

All Glory to Sri Guru & Gauranga

SRI CHAITANYA MAHAPRABHU

EDITED

By

Om Vishnupada Paramahansa Parivrajakacarya-varya

Asttotara-sata-sri-

Srimad Bhakti Vaibhav Puri Goswami Maharaj

Founder Acharya of the Sri Krishna Chaitanya Mission.

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2. **Sri Chaitanya Chandra Ashram**
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Expression of gratitude

We express our hearty gratitude to Sripad Shyam Das (disciple of His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada) on the occasion of his 'Diamond Jubilee' whose two sons Dr. Badam Surendra Babu M.S., M.Ch. and Er. Badam Balakrishna B.Tech, M.S., Ph. D. as well as his son-in-law Dr. Gunda Poorna Chandra Rao M.Sc., Ph.D. have financially helped for the publication of the present edition of the book "Sri Chaitanya Mahaprabhu" compiled by H.H. Tridandi Swami Bhakti Vaibhav Puri Goswami Maharaj the founder acharya of 'Sri Krishna Chaitanya Mission.' So we pray at the Lotus Feet of Lord Gauranga to keep him and his family members healthy and prosperous in the devotional path for the service of Supreme Lord.

Bhakti Vigyan Nityananda Book Trust

Preface

To show the efficacy and supremacy as well as to establish and propound the chanting of the Divine Names of Lord Krishna by setting an example of His own Divine career and thereby delivering the sinful people of the dark age, the Supreme Divinity Himself descended as a spiritual teacher in the form of Lord Chaitanya and proclaimed Nama-Sankirtan, the Chanting of the Divine Names of Sri Krishna, to be the special dispensation of Kali Yuga.

The Lord had also some hidden primary purposes of enacting His own servitor's role too, such as: (i) to taste the profundity of Sri Radha's unalloyed love towards Sri Krishna, (ii) to experience the wonderful sweetness of His Transcendental Personality tasted by her and (iii) to know that Divine ecstatic bliss which Sri Radha experiences by rendering loving services to Him.

Now it is a matter of great pleasure that, by the grace of Lord Gauranga this thoroughly revised edition is represented before our dear readers on behalf of 'Bhakti Vigyan Nityananda Book Trust.' In spite of our sincere attempt to bring out the book, some printing mistakes may exist. As such we request our readers to excuse us.

Mahaprabhu's Teachings in a Nutshell

The self-revealed Vedic truths descending from the Absolute Person through the preceptorial line of succession, are known as Amnaya. They declare that-

1. Sri Krishna is the Supreme Person without a second.
2. He is always vested with infinite potency.
3. He is the nectarine ocean of all Rasas.
4. The Jeeva souls are His marginal or intermediate discrete parts.
5. Marginally situated, the Jeeva souls in their fallen state are liable to be enthralled by Prakriti or Maya, the deluding Potency of the Lord.
6. Lying in between the chit (internal spiritual) and achit (external deluding cosmic) Potencies of the Lord, the jeeva souls are freed from the shackles of the triple qualities of Maya by the loving service of the Supreme Lord Sri Krishna.
7. All spiritual and mundane phenomena are simultaneously distinct and non-distinct manifestation of the Supreme Lord Sri Krishna. This is known as Achintya-bhedabheda-prakash of the Lord. It is Achintya, i.e. inconceivable as the rational attributes of human' beings are quite incapable of understanding or even approaching the Divine sphere of the Lord except by His mercy.
8. Suddha Bhakti or unalloyed devotion, which is the external function of all Jeeva souls, is the only means of attaining Divine love, the summom-bonum of human existence.
9. Krishna Prema or Divine love is alone the final desideratum of spiritual existence.

SRI CHAITANYA MAHAPRABHU

Sri Krishna Chaitanya or Gauranga Mahaprabhu made His appearance at Sridham Mayapur, on the banks of Bhagirathi river in the district of Nadia, Bengal State, on the evening of Phalguna Purnima is 1407 Sakabda (1486 A.D.), during Lunar eclipse, while according to tradition, the devotees were bathing in the Ganga chanting Sri Harinam, loudly.

Sri Chaitanya was born of Sri Jagannath Misra, a Great Sanskrit Scholar and Srimati Sachidevi and they named Him, Nimai, as he was born under a neem tree. In giving Him that name they were, of course, a bit superstitious too that the bitterness of the tree could keep away the Death God who had previously snatched away eight of their children from their bosom. But the neighbouring ladies called Him Gauranga because of His handsome and gold-like glittering complexion, while His grand father, Nilambar Chakravarthy studying His horoscope, named Him Viswambhara.

On the occasion of Anna Prasana, several things, like rice, gold, silver and a copy of the Bhagavatam were kept before Him. As forethought by the grand father, the boy, crawled to Srimad Bhagavatam and embraced it in preference to the other mundane things.

Once Sachi Devi and Jagannath Misra found their darling on the coiled bed of a hooded serpent. When they raised a hue and cry, the serpent slowly made its way off leaving the child unhurt. The serpent was no other than Sesha Deva Himself.

The house of Jagannath Misra was used to echo with the Holy Harinam every day, in the company of the amusing neighbouring ladies lest the child, Nimai, should weep but dance lively to its tune. This baby to the astonishment of all would play with the moon and stars but not with toys. He would like to hear Harinam only and would sleep only when Harinam was sung to Him but not any other lullaby.

Once while playing in the street, two thieves carried the child away with the aim of knocking off His ornaments, but missing their way brought Him back to His own house, as if they were charmed. Those two souls, on whose arms the Lord had the ride were fortunate enough.

One day, obeying the orders of His parents, Nimai was going into the other room when the tinkling sound of the anklets was heard from the bare feet of the child. When the child went out to play, the parents, to their great astonishment, found their son's footprints to be the foot prints of Lord Vishnu. So they prostrated before him.

On a certain day the boy began to eat clay instead of sweets. His mother snatched the clay away. Then the boy said to her, "Mother, why do you take away the clay from My hand? Are the so called sweets not the transformation of this clay?"

Once a Brahmin pilgrim arrived at the house of Sri Misra, and accepted his hospitality. After meditation when the Brahmin was pronouncing the hymns of offering to Balgopal, Nimai came there, took a morsel of food and ran away. The Brahmin was disappointed and felt it to be an offence done to God. Jagannath Misra requested him to be kind enough to commence his Archana again. He also assured him that he would keep Nimai under strict vigilance. Having satisfied with it, he again prayed to God and pronounced the hymns of offering when Nimai, under vigilance, stood before him and touched the food, the Brahmin was greatly perplexed. This time, Nimai's elder brother, Viswaroopa, prevailed upon the Brahmin to do his archana again. This time, Nimai was kept in a neighbour's room under lock and key. It became very late in the night by the time the Brahmin got ready to offer the food to Lord Gopal. With patience he uttered the Gopal Mantra. Lo, again the Boy stood before him. The Brahmin was very much bewildered to see the Boy. Then He smilingly said. "O, Brahmin! why do you utter the Gopal Mantra and call Me if you do not like My partaking of this food?" Saying these words, the Boy showed to him His Bala Gopal Swarup (Form) with His eight arms. He also warned him not to reveal. this to any one. Hence forward the Brahmin stayed there only as Navadweepa Dham regularly visiting Nimai in Misra's house.

Once on an Ekadasi Day two devotees, Hiranya and Jagadeesh were making their offerings to Lord Vishnu, in a far off place. Then this Boy began to cry vehemently for those offerings and He did not stop crying till they were brought to Him. It was a mystery how the baby could know about the offerings.

The Pandits of that place constantly complained to Jagannath Misra against his son who was polluting them by sprinting water over them after their bath. So one day the father went to the ghat to find Him doing the mischief and to punish him. The Boy was not there. He found Him returning home from school with ink dots on His dress !

Sachi Devi also got many complaints against Nimai from the girls that used to go to the ghat with Pooja Dravyams (articles for worshipping God.) They complained to her that her son was hindering them from praying to God by snatching away their Pooja articles. Sachi Devi was able to soften them with enduring words. As the girls too had a liking and affection for the Boy they got softened.

Once while Nimai was playing, His hand struck Sachi Devi. She immediately fell into a swoon and Nimai began to weep. The ladies nearby asked Him to give her some cocoanut water. Nniyai had many cocoanuts ready there in a wink of an eye, to the utter amazement of all. Such deeds of His made Sachi Devi, Jagannath and their friends believe that He was no other than Bala Gopal.

One day, Gauranga met His eternal consort, Lakshmi Priya, on the bank of the Ganga. At the first sight; she recognised Him to be the Lord of her heart and garlanded Him and offering the sweets worshipped His Lotus Feet with flowers brought for Vishnu Pooja. There, He with great pleasure granted her, desired boon.

One night Misra in his dream saw a super human being who made it clear to him not to consider Nimai to be an ordinary boy not to chastise Him for His naughtiness. Then Misra replied to him, "Let him be a Sidha Purusha or the Supreme God Himself. As a father it is my duty to put Him in the right

path, somehow or other." The Super Human being too was very much affected with his words. Moreover, he was pleased with him for his parental affection.

Nimai, wilfully gave no heed to His mother's repeated cojolings about His behaviour. He feared none but His elder brother Viswaroopa who spent all his time with devotees to hear the religious discourses at Advaita Acharya's Sanskrit School. The result was that he renounced the world on the very eve of his marriage contemplated by his parents and became a yati under the name of Sankararanya for which the hearts of Sachi Devi and Jagannath Misra were filled with sorrow.

Since Viswaroopa's renouncement, Nimai kept Himself with His grieved parents and cheered them up with His sweet soothing books. He concentrated His attention on sacred books and thoroughly mastered them in a very short period. This gladdened the hearts of Sachi and others except Misra, who apprehending the danger of Nimai following suit of His elder brother, Viswaroopa, ordered Him to stop His studies. This made the child more obstinate and turbulent. He was sad at heart too.

One day He was seen seated upon a pile of earthen pots thrown away after cooking. Sachi Devi implored Him to come down from that refuse But Nimai did not get up from His seat. He said, "Mother. how are these pots used for cooking Vishnu Naivedyam unholy? If you feel them to be unholy, with my touch, they have become holy. Idea of holiness or unholiness is a delusion of the mind but not of the pure soul "Sachi Devi was surprised at these words. One day Nimai was much delighted to hear a beggar singing the glories of His Lord Siva in his yard when He manifested Himself as Siva and mounted on the beggar's shoulders. The beggar danced with great joy.

Jagannath Misra, as duty bound performed the sacred Thread Ceremony of his son and got Him admitted in Gangadas Pandits's School. In a short time, He mastered all the intricacies of Grammar, Nyaya, Philosophy, Rhetoric etc. His wonderful acumen and clear understanding won for Him the highest academic distinction.

One night Misra dreamt that his son had become a Sanyasi with red robes on and without the long beautiful curling hair on His head. He also saw him marching to Puri being followed by millions of devotees dancing and singing Hari Nama. At once Misra woke up and found nothing of that sort. On the next morning he prayed to Sri Krishna, to keep his son at home as a house holder so that he and his wife might lead a happy and peaceful life enjoying the smiling beauty of their son.

To the great grief of Nimai and His mother, all of a sudden Jagannath Misra passed away. Nimai consoled His mother in her bereavement with soft words of love and affection. Sachi Mata too, in course of time forgetting all her past sorrows, devoted herself in the service of the fatherless child.

One day Nimai asked His mother to give Him some oil for bathing and flowers and sandal paste for the worship of River Ganga. Sachi Devi asked Him to wait till she would get them from the shop outside. The word 'wait' made Him a 'Rudra' and with a lathi, He broke into pieces all pots and utensils containing rice, pulses, ghee, oil milk, Ganga water etc. He tore off the clothes. He destroyed whatever, He came across, i.e. the trees, the roofs and so on. There was nothing that escaped His lathi charges. Having done such kind of divine violence, Nimai rolled on the ground in an angry mood and fell asleep. The mother, procuring flowers and garlands reached Him and softly patted Him on His back. He woke up, finished His bath completed the Ganga pooja, returned home, watered the Tulasi, worshipped Vishnu, and sat down to take food. When He finished His meal, Sachi Devi said, "My darling you have broken all these utensils; all the eatables including. The rice have gone to dust, nothing is there for us for tomorrow to eat, Whose loss, do you think, all this is?" Then Nimai said, "It is all His will and one cannot go against it. Believe in Sri Krishna, the only saviour and Sustainer of the Universe." Sometime after, He brought two tolas of gold and gave it to His mother to do the needful. Sachi Devi was very much astonished at His unusual way of meeting the necessities. She could not think of her son as the Lord of all Yogic performances.

He being a Brahmachari never took His meal without bathing in the Ganga, and worshipping Vishnu and watering Tulasi.

He was very careful in avoiding the society which was indifferent in performing the spiritual duties. He regularly performed Sandhya Vandana and insisted the same upon His pupils, who joined His School. His pupils should not attend His class without Tilakam on their fore heads. He never engaged Himself in idle gossips, He was very attentive to the study of scriptures and different branches of learning. He never looked at women with lust. The innumerable learned and farfamed Pandits of Navadweep never dared out to confront with Him either in academic controversies and Polemic discussions or in Grammar, Rhetoric, Smruthis, Nyaya, Sankhya, Vedanta etc. Thus all the notabilities greeted Him with all humility and regarded Him as the foremost Pandit of the city.

Once pandit Srivas, a great devotee met the young Nimai on the way exhorted Him to devotee His life in the worship of the Supreme Lord. He also said. "Scholasticism is not the be-all and end-all of learning but the ultimate end of it the attainment of Sri Krishna, Krishna Bhakti and Krishna Prema. Acquisition of mundane knowledge divorced from religion leads one to self-conceit, sufficiency, self-aggrandisement, wrangling, pedantry and what not. Nimai gladly accepted his blessings and told him, "The benedictions such as- these from Sadhus like you will surely beget Krishna Bhakti in Me."

Sri Iswara Puri was a great Vaishnava Yati. He was the disciple of Sri Madhavendra Puri. He wrote a book named Sri Krishna Leelamruta. One day he was invited and entertained by Nimai, On that occasion, Iswara Puri asked Nimai Pandit to point out the defects if any. In his book, Nimai said, "How could there be defects in the work of an inspired true devotee of Sri Krishna?" It was this Iswara Puri whom Nimai accepted as His spiritual guide at Gaya.

While strolling round the city, with His pupils, Nimai visited the houses of weavers, milkmen, scent dealers, garland makers, betel sellers and conch dealers. So endearing was His amiable demeanour, and so attractive was His handsome person that wherever He went, He was greeted with presents.

Once Nimai pandit visited the house of an astrologer and enquired about His own previous birth. The astrologer meditated on his Bala Gopala Mantra and peeped into His birth. The more he muttered the mantra, the more Leelas of Sri Krishna, His Leela in Gokula, His Leela in Mathura, His various descents such as Matchya, Kurma, Varaha, Narsimha, Vamana, Parasurama, Rama, Balarama, Jagannath with Balabhadra and Subhadra-he was able to see in the very person of Nimai in front of him. But under the influence of the Lord's Maya, he failed to understand the mystery lying beyond his vision. He got puzzled and said to himself that Nimai must either be a magician or a super Human being who came to test his knowledge in prediction. He then requested the Lord to come to him the next day at which Nimai smiled and walked away.

One day Namai came to the dilapidated cottage of Sreedhara, a genuine devotee of Vishnu and regular worshipper of the river Ganga. He spend his nights in chanting aloud the names of Sri Hari and Narayana which was a great disturbance for his neighbours. He was poor and lived by selling banana leaves and vegetables. Nimai was fond of joking with him. So one day Nimai jokingly asked him why he should continue worshipping Sri Lakshmi-Narayana and be devoid of food and clothing instead of praying to Demi gods to roll in wealth as many were doing. Sridhara replied. "Oh. Pandit, Time, the respecter of none, passes away equally with one and all whether rich or poor, beast or bird, keeping them all engaged in reaping the consequences of their respective actions. Eating, drinking, Merry making, sleeping and other sensual pleasure are common factors both in man and animal but worship of Hari is the exclusive right of human beings, ignoring which they can not claim to the superiors to other animals. That is why I never think of my poverty but go on praying to my Lord without any kind of desire for anything.

At this Lord said, "No, You have enough hidden treasure and yet pose yourself to be poor to deceive the public. I will certainly expose you to others. If you do not offer Me My due share."

Sridhara pleaded his inability of sparing anything out of the small stock of vegetables, he had for sale. But the Lord was obstinate in his demands. At last Sridhara yielded and promised to give Him gratis the required vegetables for His every day consumption.

Nimai was satisfied with it and said. "O Sridhara ! what do you think of Me?" Sridhara replied, "Why? You are a young Brahmin and as such a part and parcel of Vishnu." "No you failed in your

assumption. I am the Milkman and the Father of river that you worship." Sridhara took His words to be offensive and shouted ironically. "Sri Vishnu! You are Sri Vishnu ! What ! Have you no regard for the Ganges ? How ruthless you are to assert yourself to be the father of the Ganges? Generally men become wiser with age but I find the reverse in you.

Poor Sridhara failed to recognise his own Lord. It is true with every one. Nobody knows Him though He reveals Himself in one way or other.

From this it is evident that Sridhara did not accumulate by selling vegetables the mundane wealth of rupees and pies but accumulated the super mundane treasure and this kind of treasure can never be had by the millionaires in millions of their births. The Supreme Lord is not attainable by wealth lineage and learning but only by single minded loving devotion.

Nimai Pandit married Srimati lakshmi priya Devi, daughter of Sri Vallabha Acharya. As an ideal housewife, Lakshmi priya Devi was a source of great joy to her mother-in-law too. She spared no pains to perform the household duties entrusted to her. She was always cheerful and ready to cook and serve any number of guests and Sanyasis on invitation by her Lord.

Nimai Pandit's door was always kept open for charity and hospitality. He was very liberal in giving food and clothing to the poor and the needy. When Sachi Devi found it hard to meet such heavy pressure in serving daily ten or twenty chance-guests, Nimai would say, Lord Krishna will manage everything. He is the Saviour and Sustainer of the universe. As He said, the needed articles too came pouring in unexpectedly from unknown quarters. From this we have to understand that every householder should have absolute reliance on the Supreme Lord. Even if there is nothing at home to meet the needs of the guests, one should learn to entertain him at least with soothing words or with comfortable tea or with drinking water.

Gauranga went to East Bengal as professor for imparting real education to the students. Thousands of students were benefited through His teachings. During this time, Tapan Mishra, an earnest seeker of Absolute Truth, dreamt a man advising him to go to Nimai Pandit, the Supreme Lord, who could solve his problems regarding Truth. Next morning, Tapan Mishra came to Nimai Pandit, implored Him with all humility to enlighten him on SADHANA and SADHYA. To this Gauranga said, " Hari Nama Samkirtan is the only means in Kaliyuga to attain that end. There is no other means of deliverance. So go home and chant incessantly the Holy name of Sri Krishna avoiding ten offences. As a result of Nama Samkirtan the Sprout of Divine Love will spring up in your heart. Then you will come to know the real SADHYA. Thus, Gauranga exhorted him to chant the following concept of the Holy name.

*hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare*

Tapan Mishra wanted to renounce the world and follow Him. But Gauranga asked him to go to Kasi and wait for Him.

During His journey in East Bengal , Lakshmi priya Devi left this world. Nimai Pandit returned to Navadweep with a large fortune of free gifts from His pupils. Then He consoled His mother for the premature passing away of Lakshmi priya. At the request of His mother, Nimai Pandit to please His mother, married Vishnu priya Devi the daughter of Sri Sanatana Mishra, the court Pandit. Vishnu priya too discharged her duties as an ideal wife looking after the comforts of her Dear, Gauranga and her mother-in-law, Sachi Devi.

Once a Digvijayee Pandit, named Kesava Bharati of Kashmir visited Navadweep and challenged the Pandits to confront him in any branch of learning. Some Pandits knowing him to be an unchangeable one, left the city on some pretext or other. One evening when the young Nimai Pandit was seated with His pupils on the bank of Ganga it happened for the Digvijayee Pandit to come there and recite hundred and one hymns in praise of Ganga. After that, Nimai Pandit quoting one of the recited sloka asked him to explain the merits and demerits in it. Degvijayee was greatly astonished at the wonderful memory of Nimai and boastingly declared that there were no defects in that hymn. But Nimai Pandit did not admit it. On the other hand He pointed out five kinds of demerits also there in. It

was the special characteristic feature of the Lord not to wound the feelings in anyway of His vanquished opponents in literary disputes. When His pupils were going to laugh at Digvijayee for his defeat, Nimai prevented them from doing so. Yet this discomfiture had a marvellous effect on Divijayee. That very night Goddess Saraswati appeared before him in his dream and advised him to surrender his all at the Lotus feet of Sri Nimai Pandit, who was no one but the Supreme Lord Krishna. Next morning the Digvij aye submitted himself with all humility. Then the Lord said to him. "The object of learning is not to acquire world fame but to render devotional service to Supreme Lord Krishna. To concentrate body, mind, soul and property in the service of Sri Krishna is the ultimate end of real learning." With these words the Lord embraced him and the true knowledge dawned upon him. This spectacular victory of the Lord over the Digvijayee gained Him the name of 'BADISIMHA.'

Nimai's reputation as the foremost pandit of Navadweep, reached its zenith. He proceeded to Gaya with some of His pupils to perform the Sraddha ceremony of His departed father. During His journey, He had the Darsan of the Holy Immage of Sri Madhusudan on the Mandara Hills. On His way to Punpoona, Nimai feigned illness and drank the feet wash of a pious brahmin as a remedy to extole the glories of such water.

Arriving at Gaya, He went inside the Gadadhara Temple to worship His Lotus feet, while the surrounding Brahmin Pandits were singing in praise of them. At that time, Nimai was so much overwhelmed with joy that the eight fold symptoms of ecstatic emotions began to manifest in His body to the great delight and wonder of the brahmins present there.

Iswar Puri, whom He had once entertained as His guest in Navadweep, happened to arrive at Gaya. Then they both greeted and embraced each other with overflowing tears of joy. Nimai said, "My pilgrimage to Gaya is crowned with success by the Darsan of Mahatmas like you. Hence the Lotus feet are the Sanctum- Sanctorum of all sacred shrines and are being regarded as such by all sages. Therefore, I consecrate unreservedly My body, mind and soul in the service of thy lotus feet. Be thou merciful, Oh Puri Goswami ! to deliver Me from this ocean of vices of this world by opening My inner spiritual eye long sealed in the gloom of nescience."

Puri Goswami said, "O pandit, since my Darsan of Yours at Sri Mayapur, I have no other thought than that of your charming possession of my heart. To tell you the truth the ecstatic bliss, I derive from Your Darsan, is the same as I feel in the Darsan of Sri Krishna." Next morning Puri Goswami presented himself before the Nimai pandit where the latter had just finished cooking and offered him food to show His duty as his disciple.

Another day, the Pandit, prayed the Goswami for Deeksha Mantra. Iswar Puri initiated Him with the Ten, lettered Mantra muttering which the Pandit plunged Himself in the nectarine ocean of Krishna prema.

Although Gauranga did not require any initiation from a preceptor yet as an Acharya, He enacted simply to teach the people, who are aspirant after Mukti and Krishna prema, the indispensable necessity of initiation from a Sad Guru after unconditional self-surrender.

Intoxicated with love in separation from Sri Krishna, the Lord started one night for Vrindaban with out the knowledge of His followers. On the way, He heard a heavenly voice asking Him to postpone His journey to Vrindaban for the time being but to proceed to Navadweep where His Revelation as God-Head was necessary to cater Krishna prema by means of Harinam Samkirtan all over the country as it was an urgent need of the day. So the Nimai Pandit with His followers had to proceed to Navadweep and immersed Himself in Divine Love for Krishna .

The very remembrance of the Lotus feet of the Lord Gadadhara of Gaya filled Nimai Pandit with overflowing tears of love for Sri Krishna. Then the Pandit revealed His heart's grief to some of His most intimate friends that assembled in the house of Suklambara. The pandit gave vent to His Love-Lorn feelings thus: "When and where shall I find My Beloved Krishna, the Nanda Kumara, who disappeared from My view as soon as I beheld Him. My heart breaks with His separation." Saying this Nimai fell into a trance and after regaining consciousness praised Gadadhara a Pandit for his unshaking devotion for Sri Krishna from his childhood.

Then Nimai Pandit met His pupils at Mukunda Samjaya's house at Navadweep to resume reluctantly His task as a professor. He explained nothing but the glories of Sri Krishna and His Holy Name, He said, "Sri Krishna is the Lord of all as declared by the Vedas. The so called professors or Vendastists do not worship Sri Krishna under the spell of Maya. Sri Krishna is the soul of the Universe. His Name is the ocean of Bliss and kindness. He who has no love for Sri Krishna, and who, has no relish for His All Bounty Holy Name, is doomed to destruction. It is a matter of regret that such an All-munificent Holy Name is ignored by the rich and the learned due to their pride in mundane acquisitions of wealth learning lineage name and fame. They are thereby creating eternal destruction. So you should worship the Lotus feet of Sri Krishna, whom the Goddess of wealth and learning (Lakshmi and Saraswathi) worship with all regard and reverence as His eternal servants. He also stated. "These feet of His are holy because the Holy Ganga, adorned Siva's head, to wash off the sins of the people, spring forth from there only, sins of the people, springs forth from there only. O, dear pupils, let the Holy Name of Sri Krishna be the strength and support of your spiritual growth. Accept the principles based on pure theism and reject those that are anti devotional in spirit to Krishna and Krishna Bhakti Never give way to idle gossips nor hanker after vain pursuits such as wealth, passion, piety or even salvations." The Pandit taught His pupils how to chant the Holy Name, by chanting Himself. Then being intoxicated with Love for Sri Krishna, keeping the rhythm by clapping His hands. He began to utter.

*hari haraya namha
krsna yadavaya namna*

Being asked by His mother, Sachi Devi, the Pandit replied, "I have read the scriptures that speak about the hearing and chanting of the Holy Names, Attributes, Deeds Entourage pastimes and Realms of Sri Krishna are alone eternally true. Those scriptures alone are to be relied on and regarded as sacred. Dear mother Sachi Devi, love Sri Krishna with all your heart and soul as explained by Kapil Deva to (His mother) Devahuti A servitor of Sri Krishna lives happily in the company of devotees with constant chanting and remembering His Holy Name and passes away peacefully when time comes. He does not like to live in a society which is averse to Krishna and Krishna Bhakti, even if it be an Indraloka. So please chant the Holy Name of Sri Krishna incessantly and meditate on Him in the company of Sadhus because Sat- sanga even for a single moment enriches one with the highest treasure in human life as in the case of King Khatwanga of Ayodhya on hearing these pieces of advice from the Pandit, was merged in the nectarine ocean of ecstatic Bliss. Thence forward, Nimai Pandit used to spend day and night in hearing topics on Krishna in chanting Krishna Nama and in beholding the All pervading Sri Krishna Bhava.

Gouranga discovered the right Royal Road to the realm of pure Bhakti and made the whole world suddenly inundate with the full floods of the ocean of Prema Bhakti.

Gouranga's love ravings for Sri Krishna and His symptoms of ecstatic emotions were narrated to Advaita Acharya by the devotees of Navadweep. Advaita Acharya told them. "Deeply mortified in failing to ascertain the appropriate reading and understanding of Bhagabat Geeta, Chapter XIII, I fasted that night and fell asleep. In my dream, I saw a Superhuman Being who cleared my doubts and asked me to break my fast and worship Him without further delay. The Superhuman Being assured me that Sri Krishna is graciously pleased to appear before so that His grace, everyone might be induced with pure Bhakti.

Then I woke up and found that Supreme Being whom I had seen in my dream was no other than the Viswambhara." He then, invoked the Mercy of Lord Krishna upon the people of this world, so that they might chant His Holy Name with Love intoxicated. He assured the devotees of Navadweep that the Supreme Lord Sri Krishna would soon reveal Himself in the midst.

Gouranga began to render services to pandit Srivas and other devotees of Navadweep. When ever he met them on the banks of the Ganga. He greeted them with all humility and used to carry their flower baskets, clothes, water pots, sandal paste etc. for them. Then devotees showered their sincere blessings upon Him saying. "O Pandit, be a devotee of Sri Krishna, hear and chant His Holy Name, worship Him with firm devotion. Krishna is the eternal father of this Universe. He is the life of all beings, animate and inanimate. Beauty, learning, wealth, name and fame without Krishna Bhakti is

useless. Now you being a champion scholar of world fame, please destroy atheism from this globe through Your Krishna Bhakti.

Nimai Pandit said, "No, freedom from bondage is not possible without the service of the devotees. Krishna's mercy follows the track of His servitors. Unless the people of the world consecrate their body, mind and soul with the feet dust of His genuine devotees who are void of varieties of birth, wealth, learning and fame they cannot even touch His Lotus feet which destroy all evils and worldly sojourns." Lord Gauranga, the Supreme Godhead of all the worlds, began to teach the people of the world, Himself rendering services to His own devotees, for none is competent to preach the gospel of Divine service unless He Himself puts it into practice in His own life. Thus the Lord played the part of a servitor to His own servitors. Sri Gauranga now began to get intoxicated with Love for Sri Krishna by chanting His Holy name and with a heart saturated with intense longing for catching a glimpse of His beloved Krishna. Gauranga sometimes laughed, wept, lamented, sang and danced like a mad man without caring for what others would say about Him. Sachi Devi the veritable emblem of motherly affection could not understand the Divine Love exhibited by her son. She, therefore asked neighbours who were as ignorant as herself, as to the cause and remedy of her son's malady. They attributed this to be the epileptic fit and advised her to apply the Narayan Taila, Vishnu Taila, Siva Ghruta etc. on His head as remedy. Such process of advice from the neighbours did not give Sachi Devi any kind of relief.

Seeking the absolute shelter from the Lord feet of Sri Govindji, the Tutelary Deity of the family, she sent for Pandit Srivas to ascertain the cause and remedy thereof. No sooner had Gauranga seen Srivas Pandit in His own house than He fell into a trance having the eight fold symptoms of Mahabhava, the characteristic features of a Mahabhagabta. Then he immediately informed Sachi Devi that there was nothing to be afraid of and her son was the most blessed of all the devotees of Navadweep in being the recipient of the highest grace of Sri Krishna. If she would see more of this mystery she need not get frightened nor disclose it to others: Of course Srivasa's words consoled Sachi Devi to some extent, yet she could not be certain that her beloved son would not relinquish the world.

One day, Nimai accompanied by His young friend, Pandit Gadadhara visited the house of Sri Advaitacharya in the neighbourhood. No sooner had Gauranga seen the Acharya worshipping Vishnu with Ganga water, Tulsi and sandal paste, then he fell into a trance. Advaitacharya immediately turned his attention towards Gaurang in his trance and worshipped Him with the same Tulsi and Ganga water meant for Vishnu Puja. It was Sri Advaita Acharya who first recognised the young Nimai Padit as the Supreme God-head.

Gauranga, imbued with the loving sentiment of a Gopi, began to lament thus, "Where shall I go to find my Beloved, the Flutist, Sri Krishna, whom I had seen at Kanai Natsala? To my great misfortune and grief I lost Him, the most valuable treasure of my heart !" So saying the Lord fell senselessly on the ground. After regaining consciousness. He asked Gadadhara, "Where is my yellow robed All Beautiful-Shyama-Sundar" "He is within your heart." replied Gadadhara. At this Gauranga began to tear His breast with His nails. in a confused hurry. Gadadhara prevented Gauranga from so doing consoling Him that Sri Krishna would soon appear before Him. Pleased with the conduct of Gadadhara, Sachi Devi asked him to keep constant watch over her son, Nimai without leaving Him alone even for a moment.

Thus Gauranga spent day and night, in His house in Nama Samkirtan with the selected few of His adherents. Some Hindus, belonging to antidevotional cult, being thus disturbed in their sleep, got angry and in order to check this novel system of Harinamkirtan, spread a rumour out of jealousy that the Kazi was indignant and was going to arrest the Vaishnavas for disturbing public peace. Gauranga being the saviour and sustainer of the world now deemed it proper to reveal Himself in order to protect His devotees from impending threat and fear with which they were stricken.

One day the very sight of the cows grazing on the banks of river Ganga, reminded Gauranga of His previous Leela in Vraja. There He declared Himself. "I am He. I am He. He hastened towards the house of Pandit Srivas, who then engaged in the worship. of Nrisimha Dev. Gauranga exclaimed, "O Srivas, behold Him whom you worship. He is now visibly present before you". At this Srivas opened his eyes and beheld the four armed Viswambhara with conch, Disc, Mace and Lotus in His four hands. He then began to praise His glorious form.

Praising the super excellent beauty of the Lord Gauranga's form Pandit Srivas was overwhelmed with Love for Sri Krishna and began to weep shedding tears of ecstatic delight. Then Gauranga asked Pandit Srivas to perform his Abhisheka with burning incense, candle light, flower garlands, Ganga water tulsī mixed with sandal paste etc. This being done, the family members of Srivas Pandit bowed down before the Lotus feet of Gauranga, who was graciously pleased to set His Lotus feet upon their devoted heads.

Lord Gauranga assured Pandit Srivas not to be frightened at the mischievous anti-devotional propagandists. As He is the in-dwelling Monitor of all the Avas of the world, they are powerless to do anything contrary to His will. By the force of His will; He could Make even the wild animals weep out of Love for Sri %Krishna. To prove the validity of His command.

Gauranga called for Narayani, the four year old niece of Pandit Srivas and asked her to shed tears of Love for Sri Krishna. The young girl at once began to weep and dance being intoxicated with Divine Love. Since then all the family members of Srivas Pandit became the staunch followers of Gauranga, His compound, still known as Srivas-Angan became the centre of the natural congregational chant of the Holy Name being inaugurated by Gauranga with chosen few of His adherents for one year. He warned Pandit Srivas not to divulge this secret to anybody outside.

On another occasion Lord Gauranga manifested Himself as Varah Avatar in the Vishnu temple of Murari Gupta whom Gauranga loved as dearly as Sri Ramachandra did. Sri Hanumanji Being asked by Gauranga, to recite the hymn on Him, Murari declared. "O Lord of the lords, when even Ananta Deva with His thousand tongues finds no words to describe your qualities and deeds and when even the Vedas fail to depict your real nature and glory, how then is it possible for a poor insignificant creature like me to sing your glory !"

The Lord then irksomely pointed out. "It is unjust and audacious for the Vedas to call Me Impersonal. Swetasweta Upanishad, the crest jewel of all Upanishads, asserts that I possess Eternal Beautiful form with hands, feet eyes, face, mind and body all spiritual. But Prakashanand of Varanasi does not know, that I am the lord of all Yajnas, the Holiest of the Holy, the Absolute Person worshipped by Brahma, Rudra and other Devatas. It was I, who manifesting Myself as Divine Boar, rescued the Earth, void of the Vedas from her watery grave of impersonal Monism. Now I have descended in this Avatar for propagating Hari Nama Samkirtan and for protecting My devotees against all oppression of the tyrants or infidels, who are averse to Krishna Bhakti." Hearing these Glorious Deeds of the Lord as Divine Boar in days of yore, Sri Murari Gupta who, overwhelmed with ecstatic Divine Love, began to weep out of Love for the Lord. The atmosphere all around was surcharged with the sweet scents of Eternal Bliss.

NITYANANDA PRABHU

Nityananda appeared prior to the advent of Sri Chaitanya Mahaprabhu in the village of Ekachakra in Birbhum District, Bengal, to fulfill His desire of spreading the Holy Name all over the country and thus redeem the people from the worldly disasters. As a Divine child of his parents Hadaipandit and Padmavati Devi, Nityananda prabhu enacted all the infant Leelas of Sri Balaram and Lakshman to the great joy and astonishment of His parents, friends and relatives. At the age of twelve Sri Nityananda accompanied by a Vaishnava Sanyasi Lakshimpati Teertha of Madhwa Sampradaya, visited all the sacred shrines of India till his arrival at Vrindaban in his twentieth year. There he came to know of the grand Revelation of Sri Chaitanya Mahaprabhu in Navadweep. He hastened to Sri Mayapur and stayed at the house of Nandanacharya. Lord Gauranga fore-told His devotees that some Mahapurusa would visit Navadweep in a day or two. So after Nityananda has reached Navadweep Gauranga sent His devotees, Srivas and Haridas to search him but they found him nowhere. At last Gauranga Himself went in search of Him and found him in the house of Nandanacharya. By this He teaches us that without His own grace none could know Nityananda Prabhu, the veritable embodiment of Eternal Bliss. He is the fountain-head from whom the Mahabagabata derive inner light.

On one fullmoon day Sri Nityananda Prabhu desired to perform Sri Vyasapuj a ceremony in the house of Srivas Pandit. Sri Nityananda after finishing off his morning ablutions in the Ganga garlanded Sriman Mahaprabhu as the Acme of his Vyasapuja when the Supreme Lord Sri Chaitanya showed him His Divine six Arms, then four Arms and eventually beautiful two armed Shyaina Sundar form of

Vraja. From this Vyasapuja of Sri Nityananda, we come to learn that the only object of worship of all beings, animate of inanimate, is the Lord Krishna Chaitanya Mahaprabhu and that Nityananda is the Divine Master, the transparent medium, through whom we can realise the Supreme Lord, His Name, Form, Attributes and Pastimes in our unalloyed existence in Vraja.

Vyasapuja means the worship of Jagat-Guru Vyasadeva, the Author of 18 Mahapurans, the Vedas - and Srimad Bhagabatam and his causeless mercy enabled us to realise the esoteric meaning of the Holy Book and acquire transcendental knowledge regarding Sri Krishna and Krishna Bhakti. All the Acharyas of the Vaishnava cult till now, derive their succession from Sri Vyasa Deva. The worship of all the Divine Acharyas is also known as Sri Vyasapuja or Guru Puja.

ADVAITA ACHARYA

Sri Advaitacharya lived at Santipur near Navadweep. He started a Sanskrit school. There all the genuine Vasihnavas of the city used to hold discourses on the glorious Narratives and Deeps of the Supreme Lord Krishna from Srimad Bhagabatam. In order to bring on the Supreme Lord Sri Krishna, to the mundane plane, Sri Advaita Acharya used to pray and worship Sri Krishna with Tulsi and Ganga water meaning to reform the world's aversion to His worship.

Krishna granted his prayer and manifested Himself as Sri Gauranga with Divine glow and love of Sint. Radhika. Advaitacharya like Sri Iswar Puri was one of the most favourables of Sri Madhavendra Puri. As directed by Lord Gauranga, he over flooded the whole of Bengal with Divine Love, irrespective of caste, creed, colour, community, sect or sex.

LORD'S GRAND REVELATION

One day, Lord Gauranga accompanied by Sri Nityananda, met the devotees of Navadweep who had assembled at the house of Pandit Srivas. When the Sankirtan started, the Lord revealed Himself, out of His own accord, in all His Magnificence, Glory, Power, Beauty, Intelligence and Freedom and sat on the throne of Sri Vishnu in the temple of Pandit Srivas. Then the Lord, asked His devotees to perform Abhiseka to Him as was done under the auspicious of Sri Advaitacharya with various puja offerings, such as flowers, Ganga water, Panchamrita and sweet of all kinds. Among the devotees, who had brought the Ganga water for Abhiseka, was one maid servant named Dukhi in Srivas's family. As a reward, after faithful services to the Vasihnavas, Gauranga was graciously pleased to name her Sukhi instead of Dukhi. The devotees began to sing hymns in praise of the Lord and qualities of His various manifestations in different ages. He then began to remind them of their past secret mishaps of life and His help unto them. Once Pandit Srivas, overwhelmed with Divine Ecstatic Love, began to weep while hearing Srimad Bhagabatam discourses delivered by Devananda of Navadweep. Mistaking him to be a disturbing element, the pupils of Devananda dragged him out. At this, the Lord appearing in the pure heart of Srivas, made him intoxicated and shed torrents of tears of Love for Sri Krishna. Another instance cited by the Lord was that a devotee who was present there was cured of his virulent type of fever, by Gauranga in the role of a physician. A third instance was that when Pandit Gangadas was running away for life with family at dead of night in fear of oppression at the hands of rulers of Navadweep, the Lord graciously ferried him with his family over the river Ganga, then in spite for a tip of only rupee one and a pair of clothes.

The Lord was pleased to welcome Sridhar for his sacrifice in the past many a devotional life in the service of Supreme Lord Vishnu. In this present life, Gauranga, after a long love-quarrel managed to secure from him gratis for his daily consumption of vegetable such as bananas etc. Despite his poverty he used to spend half of his daily profits in the worship of Ganga river and the remaining for his maintenance. He used to spend the whole night in chanting aloud the Holy Names of Sri Krishna and that pleased Him so much that the Lord was ready to grant him Astha Sidhi which Sridhara promptly refused with this application. "Let thyself be some Brahmin to snatch away the banana leaves and vegetables from me, be my eternal Lord; wherever and whenever I may be born. Let Thy Lotus feet be my supreme command to amuse, Thee with love quarrels at the time of selling these articles." Bhakta Sridhar accepted nothing but the whole hearted Loving service of the Lord at all times and under all circumstances.

Gauranga was so kind and affectionate to poor Sridhara that He accepted a delicious repast prepared of milk and curd thereby showing the people of the world that He prefers humblest offerings of the poor to the palatable dishes offered by the rich without any devotional aptitude.

GAURANGA AND MURARIGUPTA

After conferring the boon on Sridhara, the Lord Gauranga manifested Himself before Murari Gupta as Sri Ramchandra with His bow and arrow with His consort Sita Devi, on the left and Sri Lakshman on the right. On seeing the desired object of his worship. Murari Gupta fell into a swoon. When brought back to his consciousness by the Lord, he began to weep so vehemently out of Divine Love that it melted the hearts of all the devotees assembled there. Being demanded by the Lord to ask for a boon, Murari prayed with all humility "O Lord, by Thou pleased to grant me this boon that I may sing thy glories in every birth and that I may be the servant of Thy Eternal Associates wherever and whenever they may descend."

"O Lord, I do not crave for that salvation which wipes out the relationship that exists between master and servant in the field of devotion. I do not yearn for piety, wealth, passion or even freedom from bondage, but vouchsafe unto me. O Lord, that I may be a particle of dust at Thy Lotus feet."

The Lord Gauranga was graciously pleased to confer upon Murari Gupta, the boon solicited with this pithy remark that he was aptly named "Murari Gupta" because the Surpeme Lord Murari (Sri Krishna) was dwelling secretly in the innermost recess of his heart.

After granting the desired boon to Murari Gupta, Gauranga said, "Thakur Haridas belongs to the same class that of Mine. The attribute, Satchit-Ananda of God-head, was equally applicable to Hairdas as the Divine quality manifests itself in a sincere and loving devotee. in his unalloyed existence, whether he is in the spiritual or mundance plane, just as a piece of iron acquires. 'Tadatma' or same quality of blazing fire by coming in close touch with it so a devotee acquires the same quality of God-head when he is thoroughly imbued with the confidential loving service to Him. Though Thakur Haridas had been suffering from terrible persecutions at the hands of his persecuters, he prayed to the Lord not only to forgive them but also to do them eternal good. So the Lord Himself had to bear the brunt of the persecutions on His own body in order to save Haridas and having a glimpse of Lord Gauranga's Grand Revelation, Thakur Haridas fell into a swoon under the impulse of Supreme Ecstatic Love which is quite distinct from mundane epileptic fit or pseudo trance. Hence a Mahabhagabat was initiateed to have a darsan of the Supreme Lord Sri Krishna who revealed His own beautiful Human form on him in his trance. Regaining his consciousness, Thakur Haridas began to address the Lord, "O Lord of infinite mercy, I am the most unworthy of the devotees, I am the most untouchable of untouchables, being born in a low caste non-hindu family. The very sight of mine is sin and the very touch of mine requires purification in the Ganga water. Even without my remembrance of Thy Lotus feet. Thou hast saved me from all perils. I, therefore, beseech These, O Lord of unbounded ocean of mercy. that I may be the recipient of remains of dishes of Thy most beloved servitors." Hearing him Lord Gauranga said, "O Haridas He who keeps your campany even for a single moment and shows loving regard to you, will surely attain Me. As you have no offence against Me and My devotees, I bless you this day for your devotional love for Lord Krishna." By this Lord Gauranga teaches us that Sri Krishna is attainable only by single minded loving devotion i.e. having intense yearning for and pinning agony of separation from Him. No amount of wealth, lineage beauty, austerity, scholasticism, energy, splendour authority, strength, manliness, wisdom of Astangayoga is competent enough to please the Supreme Lord Bhagavan. Whatever caste of community a devotee may belong to, he stands superior to all others, who are void of Krishna Bhakti. Even the remembrance of Thakur Haridas destroys all kinds of sins. Not to speak of the demigods who are aspirants of his touch, even the Ganga yearns for his plunge in her water. Even the very sight of Thakur Haridas, not to speak of his touch, delivers one from the bondage of Maya.

Hearing the blessing voices of the Lord Gauranga about Thakur Haridas, the devotees began to weep out of intense love for the Lord.

Sri Gauranga then reminded Sri Advaita Acharya of his fasting at one night owing to his failure of finding a Bhakti interpretation of a sloka in the Geeta and His revealing to him, in dream, the real reading and meaning of the above sloka.

When all the devotees were blessed with their respective boons by Lord Gauranga except Mukunda Dutta, Pandit Srivas asked the Lord as to why Mukunda, His favourite musician should be deprived of His blessings and requested the Lord that he might be accepted as a recipient of His Mercy, after adequate punishment for his offence if any. At this Gauranga said that Mukunda does not deserve His blessings as he was (a chit-jada-samanvaya-vadi) an irrational compromiser between spirit and matter. An opportunist some times advocates the theory of illusion, sometimes glorifies Bhakti and sometimes denounces Bhakti supporting the life-less non-devotional activities of Karmi, Jnani yogi to be superior to the devotional practices of pure devotees. Therefore, he was debarred from the delight of Lord's Darsan. Mukunda Dutta too heard Gauranga and said to himself, "I have been really guilty as an offender at the Lotus feet of Bhakti Devi, the Delight giving potency or Hladini Sakti of the Supreme Lord Krishna. Bhakti is but the eternal function of an unalloyed self, always searching after the devotional service of the Supreme Lord Sri Krishna to His pleasure without the slightest tinges of desire for elevation or salvation. Ignoring this truth, I have misidentified myself with body and mind and have; therefore, taken recourse to the defective, deceptive and fluctuating principles of the illusionists for which act of disservice or offence I must put an end to my life. But before adopting this desperate measure. I must know, if there is any hope of my receiving the Lord's grace in my birth to come." He then asked Pandit Srivas to implore the Lord for him, whether he has any chance of receiving His grace in any life to come and to this the Lord replied, "Mukunda should have to wait for a crore of births to receive My grace." Hearing this Mukunda began to dance with intense love for the Lord. As a result of his devotional fervour Mukunda could overcome the almost unbundled span of one crore of births. When he regained his consciousness from Love intoxicated swoon, the Lord said, "O Mukunda, you have knocked out one crore of births by simply putting your firm conviction in My words. You have captured My heart. Your mind and body are surcharged with devotional fervour for Me. You are My eternal servant. I always dance on the tip of your tongue and hear you sing." Hearing this Mukunda, felt remorse for his past non-devotional aptitude and considered himself as the most pitiable wretch in the world void of pure devotion and hence deprived of the delight resulting in the Darsan of the Lord. Then the Lord Gauranga out of His infinite mercy began to console him. "Mukunda!" you are very dear to Me for your unflinching devotion. I descend whenever and wherever you sing the glories of Krishna. What you have said so long is nothing but truth, There can be no delight for you in My Darsan without Bhakti. Whoever ignores Bhakti incurs My displeasure which stands in the way of his delight in My Darsan." Hearing these blessings of Gauranga on Sri Mukunda Dutta all the devotees were thrilled with joy and began to praise his good luck.

During the grand revelation of Gauranga every devotee beheld his respective object of worship in the Lord Gauranga in proportion to his loving devotion to Him.

Gauranga then called for Narayani the fortunate four year old niece of Pandit Srivas and with grace and pleasure, offered her the remnants of His chewed betel.

Then Gauranga along with His followers held Sri Nama Yajna every night in the house of Pandit Srivas. While the Sankirtan went on, no outsider was allowed to peep or enter into the compound of Srivas Pandit. One night, Srivasa's mother-in-law, who had kept herself hidden in corner of the room was turned out by the Pandit for her anti-devotional aptitude. Men of malicious disposition, finding the door shut against them cast aspersions on the spot-less character of the Lord's devotees, to which the latter paid no heed at all.

Once Gopal Chapal being refused admission into the compound, out of wrath and jealousy, deposited some objectionable articles such as wine, flesh etc. outside the gate of Pandit Srivas. For this offence done to Srivas Pandit, Gopal Chapal was attacked with leprosy and suffered a lot for a long period.

Not being allowed to enter into the court yard of Srivas Pandit, to witness Sankirtan a foulmouthed Brahmin tore his sacred thread in a fit of rage and cursed Gauranga saying. " Let your worldly happiness be at an end." Gauranga accepted the curse with great pleasure. By this Gauranga teaches us that complete destruction of worldly desires and prosperity is the significance of God's Grace.

One night an old ascetic, living entirely on milk, earnestly requesting Pandit Srivas, obtained entrance into the fold, but was turned out by Gauranga as a foreign element. Gauranga remarked. 'No amount of severe austerities, scepticism or renunciation is competent enough to please Me. I am pleased only by un- adulterated devotion.' The Brahmachary accepted this chastisement with good grace and

was afterwards redeemed by the Lord Gauranga when he surrendered himself entirely to His Lotus feet.

One night when gauranga and His devotees were lost the ecstatic dance and chanting of the Holy name of Sri Krishna, the only son of Srivas Pandit breathed his last. Although the members of his family were overwhelmed with grief and began to lament, Srivas immediately stopped them to do so, lest Gauranga's ecstasy would be disturbed. Gauranga apprised of this mishap. Late at night, He went to the place of occurrence with His associates and had the mystery of this sudden departure unravelled from the lips of the departed soul who addressed the Lord with the following ever memorable grief killing words. "I am a jeeva soul. At the will of the Lord, I came here and got Pandit Srivas and Malini Devi as my parents. The span of my life came to an end. At the will of the Lord, I am now departing to another world. Please bless me. O Lord, that I may be your eternal servitor wherever I shall be born. I offer my humble prostrations at your Lotus feet and your associates, to be merciful on me." The soul left the body amidst loud cheer of 'Haribol'. The members of Sriva's family were relieved of their anxiety and grief. There lived Suklamber Brahmachary in Navadweep, a true devotee of the Lord. He lived an exemplary simple life solely consecrated to the service of the Supreme Lord. One day, while he was returning to his hermitage after begging, Gauranga forcibly thrust His hand into his alms. bag and ate a morsel of rice particles out of it, to establish the sastric truth that neither riches nor the rich dishes of affluent atheists can have any charm for the Lord, who always accepts with great relish the humblest offerings made with loving devotion.

Once when Gauranga was narrating the glories of the Holy name to His devotees. a student tauntingly remarked. "Is this not simply a highly exaggeration? Is salvation possible only by chanting Name to the exclusion of other religious practices? Such dogmatism or sectarianism should find no favour among the learned Pandits. To consider the glories of the Holy Name as merely hyperbolic or eulogistic is a great offence against the Holy Name." Thereupon the Lord Gauranga indignantly exclaimed to him.

*harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha*

One day, Gauranga recited the above sloka to His disciples and explained to them. "In this Kaliyuga the Supreme Lord, Krishna has revealed Himself in the form of 'Nama'. The chanting of the Holy Name is the only panacea for world disease. To convince the people, the Name of Hari has been repeated thrice.

Hari's Name alone and nothing else can dispel the gloom of ignorance from the people and liberate them from the bondage of maya. The world 'Nasthi', is repeated thrice to leave no room for doubt. The fact that those who consider otherwise and take recourse to other processes than the devotional path are doomed to destruction."

"A devotee willing to chant the Holy Name must feel himself to be humbler than a blade of grass; he must be more forbearing than a tree; he must not give way to lust and anger despite the cause of provocation; he should give due respect to others and must not covet any for himself."

While preaching the tenets of Gauranga. Nityananda and Haridas encountered the two brothers Jagai and Madhai who had left no sins, vices or crimes uncommitted. They assaulted the two innocent missionaries of Divine Love. This assault caused the fore-head of Nityananda to bleed profusely. "Gauranga Mahaprabhu came instantly to the spot to punish the miscreants.

The ruffians got terribly afraid and fell prostrate at His Lotus feet to forgive and save them. Gauranga directed them to seek the mercy of Nityananda, at whose feet they have committed serious offences.

When they did so, Gauranga promised to take upon Himself all their past sins provided they would promise not to commit any sin in future. With overflowed tears of repentance, the two ruffians

responded with submission. The iron was thus changed into pure gold by the philosopher's miraculous touch-stone and thence forward they led the purest life of devotion.

One day to have relief from the fatigue caused by the scorching rays of the mid-day sun, Gauranga took rest in a devotee's house and sowed a mangoseed in his compound. Lo ! In an instant sprang up a mango tree laden with ripe delicious and beautiful fruit with which Gauranga feasted the devotees those were present to their satisfaction.

Since then, He used to perform such mango festivals everyday after Hari Sankirtan for one year. The place where this miraculous festival was held is still known as "Amrahatta."

Once Gauranga with His devotees, went far away from His house, on a Krishna Sankirtan Mission, when the sky was suddenly overcast with dark thick clouds And the rumbling noise being accompanied with lightening and thunders began to threaten the atmosphere. Gauranga immediately desired the clouds to disperse in the interest of the Nama Sankirtan. Where this incident happened is still known as 'Megherchar'.

Sri Gauranga named Murari Gupta, a faithful devotee of Sri Ram, Hanuman. One day Gauranga went to his house and assumed the form of the Divine Board lifted up a water pot with His teeth. Intoxicated with Divine Love Murari Gupta carried the Divine Manifestation of the Lord upon his shoulders and went about in his compound dancing. By this He condemned the anti-devotional propaganda. God is void of any Name, Form, Attribute, Entourage pastimes and Realms.

Sachi Devi in a dream saw Nimai and Nitai on one side and Krishna, Balaram and the Tutelary Deities of her house on the other side. snatching from one another the offerings. She revealed her dream to Nitai and invited him to dine with Gauranga. While both Nimai and Nitai were partaking of their meals served by Sachi Devi she saw that they were no other than the veritable Deities, Krishna and Balaram. She fell into swoon transported with unspeakable joy.

On another night the sight of the full moon filled the heart of Gauranga with the thoughts of Vrindaban and He began to play the flute being surcharged with that emotion. None-else heard that melodious sound except Sachi Devi who came out and found her son Nimai seated on the threshold of the Vishnu temple. Then she no longer heard any sound of the flute, but beheld a halo of the moon shining round her son's head.

Advaita Acharya being deprived of Gauranga's blessings devised a plan to obtain His favour. He retired to his house at Santipur where he began to expound Mayavada Jnana to his disciples. When Gauranga came to know of this, He hastened there and in a fit of rage began to give him blows saying, "What makes you, Acharya to establish the superiority of Jnana over Bhakti cult? Is it the reason for which you have invoked Me from My Supreme Seat Vaikuntha?" Advaita's desire was thus fulfilled, as he received the loving chastisement from the Lord Himself. By this Gauranga teaches us, that He has appeared to establish Bhagabat-Dharma of the religion of Divine Love all over the world.

One day, Gauranga was heard crying out "Pundarika, Pundarika" other could not make out the real significance of it. Then Gauranga told His devotees that pundarika-Vidyanidhi , a wonderful devotee from Chitagong would soon visit Sridahm Navadweep. Accordingly Pundarika arrived at Navadweep in a short time. He was saturated with Krishna Prema in his heart of hearts. His strong loving nature was hardly recognisable because of his exterior splendid garments. Mukunda who knew Vidyanidhi before-hand wanted to see him accompanied by Pandit Gadadhara, his most intimate friend. Gadadhara a life-long celibate, wholly detached from the world, mistook Vidyanidhi, for a man of the world to deliver Gadadhara from this great offence. Mukunda recited a sloka from Srimad Bhagabata to show how deep Pundarika's love for Sri Krishna was. Hearing the sloka Vidyanidhi, was so much transported with ecstatic joy that he fell into a trance and symptoms of Divine emotions began to manifest themselves in his body. To make amends for his offence against Vidyanidhi, Gadadhar made up his mind to be initiated by him and informed Gauranga of his pious desire to which Mahaprabhu gave His consent.

Sri Gauranga one night staged an unprecedented wonderful dramatic performance known as "Dana Leela" (the Divine Leela of gift) at the house of Chandrasekhar Acharya His elder devotee. The dramatic personel were Sri Advaitacharya, Sri Nityananda, Pandit Srivas, Thakur Haridas, Pandit Gadadhara and others. They played their respective roles on the stage extempore under the Divine inspiration. Sri Gauranga played the part of Rukmini, the consort of Sri Krishna at Dwaraka. This was the first dramatic preformance on the Bengali stage.

Devananda Pandit a learned Brahmin living at Navadweep, had a sanskrit school. He used to give Bhagabat discourses to a large audience daily. Though an empiric reader of the Bhagabat he failed to realise that Krishna is one with, name, form and attributes. He also failed to undersrtand the non-difference between a Bhakta Bhagabata and Grantha Bhagabat both being Divine. One day Srivas Pandit went to listen to Devananda's discourse on Bhagabata. On hearing Sri Krishna Leela, Srivas was so much intoxicated with Divine love that he could not refrain himself and so began to weep out of love in-separation from Sri Krishna. Devadanda regarding it as unpleasant disparaged him to his pupils who turned him out of the compound.

Sri Gauranga with His associates while passing by that way, saw Devananda reading Bhagabat to a distinguished gathering of Pandits. Gauranga at once flew into a rage and exclaimed "What right has this fellow to read the Bhagabat and thus delude the audience with false and farfetched interpretations? Pride in high lineage empiricscholarship, mundane piety or purity is always an effective bar to the right comprehension of the Bhagabat. It is only understandable by a devotee who renders sincere service and submissively listens to the Sad-Guru. Now he enlightens only himself with this kind of esoteric meaning. It is a matter of great regret that Devananda not only lacks the above qualities but also commits a great offence at the feet of Pandit Srivas by defaming him the other day. He is a mere dry panditic wrangler of the empiric school and has therefore no right to read the Bhagabat." Devananda fell down at the Lotus feet of Sri Gauranga and begged to be forgiven. Gauranga advised him to ask for the pardon of Pandit Srivas at whose feet he had committed offence and he acted accordingly.

Gauranga through His disciples preached His Nam Sankirtan cult in important towns and villages till His renunciation. As a result of it thousands of people joined His banner. The complete success of His Doctrine of Divine Love stirred up malacious disposition of some of the Navadweep Pandits who brought a charge against Him to Chand Kazi, the then Governer of the city. The Kazi polluted the Holy Nama-Sankirtan by smashing into pieces the Mridangas of the Sankirtan party and introduced prohibition, The place where the incident occurred is still known as Khol Bhangar Danga. There upon Gauranga took out a huge procession of Nama Sankirtan in which almost all the citizens of Navadweep joined, each holding a lighted torch. Frightened by the huge demonstrations and the loud chant of the Holy Name, Kazi concealed himself inside the house. Gauranga sent for the Kazi who came out and met Him.

The Kazi had long conversation with Gauranga about some topic of vital importance. When Gauranga asked as to why there was the slaughter of animals, especially cows and oxen in his jurisdiction, the Kazi replied that it was enjoined in the Quoran to kill animals for those who are attached to worldly pleasures and not for those who follow the path of abstention. He supported his statement by a reference to Vedic sanctions to which the Lord objected saying cowkilling is strictly prohibited in the Vedas which declare that old oxen but not cows, are to be sacrificed in order to be revived and rejuvenated by Vedic Mantras. But such psychipowers are sadly lacking in the brahmins of Kali Yuga.

Further, the Kazi made no secret of the punishment he received in his sleep in the shape of nail scratches on his breast at the hands of a grim lion faced human figure grinding his teeth and reprimanding him for his anti-religious act on the very night of day he broke into pieces the 'Maridangas' of Sankirtan party. He also added that some of his peons who had been out on the anti-theistic errand had their beards burnt by meteorlike flame from heaven and some of them, in spite of unwillingness, repeat, Rama, Krishna, Hari as if by spell. The utterance of Holy Names of Sri Krishna thrice, in this way, purified and melted the heart of Kazi who implored the Lord for His mercy and promised Him to abstain from all further desecrations of His Divine religion and to punish any one for neglecting duty of his community with social punishment. Moved with the truth of the doctrine of Gauranga, the Kazi gladly joined the banner of His Universal religion. The Kazi and his descendents were staunch followers of the Lord for many generations. The conversion of Chand kazi not only

created thrilling sensation all over Navadweep but also attracted thousands of unbelievers to flock under the Lord's banner of Nama Samkirtan.

After converting the Kazi, Gauranga with Samkirtan party passed through the quarters of conch-sellers and weavers of Navadweep and at last arrived at Sridhar's house. They then drank with great relish a little quantity of water from patched-up iron pot. Drinking the water He showered His choicest blessings upon Sridhara. Gauranga asked him the cause of his willingness like others, he did not become affluent by worshipping minor Gods. To this Sridhara said, "Eating, drinking, merry making, sleeping and such like sensual pleasures are common factors both in man and animal according to their past deeds. But to please Hari is the exclusive right of human beings a right which is only possible for an 'Akinchana'.

Once Gauranga and Nityananda walked to Santipur to see Advaita Acharya. On their way they met a pseudo Sanyasi who was a prodigal and a drunkard. At Lalitpur. He blessed Gauranga to be happy with all sorts of worldly enjoyments. Gauranga summarily discarded them saying, "Real benediction lies not in the achievement of mundane or celestial happiness, but in the attainment of eternal Krishna Prema, which is the be-all and end-all of human existence." So saying both of them left the place in disgust.

Once when the Lord Gauranga had first paused for a while after His long Samkirtan dance a Brahmin lady touched, caught hold of and repeatedly took the dust of His Lotus feet. This was too much for Him to bear. Being greatly mortified, He threw Himself in to the river Ganga and was rescued by Nityanda and Haridas. He spent that night in the house of Sri Vijay Acharya and was brought home next morning by His devotees.

Once a sage was offering his prayers standing in water. When a boy out his childish pranks dragged the legs of the sage under the water, the sage became angry and cursed the boy to be born as a crocodile. When the boy besought the sage's mercy, the sage pardoned him and said that he would be delivered by the touch of the Lotus feet of Sri Krishna who could soon appear as Sri Gauranga. Now while passing the lake near Godrum, it happened for Gauranga to touch the crocodile with His feet and the crocodile soon changed into a beautiful boy who went to his own place chanting the glories of Sri Gauranga.

After sometime Sri Gauranga converted a Mohammadan tailor into a great Vaishnav as the latter used to stitch the tattered clothes of Pandit Srivas, His intimate associate. Thereby He showed that the slightest service to Vaishnavas entitles one to attain the grace of the Lord.

One day, Sri Gauranga was chanting the Name of Gopi, instead of Krishna in His home. A student of atheistic views came to Him and not knowing that it was the outcome of unbearable separation in love for Krishna exhorted Him to say Krishna instead of Gopi. His words enkindled in Gauranga deep passionate love for Krishna which prepared Him to change the student in a frenzied mood with a staff in hand. The student took to his heels and reported the matter to his fellowstudents who, forming a league, began to scoff at the Lord and even went so far as to threaten Him with assault. This impious conduct on the part of students fomented by their professors who were of the same staff, paved the way for their eternal condemnation.

Sri Krishna Sankirtan Transported Sri Gauranga's devotees with unspeakable joy. His all embracing doctrine of Divine Love opened the gateway of the spiritual realm to one and all without distinction of caste, creed or community. But the Pandits, students, so-called religionists, elevationists, salvationists and all other unbelievers of the empiric school, maliciously began to spread evil reports against the Lord Gauranga. He took notice of the fact that they were doomed to destruction. He, therefore prescribed a desperate remedy for the cancer that was eating into their very vitals.

Gauranga, finding that the object of His Advent was going to be counteracted by the ungodly character and conduct of the padantic wranglers of Navadweep, decided to renounce the world. The news of renunciation agonised His mother Sachi and His consort Vishnupriya and His associates Nityananda, Gadadhara, Haridas, Srivas Mukunda and others. He assured His mother that He had still two more Divine forms to be manifested through her help. One wintery morning they actually found

that the beloved of hearts had left them. By this renunciation Gauranga teaches that external service of the Supreme Lord Sri Krishna includes the service of all beings in the universe without any exception. When the whole is served, the parts associated with the whole are automatically served.

He crossed the river Ganga, reached Katwa which is 36 Kms. away from Navadweep and accepted Sanyasa from Kesav Bharati. then He assumed transcendental name Sri Krishna Chaitanya (He who awakens Sri Krishna in the hearts of all) After the function, Gauranga set out on His pilgrimage to Vrindaban in quest of Sri Krishna saying "I too shall cross the terrible dark ocean of this world by serving the lotus feet of Mukunda, the Supreme Lord as did the sages of yore" For three days and nights. he raved in a state of trance without food and rest. At last He was induced by Nityananda, His comrade to visit the house of Advaita Acharya at Santipur.

He stayed there for ten days, deeply absorbed in the ecstatic joy arising from the chanting of Holy Name. His mother and His other followers of Navadweep too found an opportunity of looking at the matchless beauty of His Divine face. A sanyasi cannot pass his days in the midst of his former kith and kin. So Saschi Devi desired that her son Nimai might stay at Puri in Orissa. After ten days stay at Santipur, He left for Puri with His six associates, Nityananda, Jagadananda, Mukunda, Gadadhara, Govinda and Brahmananda. Travelling through Atisara, Chatrabhog and Jaleswar, Chaitanya visited Gopinath at Remuna near Balesore.

There He narrated to His followers the incident of Sri Madhavendra Puri which He had heard from His Guru Iswar Puri, Sri Madhavendra was a Vaishnav monk who was the Guru of Iswar Puri. One day after going round the Govardhan Giri, he sat near Govinda Kunda, chanting the Holy Name of Sri Krishna. A boy gave him suddenly a little milk to drink. On enquiry he came to know that the lad was a cow-boy who used to offer food to those devotees who refrained from begging. That very night the same cowboy in dream revealed Himself as Gopal, the uplifter of Govardhana Hill. He also told him how His servitors, being affraid of non-believers, had removed Him from the Hill to a grave, and so wanted him to reinstall Him on the hill. Accordingly took Gopal out of the pit with the help of villagers, installed Him on the Govardhan Hill and performed Annakuta (Hillock of consecrated food of various kinds) ceremony next day. Another night Gopal told Madhavendra in a dream that; as he was feeling burning sensation all over His Body through excessive heat, He should procure sandalwood from Nilachala (Puri) to coat Him with its paste so that heat might be subsided. There upon Puri Goswami set out on his eastern journey, reached Santipur where he initiated Advaitacharya. Thence he proceeded to Orissa and saw Gopinath at Remuna whose beauty threw him into ecstasy. After grog and dancing he enquired into the character of a Bhog (preparations) of Gopinath, and came to learn that Kshira prasad full of twelve earthen pots (inspissated milk) with fine rice and sugar called Amritakli (cream of nectar) was being offered to the Deity every evening. He thought within himself, that if he could taste a little of that Krishna Prasad, he could offer the same preparation to his Gopal at Govardhan.

But being ashamed of the desire he withdrew to a nearby mango garden where he began to chant the Holy Name. Lord Gopinath concealing a Kshira pot under His skirt, went to the priest and insisted him in his dream to give that Kshira Prasad to Madhavendra Puri, who was under a tree in the mango grove. The priest woke up and took the Kshira to Puri Goswami, and offered it to him. Madhavendra with excessive delight took the Kshira Prasad entering into raptures. For the sake of Madhavendra, Gopinath stole the Kshira and got the name, 'Kshira Chora' since that day. Bowing to Gopinath he at once set out on his journey to Puri. Many men followed him with reverence. Such is the nature of the fame, that it comes as God sent to those who do not hanker after it. Disliking the public applause, Madhavendra Puri fed away from Remuna but fame followed him all the way. He told the story of Gopal to the attendants of Lord Jagannath and begged them for the sandal for Him. he collected sandal wood and camphor with passports, returned to Remuna where the servitors of the temple offered him Kshira Prasad. At the close of the night he had a dream in which Gopal told him to offer the sandal wood and camphor to Gopinath, as there is no difference between Him and Gopinath. Puri Goswami gave them to the servitors to anoint all the sandal and camphor on Gopinath's person.

Sri Chaitanya said to Nityanada that Madhavendra Puri's Love for his Gopal was fathomless. He thrice blessed him with Darsan in dream. Such is the effect of true love of devotee Such were his thoughts that he never thought of his own sufferings and snags in the service of his beloved. There only Sri Madhavendra Puri attained Supreme realisation of Divine Love. The whole of it reeled in Lord

Chaitanya's mind. So He fell down unconsciously on the ground in a trance out of intense love for Sri Krishna. None but the three Sri Radhika, Madhavendra and Sri Chaitanya relish the true beauty and significance of the sloka, the rarest gem in Transcendental Erotic poetry. Sri Chaitanya rose up and ran up and down in transport of love. His voice choked with and Satwika symptoms as trembling, perspiration, horripilation, standing still, changing colour, now showing remorse, now grief, now stuper, now pride, now joy, now meekness, were seen manifested on His Body. The servitors of Gopinath were wonder-struck to see Sri Chaitanya's out pourings of Love and served them the Krishna Prasad. Spending the night in chanting Harinam, He left for Cuttack after Mangal Arati next morning.

Sri Chaitanya arrived at Cuttack via Jajpur and saw the Sakshi Gopal Murty with matchless beauty which threw Him into raptures when He began His ecstatic dance which astonished the servitors of Gopal. Nityananda narrated the legend of Gopal as follows.

Once upon a time two Brahmins of South India set out on a pilgrimage. After visting all the Shrines of India, they reached Vrindaban, saw the Lord Gopal and stayed there. Being deeply moved with the service of the younger Brahmin throughout the pilgrimage, the older Brahmin promised to give his daughter in marriage to the younger, despite his repeated expressions of disparity in lineage, learning and wealth. Seeing the old Brahmin still determined, the younger Brahmin adjured Gopal to bear witness for him in case the elder might break his promise. Thus Gopal Murty was made the witness to their agreement.

The two Brahmins returned to their homes. The old Brahmin disclosed his promise to his kins folk who threatened to boycott him, if he would utter such words again. One day the younger Brahmin met the elder Brahmin in his abode and asked him to give his daughter in marriage to him. But the old Brahmin, refused to do so. Then the younger Brahmin summoned the village panchayat, and old Brahmin along with his son. He pledged that he could call Gopal from Vrindaban to bear testimony for him; if the old Brahmin would not abide by his promise. To this they all agreed. The old man prayed to Gopal to save him from this critical situation. His son thought that an idol would never come there to bear witness for him.

The younger Brahmin went to Vrindaban and fervently implored Gopal to bear witness for him and save the honour of the two Brahmins. It was not because he was persistent to have the hand of his daughter but because it would be a great pity that the Brahmin was degrading himself to the position of a breaker of promise made before the very Lord. He firmly believed that Gopal was not a Pratima but Vrajendra Nandan Himself. Pleased with the devotional fervour of the younger Brahmin, Gopal followed him on a condition that, if he looked back, he would stop there and cease to follow him further. He assured him that he would be hearing the jingling of His tinkling anklets as a mark that He was actually following him, and that he should offer one kilo of cooked rice daily as Naivedya, for Him. The young Brahmin reaching his village looked behind and Gopal stopped at the same place: He informed the villagers about the arrival of Gopal Murty.

The villagers immediately rushed to see the Divine witness and were overwhelmed with joy when they actually beheld Him giving evidence in favour of the younger Brahmin. The old Brahmin solemnised the wedding of his daughter with the bridegroom with great pomp. Gopal remained there accepting the services of both the Brahmins. A temple was also constructed by the king for Gopal. Thus Gopal became famous under the name 'Sakshi Gopal.'

The king of that province refused to wed his daughter to Purushotham Deva, the then king of Orissa, insulting him for being Lord Jagannath's sweeper. The latter defeated the former in battle and got his daughter, his Manikya Simhasana and Lord Sakshi Gopal as well. As he was a great devotee of Lord Jagannath, he entreated Lord Gopal to remain in his capital only. He took Him to Cuttack and installed Him there. The queen of Purushotham Deva adorned the nose of Gopal with a precious pearl as Gopal demanded her in her dream. The king dedicated the Manikya Simhasana to the Lord Jagannath.

From Cuttack, Sri Chaitanya with His followers passing through Bhubaneswar reached the Bhargabi river, took His bath and keeping His Danda (single monk staff) with Nityananda went for Kapotheswar's Darsan. In the meantime, Nityananda, broke the Danda into three parts and cast them into the river. On return Sri Chaitanya asked for the Danda and being annoyed at this incident,

separated Himself from the company of His followers, and reached Puri alone in advance. On entering the lofty Temple of Sri Jagannath, He ran to embrace the Deity out of ecstasy for union after a long separation from His beloved Krishna. He fell into trance and was carried to the house of Pandit Sarvabhauma, who was present on the spot. Nityananda and other devotees subsequently arrived at Puri. Chaitanya Mahaprabhu's news was delivered to them by Gopinath Acharya. They all hastened to Sarvabhauma's house and found Him unconsciously lying on the floor. They chanted into His ears Krishna Nama which brought Him to consciousness after six hours of trance.

Vasudeva Sarvabhauma a foremost logician was an erudite scholar of Sankara's Monistic School. He was the court Pandit of Pratapa Rudra, the powerful independent king of Orissa.

Pandit Sarvabhauma, due to his empiric knowledge, mistaking Him for an ordinary Monk and youthful novice, expounded to Him the aphorisms of Brahma Sutras as well as the commentaries on them. Sri Chaitanya remained mute and silent as the interpretations of Sarvabhauma were going aside of the mark. When Sarvabhauma noticed the indifference of Sri Chaitanya, he enquired the reasons thereof, where upon Sri Chaitanya explained those aphorisms strictly on the basis of pure theism thus

" A commentary must elucidate the text, but your exposition is concealing the text clearly. I understand the aphorisms but not your commentary. Sankara's commentary has rejected the primary meaning of the aphorisms and has given a secondary meaning of his own imagination. The primary meaning as given by Sruti can alone carry conviction. According to Sruti conch-shell and cowdung are considered as pure, although they are being bone and dung of animals, naturally unholy. So the meaning of the spiritual truth set forth in Vedanta is plain and self evident. The meaning of Vyasa's aphorisms are clear like the Sun but Sankara enveloped the meaning with the cloud of his imaginary commentary. When the Vedas and Purans tell us how to discern 'Brahman' who is the Supreme Lord Himself full of all powers, he describes Him as formless and power less. The Srutis, that speak of Him as Impersonal, exclude only His material form but establish His Transcendental form, Attributes, Pastimes and Realm.

From Brahman originates the universe which lives in Him and again merges in Him. The three Attributes of Brahman are that He is the Ablative, Instrumental and Locative in relation to the Universe. Those Attributes particularise Brahman as personal.

When He cast His glance upon Prakriti (External cosmic deluding potency) before creation, the physical mind and eye could not have then existed. Hence, the Transcendental Brahman has spiritual eyes to see and spiritual mind to will. The term Brahman means the perfect Supreme Lord and the scriptures affirm that Sri Krishna is that perfect Supreme Lord.

The meaning of the Vedas is too deep for human understanding. So the Purans make the sense all clear. The Srutis deny the Material hands and feet of Brahman but they declare, 'Brahman' sees all, hears prayers, moves swiftly and receives everything. Therefore Sruti asserts Brahman to be personal. How do you call that Brahman, who having the six Divine qualities is supremely blissful as abstract and formless? How can you say that He having the three natural powers, Chit Sakti (internal spiritual potency), Achit Sakti (external cosmic potency) and Jiva Sakti (intermediate or marginal potency lying in between Chit and Achit potencies) is powerless?

Vishnu's Nature, Form etc. are Sat (being), Chit (pure intelligence) and Ananda (bliss), His Supreme Potency assumes three different forms in three aspects in the Sat aspect, the Divine potency is Sandhini, (the energy of expansion of entities) in the Chit aspect it is Sambit (the energy of self enlightening cognition). In the Ananda aspect it is Hlandini, (the exhilarating energy). The Chit potency is the Lord's Internal Inseparable power. The Jiva potency is His Tatastha or intermediate or marginal potency. The Maya is the external material deluding potency. But all these three potencies offer devotion to Him in form of Love. The Lord's six qualities are only manifestation of this Chit power. When such is the case how dare you presume to deny His power? God and Jiva differ as one being the Lord of Maya and the other being liable to be enrolled by Maya and yet you affirm that Jiva is one and the same with God. But in Geeta, Jiva is recognised as a potency of God but not God Himself.

Where the Upanishads speak of Brahman as One without the second, they mean that the Godhead and the Jiva are identical but not one and the same. There is an eternal relation between Godhead, the Saktiman (Possessor of Sakti) and Jiva, Sakti, which relation is inconceivable to the human understanding that the Shaktiman is simultaneously distinct and non-distinct from the Shaktis i.e. Jiva and Maya are always an intellectual puzzle which is only realisable in the plane of Transcendence by the Jiva. This is inconceivable by the simultaneous distinct and non-distinct of the Jiva from the Godhead. The Doctrine of Achintya Bhedabheda is applicable to each and every Upanishad Mantra and is not limited in its application to any or some stray sutras on which Sankara and the other Acharyas of Monistic School, have based their interpretations.

When Vishnu's form is composed of Sat, Chit and Ananda how can you assert that form to be a transformation of Mayik Sattwa Quality? He is to be pitied who denies the Eternal form of Vishnu. Touch not behold not that pasanda (vilifier of Vishnu) who is doomed to perdition. The Buddhists are atheists for not respecting the Vedas. But atheism under the garb of belief in the Vedas is worse than Buddhism. Vyasa compiled the aphorisms for the deliverance of Jivas but the impersonalistic interpretation of these aphorisms by the pantheistic or Monistic School is the cause of eternal damnation.

Vishnu is incomprehensible but He manifests in the creation by his inconceivable Chit power. Just as the 'Sparsa Mani' produces gold without itself undergoing any change. Sri Vishnu manifests His potencies in the forms of the entities such as spiritual, material and Jiva without any change in Himself. Objecting to this aphorism as an error of Vedavyasa you have set up the theory of Vivarta by a fanciful interpretation. Vivarta is an error which consists of Jiva's misidentification of his eternal; Cognitive, blissful, infinite-simal and real self with his everchanging physical and mental bodies. The creation is not unreal but only changeable and perishable.

The sublimest word Pranava (OM) being the Image of God is Supreme Truth. From that Pranava all the Vedas have derived their origin in this world. The words 'Thou art That' etc being casual are applied to a Jiva and imply that thou-art of God and not one and the same with God-head, thus making a glaring distinction between God head and Jiva. But you, without minding the Pranava call these words the Supreme Truth. Thus Sri Chaitanya pointed out hundreds of faults in interpretations of Vedantists of Advaita School.

Sri Chaitanya said, "The Vedas assert only three things viz. (i) about Sri Krishna, (ii) our relation to Him and, (iii) devotional practices and Love as the ultimate end of devotion.

All the rest attributed to Him are born of fancy. The words of the Vedas are self evident and should not be interpreted with the help of imagination. But Shankara was not to blame for it. He merely carried Sri Krishna's will in expounding Brahma Sutras according to his imaginary atheistical philosophy to delude those who are anti devotional in spirit. O Sarvabhauma, the ultimate goal of human life is unalloyed devotion to Sri Krishna. The Supreme Lord's attributes of incomprehensible. For such are the attributes of Sri Krishna that even the unconcerned and passionless self-delighted Atmarams worship Him with causeless devotion. "Sarvabhauma explained this sloka in nine different ways but Sri Chaitanya ignoring those explanations explained it in eighteen different ways. Sarvabhauma being fully convinced of the Lord's Divinity, fell prostrate before Mahaprabhu and composed then and there a few exquisite hymns in praise of Him:

Next morning Sri Chaitanya having had the Mangal Arati Darsan of Lord Jagannath, went straight to Sarvabhauma's house: Sarvabhauma awoke repeating Krishna Nama. Then Mahaprasad was given to Him by Sri Chaitanya. Though he had not till then washed his face nor even cleaned his teeth he at once respectfully accepted it after reciting a Sastra quotation. At this Chaitanya was delighted and embraced Sarvabhauma in a transport of joy. He said to Himself, "I have conquered three worlds. I have ascended Vaikuntha. Today all My wishes have been realised because Sarvabhauma has duly respected Mahaprasad. Turning towards Sarvabhauma, He said." Today you have taken refuge in Krishna with all your heart. Sri Krishna has showered His mercy on you without any reserve. Today, He has removed your bondage. And you have torn off the meshes of Maya. Now your heart has been made worthy to gain Sri Krishna, because you have duly respected Mahaprasad in defiance of Vedic rites.

Then Sarvabhauma became a staunch disciple of the Lord, attending to nothing, but His service only. Ever did he meditate, pray and recite the Name of Sri Krishna Chaitanya, the son of Sachi, the fountain head of all Attributes and Glories. The conversion of Sarvabhauma brought the whole of Orissa to the Lotus feet of Sri Chaitanya Mahaprabhu. Though sarvabhauma could not at first recognise Roy Ramananda, a great devotee of Sri Krishna and the then Governor of Vidyanagar with head quarters at Rajahmundry, he supplicated him to meet Sri Chaitanya when He would be going along that way to redeem the people of South India.

To deliver the people of the south from narrow sectarianism Sri Chaitanya proceeded to south with Kala Krishna Das. He first visited Alalnath at Brahmagiri and came to Srikurma. He gave deliverance to a leper Brahmin named Vasudev. On the way visiting Varah Nrisimha at Simhachalam He came to Rajahmundry in 1510 A.D. Crossing the river Godavari He took a bath in Gospada Ghat at Kovvur and met Roy Ramananda the then Governor of Southern State belonging to Gajapati Prataprudra the King of Orissa and had long philosophical discourse with him. At Puri Sarvabhauma entreated Him to meet Ramananda.

The same Ramananda who came with a number of Brahmins to the same Ghat to take ceremonial bath saw Sri Chaitanya sitting and chanting the Holy Name near the Ghat. After bath Ramananda came and prostrated before Him Sri Chaitanya embraced him and both of them being transported with pure love began to perspire, weep, tremble and utter Krishna , Krishna in ecstatic joy. The Brahmin attendants of Ramananda were amazed at the sight and thought, "This Sanyasi must be a holy person where as our Roy Ramananda is only a profound scholar and a great dignitary. See how the embrace is transporting each other with delight? On seeing the strangers Sri Chaitanya checked Himself. Who knows your ways? You are mercy personified you have come here to deliver me. O Saviour of the fallen, the saints ever visit the homes of worldly people for compassing their eternal good. The hearts of the Brahmins and the other attendants numbering a thousand have been melted by your Darsan. All of them are shouting Krishna , Hari shedding tears of joy.

Sri Chaitanya replied, "You are the greatest of devotees. When your sight itself can melt the heart of the scholarly Brahmins, what to speak of the others ! I Myself a Mayavadi Sanyasi, am steeped in the Love of Krishna at your touch." While they were praising each other and enjoying the delightful company, a local Vaishnav Brahmin requested the Sanyasi to accept food which Sri Chaitanya accepted. In the evening the two retired to the seclusion of privacy and began to converse on Sadhya (goal) and Sadhana (the means). On His first question Ramananda recited the texts. "Vishnu gets pleased with those who observe the duties of Varnashrama." Sri Chaitanya said, "Please tell Me little advanced Sadhana." Roy said, " the acme of Sadhana is to offer action and the fruits there of to Sri Krishna." Sri Chaitanya rejecting this view even asked Roy to cite more advanced Sadhana. Then Roy said, "The highest devotion acquires one to give up duties enjoined by the Scriptures." This was also when objected to by Sri Chaitanya, Ramananda said, "A Brahman realised soul is self delighted, possesses calm and equitable vision and does not grieve nor long anything mundane. He gradually attains true devotion to Supreme Lord."

Sri Chaitanya not being satisfied with this requested Ramananda to cite more advanced methods. Roy answered, "A pure devotion is the highest form of worship. "Sri chaitanya appreciating the reply requested to cite higher stages. Ramananda said, "Prem Bhakti or Love to Sri Krishna is the highest form of true devotion. Prema Bhakti cannot be attained through good actions in millions of lives." When Sri Chaitanya wanted him to proceed still higher, he said, "Love as that a servant of Sri Krishna is the highest devotion. Love as that of a friend is greater than the previous devotions. The highest devotion is parental affection for the Supreme Lord, "The highest form of devotion is conjugal love for the Supreme Lord Krishna."

Roy continued, "to attain Sri Krishna there are many means and degrees. They are five Rasas. They appear in an ascending order of excellence. The chief characteristic and quality of each Rasa is to attain maturity incorporating in the next. Thus Santa Rasa attains perfection in Dasya in Sakhyam, Sakhya in Vatsalya and all four in Madhura, just as properties of the four elements Ether, Air, Fire, and water, increasing in an ascending order, finally are found in the fifth element, the Earth. Sri Krishna always gives return of our worship exactly in the form in which it is offered. But He cannot repay the offer of Prema of the Gopees. So He remains a debtor to their Love." After listening these with rapture Sri Chaitany remarked." this indeed is the extreme point of devotion, please tell Me if anything is beyond

the extreme point of devotion, Please tell Me if anything is beyond this. Filled with astonishment Ramananda said that he did not know anything beyond that and if there was anybody on the earth who could explain beyond this he would pay homage to him with sublimation. He also said about all kinds of prema and added Srimati Radha's Love for Sri Krishna is reputed as the highest and the ever increasing one". Sri Chaitanya was pleased to hear the praise of Radhika from Ramananda Roy. He said, " I am delighted to hear your sermon. A wonderful stream of nectar is flowing from your lips." He accepted Madhura Rasa as the highest form of Devotion.

Ramananda described the real form of Sri Krishna and Srimati Radhika and the features of Rasa and Prema. At last he said that Sri Radha-Krishna Leela can only be realised by submitting completely to the sakhis, the dearest female attendants of Sri Radha-Krishna in their secret bower. Sri Chaitany gave the world a number of valuable instructions in the form of a dialogue between Himself and Roy Ramanda.

Ramananda replied several other questions put by Sri Chaitanya and the salient points are as follows (1) Loving devotion to Sri Krishna is the highest knowledge. (2) The highest glory of a Jiva is to be reputed as the true devotee of Sri Krishna. (3) He is the wealthiest who has love for Sri Krishna (4) No sorrow is greater than the separation from a Krishna devotee, (5) The foremost of the liberated is one who loves Sri Krishna wholeheartedly. (6) That which speaks of the transcendental amorous sports of Sri Radha Krishna is the most eternal natural song of the Jiva. (7) There is higher good than the association with a Sri Krishna devotee, (8) The only things to be remembered are the names, form attributes, associates and amorous sports of Sri Radha Krishna, (9) The Supreme object of meditation is the Lotus feet of Sri Radha-Krishna, (10) It is the glorious land of Vrindaban where one should live, leaving all behind. (11) The love sports of Sri Radha Krishna are the sweetest and the most relishing to the ears to hear, (12) The highest object of worship is the Holy name of most adorable Divine couple, Sri Radhakrishna (13) The Salvationists attain the bodies of inert beings, such as stones etc., and the elevationists attain celestial bodies in heaven.

Sri Chaitanya spent ten days happily with Ramananda hearing the sweet discourses about Krishna. Then He showed him His real form in which were blended into one the Rasa Raj (Krishna) and Maha Bhava (the Supreme emotions). Sri Chaitanya then went to Mangalagiri, Ahobilam Tirupati, Sri Sailam, Kanchipuram, Sri Rangam, Madhura, Kumbhakonam, Tanjavuru, Varkala, Trivandrum, Rameswaram and visited many other shrines in South India.

Sri Chaitanya stayed for four months (chaturmasa) at Srirangam in the house of Venkata Bhatta, a Vaishnava house holder. His discourse on the fundamental principles of Rasa in Srimad Bhagabatam converted the whole family of Venkata Bhatta from the worship of Lakshmi Narayana into that of Sri Radha Krishna. Though both Narayana and Krishna in essence are one and the same in of Love Krishna excels Narayana. Let it amours be remembered here that Venkata Bhatta's son Gopal Bhatta, the disciple of his uncle. Sri Prbodhananda Saraswati was one of the six Goswamis of Vrindaban.

Then Sri Chaitanya visited Sringeri, Udupi, Gokarna and other shrines in western coast. At Udipi, by a learned controversy with the head of Madhwa Math, Sri Raghu Varya Tritha. He established that the unalloyed devotion to the Absolute Person, Sri Krishna, is the means as well as the end of all spiritual or devotional activities of all human beings. He discarded futility of Karmamisra-Bhakti as means in the Madhwa cult. During His South India travel, Sri Chaitanya procured two most precious works. (1) Brahma Samhita V Chapter (a conclusive treatise on the ontology of the highest excellence of Sri Krishna. His Realm and pastimes) from the temple of Adikesava at Tiruvattner and (2) Krishna Karnamrita (an intensely spiritual and transcendental Amorous lyric on the Name Form, Attributes and Deeds of Sri Krishna) from the banks of Krishna Veni. Wherever Sri Chaitanya went, He preached the Super excellence of Sri Krishna Nama over all other forms of devotion. He diverted the Buddhists, the Jains, the Mayabadis (Monists) the Smartas (Elevationists) to the path of Bhakti, or unalloyed devotion to the Supreme Lord Krishna.

Once Sri Chaitanya met a Buddhist Monk and refuted all his fallacious arguments of his cult. This enraged all the Buddhist monks. The leader of the monks out of malice offered Sri Chaitanya a dishful of unholy food in the name of Mahaprasad. But all of a sudden a gigantic bird snatched away the dish, which fell obliquely on the head of the Buddhist Guru who forthwith fell down unconsciously. The Buddhists were taken aback at this unforeseen punishment and implored the mercy of Sri Chaitanya.

When the Buddhists began to chant the Name of Sri Krishna into the ears of their Guru; the monk came to his senses. He became a Vaishnava with all his followers.

Once near Madhura. Chaitanya met a devotee of Sri Rama. He was spending his days in great grief at the recollection of Ravana's abduction of Sita. Sri Chaitanya consoled him saying that Divine entities are inaccessible to mundane beings. Sita Devi is Divine. How could it be possible for Ravana, a mortal, to see or touch her Divine form? In the guise of a Sanyasi Ravana stole only Maya Sita or a shadow of the real Sita. After a few days Sri Chaitanya again came there with a leaflet of the Kurma Purana which contained the above episode and showed it to the Devotee of Rama.

There lived at Malabar, a wandering gang known as Bhattatharis who were experts in their infernal witch crafts. One day when Sri Chaitanya arrived there after visiting many a shrine of the West Coast they lured the weak-minded Kala Krishna Das the only attendant into that group. Chaitanya Himself went to their place and rescued Krishna Das from their terrible grip despite their armed resistance which brought about their own destruction.

Sri Chaitanya here teaches us that, a Jiva is endowed with free will which he can misuse or make the best use of it. By the Grace of the Sadguru, when he is in touch with the Supreme Lord Krishna, he makes the best use of his freedom by rendering devotional service to Him. But when he misuses his freedom, he forgets his relationship with Sri Krishna and the more to use it over the phenomena, the more he is distracted from Sri Krishna. The repulsing and the eclipsing forces of Maya are the root causes of his fall from the Lotus Feet of Lord Krishna.

At Sri Rangam, Sri Chaitanya saw a Brahmin deeply absorbed in reciting Geeta with great rapture, heedless of all mockery from outside. Accosted by Chaitanya as to the reason there of the Brahmin replied that under the instructions of his Guru while reading the Geeta, the very vision of Partha Sarathi Krishna holding the reins of the chariot and instructing Arjuna all the while transported him with much delight. As such he could not resist the temptation of reciting the book although he was ignorant of the Sanskrit or the meaning of the verses. Thereupon Sri Chaitanya commended him with a warm embrace saying. "You are the only eligible person to read Geeta as you really understand the true import of the Book.

After two years Sri Chaitanya returned to Puri. He first met Nityananda, Jagadananda, Mukunda and Sarvabhauma and told them. "Many of Sadhus and Holy Shriness I visitsd in the South, none I saw so ardent and devout Vaishnavas like you. Ramananda afforded Me unspeakable delight by his ontological and theological discourses on the pure devotion to Sri Krishna." Sarvabhauma arranged Kasi Mishra's garden house for Sri Chaitanya's residence. Then he introduced the devotees like Pandit Kasi Mishra. Roy Bhavananda, paramananda Puri, Govinda and Brahmananda Bharati to Sri Chaitanya. Kala Krishna Das was sent to Bengal to inform the devotees there of the safe arrival of Sri Chaitanya in Puri.

Purushottam Bhattacharya an intimate comrade of Gauranga at Navadweep, being unable to bear the sight of Gauranga's Sanyasa, renounced the world and assumed the designation of Damodar Swarupa from his Guru at Varanasi His intention was to worship Sri Krishna with confidential Love. He was a great erudite scholar in the Vedanta. He was a second Brihaspati in Sasrtic Lore and a Gandharva in music. he used to delight Sri Chaitanya with Divine Love songs of Vidya Pati, Chandi Das and Jayadeva's Geeta Govinda. When such a devotee, at last prostrated before Him. Sri Chaitanya embraced and requested him to be with Him as His constant companion in the realisation of Divine Love at Kasi Mishra's house.

The King of Orissa, Prataprudra Gajapti was anxious to meet Sri Chaitanya. But he refused to grant him an interview on the ground that a Sanyasi should not behold a Rajah or a woman. The Rajah devoutly used to perform his humble service like sweeping and sprinkling scented water on the chariot approaching path of Lord Jagannath at the time of carfestival. Seeing this menial service of King. Nityananda, Ramananda, and Sarvabhauma requested Sri Chaitanya to bless Prataparudra. Whereupon Sri Chaitanya gave him a warm embrace and blessed him with his grace being Prataprudra became a staunch followers.

About two hundred Bengal devotees hastened to Puri under the guidance of Advaitacharya to meet Lord Sri Chaitanya after a long separation for two years. When the party reached Puri. Sri Chaitanya, sent Damodar Swarup and Govinda with prasad and garlands of Sri Jagannath. Gajapati Prataprudra was very much delighted to see their handsome complexion with spiritual intelligence and with their sweet sankirtan accompanied of ecstatic dances. Sri Chaitanya met all the devotees of Bengal. The devotees were given Mahaprasad and were housed in their respective quarters. Haridas was given a solitary place under Sidha Bakula tree for his Nama, Bhajan, Sri Chaitanya used to meet him daily and send him Mahaprasad through Govinda, His servitor.

Sri Chaitanya was glad to embrace Vasudeva Dutta, one of His favourite disciples and a great devotee who had prayed for the whole-sale redumption of all the fallen souls of this world. He wanted to take upon himself the sins and offences committed by them in various births. The Lord granted his prayer without punishment for himself. By such prayer Vasudeva Dutta excelled all tother altrustists and philanthropists of the world by his universal sympathy for the redumption of the evils and restoration of eternal Bliss to the Jivas. The Bengal Devotees were delighted to see Sarvabhauma in their midst.

Lord Jagannath's Rathayatra, a nine-day festival takes place in the month of Ashadha. Jagannath, Subhadra and Baladev travelling on three Chariots reach Gundicha Mandir on the second day (Suddha dwitia) and again return Nilachala Mandir on tenth day (Dasami) During His stay at Puri Sri Chaitanya Mahaprabhu used to perform 'The Cleansing Cermony of Gundicha Mandir every year with all His followers on the previous day of the car festival. He has taught us the underlying principles of the Cleansing Ceremony of Gundicha Mandir The Mandir represents the heart of a devotee and if any Jiva desires to enthrone Sri Krishna in his heart, he should first of all, purify it from all foreign dirt under the guidance of Sri Chaitanya who manifests Himself in every heart as (Chaitya Guru) of indwelling guide. The seat of the Supreme Lord, Sri Krishna should be purged of all desires of enjoyment and renunciation and be washed off with the holy water of unalloyed devotion.

Next day, while Jagannath was travelling by His Car, Nandighos, from Nilachala, Sri Chaitanya having fixed his eyes on the beautiful face of his beloved Lord Jagannath began to dance in ecstasy. All his followers forming into seven groups and being deeply absorbed in Sri Krishna surcharged the three worlds with Nama Sankritan. Sri Chaitanya manifested this Divinity by finding Himself present in each of the seven group simultaneously and the devotees in each group opined that He was dancing in their partyout of His grace. King Prataparuda was specially blessed by the Lord to have the vision of His person in all the groups simultaneously.

Sri Chaitanya with His folded palms and uplifted face prayed to Lord Jagannath. "These are my humble and numerous greetings to You. Oh, Govinda the Supreme Lord, the object of worship of the pure souled Brahmins, Oh, 'Brahmanya Deva' the protector of Brahmins and cows and the eternal benefactor of the universe."

Forgetting all else, Pandit Srivas, in absorption of Love was gazing at Sri Chaitanya's dance. He was repeatedly pushed aside by Hari Chandan, the King's minister so that the Rajah could see Sri Chaitanya's dance. At this, Srivas got enraged and slapped him on the face. While the minister was about to chide Srivas, Raja Prataprudra checked him saying, "Blessed art thou, to have been touched by the hand of Srivas, such blessing has not been to my lot." While dancing, all the eight forms of spiritual emotions manifested themselves in the Lord's body. Then (leaving the dance) He bade Swarupa to sing. He knowing His Heart, began thus. "I have just met the Lord of my life for whose sake I have been smouldering in the fire of spiritual erotica." When Sri Chaitanya used to lag behind, Jagannath's Chariot used to halt and when He used to proceed ahead, Jgannath used to move (in His rath) slowly. Thus did the two Lords to impel each other on. In course of dancing another mood came over to Sri Chaitanya. With uplifted arms Sri Chaitanya recited aloud the following sloka from Kavya Prakash. As the milk maids of Vraja were delighted to behold their beloved Sri Krishna in Kurukshetra so was Sri Chaitanya gratified at the sight of the Lord Jagannath who was no other than his beloved Madanmohan. In the role of Srimati Radhika, Sri Chaitanya thus prays to Sri Krishna." Thou art the same lover and I am the same consort, yet my heart represents Vrindabana, showing clearly again Thy Lotus feet at Vrindabana. Here in Kurukshetra there are crowds, loud noise of elephants, horses, chariots but there at Vrindaban only flowery towers; the bees humming and the cuckoo's cooing. Here Thou art full of pomp, grandeur and great show in Royal robes being surrounded by a retinue of warriors. There thou

were dressed as an adolescent cow boy with flute in Thy lips, here I don't have even a drop of the ocean of bliss; which I used to taste to my satisfaction in Thy company at Vrindaban. So be Thou please to take me with Thee to sport again at Vrindabana." At last the chariot reached Sundarachala.

On the fifth day of the Rath Yatra, Lakshmi Devi goes to Gundicha Mandir with huge procession, full of pomp and show. On that Hera Panchmi day Sri Chaitanya had a philosophical discourse with His intimate associates, Damodar Swarup and Srivas Pandit on the distinctive characteristics of Lakshmi and the Gopees. Lakshmi Devi serves Her Lord Sri Narayana in Vaikuntha with reverential mood, while the Gopees or the milkmaids of Vraja render their service to Sri Krishna with confidential love. Sri Chaitanya expressed His delight to hear the Super excellent qualities of Srimati Radhika over other Gopees. Sri Chaitanya then pointed out the distinctive features of the unalloyed devotional services of Pandit Srivas and Damodar Swarup. The former represents Narada in his unalloyed service to Vasudeva in Dwaraka, as the object of divinity reverence and glory while the latter represents a pure village in Vraja who, in his pure confidential loving service to Sri Krishna, completely ignores even the tinge of lordliness or Divinity in Him.

"Do you think the ocean of transcendental bliss of Vrindaban in comparison with the vast ocean of splendour of Dwaraka or Vaikuntha, is but a drop? No. I worship that transcendental Realm known as Swetadwipa (Vrindaban) where the Gopees, as loving consorts in their pure spiritual essence, render perpetual amorous service to the Supreme Lord. Sri Krishna as their only Lover, where every tree is with a Divine purpose, where the soil is worth while like a gem, where all water is nectar, every word a song and every gait a dance, where the flute gives the favourite confident bliss, where the Supreme spiritual entities are all enjoyable and tasty, where numberless milch cows always give oceans of milk and where there is eternal existence of transcendental time. Hence nothing there is subject to decay or destruction even for half a moment. That Goloka is in the world." said Chaitanya to Srivas to convince him that Vrindaban is preferable to anything.

The gradation of devotees of the Supreme Lord is as follows according to the degree of their Love for the Lord.

The gods in heaven are superior in their Love for Sri Vishnu to the common people of the world who show some faith and regard for Him. Indra, Swarlok King is superior to them for his love for Upendra (Vaman) who protects him always from his enemies. Brahma, with a deeper love serves Padmanabha, from whose Lotus Navel he derived his origin. Sri Sambhu is superior to Brahma in his worship of Sankarsana (Ananta Deva in Vaikuntha) Sri Prahlad and Sri Ambarish are superior to Siva for their constant meditation and all round services to their Lords. Nrusimha and Sri Krishna respectively. Sri Hanuman is superior to Prahlad and Ambarish for his unshaken faith as a servitor of Sri Rama.

Pandavas are superior to Hanuman for their Loving friendship with Sri Krishna, who rendered His services to them as Minister, Adviser Protector, Messenger and Charioteer. The Yadus in Dwaraka are superior to the Pandavas for their constant company with Sri Krishna, their kinsman in their day-to-day worldly affairs, such as conversation, walking, sitting, playing, bathing, eating, drinking, sleeping etc. The queens of Dwaraka are superior to the other members of Yadava family for their depth of Love for Sri Krishna and Baladev (Krishna's elder brother) and Pradyumna (Sri Krishna's son) stand superior even to the queens for his depth of Love for Him. Sri Uddhava is superior to all other Yadavas for his fathomless, love for Sri Krishna, who Himself said that Uddhava was dearer to Him than His ownself even.

The milkmaids of Vraja are superior to even Uddhava, who expressed his earnest desire to be the feet dust of the Vrajas Gopees, whose chanting of the Holy Names of Sri Krishna purified the three worlds. Among the Gopees, Srimati Radharani, the most beloved consort of Sri Krishna stands for her every deep love for Him.

The Devotees were immersed in the ocean of ecstasy in the sweet company of their beloved Sri Chaitanya. He celebrated Nandotsava and Vijaya Dasami with his followers. He requested Nityananda and Advaita to start for Bengal on the eve of their departure from Puri and to bestow Krishna Prema on all irrespective of caste, creed or community. He gave some Mahaprasad and consecrated articles to

Srivas Pandit to be given to His mother. Sri Chaitanya further wanted Nityananda, Srivas and Raghav to remind, His mother Sachi Devi that He invariably remained with her on the following occasions:

1. When Srivas performed Nama Sankirtan in his courtyard.
2. When Nityananda performed his ecstatic dance.
3. When mother Sachi Devi offered cooked food to Him and
4. When Raghava performed his spotless worship of deities at home which was highly spoken of by him.

He instructed Sivananda Sen to be the care taker of the family of Vasudev Dutta who used to spend whole day's income in the service of the Lord, even to the last pie. The Lord asked Mukunda whether he was the father of Raghunandan Mukunda replied that Raghuananda was his father because it was Raghuananda who first inspired him and others in the family with Krishna Bhakti. Being glad to hear this Sri Caitanya said, "Truly he is the guru who inspires Krishna Bhakti in the minds of the seekers of Truth." Then He narrated to His devotees an incident regarding the depth of Mukunda's loves for Sri Krishna. Mukunda was the court physician of the Nawab of Bengal. One day, while he was seated on the terrace and attending on the Nawab he saw one palace servant coming there with a peacock feathered fan. His recollection of Sri Krishna with peacock terrace and became unconscious. When he regained his consciousness the Nawab enquired of him for the cause of his swoon. Mukunda replied that it was his hysteric fit. But the Nawab could not believe his statement because he recognised in him the manifestation of the eight fold spiritual symptoms. His son Raghunandana, though a lad of seven was also an adept in Krishna Prema. He used to worship Sri Krishna with a couple of kadamba flowers that bloomed everyday throughout the year on a Jambira tree.

Once Sri Chaitanya asked Satyaraj Khan and Ramananda Basu of Kuleagram to bring Silkrobes for Lord Jagannath every year. As both the Vaishnava house holders asked Sri Chaitanya regarding their duties, Sri Chaitanya said that a Vaishnava householder must always serve Sri Krishna and His devotees and incessantly chant the Holy Name of Sri Krishna. He explained that the Name, the Body, and the Self of Sri Krishna are all one and the same with Sri Krishna Himself. All the three are of the nature of Eternal Bliss. Sri Krishna's Name, if once uttered without any offence, washes off all sins and enkindles nine forms of devotional faith. The Holy Name of Sri Krishna is more compassionate than Sri Krishna Himself, as the Holy Name redeems not only an offender against the Name but also against Sri Krishna Himself.

He then gave a definition of three grades of Vaishnavas.

1. One who chants the Name of Sri Krishna even once without offence is a good Vaishnava. He is to be honoured above all Karmis, Jnanis & Yogis.
2. A better Vaishnava is he who chants the Name of Sri Krishna incessantly without any offence. He is to be served as a superior Vaishnava.
3. The best Vaishnava is he whose very sight is enough to make the Name of Sri Krishna dance on the other's tongue. He is generally known as a Mahabhagabata. He should be worshipped with unconditional surrender and submissive listening. It is he who has realised the absolute person Sri Krishna and who can make others realise Him. A Vaishnava house- holder must serve these three grades of devotees. Thus Sri Chaitanya inspired His associates through His sweet words of advice and bade them farewell with a heavy heart.

At Puri, Sarvabhauma invited Sri Chaitanya to take His meal at his house. Within a short time his wife prepared all sorts of delicious food, Sri Chaitanya came to dine in time. The host couple were attentive to their Divine guest. The extraordinary loving regard with which Sri Chaitanya was entertained by Sarvabhauma was too much for their son-in-law, Amogha, the antidevotional person with malicious character, to bear. "What a voracious Sanyasi He is !" he exclaimed. This dishonour of Sri Chaitanya by Amogha made the blood of the hosts boil within them. They poured volumes of

curses upon Amogha. Next morning due to the grave offence against Sri Chaitanya, Amogha was attacked with cholera and was about to breath his last. Then Sri Chaitanya saved him from imminent death. Repentant Amogha became one of the devout followers of Sri Chaitanya.

Sri Chaitanya started for Vrindaban via Bengal on Vijaya Dasami and went up to Ramakeli in the district of Maldaha. He redeemed the two brothers Davirkhas and Saker Mallik, ministers of Hussain Shah, the Muslim King of Gauda. They have since then been known as Sri Rupa and Sri Sanatan. Sri Chaitanya instructed them to proceed to Vrindaban for reclaiming the then extinct Shrines and the sites of the pastimes of Sri Krishna. Then Sri Chaitanya retraced His steps to Santipur via Kanai Natsala as advised by Sri Sanatana and predicted by Nrishmhananda Brahmachary of Navadweep. He gave up His idea of proceeding to Vrindaban with His huge group of followers. Instructing Raghunath Das of Saptagram to put to (Yukta Vairagya) proper use of. every thing conducive to the service of Sri Krishna and to avoid (Falgu Vairagya) pseudo-asceticism Sri Chaitanya returned to Puri.

After one year He set out for Vrindaban through the forest route of Jharkhanda with a simple minded Brahmin named Bala Bhadra Bhattacharya. Throughout the journey across the dense forest. He incessantly chanted the Name of Sri Krishna. The forest dwellers, seeing His beautiful figure and hearing the music of His chanting of the Name of Krishna, forgot their animal nature and followed Him with a yearning of deep affection so much that a tiger kissed a deer under the influence of Divine Love. In this manner He reached Varanasi and put up at the house of Tapan Misra for a few days. Thence He went to Mathura where He accepted food cooked and offered to Sri Vishnu by one Krishna Das, a Sanodia Brahmin as he was a disciple of Sri Madhavendra Puri.

Sri Chaitanya went round the twelve groves (Dwadasa Vana) Madhuban, Taalaban, Kumudaban, Behulaban, Kamyaban, Khadiraban, Vrindaban, Bhadraban, Vilwaban, Louhaban, Bhandirban and Mahaban deeply saturated with love in separation from Sri Krishna. He removed the false idea with love in separation from Sri Krishna. He removed the false idea from the mind of Balabhadra Bhattacharya explaining how all the other laymen were mistaking the fisherman on the Yamuna for Sri Krishna, his boat for the Kaliya serpent and his lamp for the crest jewel of His head.

He then left Vrindaban and Mathura and returned to Varanasi via Prayag. On the way He instilled Love for Sri Krishna into a Pathan prince named Bijlikhan and his followers who were afterwards known as the Pathan Vaishnavas. At Prayag Sri Chaitanya met Sri Rupa and his younger brother Vallabha (Anupama) who was a Rama Bhakta.

Both the brothers bowed down before Sri Chaitanya with all humility. He embraced them saying, "Sri Krishna has saved you from the foul sink of worldliness. It is not by studying four Vedas that one can become Krishna Bhakta, but even a low caste Chandala can win His love by his truly submissive faith." Then Sri Rupa made his humble obeisance to Sri Chaitanya saying, "I offer my prostrated obeisance to the Supreme Lord who is Sri Krishna Himself; who bears the designation of Sri Krishna Chaitanya and whose complexion is of molten gold. He is the greatest bestower of grace whose deed is to confer Krishna Prema on one and all. I take shelter at the Lotus feet of Sri Chaitanya Mahaprabhu, who out of His infinite mercy has redeemed the world steeped in the gloom of ignorance."

Vallabh Bhatta, the founder of the Pustimarga met Sri Chaitanya, who introduced him to Sri Rupa and Anupama who belonged to the lowcaste. Hearing the ceaseless Sri Krishna Name on their lips, Vallabha Bhatta remarked. "Ali! Super exalted is he, though 'Swapacha' by birth, on the tip of whose tongue dances Krishna Name incessantly. He must have surely performed many austerities and sacrifices and bathed in many sacred waters. Really he is holy in his conduct and he has studied the Vedas thoroughly well." Sri Chaitanya was delighted to hear it and praised Vallabha Bhatta. Vallabha Bhatta was wonderstruck as he perceived Sri Chaitanya's fervour, devotion, power, faith and beauty. He took Him and His followers in a boat to his own house with Adhail, a village on the opposite side of the Fort when Beholding the sparkling blue water of Yamuna, Sri Chaitanya leaped into the river, being overcome by love. he was hurriedly pulled out of the water. The anxious Bhatta brought Him home gave Him a fine garment and washed His feet. His family honoured the Feet-wash by sprinkling it on their heads. Sri Chaitanya dined at his house and the leavings of His dinner were given to Sri Rupa and Krishna Das.

Raghupati Upadhyaya; a great scholar and Vaishnava of North Bihar (Tiruhut) came to Prayaga and bowed before Sri Chaitanya who greeted him saying, 'Be thy mind fixed on Sri Krishna.' At the request of Sri Chaitanya, the Upadhyaya recited Verses of his own composition describing Sri Krishna's Deeds.

Afflicted with the miseries of the world some adore Sruti, some adore Smriti, some adore Mahabharata but I adore Nanda, the Corridors of whose house are the favourite haunts of his heart's Darling, the Parbrahman, Sri Krishna Himself. Sri Chaitanya had a transport of love as He listened and urged the poet to proceed further. Upadhyaya said, (1) Syama Form is the best of all forms, (2) Mathura is the best abode of Syama Rupa, (3) Out of boyhood and maturity adolescence is the best age fit for meditation, (4) The amorous (Madhura Rasa) love is the highest of all Rasas. Hearing the right answers for four questions, Sri Chaitanya said to Upadhyaya, "Thou hast transported Me the true love." In rapture He embraced him who began to dance in ecstasy.

Then Vallabha Bhatta ferried Sri Chaitanya across Yamuna and landed Him at Prayag. Avoiding the rush of the people Sri Chaitanya went to Dasaswamedha Ghat and there taught Sri Rupa about Sri Krishna's essence, the path of pure Bhakti the lore of Divine emotions and the sublime conclusions of the Srimad Bhagavatam. He infused His own power into Sri Rupa's heart in order to make him the world teacher, a Perfect Doctor of Vaishnava Theology.

Sri Chaitanya said, "Listen, O Rupa, I give you only one drop out of the unfathomable ocean of Bhakti Rasa to taste it. In the universe the numberless Jivas pass through eighty four lakh births. The real nature of the Jiva is an Absolute of the point of a hair. I am the Jiva among the subtlest of beings. Hence a Jiva is Achintya Bheda Bhed manifestation of Sri Krishna."

He continued, "Jivas are of two classes, animate and inanimate. Among the animate, there are many varieties such as birds, land animals, aquatic animals etc. Human beings are only a minority among the land animals. If we eliminate the Mlechhas, the Pulindas, the Baudhas and the Savaras, remaining are the followers of the Vedas. Out of them we may eliminate half who follow the Vedas by lip only, but commit sins condemned by the Vedas disregarding the functions of the soul. Among the other half, many are unduly devoted to Karma. Among the ten millions, following the path of karma we have but one Jnani, who values the path of Scriptural Knowledge and who is therefore, superior to the Karmi. Among these ten million men pursuing scriptural knowledge we find hardly a Mukta, a liberated soul who is, therefore, superior to the Jnani. Among these ten million of liberated souls, we meet hardly a devotee of Sri Krishna, who is really passionless and tranquil. The pseudokarmis, Jnanis and Yogis are constantly perturbed and ever deprived of the extreme bliss.

Blessed is he who obtains the seed of Bhakti creeper by the grace of Guru and Krishna. In the role of a gardener, the devotee sows the seed in his heart and begins to water it in the company of Sadhus. With this the seed sprouts up and the creeper transcending the fourteen worlds (the regions of time, space, cause and effect.) crosses the Viraja (the river of the cause water which is undisturbed by the triple qualities of Maya) and Brahmaloaka (haloed region surrounding Vaikuntha). There being no object of support for the creeper, it reaches Vaikuntha where Narayan the Majestic self of Sri Krishna is the presiding Deity worshipped by Lakshmi and His devotees with reverence. Next the creeper enters Golok-Vrindaban, the highest region of Bliss. It entwines the Lotus feet of Krishna, the wish-yielding tree and bear fruit of Krishna prema eternally tasted by the gardener the devotee. Though thus blessed with Prema fruit, he does not refrain from his spiritual practices. He is careful not to commit any offence and avoids pseudo one. He strictly observes the rules of pure devotional life. But desires for elevation, salvation and Sidhi duplicity, slaughter of animals, greed for wealth, hunting after self gratification, name and fame, all these are the fundamental impediments that stand on the way of serving Sri Krishna.

He, keeping himself aloof from all these anti devotional desires, whole-heartedly devotes himself to the services of Sri Krishna, under the guidance of his Divine master. Then he is blessed with the taste of Krishna Prema Rasa compared to which the four-fold human pursuits of piety, wealth, passion and salvation are as worthless as a straw: Hence, Krishna Prema is the ultimate goal of human existence.

Sri Chaitanya, then described the grades of Bhakti. According to Him from Sadhan Bhakti (the culture of pure devotion through regulations) sprouts up Rati (permanent seed of love). When Rati is deepened it becomes Love for Prema. Intensified prema takes the forms of Sneha (affection growing

from melting of the heart), Mana (Loving sensitiveness), Pranaya (intimacy), Raga (attachment), Anruaga (Passionate attachment), Bhava (dawning of Love) and Maha-bhava (highest pitch of Divine Love). The forms of Prema mixed with the ingredients such as, (1) Bibhav (that which imparts relish to growing love) (2) Anubhav (accompanying phases of Divine emotions), (3) Sattvika (transcendental emotions) and (4) Byabhichari (extensive Divine emotions) become a wonder-fully delicious nectar called 'Rasa!'. There are five fold Rasas among the five fold servitors of Sri Krishna. He is the Akhilarasamrita-Sindhu (the ocean of all nectarine Rasas.) According to the degree and depth in the nature of passionate attachment, Krishna Prema-Rasa assumes five forms. Santa Rasa (neutral mood), Dasya Rasa (serving mood), Sakhya Rasas (friendly mood), Vatsalya Rasa (parental mood), and Madhura Rasa (erotic mood). These are five primary Rasa. The secondary Rasa are Hasya (comic), Adbhuta (ridiculous), Veera (heroic), Karuna (pathetic), Raudra (furious), Bhayanaka (horrible) and Bibhatsa (Loath some.)

Devoting the mind exclusively to the Lord, bereft of all other thirsts for enjoyment and renunciation is the characteristic feature of a Santa Bhakta. They are Nava Yogendras, and Chatus Sanas. Dasya Bhaktas are Raktaka, and Patraka and Chitraka in Vraja, Daruka in Dwaraka, Hanuman in Ayodhya, Nanda, Sunanda and others in Vaikuntha. The Sakhya bhaktas are Sridama, Sudama, Basudama, Subala, Balabhadra, Devaprastha and others in Vraja, Vibhishana in Ayodya. Bhima and Arjuna in Dwaraka. The Vatsalya Bhaktas are Nanda and Yosoda in Vraja, and Basudev Devaki in Mathura and Dwaraka Madhura Bhaktas are Gopis in Vraja, the queens in Dwaraka. Lakshmi in Vaikuntha is with predominantly Dasya Rasa. Krishna Rati is two fold; (A) Kevala in Vraja (Unmixed) and (B) Aiswarya in Mathura, Dwaraka and Vaikuntha.

A Santa Bhakta is devoid of reciprocal relationship with Sri Krishna Himself. He is endowed with the knowledge of Him as Parabrahman Paramatma. A Dasya-Bhakta constantly gratifies Sri Krishna by rendering Him service with a sense of reverence. Dasya Rasa has the quality of Santa Rasas plus service. Sakhya Rasa has the qualities of Santa and Dasya Rasas plus intimate confidence in Sri Krishna. The fundamental feature of Sakhya Rasa is free comradeship without any feeling of reverence. Vatsalya Rasa possesses qualities of Santa, Dasya and Sakhya Rasas, plus tenderness of parental affection which in its excessness leads to chiding chastisement. His or Her service to Sri Krishna takes the form of parental care and affection.

In Madhura Rasa all the above four qualities of Santa, Dasya, Sakhya and Vatsalya Rasas are present in a super abundant measure, and in addition to them, the votary serves Sri Krishna by offering her perfect spiritual body for the gratification of His transcendental senses. Here all the five qualities are fully present. Just as in the case of the five elements (ether, air, fire, water, and earth) the properties of the first four are present in the fifth, so also all the four qualities of the above fourfold Rasas find their synthesis and consummation in the Madhura Rasa which possesses the most wonderful deliciousness.

So saying Sri Chaitanya directed Sri Rupa to proceed to Vrindaban, thence to Gauda Desh and thence to meet Him at Puri. Next morning Sri Chaitanya started for Varanasi and Sri Rupa Goswami and his brother Anupama set out for Vrindaban.

Reaching Varanasi Sri Chaitanya stayed at the house of Chandra sekhar and dined at Tapan Misra's house. On receipt of Sri Rupa's letter Sri Sanatana having made good his escape from the prison at Gauda by bribing the Muslim Jailor with seven thousand Mohurs, hastened to Varanasi to meet Sri Chaitanya. On his way he and his attendant Isan had to encounter a good deal of obstacles at the hands of the robbers at the Patna? Hills in Hazaribagh District. After having relief from their hands, Sri Sanatana dissociated himself from the company of Isan, and arrived alone at Varanasi in the garb of a Daraves (Mohammadan Faquir). He could not be recognised by Chandrasekhar until made known by Sri Chaitanya, who welcomed Sri Sanatana with a loving embrace Sri Chaitanya said, "O Sanatana ! Sri Krishna, the Saviour of the fallen and ocean of mercy has delivered you from the worst hell of the world." Sanatana submitted, "I know not Krishna. It is thy grace that has worked out my deliverance," Then He introduced Sanatana to Tapan Misra and Chandrasekhar He asked Sanatana to get himself shaved. After that Chandrasekhar gave him a new pair of clothes which Sanatana refused to accept, Sri Chaitanya was pleased with his dislike of worldly things but cast a glance at the costly blanket. Sanatan knowing His intention exchanged it for a tattered quilt of a mendicant.

Sanatan said, "O Lord, Thou has graciously saved a fallen wretch like me who wasted all the time being immersed in the foul sink of worldliness. Now please tell me, what are my duties,? Who am I? Why are the three kinds of afflictions oppressing me? I don't know my eternal good. I don't know even how to ask what are Sadhya and Sadhana? Be pleased to unfold all these truths to me." Sri Chaitanya said, "Krishna 's grace is full upon thee.' You know all the truths and are not subjected to the three fold afflictions. It is the nature of Sadhus to enquire about what they already know. You are indeed the proper agent for preaching the doctrine of Bhakti."

Sri Chaitanya taught Sanatana all the inner truths of Vaishnava theology:

1. The Jiva, soul, is the eternal servant of Sri Krishna. He is the Tatastha potency of Sri Krishna and is the manifestaion of both the distinct and non-distinct from Him, like rays of the Sun or sparks of the fire. Jiva is distinct in the sense that Sri Krishna is the Infinite Absolute Entity, where as Jiva is the infinitesimal Absolute or the Spiritual atomic part of the Absolute. Jiva is non-distinct or identical with Krishna in the sense that both Krishna and Jiva are of the same essence, Sat-Chit-Anand (Being-Intelligence-Bliss).

2. The relationship between the Absolute Entity, the Jiva and the world is known as Achintya-Bhedabhed."

3. The three fold potency of the Supreme Lord Krishna is Chit Sakti (internal spiritual potency), Jiva Sakti (Tatastha or Intermediate potency), and Maya Sakti (External potency).

4. Two kinds of Jivas, (1) Those that are free from the bondage of the triple qualities of Maya and (2) those that are enthralled by the triple qualities.

5. the Sadguru (The absolute realised soul as guide) Scriptures, especially Srimad Bhagavatam the commenter of Vedanta Sutras and the Chaitanya Guru (the indwelling Monitor) are the manifestations of Sri Krishna for imparting the real knowledge to the souls. As such Sri Krishna is the only object of worship.

6. The Vedas declare three principles. (1) the object of relationship is Krishna, (2) the means of attaining the ultimate end is Krishna Bhakti, and (3) the ultimate end is Krishna Prema. Devotional faith is the only means of attaining Love for Sri Krishna. At the incoming of wealth, as pleasure is ensured, poverty disappearing pure Bhakti enkindles love for Sri Krishna and freedom from the bondage of Maya which is automatically effected. Hence the direct fruit of Love is neither cessation of poverty nor cessation of re- birth but the positive realisation of eternal Bliss which is Divine Love. This is the highest end of human existence.

7. Sri Krishna's Swarupa is Vrajendra Nandan Himself. He is the Supreme Entity. He is the Beginningless yet the beginning of all beginning and the fountain head of all causes. He is the Akhila Rasmurita Murty, the Embodiment of the Nectarine ocean of all Rasas, as well as the Chief Enjoyer of all Rasas. He is the All Beautiful Eternal Adolescent, the embodiment of All Being, Intelligence, Bliss, the all powerful omniscient and omnipresent, the Absolute Entity. The Supreme Lord of all Lords, the Supreme Enjoyer of all entities whose Eternal Abode is Goloka. He is called Brahman. Paramatma and Bhagavan according as He manifests Himself to those who seek Him through the different paths of Jnana, Yoga and Bhakti respectively. So Brahman is the imperfect impersonal aspect of Sri Krishna, the ultimate goal of Jnanis. paramatma, the partial immanent aspect of Sri Krishna is the indwelling Monitor of the universe and the Jivas and is the ultimate goal of the yogis.

8. The three fold forms of Sri Krishna are the Swayam Rupa (The Eternal form as He is), Tadekatma Rupa (His other form of His ownself) and the Avesa Rupa (His Entranced Forms) Swayam Rupa is two fold. Nanda's son with ego and in the attire of cow boy is Swayam Rupa and Swayam Prakash (Krishna, as He manifests Himself). Swayam Prakash is two fold, Prabhav- Prakash and Vaibhav-Prakash. As Prabhav-Prakash Sri Krishna appears in the Rasa dance with every Gopee in Vraja and in the marriage with every queen in Dwaraka. As Vaibhav-Prakash, Sri Krishna appeared as Balaram who is identical with Him in all respects including the Ego as a cow boy except in colour. this Balaram appears also in Mathura and Dwaraka and as Devakinandan Vasudev, sometimes two armed

and sometimes four armed when He is designated by Prabhav vilas. This four armed Vasudev extends Himself as Vasudev, Sankarsana, pradyumna and Anirudha. These four are known as Adi-chatur-Vyuha.

Tadekatma is He who is identical with Swayam Rupa Krishna but appears to differ in form, ego and shape from Him. Tadekatma Rupa is two fold vilas is two fold. Pravav-Vilas and swansa: Vilas is two fold, Pravav-Vilas and Vaibhav-Vilas. Adichaturbyuha is the source of source second Chaturbyuha in Vaikuntha, where Narayan resides, Vasudeva, Sankarsana, Pradyumna and Aniruddha who have extended themselves into twenty forms are designated as Vaibhav-Vilas.

Prakash Vighras of second Chaturbyuha are: Kesava, the presiding deity of Agrahayan. Narayan of Pouse. Madhava of Magh Govinda of Falguna, Vishnu of Chaitra, Madhusudan of Vaisakh, Trivikrama of Jesta, Vaman of Ashara, Sridhar of Sravan, Hrishikesa of Bhadraba, Padmanabha of Aswina and Damodara of Karitka.

Eight Vilas-Vighras of second Chaturvyuha are Adhokshaj a, Purushottam, Upendra, Achyuta, Nrisihma, Jananrdan, Hari and Krishna. The four vighras of Dwitiya Chaturvyuha with twelve Prakash and eight Vilas Murties constitute the twentyfour Vaibhav-Vilas forms of the Adichaturvyuha. These twenty four Vaibhav Vilas Murties have their distinctive spiritual abode in Vaikuntha. Some of the above twenty four Vaibhav Murties have manifested their Holy images on this mundane plane are worshipped as such, Kesav in Mathura, Purushottam in Puri, Bindimadvav in Prayag, Madhusudan in Mandar Hills, Vasudev Padmanava and Janardan in travancore, Vardaraja Vishnu in Kancipuram, Hari in Haridwar and other Sri Murties at other Holy Shrines.

Swamsa is two fold (a) The presiding Deities who guide prakriti and Jivas (b) the Preserver of the good and the destroyers of the demons. Swansas are the sixfold Avatars of Sri Krishna.

(I) Purushavatars are three such as, Karanodaksaye, Garbhodakasaye and Kshirodakasaye.

(II) Leela-Avatars are twentyfive : Sri Chatusana, Narad, Varaha, Matsya, Yajnya, Nara Narayana, Kapila, Dattatreya, Hayaseersha, Hamsa, Prinigarbha, Risabha, Pruthu, Nrisimha, Kurma, Dhanwantari, Mohini, Vaman, Parasurama, Rama, Vedavyasa, Balarama, Krsihna, Buddha and Kalki. These Leela Avatars manifest in each Kalpa or the day of Brahma.

(III) Gunavatars are Brahma, Vishnu and Siva.

(IV) Manvantara- Avatars are fourteen, (a) Yajna Swayambhuva, (b) Bibhu in Svarochisha (c) Satyasenas in Uttama, (d) Hari in Tamasa, (e) Vaikuntha in Raivata, (f) Ajita in Chakshusa, (g) Vamana in Vaivasvata, (h) Sarvabhauma in Savarni, (i) Rishabha in Daksha Savarni, (j) Visvaksena in Brahma Savarni, (k) Dharma in Dharma Savarni (l) Sudhama in Rupa Savarni , (m) Yogeswar in Deva Savarni and (n) Brihatbhanu in Indra Savarni.

(V) Yoga- Avatars are four, Sukla in Satya Yuga, Rakta in Treta Yuga, Syama in Dwapara Yoga, Peeta in Kali Yuga.

(VI) Saktayvesa-Avatars are seven in number. Sesa-endowed with the potency for personal service to the Supreme Lord,

Ananta - Endowed with the potency that upholds the universe.

Sanaka - Endowed with the potency of imparting transcendental knowledge of the Absolute.

Brahma - Endowed with the potency of creation.

Narada - Endowed with the potency of imparting Bhakti.

Prithu - Endowed with the potency of preserving the worlds, and

Parasuram - Endowed with the potency of destroying the evil elements of the world.

Sri Krishna is the Lord of His three internal potencies-His Chit-Sakti (power of will), Jnana Sakti (Power of intelligence) and Kriya Sakti (power of action), He Himself is wielder of His Chit-Sakti or Supreme will, This is His exclusive right. Vasudeva is the presiding Deity of Jnana Sakti and Sankarsan Balaram is the presiding Deity of His Kriya Sakti or power of action, Nothing can bear any fruit without the Divine will Intelligence and Action. The spiritual as well as material worlds are manifested by Samkarsana at the will of Sri Krishna. Samakarshana is also the presiding Deity of Ahankara (individual ego). Samkarshana with His Samdhini Sakti manifests the spiritual entities or names such as Krishna, Govinda, Rama etc, Spiritual forms such as two armed, four armed Vishnu Murties and spiritual realms such as Goloka, Mathura, Dwaraka and Vaikuntha and spiritual qualities such as Bhakti, vatsalya, mercy etc, all at the will of Sri Krishna.

His first Purushavatara brings into existence, the material worlds or the universe with the help of Maha Maya and Jaiva-worlds or the Jiva souls with the help of Jiva-maya at the worlds or the Jiva souls with the help of Jiva-maya at the will of Sri Krishna.

The two fold phases of Maya are Prakriti and Pradhana. This Prakriti is the material potency of the Lord Karanodakasaye Vishnu, who casts His glance upon Her' without actual contact, with the result that this Universe comes into being, Just as a piece of iron which has no power of burning acquires that quality by coming in touch with a blazing fire, so also Prakriti being herself inactive brings forth this material universe, impregnated with the glance of Karanodakasaye Mahavishnu, the presiding Deity of the three fold Ahankaras and the twenty four principles. They are Prakriti, Mahat Tattwa, (Chitta) Ahankara and five properties of five great elements, plus eleven senses. These twenty four principles constitute Kshetra. The twenty fifth principle, the Jiva and the twenty sixth principle the Paramatma both are termed as Kshetrajna. Paramatma (Karanodaka Sayee Vishnu) energizes the Kshetra or the twenty four principles into action by the chit-kana Jiva who emanate from His glance on Jiva Prakriti. The Paramatma as the Garbhodakasaye Vishnu is Brahmanda Antaryami and Indwelling Monitor of the collective Jivas and as the Kshirodakasaye Vishnu is Jiva Antaryami and Indwelling Monitor of the individual souls, thus pervading both the Mayik and the Jaiva worlds.

The three Purushavataras though they function with Mayik and Jiva worlds are the Lords of Guna Maya as well as Jiva Maya. The super excellent spiritual region of Transcendental sports of Krishna is known as Goloka (Gokul). Sri Krishna and Balaram are the primal progenitors and controllers of the eternal, unconditioned, material and animal worlds. They both pervade and permeate all beings, sentient and insentient in the universe. They are the efficient and material causes of the universe. Their potencies or energies are transformed into Chit, Achit and Jaiva worlds. Both immanent aspect Paramatma and the effulgent aspect of Brahman are their partial and imperfect manifestations.

The Avatars are the descents from the spiritual realm at the will of Sri Krishna as the partial aspects of Sankarsana to preserve the gods. His devotees are god like persons and destroy the demons. The Supreme Lord Krishna manifests Himself in the fullest degree of Amorous Love in Vraja, while successively less in Mathura and Dwaraka. The Leelas of the Supreme Lord are eternal and revolve in succession, like the stellar orbs round the fourteen Manvantaras. At the end of each day of Brahma, innumerable Brahmandas are created and Krishna Leelas are enacted in them in succession.

Sri Chaitanya then described the three Realms where Sri Krishna dwells as the Supreme over Lord. The uppermost Realm is Antah-Pura (innermost abode) consisting of Gokula Vrindaban in which dwell His consorts, Parents, Friends and servants. There He manifests His all loving tributes Rasa and Mercy. Below it is the Vishnu Loka (second) wherein dwells Sri Narayana, with His eternal forms and associates. The Vaikunthas are endless and in the innumerable compartments there, the Parishads (eternal constant attendants) possess six fold Divine Attributes. Below it is Devidham, His external abode, Mundane universe, is beyond the the Viraja, where the Brahmandas are endless and the conditioned souls dwelling there, are innumerable. The Goddess Durga is the presiding Deity of this Devidham. the Realms, Vaikuntha and Goloka, which are displayed by His Chit-Potency, manifest three quadrants of His Divinity (Tripada Bibhuti) and the Brahmandas, on whom He displays His power of illusion, manifest only quadrant Divinity (Ekapada Bibhuti), the three quadrant Divinities of Sri Krishna being beyond the conception of human mind and speech.

Of all the Leelas of Sri Krishna, His Human Leela is the best and most charming. His Human form is His Svarupa, the fullest, Highest and Sweetest. His Attire as a cow boy with flute in His hand, His budding prime of youth, His graceful thrice bent dancing pose with sweet charming smile in His All beautiful face all well attuned graces of His Human Leela are also second to none. So super excellent and enchanting is the beauty of His body, that a particle of that beauty draws the three Regions in His all-loving sweetness and attracts all beings towards His all-loving self.

The Jivas are of two kinds i.e. Nityamukta and Nityabadha. (1) Those who have emanated from Baladeva (sankarsana) are Nityamuktas or eternally free souls engaged in service of Krishna and His various manifestations in various planes in the Realm of Vaikuntha and Golok. They do not know what Maya is. (2) Those who, emanating from the glance of Karanodakasaye Vishnu with which Prakriti is impregnated, have forgotten Krishna and want to lord over external phenomena. They are then captured by Maya and enwrapped with two garmets of subtle and gross bodies with which they misidentify themselves and perform endless journey in the vicious circular path of births and deaths reaping the fruits of their actions good or bad. These fallen souls, coming in contact with the Sadguru and being reminded of Sri Krishna as their eternal Lord, worship Him under his guidance.

Saranagati or unconditional self-surrender to the Lotus feet of Sri Krishna is the only means of deliverance. It is six fold in character. (1) Firm determination to adopt what is favourable to Krishna Bhakti, (2) Strict avoidance of what is unfavourable to Krishna Bhakti, (3) Firm conviction that Krishna will protect him under all circumstances and at all times, (4) Firm conviction that Krishna and none else is his only preserver and saviour, (5) Self resignation with a conviction that Krishna's will is predominant over his will and (6) Constant expression of repentance with a sincere humility of heart.

Those who have Sraddha are eligible for Bhakti. They are of three grades. (1) Those whose sraddha is based on firm Sastric reasonings. (2) Those whose sraddha is not firmly grounded on Sastric knowledge and arguments but has faith in Krishna and (3) Those whose faith is delicate and not yet firm. The third section of people are inferior to the other two sections but will turn to be good Bhaktas in due course if they associate with Bhaktas of the superior grades.

Sraddha is of two kinds: (1) Laukik, conventions and (2) Sastriya, born of real understanding of the estoric meanings of the scriptures. Laukik Sraddha, leaning towards Karma, Jnana and Yoga, is faltering. The positive features of Sraddha is an antecedent, to devotion by consecrating fruits of action to the Supreme Lord Vishnu. The faith is strengthened gradually by the association with Sadhus of Bhakti cult. Sastriya Sraddha is expressed itself as (a) Saranagati, self surrender, (b) unconcerned in lesser gain (c) relishing interest in hearing and chanting about the Lord, (d) Extraordinary reverence for spiritual objects such as Vaishnavas, Brahmins, Mahaprasad, Sri Murties and Govind Nam. Sarddha or faith is a mental attitude and hence is not a part of Bhakti which consists of devotional activities.

The good qualities of a true sadhu are, 1. He is compassionate, 2. Spiteless, 3. His mainstay is Truth, 4. Unaffected by pleasure or pain, happiness or misery, 5. Spotless, 6. Munificent, 7. Gentle, 8. Pure in words and thoughts, 9. Universal benefactor 10. Tranquil, 11. Wholly dependent on Sri Krishna, 12. Free from all mundane desires, 13. Harmless, 14. Firm in his own faith,, 15. Conqueror of six fold miseries, 16. Temperate in diet 17. Watchful and cautious, 18. Respectful to others, 19. Not proud of himself, 20. Deep thinker, 21. Tender hearted 22. Friendly to all 23. Learned 24. Competent and 26. Silent towards idle or vulgar gossip.

The service of the absolute-realised souls is the open gate of liberation, while society of those who wrongly consort with woman is the chief gate leading to the hell of worldly suffering.

Association with Sadhus bears no fruit, if one keeps the company of anti-devotionalists alongside.

The function of the senses of one fostering devotional aptitude towards Sri Krishna, when solely aimed for His pleasure is called Sadhana Bhakti. This Bhakti is twofold, Vaidhi sadhan Bhakti and Raganuga Sadhana Bhakti, A Vaidhi Sadhan Bhakta worships Him with firm faith in obedience to the injunctions of the scriptures. There are sixty four modes of Vaidhi Sadhan Bhakti, They are, 1 Self surrender to a Sadguru, 2. Initiation, 3. Faithful service to the Guru 4. Enquiring of and learning the true religion, 5. Following the Path of Absolutes realised souls 6. Renunciation of enjoyment to please

Sri Krishna. 7. Residence at holy places associated with Krishna, 8. Accepting what would suffice for one's sustenance 9. Fasting on Ekadasi day 10. Adoration of pure Brahmins, Vaishnavas cows, Amalaki (goose berries) and Aswattha trees 11. Exclusion of all offences against the Holy Name and Vaishnavas, 13. Not accepting many disciples. 14. avoidance of the study of many books of various schools of thought. 15. Treating loss and profit alike, 16. Uninfluenced by grief and sorrow, 17. Refraining from disparaging other Gods and scriptures, 18. Never listening scandal against Vishnu or Vaishnavas, 19. Never indulging in worldly gossip, 20. Giving no anxiety, to any creature on the earth by word, deed or thought 21. to 29. Hearing, Chanting, Meditating, Serving the Holy feet, Worship, Salutation Servitude.

Friendship, and Self-resignation to Vishnu and Vaishnavas, 30. Dancing before the Divine Image, 31. Singing holy songs regarding Sri Krishna's Name, Form, Attributes and deeds etc., 32. Representing before Vishnu and Vaishnavas one's helplessness, 33. Prostration before the Holy Image of Vishnu and Vaishnavas, 34. Rising from one's seat to welcome the holy shrines and Vaishnavas 35. Visiting Holy shrines associated with Sri Krishna, 36. Following the Holy Image and Vaishnavas when they start to depart, 37. Going round the holy places associated with Sri Krishna, 38. Hymning 39. Reciting the Holy Name of Sri Krishna, 40. Congregational Chant, 41. to 44. Respectfully accepting Mahaprasadam Consecrating incense. Garlands and perfumed essence, 45 to 47, witnessing the Divine Arati, Celebration of the Lord and beholding the Holy Image, 48. Offering to Krishna, whatever is dear to one's ownself, 49. Constant contemplation on His Lotus Feet. 50. Serving Him and His persons and articles 51. to 54, Constant service of Tulasi, Vaishnava, Mathura, and Bhagabata Sastra having been approved by them, 55. Encouraging all activities to the pertaining to the service of Sri Krishna, 56. Absolute reliance upon Sri Krishna's Mercy, 57. Celebration of Sri Krishna's Advent and Ascension Days of His Acharyas in the company of Bhaktas, 58 to 63. Six fold Saranagati with body, mind and soul, and 64. Celebration of Vraja-Vrata in the month of Kartik.

Of the nine fold methods of devotion, 1. King Parikshit attained the Lotus Feet of Sri Krishna by following the devotional method of hearing, 2. Sukadeva attained the Fame by chanting, 3. Prahlad by meditating, 4. Laxmi Devi by serving the Lotus feet of Narayan 5. Prithu by worshipping His Holy Image, 6. Akrura by greeting His Lotus Feet 7. Hanuman by serving and doing all that pleased Sri Raghava, 8. Arjuna by friendship and 9. King Bali by complete self-resignation and Ambarish Maharaj cultivating Krishna Bhakti with all his senses physical & mental.

Ragatmika-Bhakti is only to be found among the associates of Sri Krishna in Vraja. The devotion that follows the steps of Ragatmika Bhaktas is called Raganuga Bhakti. Intense longing and spontaneous love for the adored object of Sri Krishna is the distinctive characteristic of Ragatmika Bhakti. A spontaneous inclination of selfless Love for Sri Krishna following the wake of Vrajavasi is the characteristic feature of a Raganuga-Bhakta who does not require to pay any heed of Sastric reasonings. There are two types of cultivation of Bhakti by the Raganuga Bhaktas, the external and internal. Externally one performs the devotional functions of hearing, chanting etc. through his physical sense organs internally, a Raganuga Bhakta realising himself to be an attendant of a Gopee, renders day and night, external loving confidential service to Sri Krishna, the Lord of the Gopees in Vrindaban. He incessantly serves Sri Krishna in four fold Rasas either as a servitor, a friend, a parent or a sweet heart. A Santa Rasa Bhakta lacks in Raga.

The principles of Bhava Bhakti are always the end of the ultimate goal of the principle of Sadhana Bhakti. The means of Bhava or the sprout of Divine Love, is awakened in the unalloyed heart of a Jiva which is softened by an intense longing for Sri Krishna. It is compared to rays of the sun of Divine Love. When the pure heart is thus softened, this Bhava or Dawn of Love being deepened and intensified by strong attachment for Sri Krishna, becomes Prema or Divine Love, the ultimate quest of all human souls.

The gradual stages from Sraddha to Prema Bhakti a fortunate soul gets the seed of Sraddha from the causeless mercy of Sri Guru and Krishna. Then follows, 2. Sadhu Sanga (association with the Sadhus). afterwards comes, 3. Bhajan Kriya (honest or earnest observance of Bhajan or Sadhan). then follows, 4. Anarth-Nivriti, evils which are four in number are (a) Tattva Bhrama or ignorance of the real nature of one's ownself and Krishna and Maya (b) Asat-Trisna or the evil propensity to enjoy or renounce the world (c) Hridaya Daurbalya, due to heart weakness hankering after wealth, woman, name and fame etc., and (d) Aparadha, offences against Vishnu and Vaishnavas, 5. Nistha or devoutness or

steadfastness, 6. Ruchi or relish for hearing or hymning on Sri Krishna Name etc., 7. Asakti or strong attachment for Sri Krishna arises next. Then attachment for Sri Krishna arises next. Then sprouts of Bhava or dawn of Acme of Love, which is called Rati, 8 when this Rati or passion for Krishna is deepened, it is called Prema or the concentrated form of unalloyed Bhakti to Sri Krishna. This Prema alone is capable of conquering the unconquerable Krishna.

The devotee in whose heart sprouts the Bhava or Rati is marked by the following nine internal symptoms : 1. Kshanti, a devotee is not agitated by any earthly cause of disturbances, 2. Avyarth Kalatwam, he never wastes his time with anything that does not concern Krishna . 3. Virakti, he does not like sensual pleasures or celestial enjoyments. He is dispassionate but attached to all thing related to devotion 4. Mana Sunyata, he does not crave for honour 5. Asabandha, He has a full hope to receive the grace of Sri Krishna. 6. Samutkantha, he possesses feverish earning for Krishna's Grace, 7. Nama gane sada ruchi- he cherishes a constant longing for singing of the glories of Sri Krishna 8. Asaktitad-guna-Khyane, he always loves to read and relate the qualities and deeds of Sri Krishna. 9. Priti, tadvasati-sthale, he always loves to reside in places consecrated by the Leelas of Sri Krishna Praying. "O Lotus eyed ! When shall I perform an ecstatic dance on the bank of the Yamuna with tears in my eyes and the chantings of the Holy Names on my tongue and lips?"

Even the wise fail to comprehend the speeches, acts and gestures of a prema-bhakta whose heart is full of love for Krishna. He realises Divine Love for Sri Krishna by chanting His Holy Names and with a heart saturated with intense longing for His Darsan. Sometimes he laughs aloud, weeps, laments for separation in Love for Him, sings and dances like a mad, without caring for what the people will say. As love develop it takes successive sweeter forms of Sneha, Mana Pranaya, Raga, Anuraga, Bhava and Mahabhava.

The permanent emotions of Bhava mingled with four fold ingredients mature in the form of Krishna Prema-Rasa. The four fold ingredients of Rasa are Vibhava, Anubhav, Sattwika and Sanchari, Vibhava is of two kinds, Alambana and Uddipana, which are enkindled by the notes of His Flute. Alambana is of two kinds, Vaishaya and Asraya. Anubhava is stimulated by smile, dance and song. Sanchari is of 33 kinds. In Santarasa, Rati advances up to the stage of Prema, in Dasya upto Raga, in Sakhya and Vatsalya upto Anuraga.

Nanda Nandana Krishna is the chief of Lovers, while Radhika is at the head of His consorts. Countless are the qualities of Sri Krishna every one of which, when heard, can soothe the ears of a Bhakta. Endless are also Sri Radha's qualities of which twenty five are the chief ones which have captured Sri Krishna's heart Who has His sixty four principal Divine qualities. The love for Sri Krishna and His consort Radhika is the theme of Madhura Rasa, the Vishaya being Sri Krishna and Asraya, Srimati Radhika, Similarly in the Dasya Rasa, the Asraya is a servant, in the Sakhya Rasa, a friend, in the Vatsalya Rasa, the parents, and in the Madhura Rasa, the milk-maids or Vraja of whom Radhika is the foremost, but in all these Rasas, Sri Krishna is the only Vishaya. The Rasa is tasted only by the devotees of Sri Krishna but not the devotees of His other manifestations.

Sri Chaitanya taught Sri Sanatana all about Yukta Vairagya which consists in the proper use and enjoyment of all things, sentient and insentient belonging to Sri Krishna, in the spirit of non-attachment and condemned pseudo asceticism. He, in the course of His teaching; rejected the storices of (A) Mausala Leela (B) Kesavata, (C) Abduction of the queen consorts of Dwaraka, as they delude men of demonic characters. He then explained the 'Atmaramascha' sloka of Srimad Bhagavatam in sixty one diverse ways, which astounded Sri Sanatana. While explaining the sloka He extolled the beneficial, effects of satsanga and narrated the story of a Fowler who gave up his sinful profession and became a true devotee of Krishna by the grace of the Holy saint Sri Narada Goswami. Thus Sanatana was taught all about Sambandha Jnana by Sri Chaitanya during His two month's stay at Varanasi .

While at Varanasi Sri Chaitanya accepted the invitation of a Mharastra Brahmin to his house where He met Prakasananda Saraswati one of the exponents in India of Monistic School. The beautiful smiling face of Sri Chaitanya, His calm and serene look and symmetrical build up of body, the sparkling intelligence beaming forth all about His personality and above all, the sweet and constant soul, enchanting Names of Sri Krishna coming out of His Holy lips, attracted the attention of all assembled there.

In reply to the query of Prakasananda as to why He had neglected the study of the Vedanta, the duty of a Sanyasi, He said that He had neither the capacity nor intelligence to read and understand the same with His limited empiric knowledge. He further added that the absolute Truth reveals itself to a sincere seeker on his unconditional submission to the bonafide spiritual Preceptor. Who alone wields the Divine Power to enable him to realise the Absolute. Assured by this method of Revelation, he had sought the shelter at the Lotus feet of His Divine Master, (Acharya) Who out of His causeless infinite mercy, had initiated him with the Holy Name (spiritual formula of invocation) of Sri Krishna. Then the incessant chanting of the Holy Name not only convinced him as to the oneness of the Name, form, attributes, entourage and amorous deeds of Krishna with Krishna Himslef but also fully intoxicated him with Divine Love.

Compared to this eternal Nectarine ocean of Krishna Prema not only the fourfold objects of human pursuits sought by the elevationists and the salvationists are as worthless as dirt, but also Brahma nanda, which is but a drop of Premananda Sindhu. Chanting Sri Krishna Name is both the means as well as the end of all genuine spiritual endeavours. The Vedant sutras are the transcendental words of Sri Krishna and therefore they are free from the four fold defects such as error, blunder, inadequacy of senses and spirit of deception. They speak of the eternally personality of the Absolute who is All Being, All Intelligence and All Bliss. He is endowed with His plenary potency which manifests itself in three fold forms.

Marginally situated the Jiva soul possesses an alternative choice between the selfless service to Sri Krishna and sensuous enjoying aptitude like Karmis or Jnanis merging themselves in Abstract Brahman of exclusive Monism. But the Jivas are the eternal servants of Sri Krishna in their unfettered state. The forgetfulness of this eternal fuction of. the soul turns the Jivas into either Karmis, Jnanis or Yogis etc. making them enslaved by the triple qualities of Maya. Both the Jivas spiritual and Mundane entities are simultaneously distinct and non-distinct from Sri Krishna. They exist in Krishna like the rays of the sun, They are not separate from Sri Krishna who exists in each of them. At the same time they are not identical with Him who is omnipotent and omniscient. This is known as the Doctrine of Achintya Bhedabheda, It is Achintya because it is inconceivable and limited to human understanding. The Vedant is full of this doctrine. Srimad Bhagavatam is the unstained authoritative commentary of the Aphorisms of the Vedanta. Sri Krishna- Dwaipayana Vedavyasa is the compiler of the Brahma Sutras and the author of Srimad Bhagavatam.

The simple and clear expositions of the Aphorisms of the Vedanta given by Sri Chaitanya make an indelible impression on the minds of His audience, who distinctly understood the ulterior motive of the monistic commentary of the Sankar Vedanta School. They welcome the pure Bhakti cult, the eternal function of the Jiva soul and joined the congregational chant of the Holy Name of Krishna, promulgated by the Lord, with the conversion of Prakasananda Saraswati. All people of Varanasi accepted the Bhagavat-cult of Naimisharany school.

Sri Chaitanya sent Sanatan to Vrindaban with the following mission: 1. Establishment of Sambandha Tattwa- The principle of relationship of Krishna with Jiva and Maya 2. Writing a treatise on Vaishnava Smriti-rules of conduct for Vaishnavas. 3. Reclamation of the extinct Holy places of Sri Krishna's pastimes in Vrajamandal 4. Installation of Sri Murties in those places.

The pandits of Varanasi excommunicated Subudhi Roy, a Zamindar of Bengal Desh for having drunk secreted water from the hand of non-Hindu. They also prescribed for him the fatal penance of committing suicide by swallowing hot ghee Fortunately he met Sri Chaitanya who instructed him that the Holy Name, if once uttered, would wash away all his sins and offences and a second repetition of the Holy Name would gain him, Sri Krishna's Lotus feet and a third repetition of the same would establish him as the eternal servitor of Krishna in Vraja. Then He sent Subudhi Roy to Vrindaban where he led an ascetic life feeding the Vaishnavas with rice and curd and massaging their legs at the time of their taking rest.

Thus the holy Varanasi which was polluted by the Advaitins, was inundated with the Holy stream of Divine Love from Sri Krishna Chaitanya. He then returned to Puri by the same forest route of Jharkhanda.

Raghunath Das was born to Govardhan Mazumdar a rich zamindar in a village, Sri Krishnapur, near Saptagram, in Hoogly district West Bengal. Raghunath was indifferent to the world from his very boyhood. He used to hear Krishna Name from Thakur Haridas a great Devotee, When Sri Chaitanya came to Santipur after accepting Sanyasa, Raghunath fell prostrate at His feet, Sri Chaitanya touched him with His toe. After a seven days stay he was sent home on the eve of Sri Chaitanya's departure for Puri, Maddened with Love for the Lord, Raghunath, repeatedly tried to run away from his house to Puri. His father kept him bound and engaged eleven persons to guard him day and night. So he was spending the days in deep sorrow deeply meditating to see Sri Chaitanya. At last having heard of His arrival at Santipur, Raghunath went there. During his seven day's stay, Sri Chaitanya said to Raghunath. "Be patient, go home, don't turn mad, It is only by degrees men reach the shore of the world ocean, don't make a show of ape asceticism. Accept the sense objects in a spirit of renunciatiem. Cherish stead fast attachment for the Lord in your heart, while outwardly discharging your worldly affairs and soon Sri Krishna will deliver you. Meet me at Puri under some pretext." Reaching home Raghunath spent some years following Yukta-Vairagya, rejecting Falgu Vairagya as taught by Sri Chaitanya when Nityananda Prabhu came to Panihati with His followers, Raghunath performed Chida Dahi Mahochav, offered them gold coins and received benedictions from them and returned home. Raghunath, one day, escaped from the watchful custody of his guards, reached Puri by walking for twelve days when he fell prostrate at the Lotus Feet of Sri Chaitanya. He said, "Sri Krishna's Mercy is stronger than the strongest which has delivered you from the foul sink of worldliness." With this Sri Chaitanya entrusted Raghunath to Sri Damodar Swarupa. Since then, he was known as Swarupa's Raghu. Raghunath lived a life of severe asceticism.

Sri Chaitanya said, "He should always chant the Holy Name and live upon begging. He ceases to be a devotee who becomes a slave to his sense of taste and passions. he should subsist on green vegetables and fruits offered to the Lord. He should never indulge in idle gossips, and crave for rich dishes and luxury. An ascetic, who hankers after delicious food, is a slave to gluttony and sexual affinity. He should always chant the Holy Name giving due honour to all without coveting any for himself and should worship Sri Radha Krishna in Vraja in his unalloyed existence."

After a lapse of two years the devotees of Bengal , under the guidance of Sri Sivananda Sen, started for Puri to meet Sri Chaitanya Mahaprabhu. A dog belonging to Sivananda, followed the retinue of devotees. One night his servant forgot to feed the dog. Next morning leaving the party, the dog went directly alone to Puri. After reaching Puri, the party members were surprised to see the dog seated before Sri Chaitanya chanting Hari Nama. Soon after it, the dog disappeared.

One day, Bhagavan Acharya a devotee of Sri Chaitanya, requested his friend Damodar Swarupa to hear Vedanta commentary from his younger brother Gopal, who returned from Varanasi , completing his studies. Swarupa warned Bhagavan to give up the company of Gopal and said. "A Vaishnava who hears Saririka Bhasya of illusory theory which declares Jiva's one-ness with Abstract Brahman as the highest end, and all else including the Jiva and the world as illusion. According to them a Jiva is God illusioned and when disillusioned, he becomes Brahman. To hear all this nonsense is to kill himself." Immediately Bhagavan Acharya gave up the company of his brother Gopal.

Bhagavan Acharya invited Sri Chaitanya for lunch in his house. During the lunch, Sri Chaitanya enquired about the fine rice served to Him. Bhagavan said, that it was collected by Haridas from Madhavi Devi, sister of Sikhi Mahanti, an old female devotee of higher order. Sri Chaitanya returning to His lodge asked Govinda, His all time attendant, to close the door against Junior Haridas. When asked by devotees why Junior Haridas was debarred from His Darsan, Sri Chaitanya with an air of seriousness said, " My heart is reluctant to see a pseudo ascetic who consorts with a woman. The formidable senses are prone to enjoy sense objects. Foolish persons in the garb of a Vairagi are up to gratifying their sinful appetites with those of opposite sex. My mind is beyond my control and is repugnant to accept a Pseudoascetic." Haridas passed one year with great grief in expectation of Sri Chaitanya's mercy but He was not favoured. Haridas in utter despair went to Prayag and committed suicide in front of the Vancha Vata to serve Him.

Sanatan being instructed by Sri Chaitnya left Vrindaban and reached Puri through the Jharikhanda forest route. On the way he had an attack of itching eruption. He stayed with Thakur Haridas, his close friend residing at Siddha-Vakul whom Sri Chaitanya used to meet every day. At one time, Sri Chaitanya welcomed Sanatana and strongly embraced him with great affection though he was keeping

back lest his running eruption might defile the sacred body of Sri Chaitanya. As Sri Chaitanya was often embracing his unclean body, Sanatan intended putting an end to himself by throwing under the wheel of Sri Jagannath's Chariot. But the omniscient Sri Chaitanya warned him not to commit suicide but to remember that his consecrated body did not belong to him as it was Krishna's property, which should not be claimed as his own.

Therefore, he should abandon all ideas of egotism, but hear and chant the Holy name of Sri Krishna. Neither birth nor wealth nor learning is a criterion of Krishna Prema. A high caste Brahmin is disqualified if he is non-devotional, while a low caste untouchable is qualified if he is of devotional aptitude. It is true, that a lover of Krishna who is unable to bear prema unites him with Krishna and saves him. Sri Chaitanya told Sri Sanatana not to put an end to his life, so valuable property with which he had to perform so many good things for the eternal benefit of the world. Sanatan gave up his mad project of killing himself.

Haridas Thakur embracing Sanatan said, "The height of thy fortune has reached its acme. Thy body is deemed by Sri Chaitanya as His own. Thou art the most fortunate. What He desires to do in Mathura will be fulfilled by thee. I understand that the establishment of the transcendental principles of devotional practices and of Vaishnava rules of life by the publication of a Vaishnava code, will be done by thee. Among the associates of the Lord, thou art most fortunate. You possess unfathomable qualities" to this said Sanatan "O Chitanya, Thou has appeared on earth to propagate His Name and Love all over the world and thou hast done the same through goodself Thou hast glorified and established the Supremacy of the Holy Name. Some devotees practise, some preach but Thou doest both the functions regarding the Holy Name. Thou art the world teacher and spiritual guide."

One day sanatana was asked by Sri Chaitanya to call on Him at Yameswar Thota. On that hot Summer midday noon, Sanatana, to meet Him had to walk on the hot sandy path. No pain did he feel from the blisters on the sole of his feet. Sri Chaitanya praised Sanatana for the propriety of his conduct of bearing such physical torture and praised him thus, "You are the world sanctifier. You can sanctify even the gods and sages.

Sanatana was suffering from eruptions. In spite of Chaitanya was embracing him often and against his will. So Sanatana asked pandit Jagadananda how he would avoid Sri Chaitanya's embracing his body with its running eruptions. Pandit advised him to return to Vrindaban without further delay. Sri Chaitanya heard this and He warned Jagadananda for trespassing his limits of propriety in advising Sanatana to go to Vrindaban as if he were far superior to him in all respects. To this Sri Chaitanya said, being a novice boy, Jagadananda violated the rules of conduct by advising a senior scholar like Sanatana He was not praising a stranger who spent one year in the happy company of Sri Chaitanya and then returned to Vrindabana. But Santana with all humility said to Sri Chaitanya that Jagadananda was more fortunate in drinking the mellow sweetness of His hiding of close relationship than he himself whom He caused to drink the bitter Nama-rasa of glorious praise.

Pradyumna Misra once expressed his desire to hear about the Supreme Lord Krishna. Sri Chaitanya sent him to Ramananda to have his desire fulfilled. But Misra returned, as if disappointed, because he mistook him for a worldly man as he was mixing freely with Devadasis Sri Chaitanya convinced him saying, though a house holder Ramananda was a Paramahamasa who was quite unintelligible to ordinary human perspective: His heart was deeply absorbed in Krishna Prema. While teaching the devadasis the art of dancing and singing, his mind remained unconcerned and unaltered at the touch of those beautiful damsels. It is therefore, a conclusive proof that his body was purely spiritual. Having thus been enlightened Pradyumna again approached Ramananda with submissive spirit and listened to the sermons which threw both into a rapture of Divine Love.

Sri Chaitanya Mahaprabhu is the Absolute redeemer of the Kali Yuga, People in this age of wrangle, discord, self insufficiency and jealousy are liable to fall a victim to the five fold trap of Kali, such, as, 1. Gambling 2. Indulging in all sorts of intoxicants, 3. Consorting with women,, 4. Animal killing, and 5. Wasting money in vain pursuits. Sri Chaitanya as the Acharya or the world teacher saves and redeems the worldly people from the terrible grip of Kali Hence he is named as Kali Yuga pavanavatari & Yuga Dharma Pravartaka.

A poet from Bengal composed a drama on Sri Chaitanya (being much appreciated by His devotees) and desired to present it before Him. But no sloka or drama was acceptable to Sri Chaitanya, unless and until it had stood the acid test of devotional genuineness, i.e., the scrutiny of Sri Damodar Swarup. Hearing the drama, Damodar remarked that he committed grave errors in his book, because he did not submit himself to a genuine devotee prior to his attempt of describing the Leelas of the Lord. The pandit did as he was instructed and become one of the staunch followers of the Lord, abandoning all the vanity of empiric knowledge and mundane acquisitions.

Vallabha Bhatta, the founder of Pusti Marg came to Puri and bowed before His-feet and Sri Chaitanya embraced him. Bhatta with all humility said, "Since long I have desired to meet Three, the god in visible form, Even the very remembrance of thy person or name sanctifies a man, no wonder in it that Thy Darsan makes one blessed and swim in the ocean of Krishna Prema, "Sri Chaitanya "Replied, "Well, Bhatta, I know not what Krishna Prema or Bhakti is as I am a Mayavadi Sanyasi. The association with Advaita Acharya and Nityananda has purified my heart. From the Great learned Sarvabhauma I have learnt the philosophy of Krishna Bhakti. From Ramananda, I have learnt the Principles of prema Bhakti and Loving devotional service of Vraja. From Damodar Swarup I have learnt the transcendental knowledge of the Amorous Love of Vraja. From Thakur Haridas who chants three lakhs of Nama daily, I have learnt how to glorify the Nama. From pandit Gadadhara. Acharya Ratna, Jagadananda, Vakreswar, Vasudeva Dutta, Muxari, Mukunda and other devotees, I have learnt Krishna Bhakti and Krishna Prema." Sri Chaitanya Knew Vallabha Bhatta to be very proud of his erudition and ego that he knew well the philosophy of Bhakti and could expound the Srimad Bhagavatam better than any else. Bhatta rejoined, " I have made many interpretations to the meaning of Krishna's Nama, Would you please listen to me? But Sri Chaitanya objected, saying "No I have no regard for the many meanings of Krishna Name. I only know that He is Syama Sundara and Yasodanandan.

This only I know in reality while for other meanings I am not qualified; My dear Bhatta the Dharma of a faithful wife is to obey her husband's Command, Our eternal husband. Sri Krishna has commanded us to chant His Name without cessation. So we chant His Name and derive from it the fruit of Divine Love at His Holy feet. One who does not follow Swami (Sridhar Swami) is ranked among the unchaste women, You have refuted Sridhar and have written a separate commentary on the Bhagavatam. We understand Bhagavatam through Bhagavan Vedavyasa's grace. He is the world teacher. It will carry no meaning or weight, that you have written contrary to Sridhar Swami. None will accept it. Please relinquish your vanity and worship Sri Krishna with all humility and perform Krishna Kirtan.

Vallabha was formerly a Bala Gopal worshipper but the company of Gadadhara Pandit turned his mind and he longed to adore adolescent Krishna and begged the Pandit to initiate him with the same mantra. Sri Chaitanya too was exceedingly pleased with his tolerant nature and asked the Pandit to initiate Bhatta.

One day Pandit Jagadanda, a follower of Sri Chaitanya invited Ramachandra a disciple of Mandhavendra Puri and served him with Mahaprasad, Puri also served the pandit profusely in return and began to slander the Pandit with the following remarks, "I heard that Sri Chaitanya's followers are voracious eaters. There is no gain saying the act, as I cannot disbelieve my own eyes. By gorging, you have done a great injustice to me, a Sanyasi." Ramachandra Puri who had committed offences at the feet of his Guru Madhavendra became notorious for his universal faultfinding and back biting habit, for which the devotees of Sri Chaitanya were terribly afraid of his company. His offences against Sri Chaitanya went so far as to disparage Him with gluttony. Such an offence as said above, against the Divine Master, makes one lose all his senses of propriety and also makes him recklessly commit the gravest offence even at the Feet of the Supreme Lord Himself.

Gopinath pattanayak, brother of Ramananda was a revenue officer in the court of King Prataparudra. He embezzled some money from the royal treasury. So the Yuvaraj intended to take his life as a penalty, whereupon some followers of Sri Chaitanya came to Him and begged His intervention in the matter. Sri Chaitanya, disliking to interfere with such worldly affairs, asked them to invoke the mercy of Lord Jagannath. But Harichandan, a devotee of Sri Chaitanya taking the initiative upon himself interceded with Prataparudra for saving Gopinath's life. Prataparudra at once ordered the release of Gopinath preventing his execution. Gopinath was afterwards honoured with dignity of

Governorship with twice of his former remuneration. Sri Chaitanya warned him against defalcations of king's money. Here Sri Chaitanya has given a number of teachings to the world.

1. That an ideal dispassionate Sanyasi should not interfere and entangle himself in any worldly affairs, 2. That he should not approach worldly people for any help, either for himself or for others, 3. That house holders should depend entirely on Jagannath, the Lord of the Universe, in any kind of anxiety without appealing to human beings, 4. That one should not misappropriate the master's money and lead an extravagant life, but should live on honest earnings and lead a pure life of Hari Bhaj an, 5. That one should not renounce the world out of Falgu-Vairagya; 6. That the slightest glance of grace of the Lord is enough not only to release a man from the impending death but to shower upon Him His choicest blessings.

Raghav Pandit of Panihati every year came to Puri with Bengali Devotees with many baskets full of various kinds of pure uncooked preparations, which would suffice for Sri Chaitanya, who used to accept a little quantity of it daily for one year. Sri Chaitanya did justice to those offerings of love, free from mundane merits and demerits, in as much as the qualities of things offered are judged not by the things themselves, but by the sincere love of the devotee who offers them to the Lord This basket is known by the name "Raghaver jhali".

One day Sri Chaitanya performed Sankirtan encircling the Jagannath temple with his sevan groups under the leader ships of Advaita, Nityananda, Vakreswar, Achyutananda, Srivas, Satyaraj and Narahari. After sankirtan. Sri Chaitanya, accepted Mahaprasad with His followers and then repaired to Gambhira. His Lodge and stretched Himself at full length across the door. His servant, Govinda massaged Him on His left side and requested Him to move a little, so that he could enter inside and do the rest of his regular service. But Sri Chaitanya declined saying that He was too tired to move and told him (Govinda) that he might do whatever he liked. Finding no other means to enter th room Govinda placed His legs. When Sri Chaitanya awoke and asked Govinda why he had not till then accepted Mahaprasad. Govinda replied, "How could I go out as Thou hast blocked the door why? Sir." Sri Chaitanaya said, "Why didn't you go out in the same manner as you entered?" Govinda spoke within himself, "I must do my appointed service even if I have to commit any offence or go to hell for so doing. I do not hesitate to commit millions of offences for doing my appointed service. But for satisfying my personal need, I should fear, even the slightest things of offence."

One day Govinda went to Haridas with Mahaprasadam and found him lying on bed, chanting His Holy Name very slowly. He accepted respectfully only a particle of Mahaprasadam, Next Sri Chaitanya Himself came to him and enquired of his health. Haridas said physically he was well but not so well in mind since his chanting fell short of the fixed number to be counted daily. Sri Chaitanya said, " Thou art a Maha Bhagavata, perfect in thy Bhajans. Why art thou so eager for sadhana at this old age? Thou hast preclaimed the glories of the Holy Name to the world. Thou mayest reduce the number of chantings of the Holy Name." Haridas then expressed his unworthiness as a disciple, in the most humble terms and implored the Lord to grant him a boon long wished for. It was his heart felt desire of clasping the Lotus feet of the Lord in his bosom beholding His moon like face with his eyes and chanting the Holy Name, Sri Krishna Chaitanya on his tongue, he might breathe his last.

He did not like to live on earth after the disappearance of Sri Chaitanya. To grant his earnest prayer next morning Sri Chaitanya appeared before Haridas with all His close followers and started a grand Sankirtana encircling Thakur Haridas. Haridas, then turned towards the Lord, fixed his eyes at His Lotus face, Clasped the Lotus feet of the Lord, adorned his head with feet dust of the devotees, drank the nectarine sweetness of His Lotus face with tears in his eyes and chanting the Holy Name of Sri Krishna Chaitanya and departed from this world as did Bhishma Deva of Yore. Loud chant of the Names of Hari, Krishna, Rama resounded the atmosphere which sent a thrill of joy to the Lord and He began to dance round the compound with the Holy body of Haridas on His shoulder. Haridas body was carried to the sea beach amidst loud Sankirtana and bathed in the sea. Sri Chaitanya said, "From this day onwards, the sea has become a great Holy Shrine."

Sri Chaitanya performed the funeral ceremony of Haridas and entombed his body with His own hands. Sri Chaitanya then begged for the sweet Prasadas sold in the Ananda Bazar inside the Jagannath temple for performing the disappearance ceremony of Haridas. Sri Chaitanya expressed great sorrow at the sad bereavement of Haridas, His constant companion, He said, 'By Krishna's mercy I was blessed

with his sweet amiable company, and by His sweet will, I have been deprived of that blessing. Haridas was a crest jewel of the Mother earth. She is now sorry for being devoid of that priceless gem."

The devotees of Gauda went to Puri every year to see Sri Chaitanya, Sivananda Sen acted as their guide and caretaker on the way. He was favoured in one of these journeys with loving kick from Nityananda Prabhu in a fit of Loving rage owing to his delay in arranging adequate boarding and lodging for him and his followers. Greatly mortified at this, Srikanta Sen, Sivananda's nephew hastened to Puri in advance, met the Lord and bowed down before Him with his overcoat on. When prostrated with the overcoat, he was objected to by Govinda. The Lord told Govinda to let Srikanta have his own way, as he had come with a wounded heart. By the grace of Nityananda, Sen Sivananda with his whole family was blessed with the remains of the Lord's plate so long as he remained at Puri.

After the Chaturmasya (four months) had been spent at Puri, the Lord permitted the Gaudiya pilgrims to return to Bengal and on that occasion He spoke thus lovingly to them. "You are coming every year to me, undergoing all sorts of privations, troubles and tribulations on the way. I, therefore, dislike your coming here every year, but your amiable and loving company attracts my heart. I have instructed Nityananda to stay in Bengal and redeem the fallen souls but he has come in defiance of my order. As per the hoary headed Advaita Acharya himself he too undertakes a long and tedious journey to see me How can I repay the debt of your love for me? I am a poor Sanyasi. My only property is my body and this I entirely have given to you." The Lord's pathetic speech melted the hearts of His devotees and tears of love rolled down their necks and bathed them in tears. He again asked them to stay there for one more week. After this period he consoled them and gave permission to depart. None can repay the debt to His boundless love and affection for His devotees.

Pandit Jagadanada, Sri Chaitanya's intimate companion, went to Nadia to see mother Sachidevi and other devotees of Gauda and returned to Puri with a pot of scented sandal oil. He then gave that oil pot to Govinda and asked him to massage the oil on the head of the Lord to cure Him of excessive bile and gastric wind. When Govinda bent upon applying the oil, Sri Chaitanya refused to accept it saying, "A Sanyasi is forbidden to use scented oil. So it may be offered to Lord Jagannath's Temple for lighting lamps. Jagadananda's labour will be fully rewarded by doing so" Hearing this the Pandit, in a fit of loving anger replied, "Who has told Thee this piece of false hood? I did not bring any oil from Bengal." So saying the Pandit brought the oil pot from the room, broke it on the floor in the presence of the Lord, went inside his room, bolted the door from within and kept himself fasting. On the third day Sri Chaitanya went to his door and said, "Pandit, you prepare food, after Jagannath Darsan. I shall come back at noon to take prasadam here." So saying He left his door.

Jagadananda cooked varieties of eatables for Him. At noon when He arrived and saw the dishes placed before Him. He was exceedingly delighted. While partaking of them He remarked "Oh How nice and delicious is the vegetable soup you cooked! I see, when one cooks ! in anger, It tastes very sweet. This is the proof of Sri Krishna's grace upon you. Pandit, you are the most fortunate devotee. Krishna, being anxious to eat your preparations, has created anger in you and has accepted this nectarine food you have offered to Him. "The Pandit served the Lord with such earnestness that He ate double His usual food in fear, lest the Pandit should fly into a rage again and start fasting. Out of love for Govinda Sri Chaitanya asked him, "Is it unwise to break your fast for My sake." Then the Pandit with other devotees, respected the remains of the Lord's plate.

The austerities of Sri Chaitanya were so severe that His devotees could not bear. Pandit Jagadananda prepared a soft and costly pillow and asked Govinda and Damodar Swarup to see that the Lord would accept it. But Sri Chaitanya refused saying, "I am a Sanyasi, I should sleep on the ground. Jagadananda, out of love for Me wants Me to enjoy the world." Then Damodar Swarupa made another pair of pillows with dry banana leaves torn into small pieces. Sri Chaitanya, hesitatingly accepted them only to please him.

Pandit Jagadananda had a long desire to visit Vrindaban. In spite of his repeated requests Sri Chaitanya refused him permission. When he appealed through Swarupa Damodar, the Lord granted him permission (but warned him) with the following instructions to be followed. "You may proceed freely upto Varanasi. Thence take the assistance of the Kshatriyas in your journey. Otherwise the dacoits will rob you of all your belongings. At Mathura keep constant company with Sanatana. Do not climb up the Govardhan Hill to see Gopal. Return to Puri as soon as possible. Tell Sanatana to arrange

for me a place in Vrindaban, as I shall soon go there." Jagadananda, bowing to the Lord and his devotees set out on his long journey through the forest route. At Varanasi he met Chandrasekhara and Tapana Misra, reached Mathura and after that Gokula where he met Sanatana. The Pandit used to cook his own food, while Sanatana continued his usual way of living on Madhukari food collected from door to door every day in Gokula.

One day Sanatana appeared before the Pandit with a red turban on his head which was given to him by Mukunda Saraswati of impersonalist school. Jagadananda, hearing this, flew into a rage and was about to hit Sanatana with the rice pot. Seeing the anger of Jagadananda, Sanatana changed his attitude and disposed of that red turban to a non-vaishnava as Vaishnavas should not use red clothes. Then they embraced each other respectfully, accepted Mahaprasadam and spent their days in discourses about the Lord's Activities. Jagadananda informed Sri Sanatana of the Lord's intended visit to Vrindaban and he took the permission of Sri Sanatana and departed. Sanatana supplied him with the dust of 'Rasasthali' Govardhana Sila, ripe pilu fruit and Gunja Mala. Returning to Puri he adored His Lotus feet with the gifts from Sanatana. At Vrindaban Sanatana arranged a shrine for the Lord on the Hills of Dwadasaditya according to His order.

While going to Yameswar garden, Sri Chaitanya heard some one singing melodiously the lyrical songs of Jayadeva. "The Geet Govinda." Hearing the songs He was rushing forward to embrace the singer, through the fences careless of the thorns which pricked into His feet. Govinda ran after Him and clasped Him with His arms saying that it was a woman, who was singing, Sri Chaitanya started to hear the name of a woman, regained His consciousness and retraced His steps saying, "Govinda, thou hast saved My life today. It would have been death for Me had I touched a woman. I cannot repay this debt to thee." By this Sri Chaitanya as a world teacher, teaches us that an Acharya must always refrain from a woman not to speak of consorting or mixing with her.

Raghunath Bhatta Goswami, son of Tapan Mishra, left Varanasi to meet Sri Chaitanya at Puri. On his way, he met a Rama Bhakta, who volunteered to carry his baggage throughout the journey. Sri Chaitanya embraced Raghunath and kept him for eight months with Him. Raghunath was adept in the art of cooking. Whatever he cooked was nectarine and Sri Chaitanya tested it with great relish. Though the Rama Bhakta was with Sri Chaitanya, he was not favourable to Him since he was a salvationist at heart. After a period of eight months Sri Chaitanya permitted Raghunath to return to Varanasi with the following instructions, "Raghunath, do not marry. Serve your parents who are true Vaishnavas. Be taught Bhagavat by a genuine devotee with submission. Meet Me again after the demise of your parents." So saying, He gave His own garland. Raghunath reached Varanasi and acted accordingly. Again after the demise of his parents he came to Puri and stayed there for eight more months, when the Lord sent him to Vrindaban asking him to chant the Holy Nama, to keep constant company of Sri Rupa and Sanatana and to read Bhagavatam under their guidance. Raghunath followed all the instructions of Sri Chaitanya and acted accordingly. At Vrindaban, he surrendered himself whole-heartedly to the Lotus feet of Sri Govinda Deva, for whom he had a temple built by his disciple. He spent the whole day and night in Krishna Bhajana. He never heard slanders of Vaishnavas. Thus Raghunath was absorbed in Krishna Prema, meditation on Sri Govinda Deva with the Divine gift, the garland He encircled it round his neck with devotion.

Once due to heavy rush of pilgrims inside the Jagannath temple a woman being unable to see Lord Jagannath climbed the Garuda Sthamba and rested one of her feet on the shoulder of Sri Chaitanya who was then standing close to the Garuda Pilar. Govinda saw this and hurried to push her down away. But Sri Chaitanya prohibited him saying, "Don't disturb her, Govinda. Let her have the Darsan of Sri Jagannath to her heart's content. Jagannath is not generous enough as to inspire me as He has inspired this woman's passionate longing for seeing Him. Her mind and soul were so absorbed in Sri Jagannath that she did not notice that she had placed her foot on a devotee's or a stranger's shoulder. Oh, How blessed she is ! Let me adore her feet so that I too may have as much intensity of devotion as she has." The woman, however, got down in a hurry. On seeing the Lord she fell down at His feet. Sri Chaitanya said, "I saw in Jagannath the veritable Madan Mohan, the Lord of Vraja with flute in His lips, but now I see at this incident, Jagannath, Subhadra and Baladeva. My mind is in Kurukshetra beholding My beloved Sri Krishna, My beloved Lord of Vrindaban. I have lost my treasure. Who has taken away My Krishna? Where have I come to?" When the Lord was saying these words tears streamed from His eyes and blinded His vision. In His trance, He was overwhelmed with ecstasy and having regained consciousness, He felt that He had lost His treasure and so began to sing and dance like a madman.

Kalidas, the uncle of Raghunath, was a simple hearted Vaishnava, who often lived upon the remains of dishes of the devotees. One day he went to Jhadu Thakur, born of a sweeper class and offered him some sweet mangoes. They spent some delightful hours having discourses on Lord Krishna. Jhadu Thakur, being born in a low caste did not offer him the prasada cooked by him. So he requested Kalidas to accept the food prepared in a Brahmin's house that he would arrange. But Kalidas showing his reluctance for food, requested him not to bother about him but to have only mercy on him by giving his feet dust. Kalidas then took leave of him Jhadu Thakur followed him a little way to see him off and returned home. When Jhadu Thakur went away then Kalidas took the feet dust from his foot prints and smeared his own body. He then hid himself with a view of securing his orts.

Jhadu Thakur offered those mangoes mentally to Sri Krishna and consuming the juice with his wife, threw off the remnants into a ditch. Kalidas went to the same pit unnoticed by Jhadu Thakur and sucked the leavings of those mangoes with joy. Thus he respected the orts of all the Gaudiya Vaishnavas. When he went to Neelachala, he was blessed with Sri Chaitanya's unprecedented mercy by allowing him to take three palm fulls of feet wash of the Lord at the Simhadwar of Sri Jagannath temple.

Once Sri Chaitanya was thrilled with joy on tasting the orts or prasada of Jagannath. Symptoms of horripilation, ceaseless flow of tears etc. began to manifest. He thought within Himself. "Whence are these delicious taste sweet scents, and nice flavours? Surely they must have been the ambrosia of Sri Krishna. A particle of these orts is attainable only by accumulated Sukriti (devotional deeds) which begets Krishna's grace. This ort which defied even nectar is hardly obtainable by Brahma.

He distributed the Pheela, the leavings of Sri Krishna's plate, to all His devotees, who respectfully accepted it. He then made a distinction between spiritual and mundane offerings. The former is enjoyed by Sri Krishna, the enjoyer, when offered by His true devotees. While the latter is enjoyed by the fallen souls who ruin themselves for their enjoying food. The spiritual nature of Sri Krishna's orts, even their scent, not to speak of their taste makes me remember Sri Krishna. Such are the Supernatural attributes of taste and smell of Sri Krishna's orts.

Sri Krishna's orts are called Maha prasadam while those of His devotees are known as Maha-Maha-Prasadam. The following three things are the indispensable desires of a Sadhaka (novice in spiritual practices) to help him in his spiritual uplift that is: (1) feet dust of true devotees, (2) their feet wash and (3) their orts. Sastras declare that the faithful service to these triple prime factors of devotion begets Krishna Prema.

That year Sivananda came to Puri with his wife and children. He bowed down before the Lord Chaitanya and asked his son also to do so uttering Krishna Nama, but the boy did not do so. Sri Chaitanya said in astonishment. "I have made the whole world both the sentient and even the insentient, to chant the Holy Name of Sri Krishna, but this boy has baffled My attempt." Thereupon Sri Damodar Swarup rejoined. "Thou hast initiated the boy with Krishna Mantra which should not be heard by others, but should be muttered in mind only. So this young boy is muttering Krishna Nama in his mind."

On some other occasion when the Lord felt slightly indisposed owing to a rich dish offered by Sen Sivananda at Puri, his eldest son Chaitanya Das welcomed the Lord with a congenial meal composed of fine rice mixed with curd, raw lemon and ginger at which the Lord exclaimed, "How can this little chap know My heart? His dietary prescription is really wonderful. It is giving Me a good deal of delight." Late in life, Sri Chaitanya Das became the famous Annotator of Sri Krishna Karnamrita of Vilvamangal.

Sri Chaitanya considered Himself as Sri Radha and felt the separation from Krishna just as Sri Radha did after Krishna has left Vrindavana for Mathura: One night He dreamed of Sri Krishna, in Rasa Dance, with yellow garment and flower garland, playing on His flute and dancing gracefully with Radhika in the centre, while the Gopees were dancing in the circle joining their hands together. This sight inspired Sri Chaitanya with the same mood of Srimati Radhika. Sri Chaitanya felt that He was at Vrindavan agonising with separation in love for Sri Krishna. The eight fold forms of spiritual ecstasy overwhelmed Him day and night, never giving Him rest for a while. At this time, Roy Ramananda and

Damodar Swarupa consoled Sri Chaitanya singing songs of Sri Krishna Leela from Jagannatha Vallabha Natak and by reciting verses of Vidyapathi, Chandidas and Geeta Govida.

One midnight Sri Damodar laid Sri Chaitanya in bed in the inner apartment and Ramananda went to his house while Govinda and Swarupa slept at the door. It was the habit of Sri Chaitanya to be wakeful all night chanting aloud Krishna Name. Noticing the silence in the room Sri Damodar Swarupa pushed the door open and found Sri Chaitanya absent in the room, the other three doors being closed from within. Greatly alarmed, they went out in search of Him. They found Him lying on the open space a little off the Jagannaths lion's gate. His body had become five or six cubits long. He was unconscious. His breathing ceased. His hands, feet, neck and waist were disjoined from the trunk and the places at the joints were covered with the bare skin. He was foaming at the mouth and His eyes were fixed in deadly stare. Then Swarupa loudly chanted Hari Nama into His ears and He was brought back to consciousness. He rose up shouting Hari, Hari, his limbs rejoining to His body as before.

One day, Sri Chaitanya, on His way to the sea, suddenly looked at the Chatak Hillock and taking it for the Govardhan Hill, ran towards it in rapture, and recited a sloka from the Bhagavatam This Govardhan Hill being the foremost of the Vaishnavas, because, overwhelmed with delight at the touch of the Lotus feet of Krishna and Balarama, renders service to Sri Radha Krishna the Gopals, Cowherds and cows with drinking water and food such as grass, eatable nuts and with caves and narrow vallies as cowpens. "Sri Chaitanya running fastly, became stiff on the way and way unable to move further. Every pore of His skin swelled like a boil. His hair stood on end, like the Kadamb flower. Blood ran out from His pores like sweat. His throat made gurgling noise. His voice choked and tears ran down His cheeks unceasingly. His colour became death pale like a conch-shell. Trembling like a tempest on the ocean He fell down unconsciously on the ground. Govinda sprinkled water on His Body and fanned Him with his upper cloth. Swarupa and other devotees came weeping and loudly chanted Hari Nama into ears.

He rose up uttering Hari, Hari and the devotees also shouted the same in delight. In half conscious state He addressed Damodar, "You brought Me here back from Goverdhan Hill. You snatched Me away from beholding Krishna Leela with Srimati Radhika and Her hand-maids on the Goverdhana Hill. Why did you bring Me thence? Only to cause Me grief?" So saying He wept and the Vaishnavas also followed suit.

Once when Sri Chaitanya was chanting the Name of Krishna till midnight in His room at Gambhira with three doors shut from inside. He suddenly heard the rapturous melody from Krishna's flute, rushed thither in transport of Love and fell down unconsciously at the south of the Lion's gate in the midst of the cows. Noticing the silence within, Govinda, who slept at the door, called Sri Chaitanya mission, They lighted the torch and went out in search of Sri Chaitanya. They found Him in the midst of cows lying unconsciously. His arms and legs went inside His body and He like a pumpkin-gourd, looked like a tortoise.

The cows surrounded His body and began to smell Him, meant not at all willing to part with Him. His body was brought back to Gambhira. After loud chanting of Krishna Nama, He regained consciousness. His arms and legs came out of His trunk and His body assumed the usual form While half-conscious, He said, "Swarupa, hearing the sound of Krishna's flute, I went to Vrindaban and saw Sri Radha and Krishna entering the bower for Love dalliance. The tinkling sound of her anklets had stolen My heart and I followed Sri Radha and Her attendants to the bower transported with delight. When Sri Krishna was engaged in His Amorous pastimes with the Gopees in their melodious songs and graceful dances sent a thrill of joy into My heart. Just then you snatched Me away from that spiritual ecstasy. Then Swarupa knowing the heart of Sri Chaitanya sang a sloka from Srimad Bhagavatam in his melodious tone.

One night Sri Chaitanya sudenly caught sight of the sea from Ai-Tota, a garden near Gundicha Mandir, The moon light silvered on the waves sparkled like the water of Yamuna. This spectacle threw Him into a rapture of Love. He rushed towards the sea and leaped into it. The waves sometimes sank Him and floated Him some times he was carried away unconsciously and was drifted towards Konark. Startled by the missing of Sri Chaitanya the devotees along with Swarupa, made a vigorous search for Him in every corner of Puri.

Overwhelmed with sorrow they concluded that He had disappeared from the world. Damodara with a party was still walking along the sea beach in search of Him. Fortunately he met a fisherman coming towards them with his net on his shoulders, weeping, laughing, dancing and singing Hari Hari Swarupa asked him, "Why are you in this mood? Have you seen any one coming this side? The fisherman replied, "I have not seen any man, but a dead-body was caught in my net and I dragged it ashore, mistaking it for a big fish. The sight of the corpse frightened me. While clearing the net, I happened to touch the body. At once the spirit of the dead body entered my body causing tremor in me, choking my voice, bristling of hair and tears in my eyes. The dead body is about six or seven cubits, the arms and the legs are three feet long. It lies stiff as a corpse with a fixed gaze in the eyes, but at times it groans. I catch fish alone at nights, no evilspirit can seize me, as I remember God Nrishimha, but strange to say, this ghost holds me with double grip when I recite Nrishimha's name. Don't go there, I tell you lest this frightful devil should possess you too." Swarupa understood every thing and said, "I know how to expel spirits." With this he uttered some mantras, laid his hand on the head of the fisherman, gave him three slaps and cried out, "The ghost has left you. So fear no more. The man whom you have mistaken for a ghost is no other than Lord Sri Chaitanya in a transport of Love. He jumped into the sea. You raised Him in your net. His touch has thrilled you with Krishna Prema which has been mistaken for possession of ghost. Show me where you have landed Him."

The fisherman led them to the place. They saw Sri Chaitanya lying on the ground. He became pale-skinned because of long immersion in water. he was coated with sand all over His body. They removed His wet loin cloth and put on dry one instead, laid Him down on a sheet of cloth after brushing away the sand from His body. Then they began to chant Krishna Nama into His ears, which brought the Lord back to His consciousness. Then He leaped up with a roar. His limbs were reinstated to their proper places. He was half conscious. Still He looked hither and thither and said. "Beholding Nandanandana sporting with Radha and other milk-maids, in the waters of the Yamuna, my heart was filled with ecstasy at this pleasant sight. Just then you caught hold of me and brought me here. Ah! Where is Yamuna?" Where is Vrindavana? Where is Sri Krishna Where is Sri Radha with her milkmaids? Damodar Swarupa then Lord to Gambhira to the great delight of all devotees of the Lord.

After receiving the enigmatic message from Advaitacharya, Sri Chaitanya plunged into deeper trance. His love-madness at the separation from Sri Krishna increased hundred fold, He raved frantically day and night identifying Himself with Sri Radha. One evening, when all of a sudden, he thought, that Sri Krishna was leaving, Vrindavana for Mathura overwhelmed Him, in the role of Sri Radha, He was seized with Love-madness and so mourned for the separation from Sri Krishna and clasping the neck of Ramananda thus addressed Sri Damodar Swarupa as one of the sakhis of Sri Radha, "Alas ! alas ! friend, Sri Krishna has left for Mathura plunging me in the ocean of grief. How can I live without Him? Whither shall I go? Whither shall I find my Beloved? Sri Damodar And Ramananda consoled Him by singing love songs from Vidyapati, Chandidas, Geeta Govinda and Jagannath Vallabha. But the lamentation continued till midnight. Swarupa laid Him in bed in His room and they slept outside. But the Love-inseparation from Sri Krishna was tormenting His heart. He awoke and began to chant Krishna Nama. The pangs of separation convulsed His heart and He began to rub His face against the wall. His face, cheeks and nose were all lacerated and in the vehemence of ecstasy, He Knew not the blood oozing out from Him. Swarupa hearing the groaning sound from within, lighted a lamp, entered the room and found His face bleeding profusely. In great grief, Swarupa brought Him back to His bed and soothed Him in various ways. Next morning Swarupa in anxiety consulted with other devotees and made Sankara Pandit sleep in His room and nurse His feet placing them on his breast. For fear of Sankara Sri Chaitanya could not leave His room, nor knock His face against the wall. Thence forward Sankara was known as His foot pillow.

The pangs of separation from Sri Krishna grew more and more intensified. One day Sri Chaitanya's love-Torn condition reached its climax, while Sri Krishna Sankirtana was going on in the temple compound of Tota Gopinath, He rushed in the height of His love-madness-ecstasy into the temple and merged into one with the Holy image of Lord Gopinath. When His life thus had gone out of their vision the devotees, hardhit with this shock, confined themselves into seclusion with the burning fire of the pangs of separation from the Lord, awaiting their last days of departure for reunion with Him. Immediately after the disappearance of the Lord, Sri Raghunath Goswami out of unbearable mental agony left Puri for Vrindaban with a view to end his life but was dissuaded by Sri Rupa and Sanatana. It was he who served the devotees of Vrindaban with Nectarine Bliss of the last Leela enacted in Puri. He remained there as the younger brother of Sri Rupa and Sanatana Goswamis.

One after another the devotees of Gauda Mandal, Kshetra Mandal and Vraja Mandal disappeared to the great sorrow and misfortune of the world. Thus brought the brilliant world with illuminating Leela of the Lord Sri Chaitanya to and end.

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

