान्वितः॥ २३॥
 दिदेशासनमानीय स्वयमेव यथाविधि।
 मिश्रः पप्रच्छ विनयादाचार्यवनमालिनम्॥ २४॥
 ममानुग्रह एवात्र तवागमनकारणम्।
 अन्यद्वास्ति कियत्कार्यं तदाज्ञां कर्तुमर्हसि॥ २५॥
 एवमुक्ते ततः प्राहाचार्यं शृणु वचो मम।
 मिश्रपुरन्दरसुतः श्रीविश्वम्भरपण्डितः॥ २६॥
 स एव तव कन्याया योग्यः सद्गुणसंश्रयः।
 पतिस्तेन वदाम्यद्य देहि तस्मै सुतां शुभाम्॥ २७॥
 तच्छ्रुत्वा वचनं तस्य मिश्रः कार्यं विचार्य च।
 उवाच श्रूयतां भाग्यवशादेतद्भविष्यति॥ २८॥
 मया धनविहीनेन किञ्चिद्दातुं न शक्यते।
 कन्यकैव प्रदातव्या तत्राज्ञां कर्तुमर्हसि॥ २९॥
 यदि वा मे हरिः प्रीतो भगवान् दुहितुर्भवेत्।
 तदैव मे सम्भवति जामाता पण्डितोत्तमः॥ ३०॥

“You are extremely kind to your friends. What you said before about my son was out of affection. What more can I say to you about it?” (21)

Hearing this statement of hers, Ācārya replied to her with a bow: “Good lady, your orders I will always carry on my head.” (22)

After saying that, he went to where Vallabha, the most venerable of the Miśras, was staying and there indeed he (Miśra), too, rose quickly and himself brought a seat and offered it to him, in accordance with good etiquette. Miśra inquired humbly of Ācārya Vanamāli: (23-24)

“Is the cause of your coming here just to show me a kindness? Or, is there some other small purpose? If so, then you may make your request.” (25)

When he had spoken thus, Ācārya said: “Please hear my words. The son of Miśrapurandara, Śrī Viśvambhara Paṇḍita, is a suitable husband for your daughter, being refuge of good qualities. Therefore, I recommend now you give your fair daughter to him.” (26-27)

Hearing his statement, Miśra thought about the matter and replied: “Please hear me. With good fortune this will be so. I being without wealth am unable to give anything. I can only give my daughter. You may guide me in this. If perchance Hari is pleased with me and my daughter, then the best of *paṇḍitas* can become my son-in-law. (28-30)

रत्नेन मुक्तासंयोगो गुणेनैव यथा भवेत्।
 यथा भवद्गुणेनैवानयोर्योगो भविष्यति॥ ३१॥
 इत्युक्ते परमप्रीत आचार्यः प्राह सादरम्।
 भवद्विनयवात्सल्यात्सर्वं सम्पाद्यते शुभम्॥ ३२॥
 इत्युक्त्वा पुनरागम्य सर्वं शच्यै न्यवेदयत्।
 आचार्यो गौरचन्द्रस्य विवाहानन्दनिर्वृतः॥ ३३॥
 एतत्सर्वं संविदित्वा सुतं प्रोवाच सा शची।
 समयो ऽयं कुरुष्वत्र तात वैवाहिकं विधिम्॥ ३४॥
 तच्छ्रुत्वा वचनं मातुर्विमृश्य मनसा हरिः।
 आज्ञां तस्याहं पुरस्कृत्य द्रव्याण्याशु समाहरत्॥ ३५॥
 ततो वैवाहिके काले मङ्गले सद्गुणाश्रये।
 सर्वेषाम् एव शुभदे मृदङ्गपणवाहते ॥ ३६॥
 भूदेवगणसङ्गस्य वेदध्वनिनिनादिते।
 दीपमालापताकाद्यैरलङ्कृतदिगन्तरे॥ ३७॥
 देवदार्वगुरुशीरचन्दनादिप्रधूपिते।
 अधिवासं हरेश्चक्रे विवाहं द्विजसत्तमाः॥ ३८॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे श्रीलक्ष्म्युद्धाहः नवमः सर्गः॥ ९॥

“Just as a pearl can be joined with a jewel by means of a thread, so will you be the thread of their union.” (31)

When he said that Ācārya was extremely pleased and replied with respect: “Because of your humility and affection, everything good will be accomplished.” (32)

After saying that, he returned and reported everything to Śacī. Ācārya was overjoyed at the prospect of the marriage of Gauracandra. (33)

After learning of all this, Śacī said to her son: “This is [the right] time. Now make the preparations for the wedding, dear.” (34)

Hearing his mother’s statement and considering it in his mind, Hari placed her order before everything and quickly gathered together the materials. (35)

Then at an auspicious time for the wedding, filled with good qualities, bestowing good fortune on all, with *mṛdaṅgas* and *pañavas* playing, resounding with the sounds of the Veda [intoned by] groups of the gods of the earth (*brāhmaṇas*), every direction decorated with lamps, garlands, and flags, made fragrant by incense of cedar, fragrant aloe, *uśīra*,²⁵ and sandalwood, the best of the twice-born performed the preliminary rites (*adhivāsa*)²⁶ for Hari’s wedding. (36-38)

So ends the Ninth Chapter called “Marriage to Śrī Lakṣmī” in the First Movement of the great poem called *The Immortal Acts of Śrī Kṛṣṇacaitanya*.

²⁵The fragrant root of the plant *Andropogon Muricatus*.

²⁶The *adhivāsa*, which literally means fumigation or perfuming, is the ceremonial purification of a person on the day before a solemn function or ritual.

The Marriage of Gaura **(दशमसर्गः)**

ततो द्विजेभ्यः प्रददौ मुहु मुहुः
 पूगानि माल्यानि च गन्धवन्ति।
 सचन्दनं गन्धम् अनन्यसौरभं
 जनाश्च सर्वे जहृषुर्जगुर्मुदा॥ १॥

स वल्लभो ऽभ्येत्य सुमङ्गलैर्द्विजैर्
 नरैश्च भूदेवपतिव्रतादिभिः।
 जामातरं गन्धसुगन्धिमाल्यैः
 शुभाधिवासं विदधे समर्च्य तम्॥ २॥

अथ प्रभाते विमले ऽरुणे ऽर्के
 स्वयं कृतस्नानविधिर्यथावत्।
 हरिः समभ्यर्च्य पितृन् सुरादीन्
 नान्दीमुखश्चाद्धम् अथाकरोद्विजैः॥ ३॥

ततो द्विजानां यजुषां सुनिस्वनैर्
 मृदङ्गभेरीपटहादिनादितैः।
 वराङ्गनावकृसरोजमङ्गलो-
 ज्ज्वलस्वनैराववृधे महोत्सवः॥ ४॥

शची सुसम्पूज्य कुलस्त्रियं मुदा
 तत्रागतान् बन्दुजनांश्च सर्वशः।
 उवाच किं भर्तृविहीनया मया
 कर्तव्यमेवात्र भवद्विधैः स्वयम्॥ ५॥

Then betal and fragrant garlands were given repeatedly to the twice-born as well as fragrances including sandalwood of unmixed aroma. All the people were thrilled and they sang with joy. (1)

Vallabha arrived with most the auspicious of the twice-born and with men who were earth-gods and women devoted to their husbands, and he, after honoring his son-in-law with fragrances and aromatic garlands, performed the preliminary rites (*adhivāsa*). (2)

Then in the morning when the sun was pure orange, Hari himself performed his bathing rites as appropriate and then he, after honoring his forefathers and the gods, performed the Nāndīmukha *śaddhā* with the *brāhmaṇas*. (3)

Then the great celebration increased with the sweet sounds of the Yajur *brāhmaṇas*, with the sounds of *mṛdaṅgas*, *bherīs*, kettledrums and such, and with the auspicious, luminous sounds from the lotus faces of lovely women. (4)

Śacī honored the married women joyfully and all the friends and family members who were there. She said: “What can I, who am deprived of my husband, to do here? You should perform it yourselves.” (5)

स्वमातुरित्थं करुणान्वितं वचो
निशम्य तातं परितप्तचित्तः।
मुक्ताफलस्थूलतराश्रुविन्दून्
उवाह वक्षः स्थलहारविभ्रमान्॥ ६॥

निरीक्ष्य पुत्रं करुणान्वितं शची
सुविस्मिता प्राह पतिव्रतादिभिः।
पितः कथं मङ्गलकर्मणि स्वयम्
अमङ्गलं वारि विमुञ्चसे दृशोः॥ ७॥

स मातुरित्थं वचनं निपीय
पितृस्मृतिश्चासमलीमसाननः।
स मातुर्समीपं प्रतिवाचमाददे
नवीनगम्भीरघनस्वनं यथा॥ ८॥

धनानि वा मे मनुजाश्च मातर्
न सन्ति किं येन वचः समीरितम्।
त्वयाद्य दीनेव पराश्रयं यतः
पिता ममादर्शनताम् अगादिति॥ ९॥

त्वयैव दृष्टं द्विजसज्जनेभ्यः
सुपूगपूर्णानि च भाजनानि।
वारत्रयं दातुमनन्यसारं
सर्वाङ्गसंलेपनयोग्यगन्धम्॥ १०॥

Hearing these words of his mother filled with lamentation, he (Caitanya), his mind scorched, drenched his chest with tears larger than pearls such that they looked like a solid necklace. (6)

Śacī, seeing her son overwhelmed with compassion, was most astonished along with the other chaste ladies there and said to him: “How can you, while engaged in auspicious rites for your father, be yourself shedding from your eyes inauspicious tears?” (7)

He, drinking in his mother’s words, his face darkened with sighs from the recollection of his father, gave his reply near his mother with a voice newly grave and dense: (8)

“Mother! Is it because I have no wealth or people that you have spoken like this just now? Because my father has disappeared you are dependent on others like a lady in distress? (9)

“You yourself have seen the full portions of betal nut and the vessels to be given to the twice-born and other good folk as well as the undiluted fragrances suitable to be rubbed on every limb. (10)

अन्येषु योग्येषु च सुव्ययो यत्
तत्त्वं विजानासि यथा यथेष्टम्।
अमर्त्यकार्येषु ममास्ति शक्तिस्
तथापि लोकाचरितं करोमि॥ ११॥

पित्रा विहीनो ऽहमगाधशक्तिस्
तथापि मातुर्वचसा दुनोमि।
इतीरितं तस्य निशम्य माता
तं शान्तयित्वा मधुरैर्वचोभिः॥ १२॥

प्रसाधनैरंशुकरलघुगमैर्
विभूषयामासुरनर्घ्यमाल्यैर्।
श्रीगौरचन्द्रं जगदेकबन्धुं
स्त्रीणां मनोज्ञं रुचितं स्मयेन॥ १३॥

सचन्दनैरागुरुसारगन्धैः
समालिपन् पुत्रमदीनश्रद्धाः।
तदा कुमाराः पृथिवीसुराणाम्
समागताः पुरुषर्षभं शुभे॥ १४॥

तस्मिन् क्षणे वल्लभमिश्रवर्यः
कार्यं पितृणामथ देवतानाम्।
समाप्य कन्यां वरहेमगौरीं
विभूषितामाभरणैः स चक्रे॥ १५॥

“And concerning good expenditure for other worthy causes you know the truth as it is and as agreeable. I have power in immortal matters and yet still I behave as an ordinary person. (11)

“Though I am without my father, I have immense power and yet I am burned by the words of my mother.” Hearing his statement his mother pacified him with sweet words. (12)

With soothing clothes and gems they dressed him and with priceless garlands, Śrī Gauracandra, the one friend of the world, pleasing to women and brightened with a smile. With the fragrances sandal paste and essence of *aguru* did they rub the son, bull among men, those boys of the gods of the earth (the *brāhmaṇas*) who arrived then. (13-14)

At that moment, the honorable Vallabha Miśra completed his worship of the forefathers and the gods and decorated his daughter, whose complexion was of the finest gold, with jewelry. (15)

ततो द्विजानानयने वरेण्यान्
 वरस्य सम्प्रेषितवान् समेत्य।
 ऊचुश्च ते मङ्गलपूर्वमाशु
 शुभाय यात्रा कुरु सामघोषैः॥ १६॥

स्वयं हरिर्विप्रवरस्य सज्जनैर्
 मनुष्ययाने जयनिस्वनैर्ययौ।
 प्रदीप्तदीपावलिभिर्निकेतनं
 मिश्रस्य हैमं शिखरं शिवो यथा॥ १७॥

ततो ऽभिगम्याश्रमम् आत्मनो
 नयन् मिश्रः स्वयं तं वरयाम्बभूव।
 पाद्यादिना गन्धवरांशुमाल्यैर्
 धूपैस्तथैवागुरुसारयुक्तैः॥ १८॥

बभौ वरः पूर्णनिशाकरप्रभा
 जितस्मरस्मेरमुखेन रोचिषा।
 प्रतप्तचामीकररोचिषा लसत्-
 सुमेरुशुद्धोज्ज्वलदेह्यष्टिः॥ १९॥

करद्वयेनाङ्गदकङ्कनाङ्गुली-
 विराजितेनाञ्जतलाभिःशोभिना।
 अनल्पकल्पद्रुममाशु व्याकरोत्
 समाश्रितानामभिलाषदो हरिः॥ २०॥

Then gathering together excellent *brāhmaṇas* he sent them to bring the groom. And they said [when they arrived at the groom's house]: "Come quickly, after performing an auspicious rite, accompanied by the sounds of the Sāmans for good luck." (16)

Hari himself went in a palanquin carried by men, surrounded by good folk and the sounds of jubilation, to the house of the respected *brāhmaṇa*, Miśra, which was lit up with rows of lanterns. He looked like Śiva going to the mountain peak of gold. (17)

Then coming out of his house, Miśra, guiding him in, accepted him as groom by washing his feet, and so forth, and with [offerings of] fine fragrances and cloth and incense along with the essence of *aguru*. (18)

The groom shone with the light of the full moon, the staff of his body glowing purely like Sumeru shining with the brightness of his cupid defeating smile and his luster of molten gold. (19)

With his two arms illumined by bracelets, armbands, and rings and beautified by their lotus-like palms he easily out shown numerous desire trees, Hari who grants the desires of those surrendered to him. (20)

सुतां समानीय निशाकरप्रभां
 प्रभाविनिध्वन्ततमःसमग्राम्।
 स्वलङ्कृतां साधु ददौ जगद्गुरोः
 पादे ऽभिरेजे ऽथ तयोरभिख्या॥ २१॥

तयोर्मुखेन्दुः समरोज्ज्वलश्रिया
 सरोहिणीचन्द्रसमः सुशोभाम्।
 पुपोषतुः पुष्पचयैरसिञ्चतां
 परस्परं तौ हरपार्वतीव॥ २२॥

अथोपविष्टे कमलाधिनाथे
 लक्ष्मीश्च तत्रोपविवेश ह्रीयुता।
 पुरस्ततो ऽभ्येत्य शुचिः समाविशद्
 दातुं स कन्यां विधिना विधानवित्॥ २३॥

यस्याङ्घ्रिपद्मे विनिवेद्य पाद्यं
 प्रजापतिः प्राप जगत्सिसृक्षाम्।
 तत्रैव पाद्यं विदधे स वल्लभो
 नखद्युतिध्वन्ततमःसमूहे॥ २४॥

यस्मै महेन्द्रो ऽधि नृपासनं ददौ
 सरत्नसिंहासनकम्बलावृतम्।
 तस्मै स कौशेयसुविष्टरासनं
 ददौ निपीतं वरपीतवाससे॥ २५॥

Bringing his daughter who glowed like the moon, whose radiance destroyed all gloom, and who was well ornamented, he graciously gave her to the teacher of the world (Gaurāṅga) and then the beauty of the two reigned supreme. (21)

Their moonlike faces with their combined radiance, so beautiful, like the moon and Rohiṇī,²⁷ blossomed forth; those two, like Hara (Śiva) and Pāvartī, sprinkled one another with flowers. (22)

And then when the Lord of Kamalā was seated, shy Lakṣmī was seated there next to him. Then the virtuous one (Vallabhācārya), knower of the process, came before them and sat in order to give his daughter according to rule. (23)

The one at whose feet Prajāpati offered footwash and attained the desire to create the world is the same one at whose feet, the light of whose nails destroys all darkness, Vallabha offered footwash. (24)

The one to whom Great Indra gave the seat of kingship, a bejeweled lion's throne covered with blanket, is the same one, now clothed in the finest yellow, to whom he (Vallabha) give a broad silk seat. (25)

²⁷Rohiṇī is the ninth lunar asterism which consists of five stars including, the "red star," Aldebaran. Mythologically, Rohiṇī is considered the favorite wife of Candra, the moon.

क्रमेण सो ऽर्घ्यादिकमेव कर्म-
विधानतो हर्षतनूरुहोद्गमैः।
कृत्वा कृतज्ञः प्रददौ हरेः करे
कन्यां समुत्सृज्य सरोजलोचनाम्॥ २६॥

ततो निवृत्ते ऽतिमहोत्सवे शुभे
लक्ष्मीं समादाय निजां पुरीं ययौ।
विश्वम्भरो विश्वभरार्तिहा विभुः
मनुष्ययानैरनुजाभिनन्दितः॥ २७॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे वैवाहिको नाम दशमः सर्गः॥ १०॥

Having performed, in order, the water offering and the rest according to the ritual process, with goose bumps rising on his body in joy, the grateful one released his daughter, whose eyes were like lotus flowers, and gave her into the hands of Hari. (26)

Then when the auspicious and great celebration was over, Viśvambhara, the Lord, the destroyer of the pains of the burden of the world, took Lakṣmī and went to his own home in palanquins, being applauded by his followers. (27)

Thus ends the Tenth Chapter, called “The Marriage of Gaura,” in the first part of the great poem, the Immortal Acts of Śrī Kṛṣṇacaitanya.

Gaura Wins Wealth and the Observance of Lakṣmī's Departure (एकादशसर्गः)

ततः शची द्विजस्त्रीभिः कृत्वा सुमहदुत्सवम्।
 स्नुषां प्रवेशयामास निजगेहे सभर्तारम्॥ १॥
 ब्राह्मणेभ्यो ददावन्नं गन्धं माल्यं सभक्तितः।
 अन्येभ्यः शिल्पमुख्येभ्यो नटेभ्यः प्रददौ धनम्॥ २॥
 ततो वसन् शुभे गेहे सकुटुम्बैः सुखी प्रभुः।
 रराज नभसि स्वच्छे नक्षत्रैरिव चन्द्रमाः॥ ३॥
 लक्ष्मीनारायणदृष्टिमात्रे सर्वशुभानि हि।
 आजग्मुः श्रीशचीगेहे स्वभाग्यख्यापनाय च॥ ४॥
 ततो गृहाश्रमे स्थित्वा धनार्थं प्रययौ दिशि।
 पूर्वस्यां स्वजनैः सार्धं देशान् कुर्वन् सुनिर्मलान्॥ ५॥
 यं यं देशं ययौ जिष्णू राकापतिनिभाननः।
 तत्र तत्रैव तत्रस्था जना दृष्ट्वा मुदान्विताः॥ ६॥
 पश्यन्तो वदनं तस्य तृप्तिवारिधिपारगाः।
 न बभूवुः स्त्रियश्चोचुः कस्यायं शुद्धदर्शनः॥ ७॥
 मात्रास्य केन पुण्येन धृतो गर्भे नरोत्तमः।
 असौ विजितकन्दर्पो दृष्टपूर्वो न हि क्वचित्॥ ८॥

Then Śacī with the twice-born ladies after arranging a great festival brought her daughter-in-law into her own home along with her husband. (1)

To the *brāhmaṇas* she gave food, fragrances, and garlands with devotion and to the others, the chief artists and dancers she gave gifts. (2)

After that, residing in that auspicious home with his family, the Master was happy. He reigned like the moon in the clear sky along with the lunar asterisms. (3)

And, at the mere sight of Lakṣmī and Nārāyaṇa all auspicious things came to the house of Śrī Śacī to make known their good fortune. (4)

Then, being situated in the householder stage of life, he went to the East along with friends in order to earn money, all the while purifying those lands. (5)

Wherever that victorious one went, with his like the full moon, there the people of those places looked upon him with joy. (6)

Seeing his face they were not able to cross over the ocean of satisfaction²⁸ and the women asked "Whose is this pure-looking one? (7)

"Through what merit did his mother carry this best of men in her womb, this victor over the god of love, never before this seen any time? (8)

²⁸I.e., they were never satisfied.

पत्नीत्वमस्य प्राप्ता का चिराराधितशङ्करा।
 असौ नारायणः सैव लक्ष्मीरेव न संशयः॥ ९॥
 एवं बहुविधा वाचं श्रुत्वा तत्र जनेरिताम्।
 आकर्ष्यार्द्रदृशां तेषां प्रीतिं तन्वन् ययौ हरिः॥ १०॥
 पद्मावतीनदीतीरे गत्वा स्नात्वा यथाविधि।
 तत्रावसत्साधुजनैः पूजितः श्रद्धयान्वितैः॥ ११॥
 गङ्गातुल्या पावनी सा बभूव सुमहानदी।
 पद्मावती महावेगा महापुलिनसम्युता॥ १२॥
 कुम्भीरैर्मकरैर्मनैर्विद्युद्भिरिव चञ्चलैः।
 शोभिता सज्जनावासविराजितमहत्तटा॥ १३॥
 विश्वम्भरस्नानधौतजलौघाघहरा शुभा।
 महत्तीर्थतमा साभूत्तत्तीरे निवसन् हरिः॥ १४॥
 महात्मनां सुपुण्यानां कुर्वन्नयनयोः सुखम्।
 मुमोद मधुहातीव साधुदर्शनलालसः॥ १५॥
 दयालुरनयत्स्वामी मासान् कतिपयान् विभुः।
 पाठयन् ब्राह्मणान्सर्वान् विद्यारसकुतूहली॥ १६॥

“Who has become his wife? She must have long worshipped Śiva. He is Nārāyaṇa. So she must indeed be Lakṣmī. There is no doubt.” (9)

Overhearing many statements such as that spoken by the people there, Hari went along increasing the affection of those whose eyes were moist. (10)

After going to the bank of the Padmāvatī river and bathing according to rule, he dwelled there honored by good people endowed with faith. (11)

She became purifying, equal to the Gaṅgā, a great river, the Padmāvatī with strong current and broad banks. (12)

She's beautified by crocodiles, dolphins, and fish that are as quick as lightning and has broad banks adorned with the dwellings of good folk. (13)

She became auspicious by caring away sins in her flood of water purified by the bath of Viśvambhara, the foremost of holy bathing places, with Hari living on her bank. (14)

Giving pleasure to the eyes of the great-souled and pious ones, he enjoyed himself like Madhuhātī (Madhusūdana) wishing to see holy people. (15)

The compassionate, mighty master passed several months teaching all the *brāhmaṇas*, in excitement over the flavors of knowledge. (16)

अथ लक्ष्मी महाभागा पतिप्राणा धृतव्रता।
 शच्याः शुश्रूषणं चक्रे पादसंवाहनादिभिः॥ १७॥
 देवतानां गृहे लेपमार्जनस्वस्तिकादिकम्।
 धूपदीपादिनैवेद्यं माल्यं प्रादात्सुसंस्कृतम्॥ १८॥
 तस्याः सा सेवया वाण्या सौशील्येन च कर्मणा।
 अतीव सुचिरं प्रीता शची पूर्तिममन्यत॥ १९॥
 वधूं सुतस्यान्यतमां स्नेहोद्गततनूरुहा।
 कन्यामिव स्नेहवशाल्लालयन्ती स्वपुत्रवत्॥ २०॥
 एवं स्थिता गृहे काले दैवादागत्य कुण्डली।
 अदशत्पादमूले तां लक्ष्मीमालक्ष्य स्म शची॥ २१॥
 व्यजिज्ञपत् महाभीतियुक्ता जाङ्गलिकान् स्तुषाम्।
 समानीयाकरोद्यत्नं तद्विषस्य प्रमार्जने॥ २२॥
 शची मन्त्रैर्बहुविधैर्नाभूत्तद्विषमार्जनम्।
 ततः कालकृतं मत्वा समानीय प्रयत्नतः॥ २३॥
 जह्नुकन्यापयोमध्ये तुलसीदामभूषिताम्।
 कृत्वा वधूं सह स्त्रीभिश्चकार हरिकीर्तनम्॥ २४॥

Then Lakṣmī, who was most fortunate, whose very life was her husband and who observed vows [for his welfare], served Śacī with foot rubs and other services. (17)

In the room of the gods, she smeared [cow dung], cleaned, created *svastikas*, offered incense, lamps, food, and garlands most perfectly. (18)

Śacī was always extremely pleased with her service, her speech, her good character and her work and considered herself fulfilled. (19)

She affectionately pampered the wife of her son like another daughter with goosebumps rising on her body produced by affection for her. (20)

Established in the house in this way in time by fate a snake came and bit her on the sole of her foot. Noticing her Śacī informed the snake-charmers and bringing her daughter-in-law Śacī tried to cleanse the poison from her. (21-22)

With many kinds of *mantras* the poison was not dispelled. Then thinking the time had arrived, she brought her with great care and placed her, adorned with a garland of tulasī leaves, in the waters of the Daughter of Jahnu (Gaṅgā) and then she performed *saṅkīrtana* of Hari along with the other wives. (23-24)

आयाते विमले व्योम्नि गन्धर्वरथसङ्कुले।
 ब्रह्मादिभिर्योगसिद्धैर्गीयमाने सुमङ्गले॥ २५॥
 महालक्ष्मीर्जगन्माता गन्तुं स्वप्रभुसन्निधौ।
 स्मृत्वा कृष्णपदाम्भोजं स्वर्नद्यां देहमत्यजत्॥ २६॥
 ततो जगाम निलयम् आत्मनश्च सुशोभनम्।
 इन्द्रादिभिरगम्यं च सर्वमङ्गलरूपकम्॥ २७॥
 लक्ष्म्या परमया युक्ता लक्ष्मी लोकनमस्कृतम्॥ २८॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे श्रीगौराङ्गधनञ्जयश् च श्रीलक्ष्मीविजयोत्सवो नाम
 एकादशः सर्गः ॥११॥

When the sky was pure and crowded with the chariots of the Gandharvas and made auspicious by the singing of Brahmā and the other gods, and of those accomplished in yoga, Mahālakṣmī, the mother of the world, in order to go to the presence of her own lord remembered the lotus-like feet of Kṛṣṇa and gave up her body in the river of the heaven. (26)

Then she went to her own abode, so splendid, which is unapproachable by Indra and the other gods and which is the very form of all auspiciousness. (27)

Lakṣmī joined with the supreme Lakṣmī was bowed to by the worlds. (28)

Thus ends the eleventh chapter, called "Celebration of the Victory of Śrī Lakṣmī," in the first part of the great poem the Immortal Acts of Śrī Kṛṣṇa Caitanya

Removal of Śacī's Sadness (द्वादशसर्गः)

अथ तां विललाप दुःखिता
स्ववधूं धर्मपरायणां शची।
विगलन्नयनाम्बुधारया
स्तनयोः क्षालनम् एव साकरोत्॥ १॥

अवदद्भुजगाधम त्वया
किमिदं कर्म दुरात्मना कृतम्।
विकटैर्दशनैः कथं न माम्
अदशस्त्वं हि विहाय मे स्तुषाम्॥ २॥

विनियुज्य वधूं निषेवणे
मम पुत्रो गतवान् सुधर्मिकः।
धनधान्यसमर्जनाय मे
ह्यन्तेवासिजनैः सुसंवृतः॥ ३॥

तदिदं वदनं कथं स्तुषा
परिहीना तनयस्य पश्यतु।
इति विलप्य भृशं शुचाकुला
कुलवतीमपहाय समादिशत्॥ ४॥

कुरु निजकुलयोग्यसत्क्रियाम्
अकरोत्स्वस्वजनस्त्वनन्तरम्।
निजगृहं समगात्परिदेवलोल-
नयनयोः परिमुच्य जलम्॥ ५॥

स्वजनबन्धुभिराशु विबोधिता
स्थिरवती सुखितेव चिरं शची।
स्वस्य पुत्रवदनं स्मरती सा
कृष्णानामपरिपूर्णमुखासीत्॥ ६॥

अथ कियद्दिवसात्परिहर्षितः
परमसाधुभिरेव निवेदनम्।
रजतकाञ्चनचेलसमन्वितम्
समनयत्स्वगृहं परमेश्वरः॥ ७॥

अथ निरीक्ष्य शची सुतमागतं
सपदि पूर्णनिशाकरसमप्रभम्।
न मनसातितुतोष बहुव्यथां
हृदि वहन्त्यगमत्स्तुषयार्पिताम्॥ ८॥

Then greatly saddened Śacī mourned her daughter-in-law who was devoted to *dharma*. She soaked her breasts with the streams of tears flowing from her eyes. (1)

She said: “You miserable snake! What is this thing you have done, you wicked soul? Why have you not bitten me with your dreadful teeth and left my daughter-in-law alone? (2)

Engaging his wife in my service, my pious son went away, surrounded by his neighbors, to accumulate wealth and food for me. Now how can I look upon my son's face without my daughter-in-law?” Mourning bitterly like this, she, overwhelmed by sadness, parted from her daughter-in-law and gave the instruction, “perform the rites suitable to her own family.” Her own people performed them immediately and Śacī returned to her own home, shedding tears from eyes agitated with lamentation. (3-5)

Being immediately consoled by family and friends, Śacī after a while became stable and seemingly happy. Remembering the face of her son, she filled her mouth with the names of Kṛṣṇa. (6)

Then, after some time, the supreme Lord, quite pleased, brought offerings made by extraordinarily good folk consisting of silver, gold and clothing to his house. (7)

And seeing immediately that her son, as radiant as the full moon, had arrived, Śacī was not too pleased in her mind. She came forward carrying in her heart much pain because of her daughter-in-law. (8)

अथ निरीक्ष्य शचीं कमलेक्षणः
 परिनिपत्य पदोः पदरेणुकम्।
 शिरसि संविदधे जननीमुखं
 विमलिनं स निरीक्ष्य सुविस्मितः॥ ९॥
 स्मितसुधोक्षितया च गिरानघो
 यदधिलब्धधनं सुसमर्पयन्।
 समवदद्वद मातरलं मुखं
 विरसमेव तवाद्य कथं स्नुषा॥ १०॥
 इति सुधावचसा मुदिता शची
 वरवधूस्मृतिसन्नगिरावदत्।
 सकलमेव वधूकथनं हृदा
 परिगलन्नयनाम्बुजबिन्दुभिः॥ ११॥
 आशु चार्द्रदृशापि चाम्बिकायाः
 शोकहर्षपरिपूरितदेहः।
 इति निशम्य वचो मधुसूदनः
 समवदत्करुणार्द्रदृशाम्बिकाम्॥ १२॥
 आत्मगोपनबलैर्वचनैस्
 तद्गोपयन् हि सकलं जगदीशः।
 शृणु यथेयमवातरदप्सरा
 सुरवधूः पृथिवीमनु साम्प्रतम्॥ १३॥
 मघवतः सदसीन्दुनिभानना
 स्वलितनृत्यपदा विधिना क्षणम्।
 समवलोक्य शशाप सुरेश्वरो
 भव नरस्य सुतेत्यवधार्य तत्॥ १४॥
 समपतत्पदयोरिति ता पुनः
 सकलनाथवधू भव शोभने।
 पुनरिहाभिसुखं सुरदुर्लभं
 समनुभूय हरः पदमुज्ज्वलम्॥ १५॥
 बत गमिष्यसि गच्छ सुशोभने
 सुरपतेर्वचसातिमुमोद सा।
 सुरनदीसलिले परिमुच्य तम्
 त्रिदशशापजपापमथागमत्॥ १६॥

And then the lotus-eyed one seeing Śacī fell at her feet and placed the dust of her feet on his head. Noticing his mother's face which was darkened with sadness he was surprised. (9)

The sinless one, while offering her the wealth he had obtained, said with words sprinkled with the nectar of a smile: "Tell me mother why do you have such a sad face now? Daughter-in-law?" (10)

Cheered up by his sweet words, Śacī with a voice saddened by the memory of that fine woman told him the whole story of his wife, sprinkling her chest with tear drops from her eyes. (11)

By the tearful gaze of his mother his body quickly became filled with sadness and joy. After hearing her words, Madhusūdāna said to his mother with a tender gaze of compassion: (12)

Concealing everything with statements powerful at self-concealment, the Lord of the Universe said: "Listen to how this nymph wife of a god descended to the earth at this time. (13)

'In the assembly of Indra Indunibhānanā's dancing feet were tripped up by fate for an instant, seeing which the lord of the gods [Indra] cursed her, 'Become the daughter of a human!' Understanding that, she fell at his feet. He spoke again to her saying, 'Become the wife of the lord of everything, beautiful woman. You will again return here after experiencing the most rare happiness of the luminous feet of Hari. Now go, beautiful lady!' Hearing the words of the lord of the gods she became very pleased. Now, cleansing away the sin produced by that curse of the thirty [gods] in the waters of the Ganges she has gone. (14-16)

किं वा लक्ष्मीरूपा जगदीश्वरी
 निजप्रभुचरणाब्जमगात् स्वयम्।
 तदलम् एव शुचा भवितव्यता
 भवति कालकृत सकलं जगत्॥ १७॥

इति निशम्य शची सुतस्य तद्-
 वचनमिन्दुमुखस्य शुचं जहौ।
 प्रकटवैभवगोपनकारणं
 मनुजभावधरस्य हरेस्ततम्॥ १८॥

न खलु चित्रमिदं भगवान् स्वयं
 सुरकथावचनं कृतवान् हि यत्।
 यदनुभावरसेन पितामहः
 सृजति हन्ति जगत्त्रयं ईश्वरः॥ १९॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे शचीशोकापनोदनं नाम द्वादशः सर्गः॥ १२॥

‘Or, the goddess of the universe in the form of Lakṣmī went back to the lotus feet of her own lord. Enough with lamentation. What is destined to be must be. The whole universe is ruled by time.’ (17)

Hearing the words of her moon-faced son Śacī gave up her sadness. The reason for concealing the manifest might of Hari who has assumed the condition of a human is thus expanded on. (18)

Nor indeed is it surprizing that the Lord himself has told a story of the gods, since by the gestural indications and aesthetic pleasure of such [stories], grandfather [Brahmā] creates the three worlds and the Controller [Śiva] destroys them. (19)

Thus ends the twelfth chapter of first section of the great poem called the *Immortal Acts of Śrī Kṛṣṇacaitanya*, entitled the “Removal of Śacī's Sadness.”

The Bewildering of Sanātana (त्रयोदशसर्गः)

अथावसन् गृहे रम्ये मात्रा सज्जनबन्धुभिः।
 मुमोद च सुरैः सार्धं यथादित्या पुरन्दरः॥१॥
 ततः शची चिन्तयित्वा विवाहार्थं सुतस्य सा।
 काशीनाथं द्विजश्रेष्ठं प्राह गच्छस्व साम्प्रतम्॥२॥
 श्रीमत्सनातनं विप्रं पण्डितं धर्मिणां वरम्।
 वदस्व मम पुत्राय सुतां दातुं यथाविधि॥३॥
 तच्छ्रुत्वा वचनं तस्याः काशीनाथद्विजोत्तमः।
 न्यवेदयत्तत् सकलं पण्डिताय महात्मने॥४॥
 गच्छ त्वं द्विजशार्दूल कर्तव्यं यत्प्रयोजनम्।
 समयं निर्णयं कृत्वा प्राहेष्यमो द्विजोत्तमम्॥५॥
 तच्छ्रुत्वा सकलं पत्न्या विमृष्य बन्धुभिः सह।
 कर्तव्यमेतन्निश्चित्य काशीनाथमथाब्रवीत्॥६॥
 श्रुत्वेत्थं वचनं तस्य समागम्य यथोदितम्।
 शच्यै न्यवेदयत्सर्वं ततः सा हर्षिताभवत्॥७॥
 ततः कालेन कियता पण्डितः श्रीसनातनः।
 शुद्धः स्वाचारनिरतो वैष्णवो लोकपालकः॥८॥
 दयालुरातिथेयश्च सुशीलः प्रियवाक् शुचिः।
 प्राहिणोद्वाह्मणं किञ्चित्समागत्यानमत् शचीम्॥९॥
 प्राह तां तव पुत्राय पण्डिताय महात्मने।
 सुतां सर्वगुणैर्युक्तां रूपौदार्यसमान्विताम्॥१०॥
 दातुं प्रार्थयते साध्वि पण्डितः श्रीसनातनः।
 ततः प्रमुदिता साध्वी शची वाक्यमथाददे॥११॥

Thus, living in the lovely house with his mother and his good friends he was happy like Indra with Aditi and the gods. (1)

Then Śacī, worrying about the marriage of her son, said to the best of the twice-born, Kāśinātha, “Please go immediately to the *brāhmaṇa* and scholar, Śrīmat Sanātana, who is the foremost of those who follow *dharma*. Ask him to give his daughter to my son according to regulation.” (2-3)

Hearing her request, the best of the twice-born, Kāśinātha, presented all of her proposal to the great-souled scholar. (4)

[He replied:] “Go, lion of the twice-born. Let what is necessary be done. Determining the best time, we will send a top *brāhmaṇa*.” (5)

Hearing his request, he [Sanātana] considered everything with his wife and family members and after determining that this was to be done, he gave Kāśinātha his answer. (6)

Hearing his words he returned and informed Śacī of everything. She was thrilled. (7)

Then after a short while Śrī Sanātana who was a scholar, pure, engaged in his own practice, a Vaiṣṇava, a protector of people, kind, hospitable, of fine character, sweet spoken, and clean sent a *brāhmaṇa* who came a bowed to Śacī. (8-9)

He said to her: “Good lady! To your son who is a scholar and of noble nature, the scholar Śrī Sanātana wishes to give his daughter, who has all good traits and possesses beauty and generosity.” At that the good Śacī was pleased and spoke these words: (10-11)

ममैव सम्मतो नित्यं सम्बन्धः सद्गुणाश्रयः।
 कर्तव्यमेतन्नियतं शुभकालम् अथाह तम्॥ १२॥
 ततो हृष्टो द्विजश्रेष्ठोऽवदन्मधुरया गिरा।
 विष्णुप्रिया पतिं प्राप्य तव पुत्रं श्रियान्वितम्॥ १३॥
 यथार्थनाम्नि भवतु श्रीमद्विश्वम्भरः प्रभुः।
 तामुवाह्य यथा कृष्णो रुक्मिणीं प्राप्य निर्वृतः॥ १४॥
 तथा निर्वृतिमाप्नोतु सत्यमेतद्वदामि ते।
 इति द्विजेन्द्रवचनं श्रुत्वा हर्षान्विता शची॥ १५॥
 द्विजश्च गत्वा तत्सर्वम् पण्डिताय न्यवेदयत्।
 ततो हर्षान्वितो भूत्वा पण्डितः श्रीसनातनः॥ १६॥
 सर्वद्रव्याद्यलङ्कारमाहरत् सत्वरं कृती।
 ततः स समयं ज्ञात्वाऽधिवासं कर्तुमुद्यतः॥ १७॥
 ततो गणक आगत्य प्रोवाच विनयान्वितः।
 मयाभ्येत्य पथि मुदा श्रीमद्विश्वम्भरः प्रभुः॥ १८॥
 दृष्टः पृष्टश्च भगवन्नधिवासस् तवानघ।
 विवाहस्याद्य किं तत्र विलम्बस्तात दृश्यते॥ १९॥
 तच्छ्रुत्वा प्राह मां देवो राजत्स्मेरमुखाम्बुजः।
 कुतः कस्य विवाहस्ते विदितस् तद्वदस्व मे॥ २०॥
 इति श्रुत्वा मया तस्य वचनं तव सन्निधौ।
 समागतं निशम्यैतद्यद्युक्तं तत्समाचर॥ २१॥
 इति श्रुत्वा वचस्तस्य गणकस्य सुदुःखितः।
 श्रीमत्सनातनो धैर्यमवलम्ब्याब्रवीद्वचः॥ २२॥

“This relationship which possesses all good qualities is ever agreeable to me. Let this be done according to regulation at an auspicious time.” So she said to him. (12)

Then, very pleased, the best of the twice born said with a sweet voice: “Viṣṇupriyā gaining your son as her husband will make him most fortunate. May his name become true, Master Viśvambhara (Supporter of the World), having married her. Just as Kṛṣṇa after marrying Rukmiṇī became happy, may he too become happy like that. This I tell you truly.” Hearing these words of the king of twice-born, Śaci became filled with joy. (13-15)

The twice-born man went and reported all that to the scholar (Sanātana). Scholar Śrī Sanātana became delighted at that and quickly collected together all the materials and ornaments for the ceremony. Then he, after determining the proper time for the ceremony, was ready to perform the *adhivāsa* preparatory rites. (16-17)

Then the astrologer arrived and reported with humility “While I was happily on the way here I met Master Viśvambhara and asked him, ‘Lord, the *adhivāsa* of your wedding, o sinless, is now. How is it that you are found to be delayed for that?’ Hearing that he said to me, with shining smile on his lotus-like face, ‘Where? Whose marriage are you talking about? Tell me about it.’ (18-20)

Hearing his words I came straight to you. Hearing this, consider what it is fitting to do. (21)

Hearing the words of that astrologer, Śrīmat Sanātana became quite saddened. Regaining his composure he spoke these words: (22)

कृतं मयैतत्सकलं द्रव्यालङ्करणानि च।
 तथापि तस्य न तत्रादरोऽभूद्वैवदोषतः॥ २३॥
 ममात्र किं मया कार्यं नापराध्यामि कुत्रचित्।
 ततः सन्त्रस्तहृदया पत्नी तस्य शुचीव्रता॥ २४॥
 कुलजा विष्णुभक्ता च पतिसेवापरायणा।
 अब्रवीद्दुःखिता दुःखयुक्तं पण्डितसत्तमम्॥ २५॥
 पतिं पतिव्रता वाक्यं न करोति यदा स्वयम्।
 श्रीमद्विश्वम्भरो नात्राऽपराधो मे कथं भवान्॥ २६॥
 दुःखितः किन्तु नास्माभिर्वक्तव्यं किञ्चिदण्व् अपि।
 कार्यमेतन्न कर्तव्यं त्यज दुःखं सुखी भव॥ २७॥
 इति तस्या वचः श्रुत्वा प्रियायाः प्रीतिमावहन्।
 उवाच बन्धुभिः सार्धमेतदेव सुनिश्चितम्॥ २८॥
 नाकरोद्यदि विप्रेन्द्रो न करिष्याम एव हि।
 ततोऽसौ भगवान् ज्ञात्वा दुःखितौ द्विजदम्पती॥ २९॥
 रोषेण लज्जया युक्तौ विष्णुभक्तौ विमत्सरौ।
 ब्राह्मण्यो भगवान् देवस्तयोर्दुःखम् अवाहरत्॥ ३०॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे सनातनविमोहनलीला नाम त्रयोदशः सर्गः॥ १३॥

“I have done all this and [gathered] all the materials and ornaments and still his regard for this has not arisen because of fault of fate. (23)

“What am I to do here? I have not offended anyone in anyway.” Then his wife with trembling heart, of pure vow, well-born, a *bhakta* of Viṣṇu, intent on serving her husband, sadly addressed her unhappy husband, the finest of scholars: “When Śrīmat Viśvambhara himself made it no, I have no offense in the this. Why should you be sad? But there is nothing at all for us to say. This wedding is not to be carried out. Give up your sadness and be happy.” (24-27)

After hearing the words of his dear wife he felt affection for her and spoke this after consulting with his family members: “If the king of *brāhmaṇas* did not [agree], we will certainly not do it.” Then Bhagavān, the divine lord of *brāhmaṇas*, realizing that the disheartened twice-born couple, who were unselfish *bhaktas* of Viṣṇu, were angry and embarrassed removed their sadness. (28-30)

Thus ends the thirteenth chapter of first section of the great poem called the *Immortal Acts of Śrī Kṛṣṇacaitanya*, entitled the “Sport of Bewildering Sanātana.”

Marriage to Viṣṇupriyā (चतुर्दशसर्गः)

ततश्च भगवान् कृष्णः करुणापरमानसः।
 तयोर्दुःखमनुस्मृत्य प्रापय्य निजब्राह्मणम्॥ १॥
 वाण्या मधुरया विप्रमुखेन प्राकृतो यथा।
 अनुनीय तयोः कन्यामुद्वाहार्थं मनो दधे॥ २॥
 ततः शुभे विलग्नेन्दुनक्षत्रशुभसंयुते।
 अधिवासदिने साधुविप्रसङ्गसमागते॥ ३॥
 ऋङ्गपणवाध्माने वेदध्वनिनिनादिते।
 धूपदीपपताकाभिरलङ्कृतदिगन्तरे॥ ४॥
 स्वस्तिवाचनपूर्वं हि सम्पूज्य पितृदेवताः।
 अधिवासक्रियां चक्रे ब्राह्मणैः सह स प्रभुः॥ ५॥
 ततो ददौ द्विजातिभ्यः सज्जनेभ्यश्च चन्दनम्।
 गन्धताम्बूलमाल्यं च भूरि भूरियशा हरिः॥ ६॥
 तस्मिन् काले पण्डितार्यः श्रीयुतः श्रीसनातनः।
 अभ्ययाच्छ्रद्धया युक्तः प्रहृष्टेनान्तरात्मना॥ ७॥
 ब्राह्मणान् विप्रसाध्वीश्च प्रेषयित्वा यथाविधि।
 कारयामास जामातुरधिवासं महात्मनः॥ ८॥
 स्वयं चक्रे स्वदुहितुरधिवासं यथाविधि।
 महानन्दरसे मग्ने नाविन्दद्भववेदनाम्॥ ९॥
 अथापरदिने प्रातर्भगवान् जाह्नवीजलम्।
 अवगाह्याह्निकं कृत्वा प्रायात्साधुभिरन्वितः॥ १०॥
 नान्दीमुखान् पितृगणान् सम्पूज्य सुसमाहितः।
 स्थितन्तं सहसाभ्येत्य द्विजपुत्रा महौजसः॥ ११॥
 वस्त्रालङ्कारमालाभिर्गन्धाद्यैः समभूषयन्।
 श्रीमद्विश्वम्भरं देवं कामकोटिसमप्रभम्॥ १२॥

And then Bhagavān Kṛṣṇa [i.e., Śrī Viśvambhara], his heart filled with compassion remembering their sadness, sent his own *brāhmaṇa* and through the sweet words from that *brāhmaṇa*'s lips, as is natural,²⁹ conciliated them and turned their minds towards giving their daughter in marriage. (1-2)

Then on the auspicious day of the preparatory rites (*adhivāsa*), which was free of evil influence and joined with auspicious moon and constellations, occasioning the association of good people and *brāhmaṇas*, resounding with drums and cymbals, reverberating with the sounds of the Vedas, all the directions adorned with incense, lamps, and flags, the Master, after invoking the well-being of all and honoring the ancestors, performed the preparatory rites along with the *brāhmaṇas*. (3-5)

Then Hari, whose reputation was abundant, gave abundantly to the twice-born and to the good people sandalwood, as well as fragrances, betel nut, and garlands (6)

At that time the lord of the scholars, the blessed Sanātana, arrived with faith, his mind thrilled with delight. Sending *brāhmaṇas* and the chaste wives of *brāhmaṇas* he had the preparatory rites of his great-souled son-in-law performed according to the regulations. He himself performed the preparatory rites of his daughter according to rule. When he was submerged in the enjoyment of the great joy, he did not experience the pains of worldly existence. (7-9)

Then the next day in the morning he bathed in the water of the Jāhnavī, performed his daily rites, and returned home surrounded by good people. (10)

With a concentrated mind he worshipped his Nāndimukha forefathers.³⁰ Suddenly many resplendent sons of the twice-born arrived and dressed him with new clothes, ornaments, garlands, sweet fragrances, and so forth. The divine Śrīmad Viśvambhara was as beautiful as a billion gods of love. (11-12)

²⁹The phrase is *prākṛto yathā*. It could mean "like an ordinary man."

³⁰The Nāndimukha forefathers are a group of forefathers to whom offerings are made. According to some they are the three ancestors before one's great-grandfather.

तस्मिन् क्षणे चकाराशु श्रीसनातनः पण्डितः।
 वस्त्रालङ्कारमालाभिर् गन्धाद्यैर्मलङ्कृताम्॥ १३॥
 कन्यां वैवाहिकं कालं विदित्वा ब्राह्मणोत्तमान्।
 प्रेषयामास जामातुरादरानयनाय सः॥ १४॥
 ततो गत्वा द्विजश्रेष्ठाः प्रोचुश्च विनयान्विताः।
 उद्वाहार्थं तव शुभः कालोऽयं समुपस्थितः॥ १५॥
 विजयस्व शुभाय त्वं गमनाय मतिं कुरु।
 पण्डितस्य गृहे तस्य भाग्यं को वक्तुमर्हति॥ १६॥
 तच्छ्रुत्वा ब्राह्मणवचो भगवान् सादराननः।
 जयघोषैर्ब्रह्मघोषैर्मृदङ्गपटहस्वनैः॥ १७॥
 वीणापणवकांस्यादिनिस्वनैर्मुदितो ययौ।
 मातरं सम्प्रणम्याशु दोलारोहणपूर्वकम्॥ १८॥
 दीपावलिभिरन्यैश्च नक्षत्रैरिव चन्द्रमाः।
 शरच्चन्द्रांशुशुभ्रायां शिबिकायां रराज सः॥ १९॥
 सुवर्णगौरक्षीराब्धौ मेरुशृङ्ग इवापरः।
 जगन्मोहनलावण्य व्यक्तीकृत्य स्वयं हरिः॥ २०॥
 प्राप्तं जामातरं वीक्ष्य हर्षोत्फुल्लतनूरुहः।
 उद्यम्यानीय विधिना पाद्यमासनमादरात्॥ २१॥
 दत्त्वा तं वरयामास वस्त्रस्नानुलेपनैः।
 द्रुतकाञ्चनगौराङ्गं मालतीमाल्यवक्षसम्॥ २२॥
 मेरुशृङ्गं यथा गङ्गा द्विधाधारासमन्वितम्।
 उद्यत्पूर्णनिशानाथवदनं पङ्कजेक्षणम्॥ २३॥
 दृष्ट्वा जामातरं श्वश्रूर्मोद सुस्मितानना।
 सा दीपैस्वस्तिकैर्लाजैर्माङ्गल्यैस्तद्विजस्त्रियः॥ २४॥
 चक्रुर्निर्मञ्छनं प्रीता जामातुर्हृद्यकोविदाः।
 परमानन्दसम्पूर्णाः कौतूहलसमन्विताः॥ २५॥

At that very moment Śrī Sanātana Paṇḍita quickly decorated his daughter with new clothes, jewelry, garlands, and fragrances. Knowing that the time for the wedding was approaching he sent some topnotch *brāhmaṇas* to offer respect to and bring the groom. (13-14)

Then when best of the twice-born arrived there and they humbly said: “The auspicious time for your wedding has arrived. May you be victorious in gaining prosperity! Turn your mind to going to the house of the Paṇḍita. Who can describe his good fortune?” (15-16)

Hearing the words of the *brāhmaṇas*, the Lord with a respectful countenance bowed quickly to his mother and then after climbing onto the palanquin departed, pleased by shouts of “jaya,” Vedic songs, the sounds of *mṛ-daṅgas* and kettledrums, *viṇās*,³¹ cymbals, and bells. (17-18)

He shined brightly on the palanquin, which was as white as the rays of the autumn moon, surrounded by strings of lights like the moon surrounded by stars. (19)

Like another peak of Meru in the ocean of milk golden-whitish in color, Hari himself revealed his world-enchancing beauty. (20)

Seeing that the groom had arrived [Śrī Sanātana’s] pores blossomed into goosebumps in his joy. With great care he brought him in, respectfully washed his feet, and offered him a seat according to proper etiquette. He favored him with clothes, garlands, and ointments. With his golden body like melted gold and his chest bearing garlands of jasmine, he looked like the peak of Mount Mera dividing the Ganges into two streams. Seeing the groom’s face like the rising full moon and his lotus-like eyes, the mother-in-law-to-be with a smile on her face was delighted. She and the other wives of the twice-born waved lamps, fortunate-bearing objects, parched grain, and other auspicious things, before him,³² with affection for him, well-informed in what was dear to him, filled with the greatest joy, and possessing much curiosity about him. (21-25)

³¹ An ancient Indian stringed instrument.

³² A manner of greeting an important guest, offering lights, flowers, water, sweets, etc.

समानीय सुतां दिव्यां श्रीसनातनपण्डितः।
 न्यवेदयत्पादमूले जामातुः सुसमाहितः॥ २६॥
 ततो जयजयैर्नादैर्विप्राणां वेदनिस्वनैः।
 नानावादित्रनिर्घोषैर्बभूव महदुत्सवः॥ २७॥
 ववर्ष पुष्पैरन्योन्यं विष्णुर्विष्णुप्रिया च सा।
 साक्षादेव महानन्दोऽवततार स्वयं विभुः॥ २८॥
 ततः स आसने शुभ्रे शुद्धास्तरणसंयुते।
 उपविष्टो महाबाहुर हरिः सा च शुभा वधूः॥ २९॥
 द्वारवत्यां यथा कृष्णो रुक्मिणी रुचिरानना।
 ववृधेऽथानयोः कान्ती रोहिणीशशिनोरिव॥ ३०॥
 आगत्य विधिवत्कन्याम् उत्सृज्य करपङ्कजे।
 दत्त्वा कृतार्थमात्मानं मेने स श्रीसनातनः॥ ३१॥
 ततो विवाहे निर्वृत्ते कृत्वा स सुमहोत्सवम्।
 आजगाम निजं गेहं सभार्यो जगतां गुरुः॥ ३२॥
 दृष्ट्वा तु तं क्षितिसुरैरभिनन्द्यमानं
 वध्वा समं सपदि गेहमुपागतं सा।
 गेहप्रवेशनविधिं मुदिता चकार
 साध्वीभिर्बन्धुरमुखी जननी मुरारेः॥ ३३॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे श्रीविष्णुप्रियाविवाहो नाम चतुर्दशः सर्गः॥ १४॥

Śrī Sanātana Paṇḍita brought forth his glowing daughter and offered her to his new son-in-law with full composure. (26)

Then arose a great celebration with shouts of “victory, victory,” the sounds of Vedic chants of the *brāhmaṇas*, and the sounds of many kinds of musical instruments. (27)

They sprinkled one another with flower petals, Viṣṇu and Viṣṇupriyā. Great joy itself descended. Then the Infinite himself sat down on a white seat with a pure cushion, mighty-armed Hari and she his auspicious bride. (28-29)

Like Kṛṣṇa and lovely faced Rukmiṇī in Dvāravatī, they increased so each other’s beauty like the constellation Rohiṇī and the moon. (30)

After coming forward, releasing his daughter according rule, and giving her over into the hands of her husband, Śrī Sanātana considered himself to have achieved his goal. (31)

Then when the wedding was completed after great celebration the teacher of the world returned to his own home with his wife. (32)

Seeing him while being praised by the gods of the earth (*brāhmaṇas*) arriving home together with his wife she, the mother of Murāri, performed with her chaste friend the ceremony of entering the house joyful smile on her face. (33)

Thus ends the fourteenth chapter of the first section of the great poem called the *Immortal Acts of Śrī Kṛṣṇacaitanya*, entitled “Marriage to Viṣṇupriyā.”

Meeting With Īśvarapurī (पञ्चदशसर्गः)

ततः पुरस्थैरभिनन्दितो हरि-
 र्वसन् गृहे ब्राह्मणवैद्यसज्जनान्।
 अपाठयल्लौकिकसत्क्रियाविधिं
 चकार कारुण्यविधानमद्भुतम्॥ १॥

वाचस्पतेर्वाग्मितया जहार
 काव्यस्य काव्येन विधोः श्रियं सः।
 कान्त्या स्वयं भूमिगते सुरेशे
 न्यस्तां पुनस्तां हृदये ददुः किम्॥ २॥

सोऽध्यापयद्विप्रमहत्तमांस्तान्
 ये पूर्वजन्मार्जितपुण्यराशयः।
 ब्रूमः कथं भाग्यवतां महद्गुणं
 येषां स्वयं लोकगुरुर्गुरुर्भवत्॥ ३॥

सौन्दर्यमाधुर्यविलासविभ्रमै
 रराज राजद्वरहेमगौरैः।
 विष्णुप्रियालालितपादपङ्कजो
 रसेन पूर्णो रसिकेन्द्रमौलिः॥ ४॥

विद्याविलासेन विलोलबाहुर्
 गच्छन् पथि शिष्यसमाकुलो हरिः।
 आगत्य गेहे निजमातुरन्तिके
 तस्याः सुखं नित्यमधात्रियासमम्॥ ५॥

ततः स लोकानुशिक्षयन्मनश्
 चकार कर्तुं पितृकार्यमच्युतः।
 श्राद्धं स कृत्वा विधिवद्विधानविद्
 गयां प्रतस्थे क्षितिदेवतान्वितः॥ ६॥

After that Hari was applauded by the residents of the town. Living at home he, by teaching good people such as *brāhmaṇas* and *vaidyas* the methods of the world and the methods of the holy, made a wonderful arrangement for compassion. (1)

By his eloquence he steals away that of the lord of speech, by his poetry that of Kāvya (Śukrācārya) and by his beauty the loveliness of the moon. When the lord came to earth did they themselves place their qualities again in his heart? (2)

He taught the greatest *brāhmaṇas*, who in their previous births accumulated masses of merits. How can we describe the great virtue of those fortunate ones for whom the teacher of the whole world himself became their teacher. (3)

With beauty, sweetness, playfulness, and gracefulness, the whitish one (*gaura*), whose complexion was the color of the finest, most radiant gold, shone forth, his lotus-like feet cared for by Viṣṇupriyā, he the head of the kings of rasa-enjoyers who was filled with rasa. (4)

Hari, his arms swinging with the sport of knowledge, moved along the street surrounded by students. Returning home to his own mother, he gave her happiness along with his dear wife. (5)

Then, in order to teach the world by example, Acyuta made up his mind to perform his father's rites. He performed his father's Śrāddha according to regulation and knowing the method departed for Gayā accompanied by earth-deities (*brāhmaṇas*). (6)

गच्छन् पथि प्राकृतचेष्टया हसन्
नर्मोक्तिभिः कौतुकमावहन् सताम्।
रेमे कुरङ्गावलिराजितासु
स्थलीषु पश्यन्मृगकौतुकानि॥ ७॥

स्नात्वा स चोरान्धयके हृदे मुदा
कृत्वाहिकं देवपितृन् यथाविधि।
सन्तर्पयित्वा सहसान्वितः प्रियैर्
मन्दारमारुह्य ददर्श देवताः॥ ८॥

ततोऽवतीर्यावजगाम सत्वरं
धराधराधो भवनं द्विजस्य सः।
मनुष्यशिक्षामनुदर्शयन् प्रभुर्
ज्वरेण सन्तप्ततनुर्बभूव॥ ९॥

बभूव मे वर्त्मनि दैवयोगाच्च
छरीरवैवश्यमतः कथं स्यात्।
गयासु मे पैतृककर्म विघ्नः
श्रेयस्यभूदित्यतिचिन्तयाकुलः॥ १०॥

ततोऽप्युपायं परिचिन्तयन् स्वयं
ज्वरस्य शान्त्यै द्विजपादसेवनम्।
वरं स विज्ञाय तथोपपादयन्
तदम्बुपानं भगवांश्चकार॥ ११॥

ये सर्वविप्रा मधुसूदनाश्रयाः
निरन्तरं कृष्णपदाभिचिन्तकाः।
ततः स्वयं कृष्णजनाभिमानी
तेषां परं पादजलं पपौ प्रभुः॥ १२॥

ततो ज्वरस्योपशमो बभूव
तान् दर्शयित्वा द्विजपादभक्तिम्।
जगाम तीर्थं स पुनः पुनारख्यं
चकार तत्र द्विजदेवतार्चनम्॥ १३॥

While walking along the road he laughed like an ordinary person and amused the good with his jokes. He enjoyed seeing the antics of the animals in places frequented by antelope. (7)

And after happily bathing in a pond called Corāndhayaka, performing his daily rites, and making offerings to the gods and forefathers, he rapidly climbed Mandāra with his dear friends and saw the sacred images there. (8)

Then, he descended quickly and went to the house of a twice-born at the base of the mountain. To demonstrate a teaching for human beings, the Master's body became scorched with fever. (9)

“By heaven's influence my body has become ill on the journey. How then will my ancestral rites at Gayā be accomplished? An obstacle to my good fortune has arisen.” Thus, he became troubled by great worry. (10)

Then, while considering ways to break his fever he realized that serving the twice-born is the best and deciding on that the Lord drank their foot-wash. (11)

All those *brāhmaṇas* who depend on Madhusūdana are constantly mindful of the feet of Kṛṣṇa. Therefore, considering himself one of Kṛṣṇa's subjects, the Master drank their foot wash. (12)

Then his fever was cured. Having demonstrated for them bhakti for the feet of the twice-born, he went again to the holy place named Puna and performed there worship of the twice-born and the deities. (13)

ततः समुत्तीर्य नदीं स गच्छन्
तीर्थोत्तमे राजगृहे सुपुण्ये।
ब्रह्माख्यकुण्डे पितृदेवपूजां
चकार लोकाननुशिक्षयन् सः॥ १४॥

...

पत्या स्वमातुः ससुरोऽगमच्छनैर्
गयां गदाभृच्चरणं दिदृक्षुः॥ १५॥

तस्मिन् शुभं न्यासिवरं ददर्श
स ईश्वराख्यं हरिपादभक्तम्।
पुरीं परेशः परयात्मभक्त्या
तुष्टं ननामैनम् अथाब्रवीच्च॥ १६॥

दिष्ट्याद्य दृष्टं भगवन् पदाम्बुजं
तव प्रभो ब्रूहि यथा भवाम्बुधिम्।
निस्तीर्य कृष्णाङ्घ्रिसरोरुहामृतं
पस्यामि तन्मे करुणानिधे स्वयम्॥ १७॥

स इत्थमाकर्ण्य हरेर्वचोऽमृतं
मुदा ददौ मन्त्रवरं मतिज्ञः।
दशाक्षरं प्राप्य स गौरचन्द्रमा
तुष्टाव तं भक्तिविभावितः स्वयम्॥ १८॥

न्यासिन् दयालो तव पादसङ्गमात्
कृतार्थता मेऽद्य बभूव दुर्लभा।
श्रीकृष्णपादाब्जमधून्मदा च सा
यथा तरिष्यामि दुरन्तसंसृतिम्॥ १९॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे श्रीमदीश्वरपुरीदर्शनं नाम पञ्चदशः सर्गः॥ १५॥

Then after crossing the river he went to Rājagrha, the most meritorious, highest of holy sites. At a pond called Brahma-kunḍa he performed worship of his father to teach the people. (14)

... With the husband of his mother and the gods he went slowly to Gayā, wishing to see the lotus-like feet of Holder of the Club (Viṣṇu).³³ (15)

There he met a virtuous, exemplary renunciant named Īśvara Purī who was a *bhakta* of Hari. The supreme lord (Viśvambhara) bowed to him, who was pleased with his higher *bhakti* for him (the Self), and then said: (16)

“Today by good fortune, lord, I have met you.³⁴ Master, please tell me how I may cross over the ocean of becoming and perceive the deathless nectar of Kṛṣṇa’s lotus-like feet, you who are yourself an ocean of compassion.” (17)

He, hearing thus this sweet statement of Hari, joyfully gave him the best of *mantras*, knowing his preference. Receiving the ten-syllable *mantra*,³⁵ Gauracandra (Viśvambhara) praised him filled with *bhakti*. (18)

“O compassionate renunciant! From connection with you my difficult to attain success now has been achieved and that success is intoxication from the honey of the lotus feet of Śrī Kṛṣṇa, such that I will cross over the endless cycle of birth and death.”

Thus ends the fifteenth chapter of the first section of the great poem the *Immortal Acts of Śrī Kṛṣṇacaitanya*, entitled “Meeting with Śrī Īśvarapurī.”

³³The first half of the verse seems to be lost. Perhaps the words *patyā svamātuh* “with the husband of his mother” (his father?) belong to whatever was communicated in that half. Neither of the translators, Hindi or Bengali, take any notice of the words.

³⁴Lit., “I have seen your lotus-like feet” (*[mayā] drṣṭam padāmbujam tava*).

³⁵The ten-syllable Gopāla *mantra*: क्लीं कृष्णाय गोविन्दाय स्वाहा. This *mantra* comes in two versions, a ten-syllable and an eighteen-syllable version, and is, along with the Kāma-gāyatrī, the main *mantra* for the worship of Kṛṣṇa.

Visit to Gayā (षोडशसर्गः)

गुरौ स भक्तिं परिदर्शयन् स्वयं
फल्गुषु चक्रे पितृदेवतार्चनम्।
प्रेतादिशृङ्गे पितृपिण्डदानं
ब्रह्माङ्गुलीरेणुयुतेषु कृत्वा ॥ १ ॥

देवान् समभ्यर्च्य ददौ द्विजातये
पितृन् समुद्दिश्य यथेष्टदक्षिणाम्।
ततोऽवरुह्याशु ययाव् उदीचीं
पितृक्रियां दक्षिणमानसे च ॥ २ ॥

कृत्वोत्तरे मानससंज्ञके च
ययौ स जिह्वाचपले द्विजान्वितः।
श्राद्धं पितृनाम् अथ देवतानां
कृत्वा गयामूर्ध्नि जगाम हृष्टः ॥ ३ ॥

द्विजोत्तमैः शोडशवेदिकायां
चकार पिण्डं पितृकर्मपूर्वकम्।
श्रीमज्जगन्नाथपुरन्दरारव्यः
प्रत्यक्षीभूय जगृहे मुदान्वितः ॥ ४ ॥

यथा श्रीरामेण हि दत्तपिण्डः
गृहीत आगम्य तदीयपित्रा।
एवं हि सर्वत्र हरेश्चरित्रं
तथापि दुष्प्राप्यतमं यदेतत् ॥ ५ ॥

स विष्णुपद्मां हरिपादचिह्नं
दृष्ट्वातिहृष्टो मनसाब्रवीच्च।
कथं हरेः पादपयोजलक्ष्म-
प्रेमोदयो मे न बभूव दृष्ट्वा ॥ ६ ॥

तस्मिन् क्षणे तस्य बभूव दैवात्
सुशीततोयैरभिषेचनं मुहुः।
कम्पोर्ध्वरोमा भगवान् बभूव
प्रेमाम्बुधाराशतधौतवक्षाः ॥ ७ ॥

Demonstrating himself the nature of *bhakti* for one's *guru*, he performed ritual worship of his father-deity at Phalgu.³⁶ At Preta Peak, in the midst of those attended by the dust of the fingers of Brahman,³⁷ he offered special funeral cakes (*piṇḍa*) to his father. (1)

Having worshiped the gods, he gave to the twice-born enough donations to be directed to his forefathers. Then descending quickly, he traveled north and after performing his father's rites at Dakṣiṇamānasa and at Uttaramānasa,³⁸ he went, surrounded by the twice-born, to Jihvācapala.³⁹ Then after performing a *śrāddha* ceremony for his forefathers and the gods he was pleased and went to the head of Gayā.⁴⁰ (2-3)

Through the foremost of twice-born priests he offered cakes, preceded by rites for his father, on the sixteen-altar. Śrīmad Jagannātha Purandara himself became visible and accepted them with pleasure. (4)

It was like when Śrī Rāma offered cakes and his father came and accepted them. Such are Hari's activities everywhere, yet they are the rarest of all. (5)

In Viṣṇupadī⁴¹ he saw the impression of Hari's foot and became extremely thrilled. He said to himself, "Why, after seeing this, has my love for the marks of the lotus-like feet of Hari not arisen?" (6)

In that very instant, by good fortune, [it was as if] he was sprinkled again and again with very cold water. The Lord began shivering and his hair stood on end, his chest was drenched with streams of tears of love. (7)

³⁶Phalgu is a holy site near Gayā.

³⁷It is unclear what the expression *brahmāṅgulireṇuyuta* means. The other translators have either ignored it or taken it as a reference to some sort of place. *Reṇu* means dust or pollen. Altogether the compound means "possessing the dust of the fingers of Brahman or the *brāhmaṇas*." Or, perhaps *brahmāṅgulī* is some kind of pollen-bearing plant that grows on Preta Peak. It could also mean, I suppose, that Viśvambhara was surrounded by others who followed the Brahmanical way or culture, i.e., they were "dusted" by the fingers of *brāhmaṇas*.

³⁸Possibly two sacred lakes somewhere near Gayā.

³⁹Another sacred site? Lit. "active or impertinent tongue." *Jihvā* could mean the tongue of *agni* or fire, as well.

⁴⁰Viśvambhara is thought to have made this journey to Gayā in 1509 C.E. at the age of 23.

⁴¹The still existing Viṣṇupada temple in Gayā.

स विह्वलः कृष्णपदाब्जयुग्म-
प्रेमोत्सवेनाशु विमुक्तसङ्गः।
त्यक्त्वा गयां गन्तुमियेष रम्याम्
मधोर्वनं साधुनिषेवितां ताम्॥ ८॥

प्राहाशरीरा नवमेघनिस्वना
वाणी तमाहूय चल स्वमन्दिरम्।
ततः परं कालवशेन देव
मधोर्वनं चान्यदपि स्वचेष्टया॥ ९॥

भवान् हि सर्वेश्वर एष निश्चितः
कर्तुं ह्यकर्तुं च समर्थः सर्वतः।
तथापि भृत्यैर्गदितं च यत्प्रभो
कर्तुं प्रमाणं हि तमर्हसि ध्रुवम्॥ १०॥

स इत्थमाकर्ण्य गिरं सुदिव्याम्
आगत्य गेहं निजबन्धुभिर्वृतः।
ननाम मातुश्चरणे निपत्य
बभूव हर्षाश्रुविलोचना शची॥ ११॥

गृहे वसन् प्रेमविभिन्नधैर्यं
रुदत्यलं रौति मुहुर्मुहुः स्वनैः।
स वेपथुर्गद्गदया गिरा लपत्य
अलं हरे कृष्ण हरे मुदा क्वचित्॥ १२॥

श्रीवासादिविप्रगणैः क्वचिन्नवं
गायत्यलं नृत्यति भावपूर्णः।
नानावतारानुकृतिं वितन्वन्
रेमे नृलोकाननुशिक्षयंश्च॥ १३॥

He became agitated by the blossoming of divine love (*prema*) for the two lotus-like feet of Kṛṣṇa and quickly left aside his companions. He wanted to leave beautiful Gayā, which is filled with holy people, and go to the forest of Madhu (Vṛndāvana). (8)

An unembodied voice, sounding like the thunder of a new cloud, called to him and said: “Return to your own home. Then, later, when the time is right, lord, [go] to Madhu’s forest and other places as well by your own effort. (9)

“You are indeed the controller of all. This is certain. You are able to act or not act always. Still, you should always make true what is said by your servants, o master.” (10)

Hearing these divine words, he returned home with his friends and falling at the feet of his mother, he bowed to her. Śacī was blinded by her tears of joy. (11)

While living at home his composure became disturbed by divine love. He wept; he roared repeatedly, making various sounds; he trembled and with a choked voice, he sometimes joyfully uttered “Hare Kṛṣṇa Hare.” (12)

Sometimes he sang praise with *brāhmaṇas* led by Śrīvāsa and danced filled with emotion. And, imitating the various descents (*avatāra*) [of Viṣṇu], he enjoyed himself while teaching human beings. (13)

न्यासं च चक्रे हरिपादपद्मे
 सर्वा क्रियां न्यासिवरो बभूव।
 ततोऽगमत्क्षेत्रवरे महात्मभिर्
 वृतो मुकुन्दप्रमुखैर्हरिप्रियैः॥ १४॥
 ददर्श देवं पुरुषोत्तमेश्वरं
 चिरं चिरानन्दसुखातिसत्सुखम्।
 लब्ध्वागमद्राघवदेवनिर्मितं
 सेतुं पथि प्राज्ञजनैः स साधुभिः॥ १५॥
 तत्र स्थितान् सप्तमालवृक्षान्
 आलिङ्ग्य चक्रे मुहुरेव रोदनम्।
 ततः समागत्य ददर्श कूर्मं
 स कूर्मरूपं जगदीश्वरं प्रभुः॥ १६॥
 तत्रागमच्छ्रीपुरुषोत्तमाख्ये
 क्षेत्रे जगन्नाथमुखं ददर्श।
 कियद्दिनं तत्र निवासमच्युतो
 विधाय यातो मथुरां मधुद्विषः॥ १७॥
 पादाब्जचिह्नैः समलङ्कृतां स्थलीं
 रुरोद सम्प्राप्य लुठन् क्षितौ भृशम्।
 कियद्दिनं तत्र स्थितो जगद्गुरुः
 प्रेमामृतास्वादनामात्र उत्सुकः॥ १८॥
 इति स मधुपुरीं प्रभुर्वितन्वन्
 परमसुखं सहसा जगाम हर्षात्।
 पुनरनुपदमेव साधुसङ्गात्
 परमपदं पुरुषोत्तमप्रदीव्यम्॥ १९॥
 श्रुत्वा स तीर्थस्य विधिक्रियां हरेर्
 लभेद्गयातीर्थफलं महत्तमम्।
 देवावसाने विमलां गतिं नरः
 श्रद्धान्वितो गच्छति पूर्णलालसः॥ २०॥

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये प्रथमप्रक्रमे गयागमनं नाम षोडशः सर्गः॥ १६॥
 समाप्तस्तथायं प्रथमः प्रक्रमः।

He offered all his actions to the lotus-like feet of Hari and became the foremost of renunciants. Then he went to the best of holy places⁴² surrounded by great souls headed by Mukunda who were dear to Hari.⁴³ (14)

He visited the god, Lord (Jagannātha) of the holy land of Puruṣottama (Purī), and after gaining an everlasting happiness greater than the happiness of everlasting bliss, he went to the bridge built by Rāghava⁴⁴ [meeting] on the way with wise holy men. (15)

He embraced the seven Tamāla trees standing there and wept repeatedly. Then the Master returned from there and in the sacred place called Kūrma saw the Lord of the Universe in the form of the tortoise. (16)

Then he returned to the sacred site Śrī Puruṣottama Kṣetra (Purī) and saw the face of Jagannātha. After staying there for some time, Acyuta (Viśvambhara) went to the Mathurā of the Enemy of Madhu.⁴⁵ (17)

Reaching that place, decorated with the markings of the lotus-like feet [of Kṛṣṇa], he wept rolling about vigorously on the ground. The teacher of the world stayed there some days, eager for nothing other than the taste of the nectar of divine love. (18)

Thus, increasing the highest happiness in the town of Madhu, the Master abruptly returned joyfully on foot in the company of holy men to that highest abode illumined by Puruṣottama. (19)

Hearing of these observances of Hari at the sacred places one obtains the greatest result of visiting the sacred site Gayā. A faithful person in the end reaches the pure goal with all desires fulfilled. (20)

Thus ends the sixteenth chapter of the first section of the great poem the *Immortal Acts of Śrī Kṛṣṇacaitanya*, entitled “Visit to Gayā.”

⁴²Jagannātha Puri in Orissa.

⁴³From here the text gives a brief account of the rest of the life of Viśvambhara, his becoming a renunciant, being given the name Śrī Kṛṣṇacaitanya, and his touring the various sacred places in India. Perhaps if this section of the poem was an early version of the work that was later added to and expanded, either by Murāri or someone else, into the larger work that has come down to us.

⁴⁴This is Setubandha, a ridge of rocks extending into the ocean from Rāmeśvaram on the south eastern side of India towards Śrīlaṅka. These are believed by the faithful to be remnants of a bridge which, according to the *Rāmāyaṇa*, Rāma had built to Śrīlaṅka for his army to cross over when he attacked Rāvaṇa.

⁴⁵Madhudviṣ, another name of Kṛṣṇa.

Part II

Second Movement

