

**ANTYA LEELA**  
**CHASTISEMENT OF JUNIOR HARIDĀSA**



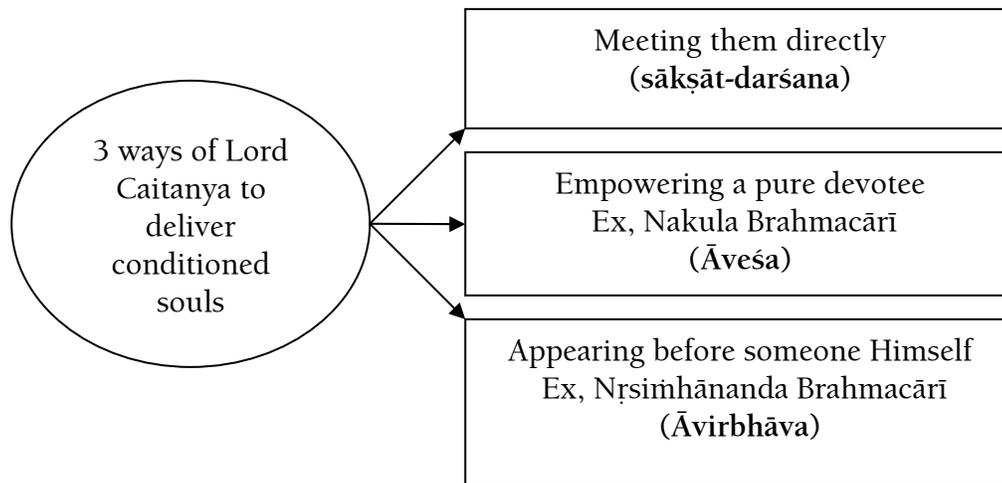
**STUDY NOTES OF H.G. GAURĀNGA DĀSA**

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CHAPTER 2  
THE CHASTISEMENT OF JUNIOR HARIDĀSA

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**DIFFERENT WAYS BY WHICH THE LORD DELIVERS THE FALLEN SOULS  
(VERSES 1-15)**



In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloaka down to Pātālaloka. He caused their deliverance in three ways. (VERSE 3)

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself. (VERSE 4)

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the bodies of great devotees, such as Nakula Brahmācārī. And He delivered still others by appearing before them, as in the case of Nṛsimhānanda Brahmācārī. “I shall deliver the fallen souls.” This statement characterizes the Supreme Personality of Godhead (VERSES 5-6)

### 1. MEETING THEM DIRECTLY – (SĀKṢĀT-DARŚANA) (VERSES 7-12)

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced. (VERSE 7)

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal. (VERSE 8)

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu. (VERSE 9)

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings. (VERSE 10)

Having seen the Lord, they all became Vaiṣṇavas. Thus in ecstatic love of Godhead they chanted the Hare Kṛṣṇa mantra and danced. (VERSE 11)

*ei-mata darśane trijagat nistāri  
ye keha āsite nāre aneka saṁsārī*

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, were entangled in material activities and could not go. (VERSE 12)

### 2. EMPOWERING A PURE DEVOTEE - (ĀVEŚA) (VERSES 13-15)

*tā-sabā tārīte prabhu sei saba deśe  
yogya-bhakta jīva-dehe karena ‘āveśe’*

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees. (VERSE 13)

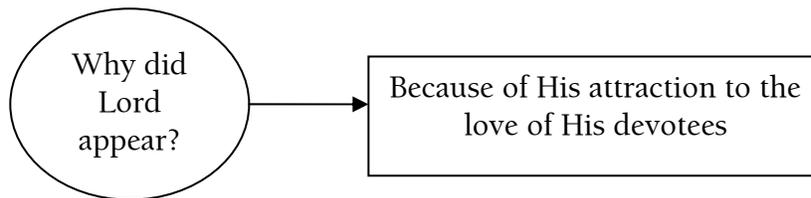
*sei jīve nija-bhakti karena prakāśe  
tāhāra darśane ‘vaiṣṇava’ haya sarva-deśe*

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them. (VERSE 14)

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. (VERSE 15)

### 3. APPEARING BEFORE SOMEONE HIMSELF – (ĀVIRBHĀVA) (VERSES 34-36)

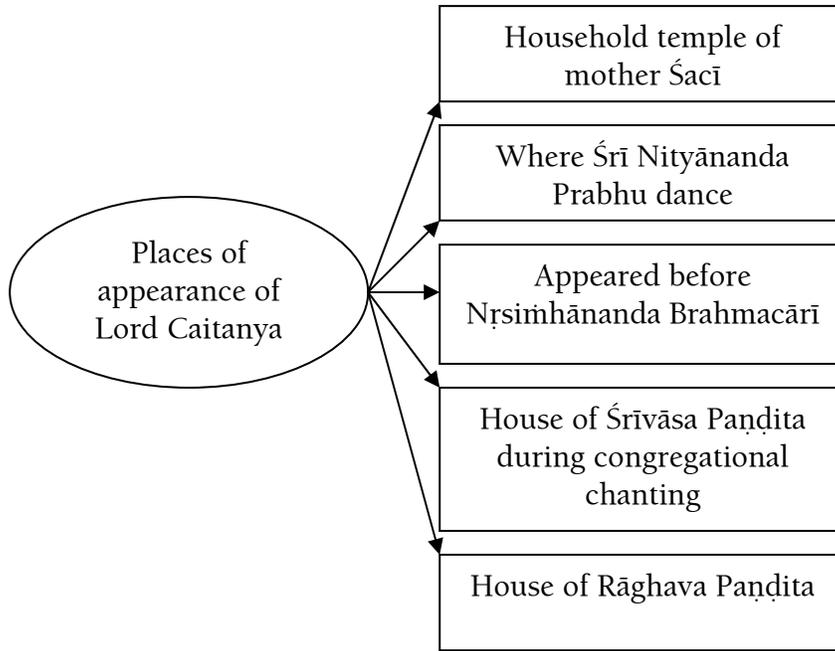
#### 3.1 WHY DID LORD APPEAR? (VERSE 34)



#### 3.2 PLACES OF APPEARANCE OF LORD CAITANYA (VERSES 34-36)



WHEREEVER LORD NITYĀNANDA DANCES, LORD CAITANYA MANIFESTS



### LORD'S AVESA IN NAKULA BRAHMACHARI (VERSES 16-32)

I shall briefly describe how He empowered a living being in Bengal. (VERSE 15)

#### I. SYMPTOMS OF LORD'S AVESA IN NAKULA BRAHMACHARĪ (VERSES 16-21)

In Āmbuyā-muluka there was a person named Nakula Brahmācārī, who was a perfectly pure devotee, greatly advanced in devotional service. (VERSE 16)

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmācārī. (VERSE 17)

Nakula Brahmācārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman. (VERSE 18)

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of

a cloud.(VERSE 19)

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms. (VERSE 20)

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead. (VERSE 21)

## 2. ŚIVĀNANDA SENA TESTING NAKULA BRAHMACĀRĪ (VERSES 22- 32)

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmācārī, he went there with doubts in his mind. (VERSE 22)

Desiring to test the authenticity of Nakula Brahmācārī, he stayed outside, thinking as follows. (VERSE 23)

“If Nakula Brahmācārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu.” Thinking in this way, he stayed some distance apart. (VERSES 24-25)

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmācārī. (VERSE 26)

In his inspired state, Nakula Brahmācārī said, “Śivānanda Sena is staying some distance away. Two or four of you go call him.” (VERSE 27)

Thus people began running here and there, calling in all directions, “Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmācārī is calling you.” (VERSE 28)

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmācārī, and sat down near him. (VERSE 29)

Nakula Brahmācārī said, “I know that you are doubtful. Now please hear this evidence with great attention. (VERSE 30)

“You are chanting the Gaura-gopāla mantra, composed of four syllables. Now please give up the doubts that have resided within you.” (VERSE 31)

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmācārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service. (VERSE 32)

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. (VERSE 33)

**LORD’S AVIRABHĀVA LILĀ IN NRSIMHĀNAND BRAHMACHĀRI (LORD EATS OFFERING MEANT FOR JAGANNĀTH AND NRSIMHADEVA) (VERSES 33-83)**

#### I. LORD CAITANYA’S MESSAGE FOR ALL THE BENGAL DEVOTEES (VERSES 37-47)

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate. (VERSE 37)

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord. (VERSE 38)

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī. (VERSE 39)

When he was about to return to Bengal, the Lord told him, “Forbid the devotees of Bengal to come to Jagannātha Purī this year. (VERSE 40)

“This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya. (VERSE 41)

“Please inform Śivānanda Sena that in the month of Pauṣa [December-January] I shall certainly go to his home. (VERSE 42)

“Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year.” (VERSE 43)

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased. (VERSE 44)

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu. (VERSE 45)

When the month of Pauṣa arrived, Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord’s reception. Every day, they would wait until evening for the Lord to come. (VERSE 46)

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy. (VERSE 47)

## 2. NṚSĪMHĀNANDA BRAHMACĀRĪ INVITING LORD CAITANYA (VERSES 48-61)

Suddenly Nṛsimhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsimhānanda inquired, “Why do I see that you are both

despondent?” (VERSES 48-49)

Then Śivānanda Sena told him, “Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?” (VERSE 50)

Hearing this, Nṛsiṁhānanda Brahmācārī replied, “Please be satisfied. I assure you that I shall bring Him here three days from now.” (VERSE 51)

Śivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmācārī’s influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu. (VERSE 52)

His real name was Pradyumna Brahmācārī. The name Nṛsiṁhānanda had been given to him by Lord Gaurasundara Himself. (VERSE 53)

After meditating for two days, Nṛsiṁhānanda Brahmācārī told Śivānanda Sena, “I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi. (VERSE 54)

“Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food. (VERSE 55)

“In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful. (VERSE 56)

“Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say.” Thus Śivānanda Sena immediately brought whatever he asked for. (VERSES 57-58)

Beginning early in the morning, Nṛsiṁhānanda Brahmācārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations. (VERSE 59)



LORD CAITANYA APPEARING TO NṚSĪMHA BRAHMACĀRĪ

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu. (VERSE 60)

He also separately offered dishes to Nṛsimhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord. (VERSE 61)

### 3. LORD CAITANYA MANIFESTING TO NṚSĪMHĀNANDA BRAHMACĀRĪ (VERSES 62 – 74)

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants. (VERSE 62)

Pradyumna Brahmācārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, “Alas, alas! My dear Lord, what are You doing? You are eating everyone’s food! (VERSE 63)

“My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering for Lord Nṛsimhadeva? (VERSE 64)

“I think that Nṛsimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?” (VERSE 65)

Although Nṛsimha Brahmācārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsimhadeva he externally expressed disappointment. (VERSE 66)

*svayaṁ bhagavān kṛṣṇa-caitanya-gosāṇi  
jagannātha-nṛsimha-saha kichu bheda nāi*

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsimhadeva. (VERSE 67)

Pradyumna Brahmācārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration. (VERSE 68)

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭī. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava. (VERSE 69)

Śivānanda said to Nṛsimhānanda, “Why are you expressing dismay?” Nṛsimhānanda replied, “Just see the behavior of your Lord Śrī Caitanya Mahāprabhu. (VERSE 70)

“He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsimhadeva remain fasting.” (VERSE 71)

When Śivānanda Sena heard this statement, he was unsure whether Nṛsimhānanda Brahmācārī was speaking that way because of ecstatic love or because it was actually a fact. (VERSE 72)

When Śivānanda Sena was thus perplexed, Nṛsimhānanda Brahmācārī said to him, “Bring more food. Let me cook again for Lord Nṛsimhadeva.” (VERSE 73)

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmācārī again cooked and offered the food to Nṛsimhadeva. (VERSE 74)

#### 4. LORD CAITANYA CONFIRMING HIS APPEARANCE BEFORE NṚSIMHĀNANDA BRAHMACĀRĪ (VERSES 75 – 78)

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu. (VERSE 75)

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmācārī and praised his transcendental qualities. (VERSE 76)

The Lord said, “Last year in the month of Pauṣa, when Nṛsiṁhānanda gave Me varieties of sweetmeats and vegetables to eat, they were so good that I felt I had never before eaten such preparations.” (VERSE 77)

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true. (VERSE 78)

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed. (VERSE 79)

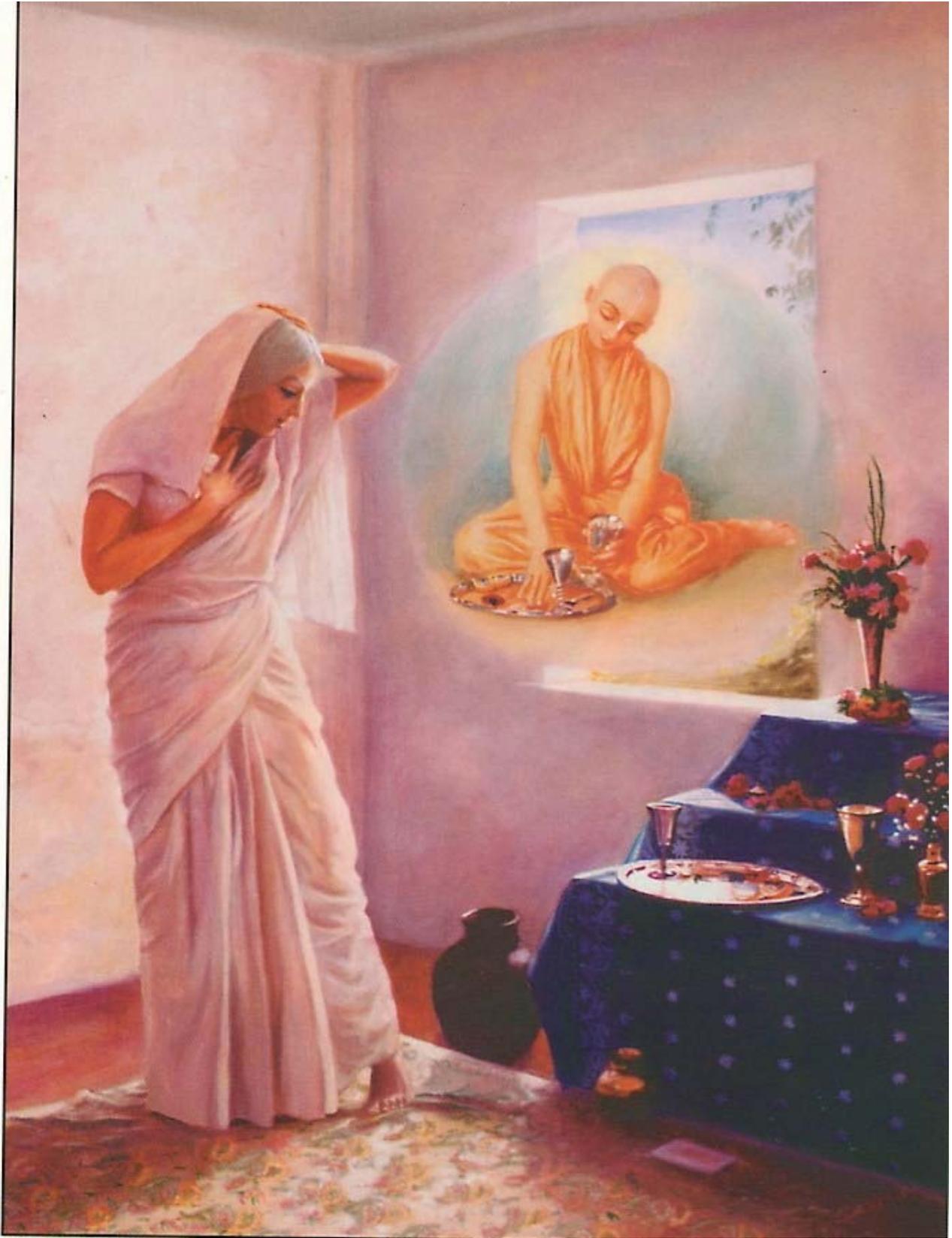
Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava. (VERSE 80)

*prema-vaśa gaura-prabhu, yāhān premottama  
prema-vaśa hañā tāhā dena daraśana*

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him. (VERSE 81)

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love? (VERSE 82)

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord. (VERSE 83)



LORD CAITANYA APPEARING TO ŚACĪMĀTĀ

**DANGERS OF MĀYĀVĀDA PHILOSOPHY – BHAGAVĀN ĀCHĀRYA’S BROTHER (VERSES 84-100)**

**1. QUALITIES OF BHAGAVĀN ĀCHĀRYA (VERSES 84 – 88)**

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee. (VERSE 84)

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly. (VERSE 85)

He sought the shelter of Śrī Caitanya Mahāprabhu’s lotus feet with full surrender. Sometimes he would invite the Lord to dine at his home. (VERSE 86)

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat. (VERSE 87)

Bhagavān Ācārya’s father, whose name was Śātānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life. (VERSE 88)

**2. RESPONSE OF LORD CAITANYA ON MEETING BHAGAVĀN ĀCĀRYA’S BROTHER (VERSES 89 – 91)**

Bhagavān Ācārya’s brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya’s home. (VERSE 89)

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting

him. (VERSE 90)

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him. (VERSE 91)

### 3. CONVERSATION BETWEEN SVARŪPA DĀMODARA GOSVĀMĪ & BHAGAVĀN ĀCĀRYA (VERSES 92 -100)

Bhagavān Ācārya said to Svarūpa Dāmodara, “Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy.” (VERSE 92)

Bhagavān Ācārya requested Svarūpa Dāmodara Gosvāmī to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara, however, somewhat angry because of love, spoke as follows. (VERSE 93)

*“buddhi bhraṣṭa haila tomāra gopālera saṅge  
māyāvāda śunibāre upajila raṅge*

“You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy. (VERSE 94)

“When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon the Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord. (VERSE 95)

*mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra  
māyāvāda-śravaṇe citta avaśya phire tāṅra“*

“The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the

Māyāvāda commentary on the Vedānta-sūtra.” (VERSE 96)

*ācārya kahe,—‘āmā sabāra kṛṣṇa-niṣṭha-citte  
āmā sabāra mana bhāṣya nāre phirāite’*

In spite of Svarūpa Dāmodara’s protest, Bhagavān Ācārya continued, “We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds.” (VERSE 97)

Svarūpa Dāmodara replied, “Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding. (VERSE 98)

“The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee.” (VERSE 99)

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district. (VERSE 100)

## STORY OF JUNIOR HARIDĀSA (VERSES 101-172)

### I. CHOṬA HARIDĀSA BEGGING RICE FROM MĀDHAVĪ-DEVĪ (VERSES 101 – 107)

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables. (VERSE 101)

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows. (VERSE 102)

“Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it

here.” (VERSE 103)

Śikhi Māhiti’s sister was named Mādhavī-devī. She was an elderly lady who always performed austerities. She was very advanced in devotional service. (VERSE 104)

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees. (VERSE 105)

### THREE AND A HALF INTIMATE DEVOTEES OF LORD CAITANYA (VERSE 106)

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti’s sister.

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality. (VERSE 107)

## 2. LORD CAITANYA HONORED PRASADAM AND INQUIRED ABOUT THE RICE (VERSE 108 – 112)

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt. (VERSE 108)

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him. (VERSE 109)

“Where did you get such fine rice?” the Lord asked. Bhagavān Ācārya replied, “I got it by begging from Mādhavī-devī.” (VERSE 110)

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa. (VERSE 111)

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasādam. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant. (VERSE 112)

### 3. PUNISHMENT OF LORD CAITANYA TO CHOṬA HARIDĀSA (VERSES 113 – 114)

“From this day forward, do not allow Choṭa Haridāsa to come here.” (VERSE 113)

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come. (VERSE 114)

### 4. DEVOTEES’ ATTEMPTS TO HELP CHOṬA HARIDĀSA (VERSES 115 – 142)

#### 4.1 SVARŪPA DĀMODARA GOSVĀMĪ AND OTHER CONFIDENTIAL DEVOTEES TRYING TO PACIFY THE LORD (VERSES 115 – 121)

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him. (VERSE 115)

“What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days.” (VERSE 116)

*prabhu kahe,—“vairāgī kare prakṛti sambhāṣaṇa  
dekhite nā pārōṅ āmi tāhāra vadana*

The Lord replied, “I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman. (VERSE 117)

*durvāra indriya kare viṣaya-grahaṇa  
dāravī prakṛti hare munerapi mana*

“So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person. (VERSE 118)

*mātrā svasrā duhitrā vā  
nā viviktāsano bhavet  
balavān indriya-grāmo  
vidvāmsam api karṣati*

“One should not sit closely with one’s mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.’ (VERSE 119)

*kṣudra-jīva saba markāṭa-vairāgya kariyā  
indriya carāṇā bule ‘prakṛti’ sambhāṣiyā“*

“There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women.” (VERSE 120)

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent. (VERSE 121)

#### 4.2 ALL THE DEVOTEES TOGETHER APPEALING TO THE LORD (VERSES 122 –127)

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa. (VERSE 122)

“Haridāsa has committed a small offense,” they said. “Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense.” (VERSE 123)

Śrī Caitanya Mahāprabhu said, “My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women. (VERSE 124)

“You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here.” (VERSE 125)

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties. (VERSE 126)

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes. (VERSE 127)

#### 4.3 ŚRĪ PARAMĀNANDA PURĪ TRYING TO APPEASE THE LORD (VERSES 128 – 137)

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord. (VERSE 128)

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect. (VERSE 129)

The Lord inquired, “What is your order? For what purpose have you come here?” Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa. (VERSE 130)

Hearing this request, Śrī Caitanya Mahāprabhu replied, “My dear lord, please hear Me. It is better for you to stay here with all the Vaiṣṇavas. (VERSE 131)

“Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me.” (VERSE 132)

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave. (VERSE 133)

In great haste Paramānanda Purī Gosāṇi went before Him and with great humility persuaded

Him to sit down in His room. (VERSE 134)

Paramānanda Purī said, “My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You? (VERSE 135)

“All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave.” (VERSE 136)

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa. (VERSE 137)

#### 4.4 ALL THE DEVOTEES ASSURING JUNIOR HARIDĀSA (VERSES 138 – 141)

Svarūpa Dāmodara Gosāñi said, “Please hear us, Haridāsa, for we all wish you well. Please believe this. (VERSE 138)

“At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind. (VERSE 139)

“The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasādam. In due course, His anger will automatically subside.” (VERSE 140)

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasādam. After thus reassuring him, he returned home. (VERSE 141)

#### 5. LORD CAITANYA NEGLECTING JUNIOR HARIDĀSA (VERSES 142 – 146)

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him. (VERSE 142)

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty. (VERSES 143)

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams. (VERSE 144)

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu’s mercy toward him. (VERSE 145)

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone. (VERSE 146)

## 6. JUNIOR HARIDĀSA ATTAINING A SPIRITUAL FORM (VERSES 147 – 149)

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Trivenī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life. (VERSE 147)

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible. (VERSE 148)

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this. (VERSE 149)

One day Śrī Caitanya Mahāprabhu inquired from the devotees, “Where is Haridāsa? Now you may bring him here.” (VERSE 150)

The devotees all replied, “One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone.” (VERSE 151)

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very much astonished. (VERSE 152)

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice. (VERSES 153-154)

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess. (VERSE 155)

“Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost. (VERSE 156)

“We cannot see his material form,” they said, “but still we hear his sweet singing. Therefore he must have become a ghost.” Svarūpa Dāmodara, however, protested, “This is a false guess. (VERSE 157)

“Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place. (VERSE 158)

“Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu’s. You will all understand it later.” (VERSE 159)

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa’s suicide. (VERSE 160)

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised. (VERSE 161)

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu. (VERSE 162)

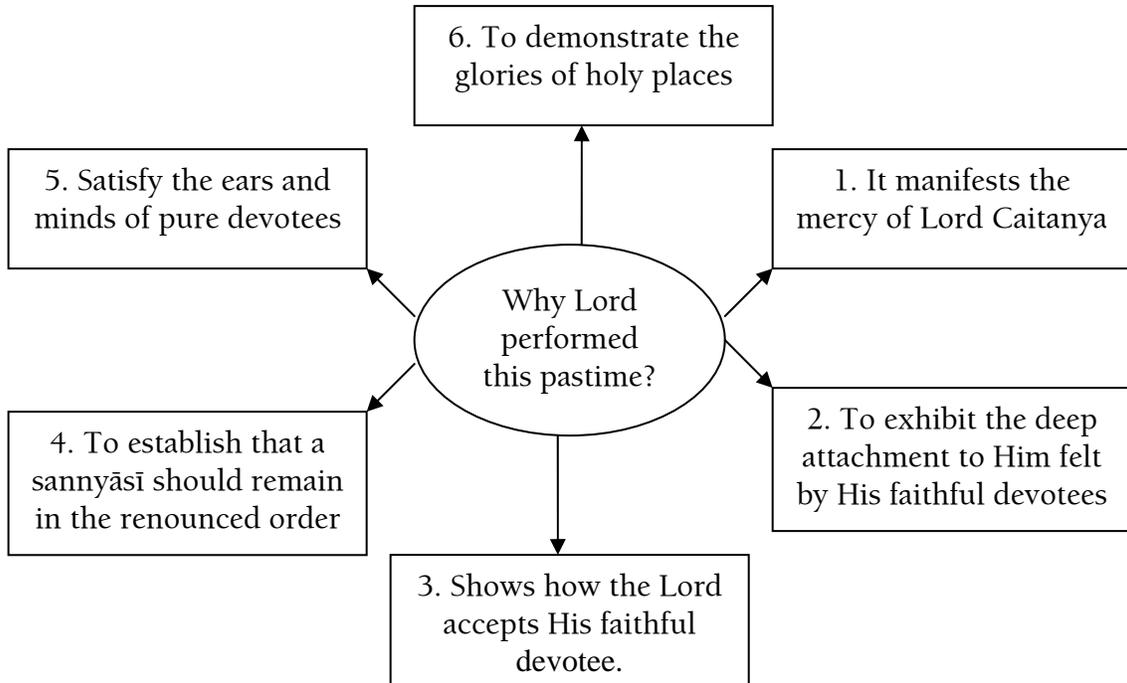
When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, “Where is Junior Haridāsa?” the Lord replied, “A person is sure to achieve the results of his fruitive activities.” (VERSE 163)

Then Śrīvāsa Ṭhākura related the details of Haridāsa’s decision and his entering the waters at the confluence of the Ganges and Yamunā. (VERSE 164)

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, “If with sensual intentions one looks at women, this is the only process of atonement.” (VERSE 165)

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu. (VERSE 166)

## 7. WHY LORD CAITANYA MANIFESTED THIS PASTIME? (VERSES 167-169)



*madhura caitanya-līlā—samudra-gambhīra  
loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'*

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can. (VERSE 170)

*viśvāsa kariyā śuna caitanya-carita  
tarka nā kariha, tarke habe viparīta*

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result. (VERSE 171)

*śrī-rūpa-raghunātha-pade yāra āśa  
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. (VERSE 172)

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