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Dedication/Preface

All glories to Sri Sri Guru and Gauranga!

This book is dedicated to all of you, my god-brothers and sisters, and to our Srila Gurudeva. This book is a parikrama guide for Sri Jagannatha Puri Dhama complied from selections of Sri Chaitanya Charitamrta which correspond to holy places where Mahaprabhu enjoyed His pastimes with his Devotees.

It was our understanding that most of our devotees don't have an english copy of Sri Chaitanya Charitamrta to read while on parikrama so we have highlighted some key chapters and verses for the devotees to read while visiting these various sites. We have also added a lecture from Srila Gurudeva in the beginning of the book for the pleasure of the devotees.

Although Srila Gurudeva's lecture is full in the sentiments of *vipralambha-milan*, union-in-separation from Krsna, and therefore incomprehensible in the true sense, it is His mercy that He has expressed His heart for our benefit to get some idea about Jagannatha Puri Dhama. Also in writing this dedication I realize that the whole compilation is of the nature of such high topics so please forgive this attempt to satisfy you with things I myself cannot comprehend.

Srila Gurudeva says

“So tomorrow you are going to that place. Lord Jagannāth has attracted you by His mercy. We will all feel our goals fulfilled there, and if we can humbly offer ourselves, then we will become complete.”

Special thanks to: Manasa Krsna Prabhu, Kelikadambhana Didi, Asa Purna Didi, Mahananda Prabhu, and Sripad Niskinchana Maharaja

On the Way to Śrī Purī-Dhām

A lecture by

His Divine Grace Śrīla Bhakti Sundar Govinda

Dev-Goswāmī Mahārāj

Tomorrow you are going to a special place of pilgrimage. There you will see that the servitors of the Jagannāth temple, known as Pāṇḍās, hold a very special position. There is a saying, ‘if you love me, love my dog.’ It means, if you love me, you will also show your love to my dog; then I will know that you really love me. Lord Jagannāth has given the Pāṇḍās the position of controllers there, so whatever they do, we have no say in that.

Mahāprasāda is available all over the world, but in Jagannāth-kṣetra it is different. There the Pāṇḍās don’t let just anyone go inside the temple. They especially do not let anyone enter the temple whom they consider to be low-class or mlecchas. But when Mahāprasāda comes out of that very same temple, then they will eat it out of the hands of the most low-class people, the mlecchas. This means that they follow some customs. They follow a custom that was introduced by Lord Jagannāth.

Rāmānujāchāryya wanted to break that custom, but what was the result of that? Rāmānujāchāryya wanted the worship of Lord Jagannāth to be done in the vidhi-mārga. There are some rules and regulations in the Vedas, and especially in the Manu-saṁhitā, and he wanted the worship to be done in a bona fide way following these rules and regulations. He thought the way the Pāṇḍās were doing the worship was not the customary way, the mantras they were using were not the right ones, and he wanted that the worship be done in the right way. All the scholars there were defeated by him. The next day, the final meeting was supposed to take place, and the King would have been forced to introduce the Vedic way of worship. While Rāmānujāchāryya was sleeping that night, his bed was thrown three hundred miles away to Kūrmakṣetra.

In the morning he wondered where he was, and found that it was Kūrmakṣetra. In those days there were no aeroplanes. It was not possible that someone chloroformed him at night and carried him away by aeroplane. But Rāmānujāchāryya really saw that he was in Kūrmakṣetra, with his whole entourage; Lord Jagannāth had transported them Himself. Lord Jagannāth also gave him a dream in which He told him, “The way I am being served here will continue. Please do not interfere. Go from here.”

It is hard to find accommodation in a special place like this. But by the influence of Śrīla Guru Mahārāj and the mercy of Lord Jagannāth we found some accommodation there, and now we have been able to acquire a bit more space. Now Śrīla Guru Mahārāj’s desires are fulfilled, so we can see that Lord Jagannāth has some special goodwill towards us. Before, I could not go there in spite of a lot of effort, but now Lord Jagannāth is dragging me there every now and then.

I do not know if tomorrow I will be able to go with you. I am praying to Lord Jagannāth, because I know I will only be able to go if He takes me there, not otherwise. But He has attracted all of you. That is why you have all come here, and joining with the sādhus and the devotees of this Āśrama, you have found the opportunity to go there. You see, money is needed in every situation in life. To survive and go through our daily lives, money is always spent. Yet money is not everything.

There is no guarantee that if I have money I will be able to go. This is a truth that has been proved many times in my life. You all pray to Lord Jagannāth that He will take us safely there, and then bring us all back safely to where we are doing our respective sevā. This is our only prayer today. We have nothing else for which to pray.

We are not going sightseeing but we are going to a place of pilgrimage, a holy place. Going there will purify us—body, mind, and soul. We are going to the shore of the sea. Mahāprabhu has said, “From today this ocean has become a

mahā-tīrtha.” As it is, the ocean is a great place of pilgrimage, because the waters of all the holy rivers merge there. In addition to that, at the disappearance of Śrīla Haridās Ṭhākur, Mahāprabhu danced with his body in His arms, and when He bathed his body in the ocean, Mahāprabhu said, “From today the ocean has really become a great place of pilgrimage.” Why?

It is said in the Śrīmad-Bhāgavatam,

bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā
(Śrīmad-Bhāgavatam, 1.13.10)

Those who always carry Gadādhara, the Supreme Lord, in their heart—if they cannot purify the places of pilgrimage then who can? They are places of pilgrimage personified, and they have no need to go on pilgrimage.

Then why do they go to places of pilgrimage? The really sinful people contaminate the places of pilgrimage. Everyone and everything has a particular capacity. We also have a particular capacity, that is, the burden of our sin is so great that even a place of pilgrimage cannot digest it. This is how a place of pilgrimage automatically becomes contaminated. At that time the great personalities who carry the Supreme Lord in their heart, appear there. As soon as they bathe in the holy water, the water becomes clean, as if a purifying agent has cleansed it. That is their natural capacity. Mahāprabhu has demonstrated the supreme example of this. Mahāprabhu said that the ocean at Purī became the greatest place of pilgrimage when He bathed the body of Haridās Ṭhākur there. Haridās Ṭhākur used to chant three hundred thousand names of the Lord every day. He even purified the animate and inanimate environment around him when he chanted aloud. His purity was beyond question.

The Western devotees who have come to India will not be allowed to enter the Jagannāth Temple, but still they go there again and again, because they are attracted by Mahāprabhu’s Pastimes in Jagannāth-Dhām.

Of all the places, Mahāprabhu chose Jagannāth-Dhām, which is non-different from Kurukṣetra. Bhaktivinoda Ṭhākur has said that Kurukṣetra is the highest place of worship for us. Why? Where the hankering is greatest, that is the highest place of fulfilment. If you do not have hunger, you will not be able to enjoy even a sumptuous feast. If on the other hand you are starving, even rice with salt or spinach will taste like ambrosia. In my childhood I had malaria, and my doctor recommended something called, ‘poḍer bhāt.’ Do you know how poḍer bhāt is made? A little bit of rice is boiled over a fire that is fuelled with a few cow dung patties, and it takes a very long time to boil. So the rice was boiling for hours and I was looking at it, thinking when I will be able to eat it.

This demand that comes from inside is the highest thing for us. This is called hankering, and this is rāgānugā-bhakti.

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
kriyatām yadi kuto ’pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate

The kind of devotion which is, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ in which one’s entire consciousness is soaked in the nectar of loving devotion for Kṛṣṇa—is not ordinary devotion. The demand of such love is also not a small demand.

The Lord Himself says,

sādhavo hṛdayaṁ mahyaṁ
sādhūnām hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api
(Śrīmad-Bhāgavatam, 9.4.68)

The Lord is telling Durvāsā Muni, “There is nothing I cando. My pure devotees have bound Me with their love, and I have also bound them with My love. Thus we are indebted to each other. I cannot be impartial.”

In more recent times Śrīpād Keśava Mahārāj said this: “I cannot be impartial because I have taken sannyāsa from Śrīla Śrīdhara Mahārāj.” Śrīpād Keśava Mahārāj was a Godbrother to our most worshipable Śrīla Guru Mahārāj. Before he took sannyāsa he was a very famous and influential brahmachārī called Vinoda Brahmachārī. When some brahmachārīs wanted to take over our Śrīla Guru Mahārāj’s Maṭh, there was need for a mediator. So they decided to request Śrīpād Keśava Mahārāj to become a mediator. When they went to Śrīpād Keśava Mahārāj with that request, he told them, “You are all my Godbrothers, and so is Śrīla Śrīdhara Mahārāj. But I have done something, I have taken sannyāsa from him. I have offered my head at his lotus feet, therefore I cannot be impartial. So how can I be a mediator?”

Then they said, “Then you should know there will be bloodshed there. We are ready to give our lives.”

Hearing this, Śrīpād Keśava Mahārāj said, “If you are ready to give your lives, then someone there will also be ready to take your lives, because I won’t be able to be impartial, as I have already sold myself to Śrīla Śrīdhara Mahārāj.”

Then they went to Śrīpād Goswāmī Mahārāj, but still their purpose was not served. Śrīpād Goswāmī Mahārāj told them directly, “If you bring two Nepalīs, I will bring fifty Sikhs. I have taken sannyāsa from Śrīla Śrīdhara Mahārāj, therefore I am indebted to him.”

The Supreme Lord is indebted to His devotees in the same way. He cannot be impartial.

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ

vaśe kurvanti mām bhaktyā
sat-striyaḥ sat-patīm yathā
(Śrīmad-Bhāgavatam, 9.4.66)

Kṛṣṇa says, “My devotees charm Me with their sevā. Their only demand is to serve Me. They don’t want anything else.” If in the process of sevā they feel some joy or happiness, then they think they have committed some offence; they feel they are probably in the mood of enjoyment. Just to see that, Kṛṣṇa gives them a lot of sevā. He gives them so much sevā that they become intoxicated with it. Kṛṣṇa thinks, “What is this? Rādhārāṇī becomes so ecstatic by seeing Me? What is the depth of that ecstasy? How can I measure it? I cannot measure it, because I cannot become Rādhārāṇī.” Then:

śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivāsvādyo
yenādbhuta-madhurimā kīḍṛśo vā madiyāḥ
saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacīgarbha-sindhau harīnduḥ
(Śrī Chaitanya-caritāmṛta, Ādi-līlā, 1.6)

(“What is that great glory of Śrī Rādhā’s Love? What is My extraordinary loving sweetness and charm that Śrī Rādhā enjoys? And what is the joy Śrī Rādhā feels by experiencing My sweetness and charm?” Yearning to taste these three sentiments, the moon—Kṛṣṇachandra—was born from the ocean of the womb of mother Śacī.”)

In order to taste Śrīmatī Rādhārāṇī’s highest Rasa of Vipralambha, Mahāprabhu went to Jagannāth-Dhām, which is Kurukṣetra. Why? Because there Śrīmatī Rādhārāṇī is thinking, “My Lord is tearing My heart apart.” Śrīmatī Rādhārāṇī knows that Kṛṣṇa is Her life and soul. But there She sees that He is surrounded by His children, friends, relatives, and queens, and they are all swarming over the whole place. She is just a simple milkmaid who would generally not be given any

attention in such a royal gathering. But they gave Her attention, and in a very special way. They requested Her to show them the Rāsa dance, which is performed only in Vṛndāvan. When they saw that, they were amazed. They said, “We have never experienced anything so wonderful.” Then Rādhārāṇī smiled. She said, “What have you seen? You have seen a headless

body, a dead thing. You have not seen the real thing: that you can see only in Vṛndāvan. Where is that Yamunā? Where are the groves of kadamba trees? Where is the chirping of the peacocks and parrots? And where is the Lord of our hearts, Kṛṣṇa, who plays the flute and herds the cows? None of those things are here, so how can you see the Rāsa dance here? What you have seen is the shadow. If you want to see the real thing, you have to go to Vṛndāvan.”

On another occasion Kṛṣṇa told Uddhava what the highest fulfilment of bhakti is.

na tathā me priyatama ātmayonir na śaṅkarah
na ca saṅkarṣaṇo na śrīr-naivātmā ca yathā bhavān
(Śrīmad-Bhāgavatam, 11.14.15)

(“My dear Uddhava, even Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune Lakṣmīdevī and indeed My own self are not as dear to Me as you are.”) But Uddhava himself was thinking.

āsām aho caraṇa-reṇu-juṣām ahaṁ syāt,
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ svajanam āryya-pathaṁ ca hitvābhejur
mukunda-padavīm śrutibhir vimṛgyām
(Śrīmad-Bhāgavatam, 10.48.61)

Then Uddhava went to Vṛndāvan he was so charmed by seeing the Gopīs’ love, their devotion, their attraction, and their affection for Kṛṣṇa, that he said, “For life after life, I only

desire one thing: I want to become a speck of dust in Vṛndāvan. Not only that, I want to be one of those who are worthy of receiving that dust, the plants and creepers of Vṛndāvan, and live here for all eternity. Here in the land of Vṛndāvan, Kṛṣṇa has performed His Pastimes, and His companions, the Gopīs, also roam around here. If I can be born as a small creeper so that I may get the dust of their lotus feet on my head, that will be my highest fortune.” Such are the glories of Kṛṣṇa, and the intense feeling of separation from Him — Vipralambha. Mahāprabhu has shown us the highest limit of that Vipralambha in Śrī Nīlācala-Dhām.

Śrī Gadādhara Paṇḍit, who kept Mahāprabhu in the depths of his heart, and performed the supreme sevā, also lived there. Mahāprabhu took sannyāsa and went to Jagannāth Purī, and by His desire Lord Gopīnāth became manifest. When you go to Purī you will all see Lord Gopīnāth there. Both the feelings of Mahāprabhu and the feelings of Gadādhara Paṇḍit were described in a beautiful śloka by our Śrīla Guru Mahārāj.

nilāmbhodhitate sadā svavirahākṣepānvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā svanayanāśrūpāyanaiḥ pūjayan
gosvāmi-pravaro gadādhara-vibhur bhūyād mad ekā gatiḥ

The lotus feet of Gadādhara Paṇḍit are our sole treasure. He resided by the ocean of Vipralambha which was manifest by his life and soul, Lord Gaurāṅga, who took everything from him. Mahāprabhu was suffering separation from Kṛṣṇa, and His feelings of separation were so intense, that sometimes His body became elongated, sometimes He retracted His limbs like a tortoise, and sometimes His joints became separated.

So Mahāprabhu, Śrī Kṛṣṇa Himself, suffered intense separation from Kṛṣṇa, and He was enlivened by hearing topics about Lord Kṛṣṇa from Gadādhara Paṇḍit: When a person is in intense grief, what does he do? He becomes blinded by his

grief, and he cannot decide how he will find some peace, so he drinks alcohol. Śrī Gadādhara Paṇḍit provided such intoxication

for Mahāprabhu by enlivening Him with the intoxicating topics of Śrīmad-Bhāgavatam. This is how he served the Lord of his heart.

And how were Gadādhara Paṇḍit's own feelings of separation? He is seeing that his beloved Lord is in front of him, and his Lord is suffering so intensely that He is becoming unconscious now and then. All the eight symptoms of separation can be seen in His body, such as perspiring, trembling, tears, becoming stunned, changing of bodily colour, etc., but there is nothing he can do about it. Lamenting this, continuous floods of tears flowed from his eyes.

Whenever Gadādhara Paṇḍit read the Bhāgavatam, he became so mad with feelings of separation from Kṛṣṇa that his tears would wash away the letters on the page. The proof of this is, when Śrīnivāsa Āchāryya came to him to study Śrīmad-Bhāgavatam, Gadādhara Paṇḍit told him, "My dear son, when I was reading Bhāgavatam to Mahāprabhu, all the letters in my book were washed away, therefore I cannot now read to you from this book. Please find a book somewhere. Mahāprabhu instructed me in my dream, saying you were coming. But you need to have a book. I have memorised everything, but you need a book also." Gadādhara Paṇḍit thus worshipped the Bhāgavatam with his tears. Is it necessary to have any ingredients to worship? One's own tears are the best ingredients.

The lotus feet of this Gadādhara Paṇḍit are our ultimate destination. Our worshipable Deities are Gaura-Gadādhara, and the supreme demonstration of their Vipralambha was seen in Nīlācala-Dhām.

In Śrī Chaitanya-caritāmṛta Kṛṣṇa Dāsa Kavirāj has given such deep meanings of the ślokas of Śrīmad-Bhāgavatam, and he has exposed such great inner wealth from them that it is beyond our imagination. When Mahāprabhu sees Lord

Jagannāth in Rathayātrā, He prays like this:

āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ
(Śrīmad-Bhāgavatam, 10.82.49)

("O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest yogīs of profound intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies.")

And in Chaitanya-caritāmṛta we find these ślokas:

anyera hṛdaya—mana, mora mana-vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.137)

("Speaking in the mood of Śrīmatī Rādhārāṇī, Chaitanya Mahāprabhu said, 'For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvan, I consider My mind and Vṛndāvan to be one. My mind is already Vṛndāvan, and since You like Vṛndāvan, will You please place Your lotus feet there? I would deem that Your full mercy.'")

prāṇa-nātha, śuna mora satya nivedana
vraja—āmāra sadana, tāhān tomāra saṅgama,
nā pāile nā rahe jīvana
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.138)

("My dear Lord, kindly hear My true submission. My home is Vṛndāvan, and I wish Your association there. But if I

do not get it, then it will be very difficult for Me to keep My life.”)

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
tumi—vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.139)

(“My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me knowledge and meditation. Now You Yourself are speaking the same thing, but my mind doesn’t accept it. There is no place in My mind for all these superficial things. You are artful and gracious, and You know well my heart—it does not befit You to speak to me in this way.”)

nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari’ pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,
śuni’ gopīra āro bādhe roṣa
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.141)

(“The Gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the Gopīs about so called meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practices, they are not at all satisfied. On the contrary, they become more angry with You.”) What intense feelings of separation the Gopīs had! “What are You saying to whom?”

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,
tāhā haite nā cāhe uddhāra
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.142)

The Gopīs are saying, “People worship You to be delivered from material existence, but that is not our kind of worship. We do not want to be delivered. We do not even remember our bodies. What do we care about material existence? And You are saying we will be delivered from material existence!”

Āhuś ca te nalina-nābha padāravindaṁ yogeśvarair hṛdi vicinityam agādha-bodhaiḥ: “Those processes are only for people who want to be delivered. Your lotus feet are our only goal.” Tāhān tomāra pada-dvaya, karāha yadi udaya, tabe tomāra pūrṇakṛpā māni. In Nīlācala-Dhām, there has been the utmost cultivation of such intense feelings of Vipralambha.

caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune—parama ānanda
(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 2.77)

(“He also passed His time reading the books and singing the songs of Caṇḍīdās and Vidyāpati, and listening to quotations from the Jagannāth-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Chaitanya Mahāprabhu passed His days and nights chanting and hearing with supreme ecstasy.”) So tomorrow you are going to that place. Lord Jagannāth has attracted you by His mercy. We will all feel our goals fulfilled there, and if we can humbly offer ourselves, then we will become complete.

om pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
(Śrī Īśopaniṣad, Invocation)

We may be very small, but He is infinite. If we can establish a relationship with the infinite, then just as when you subtract

zero from zero, zero remains, similarly when you subtract infinity from infinity, infinity will remain. So we can become complete. So please go to Jagannāth-Dhām with such feelings in your heart.

There is happiness and misery everywhere—at home and outside. I definitely know that you do not care too much about such things. But still, at times such feelings come to us because we have material bodies. This body is like a spoiled brat that does not like to tolerate any inconvenience. The more comfort it gets, the more comfort it wants. But comfort is our enemy. There is no need for such comforts in our life. As elephants, we have eaten so many jungles, and our hunger was not satisfied. As pigs, we have eaten mountains of stool, and our hunger was not satisfied. For life after life we have searched for comfort, but we have not found it. So now we must separate ourselves from such comforts and search for Lord Kṛṣṇa, the Ocean of Pleasure, the Personification of all Mellows. We can have Him in our vision by initiating ourselves in bhakti-yoga. This will fulfil our highest mission, and this should be the object of our greatest desire.

Please, you all go there with such desires in your heart. I am sure there will be some inconveniences. Our brahmacārī Prabhus are all very respectable and affectionate, and they will try their best to give you all facility, but still you may face some austerity. Please go with such desires to Lord Jagannāth, that by His mercy He will appear in our vision, and He will give us the dust of His Holy Dhām, so that we can travel there. This is our only desire and prayer.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

Bharginadi River & Atharanala Bridge

How to get there

It is situated 10km (6miles) north of Puri on the highway from Bhubaneswar.

The following lila can be found in CC madhya 4.140-
Madhya lila.5.161

[In his book Chaitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

When Śrī Chaitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārginadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

When Lord Chaitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārginadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

After seeing the temple of Jagannātha from a distant place, Śrī Chaitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

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offering obeisances to the temple, He began to dance in the ecstasy of love of God.

Śrī Chaitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

When Lord Chaitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, “Please return My staff.” Nityānanda Prabhu then replied, “It has been broken into three parts.”

Nityānanda Prabhu said, “When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

“Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

“It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper.”

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

Chaitanya Mahāprabhu said, “You have all benefited Me by bringing Me to Nīlāchala. However, My only possession was that one staff, and you have not kept it.

“So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you.”

Mukunda Datta told Śrī Chaitanya Mahāprabhu, “My Lord, You should go ahead and allow all the others to follow. We shall not go with You.”

Śrī Chaitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Chaitanya Mahāprabhu and Nityānanda Prabhu.

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Chaitanya Mahāprabhu permitted Him to do so, or why, after permitting Him, Chaitanya Mahāprabhu became angry.

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

śrī-rūpa-raghunātha-pade yāra āśa
chaitanya-caritāmṛta kahe kṛṣṇadāsa

Mahaprabhu's Arrival in Puri & Sarvabhauma Bhattacaryya's house

How to get there:

This house is about one half kilometre south of the Simha-dwara (main) gate of Jagannatha Temple. If you walk out of the Jagannatha temple you turn right and follow the road toward Swarga Dwara (the ocean). You go past the first right, which goes around the temple and then you walk about another 100 meters and make the next right to Sweta Ganga tank. Sarvabhauma's house is on the left and is better known as Gangamata Math.

The following lila is found in CC Madhya lila 6

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhattācārya, the reservoir of all bad logic, into a great devotee.

All glories to Lord Chaitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Chaitanya!

In ecstasy, Śrī Chaitanya Mahāprabhu went from Āthāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

Lord Śrī Chaitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted to the floor.

When Śrī Chaitanya Mahāprabhu fell down, Sārvabhauma Bhattācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhattācārya immediately forbade him.

Sārvabhauma Bhattācārya was very surprised to see the personal beauty of Lord Chaitanya Mahāprabhu, as well as the transcendental transformations wrought on His body due to love of Godhead.

Śrī Chaitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasādam to Lord Jagannātha came, and the Bhattācārya tried to think of a remedy.

While Lord Chaitanya Mahāprabhu was unconscious, Sārvabhauma Bhattācārya, with the help of the watchman and some disciples, carried Him to his home and laid Him down in a very sanctified room.

Examining the body of Śrī Chaitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhattācārya became very anxious.

The Bhattācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

Sitting beside Śrī Chaitanya Mahāprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Krishna."

Upon seeing the sign of sūddīpta-sāttvika, Sārvabhauma Bhattācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Chaitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

Sārvabhauma Bhattācārya considered, "The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Chaitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?"

While the Bhattācārya was thinking in this way at his home, all the devotees of Chaitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Simha-dvāra [the entrance door of the temple].

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

The people said that the sannyāsī had fallen unconscious upon seeing the Deity of Lord Jagannātha. Because His

consciousness did not return, Sārvabhauma Bhattācārya had taken Him to his home.

Hearing this, the devotees could understand that they were speaking of Lord Chaitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

Gopīnātha Ācārya was a resident of Nadia, the son-in-law of Viśārada and a devotee of Chaitanya Mahāprabhu. He knew the true identity of His Lordship.

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when the Ācārya saw him at Jagannātha Purī, he was very much astonished.

Mukunda Datta offered obeisances unto Gopīnātha Ācārya upon meeting him. Then the Ācārya embraced Mukunda Datta and inquired about news of Śrī Chaitanya Mahāprabhu.

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Chaitanya Mahāprabhu again and again.

Mukunda Datta continued, "After accepting the sannyāsa order, Lord Chaitanya Mahāprabhu has come to Jagannātha

Purī and has brought all of us with Him.

"Lord Chaitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhattācārya.

"Upon seeing Lord Jagannātha, Chaitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhattācārya has taken Him to his home in this condition.

"Just as I was thinking of meeting you, by chance we have actually met.

"First let us all go to the house of Sārvabhauma Bhattācārya and see Chaitanya Mahāprabhu. Later we shall come to see Lord Jagannātha."

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhattācārya.

Arriving at the home of Sārvabhauma Bhattācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

Sārvabhauma Bhattācārya permitted all the devotees to enter

his house, and upon seeing Nityānanda Prabhu, the Bhattācārya offered Him obeisances.

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Chaitanya Mahāprabhu.

The Bhattācārya then sent them all back to see Lord Jagannātha, and he asked his own son, Candaneśvara, to accompany them as a guide.

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Chaitanya Mahāprabhu was staying.

All of the devotees then began to loudly chant the Hare Krishna mantra. Just before noon the Lord regained His consciousness.

Chaitanya Mahāprabhu got up and very loudly chanted, "Hari! Hari!" Sārvabhauma Bhattācārya was very pleased to

see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

The Bhattācārya informed all of them, "Please take your midday baths immediately. Today I shall offer you mahā-prasādam, the remnants of food offered to Lord Jagannātha."

After bathing in the sea, Śrī Chaitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

Sārvabhauma Bhattācārya made arrangements to bring various kinds of mahā-prasādam from the Jagannātha temple. Śrī Chaitanya Mahāprabhu then accepted lunch with great happiness.

Chaitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

While Sārvabhauma Bhattācārya personally distributed the prasādam, Lord Chaitanya Mahāprabhu requested him, "Please give Me only boiled vegetables.

"You can offer the cakes and preparations made with condensed milk to all the devotees." Hearing this, the Bhattācārya folded his hands and spoke as follows.

"Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it."

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

Begging permission from Lord Chaitanya Mahāprabhu and His devotees, Sārvabhauma Bhattācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Chaitanya Mahāprabhu.

Offering his obeisances to Chaitanya Mahāprabhu, Sārvabhauma Bhattācārya said, "Namo nārāyaṇāya" ["I offer my obeisances to Nārāyaṇa"]. In return, Chaitanya Mahāprabhu said, "Krishne matir astu" ["Let your attention be on Krishna"].

Hearing these words, Sārvabhauma understood Lord Chaitanya to be a Vaishnava sannyāsī.

Sārvabhauma then said to Gopīnātha Ācārya, "I want to know Chaitanya Mahāprabhu's previous situation."

Gopīnātha Ācārya replied, "There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

"Lord Chaitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī."

The Bhattācārya said, "Nīlāmbara Cakravartī was a

classmate of my father, Maheśvara Viśārada. I knew him as such.

"Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī."

Hearing that Śrī Chaitanya Mahāprabhu belonged to the Nadia district, Sārvabhauma Bhattācārya became very pleased and addressed the Lord as follows.

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

As soon as Chaitanya Mahāprabhu heard this from the Bhattācārya, He immediately remembered Lord Vishnu and began to speak humbly to him as follows.

"Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

"I am a young sannyāsī, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

The Bhattācārya replied, "Do not go alone to see the Deity at the Jagannātha temple. It is better that You go with me or my men."

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuda-stambha."

Sārvabhauma Bhattācārya then told Gopīnātha Ācārya, "Take Gosvāmījī and show Him Lord Jagannātha.

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

Thus Gopīnātha Ācārya took Lord Chaitanya Mahāprabhu to His residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

The next day Gopīnātha Ācārya took Lord Chaitanya Mahāprabhu to see the early rising of Lord Jagannātha.

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma's house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for

Him increases.

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

Gopīnātha Ācārya replied, "The Lord's name is Śrī Krishna Chaitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

Sārvabhauma Bhattācārya said, "'Śrī Krishna' is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī."

Gopīnātha Ācārya replied, "Śrī Krishna Chaitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya."

The Bhattācārya inquired, "Śrī Chaitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?"

"I shall continually recite Vedānta philosophy before Chaitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

Sārvabhauma Bhattācārya then suggested, "If Śrī Chaitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhattācārya as follows.

"My dear Bhattācārya, you do not know the greatness of Lord Chaitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

Gopīnātha Ācārya continued, "Lord Chaitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

The disciples of Sārvabhauma Bhattācārya retaliated, "By what evidence do you conclude that Śrī Chaitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied, "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

The disciples of the Bhattācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopīnātha Ācārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

Gopīnātha Ācārya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

The Ācārya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

Gopīnātha Ācārya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

Gopīnātha Ācārya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Chaitanya Mahāprabhu during His absorption in an ecstatic mood.

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Chaitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

"A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

The Bhaṭṭācārya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the śāstras. Please don't take any offense.

"Śrī Chaitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Vishnu because, according to śāstra, there is no incarnation in this Age of Kali.

"Another name for Lord Vishnu is Triyuga because there is no incarnation of Lord Vishnu in Kali-yuga. Indeed, this is the verdict of the revealed scriptures."

Upon hearing this, Gopīnātha Ācārya became very unhappy.

He said to the Bhattācārya, "You consider yourself the knower of all Vedic scriptures.

"Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

"In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Vishnu.

"In this Age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

Gopīnātha Ācārya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

"In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.'

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

"In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Krishna mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Krishna. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].'

"The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very much self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement."

Gopīnātha Ācārya then said, "There is no need to quote so much evidence from the śāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

"I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

"In almost all cases, whatever learned brāhmanas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence."

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said, "First go to the place where Śrī Chaitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

"Take jagannātha-prasādam and first give it to Chaitanya Mahāprabhu and His associates. After that, come back here and teach me well."

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward

by Sārvabhauma Bhaṭṭācārya.

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Chaitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

The Bhaṭṭācārya's statements were discussed before Śrī Chaitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya's statements because they caused mental pain.

Hearing this, Śrī Chaitanya Mahāprabhu said, "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?"

The next morning, Śrī Chaitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Chaitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

He then began to instruct Lord Chaitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

The Bhattācārya said, "Hearing Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

Lord Chaitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

Thus for seven days continually, Śrī Chaitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhattācārya. However, Chaitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhattācārya.

On the eighth day, Sārvabhauma Bhattācārya said to Chaitanya Mahāprabhu, "You have been listening to Vedānta philosophy from me continually for seven days.

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

Śrī Chaitanya Mahāprabhu replied, "I am a fool, and consequently I do not study the Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

"Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the

least understand the meaning you are presenting."

Sārvabhauma Bhattācārya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

Śrī Chaitanya Mahāprabhu then revealed His mind, saying, "I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

"The meaning of the aphorisms in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtras like a cloud.

"You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning."

Chaitanya Mahāprabhu continued, "The Vedānta-sūtra is the summary of all the Upanishads; therefore whatever direct meaning is there in the Upanishads is also recorded in the Vedānta-sūtra, or Vyāsa-sūtra.

"For each sūtra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

Chaitanya Mahāprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure."

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

Śrī Chaitanya Mahāprabhu continued, "The Brahma-sūtra, compiled by Śrīla Vyāsa-deva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud."

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord."

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless."

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of

mundane characteristics."

Śrī Chaitanya Mahāprabhu continued, "Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features — impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety."

"Everything in the cosmic manifestation emanates from the Absolute Truth, remains in the Absolute Truth, and after annihilation again enters the Absolute Truth."

"The personal features of the Supreme Personality of Godhead are categorized in three cases — namely ablative, instrumental and locative."

Śrī Chaitanya Mahāprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed."

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Krishna. That is the verdict of all Vedic literature."

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Purāṇas.

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

"The Vedic 'apāni-pāda' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

"All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

"The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?

"The internal potency of the Supreme Lord, Vishnu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kshetra-jṣa, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

"O King, the kshetra-jṣa-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

"This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

"The Supreme Personality of Godhead is sac-cid-ānanda-vigraha [Bs. 5.1]. This means that He originally has three potencies — the pleasure potency, the potency of eternality and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

"The three portions of the spiritual potency are called hlādinī [the bliss portion], sandhinī [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of

these as full knowledge of the Supreme Personality of Godhead.

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases — internal, marginal and external. These are all engaged in His devotional service in love.

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulences. You do not accept this spiritual potency, and this is due to your great impudence.

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

"In the Bhagavad-gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

"Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

"Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

"Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

"The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

"Śaṅkarācārya's theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

"The transcendental vibration omkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is omkāra. Not caring for omkāra, Śaṅkarācārya has stressed the vibration tat tvam asi."

Thus Śrī Chaitanya Mahāprabhu criticized Śaṅkarācārya's Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Śrī Chaitanya Mahāprabhu refuted all these

arguments and established His own conviction.

Śrī Chaitanya Mahāprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

"[Addressing Lord Śiva, the Supreme Personality of Godhead said:] 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

"[Lord Śiva informed goddess Durgā, the superintendent of the material world:] 'In the Age of Kali I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.'"

Sārvabhauma Bhattācārya became very much astonished upon hearing this. He became stunned and said nothing.

Lord Śrī Chaitanya Mahāprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

"Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Krishna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krishna because He has such transcendently attractive features."

After hearing the ātmārāma verse, Sārvabhauma Bhattācārya addressed Śrī Chaitanya Mahāprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

Sārvabhauma Bhattācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

The Bhattācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing his explanation, Śrī Chaitanya Mahāprabhu, smiling a little, began to speak.

Śrī Chaitanya Mahāprabhu said, "My dear Bhattācārya, you are exactly like Brihaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

"My dear Bhattācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

Upon the request of Sārvabhauma Bhattācārya, Lord Chaitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhattācārya.

There are eleven words in the ātmārāma verse, and Śrī Chaitanya Mahāprabhu explained each word, one after the other.

Lord Chaitanya Mahāprabhu took each word specifically and combined it with the word "ātmārāma." He thus explained the word "ātmārāma" in eighteen different ways.

Śrī Chaitanya Mahāprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental

qualities all have inconceivable prowess. It is not possible to explain them fully.

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

Śrī Chaitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four rishis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

Upon hearing Chaitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhattācārya was struck with wonder. He then understood Lord Śrī Chaitanya Mahāprabhu to be Krishna in person, and he thus condemned himself in the following words.

"Chaitanya Mahāprabhu is certainly Lord Krishna Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

When Sārvabhauma Bhattācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

To show him mercy, Śrī Chaitanya Mahāprabhu allowed him to see His Vishnu form. Thus He immediately assumed four hands.

Śrī Chaitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Krishna, with a blackish complexion and a flute to His lips.

When Sārvabhauma Bhattācārya saw the form of Lord Krishna manifested in Chaitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhattācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

Sārvabhauma Bhattācārya composed one hundred verses in a very short time. Indeed, not even Brihaspati, the priest of the heavenly planets, could compose verses as quickly.

After hearing the one hundred verses, Śrī Chaitanya Mahāprabhu happily embraced Sārvabhauma Bhattācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

Out of ecstatic love of God, the Bhattācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

While Sārvabhauma Bhattācārya was in this ecstasy, Gopīnātha Ācārya was very pleased. The associates of Śrī Chaitanya Mahāprabhu all laughed to see the Bhattācārya dance so.

Gopīnātha Ācārya told Lord Chaitanya Mahāprabhu, "Sir, You have brought all this upon Sārvabhauma Bhattācārya."

Śrī Chaitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

After this, Śrī Chaitanya Mahāprabhu pacified the Bhattācārya, and when he was quieted, he offered many prayers to the Lord.

Sārvabhauma Bhattācārya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

After hearing the prayers offered by Sārvabhauma Bhattācārya, Śrī Chaitanya Mahāprabhu returned to His residence, and the Bhattācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

Early the following morning, Śrī Chaitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

The priest there presented Him with garlands and prasādam that had been offered to Lord Jagannātha. This pleased Chaitanya Mahāprabhu very much.

Carefully tying the prasādam and garlands in a cloth, Chaitanya Mahāprabhu hastened to the house of Sārvabhauma Bhattācārya.

He arrived at the Bhattācārya's house a little before sunrise, just when the Bhattācārya was arising from bed.

As Sārvabhauma Bhattācārya arose from bed, he distinctly chanted, "Krishna, Krishna." Lord Chaitanya was very pleased to hear him chant the holy name of Krishna.

The Bhattācārya noticed Śrī Chaitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

The Bhattācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Chaitanya Mahāprabhu opened the prasādam and placed it in the hands of the Bhattācārya.

At that time the Bhattācārya had not even washed his mouth, nor had he taken his bath or finished his morning

duties. Nonetheless, he was very pleased to receive the prasādam of Lord Jagannātha.

By the mercy of Śrī Chaitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhattācārya was eradicated. After reciting the following two verses, he ate the prasādam offered to him.

The Bhattācārya said, "One should eat the mahā-prasādam of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

"The prasādam of Lord Krishna is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead."

Śrī Chaitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhattācārya.

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

Śrī Chaitanya Mahāprabhu said, "Today I have conquered

the three worlds very easily. Today I have ascended to the spiritual world."

Chaitanya Mahāprabhu continued, "I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhattācārya has acquired faith in the mahā-prasādam of Lord Jagannātha.

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Krishna, and Krishna, without reservation, has become very merciful toward you.

"My dear Bhattācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

"Today your mind has become fit to take shelter of the lotus feet of Krishna because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

"When a person takes shelter of the lotus feet of the Supreme Personality of Godhead without reservation, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people."

After speaking to Sārvabhauma Bhattācārya in this way, Śrī Chaitanya Mahāprabhu returned to His residence. From that day on, the Bhattācārya was free because his false pride had been dismantled.

From that day on, Sārvabhauma Bhattācārya did not know anything but the lotus feet of Lord Chaitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

Seeing that Sārvabhauma Bhattācārya was firmly fixed in the cult of Vaishnavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant, "Hari! Hari!"

The next day, the Bhattācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Chaitanya Mahāprabhu.

When he met Lord Chaitanya Mahāprabhu, the Bhattācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

Then the Bhattācārya asked Chaitanya Mahāprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

"In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord.

There is no other way. There is no other way. There is no other way."

Śrī Chaitanya Mahāprabhu very elaborately explained the harer nāma verse of the Brihan-nāradīya Purāna, and Sārvabhauma Bhattācārya was struck with wonder to hear His explanation.

Gopīnātha Ācārya reminded Sārvabhauma Bhattācārya, "My dear Bhattācārya, what I foretold to you has now taken place."

Offering his obeisances to Gopīnātha Ācārya, the Bhattācārya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

Śrī Chaitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhattācārya, He said, "Now go see Lord Jagannātha in the temple."

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhattācārya returned home with Jagadānanda and Dāmodara.

The Bhattācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasādam was

given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, the Bhaṭṭācārya requested him to deliver it to Śrī Chaitanya Mahāprabhu.

Jagadānanda and Dāmodara then returned to Śrī Chaitanya Mahāprabhu, bringing Him both the prasādam and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadānanda before he could deliver it to Śrī Chaitanya Mahāprabhu.

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Chaitanya Mahāprabhu.

As soon as Lord Chaitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

"Let me take shelter of the Supreme Personality of Godhead, Śrī Krishna, who has descended in the form of Lord Chaitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krishna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto

His lotus feet.

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Krishna Chaitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum, for they have become pearl necklaces around the necks of all devotees.

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Chaitanya Mahāprabhu; he did not know anything but the service of the Lord.

The Bhaṭṭācārya always chanted the holy name of Śrī Krishna Chaitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

One day Sārvabhauma Bhaṭṭācārya came before Chaitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

The Bhattācārya recited, "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

Śrī Chaitanya Mahāprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

Sārvabhauma Bhattācārya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

The Bhattācārya continued, "The impersonalists, who do not accept the transcendental form of Lord Śrī Krishna, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

"There are five kinds of liberation: sālōkya, sāmīpya, sārūpya, sārṣhti and sāyujya.

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālōkya, sārūpya, sāmīpya or sārṣhti forms of liberation, but never

sāyujya.

"A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

Sārvabhauma Bhattācārya continued, "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

Sārvabhauma Bhattācārya concluded, "Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord."

Lord Śrī Chaitanya Mahāprabhu replied, "The word 'mukti-pade' has another meaning. 'Mukti-pada' directly refers to the Supreme Personality of Godhead.

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

"Since I can understand Krishna according to these two meanings," Chaitanya Mahāprabhu said, "what point is there

in changing the verse?" Sārvabhauma Bhattācārya replied, "I was not able to give that reading to the verse.

"Although Your explanation is correct, it should not be used, because there is ambiguity in the word 'mukti-pada.'

"The word 'mukti' refers to five kinds of liberation. But its direct meaning usually conveys the idea of becoming one with the Lord.

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhattācārya very firmly.

Indeed, that very person who had been accustomed to reading and teaching Māyāvāda philosophy was now even hating the word "mukti." This was possible only by the mercy of Śrī Chaitanya Mahāprabhu.

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

Upon seeing transcendental Vaishnavism in Sārvabhauma Bhattācārya, everyone could understand that Lord Chaitanya was none other than Krishna, the son of Nanda Mahārāja.

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Miśra, came to take shelter of the lotus feet of the Lord.

Later I shall describe how Sārvabhauma Bhattācārya always engaged in the service of the Lord.

I shall also describe in full detail how Sārvabhauma Bhattācārya perfectly rendered service to Śrī Chaitanya Mahāprabhu by offering Him alms.

If one hears with faith and love these pastimes concerning Lord Chaitanya Mahāprabhu's meeting with Sārvabhauma Bhattācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Chaitanya Mahāprabhu's lotus feet.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Jagannath Temple

How to View the Main Temple:

You can get a good view of the temple from the roof of the Raghunandan Library on Grand Rd, across the street from the temple. You can view some ancient leaf books in the library for a small Donation.

*The following discription of the temple is given by *Jada Bharata Dasa* in his book entitled Jagannatah Puri a Practical Guide

Lord Jagannath means Lord of the universe. It is said that the present temple was began by King Chodaganga Deva and finished by the descendant Anangabhima Deva.

The main temple structure is 65mm (214 feet) high and is built on elevated ground. The temple complex comprises am area of 10.7 acres and is enclosed by two rectangular walls. The outer enclosure is called Meghanada Prachira (665 x 640 feet). The walls are 6 meters (20feet) high. The inner wall is called Kurmabedha (420 x 315 feet). The walls are said to have been built during the 15th or 16th century.

This temple is said to have the largest kitchen in the world and feeds thousands of devotees everyday. The kitchen can prepare food for 100,000 people in one day and 25,000 is normal on festival days.

There are 36 traditional communities (Chatisha Niyaga) who render a specific hereditary service to the Dieties. The temple has as many as 6000 priests (pandas).

The sudarsana chakra on top of the Jagannatha temple is made of an alloy of 8 different metals. It is known as Neela Chakra (blue wheel). It is 11 feet 8 inches high and has a circumference of about 36 feet. On every Ekadasi day a lamp is lit near the wheel, on top of the temple. A flag is tied every day on a mast attached to the Nila Chakra.

In front of the main gate is a pillar 11 meters high, called Aruna Stambha, which used to be in front of the Sun Temple in Konark. It was brought to Puri during the 18th centrury. The figure on top of the pillar is Aruna, the charioteer of the Sun God Surya deva. (Aruna means dawn.)

In the passage room of the gate is a second Diety of Lord Jagannatha called Patita Pavana (friend of the fallen). It is visible from the road so non-Hindus can take darshan of the lord.

The four gates surrounding the temple are

- 1)Simhadvara,(Lion gate) Eastern gate or main gate
- 2)Ashwadvara,(Horse gate) Southern gate
- 3)Vyaghradvara,(Tiger gate) Western gate
- 4)Hastidvara,(Elephant gate) Northern gate

There is a carving of each animal form by the entrance of each gate. Lord Sri Caitanya used to visit daily the Lord through the Simhadvara Gate. He would stand next to the Garuda stambha while taking darsana of Lord Jagannatha. On the side of the column you can see the melted stone imprint from Mahaprabhu's hands. Mahaprabhu's feelings for the Lord were so intense that his ecstasy melted the heart of the stone.

Although us westerners cannot take darsana of these hand prints. We can visit Alarnath and see where Mahaprabhu whole body is melted imprinted in the stone floor where he lay.

We should try not to be upset about the rules prohibiting non-aryans from entering the temple and instead remember the example set by Sanatana Goswami.

Hari Dasa Thakura also felt himself unfit to approach near the temple. Seening Hari Dasa humility Mahaprabhu said to him.

mandirera cakra dekhi' kariha praṇāma
ei ṭhāñi tomāra āsibe prasādānna

“Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasādam is concerned, I shall arrange to have that sent here.”

Alalanatha

How to get there

You can get to the Alalanatha temple by catching a mini-bus at the back of Narendra-Sarovara, to Brahmagiri. It takes about an hour to get there. To go there and back by taxi cost 500Rs

This lila can be found in CC madhya 1.122-126

When Jagannātha was absent from the temple, Chaitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

Śrī Chaitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, He received news that all the devotees from Bengal were coming to Jagannātha Purī.

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Chaitanya Mahāprabhu back to Jagannātha Purī.

When Lord Chaitanya Mahāprabhu finally left Ālālanātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

After due consideration, all the devotees began chanting the holy name congregationally. Lord Chaitanya's mind was thus pacified by the ecstasy of the chanting.

Sripad Goswami Maharaja has told this story---

Alalanatha appears to be a diety of Narayana, he is catur-bhuja, four arms. But how come Mahaprabhu was so eager to get his darsana? The secret about Alalanatha is that He is Krsna in the groves of Vrndavana in His pastime where He is hiding from the gopis. He plays a trick on them by disguising himself as Narayana. While looking for Krsna a group of gopis saw Narayana in the forest, astonished they payed their obeisances and continued on there way in search of Sri Krsna, Reality the Beautiful. However when approached by Srimati Radharani, the intensity of devotion with in Her heart forced Krsna to reveal Himself because He desired Her company, and didn't want Her to continue on Her way.

In this place when Sri Caitanya Mahaprabhu saw Alalanatha He became full of such intense feelings that when lay prostrate his body melted the stones and those melted stones can still be seen today.

Gundica Temple

How to get there:

This temple is located at the end of Grand Road (the main road) about 3km northeast of the Jagannatha Temple. At the time of the Rathayatra Lord Jagannath goes to the Gundica Temple and stays for one week. This is wear the cleaning took place mentioned in Sri Chaitanya Caritamrta. Non Hindus can walk within the walls and see the beautiful garden, but are not allowed inside the temple.

CC madhya lila chapter 12

Śrī Chaitanya Mahāprabhu washed and cleansed the Gundicā temple with His devotees and associates. In this way He made it as cool and bright as His own heart, and thus He made the temple a befitting place for Lord Śrī Krishna to sit.

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Chaitanya Mahāprabhu!

All glories to the devotees of Lord Śrī Chaitanya Mahāprabhu, headed by Śrīvāsa Thākura! I beg their power so that I can properly describe Śrī Chaitanya Mahāprabhu.

When Śrī Chaitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa,

became very anxious to meet Him.

The King sent a letter from his capital, Kataka, to Sārvabhauma Bhattācārya, entreating him to obtain the Lord's permission so that he could go and see Him.

Replying to the King's letter, the Bhattācārya wrote that Śrī Chaitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

In this letter the King requested Sārvabhauma Bhattācārya, "Please appeal to all the devotees associated with Śrī Chaitanya Mahāprabhu and submit this petition to them on my behalf.

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

"If Gaurahari, Lord Śrī Chaitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

When the Bhattācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

Sārvabhauma Bhattācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Chaitanya Mahāprabhu.

The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy."

Sārvabhauma Bhattācārya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

Having thus reached a decision, they all went to the place of Śrī Chaitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

After they arrived at Śrī Chaitanya Mahāprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

Nityānanda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

Nityānanda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Chaitanya Mahāprabhu."

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Chaitanya Mahāprabhu to his eyes' full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

Hearing all these statements, Śrī Chaitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

Śrī Chaitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kataka to see the King."

Śrī Chaitanya Mahāprabhu continued, "What to speak of spiritual advancement — all the people will blaspheme Me. And what to speak of all the people — Dāmodara would chastise Me.

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

Dāmodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

"I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

Nityānanda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?

"For instance, some of the wives of the brāhmanas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Krishna."

Nityānanda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by

which You need not meet the King but which would enable the King to continue living.

"If You, out of Your mercy, send one of Your outer garments to the King, the King would live hoping to see You some time in the future."

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

Thus Nityānanda Prabhu delivered the old cloth into the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Chaitanya Mahāprabhu.

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

The King told Rāmānanda Rāya, "Śrī Chaitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

The King and Rāmānanda Rāya returned together to Jagannātha-kshetra [Purī], and Śrī Rāmānanda Rāya met Śrī Chaitanya Mahāprabhu.

At that time, Rāmānanda Rāya informed Śrī Chaitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Chaitanya Mahāprabhu, he gradually softened the Lord's mind.

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

Śrī Rāmānanda Rāya frankly requested Śrī Chaitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

Śrī Chaitanya Mahāprabhu replied, "My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king."

Rāmānanda Rāya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

When Rāmānanda Rāya addressed Śrī Chaitanya Mahāprabhu as the Supreme Personality of Godhead, Chaitanya Mahāprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways — with My body, mind and words.

"As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

Rāmānanda Rāya replied, "My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

Śrī Chaitanya Mahāprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

Rāmānanda Rāya then went to inform the King about his talks with Śrī Chaitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Krishna.

Seeing the boy, Śrī Chaitanya Mahāprabhu immediately remembered Krishna. Meeting the boy in ecstatic love, the Lord began to speak.

"Here is a great devotee," Śrī Chaitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Krishna, son of Mahārāja Nanda."

Śrī Chaitanya Mahāprabhu continued, "I have become very

much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

As soon as the prince was touched by Lord Śrī Chaitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

The boy began to cry and dance, and he chanted, "Krishna! Krishna!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

At that time, Śrī Chaitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

Rāmānanda Rāya and the boy then departed from Śrī Chaitanya Mahāprabhu, and Rāmānanda took him back to the King's palace. The King was very happy when he heard of his son's activities.

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Chaitanya Mahāprabhu directly.

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

Thus Śrī Chaitanya Mahāprabhu acted in the society of His pure devotees, performing His pastimes and spreading the

sañkīrtana movement.

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Chaitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

Śrī Chaitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhattācārya.

When these three people came before the Lord, He begged them for permission to wash the temple known as Gundicā.

Upon hearing the Lord's request for permission to wash the Gundicā temple, the padichā, the superintendent of the temple, said, "My dear Sir, we are all Your servants. Whatever You desire is our duty to perform.

"The King gave a special order for me to do without delay whatever Your Lordship orders.

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

"To wash the temple, You need many waterpots and brooms.

Therefore order me. I can immediately bring all these things to You."

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Gundicā.

In this way the Lord and His associates went to cleanse the Gundicā temple. At first they cleansed the temple with the brooms.

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [simhāsana], cleansed it and again put it in its original place.

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kīrtana hall.

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Chaitanya Mahāprabhu was personally carrying out the operation just to instruct others.

Śrī Chaitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Krishna all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

After Śrī Chaitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

Following the example of Śrī Chaitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Chaitanya Mahāprabhu was much

greater.

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

After Śrī Chaitanya Mahāprabhu and all the Vaishnavas cleansed the temple for the second time, Śrī Chaitanya Mahāprabhu was very happy to see the cleansing work.

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

As soon as Śrī Chaitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

In this way, Śrī Chaitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [simhāsana] and everything else within the room.

Śrī Chaitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

Then Śrī Chaitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

Someone brought water to pour into the hands of Śrī Chaitanya Mahāprabhu, and someone poured water on His lotus feet.

The water that fell from the lotus feet of Śrī Chaitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krishna and Hari.

One person begged for a waterpot by chanting the holy names "Krishna, Krishna," and another delivered a pot while chanting "Krishna, Krishna."

Whenever anyone had to speak, he did so by uttering the holy name of Krishna. Consequently, the holy name of Krishna became an indication for everyone who wanted something.

As Śrī Chaitanya Mahāprabhu was vibrating the holy name

of Krishna in ecstatic love, He Himself was performing the work of hundreds of men.

It appeared as though Śrī Chaitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

As soon as they heard Śrī Chaitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

Thus all places around the temple were thoroughly washed within and without.

After everything was thoroughly washed, a Vaishnava from Bengal, who was very intelligent and simple, came and

poured water on the lotus feet of the Lord.

The Gaudīya Vaishnava then took that water and drank it himself. Seeing that, Śrī Chaitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaishnava.

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaishnava has greatly implicated Me."

At this point Svarūpa Dāmodara Gosvāmī caught the Gaudīya Vaishnava by the neck and, giving him a little push, ejected him from the Gundicā Purī temple and made him stay outside.

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Chaitanya Mahāprabhu to excuse that innocent person.

After this incident, Śrī Chaitanya Mahāprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

While Śrī Chaitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

In this way all the quarters of the Gundicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

Śrī Chaitanya Mahāprabhu also cleansed the Nrisimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

All around Śrī Chaitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

As usual, when Chaitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

In this way Śrī Chaitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like the rains in the month of Śrāvana.

The sky was filled with the great and loud chanting of sañkīrtana, and the earth shook from the jumping and dancing of Lord Chaitanya Mahāprabhu.

Śrī Chaitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Chaitanya Mahāprabhu danced and jumped high in jubilation.

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

Śrī Chaitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

Advaita Ācārya and others began to chant the holy name of Lord Nrisimha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

Then Śrī Chaitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, "Gopāla, stand up."

As soon as Gopāla heard the voice of Śrī Chaitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

This incident has been described in detail by Vrindāvana dāsa Thākura. Therefore I have described it only in brief.

After taking rest, Śrī Chaitanya Mahāprabhu and all the devotees departed to take their baths.

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nrisimhadeva, whose temple was nearby, the Lord entered a garden.

In the garden, Śrī Chaitanya Mahāprabhu sat down with the other devotees. Vānīnātha Rāya then came and brought all kinds of mahā-prasādam.

Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasādam as five hundred men could eat. Seeing the large quantity of prasādam, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Chaitanya Mahāprabhu was very satisfied.

Among the devotees present with Śrī Chaitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

Ācāryaratna, Ācāryanidhi, Śrīvāsa Thākura, Gadādhara Pandita, Śaṅkara, Nandanācārya, Rāghava Pandita and Vakreśvara were also present.

Receiving the permission of the Lord, Sārvabhauma Bhattācārya sat down. Śrī Chaitanya Mahāprabhu and all His devotees sat on raised wooden seats.

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

Śrī Chaitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

Haridāsa Thākura said, "Let Lord Śrī Chaitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

"Govinda will give me prasādam later, outside the door."

Understanding his mind, Śrī Chaitanya Mahāprabhu did not call him again.

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Pandita, Kāśīśvara, Gopīnātha, Vānīnātha and Śaṅkara distributed prasādam, and the devotees chanted the holy names at intervals.

Lord Śrī Krishna had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Chaitanya Mahāprabhu.

Just by remembering the pastimes of Lord Śrī Krishna, Śrī Chaitanya Mahāprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

Śrī Chaitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as lāphrā-vyaśjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amrita-gutikā."

Since Lord Śrī Chaitanya Mahāprabhu is omniscient, He knew what types of preparations each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to each devotee to his full satisfaction.

Jagadānanda went to distribute prasādam, and suddenly he placed all the first-class preparations on the plate of Śrī Chaitanya Mahāprabhu.

When such nice prasādam was put on the plate of Śrī Chaitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

When the food was thus delivered, Śrī Chaitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Chaitanya Mahāprabhu ate some of the prasādam he offered.

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasādam, and see how it is that Lord Jagannātha has accepted it."

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

The Lord made Sārvabhauma Bhattācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

Lord Śrī Chaitanya Mahāprabhu also wanted to offer Sārvabhauma Bhattācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhattācārya while speaking sweet words.

After serving the Bhattācārya with first-class prasādam, Gopīnātha Ācārya said, "Just consider what the Bhattācārya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

Sārvabhauma Bhattācārya replied to Gopīnātha Ācārya, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

"But for Śrī Chaitanya Mahāprabhu," Sārvabhauma Bhattācārya continued, "who is so merciful? He has converted a crow into a Garuda. Who could be so merciful?"

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names 'Krishna' and 'Hari.'"

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

Śrī Chaitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya, "From your previous birth you have been in Krishna consciousness. Thus you love Krishna so much that simply by your association we are all developing Krishna consciousness."

Thus there is no one within these three worlds — save for Śrī Chaitanya Mahāprabhu — who is always so willing to increase the glories of the devotees and give them satisfaction.

Śrī Chaitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasādam was being distributed They engaged in a type of mock fighting.

First Advaita Ācārya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

"Śrī Chaitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a

matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

"According to the śāstras, there is no discrepancy in a sannyāsī's eating at another's house. But for a householder brāhmaṇa, this kind of eating is faulty.

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

Nityānanda Prabhu continued, "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

Thereafter, calling all the Vaishnavas, Śrī Chaitanya Mahāprabhu distributed mahā-prasādam as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

After taking their lunch, all the Vaishnavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

After this, Śrī Chaitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasādam to others then took their meals within the room.

Govinda saved some remnants of food left by Śrī Chaitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Thākura.

The remnants of food left by Śrī Chaitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Gundicā temple is but one of them.

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

On this occasion, greatly happy, Śrī Chaitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

When Śrī Chaitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī's pitcher filled with water.

When Śrī Chaitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

With great eagerness all the other devotees followed them into the temple of Lord Jagannātha.

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

Śrī Chaitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Krishna Himself.

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

Thus Śrī Chaitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

As usual, there were transcendental blissful symptoms in Chaitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Chaitanya Mahāprabhu performed His kīrtana.

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Chaitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food. I have briefly described the pastimes of the Lord in washing and cleansing the Gundicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Krishna consciousness.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Ratha Yatra

The following lila can be found CC Madhya 13

May the Supreme Personality of Godhead, Śrī Krishna Chaitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

All glories to Śrī Krishna Chaitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Chaitanya Mahāprabhu!

All glories to the listeners of Śrī Chaitanya-caritāmrita! Please hear the description of the dancing of Lord Chaitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

The next day, Śrī Chaitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early-morning baths.

Śrī Chaitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāndu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

King Pratāparudra in person, as well as his entourage, allowed the Pāndu-vijaya ceremony to be seen by all the

associates of Śrī Chaitanya Mahāprabhu.

Śrī Chaitanya Mahāprabhu and His prominent devotees — Advaita Ācārya, Nityānanda Prabhu and others — were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet.

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.

Strong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillowlike pad to the next by the dayitās.

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy cracking sound.

Lord Jagannātha is the maintainer of the whole universe.

Who can carry Him from one place to another? The Lord moves by His personal will just to perform His pastimes.

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Chaitanya Mahāprabhu was chanting "Manimā! Manimā!" but He could not be heard.

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy.

Upon seeing the King engaged in such menial service, Chaitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

The decorations included bright mirrors and hundreds and

hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and a very beautiful flag.

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vrindāvana.

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

The pullers of the car were known as gaudas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

As the car stood still, Śrī Chaitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Chaitanya Mahāprabhu. This increased their transcendental pleasure.

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Chaitanya Mahāprabhu, They were very pleased.

The Lord also gave garlands and sandalwood pulp to the performers of sañkīrtana. The two chief performers were Svarūpa Dāmodara and Śrīvāsa Thākura.

There were altogether four parties of kīrtana performers, comprising twenty-four chanters. In each party there were also two mridaṅga players, making an additional eight persons.

When the four parties were formed, Śrī Chaitanya Mahāprabhu, after some consideration, divided the chanters.

Śrī Chaitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Thākura and Vakreśvara Pandita to dance in each of the four respective parties.

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Pandita, Nārāyana, Govinda Datta, Rāghava Pandita and Śrī Govindānanda.

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Thākura as the chief man.

The five singers who responded to the singing of Śrīvāsa Thākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Pandita. Śrī Nityānanda Prabhu was appointed as a dancer.

Another group was formed consisting of Vāsudeva, Gopīnātha and Murāri. All these were responsive singers, and Mukunda was the chief singer.

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, the senior Haridāsa [Haridāsa Thākura] was the dancer.

The Lord formed another group, appointing Govinda Ghosha as leader. In this group the younger Haridāsa,

Vishnudāsa and Rāghava were the responding singers.

Two brothers named Mādhava Ghosha and Vāsudeva Ghosha also joined this group as responsive singers. Vakreśvara Pandita was the dancer.

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

Another party was formed by the people of Khanda. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

Four parties chanted and danced in front of Lord Jagannātha, and on either side was another party. Yet another was at the rear.

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

All the Vaishnavas came together like an assembly of clouds. As the devotees chanted the holy names in great ecstasy, tears fell from their eyes like rain.

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear any sounds or musical instruments other than the saṅkīrtana.

Lord Chaitanya Mahāprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"

Lord Chaitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

Everyone said, "Lord Chaitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

Lord Jagannātha was very much pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

King Pratāparudra was also astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Krishna.

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, "O King, your fortune has no

limit!"

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Chaitanya Mahāprabhu.

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

Śrī Chaitanya Mahāprabhu had been very satisfied to see the King accept the menial task of sweeping the street, and for this humility the King received the mercy of Śrī Chaitanya Mahāprabhu. He could therefore observe the mystery of Śrī Chaitanya Mahāprabhu's activities.

Although the King had been refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Chaitanya Mahāprabhu?

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Chaitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

Lord Śrī Chaitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His

internal potency.

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

Just as Lord Śrī Krishna formerly performed the rāsa-līlā dance and other pastimes at Vrindāvana, Lord Śrī Chaitanya Mahāprabhu performed uncommon pastimes moment after moment.

Śrī Chaitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Krishna's uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

In this way Śrī Chaitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

Thus Lord Jagannātha mounted His car, and Lord Śrī Chaitanya Mahāprabhu inspired all His devotees to dance in front of it.

Now please hear about Lord Jagannātha's going to the Gundicā temple while Śrī Chaitanya Mahāprabhu danced before the Ratha car.

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

When the Lord Himself wanted to dance, all seven groups combined together.

The Lord's devotees — including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda — all combined together.

When Śrī Chaitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

Offering obeisances to the Lord with folded hands, Śrī Chaitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

"Let me offer my respectful obeisances unto Lord Krishna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krishna and Govinda."

"All glories unto the Supreme Personality of Godhead, who is known as the son of Devakī! All glories to the Supreme

Personality of Godhead, who is known as the light of the dynasty of Vrishni! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone!"

"Lord Śrī Krishna is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vrindāvana. May He be all-glorious and happy!"

"I am not a brāhmana, I am not a kshatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Krishna, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance."

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

When Śrī Chaitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

Wherever Śrī Chaitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

When Chaitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

When Śrī Chaitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

Advaita Ācārya would walk behind the Lord and loudly chant "Haribol! Haribol!" again and again.

Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Chaitanya Mahāprabhu dancing, and the King felt great ecstasy.

While the King beheld the dancing, Śrīvāsa Thākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Chaitanya Mahāprabhu.

Seeing Śrīvāsa Thākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

Absorbed in watching Śrī Chaitanya Mahāprabhu dance, Śrīvāsa Thākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

Śrīvāsa Thākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

As the angered Haricandana was about to speak to Śrīvāsa Thākura, Pratāparudra Mahārāja personally stopped him.

King Pratāparudra said, "You are very fortunate, for you have been graced by the touch of Śrīvāsa Thākura. I am not so fortunate. You should feel obliged to him."

Everyone was astonished by the dancing of Chaitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Chaitanya Mahāprabhu.

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within their hearts. Indeed, they were seen smiling at the dancing.

When Chaitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

Śrī Chaitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the

sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

The foam that fell from the mouth of Śrī Chaitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Krishna.

After Śrī Chaitanya Mahāprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love.

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Chaitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Chaitanya Mahāprabhu then went to the end of the procession with the sañkīrtana performers.

His eyes and mind fully absorbed in Lord Jagannātha, Chaitanya Mahāprabhu began to play the drama of the song with His two arms.

When Chaitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Chaitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.

Thus there was a sort of competition between Chaitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Chaitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

While Śrī Chaitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

This verse was recited by Śrī Chaitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

I have already explained this verse. Now I shall simply describe it in brief.

Formerly, all the gopīs of Vrindāvana were very pleased when they met with Krishna in the holy place Kurukshetra.

Similarly, after seeing Lord Jagannātha, Śrī Chaitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being

absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

Śrī Chaitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Krishna, and I am the same Rādhārānī. We are meeting again in the same way that We met in the beginning of Our lives.

"Although We are both the same, My mind is still attracted to Vrindāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vrindāvana.

"In Kurukshetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vrindāvana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

"Here at Kurukshetra You are dressed like a royal prince, accompanied by great warriors, but in Vrindāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vrindāvana.

"I therefore request You to come to Vrindāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

I have already described in brief Śrīmatī Rādhārānī's

statement from Śrīmad-Bhāgavatam.

In that ecstatic mood, Śrī Chaitanya Mahāprabhu recited many other verses, but people in general could not understand their meaning.

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

While dancing, Śrī Chaitanya Mahāprabhu began to recite the following verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

"[The gopīs spoke thus:] 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"

Speaking in the mood of Śrīmatī Rādhārānī, Chaitanya Mahāprabhu said, "For most people, the mind and heart are one, but because My mind is never separated from Vrindāvana, I consider My mind and Vrindāvana to be one. My mind is already Vrindāvana, and since You like Vrindāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

"My dear Lord, kindly hear My true submission. My home is Vrindāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

"My dear Krishna, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so."

Chaitanya Mahāprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

"The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more and more angry with You."

Śrī Chaitanya Mahāprabhu continued, "The gopīs have fallen into the great ocean of separation and are being

devoured by the timiṅgila fish of their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

"It is amazing that You have forgotten the land of Vrindāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā and the forest where You enjoyed the rāsa-līlā dance?

"Krishna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vrindāvana. This is only My misfortune, and nothing else.

"I do not care for My personal unhappiness, but when I see the morose face of mother Yaśodā and the hearts of all the inhabitants of Vrindāvana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?

"The inhabitants of Vrindāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of

Vrindāvana, and without Your presence, they are all dying. What is their condition to be?

"My dear Krishna, You are the life and soul of Vrindāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vrindāvana, and You are very merciful. Please come and let all the residents of Vrindāvana live. Kindly keep Your lotus feet again in Vrindāvana."

After hearing Śrīmatī Rādhārānī's statements, Lord Krishna's love for the inhabitants of Vrindāvana was evoked, and His body and mind became very much perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vrindāvana. Then Krishna began to pacify Śrīmatī Rādhārānī as follows.

"My dearest Śrīmatī Rādhārānī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vrindāvana. No one knows how unhappy this makes Me."

Śrī Krishna continued: "All the inhabitants of Vrindāvana-dhāma — My mother, father, cowherd boyfriends and everything else — are like My life and soul. And among all the inhabitants of Vrindāvana, the gopīs are My very life and soul. And among the gopīs, You, Śrīmatī Rādhārānī, are the chief. Therefore You are the very life of My life."

"My dear Śrīmatī Rādhārānī, I am always subservient to

the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

"When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also.

"Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other's well-being, such a pair certainly meet again without delay.

"You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vrindāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence there in Vrindāvana.

"Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come there unseen by others. I hope that very soon I will be visible to everyone.

"I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kamsa and his allies. But there are two or four demons still living. I want to kill them, and after doing so I shall very soon return

to Vrindāvana. Please know this for certain.

"I wish to protect the inhabitants of Vrindāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

"Your loving qualities always attract Me to Vrindāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi."

While speaking to Śrīmatī Rādhārānī, Krishna became very anxious to return to Vrindāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Krishna.

Lord Śrī Krishna said: "Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you."

Śrī Chaitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

Śrī Chaitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

The senses of Lord Śrī Chaitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Chaitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

In emotional ecstasy, Chaitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

Fearing that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Chaitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

Śrī Chaitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

An ocean of transcendental bliss expanded in the heart of Lord Śrī Chaitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

Śrī Chaitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

The sight of all these symptoms attracted everyone's mind and consciousness. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

Upon seeing the dancing and ecstatic love of Śrī Chaitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Krishna.

Everyone danced and chanted in ecstatic love, and a great

noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Chaitanya Mahāprabhu.

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Chaitanya Mahāprabhu.

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Chaitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

When Lord Śrī Chaitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Chaitanya Mahāprabhu came to His external senses.

After seeing the King, Śrī Chaitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs!"

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Chaitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

Śrī Chaitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Chaitanya Mahāprabhu actually desired to see the King.

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Chaitanya Mahāprabhu, externally expressed feelings of anger.

King Pratāparudra became frightened when Lord Chaitanya showed external anger, but Sārvabhauma Bhattācārya told the King, "Don't worry."

Sārvabhauma Bhattācārya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

Sārvabhauma Bhattācārya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

After circumambulating Jagannātha, Śrī Chaitanya Mahāprabhu went behind the car and began pushing it with His head.

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

As the car began to move, Śrī Chaitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of them.

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Chaitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

When they reached the place called Balagandi, Lord Jagannātha stopped His car and began to look left and right.

On the left side, Lord Jagannātha saw a neighborhood of brāhmanas and a coconut-tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vrindāvana.

Śrī Chaitanya Mahāprabhu and His devotees were dancing in front of the car, and Lord Jagannātha, having stopped the car, watched the dancing.

It was customary that food be offered to the Lord at vipraśāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

All kinds of devotees of Lord Jagannātha — from neophytes to the most advanced — offered their best cooked food to the Lord.

These devotees included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

The devotees offered their food everywhere — in front of the car and behind it, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard and fast rules.

While the food was being offered, a large crowd of people gathered. At that time Śrī Chaitanya Mahāprabhu stopped His dancing and went to a nearby garden.

Śrī Chaitanya Mahāprabhu entered the garden and, immersed in great ecstatic emotion, fell flat on a raised platform there.

The Lord was very much fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

All the devotees who had been performing saṅkīrtana came there and took rest under each and every tree.

Thus I have described the great performance of congregational chanting by Lord Śrī Chaitanya Mahāprabhu

as He danced in front of Lord Jagannātha.

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

"Śrī Chaitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaishnavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Chaitanya Mahāprabhu again be visible to my vision?"

Anyone who hears this description of the car festival will attain Śrī Chaitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmṛita, following in their footsteps.

Balagandhi

How to get there

There is a temple marking the spot, on the right side of temple road, about a km (1/2 mile) down from the lion gate (Main Gate) on the way to the Gundica temple.

The following lila is found in CC madhya 14.4-21

While Śrī Chaitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaishnava.

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

As Śrī Chaitanya Mahāprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

The King began to recite verses about the rāsa-līlā from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

When Śrī Chaitanya Mahāprabhu heard these verses, He

was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

As soon as the King recited the verse beginning with the words "tava kathāmrītam," the Lord arose in ecstatic love and embraced him.

Upon hearing the verse recited by the King, Śrī Chaitanya Mahāprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

After saying this, Śrī Chaitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Chaitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

After reciting this verse, Śrī Chaitanya Mahāprabhu immediately embraced the King and cried, "You are the most munificent! You are the most munificent!" At this point Śrī

Chaitanya Mahāprabhu did not know who the King was.

Śrī Chaitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore, without even asking who he was, the Lord immediately bestowed His mercy upon him.

How powerful is the mercy of Śrī Chaitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

Finally Śrī Chaitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Krishna."

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

At that time, Śrī Chaitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

Although within His heart Chaitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's good fortune, and their minds became open and blissful.

Jagannatha Maha Prasadam

The following lila is an found in CC madhya 11.198-213

After bathing in the sea, Advaita Prabhu and all the other devotees returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Chaitanya Mahāprabhu to take their luncheon.

One after the other, Śrī Chaitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasādam with His own transcendental hand.

All the devotees were served prasādam on plantain leaves, and Śrī Chaitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

All the devotees kept their hands raised over the prasādam distributed to them, for they did not want to eat without seeing the Lord eat first.

Svarūpa Dāmodara Gosvāmī then informed Śrī Chaitanya Mahāprabhu, "Unless You sit and take prasādam, no one will accept it.

"Gopīnātha Ācārya has invited all the sannyāsīs who remain with You to come and take prasādam.

"Gopīnātha Ācārya has already come, bringing sufficient

remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasādam to all the Vaishnavas."

After this, Śrī Chaitanya Mahāprabhu carefully delivered some prasādam into the hands of Govinda to be given to Haridāsa Thākura.

Then Śrī Chaitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasādam with great pleasure.

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Pandita and Jagadānanda all began to distribute prasādam to the devotees with great pleasure.

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

After everyone had finished his lunch and washed his mouth and hands, Śrī Chaitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

After thus accepting prasādam, they all went to take rest at their respective residences, and in the evening they again

came to meet Śrī Chaitanya Mahāprabhu.

At this time Rāmānanda Rāya also came to meet Śrī Chaitanya Mahāprabhu, and the Lord took the opportunity to introduce him to all the Vaishnavas.

The great Personality of Godhead, Śrī Chaitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

How to get Jaganatha's mahaprasadam:

"Every day 56 varieties of prasada are offered to lord jagnnatha. Maha prasadam should ideally be eaten while sitting on the floor and you should not be standing or sitting at a table. The main offering of the day becomes available anywhere from 3 to 5 pm (sometimes later), The offering times are not exact and change every day.

Chillies, onion, garlic and several vegetables are not allowed to be used in any preparation. Dried maha prasada is called "Nirmalya." The offerings to Lord Jagannatha are

- 1) Gopalavallavha
- 2) Morning Dhupa
- 3) Midday Dhupa
- 4) Sandhya Dhupa
- 5) Bada Simhar Dhupa
- 6) Upadhi Bhoga

To get Maha Prasadam, you can go to the main gate of the temple on Grand Road. Then one of the local pandas (brahmanas) will come up to you and ask you if you want some maha prasadam. You then ask him the price and he will tell yo. You then give him the money and a few minutes later he will come back with the maha prasadam. It is important when you order maha prasada to make it clear to the person getting it for you not to bring too much rice. Even if you say it ten times you will still be brought way too much. Normally you will get a few small pots of subji and dal an a pot of rice.

There can be a wide selection of items and many times it depends on the ability of the person getting the maha prasadam, what you will get."- this section taken from Navadvipa Dhama and Jagannatha Puri a Practical Guide by *Jada Bharata Dasa*

Siddha Bakula

how to get there:

This place is about a five minute walk from the Jagannatha Temple, down a side road. If you are facing the Jagannatha Temple you make a left and follow the road to Swarga Dwara. After walking for about four minutes you came to a small alley on the left. You can turn left and then you come to this place.

The following lila is found in CC madhya 11.162-196

Śrī Chaitanya Mahāprabhu then saw in the distance that Haridāsa Thākura was lying down flat on the road offering obeisances.

Haridāsa Thākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

All the devotees then went to Haridāsa Thākura, saying, "The Lord wants to meet you. Please come immediately."

Haridāsa Thākura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

Haridāsa Thākura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

"I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire."

When this message was relayed to Śrī Chaitanya Mahāprabhu by the people, the Lord became very happy to hear it.

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Chaitanya Mahāprabhu.

Upon seeing all the Vaishnavas together, Kāśī Miśra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

Both submitted to Lord Śrī Chaitanya Mahāprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaishnavas.

"Accommodations have been arranged for all the Vaishnavas. Now let us distribute mahā-prasādam to all of them."

Śrī Chaitanya Mahāprabhu immediately told Gopīnātha Ācārya, "Please go with the Vaishnavas and accommodate them in whatever residences Kāśī Miśra and the temple superintendent offer."

Then the Lord told Kāśī Miśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vānīnātha Rāya's

charge, for he can take care of all the Vaishnavas and distribute mahā-prasādam to them."

Śrī Chaitanya Mahāprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

Kāśī Miśra then told Śrī Chaitanya Mahāprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

Saying this, Kāśī Miśra and the temple inspector took their leave, and Gopīnātha and Vānīnātha went with them.

Gopīnātha was then shown all the residential places, and Vānīnātha was given large quantities of food [mahā-prasādam] left by Lord Jagannātha.

Thus Vānīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, including cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

Śrī Chaitanya Mahāprabhu then addressed all the Vaishnavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

After offering obeisances to Śrī Chaitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

After this, Śrī Chaitanya Mahāprabhu went to meet Haridāsa Thākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

As soon as Haridāsa Thākura saw Śrī Chaitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Chaitanya Mahāprabhu raised him up and embraced him.

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.

Haridāsa Thākura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

Śrī Chaitanya Mahāprabhu exalted Haridāsa Thākura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

Śrī Chaitanya Mahāprabhu then recited the following verse: "My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan."

Saying this, Śrī Chaitanya Mahāprabhu took Haridāsa Thākura within the flower garden, and there, in a very secluded place, He showed him his residence.

Śrī Chaitanya Mahāprabhu requested Haridāsa Thākura, "Remain here and chant the Hare Krishna mahā-mantra. I

shall personally come here to meet you daily.

"Remain here peacefully and look at the cakṛa on the top of the temple and offer obeisances. As far as your prasādam is concerned, I shall arrange to have that sent here."

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Thākura, they all became very pleased.

Srila Rupa Goswami's examination at Siddha-Bakula

As indicated by Srila Guru Maharaja and Sripad Goswami Maharaja this event establishes Sri Rupa as the leading exponent of Sri Chaitanya Mahaprabhu's Rupanuga sampradaya and the conception there of.

The following lila is found in CC antya lila 1. 34-213

Meanwhile, following the order of Śrī Chaitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vrindāvana. He desired to write dramas concerning the pastimes of Lord Krishna.

In Vrindāvana, Rūpa Gosvāmī began to write a drama. In

particular, he composed the introductory verses to invoke good fortune.

On his way to Gauda-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

Rūpa Gosvāmī then departed to see Śrī Chaitanya Mahāprabhu, for he was very eager to see Him.

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman came before him and very mercifully gave him the following order.

"Write a separate drama about me," she said. "By my mercy it will be extraordinarily beautiful."

After having that dream, Śrīla Rūpa Gosvāmī considered,

"It is the order of Satyabhāmā that I write a separate drama for her.

"I have brought together in one work all the pastimes performed by Lord Krishna in Vrindāvana and in Dvārakā. Now I shall have to divide them into two dramas."

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived, he approached the hut of Haridāsa Thākura.

Out of affectionate love and mercy, Haridāsa Thākura told Śrīla Rūpa Gosvāmī, "Śrī Chaitanya Mahāprabhu has already informed me that you would come here."

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Chaitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances," and the Lord embraced him.

Śrī Chaitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news and then continued to talk together for some time.

When Śrī Chaitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

"I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

"In Prayāga I heard that he had already gone to Vrindāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Chaitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

On the next day, Chaitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

Śrī Chaitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

"May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

Every day Śrī Chaitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasādam He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Thākura.

He would talk for some time with them both and then leave to perform His noontime duties.

In this way Lord Chaitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

After Śrī Chaitanya Mahāprabhu, taking all His devotees with Him, performed the Gundicā-mārjana [washing and cleansing of the Gundicā temple], He went to the garden known as Āitotā and accepted prasādam at a picnic within the garden.

When Haridāsa Thākura and Rūpa Gosvāmī saw that all the devotees were accepting prasādam and chanting the holy name of Hari, they both were greatly pleased.

When they received the remnants of Śrī Chaitanya Mahāprabhu's prasādam through Govinda, they respected it, and then they both began to dance in ecstasy.

On the next day, when Śrī Chaitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

"Do not try to take Krishna out of Vrindāvana, for He does not go anywhere else at any time.

"The Krishna known as Yadu-kumāra is Vāsudeva Krishna. He is different from the Krishna who is the son of Nanda Mahārāja. Yadu-kumāra Krishna manifests His pastimes in the cities of Mathurā and Dvārakā, but Krishna the son of Nanda Mahārāja never at any time leaves Vrindāvana."

After saying this, Chaitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Chaitanya Mahāprabhu.

"Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

"I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord

Jagannātha. He also saw Lord Chaitanya Mahāprabhu dancing and chanting in front of the ratha.

When Rūpa Gosvāmī heard a verse uttered by Śrī Chaitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

I have already described all these incidents, but I still wish to add briefly something more.

Generally Śrī Chaitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Chaitanya Mahāprabhu.

"That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the

Vetasī tree. That is my desire."

"My dear friend, now I have met My very old and dear friend Krishna on this field of Kurukshetra. I am the same Rādhārānī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrindāvana."

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

At that time, Śrī Chaitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

After reading the verse, Śrī Chaitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

"My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

Śrī Chaitanya Mahāprabhu took that verse and showed it to

Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

"How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

"No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

Śrī Chaitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

"I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

Svarūpa Dāmodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

"By seeing a result, one can understand the cause of that result."

"The river Ganges flowing in the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more

so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body."

After the four months of Cāturmāsyā [Śrāvana, Bhādra, Āśvina and Kārttika], all the Vaishnavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Chaitanya Mahāprabhu.

One day while Rūpa Gosvāmī was writing his book, Śrī Chaitanya Mahāprabhu suddenly appeared.

As soon as Haridāsa Thākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Chaitanya Mahāprabhu embraced them both and then sat down.

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

While reading the manuscript, Śrī Chaitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was

overwhelmed by ecstatic love.

"I do not know how much nectar the two syllables 'Krish-na' have produced. When the holy name of Krishna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

When Śrī Chaitanya Mahāprabhu chanted this verse, Haridāsa Thākura, upon hearing the vibration, became jubilant and began to dance while praising its meaning.

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

Thus Śrī Chaitanya Mahāprabhu embraced Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

On the next day, after visiting the temple of Jagannātha as usual, Śrī Chaitanya Mahāprabhu met Sārvabhauma Bhattācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

When Śrī Chaitanya Mahāprabhu recited the two important

verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, what to speak of other benedictions.

"The Supreme Personality of Godhead, who is known as Purushottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

When Haridāsa Thākura and Rūpa Gosvāmī saw that Śrī Chaitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

Thus Śrī Chaitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Thākura. The Lord then sat down in an elevated place with His devotees.

Rūpa Gosvāmī and Haridāsa Thākura sat at the foot of the elevated place where Śrī Chaitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

When Śrī Chaitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

"My dear friend, now I have met My very old and dear friend Krishna on this field of Kurukshetra. I am the same Rādhārānī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrindāvana."

After hearing this verse, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Chaitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

Śrīla Rāmānanda Rāya said that previously Śrī Chaitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even

Lord Brahmā has no access.

"Had You not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

Then Śrī Chaitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

"I do not know how much nectar the two syllables "Krish-na" have produced. When the holy name of Krishna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

When all the devotees of Śrī Chaitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had

never heard such sweet descriptions as those of Rūpa Gosvāmī.

Rāmānanda Rāya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Krishna. He planned to describe in one book both the pastimes of Vrindāvana and those of Dvārakā and Mathurā.

"He began it in that way, but now, following the order of Śrī Chaitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vrindāvana.

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God."

Rāmānanda Rāya said, "Please recite the introductory verse of the Vidagdha-mādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Chaitanya Mahāprabhu, recited the verse (1.1).

"May the pastimes of Śrī Krishna reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead

are like śikharinī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārānī and the gopīs."

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Chaitanya Mahāprabhu was present.

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

When Rūpa Gosvāmī thus recited his verse, Chaitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

"May the Supreme Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his

transcendental recitation.

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka."

"When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka."

"Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārānī at night to increase the beauty of Their pastimes."

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that Śrī Chaitanya Mahāprabhu's desire to hear is prarocanā."

"The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Krishna with decorations of poetic ornaments. And the inner grounds of the forest of Vrindāvana provide a suitable platform for the dancing of Krishna with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity."

"O learned devotees, I am by nature ignorant and low, yet

even though it is from me that the Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such a literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Similarly, although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees."

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Krishna and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Krishna.

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Chaitanya Mahāprabhu were struck with wonder.

"[Experiencing previous attachment to Krishna (pūrvā-rāga), Śrīmatī Rādhārānī thought:] 'Since I have heard the name of a person called Krishna, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightninglike effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die

because of this.'

"My dear friend, these palpitations of Śrīmatī Rādhārānī's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation.'

""O dearly beautiful one, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

""Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guṣṭā [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage.'

"[Śrīmatī Rādhārānī said to Her constant companion Viśākhā:] 'My dear friend, if Krishna is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vrindāvana undisturbed. That is My last request.'"

Rāmānanda Rāya inquired, "What are the characteristics of

emotional love?"Rūpa Gosvāmī replied, "This is the nature of emotional love for Krishna:

"My dear beautiful friend, if one develops love of Godhead, love of Krishna, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean."

Rāmānanda Rāya further inquired, "What are the natural characteristics of awakening love of Godhead?"Rūpa Gosvāmī replied, "These are the natural characteristics of love of God:

"When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

"Upon hearing of My cruelty, moon-faced Rādhārānī may

establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

"Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

"I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced Us into being so much attracted to You and then to have neglected Us? Now You are indifferent to Us. Do You think this is right?'

"Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Krishna does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārānī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood

of the cowherds?'

"O Lord Krishna, You are just like an ocean. The river of Śrīmatī Rādhārānī has reached You from a long distance — leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?"

Śrīla Rāmānanda Rāya further inquired, "How have you described Vrindāvana, the vibration of the transcendental flute, and the relationship between Krishna and Rādhikā?"

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

"The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vrindāvana is increasing My transcendental pleasure.'

"My dear friend, see how this forest of Vrindāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing

around them, humming songs that please the ear and surpass even the Vedic hymns.'

"My dear friend, this forest of Vrindāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

"The flute of Krishna's pastimes measures three fingers in length, and it is bedecked with indranīla gems. At the ends of the flute are aruna gems [rubies], glittering beautifully, and between its ends the flute is plated with gold set ablaze by diamonds. This auspicious flute, pleasing to Krishna, is glittering in His hand with transcendental brilliance.'

"My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Krishna. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?"

"My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?"

"The transcendental vibration of Krishna's flute blocked the

movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Krishna created a wonderful situation.'

"The beauty of Krishna's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers subdue the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-mani [emeralds].'

"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

"O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their

husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

"My dear friend, this newly youthful Lord Śrī Krishna, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

"The beauty of Śrīmatī Rādhārānī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold into a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārānī is awakening in Vrindāvana.'

"Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārānī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?'

"When Śrīmatī Rādhārānī smiles, waves of joy flow over Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.'"

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm."

"It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of the Lalita-mādhava.

"The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all."

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to recite.

"The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is the emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune."

Although Śrī Chaitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

"Your exalted poetic descriptions of the mellows of Lord Krishna's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestable alkali."

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

Śrī Chaitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

Rāmānanda Rāya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

"While dancing on the stage after having killed the ruler of uncivilized men [Kamsa], Lord Krishna, master of all arts, will at the proper time accept the hand of Śrīmatī

Rādhārānī, who is qualified with all transcendental attributes.'

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

"To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka."

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

"The dust from cows and calves on the road creates a kind of darkness indicating that Krishna is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Krishna. Thus the pastimes of Krishna and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

"May the sweet sound of Lord Krishna's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārānī from Her shyness and attracts Her from Her home to the forest.'

"My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes

like a maddened elephant. From where has He come to Vrindāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

"Śrīmatī Rādhārānī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārānī because of the highly elevated state of My mind."

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Chaitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

"The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

"What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?'

"Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

Śrī Chaitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities."

Śrī Chaitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

Śrī Chaitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vrindāvana, which are full of emotional love of Godhead.

Śrī Chaitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

Śrī Chaitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

"I empowered both of these brothers to go to Vrindāvana to expand the literature of bhakti."

Śrīla Rāmānanda Rāya replied to Śrī Chaitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

"I see that the truths regarding transcendental mellows that You expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vrindāvana. Anyone empowered to do this can bring the entire world under Your influence."

Śrī Chaitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

Seeing Śrī Chaitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

Then, when Śrī Chaitanya Mahāprabhu left with all of His devotees, Haridāsa Thākura also embraced Śrīla Rūpa Gosvāmī.

Haridāsa Thākura told him, "There is no limit to your good fortune. No one can understand the glories of what you have described."

Śrī Rūpa Gosvāmī said, "I do not know anything. The only transcendental words I can utter are those which Śrī Chaitanya Mahāprabhu makes me speak."

"Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Chaitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Thākura by discussing the pastimes of Lord Krishna in great happiness.

Haridasa Thakur's Samadhi

how to get there: This place is located by the Pususottama Gaudiya Math by the beach in the Swarga Dwara area. If you are walking on the beach there is a sign for the Sea Hawk Hotel. It is right behind the hotel. Many rickshawwalas know where it is located.

Antya lila chapter 11

Let me offer my respectful obeisances unto Haridāsa Thākura and his master, Śrī Chaitanya Mahāprabhu, who danced with the body of Haridāsa Thākura on His lap.

All glories to Lord Śrī Chaitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda!

All glories to the master of Śrīnivāsa Thākura! All glories to the master of Haridāsa Thākura! All glories to the dear master of Gadādhara Pandita! All glories to the master of the life of Svarūpa Dāmodara!

All glories to Lord Śrī Chaitanya, who is very dear to Kāśī Miśra! He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

All glories to the transcendental form of Śrī Chaitanya Mahāprabhu, who is Krishna Himself, the Supreme

Personality of Godhead! My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

All glories to Lord Nityānanda, who is the life and soul of Śrī Chaitanya Mahāprabhu! My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

All glories to Advaita Ācārya, who is treated by Śrī Chaitanya Mahāprabhu as superior due to His age and respectability! Please give me engagement in devotional service at Your lotus feet.

All glories to all the devotees of Śrī Chaitanya Mahāprabhu, for the Lord is their life and soul! All of you, kindly bestow devotional service upon me.

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhatta Gosvāmī and Gopāla Bhatta Gosvāmī, the six Gosvāmīs of Vrindāvana! They are all my masters.

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Chaitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

Śrī Chaitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Krishna mahā-mantra.

In the daytime Śrī Chaitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Krishna's pastimes.

Śrī Chaitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling separation from Krishna, He exhibited many transcendental symptoms all over His body.

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation and talking like a madman, were present, just as they are described in the śāstras.

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Chaitanya Mahāprabhu's pastimes, remained with Him both day and night.

One day Govinda, the personal servant of Śrī Chaitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha's food to Haridāsa Thākura.

When Govinda came to Haridāsa, he saw that Haridāsa Thākura was lying on his back and chanting his rounds very slowly.

"Please rise and take your mahā-prasādam," Govinda

said. Haridāsa Thākura replied, "Today I shall observe fasting.

"I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasādam, and how can I neglect it?"

Saying this, he offered prayers to the mahā-prasādam, took a little portion, and ate it.

The next day, Śrī Chaitanya Mahāprabhu went to Haridāsa's place and inquired from him, "Haridāsa, are you well?"

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

Śrī Chaitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Thākura replied, "My disease is that I cannot complete my rounds."

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

The Lord concluded, "Now, therefore, please reduce the

fixed number of times you chant the Hare Krishna mahā-mantra." Haridāsa Thākura replied, "Kindly hear my real plea.

"I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

"I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuntha platform.

"My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra, which should have been offered to first-class brāhmanas. I ate from it even though I was born in a family of meat-eaters.

"I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

"I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

"I wish to catch Your lotuslike feet upon my heart and see

Your moonlike face.

"With my tongue I shall chant Your holy name, 'Śrī Krishna Chaitanya!' That is my desire. Kindly let me give up my body in this way.

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

Śrī Chaitanya Mahāprabhu said, "My dear Haridāsa, Krishna is so merciful that He must execute whatever you want.

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me behind."

Catching the lotus feet of Śrī Chaitanya Mahāprabhu, Haridāsa Thākura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

"My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

"My Lord, if an insignificant insect like me dies, what is the

loss? If an ant dies, where is the loss to the material world?

"My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation."

Because He had to perform His noon duties, Śrī Chaitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Thākura.

After embracing him, Śrī Chaitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

The next morning, after visiting the Jagannātha temple, Śrī Chaitanya Mahāprabhu, accompanied by all His devotees, went hastily to see Haridāsa Thākura.

Śrī Chaitanya Mahāprabhu and the devotees came before Haridāsa Thākura, who offered his respects to the lotus feet of Śrī Chaitanya Mahāprabhu and all the Vaishnavas.

Lord Śrī Chaitanya Mahāprabhu inquired, "My dear Haridāsa, what is the news?" Haridāsa Thākura replied, "My Lord, whatever mercy You can bestow upon me."

Upon hearing this, Śrī Chaitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Pandita was the chief dancer.

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Chaitanya Mahāprabhu surrounded Haridāsa Thākura and began congregational chanting.

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Chaitanya Mahāprabhu began to describe the holy attributes of Haridāsa Thākura.

As He described the transcendental attributes of Haridāsa Thākura, Śrī Chaitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

After hearing of the transcendental qualities of Haridāsa Thākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Thākura.

Haridāsa Thākura made Śrī Chaitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

He held the lotus feet of Śrī Chaitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

He began to chant the holy name of Śrī Krishna Chaitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

While chanting the holy name of Śrī Krishna Chaitanya, he gave up his air of life and left his body.

Seeing the wonderful death of Haridāsa Thākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

There was a tumultuous noise as they all chanted the holy names "Hari" and "Krishna." Śrī Chaitanya Mahāprabhu became overwhelmed with ecstatic love.

The Lord raised the body of Haridāsa Thākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

Because of Śrī Chaitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

Śrī Chaitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Thākura Haridāsa.

The body of Haridāsa Thākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

Śrī Chaitanya Mahāprabhu danced in front of the procession, and Vakreśvara Pandita, along with the other devotees, chanted and danced behind Him.

Śrī Chaitanya Mahāprabhu bathed the body of Haridāsa Thākura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

Everyone drank the water that had touched the lotus feet of Haridāsa Thākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Thākura's body.

After a hole was dug in the sand, the body of Haridāsa Thākura was placed into it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

All around the body, the devotees performed congregational chanting, and Vakreśvara Pandita danced in jubilation.

With His transcendental hands, Śrī Chaitanya Mahāprabhu personally covered the body of Haridāsa Thākura with sand, chanting "Haribol! Haribol!"

The devotees covered the body of Haridāsa Thākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

Śrī Chaitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

After saṅkīrtana, Śrī Chaitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

After circumambulating the tomb of Haridāsa Thākura, Śrī Chaitanya Mahāprabhu went to the Simha-dvāra gate of the Jagannātha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

Approaching the Simha-dvāra gate, Śrī Chaitanya Mahāprabhu spread His cloth and began to beg prasādam from all the shopkeepers there.

"I am begging prasādam for a festival honoring the passing away of Haridāsa Thākura," the Lord said. "Please give Me alms."

Hearing this, all the shopkeepers immediately came forward with big baskets of prasādam, which they jubilantly delivered to Lord Chaitanya.

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

Svarūpa Dāmodara sent Śrī Chaitanya Mahāprabhu back to His residence and kept with him four Vaishnavas and four servant carriers.

Svarūpa Dāmodara said to all the shopkeepers, "Deliver to

me four palmfuls of prasādam from each and every item."

In this way varieties of prasādam were collected, then packed up in different loads and carried on the heads of the four servants.

Not only did Svarūpa Dāmodara Gosvāmī bring prasādam, but Vānīnātha Pattanāyaka and Kāśī Miśra also sent large quantities.

Śrī Chaitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasādam, assisted by four other men.

Śrī Chaitanya Mahāprabhu was not accustomed to taking prasādam in small quantities. He therefore put on each plate what at least five men could eat.

Svarūpa Dāmodara Gosvāmī requested Śrī Chaitanya Mahāprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasādam."

The four men — Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara — distributed the prasādam continuously.

All the devotees who sat down would not eat the prasādam as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

Therefore Kāśī Miśra personally went there and delivered prasādam to Śrī Chaitanya Mahāprabhu with great attention and made Him eat.

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Chaitanya Mahāprabhu sat down and accepted the prasādam. When He began to eat, so did all the Vaishnavas.

Everyone was filled up to the neck because Śrī Chaitanya Mahāprabhu kept telling the distributors, "Give them more! Give them more!"

After all the devotees finished accepting prasādam and had washed their hands and mouths, Śrī Chaitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

Overwhelmed with ecstatic love, Śrī Chaitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

Śrī Chaitanya Mahāprabhu gave this benediction: "Anyone who has seen the festival of Śrī Haridāsa Thākura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Thākura, and anyone who has joined this festival to partake of the prasādam will achieve the favor of Krishna very soon. There is such wonderful power in seeing Haridāsa Thākura.

"Being merciful upon Me, Krishna gave Me the association of

Haridāsa Thākura. Being independent in His desires, He has now broken that association.

"When Haridāsa Thākura wanted to leave this material world, it was not within My power to detain him.

"Simply by his will, Haridāsa Thākura could give up his life and go away, exactly like Bhīshma, who previously died simply by his own desire, as we have heard from śāstra.

"Haridāsa Thākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

Śrī Chaitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Thākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

Everyone began to chant, "All glories to Haridāsa Thākura, who revealed the importance of chanting the holy name of the Lord!"

Thereafter, Śrī Chaitanya Mahāprabhu bade farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

Thus I have spoken about the victorious passing away of Haridāsa Thākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Krishna.

From the incident of Haridāsa Thākura's passing away and the great care Śrī Chaitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Thākura.

When Haridāsa Thākura was at the last stage of his life, Śrī Chaitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Thākura Haridāsa on His lap and personally danced with it.

Out of His causeless mercy the Lord personally covered the body of Haridāsa Thākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Thākura.

Haridāsa Thākura was not only the topmost devotee of the Lord but also a great and learned scholar. It was his great fortune that he passed away before Śrī Chaitanya Mahāprabhu.

The life and characteristics of Śrī Chaitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Chaitanya Mahāprabhu.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha,

always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Yamesvara Tota

How to get there:

This place is on the southwest side of the Jagannatha Temple, about a half km (1/4 mile) away.

CC Madhya 15.183: Gadādhara Pandita remained with Śrī Chaitanya Mahāprabhu, and he was given a place to live at Yameśvara.

Story of Santana Goswami at Yamesvara

There is a nice pastime here at Yamesvara between Sri Chaitanya Mahāprabhu and Sri Sanātana Goswami.

CC Antya lila 4 , 116-132

Sanātana Gosvāmī had come to see Śrī Chaitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Chaitanya Mahāprabhu tested him.

In that month of May-June, Śrī Chaitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasādam there at the request of the devotees.

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

At noon the sand on the beach was as hot as fire, but

Sanātana Gosvāmī came by that path.

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

Although the soles of his feet were blistered because of the heat, he nevertheless went to Śrī Chaitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Chaitanya's food. After taking the prasādam, Sanātana Gosvāmī approached Lord Śrī Chaitanya Mahāprabhu.

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī replied, "I have come on the path along the beach."

Śrī Chaitanya Mahāprabhu said, "How did you come along the beach, where the sand is so hot? Why didn't you come by the path in front of the Simha-dvāra gate? It is very cool.

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

Sanātana Gosvāmī replied, "I did not feel much pain, nor did I know that there were blisters because of the heat.

"I have no right to pass by the Simha-dvāra, for the servants of Jagannātha are always coming and going there.

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

Having heard all these details, Śrī Chaitanya Mahāprabhu, greatly pleased, spoke as follows.

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaishnava etiquette. Maintenance of the Vaishnava etiquette is the ornament of a devotee.

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

"By observing the etiquette, you have satisfied My mind. Who else but you could show this example?"

Ramananda Raya's House

How to get there

When you visit Alalanatha you can also visit Ramananda Raya's house in a place called Benta Pura, which is a few km away, near a rice mill. It is on the way back to Puri in a small village. Many locals and the priest of the Alalanatha temple can tell you how to get there.

Not much is mentioned about the house of Ramananda Raya in Sri Chaitanya Caritamṛta but the conversation that took place between Sri Chaitanya-deva and Sri Ramananda Raya has been indicated by Srila Bhakti Raksak Sridhara Deva Goswami to be the essence of all Gaudiya Vaisnava Conception. This famous conversation is titled the "Ramananda Samvada" and is included here.

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Krishna.

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there on a palanquin to take his bath.

Many brāhmanas following the Vedic principles

accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

Śrī Chaitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

Although Śrī Chaitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

Śrīla Rāmānanda Rāya then saw Śrī Chaitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Krishna. Indeed, Śrī Chaitanya Mahāprabhu was very eager to embrace him.

Śrī Chaitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, "Yes, I am Your very low servant, and I belong to the śūdra community."

Śrī Chaitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

Their natural love for each other was awakened in them both, and they embraced and fell to the ground.

When they embraced each other, ecstatic symptoms — paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs — appeared. The word "Krishna" came from their mouths falteringly.

When the stereotyped, ritualistic brāhmanas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmanas began to reflect as follows.

The brāhmanas thought, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a member of the fourth caste in the social order?"

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-pandita, but upon touching this sannyāsī he has become restless like a madman."

While the brāhmanas were thinking in this way about the activities of Śrī Chaitanya Mahāprabhu and Rāmānanda Rāya, Śrī Chaitanya Mahāprabhu saw those outsiders and

restrained His transcendental emotions.

When they regained their sanity, they both sat down, and Śrī Chaitanya Mahāprabhu smiled and began to speak as follows.

"Sārvabhauma Bhattācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

Rāmānanda Rāya replied, "Sārvabhauma Bhattācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

"I can see that You have bestowed special mercy upon Sārvabhauma Bhattācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

"You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest among men of the fourth caste.

"You do not fear the Vedic injunctions stating that You should not associate with a Śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with Śūdras.

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

"My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

"Along with me there are about a thousand men — including the brāhmanas — and all of them appear to have had their hearts melted simply by seeing You.

"I hear everyone chanting the holy name of Krishna. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

"My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

The Lord replied to Rāmānanda Rāya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

"Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Krishna simply by touching you. And what to speak of others?

"Sārvabhauma Bhattācārya knew this would happen, and thus to rectify My heart, which is very hard, he asked Me to meet you."

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

At this time a brāhmana Vaishnava following the Vedic principles came and offered obeisances. He fell flat before Śrī Chaitanya Mahāprabhu and invited Him for lunch.

Lord Śrī Chaitanya Mahāprabhu accepted the invitation, knowing the brāhmana to be a devotee, and slightly smiling, He spoke as follows to Rāmānanda Rāya.

"I wish to hear from you about Lord Krishna. Indeed, My mind is inclined to desire this; therefore I wish to see you

again."

Rāmānanda Rāya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

Although neither could tolerate separation from the other, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Chaitanya Mahāprabhu and departed.

Lord Śrī Chaitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet each other again.

After finishing His evening bath, Śrī Chaitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

Rāmānanda Rāya approached Lord Śrī Chaitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Krishna in a secluded place.

Śrī Chaitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life." Rāmānanda replied, "If one executes the

prescribed duties of his social position, he awakens his original Krishna consciousness.

"The Supreme Personality of Godhead, Lord Vishnu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."

The Lord replied, "This is external. You had better tell Me of some other means." Rāmānanda replied, "To offer the results of one's activities to Krishna is the essence of all perfection."

Rāmānanda Rāya continued, "My dear son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Krishna, the Supreme Personality of Godhead."

"This is also external," Śrī Chaitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Rāya replied, "To give up one's occupational duties in the varṇāśrama system is the essence of perfection."

Rāmānanda Rāya continued, "Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme

Personality of Godhead. Such a person is considered a first-class man.'

"As stated in scripture [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.'"

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Chaitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more." Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

Rāmānanda Rāya continued, "According to the Bhagavad-gītā, 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.'"

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

Rāmānanda Rāya continued, "Lord Brahmā said, 'My dear Lord, those devotees who have thrown away the impersonal

conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.'"

At this point, Śrī Chaitanya Mahāprabhu replied, "This is all right, but still you can speak more on the subject." Rāmānanda Rāya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

Rāmānanda Rāya continued, "'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

"Pure devotional service in Krishna consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price — that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.'"

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Rāmānanda Rāya said, "Spontaneous loving service in servitude — as exchanged by master and servant — is the highest perfection.

"A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?"

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, "Loving service to Krishna rendered in fraternity is the highest perfection.

"Neither those engaged in the self-realization of appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys."

The Lord said, "This statement is very good, but please proceed even further." Rāmānanda Rāya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

Rāmānanda Rāya continued, "'O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Krishna as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Krishna call her "Mother" and suck her breasts?"

"The favor mother Yaśodā obtained from Śrī Krishna, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Vishnu."

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Rāmānanda Rāya then replied, "Conjugal attachment for Krishna is the topmost position in love of Godhead.

"When Lord Śrī Krishna was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the

most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

"Suddenly, due to their feelings of separation, Lord Krishna appeared among the gopīs dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

"There are various means and processes by which one may attain the favor of Lord Krishna. All those transcendental processes will be studied from the viewpoint of comparative importance.

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifested, counting from two, then three, and up to the point of five complete qualities.

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsyā-rasa, sakhyā-rasa and vātsalyā-rasa are all manifested in conjugal love [mādhuryā-rasa].

"The qualities in the material elements — sky, air, fire, water and earth — increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

"Complete attainment of the lotus feet of Lord Krishna is made possible by love of Godhead, specifically mādhuryā-rasa, or conjugal love. Lord Krishna is indeed captivated by this standard of love. This is stated in Śrīmad-Bhāgavatam.

"Lord Krishna told the gopīs, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

"Lord Krishna has made a firm promise for all time. If one renders service unto Him, Krishna correspondingly gives him an equal amount of success in devotional service to the Lord.

"[According to Lord Krishna in the Bhagavad-gītā (4.11):] 'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prithā.'

"In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord

Krishna cannot proportionately reciprocate devotional service in the mādhyāsa-rasa; therefore He always remains a debtor to such devotees.

"When the gopīs were overwhelmed with dissatisfaction due to Lord Krishna's absence from the rāsa-līlā, Krishna returned to them and told them, 'My dear gopīs, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

"Although Krishna's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Krishna's exchange of love with the gopīs is the topmost perfection of love of Godhead.

"Although the son of Devakī, the Supreme Personality of Godhead, is the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels."

Lord Chaitanya Mahāprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

Rāya Rāmānanda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

"Among the loving affairs of the gopīs," Rāmānanda Rāya continued, "Śrīmatī Rādhārānī's love for Śrī Krishna is topmost. Indeed, the glories of Śrīmatī Rādhārānī are highly esteemed in all revealed scriptures.

"Just as Śrīmatī Rādhārānī is most dear to Śrī Krishna, Her bathing place [Rādhā-kunda] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārānī is supermost and very dear to Lord Krishna.'

"[When the gopīs began to talk among themselves, they said:] 'Dear friends, the gopī who has been taken away by Krishna to a secluded place must have worshiped the Lord more than anyone else.'"

Lord Śrī Chaitanya Mahāprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

"During the rāsa dance Śrī Krishna did not exchange loving affairs with Śrīmatī Rādhārānī due to the presence of the other gopīs. Because of the dependence of the others, the intensity of love between Rādhā and Krishna was not manifest. Therefore He stole Her away.

"If Lord Krishna rejected the company of the other gopīs for

Śrīmatī Rādhārānī, we can understand that Lord Śrī Krishna has intense affection for Her."

Rāmānanda Rāya continued, "Please therefore hear from me about the glories of Śrīmatī Rādhārānī's loving affairs. They are beyond compare within these three worlds.

"Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārānī displayed Her tricky behavior and left the circle of the rāsa dance. Missing Śrīmatī Rādhārānī's presence, Krishna became very unhappy and began to lament and wander throughout the forest to search Her out.

"Lord Krishna, the enemy of Kamsa, took Śrīmatī Rādhārānī within His heart, for He desired to dance with Her. Thus He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja.

"Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Śrīmatī Rādhārānī, Mādhava, Lord Krishna, began to search for Her along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vrindāvana and began to lament.'

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

"Although Krishna was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept

Himself in one of His transcendental forms by the side of Śrīmatī Rādhārānī.

"Lord Krishna is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārānī, there were opposing elements.

"The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl — anger with cause and anger without cause.'

"When Rādhārānī left the rāsa dance out of anger and resentment, Lord Śrī Krishna became very anxious because He could not see Her.

"Lord Krishna's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārānī is the binding link in that desire.

"The rāsa dance does not shine in the heart of Krishna without Śrīmatī Rādhārānī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

"When Krishna went out to search for Śrīmatī Rādhārānī, He wandered here and there. Not finding Her, He became afflicted by the arrow of Cupid and began to lament.

"Since Krishna's lusty desires were not satisfied even in the midst of hundreds of thousands of gopīs and He was thus

searching after Śrīmatī Rādhārānī, we can easily imagine how transcendently qualified She is."

After hearing this, Lord Chaitanya Mahāprabhu said to Rāmānanda Rāya, "That for which I have come to your residence has now become an object of truth in My knowledge.

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

"Kindly explain the transcendental features of Krishna and Śrīmatī Rādhārānī. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

"Kindly explain all these truths to Me. But for yourself, no one can ascertain them."

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

Lord Chaitanya Mahāprabhu said, "I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Krishna.

"Sārvabhauma Bhaṭṭācārya told me, 'I do not actually know about the topics of Lord Krishna. They are all known only to Rāmānanda Rāya, but he is not present here.'"

Lord Śrī Chaitanya Mahāprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra — regardless of what he is — he can become a spiritual master if he knows the science of Krishna."

Śrī Chaitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyāsī. Please satisfy My mind by just describing the truth of Rādhā and Krishna."

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Krishna's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense,

Rāmānanda's mind became a little agitated.

Śrī Rāmānanda Rāya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

Rāmānanda Rāya then began to speak on krishna-tattva. "Krishna is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

"There are innumerable Vaikuntha planets, as well as innumerable incarnations. In the material world also there are innumerable universes, and Krishna is the supreme resting place for all of them.

"The transcendental body of Śrī Krishna is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

"Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

"In the spiritual realm of Vrindāvana, Krishna is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī mantra, with the spiritual seed klīm.

"The very name Krishna means that He attracts even Cupid. He is therefore attractive to everyone — male and female, moving and inert living entities. Indeed, Krishna is known as the all-attractive one.

"When Krishna left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Krishna reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Krishna appeared among the gopīs."

"Each and every devotee has a certain type of transcendental mellow in relation to Krishna. But in all transcendental relationships the devotee is the worshiper [āśraya] and Krishna is the object of worship [vishaya].

"Let Krishna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pālī and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows."

"Krishna is all-attractive for devotees in all mellows because He is the personification of the conjugal mellow. Krishna is attractive not only to all the devotees, but to Himself as well.

"My dear friends, just see how Śrī Krishna is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

"He also attracts Nārāyaṇa, who is the incarnation of Saṅkarshana and the husband of the goddess of fortune. He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

"[Addressing Krishna and Arjuna, Lord Mahā-Vishnu (the Mahāpuruṣha) said:] 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

"O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

"Lord Krishna's sweetness is so attractive that it steals away

His own mind. Thus even He wants to embrace Himself.

"Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Krishna desired to embrace it, saying, "Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.'"

Śrī Rāmānanda Rāya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

"Krishna has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

"In other words, these are all potencies of God — internal, external and marginal. But the internal potency is the Lord's personal energy and stands over the other two.

"The original potency of Lord Vishnu is superior, or spiritual, and the living entity actually belongs to that superior energy. But there is another energy, called the material energy, and this third energy is full of ignorance.'

"Originally Lord Krishna is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has

three different forms.

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

"My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one internal spiritual potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

"The potency called hlādinī gives Krishna transcendental pleasure. Through this pleasure potency, Krishna personally tastes all spiritual pleasure.

"Lord Krishna tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifested by His pleasure potency.

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

"The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārānī.

"Among the gopīs of Vrindāvana, Śrīmatī Rādhārānī and another gopī are considered chief. But when we compare the gopīs, it appears that Śrīmatī Rādhārānī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārānī.'

"The body of Śrīmatī Rādhārānī is a veritable transformation of love of Godhead; She is the dearest friend of Krishna, and this is known throughout the world.

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

"That supreme ecstasy of Śrīmatī Rādhārānī is the essence of spiritual life. Her only business is to fulfill all the desires of Krishna.

"Śrīmatī Rādhārānī is the topmost spiritual gem, and the other gopīs — Lalitā, Viśākhā and so on — are expansions of Her spiritual body.

"Śrīmatī Rādhārānī's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Krishna's affection for Her is like a perfumed massage.

"Śrīmatī Rādhārānī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

"After Her midday bath, Rādhārānī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is Her black silk sari.

"Śrīmatī Rādhārānī's affection for Krishna is Her upper garment, which is pinkish in color. She then covers Her breasts with another garment, composed of affection and anger toward Krishna.

"Śrīmatī Rādhārānī's personal beauty is the reddish powder known as kuṅkuma, Her affection for Her associates is sandalwood pulp, and the sweetness of Her smile is camphor. All these, combined together, are smeared over Her body.

"Conjugal love for Krishna is an abundance of musk, and with that musk Her whole body is decorated.

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is the silk garment covering Her body.

"Her attachment for Krishna is the reddish color of betel

nuts on Her brilliant lips. Her double-dealings in loving affairs constitute the black ointment around Her eyes.

"The ornaments decorating Her body are the blazing ecstasies of goodness and the constantly existing ecstasies, headed by jubilation. All these ecstasies are the ornaments all over Her body.

"Also ornamenting Her body are the twenty kinds of ecstatic symptoms beginning with kila-kiṣcita. Her transcendental qualities constitute the flower garland hanging in fullness over Her body.

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

"Śrīmatī Rādhārānī's gopī friends are Her mental activities, which are concentrated on the pastimes of Śrī Krishna. She keeps Her hand on the shoulder of a friend, who represents youth.

"Śrīmatī Rādhārānī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Krishna's association.

"Śrīmatī Rādhārānī's earrings are the name, fame and qualities of Lord Krishna. The glories of Lord Krishna's name, fame and qualities are always inundating Her speech.

"Śrīmatī Rādhārānī induces Krishna to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Krishna.

"Śrīmatī Rādhārānī is a mine filled with valuable jewels of love for Krishna. Her transcendental body is complete with unparalleled spiritual qualities.

"If one asks about the origin of love of Krishna, the answer is that the origin is in Śrīmatī Rādhārānī alone. Who is the most dear friend of Krishna? The answer again is Śrīmatī Rādhārānī alone. No one else. Śrīmatī Rādhārānī's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifested in Śrīmatī Rādhārānī, She alone is able to fulfill all the desires of Krishna. No one else.'

"Even Satyabhāmā, one of the queens of Śrī Krishna, desires the fortunate position and excellent qualities of Śrīmatī Rādhārānī. All the gopīs learn the art of dressing from Śrīmatī Rādhārānī, and even the goddess of fortune, Lakshmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasishtha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārānī.

"Even Lord Krishna Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārānī. How, then, can an insignificant living entity count them?"

Lord Śrī Chaitanya Mahāprabhu replied, "Now I have come to understand the truth of the loving affairs between Rādhā and Krishna. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

Rāya Rāmānanda replied, "Lord Krishna is dhīra-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

"A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhīra-lalita.'

"Day and night Lord Śrī Krishna enjoys the company of Śrīmatī Rādhārānī in the bushes of Vrindāvana. Thus His pre-youthful age is fulfilled through His affairs with Śrīmatī Rādhārānī.

"Thus Lord Śrī Krishna spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārānī close Her eyes out of shyness. Taking this opportunity, Śrī Krishna painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth."

Śrī Chaitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

Rāya Rāmānanda then informed Śrī Chaitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from me," Rāmānanda Rāya said, "but I do not know whether You will be happy with it or not."

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Chaitanya Mahāprabhu, out of the ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

"Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Krishna, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Krishna's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Krishna might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.'

"O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārānī's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārānī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe."

Śrī Chaitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

Śrī Rāmānanda Rāya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

"Within these three worlds, who is so undisturbed that he can remain steady as You manipulate Your different energies?

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway,

kindly hear the explanation of the process by which the goal can be attained.

"The pastimes of Rādhā and Krishna are very confidential. They cannot be understood through the mellows of servitude, fraternity or parental affection.

"Actually, only the gopīs have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

"Without the gopīs, these pastimes between Rādhā and Krishna cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

"Without the help of the gopīs, one cannot enter into these pastimes. Only one who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Krishna in the bushes of Vrindāvana. Only then can one understand the conjugal love between Rādhā and Krishna. There is no other procedure for understanding.

"The pastimes of Śrī Rādhā and Krishna are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of

the gopīs, one cannot enter into the company of Rādhā and Krishna. Who can be interested in Their spiritual pastimes without taking their shelter?'

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Krishna personally.

"The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Krishna in Their transcendental pastimes.

"By nature, Śrīmatī Rādhārānī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.

"When the nectar of Krishna's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

"All the gopīs, the personal friends of Śrīmatī Rādhārānī, are equal to Her. Krishna is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārānī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Krishna's pastimes is sprinkled on Śrīmatī Rādhārānī, all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were

sprinkled themselves. Actually this is not at all wonderful.'

"Although the gopīs, Śrīmatī Rādhārāṇī's friends, do not desire to enjoy themselves directly with Krishna, Śrīmatī Rādhārāṇī makes a great endeavor to induce Krishna to enjoy Himself with the gopīs.

"Presenting various pleas for the gopīs, Śrīmatī Rādhārāṇī sometimes sends the gopīs to Krishna just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Krishna sees how the gopīs have developed pure love for Him, He becomes very satisfied.

"It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Krishna is sometimes described as lust.

"Although the dealings of the gopīs with Krishna are on the platform of pure love of Godhead, such dealings are sometimes considered to be lusty. But because they are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them.'

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Krishna.

"Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krishna, and this is why they mingle with Him and enjoy with Him.

"[All the gopīs said:] 'Dear Krishna, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, our minds are very much disturbed when Your lotus feet are pained.'

"One who is attracted by that ecstatic love of the gopīs does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Krishna and renders service unto Him.

"If one worships the Lord on the path of spontaneous love and goes to Vrindāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Krishna in Goloka Vrindāvana.

"Those saintly persons who represent the Upanishads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

"Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Krishna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanishads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs."

"The word 'sama-driśah,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopīs.' The word 'samāh' means 'the śrutis' attainment of bodies like those of the gopīs.'

"The word 'aṅghri-padma-sudhā' means 'associating intimately with Krishna.' One can attain such perfection only by spontaneous love of God. One cannot obtain Krishna in Goloka Vrindāvana simply by serving the Lord according to regulative principles.

"The Supreme Personality of Godhead, Krishna, the son of

mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Krishna.

"After thinking of Rādhā and Krishna and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Krishna as one of the gopīs.

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Krishna, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Krishna in order to attain His pastimes in Vrindāvana. But due to her opulent life-style, she could not attain the service of Krishna in Vrindāvana.

"When Lord Śrī Krishna was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed

upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?"

After hearing this, Lord Śrī Chaitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

Before departing from Śrī Chaitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

Śrī Rāmānanda Rāya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Krishna."

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Krishna from you and thus purify My mind.

"Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Rādhā and Krishna in a loving mood are concerned, you are the limit of knowledge."

Śrī Chaitanya Mahāprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

"You and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Krishna and His pastimes."

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Chaitanya Mahāprabhu.

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question-and-answer process.

Śrī Chaitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

On one occasion the Lord inquired, "Of all types of education, which is the most important?" Rāmānanda Rāya replied, "No education is important other than the transcendental devotional service of Krishna."

Śrī Chaitanya Mahāprabhu then asked Rāmānanda Rāya, "Out of all glorious activities, which is the most glorious?" Rāmānanda Rāya replied, "That person who is reputed to be a devotee of Lord Krishna enjoys the utmost fame and glory."

: Śrī Chaitanya Mahāprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Rāmānanda Rāya replied, "He who is richest in love for Rādhā and Krishna is the greatest capitalist."

Śrī Chaitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Krishna, I know of no unbearable unhappiness."

Śrī Chaitanya Mahāprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?" Rāmānanda Rāya replied, "He who has love for Krishna has attained the topmost liberation."

Śrī Chaitanya Mahāprabhu next asked Rāmānanda Rāya, "Among many songs, which song is to be considered the actual religion of the living entity?" Rāmānanda Rāya replied, "That song describing the loving affairs of Śrī Rādhā and Krishna is superior to all other songs."

Then Śrī Chaitanya Mahāprabhu asked, "Out of all auspicious and beneficial activities, which is best for the living entity?" Rāmānanda Rāya replied, "The only

auspicious activity is association with the devotees of Krishna."

Śrī Chaitanya Mahāprabhu asked, "What should all living entities constantly remember?" Rāmānanda Rāya replied, "The chief objects of remembrance are always the Lord's holy name, qualities and pastimes."

Śrī Chaitanya Mahāprabhu further inquired, "Out of many types of meditation, which is required for all living entities?" Śrī Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Krishna." phers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Krishna. Therefore they are the most fortunate of all."

In this way Chaitanya Mahāprabhu and Rāmānanda Rāya passed the whole night relishing the mellows of Krishna-kathā, topics about Krishna. While they were chanting, dancing and crying, the night ended.

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

That evening, after discussing the topics of Krishna for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

"There is a variety of transcendental truths — the truth about Krishna, the truth about Rādhārānī, the truth about Their loving affairs, the truth about transcendental humors, and the truth about the Lord's pastimes.

"You have manifested all these transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā."

Rāmānanda Rāya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

"O my Lord, Śrī Krishna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the gr

Śrī Chaitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?" Rāmānanda Rāya replied, "He should live in the holy place known as Vrindāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

Śrī Chaitanya Mahāprabhu asked, "Out of all topics people listen to, which is best for all living entities?" Rāmānanda Rāya replied, "Hearing about the loving affairs between Rādhā and Krishna is most pleasing to the ear."

Śrī Chaitanya Mahāprabhu asked, "Among all worshipable objects, which is the chief?" Rāmānanda Rāya replied, "The chief worshipable object is the holy name of Rādhā and Krishna, the Hare Krishna mantra."

"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Chaitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

Rāmānanda Rāya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

Rāmānanda Rāya concluded, "The unfortunate empiric philosophes and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are

unreal. I therefore meditate upon Him, Lord Śrī Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

Rāmānanda Rāya then told Lord Śrī Chaitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy."

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster."

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies."

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

Lord Śrī Chaitanya Mahāprabhu replied, "You have a deep love for Krishna, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain."

"A devotee advanced on the spiritual platform sees

everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Krishna."

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

Śrī Chaitanya Mahāprabhu continued, "A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Krishna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him."

"The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krishna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krishna that they were constantly pouring showers of honey. In this way the gopīs saw all the forests of Vrindāvana."

Lord Chaitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Krishna. Therefore whatever you see — anywhere and everywhere — simply awakens your Krishna consciousness."

Rāmānanda Rāya replied, "My dear Lord, please give up all

these serious talks. Please do not conceal Your real form from me."

Rāmānanda Rāya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārānī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Chaitanya Mahāprabhu.

"My dear Lord, You have descended in this incarnation of Lord Chaitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

Lord Śrī Krishna is the reservoir of all pleasure, and Śrīmatī Rādhārānī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Chaitanya Mahāprabhu. This being the case, Lord Śrī Chaitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

When Rāmānanda Rāya fell to the ground unconscious,

Chaitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Chaitanya in the dress of a sannyāsī, he was struck with wonder.

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

Śrī Chaitanya Mahāprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

"Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārānī. However, She does not touch anyone but the son of Nanda Mahārāja.

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārānī; thus I am tasting My own personal sweetness in that form."

Lord Chaitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

The Lord then requested Rāmānanda Rāya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a

madman, people may take them lightly and laugh."

Chaitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."

For ten nights Lord Chaitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Krishna.

The conversations between Rāmānanda Rāya and Śrī Chaitanya Mahāprabhu contain the most confidential subject matters, touching the conjugal love between Rādhā and Krishna in Vrindāvana [Vrajabhūmi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals — copper, bell metal, silver and gold — and also touchstone, the basis of all metals.

Śrī Chaitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

The next day Śrī Chaitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

Śrī Chaitanya Mahāprabhu told him, "Give up all material engagements and come to Jagannātha Purī. I will return there very soon after finishing My tour and pilgrimage.

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Krishna."

Śrī Chaitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

After rising from bed the next morning, Śrī Chaitanya Mahāprabhu visited the local temple, where there was a deity of Hanumān. After offering him obeisances, the Lord departed for South India.

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Chaitanya Mahāprabhu, they abandoned their own faiths and became Vaishnavas.

When Rāmānanda Rāya began to feel separation from Śrī Chaitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

I have briefly described the meeting between Śrī Chaitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣha Nāga, who has thousands of hoods.

The activities of Śrī Chaitanya Mahāprabhu are like

condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Krishna, camphor is added. One who tastes this combined preparation is most fortunate.

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

By hearing the talks between Rāmānanda Rāya and Śrī Chaitanya Mahāprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Rādhā and Krishna's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Krishna.

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Chaitanya Mahāprabhu.

This part of Śrī Chaitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

He who has accepted as everything the lotus feet of Śrī Chaitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Chaitanya Mahāprabhu.

I have tried to preach the pastimes of Lord Śrī Chaitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Paramananda Puri's Well

How to get there

It is a five minute walk behind the west gate of the Jagannatha Temple. It is located on Lokanatha Rasta Road inside the gate of the Baselisahi Out Post (policemen's residence.)

The following is a purport containing information about Paramananda Puri written by Srila AC Bhaktivedanta Swami Prabhupada in His commentary on Sri Chaitanya Caritamrita adi-lila 9.13

Adi 9.13

Paramānanda Purī: Paramānanda Purī belonged to a brāhmaṇa family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Chaitanya Mahāprabhu. In the Chaitanya-bhāgavata, Antya-khaṇḍa, there is the following statement:

sannyāsira madhye īśvarera priya-pātra
āra nāhi eka purī gosāñi se mātra
dāmodara-svarūpa paramānanda-purī
sannyāsi-pārṣade ei dui adhikārī
niravadhi nikāṭe thākena dui jana
prabhura sannyāse kare daṇḍera grahaṇa
purī dhyāna-para dāmodarera kīrtana
yata-prīti īśvarera purī-gosāñire
dāmodara-svarūpereo tata prīti kare

“Among his sannyāsī disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a sannyāsī, was very dear to Śrī Chaitanya Mahāprabhu and was His constant associate. When Lord Chaitanya accepted the renounced order, Paramānanda Purī offered Him the daṇḍa. Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Chaitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara.” It is described in the Chaitanya-bhāgavata, Antya-khaṇḍa, Chapter Three, that when Śrī Chaitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

āji dhanya locana, saphala āji janma
saphala āmāra āji haila sarva-dharma
prabhu bale āji mora saphala sannyāsa
āji mādhavendra more ha-ilā prakāśa

“My eyes, My mind, My religious activities and My acceptance of the sannyāsa order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī.” The Chaitanya-bhāgavata further states:

kathokṣaṇe anyo 'nye karena praṇāma
paramānanda-purī caitanyera priya-dhāma

“Thus Śrī Chaitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to

Him.” Paramānanda Purī established a small monastery behind the western side of the Jagannātha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Chaitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Chaitanya told all the devotees that from that day hence, the water of Paramānanda Purī’s well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Chaitanya-bhāgavata (Antya 3.255):

prabhu bale āmi ye āchiye pṛthivīte
niścaya-i jāniha purī-gosāñira prīte

“Śrī Chaitanya Mahāprabhu used to say, ‘I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.’” The Gaura-gaṇoddeśa-dīpikā (118) states, purī śrī-paramānando ya āsīd uddhavaḥ purā. “Paramānanda Purī is none other than Uddhava.” Uddhava was Lord Kṛṣṇa’s friend and cousin, and in chaitanya-līlā the same Uddhava became the friend of Śrī Chaitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Indradyumna Sarovara Kunda

How to get there:

This kunda is about a half km (1/4 mile) from the Gundica Temple. If you are facing the entrance to the Gundica Temple. You then make a left and then a quick right around the Gundica Temple. You then Follow the road pass the Narasimha temple for about two minutes.

The following lila is found in CC Madhya 14.75-91

There were many gardens near the Gundicā temple, and Śrī Chaitanya Mahāprabhu and His devotees used to perform the pastimes of Vrindāvana in each of them. In the lake named Indradyumna, He sported in the water.

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

While in the water they sometimes formed one circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon each other.

Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him ill names.

Svarūpa Dāmodara and Vidyānidhi also threw water upon each other, and Murāri Gupta and Vāsudeva Datta also sported in that way.

Another duel took place between Śrīvāsa Thākura and Gadādhara Pandita, and yet another between Rāghava Pandita and Vakreśvara Pandita. Thus they all engaged in throwing water.

Indeed, Sārvabhauma Bhattācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

When Śrī Chaitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhattācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

"Tell the Bhattācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities."

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, it is no wonder that

they are being drowned in the ocean of Your mercy.

"Logic is like a dry oil cake from which all the oil has been extracted. The Bhattācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

After Gopīnātha Ācārya finished talking, Śrī Chaitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣha Nāga bed.

Lying down on Advaita Prabhu, who was floating on the water, Śrī Chaitanya Mahāprabhu demonstrated the pastime of Śeṣhaśāyī Vishnu.

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Chaitanya Mahāprabhu.

After sporting in the water for some time, Śrī Chaitanya Mahāprabhu returned to His place at Aitotā, accompanied by His devotees.

Chatak Parvat

How to get there

This place is a hilly area of sand dunes located near the Tota Gopinath temple. There is a bhajan kutir of Bhakti Siddhanta Saraswati Thakura here. The temple is by a big white water tower, about a 10 minute walk from Haridasa Thakur's Samadhi. It is a five minute walk from Tota Gopinath temple

The following lila is from CC Antya 14.84-123

One day, while Śrī Chaitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Cataka-parvata.

Śrī Chaitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

[Lord Chaitanya said:] "Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krishna and Balarāma, Govardhana Hill appears very jubilant."

Reciting this verse, Śrī Chaitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but

he could not approach Him.

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

Svarūpa Dāmodara Gosvāmī, Jagadānanda Pandita, Gadādhara Pandita, Rāmāi, Nandāi and Śaṅkara Pandita are some of the devotees who ran after Śrī Chaitanya Mahāprabhu.

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

Śrī Chaitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

The flesh at each of His pores erupted like pimples, and His bodily hairs, standing on end, appeared like kadamba flowers.

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

The Lord's eyes filled and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

His entire body faded to the color of a white conchshell, and then He began to quiver like the waves in the ocean.

While quivering in this way, Śrī Chaitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Chaitanya Mahāprabhu.

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Chaitanya Mahāprabhu, they began to cry.

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

The devotees loudly chanted the Hare Krishna mantra near Śrī Chaitanya Mahāprabhu and washed His body with cold water.

After the devotees had been chanting for a long time, Śrī Chaitanya Mahāprabhu suddenly stood up and shouted, "Haribol!"

When Śrī Chaitanya Mahāprabhu stood up, all the Vaishnavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

Astonished, Śrī Chaitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

When Śrī Chaitanya Mahāprabhu saw all the Vaishnavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

Śrī Chaitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Krishna's pastimes, but now I cannot see them.

"Today I went from here to Govardhana Hill to find out if Krishna was tending His cows there.

"I saw Lord Krishna climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

"Hearing the vibration of Krishna's flute, Śrīmatī Rādhārānī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

"When Krishna and Śrīmatī Rādhārānī entered a cave together, the other gopīs asked Me to pick some flowers.

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Krishna's pastimes, but I could

not see them."

Saying this, Śrī Chaitanya Mahāprabhu began to weep. When all the Vaishnavas saw the Lord's condition, they also wept.

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Chaitanya Mahāprabhu became somewhat respectful.

Śrī Chaitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

Śrī Chaitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have the two of you come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

When He heard this, Śrī Chaitanya Mahāprabhu felt somewhat ashamed. Then He went to bathe in the sea with all the Vaishnavas.

After bathing in the sea, Śrī Chaitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

Thus I have described the transcendental ecstatic emotions of Śrī Chaitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

In his book Gaurāṅga-stava-kalpavriksha, Raghunātha dāsa Gosvāmī has very vividly described Śrī Chaitanya Mahāprabhu's pastime of running toward the Cataka-parvata sand dune.

"Near Jagannātha Purī is a great sand dune known as Cataka-parvata. Seeing that hill, Śrī Chaitanya Mahāprabhu said, 'Oh, I shall go to the land of Vraja to see Govardhana Hill!' Then He began running madly toward it, and all the Vaishnavas ran after Him. This scene awakens in my heart and maddens me."

Who can properly describe all the uncommon pastimes of Śrī Chaitanya Mahāprabhu? They are all simply His play.

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Krishna's lotus feet.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Jagannatha Vallabha Gardens

How to get there

This place is about a km from the Jagannatha Temple on Grand Rd.

This lila can be found in antya 19.78-112

One full-moon night in the month of Vaiśākha [April-May], Śrī Chaitanya Mahāprabhu went to a garden.

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

In the garden were fully blossomed trees and creepers exactly like those in Vrindāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Chaitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

In this atmosphere, the Lord had His associates sing the

verse from the Gīta-govinda beginning with the words "lalita-lavaṅga-latā" as He danced and wandered about with them.

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Krishna.

When He saw Krishna, Śrī Chaitanya Mahāprabhu began running very swiftly, but Krishna smiled and disappeared.

Having gotten Krishna and then lost Him, Śrī Chaitanya Mahāprabhu fell to the ground unconscious.

The entire garden was filled with the scent of Lord Śrī Krishna's transcendental body. When Śrī Chaitanya Mahāprabhu smelled it, He fell unconscious at once.

But the scent of Krishna's body incessantly entered His nostrils, and the Lord became mad to relish it.

Śrīmatī Rādhārānī once spoke a verse to Her gopī friends describing how She hankers for the transcendental scent of Krishna's body. Śrī Chaitanya Mahāprabhu recited that same verse and made its meaning clear.

"The scent of Krishna's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead,

also known as the enchanter of Cupid, always increases the desire of My nostrils.'

"The scent of Krishna's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

"My dear friend, the scent of Krishna's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Krishna.

"Krishna's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

"When sandalwood pulp is mixed with aguru, kuṅkuma, musk and camphor and spread on Krishna's body, it combines with Krishna's own original bodily perfume and seems to cover it.

"The scent of Krishna's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of the world come under its influence, and therefore the scent of Krishna's body is like a plunderer.

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

Śrī Chaitanya Mahāprabhu, His mind thus stolen by the scent of Krishna's body, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Krishna would appear, but instead He found only that scent.

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then the Lord's two associates devised a plan to bring Him to external consciousness.

Thus, I, Krishnadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Krishna's fragrance.

Śrī Chaitanya Mahāprabhu thus returned to external consciousness. He then bathed and went to see Lord

Jagannātha.

The pastimes of Lord Krishna are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

When transcendental love of Krishna awakens in someone's heart, even a learned scholar cannot comprehend his activities.

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

The activities of Śrī Chaitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gīta, "The Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Krishna.

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

If one becomes a servant of the servants of Śrī Chaitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

Śrī Chaitanya-caritāmrita is ever-increasingly fresh. For one who hears it again and again, the heart and ear become pacified.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krishnadāsa, narrate Śrī Chaitanya-caritāmrita, following in their footsteps.

Gambhira

how to get there

Gambhira is located close to Siddha Bakula. There is a sign over the door that says "Sri Sri Radhakantha Math Gambira. It is about half a km from the Lion Gate going left toward Swarga Dwara.

The following Lila is an excerpt from antyalila-19.1-77

Lord Śrī Chaitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

All glories to Śrī Chaitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Chaitanya Mahāprabhu!

In the ecstasy of love of Krishna, Śrī Chaitanya Mahāprabhu thus behaved like a madman, talking insanelly all day and night.

Jagadānanda Pandita was a very dear devotee of Śrī Chaitanya Mahāprabhu. The Lord derived great pleasure from his activities.

Knowing His mother to be greatly afflicted by separation from Him, the Lord would send Jagadānanda Pandita to Navadvīpa every year to console her.

Śrī Chaitanya Mahāprabhu told Jagadānanda Pandita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

"Any day you desire to feed Me, I certainly come and accept what you offer.

"I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

"Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

"I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place."

Following the order of Paramānanda Purī, Śrī Chaitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

Śrī Chaitanya Mahāprabhu very carefully brought first-class prasādam from Lord Jagannātha and sent it in separate

packages to His mother and the devotees at Nadia.

Śrī Chaitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

Jagadānanda Pandita thus went to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasādam of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Chaitanya Mahāprabhu.

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Chaitanya Mahāprabhu could understand but others could not.

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Chaitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

"Please inform Śrī Chaitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace rice is no longer in demand.

"Further tell Him that those now mad in ecstatic love are no longer interested in the material world. Also tell Śrī Chaitanya Mahāprabhu that one who has also become a madman in ecstatic love [Advaita Prabhu] has spoken these words."

When he heard Advaita Ācārya's statement, Jagadānanda Pandita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Chaitanya Mahāprabhu of everything.

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Chaitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

Śrī Chaitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet,

nor do I know what is in Advaita Prabhu's mind.

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

From that day on, Śrī Chaitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Krishna doubled in intensity.

As His feelings of separation in the ecstasy of Śrīmatī Rādhārānī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

Suddenly there awoke within Śrī Chaitanya Mahāprabhu the scene of Lord Krishna's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

Śrī Chaitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

Just as Śrīmatī Rādhārānī inquired from Her personal friend Viśākhā, Śrī Chaitanya Mahāprabhu, reciting that very verse, began speaking like a madman.

"My dear friend, where is Krishna, who is like the moon

rising from the ocean of Mahārāja Nanda's dynasty? Where is Krishna, His head decorated with a peacock feather? Where is He? Where is Krishna, whose flute produces such a deep sound? Oh, where is Krishna, whose bodily luster is like the luster of the blue indranīla jewel? Where is Krishna, who is so expert in rāsa dancing? Oh, where is He, who can save My life? Kindly tell Me where to find Krishna, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Krishna has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

"My dear friend, where is Krishna? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

"The women of Vrindāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Krishna makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

"My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of

ducks flying in the sky? The blackish body of Krishna triumphs over the new blackish rain cloud.

"If a person's eyes even once capture that beautiful body of Krishna, it remains always prominent within his heart. Krishna's body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Krishna's extraordinary body is like a thorn of the seyā berry tree.

"Krishna's bodily luster shines like the indranīla gem and surpasses the luster of the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

"The deep vibration of Krishna's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vrindāvana rise and pursue that sound, drinking the showering nectar of Krishna's bodily luster like thirsty cātaka birds.

"Krishna is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

"Why does Providence continue the life of one who does not wish to live?" This thought aroused anger and lamentation in

Śrī Chaitanya Mahāprabhu, who then recited a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Krishna.

"O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

"Providence, you do not know the purport of loving affairs, and therefore you baffle all Our endeavors. This is very childish of you. If We could catch you, We would give you such a lesson that you would never again make such arrangements.

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made Them meet but before They are fulfilled, you again spread Them far apart.

"O Providence, you are so unkind! You reveal the beautiful face of Krishna and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Krishna away to another place. This is a great sin because you thus take away what you have given as charity.

"O misbehaved Providence! If you reply to Us, 'Akrūra is actually at fault; why are You angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Krishna away. No one else would behave like

this.'

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Krishna, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

"He for whom I have left everything is personally killing Me with His own hands. Krishna has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off Our loving affairs.

"Yet why should I be angry with Krishna? It is the fault of My own misfortune. The fruit of My sinful activities has ripened, and therefore Krishna, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

In this way, Śrī Chaitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Krishna, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Chaitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

As Śrī Chaitanya Mahāprabhu lamented in this way, half the

night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

Śrī Chaitanya Mahāprabhu stayed awake all night, chanting the Hare Krishna mahā-mantra, His mind overwhelmed by spiritual ecstasy.

Feeling separation from Krishna, Śrī Chaitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

In ecstasy, Śrī Chaitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goñ-goñ," which Svarūpa Dāmodara could hear through the door.

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, they were filled with sorrow.

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

Śrī Chaitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

"Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

In this state of madness, Śrī Chaitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

After consulting with one another, they entreated Śrī Chaitanya Mahāprabhu to allow Śaṅkara Pandita to lie down in the same room with Him.

Thus Śaṅkara Pandita lay at the feet of Śrī Chaitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

Śaṅkara became celebrated by the name Prabhu-pāḍopādhāna ["the pillow of Śrī Chaitanya Mahāprabhu"]. He was like Vidura, as Śukadeva Gosvāmī previously described him.

"When submissive Vidura, the resting place of the legs of Lord Krishna, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Krishna."

Śaṅkara massaged the legs of Śrī Chaitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

He would lie asleep without a covering on his body, and Śrī Chaitanya Mahāprabhu would get up and wrap him with His own quilt.

Śaṅkara Pandita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Chaitanya Mahāprabhu. In this way he would stay awake the entire night.

Out of fear of Śaṅkara, Śrī Chaitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

This pastime of Śrī Chaitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavriksha.

"Because of separation from His many friends in Vrindāvana, who were like His own life, Śrī Chaitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Chaitanya

Mahāprabhu rise in my heart and make me mad with love."

In this way Śrī Chaitanya Mahāprabhu stayed immersed day and night in an ocean of ecstatic love for Krishna. Sometimes He was submerged, and sometimes He floated.

Srila Bhaktisiddhanta Saraswati Thakura's Birth Place

How to get there

It is located about one km from the Jagannath Temple on Grand Road, going towards the Gundica Temple. There is a Gaudiya Math temple here. There are Jagannatha Dieties here and a murti of Saraswati Thakura. There are also murtis of the heads of the four sampradayas: Vishnuswami Madhvacarya, Nimbarka, and Ramanuja.

On the fifth day of the dark lunar fortnight of the month of Govinda [corresponding to February 6th, 1874 A.D. by the western calendar], at 3:30 in the afternoon, Bimala Prasād Datta, later to be known as Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, made his appearance in Puruṣottama Kṣetra [Jagannātha Purī] in the state of Orissa, not far from the temple of Lord Jagannātha. He was the fourth son of Śrīla Bhaktivinoda Ṭhākura and Śrīyukta Bhagavati Devi, and at the time of his birth all thirty-two bodily symptoms of a mahā-puruṣa, a great personality, were pointed out by an experienced astrologer. Furthermore, the boy was born with his umbilical cord wrapped around his neck like a Brahmin's thread. The astrologer commented at his birth, "I have done many horoscopes in my life, but I have never before seen such a horoscope filled with all the signs of a great personality. This child will become world famous as a brilliant teacher of life's ultimate goal."

When the child was six months old, Lord Jagannātha's Rathayātrā Festival was in procession, and the cart stopped in front of Śrīla Bhaktivinoda Ṭhākura's house for three days. Following the instructions of Śrīla Bhaktivinoda Ṭhākura, Bhagavati Devi brought the child before the cart and an offered garland fell from the neck of the Lord, encircling the boy. This was taken as a sign of special favor by all present. The grain ceremony was observed on the cart at this time and was done with Jagannātha prasāda. When the boy's vocational inclination was tested, he immediately embraced the Śrīmad-Bhāgavatam, indicating his future as a preacher. Therefore, from the very beginning of his appearance, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura exhibited all the signs of an exalted, eternal associate of the Lord, who had descended in answer to Śrīla Bhaktivinoda's prayer for a "ray of Viṣṇu" to help him spread the Kṛṣṇa Consciousness Movement.

-----"A Ray of Visnu" compiled by *Rupa Vilasa Dasa*

Sri Gangamata Goswamini

Within the present state of Bengal, lies what was once the kingdom of Sri Naresh Narayana. King Naresh Narayana had a daughter named Saci. From early childhood, Saci was a topmost devotee of the Lord. Within a short time, Saci began her education. At first she absorbed herself in grammar and poetry, but having become expert in these, she gradually became completely immersed in endlessly studying the scriptures. Even as a young girl, she was always fascinated with Krishna consciousness. As Saci came of age, all the young boys were charmed by her beauty. But within Saci's mind there was not the least attraction for any of the young men, no matter how handsome or rich they were. Her mind was always filled with thoughts of Madana Gopala.

Sri Naresh Narayana began to think of arranging for his daughter's marriage. Upon understanding her father's intentions, Saci told him, "I will not marry a mortal man, born of this world of death." The king and queen wanted to make arrangements to give her hand in marriage. But Saci did not want to be wed. Always regretting their failure to arrange for their daughter's wedding, in due course of time, the king and queen grew old and passed away.

After the passing of the king and queen, the royal succession fell to Saci. Saci accepted the responsibilities of governing the kingdom. One day, on the plea of seeing more of the kingdom Saci left to visit the holy places of pilgrimage, after appointing some relatives to govern in her place. Although she wandered here and there, nowhere could her

heart find satisfaction. She decided to seek out a bonafide spiritual master. After much travel, she arrived in Jagannatha Puri. One day, after taking darshan of the Jagannatha deities, she received an inner message and was inspired to go to Vrindavana.

With this Saci felt that the moon of her good fortune had arisen. In Vrindavana, she chanced to meet Haridas Pandit, whose single-minded devotion to Gauranga and Nityananda was unsurpassed. Upon seeing the spiritual power and austerity of his divine form, Saci became filled with ecstasy. After meditating deeply for several days, Haridas Pandit gave Saci shelter. Sri Saci fell at the lotus feet of Haridas Pandit with her eyes pouring tears and prayed for his mercy.

The Caitanya Caritamrita gives Haridas Pandit's preceptorial ancestry as follows, "Ananta Acarya was a disciple of Gadadhara Pandit. His body was always overwhelmed by the ecstasy of Krishna-prema. He was magnanimous and advanced in all respects. Ananta Acarya was a reservoir of all good qualities. No one can estimate how great he was. Pandit Haridas was his beloved disciple."

In order to examine Saci's qualifications as a disciple, Haridas Pandit said: "It is not possible for the daughter of a king to go to Vrindavana and live as a poor devotee, constantly absorbed in bhajan with little to eat and no comforts. It will be better for you to stay at home and worship than to go to Vrindavana."

Sri Sacidevi could understand what all this talk was for. She paid no attention to all these words of discouragement. With fierce determination, renunciation, and austerity, she

went on with her bhajan, and her service to her guru. As she absorbed herself in her austere service, step by step she renounced her opulent dresses and fine ornaments.

One day, Haridas Pandit Goswami said to Sacidevi, "If you like, giving up all pride and fear, you may wander throughout Vraja and practice begging from place to place as a renounced devotee. You have my blessings." Upon hearing the words of her gurudeva, Saci's joy knew no bounds. Thereafter, freed from all false ego, her body covered only with rags, she went house to house in Vrindavana, begging alms in the fashion of a bumblebee who takes only a little pollen from each flower. In this way she showed the intense renunciation and austerity of a highly advanced devotee. All the devotees in Vrindavana were astonished by her severe renunciation.

Gradually, Saci's body became frail and weak. She grew thin, and was covered with soot. Still, she took no notice of her condition, and continued following her austere regimen. Physically exhausted from her diligent service she would sleep on the banks of the Yamuna, and then rise again the next day to cleanse the Lord's temple. She would regularly circumambulate some holy places, see the aroti of the Deity, and listen to the lectures on Srimad-Bhagavatam.

Seeing the intense renunciation of Sacidevi, Haridas Pandit Goswami's heart was filled with pity. His mercy towards her increased. Smiling, he called Sacidevi and said to her, "You are a princess, and yet you have made such an intense effort to worship Krishna that seeing your renunciation and austerity in the cause of devotion I have become supremely happy. Soon I shall give you initiation

into the mantra."

Haridas Pandit had one disciple named Sri Lakshmipriya, toward whom he was very affectionate. Just at that time she arrived in Vrindavana. Sri Lakshmipriya used to chant three hundred thousand names of Krishna daily. When she arrived, Haridas Pandit sent her to live near where Sacidevi performed her daily bhajan on the banks of the Radhakunda. Taking the order of her guru on her head, Lakshmipriya went to the Radha-kunda to be with Sacidevi and help her with her bhajan. Every day Sacidevi and Lakshmipriya would circumambulate Govardhan hill. In this way, in the company of Lakshmipriyadevi, Saci continued her worship of Krishna with great determination, living on the banks of the Radhakunda, until one day Haridas Pandit called for her to return. He instructed her to quickly return to Jagannatha Puri, to continue with her bhajan and to preach what she had learned of Sri Caitanya's teachings. At that time almost all of Caitanya Mahaprabhu's personal associates had gone back to Godhead, and had entered into their eternal, unmanifest pastimes.

Sri Sacidevi left Vrindavana and returned to Jagannatha Puri. On the order of her gurudeva, she went to the house where Sarvabhauma Pandit had once stayed. There she engaged in bhajan and began giving classes on the Srimad-Bhagavatam. The old house of Sarvabhauma was dilapidated and crumbling. For a long time no one had lived there. No one remained there to worship the Damodara Salagram that had once been worshiped by Sarvabhauma Bhattacharya himself. Sacidevi established first-class worship of the Shalagrama according to the traditional rules and regulations

of the Shastra. In order to hear her wonderful siddhantic interpretations of the Srimad-Bhagavatam, faithful devotees would come to Sarvabhauma's house day after day. In a short time her Bhagavatam classes became very famous, and people would come from miles around just to hear her.

One day, the king of Jagannatha Puri, Mukunda Deva, came to hear the Bhagavatam from Sacidevi. Hearing her original explanations of siddhanta, the king was completely astounded. He thought to himself that he would like to make a nice offering to Sacidevi, out of appreciation for her devotion to Krishna. That night he had a wonderful dream. Lord Jagannatha came to him in his dream and ordered him, "Offer Sacidevi a place on the banks of the Ganges." The following day king Mukunda Deva went to Sacidevi. With great humility, Sacidevi offered the king a sitting place and asked him the reason for his visit. King Mukunda Deva explained about the vision he received from Jagannatha and how the Lord had instructed him to construct a place by the Ganges for Sacidevi. Sri Sacidevi was not disposed to accept any sort of wealth or comfortable situation and wanted to refuse. But the king kept pressing his wishes again and again. At that time, not wanting to violate Lord Jagannatha's order, King Mukunda Deva issued a decree naming a holy ghat by the side of of the White Ganges after Sri Sacidevi.

The decree let it be known that Sri Sacidevi was a princess who had left everything to come to Jagannatha Puri and preach the holy gospel of Sri Caitanya.

One day the day of Mahavaruni-snana approached and Sri Sacidevi wanted to go to the Ganges to bathe. But Sacidevi's gurudeva had forbidden her ever to leave

Jagannatha Puri. Remembering the order of her gurudeva, Sacidevi gave up her desire to bathe in the Ganges. That night, Jagannatha came to her in a dream and said, "Saci, don't think like that - the day when Varuni will take bath that day you must go and bathe in the White Ganges. Gangadevi has been praying for your association. So you must go to the White Ganges."

Having had such a divine vision from Jagannatha, Sacidevi was very joyful. The day of Varuni-snana came. In the middle of the night, Sacidevi went to the White Ganges to bathe. As she bathed at Sveta Ganga, the current of Gangadevi picked her up and began moving along. The waters of the Ganges overflowed the pond, and the current ran before her in a flood until she arrived at the Jagannatha Mandira. Seeing this, thousands and thousands of the dhambhasis in Jagannatha Puri became ecstatic and took their bath in the Ganges. The four directions were filled with prayers that were shouted in great ecstasy, and there was a huge commotion. In the midst of great jubilation everyone bathed in the Ganges.

In the midst of the commotion the guards at the gate of the Jagannatha temple awoke. They were speechless at seeing the commotion going on in all directions. Hearing a great noise they went inside the temple. They began talking loudly amongst themselves. Hearing all the noise, the king had also awakened. Anxious to see that everything was all right, the king ordered the gates to the temple opened. At this, the gates were opened. By some miracle, Sacidevi was standing there, alone, inside the temple of Jagannatha. The servants and pujaris of Jagannatha concluded that she must be a thief

who has come to steal the valuable ornaments of Jagannatha. Many people said, "This cannot be! There must be some mystery here." Immediately Sacidevi was imprisoned in the dungeons to stand trial for theft. Sacidevi's mind, however, did not become weak or confused. While imprisoned, she absorbed herself in constantly chanting the holy name of Krishna.

Late that night, King Mukunda Deva saw Lord Jagannatha in a dream. Jagannatha angrily told him: "Immediately release Sacidevi from your dungeons. It was because I wanted to personally arrange for washing her holy feet that I had the Ganges bring her to my temple. If you want your life to be auspicious, then you had better make the pandas and pujaris bow at her feet and pray for forgiveness. You yourself must take initiation from her."

Seeing this in his dream, the king was repentant, and right after taking his bath, he had the pandas and pujaris go to the place where Sacidevi was being held and immediately release her, falling at her feet and begging for forgiveness. They went there and paid full obeisances, falling down like rods before her feet. The king himself went before Sacidevi, and with great entreaties begged her to forgive him for his offenses at the holy feet of a devotee. At that time, he told Sacidevi of how Lord Jagannatha had ordered him to accept her as his guru and take mantra initiation from her.

Understanding all these things to be the pastimes of Lord Jagannatha, Sacidevi became extremely joyful. Her heart filled with divine love for Krishna. Placing her hand on the king's head, she gave him her blessings. Soon after this, on the order of Jagannatha, on an auspicious day, Sri Sacidevi

initiated King Mukunda Deva into the eighteen syllable Radha-Krishna mantra. Along with the king, many pujaris also took shelter of her on that day. From that day forward, Sri Sacidevi was known as Gangamata Goswamini.

www.vaisnavi.org

www.vrindavana.org/english/vsaints/gangamatagoswamini.html

Story of Lord Jagannatha

Once upon a time there was a great devotee of Lord Vishnu and he was eager to meet the Lord face to face. One time a brahmana came to the palace of King Indradyumna and told him about an incarnation of Lord Vishnu named Nila-Madhava. The king became desirous of seeing the Lord so he immediately sent out his brahmanas in search for Lord Nila-Madhava. But they all returned unsuccessful.

There was one priest named Vidyapati. He had been searching and traveling for while when he came upon an area inhabited by outcasts called sabaras. There he stayed in the house of a local, named Visvvasu. When he arrived in the village Visvvasu was not there but his daughter Lalita was. Visvvasu came back in the evening and was happy to have the esteemed brahmana of King Indradyumna as his guest.

The days passed by and Vidyapati eventually married Lalita, the daughter of the sabara. Vidyapati noticed some peculiar behaviors of his host. Every day Visvvasu would go out around noon and would return back to the house scented with fragrances of sandalwood, camphor and musk. Vidyapati asked his wife Lalita about this and she told him that her father would go every day and worship their diety Nila-Madhava. Vidyapati was so amazed by this fortune and thinking it must so be the way of providence.

After his discovery Vidyapati asked his father in law to see the Nila Madhava. This made Visvvasu nervous because he was so protective and covetous of Nila Madhava. And also Visvvasu is an honorable guest and brahmana of the King.

Maybe he will try to take away Nila Madhava. As time passed many times Vidyapati wanted to see Nila Madhava and he would ask Visvvasu. Can I see Nila Madhava today? Eventually Visvvasu consented because Vidyapati was his son in law. He bound Vidyapati's eyes and took him through the forest. Secretly Vidyapati kept a bag of mustard seeds in his belt and dropped them as he was being led through the woods. When he reached Nila Madhava Visvvasu removed the blind fold and Vidyapati saw for the first time. He was standing on top of a hill and He had the complexion of a sapphire with a round face like the moon and blooming eyes. He was holding a flute and wore bright yellow garments and jewels.

Visvvasu went about his service collecting flowers for Nila Madhava while Vidyapati stayed near the diety. During this time Vidyapati observed a crow fall from the branch of a tree into a nearby lake and drown. It immediately took a four-armed form like Visnu's servants and started back to Vaikuntha. Vidyapati then climbed up onto the tree and was about to jump into the lake when a voice came resounding from the sky and said, "Since you have seen Nila-Madhava, you should inform your King Indradyumna."

Visvvasu returned and started his daily worship for Nila Madhava. Suddenly the Lord spoke to him and said, "I have accepted for many years the simple forest flowers and roots offered to me by you. Now I desire the royal worship offered to me in devotion by Indradyumna." Visvasu felt cheated by his son-in-law, so he bound him up and kept him in his house. After repeatedly being requested by his daughter he let him go. The brahmana then went to King Indradyumna

and told him about his discovery. By following the mustard seeds, which had grown into small plants, they were able to follow the path to Nila-Madhava. When they reached the spot, they could not find Him. Nila-Madhava was gone.

King Indradyumna had the village besieged and arrested Visvvasu. Suddenly a voice came from the sky, "Release this sabara because he is my dear devotee. On top of the Nilacala in Puri you should construct a temple. There I will manifest as Daru-Brahman (Wooden Brahman) You will not see me as Nila-Madhava....

The Indradyumna returned to his Capital after making amends with Visvasu and give many gifts and offerings of friendship. The King Constructed a temple on the blue hill nilacala. Wanting Lord Brahma to consecrate the temple King Indradyumna traveled to Brahmaloaka and waited there for him. During this time the temple became covered by sand. While he was gone first Suradeva and then Galamadhava became king of the area. Galamadhava then excavated the temple claimed it as his own creation.

When Indradyumna returned he claimed that he had created the temple years ago. Also Galamadhava claimed that he had created the temple. There was an old crow in a nearby banyan tree who was constantly singing the glories of Lord Rama. The crow long ago had seen the construction of the temple and he spoke out saying Indradyumna has certainly built the temple and Galamadhava has just uncovered it. Because he had not told the truth Galamadhava was ordered by Lord Brahma to live outside the temple grounds on the western side of Indradyumna Sarovara lake.

Indradyumna then asked Lord Brahma to consecrate

the temple and surrounding area. Lord Brahma told him that this place is called Sri Ksetra and is manifested by the Supreme Lord's Yogamaya and that the Supreme Lord manifests Himself. Then He told to Indradyumna Maharaja, Because the this place is actually the eternal Vaikuntha ,and Jagannath is eternally situated here in the material world, only He can manifest Himself. So I have no power to do it. It is His play. But I will install a flag on the temple and that anyone who sees this flag and offers prostrated obeisances will easily be liberated.

After a while King Indradyumna became frustrated with not seeing Nila-Madhava. He decided to lay on a bed of kusa grass and to fast until death. That night Lord Jagannatha came to the King in a dream and told him I shall come floating from the sea in my wooden form as Daru-brahman at the place called Bakimuhan.

The next day the king went with his associates and soldiers to Bakimuhan by the sea. As hey looked out into the ocean they looked and they saw three shining brilliant giant logs floating on the waves. The waves carried the logs towards the shore and finally they rested on the beach.

They saw divine marks in the logs; the symbols of a conch, club, disc, and lotus. They were filled with wonder and joy upon seeing the King's dream come true before their eyes. Indradyumna Maharaja called his soldiers and a team of elephants and bound the logs to the elephants and together with the men they pulled with great strength but the logs wouldn't move. They were confused about what to do next but they sensed something must happen. They waited till night fall on the beach and everyone camped by the logs.

That night the King had a dream, the Lord spoke to the King, “ Bring Visvvasu, my servent the sabara who used to serve Me as Nila-Madhava and bring a golden chariot in front of Daru-brahman.”

In the morning the King ordered his men “bring Visvvasu and a golden chariot for this is what the Lord told me to do.” When Visvasu and the chariot arrived they moved to Daru-brahman to lift them and they were surprisingly light and were then easily moved onto the chariot.

Lord Brahma the performed a sacrifice and established a Diety of Narasimhadeva on the raised platform of the sacrificial arena. Then King Indradyumna had his finest sculptors come to carve the Diety of the Lord from the Daru-Brahman. As soon as they started their chisels broke as they tried to carve the Lord. The Daru-Brahman was too hard for their tools. Then an old brahmana artist who called himself Ananta Maharana approached the King and told Indradyumna Maharaja “I will be able to carve the deity but I must work behind closed doors for 21 days. Then I can do it.”

Indradyumna Maharaja felt the brahmana's words to be true and arranged for Daru-brahman to be placed inside the temple. When that was accomplished, the old man entered and began his work. The doors remain closed and the sounds of the chiseling could be heard through the doors day and night. The King waited outside in great eagerness listening to the ringing sounds and the wooden sounds. He had been listening for 14 days when suddenly the sounds stopped. Indradyumna waited and listened. But the wait grew into hours and into a day and another and the King became full of

anxiety. The King began to pace and worry and then he personally opened the door of the temple by force...

He did not see the sculptor, but instead he saw three forms. They looked awkward and had flat faces and no finished hands and fingers They had Large wide eyes and were smiling greatly. They were incomplete, unfinished. “Alas I am a great offender I have broken my promise in anxiety and this strange old man disappeared... And now they are unfinished because of my offence! I shall give up my life!”

Then spreading the sacred kusa grass He lay down and began fasting for death. The diety Lord Jagannatha then appeared to him in a dream. Jagannatha said, “I am eternally situated here in Nilachala in the form of Lord Jagannatha as Daru-brahman. In the material world, I descended in 24 Diety incarnations along with my abode. I have no material hands and feet but with my transcendental senses I accept all the items offered by My devotees. The fact that you broke your promise is part of the pastime for Me to manifest in my form of Jagannatha. Those devotees whose eyes are smeared with the salve of love will always see Me as Syamasundara, holding a flute.”

Sri Jagannatha Astakam

this prayer was uttered by Sri Chaitanya Mahaprabhu

kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

Lord Jagannātha sometimes makes the melodious sounds of playing music and singing throughout the groves on the banks of the Kālindī river. He is like a bumblebee experiencing great delight while tasting the nectar of the lotus-like faces of the cowherd damsels. His lotus feet are worshipped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gaṇeśa. May that Lord of the Universe kindly become visible unto me.

bhuje savye veṇuṁ śirasi śikhi-picchaṁ kaṭi-taṭe
dukūlaṁ netrānte saḥacari-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

In His left hand He holds a flute, upon His head is a peacock feather, and around His hips is a fine silken cloth. From the corners of His eyes, He casts sidelong glances upon His loving companions. He is most fond of the pastimes He conducts while living in Śrī Vṛndāvana. May that Lord of the Universe kindly become visible unto me.

mahāmbhodes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadrena balinā
subhadrā-madhyā-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

On the shore of the great ocean is a large palace that glows with the

effulgence of solid gold, and is topped by a towering temple spire that appears to be a blue sapphire mountain. Residing therein along with His mighty brother Balabhadra, and in between Them His sister Subhadra, Lord Jagannātha bestows opportunities for all godly souls to render various devotional services. May that Lord of the Universe kindly become visible unto me.

krpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-pankeruha-mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

He is a fathomless ocean of causeless mercy, and His beautiful complexion is like a cluster of blackish rainclouds. He derives great pleasure by hearing the words of affectionate chastisement from His beloved goddess Lakṣmī. His face is like a fully-blown spotless lotus flower. He is worshipped by the best of demigods and sages, and His character and activities are glorified in song by the topmost personified Upaniṣads. May that Lord of the Universe kindly become visible unto me.

rathārūḍho gacchan pathi milita-bhūdeva-ṭaḥalaiḥ
stuti-prādurbhāvaṁ prati-padam upākarmaṇya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

As the Lord mounts His Ratha-yātrā cart and parades along the road, there is a constant accompaniment of loud prayers and songs chanted by large assemblies of saintly brāhmaṇas. Hearing their hymns, Lord Jagannātha is favorably disposed toward them. He is an ocean of mercy, and is the true friend of all the worlds. May that Lord of the Universe, along with His consort Lakṣmī, who was born from the ocean of nectar, kindly become visible unto me.

param-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
rasānandī rādhā-sarasa-vapur āliṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

He is the ornament adorning the head of para-brahma (the supreme spiritual reality). His eyes are like the blossomed petals of a blue lotus flower, and He resides in the Nīlācala temple that resembles a sapphire hill. His lotus feet are placed upon the heads of Lord Anantadeva. He is overwhelmed by the flow of transcendental loving mellows, and He becomes happy only by embracing the luscious divine form of Śrīmatī Rādhārāṇī. May that Lord of the Universe kindly become visible unto me.

na vai yāce rājyam na ca kanaka-māṇikya-vibhavaṁ
na yāce 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

I certainly do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife, which is a possession desired by all ordinary men. I simply pray for that Lord of the Universe, whose glories are sung by Lord Śiva from age to age, to kindly become visible unto me.

hara tvam samsāraṁ drutataram asāraṁ sura-pate
hara tvam pāpānām vitatim aparām yādava-pate
aho dine 'nāthe nihita-caraṇo nīścitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

O Lord of the demigods! Please quickly take away this useless material existence that I am undergoing. O Lord of the Yadus! Please destroy the boundless accumulation of my sinful reactions. Aho! It is certain that Lord Jagannātha bestows His lotus feet upon those who feel themselves humbled and helpless. May that Lord of the Universe kindly become

visible unto me.

jagannāthāṣṭakam puṇyam
yaḥ paṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā
viṣṇu-lokam sa gacchati

The soul of that self restrained and virtuous person who recites these eight verses glorifying Lord Jagannatha becomes cleansed of all sins, and duly proceeds to Lord Vishnu's abode.

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