

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

श्रीमन्मुरारिगुप्तप्रणीतम्  
by Murāri Gupta

नीयल्देल्मानिकोनाम्ना पण्डिताभिमानिना

अनुवादितं सम्पादितञ्च

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## **Part I**

# **First Movement**



## Chapter 1

# प्रथमसर्गः The Succession of the Incarnation

स जयति शुद्धविक्रमः कनकाभः कमलायतेक्षणः ।  
वरजानुविलम्बिसङ्गजो बहुधा भक्तिरसाभिनर्तकः ॥ १ ॥

May victory be his, that one of pure valor with a complexion of gold, whose eyes are wide like lotuses and whose arms reach down to his knees, a dancer presenting the many of the rasas of *bhakti*. (1)

स जगन्नाथसुतो जगत्पतिर्जगदादिर्जगदार्तिहा विभुः ।  
कलिपापकलिभारहारकोऽजनि शच्यां निजभक्तिमुद्धहन् ॥ २ ॥

That son of Jagannātha, lord of the universe, origin of the universe, destroyer of the afflictions of the universe, its sovereign, the remover of the sins and burdens of the age of Kali, was born of Śacī, bearing *bhakti* for himself. (2)

स नवद्वीपवतीषु भूमिषु द्विजवर्यैरभिनन्दितो हरिः ।  
निजपित्रोः सुखदो गृहे सुखं निवसन् वेदषडङ्गसंहिताम् ॥ ३ ॥  
निपपाठ गुरोर्गृहे वसन् परिचर्याभिरतः शुचिव्रतः ।  
स च विश्वम्भरसंज्ञको हरिर्युगधर्माचरणाय धर्मिणाम् ॥ ४ ॥

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

हरिकीर्तनमादिशत् स्मरन् पुरुषार्थाय हरेरतिप्रियम् ।  
स गयासु पितृक्रियां चरन् हरिपादाङ्कितभूमिषु स्वयम् ॥ ५ ॥

Remembering, he taught the glorification of Hari, very dear to Hari, as the goal of human life. He himself performed the post-mortem rites for his father in Gayā, the land inscribed with the footprints of Hari. (5)

निजसंस्मृतिमात्रसम्पदः पुलकप्रेमजडो बभूव ह ।  
स तदा निजमेव मन्दिरं समगादशरीरया गिरा ॥ ६ ॥

Exuberant with the memory of himself he became paralyzed with love and [covered with] goose bumps. He then returned to his own home, directed by a disembodied voice. (6)

भक्तवर्गमुखवेष्टितः प्रभुः प्रेमपाकपरिपूर्णविग्रहः ।  
हरिकीर्तनसत्कथासुखं मुमुदे दानवसिंहमर्दनः ॥ ७ ॥

Surrounded by the leaders of the devotees, the Master, who was a full embodiment of mature love and yet a vanquisher of the lion of the demonic, enjoyed the pleasure of holy stories glorifying Hari. (7)

अथास्य कीर्तिं श्रवणामृतां सतामुदारकीर्तेः श्रुतिभिः पिपासुभिः ।  
विगाहितुं श्रीयुतसत्कथां शुभामुवाह हर्षाश्रुविलोललोचनः ॥ ८ ॥

Then he whose eyes trembled with tears of joy carried forth the auspicious, holy tales, the glory of the greatly famous one [Hari], which the saintly imbibe like nectar with thirsty ears, in order to submerge [the whole world in the stories]. (8)



भक्तः श्रीवासनामा द्विजकुलकमलप्रोद्धसच्चित्रभानुः  
 प्राहेदं श्रीमुरारि त्वमिह वद हरेर्श्रीचरित्रं नवीनम् ।  
 तस्याज्ञामाकलय्य प्रकटकरपुटैस्तं नमस्कृत्य भूयः  
 श्रीमच्चैतन्यमूर्तेः कलिकलुषहरां कीर्तिमाह स्वयम् सः ॥ १ ॥

The devotee named Śrīvāsa, a shining and wonderful sun for the lotus-like family of twice-born, said this to Murāri: "Tell us now of the new acts of Hari." Receiving his order and offering obeisances repeatedly with folded hands, he [Murāri] himself told Śrī Caitanya's story, which removes the corruptions of the age of Kali. (9)

अथ स चिन्तयामास वैद्यसूनुर्मुुरारिकः ।  
 कथं वक्ष्यामि बह्वर्थां चैतन्यस्य कथां शुभाम् ॥ १० ॥

Then Murāri, son of a Vaidya, wondered: "How will I describe the auspicious story of Caitanya which has so many meanings, (10)

यद्वक्तुं नैव शक्नोति वाचस्पतिरपि स्वयम् ।  
 तथापि वैष्णवादेशं कर्तुं युक्तं मतिर्मम ॥ ११ ॥

'which even Vācaspati himself is unable to relate? Still, my mind is intent on carrying out the request of the Vaiṣṇava. (11)

निमला भाति सततं कृष्णस्मरणसम्पदा ।  
 वैष्णवाज्ञा हि फलदा भविष्यति न चान्यथा ॥ १२ ॥

"The order of the Vaiṣṇava, enriched by remembrance of Kṛṣṇa, is always flawless. It will certainly bring success and not otherwise."

इत्युक्त्वा वक्तुमारेभे भगवद्भक्तिबृंहिताम् ।  
 कथां धर्मार्थकामाय मोक्षाय विष्णुभक्तये ॥ १३ ॥

Saying this, he began to recount the story, filled with *bhakti* to the Lord, for the sake of piety, wealth, sensual enjoyment, liberation, and *bhakti* for Viṣṇu.<sup>1</sup> (13)

<sup>1</sup>Here *bhakti* is added to the usual four goals of human life. The implication is that the four by themselves are insufficient.

नमामि चैतन्यमजं पुरातनं  
 चतुर्भुजं शङ्खगदाब्जचक्रिणम् ।  
 श्रीवत्सलक्ष्माङ्कितवक्षसं हरिं  
 सद्भालसंलग्नमणिं सुवाससम् ॥ १४ ॥

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

वदामि किञ्चिद्भगवत्कथां सतां  
 हर्षाय किञ्चित्स्वलनं यदा भवेत् ।  
 तदात्र संशोधयितुं महत्तमाः  
 प्रमाणमेवात्र परोपकारिणः ॥ १५ ॥

I will speak a little of the history of the lord for the enjoyment of the good. Should there be a bit of stumbling, may the great ones be able to correct it, as evidence that they are the helpers of others. (15)

नवद्वीप इतिख्याते क्षेत्रे परमवैष्णवे ।  
 ब्राह्मणाः साधवः शान्ताः वैष्णवाः सत्कुलोद्भवाः ॥ १६ ॥  
 महान्तः कर्मनिपुणाः सर्वे शास्त्रार्थपारगाः ।  
 अन्ये च सन्ति बहुशो भिषक्शूद्रवणिग्जनाः ॥ १७ ॥  
 स्वाचारनिरताः शुद्धाः सर्वे विद्योपजीविनः ।  
 तत्र देवव्रताः सर्वे वैकुण्ठभवनोपमे ॥ १८ ॥

In the thoroughly Vaiṣṇava land renowned as Navadvīpa the brāhmaṇa are all holy, peaceful, devoted to Viṣṇu, born of good families, great, skilled in rites, and deeply learned in the meanings of scripture. And there are many others: doctors, śūdra, and merchants. All are engaged in their own work, pure, sustained by knowledge. All are devoted to the gods in that land similar to Vaikuṅṭha. (16-18)

श्रीवासो यत्र रेजे हरिपदकमलप्रोद्धसन्मत्तभृङ्गः  
 प्रेमाद्रोत्तुङ्गबाहुः परमरसमदैर्गायतीशं सदोत्कः ।  
 गोपीनाथो द्विजाग्र्यः श्रवणपथगते नाम्नि कृष्णस्य मत्तो  
 ऽत्युच्चै रौति स्म भूयो लयतरलकरो नृत्यति स्मातिवेलम् ॥ १९ ॥

There Śrīvāsa lived, an intoxicated bee rejoicing at the lotus feet of Hari. Always enthusiastic, he sang of his lord with the liqueurs of the highest *rasa*, his arms raised in love. Gopīnātha, too, foremost of the twice-born, intoxicated when the name of Kṛṣṇa reached his ears, he shouted loudly over and over and danced for hours clapping his hands to the rhythm. (19)

बालोद्यद्गङ्गास्कराभो बुधजनकमलोद्धोधने दक्षमूर्तिः  
कारुण्याब्धिर्हिमांशोरिव जनहृदयोत्तापशान्त्येकमूर्तिः ।  
प्रेमध्यानातिदक्षो नटविधिकलासद्गुणाढ्यो महात्मा  
श्रीयुक्ताद्वैतवर्यः परमरसकलाचार्य ईशो विरेजे ॥ २० ॥

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

यत्र सर्वगुणवानतिरेजे चन्द्रशेखरगुरुद्विजराजः ।  
कृष्णनामकृषिताङ्गरुहः स प्रस्खलन्नयनवारिभिरार्द्रः ॥ २१ ॥

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

यत्र नृत्यति मुनौ हरिदासे दासवत्सलतया जगदीशः ।  
खेचरैः सुरगणैः समहेशैर्लास्यमाशु परिपश्यति हृष्टः ॥ २२ ॥

There, when the sage Haridāsa danced, the Lord of the Universe, with the sky-travelling gods and Maheśa, watched the dance with the affection toward his servant, thrilled. (22)

यत्र विष्णुपदसम्भवा सरिद्वेगवत्यतितरा करुणार्द्रा ।  
स्पर्द्धया रविसुता सरयूणां या दधार कनकोज्ज्वलं हरिम् ॥ २३ ॥

There is the rapid running river, born of the feet of Vṣṇu, flowing with compassion, prouder than both the Sarayū and Yamunā because it supported the golden-hued Hari. (23)

जगन्नाथस्तस्मिन् द्विजकुलपयोधीन्दुसदृशो  
 ऽभवद्वेदाचार्यः सकलगुणयुक्तो गुरुसमः ।  
 स कृष्णाङ्घ्रियानप्रबलतरयोगेन मनसा  
 विशुद्धः प्रेमाद्रौ नवशशिकलेवाशु ववृधे ॥ २४ ॥

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

इति श्रीचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे अवतारानुक्रमः प्रथमसर्गः ।

Thus ends the First Chapter of the First Movement in the poem called the Acts of Śrī Kṛṣṇa Caitanya called "The Succession of the Incarnation."

## Chapter 2

# द्वितीयसर्गः The Lamentation of Nārada

अथ तस्य गुरुश्चक्रे सर्वशास्त्रार्थवेदिनः ।  
पदवीमिति तत्त्वज्ञः श्रीमन्मिअपुरन्दरः ॥ १ ॥

Thus his teacher gave him, who knew the meaning of all the scriptures, the titles: Tattvajiña (Knower of Truth) Miśrapurandara (Foremost of the Miśra clan). (1)

तमेकदा सत्कुलीनं पण्डितं धर्मिणाम्बरम् ।  
श्रीमन्नीलाम्बरो नाम चक्रवर्ती महामनाः ॥ २ ॥  
समाहूयाददत् कन्यां शचीं स कुलकृत्शदः ।  
तां प्राप्य सोऽपि ववृधे शचीमिव पुरन्दरः ॥ ३ ॥

Śrī Nīlāmbara Cakravartin, the noble-minded, at some time called for him, a scholar from a good family, surrounded by the pious, and, himself the product of a good family, gave him his daughter Śacī. Receiving her he [Jagannātha Miśra] too flourished like an Indra with his Śacī. (2-3)

ततो गेहे निवसतस्तस्य धर्मो व्यवर्धत ।  
आतिथ्यैः शान्तिकैः शौचैर्नित्यकाम्यक्रियाफलैः ॥ ४ ॥

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

तत्र कालेन कियता तस्याष्टौ कन्यकाः शुभाः ।  
बभूवुः क्रमशो दैवात्ताः पञ्चत्वं गताः शची ॥ ५ ॥

Then after some time his eight beautiful daughters were born, but as fate would have it they all died one after another. Śacī, ... (5)

वात्सल्यदुःखतप्तेन जगाम मनसा पतिम्<sup>1</sup> ।  
पुत्रार्थं शरणं श्रीमान् पितृयज्ञं चकार सः ॥ ६ ॥

... her mind scorched by the sadness of parental love, went to her husband, her shelter, for a son. He performed a sacrificial rite for the forefathers. (6)

कालेन कियता लेभे पुत्रं सुरसुतोपमम् ।  
मुदमाप जगन्नाथो निर्धिं प्राप्य यथाऽधनः ॥ ७ ॥

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

नाम तस्य पिता चक्रे श्रीमतो विश्वरूपकः ।  
पठता तेन कालेन स्वल्पेनैव महात्मना ॥ ८ ॥  
वेदांश्च न्यायशास्त्रञ्च ज्ञातः सद्योग उत्तमः ।  
स सर्वज्ञः सुधीः शान्तः सर्वेषामुपकारकः ॥ ९ ॥

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

हरेर्ध्यानपरो नित्यं विषये नाकरोन्मनः ।  
श्रीमद्भागवतरसास्वादमत्तो निरन्तरम् ॥ १० ॥

<sup>1</sup>हरिम् — हरिदासदासः.

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

तस्यानुजो जगद्योनिरजो जज्ञे स्वयं प्रभुः ।  
इन्द्रानुजो यथोपेन्द्रः कश्यपाददितेः सुतः ॥ ११ ॥

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

हरिकीर्तनपरां कृत्वा च त्रिजगतीं स्वयम् ।  
उषित्वा क्षेत्रप्रवरे पुरुषोत्तमसंज्ञके ॥ १२ ॥

After himself making the three worlds intent on glorifying Hari, residing in the foremost of holy places named Puruṣottama [Jagannath Puri], ... (12)

कृत्वा भक्तिं हरौ शिक्षां कारयित्वा जनस्य सः ।  
श्रीवृन्दावनमाधुर्यमास्वाद्यास्वादयन् जनान् ॥ १३ ॥

performing *bhakti* to Hari, instructing it to the people, tasting the sweetness of Vṛndāvana and causing the people to taste it, too, ... (13)

तारयित्वा जगत् कृत्स्नं वैकुण्ठस्थैः प्रसादितः ।  
जगाम निलयं हृष्टो निजमेव महर्द्धिमत् ॥ १४ ॥

and delivering the whole world, he, worshiped by the residents of Vaikuṅṭha, returned thrilled to his own abode, which possesses enormous opulence. (14)

एतच्छ्रुत्वाद्भुतं प्राह ब्रह्मचारी जितेन्द्रियः ।  
श्रीचैतन्यकथामत्तः श्रीदामोदरपण्डितः ॥ १५ ॥

Hearing of this wonder, the celebate, conqueror of his senses, Dāmodara Paṇḍita, intoxicated by the story of the Śrī Caitanya, said:

कथयस्व कथां दिव्यामद्भुतां लोकपावनीम् ।  
यां श्रुत्वा मुच्यते लोकः संसाराद्द्वोरकित्विषात् ॥ १६ ॥

“Tell the story, divine, wondrous, world-purifying, hearing which the world will be liberated from the horrible calamity of the cycle of rebirth ... (16)

श्रीकृष्णचरणाम्भोजे परमाः प्रेमसम्पदः ।  
जायन्ते सर्वलोकस्य तद्वदस्व हरेः कथाम् ॥ १७ ॥

‘and everyone will gain the highest treasures of love at the lotus feet of Śrī Kṛṣṇa. Therefore, tell that story of Hari. (17)

कस्य हेतोः पृथव्यां स जातः सर्वेश्वरो विभुः ।  
कृतं किमिह तेनैव जगतामीश्वरेण च ॥ १८ ॥

For what reason was the Lord of All, the All-pervading One, born on earth and what did he, the Controller of the Universe, do here? (18)

वक्तुमर्हसि भद्राणि कर्माणि मङ्गलानि च ।  
जगतां तापशान्त्यर्थं प्रेमार्थं सुमहात्मनाम् ॥ १९ ॥

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

तच्छ्रुत्वा वचनं तस्य पण्डितस्य महात्मनः ।  
उवाच वचनं प्रीतो मुरारिः श्रूयतामिति ॥ २० ॥

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

साधु ते कथयिष्यामि यथाशक्त्या द्विजोत्तम ।  
संक्षेपाद्विस्तरान्नालं वक्तुं शक्नोति भार्गवः ॥ २१ ॥



“Well put! I will narrate for you the best that I can, O best of the twice-born, but only in brief, for even Bhārgava<sup>2</sup> is not able to present this subject at length. (21)

अथ नारदो धर्मात्मा वर्षे भारतसंज्ञके ।  
वैष्णवाग्यो महातेजाः पूर्णचन्द्रसमप्रभः ॥ २२ ॥

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

कैलाशशिखराकारो मेखलावरभूषणः ।  
ऐणचर्मधरो विष्णोरंशः सर्वजनप्रियः ॥ २३ ॥

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

सर्वेषामुपकाराय बभ्रामाकाशमण्डले ।  
महतीं रणयन् प्रीतो हरिनामप्रगायतीं ॥ २४ ॥

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

द्रक्ष्यामि वैष्णवं कुत्र तत्र वत्स्यामि साम्प्रतम् ।  
इतिसञ्चिन्त्य मनसा ददर्श पृथ्वीमिमाम् ॥ २५ ॥

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

कलिना पापमित्रेण प्रथितमलपङ्किलाम् ।  
गामेव स्नेच्छहस्तस्थां प्रचण्डकरशोषिताम् ॥ २६ ॥

[He saw] the earth muddied with the impurities spread by the Age of Kali, the friend of sin, and in the hands of Mlecchas, desiccated by violent hands, ... (26)

<sup>2</sup>Sūkra, the eloquent guru of the Asuras.

जनांश्च ददृशे तत्र पापव्याधिसमाकुलान् ।  
परापवादनिरतान् शठान् ह्रस्वायुषः कृशान् ॥ २७ ॥

and he saw the people there, troubled by the miseries of sin, engaged in reproaching others, deceitful, with short lives, emaciated, ... (27)

राज्जश्च पापनिपुणान् शूद्रान् सयवनान् खलान् ।  
स्त्रेच्छान् विकर्मनिरतान् प्रजासर्वस्वहारकान् ॥ २८ ॥

and [he saw] kings skilled in sin, Śūdras with Yavanas, villains, Mlecchas, engaged in evil works, stealers of the possessions of the citizens. (28)

शास्त्रज्ञानपि साधूनां निन्दकानात्ममानिनः ।  
एतान् बहुविधान् दृष्ट्वा चिन्तयामास नारदः ॥ २९ ॥

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

इतिश्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे श्रीनारदानुतापो नाम द्वितीयः सर्गः

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

## Chapter 3

# तृतीयसर्गः Nārada's Request

कलेः प्रथमसन्ध्यायां निमग्नेयं वसुन्धरा ।  
सर्वेषां पापदग्धानां हरिनामरसायनः ॥ १ ॥

This bountiful earth is inundated in the first segment of the Age of Kali. The medicine of the Names of Hari is for all those scorched by sin. (1)

तारकोऽयं भवत्येव वैष्णवद्वेषिणं विना ।  
आत्मसम्भाविता ये च ये च वैष्णवनिन्दकाः ॥ २ ॥

It is the savior of all but the haters of the Vaiṣṇava, those who adore themselves, and those who libel the Vaiṣṇava. (2)

ये कृष्णनाम्नि देहेषु निन्दयुर्मन्दबुद्धयः ।  
तेऽनित्या इति वक्ष्यन्ते तेषां निरय एव हि ॥ ३ ॥

Dullards who have misrepresented the forms and Name of Kṛṣṇa will say "they are impermanent." For them, indeed, is there hell. (3)

अत्र किं स्यादुपायोऽयमिति निश्चित्य शुद्धधीः ।  
वैकुण्ठाख्यं परं धाम जगाम करुणानिधिः ॥ ४ ॥

The pure-minded sage, an ocean of compassion, deciding “what should be the means here,” went to the supreme abode called Vaikuṅṭha. (4)

अथ त्रिवेदीपरिगीयमानं ददश वैकुण्ठमखण्डधिष्यम् ।  
स्वतेजसा ध्वस्तरजःसमूहं दिशां दशामाप गुणात् परां मुनिः ॥ ५ ॥

Thus he saw Vaikuṅṭha being praised by knowers of the three Veda, of unlimited power, the gloom of the directions destroyed by its radiance. The sage reached the state beyond the the qualities. (5)

मधुव्रतानां निवहैहरेर्यशः प्रगीयमानं कमलावलीषु ।  
विराजितं रत्नतटाभिरामवापीभिरामुक्लतासुगन्धिभिः ॥ ६ ॥

[There] the fame of Hari is being sung [even] by groups of bees in rows of lotuses and it is adorned by charming ponds with jewel-encrusted banks and the fragrances of blossoming vines. (6)

माणिक्यगेहैर्वडभीभिरन्वितं गजेन्द्रमुक्तावलिभूषिताभिः ।  
सार्वत्तैवैः शाखिभिरन्वितं खगैर्विकूजितं चन्द्रशिलापथाद्यम् ॥ ७ ॥

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

तत्र श्रिया जुष्टमजं पुरातनं लसत्किरीटद्युतिरञ्जितालकम् ।  
विकाशिदिव्याब्जजितेक्षणं लसत्सुधाकराराधितसन्मुखोल्लसम् ॥ ८ ॥

There [Nārada saw] the unborn, ancient one, together with Śrī, the curls of his hair colored by the glow of his shining crown, his eyes more beautiful than divine lotuses in bloom, the radiance of his face worshiped by the shining moon, ... (8)

लसन्महाकुण्डलगण्डशोभितं सुकम्बुकण्ठं कनकोज्ज्वलांशुकम् ।  
कृष्णं चतुर्भिः परिघोपमैर्भुजैर्नीलाद्रिशृङ्गं सुरपादपैरिव ॥ ९ ॥

his cheeks lighted by large sparkling earrings, his neck shaped like a conch shell, his clothes bright gold in color, Kṛṣṇa with four arms like thick beams, looking like the peak of a blue mountain surrounded by divine trees. (9)

विराजमानं कनकाङ्गदादिभिर्मुक्तावलीभिर्वरहेमसूत्रैः ।  
सकिङ्किणीजालनिबद्धचेलोल्लसन्नितम्बं वरपादपङ्कजम् ॥ १० ॥

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

तदीयपादाब्जमनोजगन्धमाघ्राय हर्षाश्रुतनूरुहोद्गमैः ।  
विसंज एवाशु पपात भुमौ स दण्डवत् कृष्णसमीपतो मुनिः ॥ ११ ॥

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

ततः प्रसार्याशु करं कृतज्ञो रत्नाङ्गुरीभिन्ननखप्रभं प्रभुः ।  
मुदा स्पृशन्मूर्द्धनि मुनेर्मनोहरं बभाष ईषत्स्मितशोभिताननः ॥ १२ ॥

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

स्वायम्भुवोत्तिष्ठ मुने महात्मन् यन्नो वदस्यद्य करोमि तत्ते ।  
ममैव कालोऽयमुपागतः स्वयं युगेषु धर्माचरणाय धर्मिणां ॥ १३ ॥

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

ततः समुत्थाप्य महर्षिसत्तमं महत्तमैकान्तपरायणो हरिः ।  
समादिदेशासनमाशु तस्मै तस्मिन्निविष्टो मुनिराज्ञया हरेः ॥ १४ ॥

Then, raising up the foremost of great sages, Hari, who is keenly intent on the great ones, offered him a seat. The sage was seated by the order of Hari. (14)

अथान्वपृच्छद्भगवान् मुने कथं संप्राप्तवान् मामिह किं तवेप्सितम् ।  
पूर्णस्य कार्यं करवाणि साधो परोपकाराय महद्विचेष्टितम् ॥ १५ ॥

Then, the Lord asked: "Sage, why have you come here to me? What do you desire? Let me accomplish what is to be done by the full;<sup>1</sup> helping others is the work of the great." (15)

इत्थं सतोयाम्बुदतुल्यघोषं वचोऽमृतं कृष्णदयामृताब्धेः ।  
उवाच पूर्णस्मितवीक्षया हरेर्नमामि लोकान् परिपाहि दुःखितान् ॥  
१६ ॥

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

क्षितिः क्षिणोत्यद्य समाकुला विभो जनस्य पापौघयुतस्य धारणात्  
।  
जनाश्च सर्वे कलिकालदृष्टाः पापे रतास्त्यक्तभवत्प्रसङ्गाः ॥ १७ ॥

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

तान् पाहि नाथ त्वदृते न तेषामन्योऽस्ति पाता निरयात्तु सद्गतिं ।  
एवं विचार्य कुरु सर्वलोकनाथ स्वयं सद्गतिरीश नानयः ॥ १८ ॥

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

<sup>1</sup>A reference to the full or complete incarnation, Kṛṣṇa.

इत्थं समाकर्ण्य मुनेर्वचो हरिर्विदन्नपि प्राह किमाचरिष्ये ।  
केनाप्युपायेन भवेद्धि शान्तिस्तद्ब्रूहि तं प्राह पुनः स्वभूसुतः ॥ १९ ॥

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

स्वयं सुशीतः शतचन्द्रमा यथा भूदेववंशेऽप्यवतीर्य सत्कुले ।  
वात्स्ये जगन्नाथसुतेति विश्रुतिं समाप्नुहि स्वं कुरु शं धरण्याः ॥ २० ॥

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

रामादिरूपैर्भगवन् कृतं हि यत् पापात्मनां राक्षसदानवानाम् ।  
वधादिकं कर्म न चेह कार्यं मनो नराणां परिशोधयस्व ॥ २१ ॥

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

तानासुरं भावमुपागतान् हि यदा हनिष्ये ऋ तदास्ति लोकः ।  
एवं व्यवस्य स्वधियात्मनो यशः प्रख्याहि लोकाः सुखिनो भवन्तु ॥  
२२ ॥

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

तत्रैव रुद्रेण मुनिप्रवीराः कर्तुं हि साहाय्यमवातरिष्यन् ।  
तथेति तं प्राह हरिः सुरर्षिं सोऽपि प्रणम्याशु जगाम हृष्टः ॥ २३ ॥

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

इति श्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमे नारदप्रश्नो नाम तृतीयः सर्गः ॥

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





## Chapter 4

# चतुर्थसर्गः Repetition of the Descents

अथ श्रुत्वा तु तत्सर्वं श्रीदामोदरपण्डितः ।  
उवाच परमप्रीतः कथ्यतां नृहरेः कथाम् ॥ १ ॥

Then, hearing all that, Dāmodara Paṇḍita, extremely pleased, said: tell the story of Nṛhari. (1)

के के तत्रावतारेषु स्ववतीर्णा महीतले ।  
अवताराश्च कतिधा तान्वदस्वानुपूर्वशः ॥ २ ॥

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

इति श्रुत्वा द्विजाग्यस्य वचनं श्रीमुरारिकः ॥  
उवाच परमप्रीत्या श्रूयतामिति सादरम् ॥ ३ ॥

After hearing the statement of the best of the twice-born, Śrī Murāri, with great pleasure and respect, said: please listen, then. (3)

अथ ते कथयाम्यन्यत्स्वांशावतरणं हरेः ॥  
शुद्धभक्ततया ख्यातान् भक्तानीश्वररूपिणः ॥ ४ ॥

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

आदौ जातो द्विजश्रेष्ठः श्रीमाधवपुरी प्रभुः ।  
ईश्वरांशो द्विधा भूत्वाऽद्वैताचार्यश्च सद्गुणः ॥ ५ ॥

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

तयोः शिष्योऽभवद्देवश्चन्द्रांशुश्चन्द्रशेखरः ।  
स आचार्यरत्न इति ख्यातो भुवि महायशाः ॥ ६ ॥

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

श्रीनारदांशजातोऽसौ श्रीमच्छ्रीवासपन्दितः ।  
गन्धर्वांशोऽभवद्द्वैद्यः श्रीमुकुन्दः सुगायनः ॥ ७ ॥

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

श्रीमच्छ्रीहरिदासोऽभून्मुनेरंशः शृणुस्व तत् ।  
कथितं नागदष्टेन ब्राह्मणेन यथा पुरा ॥ ८ ॥

Śrī Haridāsa was a portion of the sage (Nārada). Listen to that story as it was told previously by a *brāhmaṇa* bitten by a snake.<sup>1</sup> (8)

<sup>1</sup>It is not certain what this refers to, but this is probably a reference to a story from one of the Purāṇa.

आदौ मुनिवरः श्रीमान् रामो नाम महातपाः ।  
द्राविडे वैष्णवक्षेत्रे सोऽवात्सीत् पुत्रवत्सलः ॥ ९ ॥

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

तस्य पुत्रेण तुलसीं प्रक्षाल्य भाजने शुभे ।  
स्थापिता साऽपतद्भुमावप्रक्षाल्य पुनश्च ताम् ॥ १० ॥

He had his son cleanse some tulasī and place it on a shining plate. The tulasī fell on the ground and without washing it again ... (10)

पित्रेऽददात्पुनः सोऽपि श्रीरामाख्यो महामुनिः ।  
ददौ भगवते तेन जातोऽसौ यवने कुले ॥ ११ ॥

he gave it to his father. And he in turn, the great sage known as Śrī Rāma, offered it to the Lord. Because of that he was born in the family of a foreigner (Yavana).<sup>2</sup> (11)

स धर्मात्मा सुधीः शान्तः सर्वज्ञानविचक्षणः ।  
ब्रह्मांशोऽपि ततः श्रीमान् भक्त एव सुनिश्चितः ॥ १२ ॥

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

अवधूतो महातेजा नित्यानन्दो महत्तमः ।  
बलदेवांशतो जातो महायोगी स्वयं प्रभुः ॥ १३ ॥

The ascetic (*avadhūta*) of great power, Nityānanda, greatest of the great, was born from a portion of Baladeva, great in yoga, the Lord himself. (13)

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<sup>2</sup>Yavana is an old word that used to refer to the Greeks, the Ionians, who were left behind by Alexander the Great after his aborted attempt to conquer India. Here it refers to the Muslims who were then living as the ruling class in Bengal.

न तस्य कुलशीलानि कर्माणि वक्तुमुत्सहे ।  
अपि वर्षशतेनापि बृहस्पतिरपि स्वयम् ॥ १४ ॥

I am unable to describe his family, character, or acts even in a hundred years. Even Br̥haspati himself ... (14)

वक्तुं नेशेऽपरे किंवा वयं हि क्षुद्रजन्तवः ।  
श्रीकृष्णद्वितीयश्चापि गौराङ्गप्राणवल्लभः ॥ १५ ॥

is not able to describe them, what to speak of others. We are only insignificant creatures. And he is Kṛṣṇa's second, dear to the heart of Gaurāṅga. (15)

अन्ये च शतधा जाता देवाश्च मुनिपुङ्गवाः ।  
पृथिव्यामंशभावेन तान्न सङ्ख्यातुमुत्सहे ॥ १६ ॥

Others, gods and sages, were born by the hundreds on the earth by means of their portions. I am not able to count them. (16)

अथावतारो द्विविधः पुरुषस्य प्रकीर्तितः ।  
युगावतारः प्रथमः कार्यार्थेऽपरसम्भवः ॥ १७ ॥

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

युगावताराः कथ्यन्ते ये भवन्ति युगे युगे ।  
धर्मं संस्थापयन्ति ये ताञ् शृणुष्व यथाक्रमम् ॥ १८ ॥

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

सत्ये युगे ध्यान एकः पुरुषस्यार्थसाधकः ।  
तदर्थेऽवतरत् शुक्रश्चतुर्बाहुर्जटाधरः ॥ १९ ॥

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

सहस्रचन्द्रसदृशः सदा ध्यानरतो मौनिः ।  
सर्वेषामेव जन्तूनां ध्यानाचार्यो बभूव ह ॥ २० ॥

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

त्रेतायां यज्ञ एवैको धर्मः सर्वार्थसाधकः ।  
तत्र यज्ञः स्वयं जातः स्रक्स्तुवादिसमन्वितः ॥ २१ ॥

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

याज्ञिकैर्ब्राह्मणैः सार्द्धं यज्ञभुक् स जनार्दनः ।  
यज्ञमेवाकरोज्जिष्णुर्जनान् सर्वानशिक्षयत् ॥ २२ ॥

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

द्वापरे तु युगे पूजा पुरुषस्यार्थाय कल्पते ।  
इति ज्ञात्वा स्वयं विष्णुः पृथुरूपो बभूव ह ॥ २३ ॥

But in the Age of Dvāpara [After Two], ritual worship is able to bring about the objectives of human life. Knowing this, Viṣṇu took the form of Pṛthu. (23)

पूजाञ्चकार धर्मात्मा लोकानाञ्चानुशासनम् ।  
कारयामास पूजायां सर्वेषामभवन्मनः ॥ २४ ॥

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

कलौ तु कीर्तनं श्रेयो धर्मः सर्वोपकारकः ।  
सर्वशक्तिमयः साक्षात्परमानन्ददायकः ॥ २५ ॥

In the Age of Kali [Quarrel], the best religious practice, praising, is the helper of all, the possessor of all powers, the direct bestower of the highest joy. (25)

इति निश्चित्य मनसा साधूनां सुखमावहन् ।  
जातः स्वयं पृथिव्यान्तु श्रीचैतन्यो महाप्रभुः ॥ २६ ॥

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

कीर्तनं कारयामास स्वयं चक्रे मुदान्वितः ।  
युगावतारा एते वै कार्यार्थे चापराज् शृणु ॥ २७ ॥

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

मात्स्ये तु वेदोद्धरणं कौर्मे मन्दारधारणं ।  
वाराहे धारणं भूमेर्नारसिंहे विदारणम् ॥ २८ ॥

In the Fish Descent there was the lifting up of the Veda. In the Tortoise Descent, there was the supporting of Mount Mandāra. In the Boar Descent, the earth was held secure. In the Man-lion Descent, he split apart [the chest of Hiraṇyakaśipu]. (28)

चक्रे दनुजशक्रस्य वामने भुवनश्रियं ।  
जिग्ये तु भार्गवः क्षौणीं जित्वा राज्ञः सुदुर्मदान् ॥ २९ ॥

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

ददौ गां ब्राह्मणायैव विष्णुर्लोकैकतारणः ।  
श्रीरामे रावणं हत्वा यशसा पूरितं जगत् ॥ ३० ॥

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

श्रीमत्कृष्णावतारे तु भूमेर्भारावतारणं ।  
स्वयमेव हरिस्तत्र सर्वशक्तिसमन्वितः ॥ ३१ ॥

In the Kṛṣṇa Descent, however, Hari himself, accompanied by all his powers, removed the burden of the earth. (31)

बौद्धे तु मोहनं चक्रे वेदानां भगवान्परः ।  
स्नेच्छानां निधनञ्चैव कल्करूपेण सोऽकरोत् ॥ ३२ ॥

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

एवंविधान्यनेकानि कर्माणि बहुरूपिणः ।  
कार्यावतारा नृहरेः कथिताः परमर्षिभिः ॥ ३३ ॥

Such are the many works of the multi-formed one. Nṛhari's descents for various purposes are described by the great sages. (33)

इति श्रीकृष्णचैतन्यचरिते महाकाव्ये प्रथमप्रक्रमेऽवतारानुकरणं नाम चतुर्थः सर्गः  
॥

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





## Chapter 5

# पञ्चमसर्गः Caitanya's Appearance

शृणुष्वावहितं ब्रह्मन् चैतन्यस्यावतारकम् ।  
नवीनं जगदीशस्य करुणावारिधेर्विभोः ॥ १ ॥

Listen carefully, O brahman, to recent descent of Caitanya, Lord of the World, the ocean of mercy, the supreme. (1)

गते देवर्षिवर्ये तु स्वाश्रमे भगवान् परः ।  
जगन्नाथस्य विप्रर्षेर्मनस्याविशदच्युतः ॥ २ ॥

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

तेनाहितं महत्तेजो दधार समये सती ।  
एतस्मिन्नन्तरे साध्वी शची पतिपरायणा ॥ ३ ॥

In the meantime, the chaste and good Śacī, devoted to her husband, carried that great power that was implanted by him in time.

लेभे गर्भं हरेरंशं गङ्गेव शाम्भवं शुभा ।  
तस्यास्तेजोऽतिववृधे शुक्रपक्षे यथा शशी ॥ ४ ॥

She became pregnant with a portion of Hari, like that of the radiant Ganges with one of Śiva. Her brilliance increased like the moon in the light fortnight.

तां दृष्ट्वा रूपसम्पन्नां तप्तचामीकरप्रभां ।  
श्रिया युक्तो जगन्नाथो मुमुदे हृष्टमानसः ॥ ५ ॥

Seeing her possessed of such beauty, complexion like heated gold, fortunate Jagannātha felt joy, his mind filled with exultation.

अथ तां तादृशीं दृष्ट्वा देवा ब्रह्मादयोऽपरे ।  
गन्धर्वा अमरा ये च ये च सेन्द्रा नभोगताः ॥ ६ ॥

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

कृताञ्जलिपुटा हर्षात्साश्रुकण्ठविलोचनाः ।  
तुष्टुवुर्मुदिताः सर्वे प्रणामानतकन्धराः ॥ ७ ॥

With folded hands and eyes and throats moist with tears of joy, they all, pleased, their shoulders stooped in homage. offered prayers.

नमामि त्वां सदागर्भामदितिं जननीं हरेः ।  
चन्द्रार्काग्निप्रभागर्भा सत्त्वगर्भा धृतिं क्षमां ॥ ८ ॥  
अद्वेषगर्भा संसिद्धिं वेदगर्भा स्वयं हरेः ।  
देवकीं रोहिणीञ्चैव यशोदां सर्वथाभवां ॥ ९ ॥

We bow to you, the mother of Hari, an Aditi, womb of the eternal, womb of the one as brilliant as the moon, the sun and fire, womb of truth himself, possessor of fortitude and forbearance, womb of the unenvious one, full perfection, womb of the Vedas, Devakī, Rohiṇī, and Yaśodā, complete source of Hari himself.

तं वै विभर्षि गभे त्वं यो यज्ञं प्रथयिष्यति ।  
कीर्तनाख्यं महापुण्यं यद्यज्ञैर्नोपपद्यते ॥ १० ॥

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

कीर्तनं नृहरेः श्रुत्वा निमिषार्धेन या भवेत् ।  
प्रीतिरस्माद्दृशां सा तु कोटियज्ञैर्भवेन्न हि ॥ ११ ॥

The love that arises after hearing, even for a second, the glorification of Nṛhari does not arise through the billions of sacrifices of persons like us.

अहो मह्यं पुरा दत्तममृतं हरिणा स्वयम् ।  
समुद्रमन्थनं कृत्वा ततः कोटिगुणाधिकम् ॥ १२ ॥  
रसं पश्याम एवात्र शृण्वन्तः श्रीहरेर्यशः ।  
मोक्षमप्यनृतं चेतो मन्यते कीर्तनाद्धरेः ॥ १३ ॥

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

एवमुक्त्वा ततो देवाः सेन्द्रा जग्मुः प्रणम्य तां ।  
ब्रह्माणमग्रतः कृत्वा गायन्तः श्रीहरेर्यशः ॥ १४ ॥  
स्वां पुरीं श्रीपतेरंशो जातो भुव्यतिहर्षितः ।  
कलेर्भाग्यं प्रशंसन्तो नृत्यन्तः प्रेमविह्वलाः ॥ १५ ॥

After saying this the gods along with Indra bowed to her and, placing Brahmā in front and singing the glory of Hari, went to their own place, praising the fortune of the Age of Kali, "a portion of the Lord of Śrī is born on Earth extremely pleased," and dancing, unsettled by love.

ततः पूर्णे निशानाथे निशीथे फाल्गुने शुभे ।  
 काले सर्वगुणोत्कर्षे शुद्धगन्धवहान्विते ॥ १६ ॥  
 मनःसु देवसाधूनां प्रसन्नेषु च शीतले ।  
 स्वर्नद्याः शुद्धसलिले जाते जातः स्वयं हरिः ॥ १७ ॥

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

तं विकाशिकमलेक्षणं लसत्पूर्णचन्द्रवदनं कनकाभम् ॥  
 तेजसा वितिमिरा दिशः स्वयं कारयन्तमुपलभ्य सुतं सः ॥ १८ ॥  
 प्रीतिसागररसस्य न पारं प्राप पद्मनिधिना यथाऽधनः ।  
 श्रीजगन्नाथमिश्रपुरन्दरः प्रेमगद्गसुखं सदा दधे ॥ १९ ॥

Viewing that son, his eyes like blossoming lotus flowers, his face a shining moon, his complexion golden, lighting up the directions with his effulgence, he reached the farthest limit of the rasa of the ocean of love like a poor man finding a great treasure. Śrī Jagannātha Miśra constantly began to stammer out of his love. (18-19)

तस्य जन्मसमयेऽनुशशाङ्कं राहुरग्रसदलं त्रपयैव ।  
 कृष्णपद्मवदनेन निर्जितः प्राविशत्सुररिपोर्मुखं विधुः ॥ २० ॥

At his birth time, Rāhu swallowed the moon, as if out of fear of being defeated by the lotus face of Kṛṣṇa the moon entered the mouth of the enemy of the gods (Rāhu). (20)

तत्र पुण्यसमये मनुजानां कीर्तनं नरहरेः कृतं जनैः ।  
 पूजनं सपदि जाह्नवीजले स्नानदानमघमार्जनं शुचौ ॥ २१ ॥

At that auspicious, pure time, among humans glorification of Hari was performed by people along with worship, bathing at that instant in the Ganges, charity, and the cleansing of sins.

जहृषुः सुरगणाः समहेन्द्राः पद्मसम्भवमहेशपुरोगाः ।  
अप्सरोभिरतिनृत्यपराभिर्नायकाश्च सुमनांसि ववर्षुः ॥ २२ ॥

The gods, headed by Indra, Brahmā, and Śiva, rejoiced. The leaders, with Apsarases dancing wildly, showered down *sumanas* flowers.

नीलाम्बरश्चक्रवर्ती जन्मना तस्य हर्षितः ।  
आजगामाश्रमं तूर्णं जामातुः सर्वशास्त्रवित् ॥ २३ ॥

Nīlāmbara Cakravartin was thrilled by his birth. A knower of all scriptures, he went to the house of his son-in-law immediately.

जगन्नाथं समाहूय शचीं सम्बोधयन् सुधीः ।  
दौहित्रजन्मकालज्ञ इदं वचनमब्रवीत् ॥ २४ ॥

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

अये पुरुषसिंहोऽयं जातः प्रोच्चे बृहस्पतौ ।  
असौ सर्वस्य लोकस्य पाता नित्यं भविष्यति ॥ २५ ॥

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

सुशीलः सर्वधर्माणामाश्रयो न्यासिनां वरः ।  
प्रीतिदः सर्वभूतानां पूर्णामृतकरो यथा ॥ २६ ॥

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

समुद्धर्ता सदैवायं पितृमातृकुलद्वयम् ।  
एवमुक्ते द्विजे तस्मिन् सर्वे प्रमुदिता जनाः ॥ २७ ॥

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

माता हर्षमतीवाप श्रुत्वा तत्पितृभाषितम् ।  
वात्स्यञ्चकार पुत्रस्य जातकर्ममहोत्सवम् ॥ २८ ॥

His mother became thrilled when she heard the words of her father. His father performed the great celebration of the birth of a son.

ताम्बुलं चन्दनं माल्यं गन्धं प्रादाद्विजातये ।  
क्रमेणोत्थानकर्मादिमङ्गलानि चकार सः ॥ २९ ॥

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

इति श्रीकृष्णचैतन्यचरितामृते महाकाव्ये श्रीचैतन्याविर्भावो नाम पञ्चमः सर्गः ।

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