

Sri Chaitanya Bhagavat

Adi Lila Chapter One

I worship their Lordships Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose long arms extend down to their knees, whose beautiful complexions are the radiant yellow of molten gold and whose elongated eyes are like red lotuses. They are the topmost of the brahmanas, the guardians of religious principles for this age, the munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Krsna.

O Lord! You are the eternal truth - past, present, and future - and You appeared as the son of Sri Jagannatha Misra. I offer my repeated obeisances unto You along with Your inseparable servitors, Your unalloyed devotees, Your sons (referring to His renounced Gosvami disciples, or the devotional process of chanting the holy name of Lord Krishna), and Your relatives (Bhudevi as Sri Vishnu Priya, Sridevi as Sri Laksmi Priya, and Lila, Nila or Durga as Navadvipa Dhama). According to devotional tastes there are the two Gadadharas, Damodara, Narahari, Ramananda, Jagadananda etc. One is Sri Gadadhara Pandita - the expansion of Srimati Radharani and Sri Gadadhara Bhatta from South India who is Rangadevi.

I worship the two brothers, Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, who are the embodiment of magnanimity. By Their inconceivable potency They are the transcendental, eternal supreme controllers of all. Now They have descended to the material world.

All glories to Sri Gaurasundara, the supremely powerful Lord of pure transcendence. He has an aura of molten gold, with lotus petal eyes, and His long graceful arms extend to His knees. While He sings the glories of the Lord, He dances in various pleasing postures, His heart inundated by the ecstatic emotions of devotional mellows.

All glories, all glories to the moonlike Sri Krishna Caitanya. He is the fully independent Supreme Person, always engaged in transcendental pastimes. He is the Lord of the universe, the supreme controller of all controllers, and the personification of transcendence. All glories, all glories to the devotees of Sri Gauracandra. All glories, all glories to the ecstatic dancing of the Lord's intimate associates.

In the beginning I offer my humble obeisances to the feet of the loving, confidential devotees of Lord Sri Caitanya. I then offer my obeisances to the Supreme Personality of Godhead, Sri Krishna Caitanya. He incarnated in Navadvipa, and He is known as Visvambhara.

That same Supreme Personality of Godhead has declared in the Vedas and Bhagavat, "Worship of My devotees is superior to worship of Me." Lord Krishna said to Uddhava, "O Uddhava, serving My devotees is many times better than worshiping Me." (SB 11:19:21). Therefore, I offer my worshipful prayers unto the devotees of the Lord before I begin to write this book. By this act may my present endeavor be successful.

I offer my respectful obeisances to my worshipable Lord and spiritual master, Sri Nityananda Raya, by whose mercy the transcendental pastimes of Lord Sri Caitanya become spontaneously manifest. With a thousand tongues we should incessantly glorify the Supreme Lord Balarama, because His thousand mouths as Ananta Sesa constantly glorify Lord Krishna. Just as priceless gems are kept in secure custody, so also the invaluable jewel of knowledge about Krsna's pastimes is kept safely in the mouth of Anantadeva. Therefore the tongue which initially glorifies Balarama will automatically be qualified to vibrate the transcendental pastime of Sri Caitanya.

The Supreme Lord Haladhara holds His thousand hoods like snakes. He is a gigantic figure and the source of all inspiration. As Nityananda He is fully transcendental and eternally existent, intoxicated by the nectar of Sri Caitanya. Whoever sings or hears about Nityananda's supramundane character is offered the supreme shelter of Lord Caitanya.

Mahesa and his consort Parvatidevi take great pleasure in eulogizing the object of their love - Sankarsana, Nityananda Prabhu. In the midst of a million fresh young maidens, the pure devotee, Sri Siva, and his consort pour out nectarean devotional hymns to Lord Sankarsana.

All this is revealed in the Fifth Canto of the Srimad Bhagavatam. Balarama is worshiped by the entire Vaisnava world with songs of praise. Balarama danced with His gopis in Vrndavana, and their rasa dance is the pinnacle of sublimity. The Puranas describe that Balarama performed His rasa dance during the two months of spring, Madhava and Madhu. The Srimad Bhagavatam verses narrating this subject were spoken by Sukadeva Gosvami to Maharaja Pariksit.

Balarama spent the moonlit nights of the months of Vaisaka and Caitra with the cowherd damsels in the supramundane abode of Vrndavana. The place was set aglow with the rays of the moon. The lotus and kadamba flowers bloomed freely under the influence of the moon's rays, and a soft breeze circulated their scent. In the groves on the bank of the Jamuna, Balarama danced with the gopis, increasing their conjugal mood. The Supreme Lord Balarama, like an exquisite gem decorated by the cluster of gopis, performed His pleasurable pastimes. He behaved like Indra's elephant Airavata - the controller of many she-elephants. The Gandharvas observed the rasa dance and offered their prayers.

The sound of kettle drums rose from the heavens, the demigods joyously showered flowers upon Them, and the Gandharvas and sages worshiped the Supreme Lord Balarama with verses praising His activities. The sages unequivocally denounce association with women, yet they sang hymns in praise of Balarama's rasa dance with His cowherd damsels. The demigods attended Balarama's rasa dance to shower flower petals. They knew that there was no difference between Lord Krsna and Lord Balarama, Haladhara. The transcendental qualities of Balarama are obscure in the four Vedas, but the Puranas describe them boldly.

What power do I have to describe them? Out of ignorance, some people disregard the Puranas and reject Balarama's rasa dance as inauthentic.

The two brothers, Lord Krsna and Balarama, performed the rasa dance with the gopis in the same place in Vrndavana. On the radiant full moon night of holi, at the end of sivaratri vrata, Lord Krsna and Lord Balarama, accompanied by Their cowherd boy friends, enjoyed Themselves in the midst of the beautiful maidens of Vrndavana. They were both pleasingly decorated with the finest jewelry, sandalwood pulp, wildflower garlands and exquisite clothes. The fortunate gopis sang sweetly, their hearts enraptured by love for Krishna and Balarama.

Evening had not set in; the moon and the stars appeared. The fragrance of Arabian jasmine intoxicated the bumblebees, and a light breeze carried the aromas of white lilies and lotus flowers. Considering that very moment to be appropriate, Krsna and Balarama began Their pleasurable dalliances. They sang together for the pleasure of all living entities, Their voices rising and falling melodiously.

If a person, after reading Srimad Bhagavatam, is not affectionately inclined towards Lord Balarama, then he is rejected by the Supreme Lord Vishnu and His devotees. In the words of Srimad Bhagavatam, a non-believer is a yavana (a barbarian). He is destined to suffer in hell, birth after birth.

There are others who, like eunuchs, make emotional gesticulations, challenging, "Which scripture describes the rasa dance of Balarama?" Who is so sinful that even after reading the scriptures, he can not accept the truth, but misinterprets the real meaning and gives his own distorted understanding?

Lord Balarama is the abode of Lord Caitanya's deep affection. Offense at Balarama's lotus feet destroys all possibilities for salvation. In His incarnation as Laksmana the younger brother of Lord Ramacandra, Balarama enacted the role of the Lord's servitor. Yet in His manifestation as the Supreme Lord, Balarama serves Himself in every respect - as a friend and a brother, by fanning Him, putting Him to sleep, glorifying Him with Vedic invocations and expanding Himself as His house, umbrella, attire, jewelry and seat. "O Lord ! Your direct, partial expansion, Ananta Sesa, is the source of all the various ingredients for Your service in the transcendental realm of Vaikuntha. Ananta Sesa is famous because He is manifest as Your residence, bed, throne, shoes, clothes, jewelry, etc. When shall I see

you with Laksmidevi seated on the throne of Ananta Sesa?

Ananta Sesa's partial expansion is the mighty Sri Garuda whose satisfaction is derived from acting as the Lord's carrier in every pastime. Ananta's devotees include Brahma, Siva, the four Kumaras, Srila Vyasadeva, Sukadeva Gosvami, Narada Muni and others. His glorious qualities are unlimited and are not fully understood by anyone. He is the original personality, the greatest mystic, the Supreme Lord, and the greatest devotee of the Vaisnavas.

Thus far you have heard about the wonderful services performed by Ananta Sesa; now hear about His great opulence. He is enthroned in the lower planetary system of patala as his own source and repose. He is worshiped by all as His thousand mouths continually taste the full nectar of love of Godhead. In the court of Brahma, Narada Muni plays on his vina, and with well-composed verses he sings the wonderful glories of Ananta. Is it humanly possible to know the supramundane nature of Anantadeva?

Just by His glance, He sets in motion the three modes of material nature which are the cause of this world's creation, maintenance, and annihilation. Although He is one, He supports the entire variegated material cosmic manifestation Himself (within the pores of His person). He is beginningless and eternal.

Other than Lord Sankarsana, who can offer shelter to persons devoid of all material aspirations? He is the support on which the material world manifests and acts. That Supreme Lord, the cause of all causes, has appeared in His sublime spiritual form. He is the most powerful; in comparison, the power of a lion is insignificant. He performs pure transcendental pastimes to capture the hearts of His dear devotees, and He destroys countless sins by manifesting His transcendental form. What more is there to say than this? One becomes purified by hearing or calling out the name of Lord Anantadeva, either respectfully or accidentally. Even a degraded person is purified when he tauntingly utters the name of Sri Ananta.

Anantadeva's mighty potency is beyond measure. That Supreme Lord carries on just one of His thousand heads the entire universe with all its living entities, mountains, and rivers, and that universe appears to be only a minute, atomic speck. Even if a person acquires a thousand tongues, how can he describe the power of the omnipotent Supreme Lord? Anantadeva is His own shelter and source, filled with unlimited power and strength. While residing in the lower planetary system of rasatala, He holds this gigantic cosmic manifestation with ease born of detachment. This material world's creation, maintenance, and annihilation, as well as the three modes of material nature, are activated by His glance. Who can fathom Anantadeva's non-dual, transcendental, eternal and unborn existence?

Out of mercy toward the living entities the Lord manifests His supramundane spiritual form while He performs His variegated pastimes. All living entities reside within that transcendental form. The mighty Lord Nrsimhadeva represents but a wave in the ocean of the Lord's unlimited pastimes which satisfy the hearts of His devotees. Anantadeva's unlimited names, when heard or chanted by anyone in any manner, immediately sever the noose of innumerable births and deaths. Thus the Vaisnava devotees of the Lord always appreciated those who glorify Him. Ananta Sesa is the supreme destination of the entire universe; His holy name is the only means for the living entities's redemption. The Lord holds on His head the unlimited material nature - along with its mountains and oceans - simply for its protection and maintenance. The entire universe is a speck on one of His thousand hoods, and because of His unlimited strength, He does not feel the burden.

Lord Anantadeva, the original Supreme Personality and maintainer of the entire cosmic manifestation, incessantly sings in glorification of Lord Krsna. He continuously describes every aspect of the Lord's divine attributes. Lord Krsna is eternal and His attributes are unending, therefore He can never be fully described or glorified. But Ananta is also eternal and His ability to glorify the Lord is unending. In Their divine relationship, neither is ever victorious. Even today Ananta Sesa's thousand mouths continuously sing the glories of the Supreme Lord Krsna Caitanya. How wonderfully Lord Krsna and Lord Balarama compete with each other! Brahma, Siva, other demigods and the perfected sages look on, feeling great exhilaration. The eulogies of Anantadeva pursue the ever-expanding, elusive shores of

Lord Krsna's ocean of qualities.

O Narada, I Brahma, and your elders, Sanaka and other sages cannot even fathom the extent of this material nature, what to speak of knowing the Supreme Lord's spiritual potencies. Anantadeva, the origin of all demigods, is unable to exhaustively glorify the Supreme Lord's transcendental opulence and potencies with His thousand mouths. Therefore how is it possible for ordinary mortals to understand these divine potencies? Anantadeva is Himself the master of unlimited attributes, and He resides in rasatala simply to support the vast material creation.

In the court of Brahma, Narada Muni plays His vina and sings about these very same transcendental qualities of the Supreme Lord. Brahma and others are stunned in ecstasy upon hearing about the supramundane qualities of the Supreme Lord, and Narada Muni is worshiped by all because he sings about those qualities. I have also been moved to write a few phrases in praise of the unlimited potencies of Lord Nityananda, Anantadeva, so I humbly request all of you to develop a loving devotional mood toward the Lord. Those who desire to cross over the dangerous ocean of material existence, yet drown in the ocean of devotional ecstasy, may take shelter of Lord Nityananda.

I pray to the merciful Vaisnava devotees of the Lord to fulfill my hearts yearning, that I may serve my Lord Balarama birth after birth. Just as dvija, vipra, and brahma are different names for the same person, similarly Nityananda, Ananta and Balarama are different names for the same Supreme Personality. My Lord Nityananda Prabhu appeared within my heart and instructed me to narrate the transcendental qualities of Sri Caitanya Mahaprabhu in this book.

The pastimes of Sri Caitanya Mahaprabhu are revealed by Nityananda's mercy only, because His personal expansion, Ananta Sesa, is the storehouse of information about Lord Caitanya and Lord Krsna's pastimes. Although Sri Ananta Sesa is the embodiment of Krsna kirtana, I have been able to offer only a humble prayer in His honor.

Hearing Lord Caitanya's qualities and pastimes can clean away all material contaminations. Know for certain that such pastimes are revealed only through a pure devotee's grace. For who can know the nature and pastimes of Lord Caitanya? It is a hidden mystery even in the Vedas. Therefore, I have compiled only first-hand accounts taken directly from the lips of the associates of the Lord.

I see no beginning or end to Lord Caitanya's pastimes. They are eternal and unlimited, and only the Lord's grace gives me the potency to compose them.

I am simply Lord Caitanya's mouthpiece, repeating as He desires, just like a doll moved by some unseen hand. I throw myself at the feet of all pure Vaisnava devotees so they may cleanse me of all offenses.

O my brothers! Please listen very attentively to the transcendental pastimes Lord Caitanya performed with His devotee associates. The ecstatic pastimes of Lord Caitanya have been divided into three periods - early, intermediate and later (Adi, Madhya and Antya). The early period includes a description of the Lord's education, and the intermediate portion reveals Mahaprabhu's pastimes of congregational chanting. The concluding portion describes the Lord's pastimes as a sannyasi in Nilacala, Orissa. He had allocated to Nityananda the mission of preaching in Bengal.

The pious Sri Jagannatha Misra, Caitanya's father, lived in Navadvipa. Like Vasudeva, he conscientiously performed his spiritual duties. His devout and faithful wife Srimati Sacidevi was a second Devaki - the beloved mother of everyone. The Supreme Personality of Godhead Lord Narayana appeared in the womb of Srimati Sacidevi, and as Sri Krsna Caitanya, He became the most precious possession of everyone's heart.

The Adi Khanda begins by describing the appearance of Lord Caitanya on an auspicious full moon evening in the month of Phalguna when the moon went into eclipse. The tumultuous chanting of Lord Hari's holy name filled all directions, inspiring everyone to sing together. The Supreme Lord Caitanya was born amidst the chanting.

The Adi Khanda also describes the Lord's numerous childhood pastimes. Lord Caitanya revealed to His parents His otherwise unmanifest place of residence, the holy dhama. And as they stared in wonder, He showed them the physical signs of divinity on His feet.

This portion of the book describes how one day thieves kidnaped baby Nimai from his house, but He tricked them into bringing Him back home. Another story narrated here is how the Lord ate all the food offered to Vishnu in the house of Jagadisa and Hiranya on ekadasi day. Yet another story describes how the Lord once sat on a pile of contaminated cooking pots and used the situation to instruct His mother in philosophy. He also acted like a crying baby, using His tears as a ploy to make everyone chant the holy names of God.

The Adi Khanda discusses the Lord as a child playing with His friends as if He were Krsna in Gokula. It describes how He began His education and with little effort mastered all the scriptures. It narrates Sri Jagannatha Misra's disappearance and Visvarupa's acceptance of sannyasa and how these two disasters afflicted Mother Saci. Then it describes the Lord's wonderful pastimes as a student. He was pride personified before the other student scholars. Caitanya's travels through eastern Bengal are also described here, elaborating on how the land became a place of pilgrimage by the touch of His lotus feet. Caitanya was the master of all different scriptures. There was no one in the three worlds to challenge His erudition.

The Adi Khanda describes the Lord sporting with His fellow students and their water pastimes in the waves of the Ganga. Then came the Lord's first marriage and the glorious disappearance of His first wife. He duly accepted a second wife, the daughter of a royal scholar. Once He pretended to be sick from a wind disorder. He took that opportunity to reveal symptoms of love of Godhead. While the Lord roamed about as a great scholar, He empowered all the devotees who surrendered to Him.

The narration of the early life of Sri Caitanya includes a description of the immense joy on Mother Saci's face when she looked at the moon-like, blissful face and the graceful clothes of the Lord. Then there is the story of how Nimai Pandita piqued the pride of a scholar who was renowned as Digvijaya, the world conqueror. Ultimately the Lord slashed the scholar's material bonds. The Lord put everyone - even His devotees - into illusion about His real identity, and He roamed the streets of Navadvipa deceiving all. There is also a description of the Lord's pilgrimage to Gaya dhama and how He showered causeless mercy on Isvara Puri by accepting him as His spiritual master.

Adi Khanda is a reservoir of the Lord's never-ending pleasurable pastimes. In the future Srila Vyasadeva, the greatest of sages, will describe other pastimes. But herein I reveal the early pastimes of the Lord up to the time He returns from His visit to Gaya dhama.

In Madhya Khanda the Lord's omnipotence becomes known, and gradually His devotees are identified as they collect around His lotus feet like bees. Caitanya reveals His absolute identity as Lord Narayana by sitting on the altar of Vishnu in the houses of Sri Advaita and Srivasa Pandita. Sri Caitanya meets Nityananda Prabhu and together the brothers make wonderful Krsna kirtana. Then Nityananda's vision of the transcendental six-handed form of Caitanya Mahaprabhu is described. Later the Lord exhibited His universal form to Advaita Acarya Prabhu.

Nityananda's vyasapuja has been described in Madhya Khanda along with a story of how He was slandered by some faithless atheists. Thereafter comes the description of Lord Caitanya's manifestation as Balarama when Nityananda gave Him His plough and club. The wonderful redemption of the two reprobates Jagai and Madhai - who were later to become quite famous - is told in detail.

Mother Saci's vision of Sri Caitanya in a blackish complexion and Sri Nityananda in a whitish complexion is also discussed.

Lord Caitanya once showed His unlimitedly opulent maha prakash form for several hours, and that story is told in Madhya Khanda. On that occasion He revealed the transcendental truth about Himself and the real identity of all His devotees. Thereafter comes a description of the occasion when Lord Caitanya, who is Narayana the Lord of Vaikuntha and the supreme absolute reality, danced and

chanted as He narrated the truth about Himself.

In Madhya Khanda the Lord breaks Canda Kazi's pride, and manifesting His own spiritual potency, He engages in continuous congregational chanting. Canda Kazi accepted devotional service by the Lord's grace. Immersed in ecstatic bliss, Sri Caitanya thereafter moved from village to village performing kirtana. He declared the truth about Himself as He exhibited His Varaharupa - a four-armed form - while riding around the courtyard on the back of His devotee, Murari Gupta. The Lord also ate some rice which Suklambara had collected by begging, and performed many wonderful pastimes in His manifestation of Lord Narayana.

In Madhya Khanda Sri Caitanya Mahaprabhu appears before the devotees in the guise of Mahalaksmi or Rukminidevi, the Universal Mother who breast-fed all the devotees who were Her dependent sons. The Lord once chastised Mukunda for keeping bad company and later, when He was satisfied with Mukunda's obedience, He favored him with grace. Then there is a narration of the ecstatic all-night kirtanas in Navadvipa which were held regularly for a complete year.

Madhya Khanda describes the mock verbal fights between Nityananda Prabhu and Sri Advaita Acarya. Only a foolish person thinks that these were actual disagreements. Then the Lord instructed His mother and simultaneously warned the whole world about the grievous consequences of offending the Vaisnava devotees. Satisfied by the prayers of His devotees, the Lord gave individual benedictions to each of them. Srila Haridasa Thakura received Mahaprabhu's mercy and the Lord showed compassion toward Sridhara by drinking water from his pot.

Sri Caitanya blissfully performed daily pastimes in the waters of the Ganga with all his devotees. Once He and Nityananda Prabhu visited the house of Advaita Acarya for a specific reason. It is described that the Lord severely chastised Advaita Acarya, but at last He showed immeasurable grace on him. Then the Madhya Khanda describes how the extremely fortunate Sri Murari Gupta became enlightened about the true identity of Lord Caitanya as Krsna and Nityananda as Balarama. Those two Supreme Personalities danced in ecstasy in the house of Srivasa.

In Madhya Khanda the Lord explains the entire philosophical truth about human life, using Srivasa's expired son as the speaker. In this way He alleviated everyone's suffering. News of this incident spread far, and by the Lord's grace Srivasa could overcome the shock of his son's death. In another story narrated in Madhya Khanda the Lord threw Himself into the Ganga, and Nityananda Prabhu and Srila Haridasa Thakura lifted Him out. Then Srimati Narayani received a treasure desired even by the demigods and Brahma; she received the remnants of the Lord's foodstuffs. The final story in the Madhya Khanda is the pastime of the Lord leaving home and accepting the renounced order of life for the salvation of every living entity. There are uncountable pastimes of the Lord in the Madhya Khanda; whatever remains untouched will be described later by Srila Vyasadeva.

As the Sesa Khanda opens, Visvambhara is in the sannyasa order of life, and He has accepted the name Sri Krsna Caitanya. He has shaven his head clean, thereby plunging Advaita Acarya Prabhu into deep despondency. Mother Saci's suffering is unbearable, yet she is sustained by the Lord's mercy. Nityananda, the manifestation of Balarama, smashed Caitanya's sannyasa danda, and thereafter the Lord concealed His real identity and went to Nilacala Puri.

Caitanya playfully taunted Sarvabhauma Bhattacharya when they first meet, but later He exhibited His six-handed form to him. The Lord mercifully graced King Prataparudra with devotional service and lived thereafter in the house of Kasi Misra. During Caitanya's stay in Puri, both Svarupa Damodara and Paramananda Puri became eligible to serve the Lord in confidential relationships.

Sesa Khanda also describes Caitanya's trip through Bengal on His way to Mathura and Vrndavana. He stayed in Vidya Vacaspati's residence before moving on to the village of Kulia in Bengal. Millions of people gathered to see the Lord on His return to Bengal, and all who saw Him were liberated. Caitanya attempted to continue on His trip to Mathura, but after a short distance He turned back to Bengal.

When the Lord returned to Nilacala, He engaged in continuous kirtana with His associates. He sent

Nityananda to preach in Bengal, while He Himself remained in Nilacala with a handful of devotees. The Lord and all His devotees danced ecstatically before Lord Jagannatha's chariot.

Caitanya's travels to Ramesvaram in South India and His journey to Mathura through the Jharakhanda forest are also described in Sesa Khanda. Later the Lord showered grace on Raya Ramananda and revealed other divine pastimes He had previously performed in Mathura. The magnanimous Caitanya Mahaprabhu also graced Dabir Khas by revealing His identity to him. He liberated Dabir Khas and his brother and renamed them both. They became the famous Rupa Gosvami and Sanatana Gosvami.

In Sesa Khanda the Lord's travels to Varanasi are described. The sannyasis of Varanasi could not recognize the Supreme Lord because they were too critical of the Vaisnavas. Caitanya Mahaprabhu thereafter returned to Nilacala and became engrossed in congregational Hari kirtana throughout the day and night.

Nityananda traveled throughout India as a wandering mendicant. His pilgrimage is described in Sesa Khanda. Who can understand Nityananda's unfathomable transcendental character? He roamed about Mathura with ankle bells on His feet. On Sri Caitanya's request He went to Panihati and distributed devotional service - love of God - to everyone. Through His causeless mercy He saved Nahamalla Raya and other merchants of that locality.

In Sesa Khanda, Caitanya Mahaprabhu's remaining eighteen years in Nilacala are described. Although numerous pastimes are related about Sri Caitanya Mahaprabhu, Srila Vedavyasa will later tell them all in detail. Nityananda finds endless joy in glorifying Lord Caitanya, and He is an unmatched expert in that art.

O Lord Caitanya, please bless me so that I may receive the transcendental service of Nityananda's lotus feet. He is the Lord of the entire universe. I have narrated in brief the contents of this book at the very outset. All of you please hear with undivided attention the pastimes of Sri Krsna Caitanya.

Lord Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, offer my humble song at Their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Two

All glories, all glories to the beatific Chaitanya Mahaprabhu who is Sri Jagannatha Misra's son and the Supreme Lord of all.

All glories to Lord Chaitanya, the life and soul of Sri Nityananda Prabhu and Sri Gadadhara Pandita. All glories, all glories to the shelter of Sri Advaita Acarya and the other devotees.

All glories to Lord Sri Gauranga and His associates. One receives loving devotion to the Supreme simply by hearing transcendental topics about Lord Chaitanya. Again I offer my obeisances at the Lord's lotus feet and at the lotus feet of all His associates so that the pastimes of the Lord may appear on my tongue. All glories, all glories to Lord Chaitanya, the ocean of compassion; and all glories, all glories to Lord Nityananda, the embodiment of loving devotional service.

The spiritual identities of Lord Chaitanya and Lord Nityananda as brothers and as servitors of the Supreme Lord are unknown, yet by Their causeless mercy Their absolute identities were revealed. Lord Brahma was enlightened about the Absolute Truth by Lord Krishna's mercy. Srimad Bhagavatam and all Vedic scriptures describe this. May the Lord, Who in the beginning of creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of his own self, and who appeared to be generated from the mouth of Brahma, be pleased with me.

In the beginning Lord Brahma did not have the power to see anything although he had been born on a lotus from the Lord's navel. But when he completely surrendered himself to the Supreme Lord, the Lord by His causeless mercy appeared before him.

That same mercy enlightened Lord Brahma with absolute knowledge of the Supreme Lord, the origin of all incarnations. Thereafter, spontaneous, pure glorification of Him sprang from Brahma's mouth.

Without Lord Krishna's causeless mercy, it is impossible to know the truth about His incarnation. His supramundane pastimes are inconceivable and inaccessible. Lord Brahma described them in the Bhagavata Purana.

O Lord of the Universe, O Supreme Person, O Supreme soul, O Lord of the mystics, how marvelous you are! Who within the three worlds can know when, where, why and how you expand your internal spiritual potency "Yogamaya" and perform your transcendental pastimes? Who can fathom the ontological reason for Your advent in this world? Therefore, I can only submit the conclusions of Bhagavad Gita and Bhagavata Purana as reasons for Your appearance.

"Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion, at that time I descend myself. In order to deliver the pious and annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium."

Whenever religious practice becomes weak, irreligion gradually increases. Therefore, Lord Brahma and others humbly requested the Lord to appear and protect the pious and destroy the demons. In order to re-establish the religious process of the age, the Supreme Lord descended on the earth with His eternal associates. The religion for Kali Yuga is congregational chanting of the Lord's holy name and in order to propagate this religious process Lord Chaitanya appeared as the son of Mother Saci. It is confirmed in the Srimad Bhagavatam that the Supreme Absolute Truth, Sri Chaitanya Mahaprabhu, incarnated solely to propagate the congregational chanting of Krishna's holy name.

"O King Nimi, devotees always offer prayers to the Supreme Lord Hari, but now I will explain how the devotees in the Kali Yuga offer the choicest prayers accompanied by various rituals and regulations for the satisfaction of the Supreme Lord. In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, Who is accompanied by His associates, by performance of sankirtana yajna."

The Supreme Personality of Godhead, Lord Chaitanya, propagated the essence of all religion for the age of Kali - congregational chanting of Lord Hari's holy name. Accompanied by His associates, He appeared in Kali Yuga simply to establish the religious practice of congregational chanting.

According to His desire, His eternal associates appeared before Him, taking birth as humans. Ananta Sesha, Siva, Brahma, the sages and other associates of the Lord all took birth as highly elevated, pure Vaishnava devotees - Bhagavatas. Lord Chaitanya, Krishna, knew everyone's position and identity. Most of them took birth in Nabadwip, yet some were born in Cattogram, Radhadesh or Srihatta (Bengal) and still others in Orissa. All these associates appeared in different places, but everyone met in Nabadwip.

Srivasa Pandita, Sri Rama Pandita and Sri Chandrasekhar are personalities worshipped in all three worlds. Sri Murari Gupta can cure the disease of material entanglement. Vaishnavas of this caliber appeared in Srihatta. Pundarika Vidyanidhi (the foremost Vaishnava devotee), Chaitanya Vallabha, (who was very dear to Lord Chaitanya) and Vasudeva Datta all appeared in Cattogram. Haridas Thakura appeared in Budhan.

The village Ekacakra is in the Radhadesa district of Bengal. The Supreme Lord Nityananda made His appearance there. Lord Nityananda is factually the Supreme Father of all living entities, but to show mercy on Hadai Pandita, a brahmin and pure devotee, He took birth as His son. Lord Nityananda is an ocean of mercy, the shelter of all Vaishnava devotees and the giver of devotion. He appeared in the district of Radhadesa. Expressing their happiness at the appearance of Lord Nityananda, the demigods made joyous sounds and showered flowers. All this was performed, unseen by ordinary mundane eyes. From the time of Nityananda's appearance Radhadesa district grew more and more prosperous each day.

Sri Paramananda Puri, who was Lord Chaitanya's close associate in Nilacala, appeared in Trihut, in Mithila, Bihar.

When the land on the banks of Mother Ganga are places of pilgrimage, why did the Vaishnava devotees appear in impious lands? Chaitanya Himself descended on the banks of Mother Ganga, so why did His eternal associates appear in far away places? In their travels the Pandavas avoided countries devoid of the sound of the holy name of the Lord and the waters of Mother Ganga.

Lord Krishna Chaitanya, being compassionate on the unfortunate souls born in those lands, arranged for the pure Vaishnava devotees to appear there. His own appearance was required simply to redeem the material world. In order to accomplish this, He arranged for His pure devotees to take birth in impious lands and in impious families. Wherever and in whichever family the pure Vaishnava devotee appeared, he was able to purify everyone in the vicinity by his pure spiritual potency. The birthplace of a pure Vaishnava becomes a place of pilgrimage. Therefore the Supreme Lord Chaitanya arranged that His associates take birth in many different places. And although they were all born in different places, they met, as if by accident, in Nabadwip.

Lord Chaitanya's birthplace was Nabadwip, hence Nabadwip was the meeting place of all the devotees. The glory of Nabadwip can not be compared to any other place in the world. Knowing about Lord Chaitanya's descent in Nabadwip, Providence made it a prosperous and flourishing town to receive the Lord. Who is capable of describing Nabadwip's opulence? Hundreds of thousands crowded to bathe on the banks of the Ganga. By Goddess Sarasvati's grace residents of Nabadwip of all different ages were learned exponents of the scriptures. The people were proud of their material knowledge; even young boys argued logic with senior scholars. Students came from different parts of the country to study in Nabadwip, because there they could get a taste for scholastics. The number of students in Nabadwip was incalculable, and the exact count of professors was also undetermined.

The residents were content, favored by the favorable glances of Rama (Laksmi, the Goddess of wealth), but they wasted their time spending money for sense pleasures and other worldly affairs. As they grew prouder and more materialistic, Peoples tastes for devotional service to the Supreme Lord

had decreased alarmingly, and the beginning of Kali Yuga had ushered in immortal activities.

The only religious or devotional activities they knew were invocations to the demigods and demigoddesses - especially Durga devi - and prayers for temporary material benedictions.

Some arrogantly worshipped Manasa the Goddess of snakes; others wasted huge amounts of wealth worshipping dolls.

They squandered large sum on the marriages of their sons and daughters, and in this way they wasted their human life.

Even the so called learned high priests - Bhattacharya, Cakravarti and Misra, etc. - did not know the purpose of the scriptures.

Though they taught the scriptures, their activities were contrary to scriptural injunction, so along with their students they drowned in the deluge of iniquity.

Nobody was engaged in explaining the imports of congregational chanting of Lord Krishna's holy name - the religion of Kali Yuga; they spent their time simply finding faults in others.

As for the superstitious so-called renunciates and hermits not a single name of God ever escaped their mouths.

Those considered most pious in society were heard repeating the Lord's name Govinda or Pundarikaksa only once at the time of daily abduction.

Devotional perspectives were invariably absent in explaining transcendental literatures like Bhagavat Gita and Srimad Bhagavatam.

The Vaishnava devotees of the Lord became distressed seeing the mass engrossed in material existence under the external energy of the Lord.

How can all these living entities be liberated? They are completely mesmerized by the myth of sense pleasures.

Although people were requested to chant God's holy name, they refused and instead they foolishly busied themselves acquiring fruitless material knowledge.

The elevated Vaishnava devotees continued their devotional activities by worshipping Krishna, taking bath in the Ganga and discussing Krishna conscious topics.

The Vaishnavas became moved to benedict humanity, and prayed that Lord Krishna would quickly shower His mercy upon them.

Foremost of the great Vaishnavas in Nabadwip was Advaita Acarya who was glorified throughout the world.

The pre-eminent spiritual preceptor was the exponent on knowledge of the absolute science of devotion and renunciation; His delineation of Krishna conscious topics equaled Lord Siva's.

His explanations on all existing scriptures arrived at the same conclusion----the essence of everything is devotion to Lord Krishna's lotus feet.

He constantly worshipped Lord Krishna with great devotion, offering Him Tulasi blossoms and Ganga water.

His intense attachment for Lord Krishna made him resound loudly in exaltation and the sound penetrated the coverings of the material world, passed the abode of Lord Brahma and entered in Vaikuntha.

Captured by the booming, ecstatic sound of Advaita Acarya's love, Lord Krishna appeared before his

devotee.

Advaita Acarya Prabhu was the leader of Vaishnavas; his devotional service was the most glorious in Lord Brahma's planetary system.

In that manner Advaita Acarya spent His days in Nabadwip; he suffered acute pain at the sight of persons bereft of devotional service.

The people were all mad after mundane sense pleasures; no one was keen to worship or serve Lord Krishna.

Some worshipped Vasuti (a female deity identified with Candi) with many gifts, while others worshipped the Yaksas with flesh and wine.

They drowned in the endless tumult of singing, dancing and music, their ears deaf to the nectarine call of the auspicious name of Lord Krishna.

The demigods are not satisfied with worship from humans which is ultimately not pleasing to Lord Krishna. Advaita Acarya in particular was extremely unhappy about such worship.

Advaita Acarya Prabhu had a very compassionate nature; he was always thinking of how to liberate the conditioned souls.

"If my Lord descends then He can liberate everyone.

I can boast of being an incarnation of Lord Maha Vishnu only if I can convince the Lord of Vaikuntha, Krishna, to appear in this world.

And when that Lord of Vaikuntha descends in person, I shall sing and dance in joy and liberate all the conditional souls.

Considering matters in this way, He constantly worshipped the lotus feet of Krishna with undeviating resolve.

Lord Chaitanya made his appearance because of Advaita Acarya Prabhu's sincere plea. The Lord Himself often repeated this fact.

Srivasa Pandita and his three brothers were residents of Nabadwip. They always chanted Lord Krishna's name, bathed in the Ganga and worshipped Krishna thrice a day. Later Lord Chaitanya performed many pastimes in Srivasa's house. &

On the instruction of Lord Chaitanya, many of His eternal associates like Sri Chandrasekhar, Sri Jagadisa, Sri Gopinatha, Sriman, Sri Murari, Sri Garuda and Sri Gangadasa appeared before the Lord. &

In connection with these various incidents I mention only those personalities known personally to me. Otherwise, to mention every individual would make this book bulky.

Each one of the magnanimous devotees executed his spiritual duties and was concerned only with devotional services to Krishna.

Each was unaware of the others' spiritual identities (Svarupa) yet they mixed intimately as confidential friends.

Wherever they looked they saw a world devoid of devotion and their hearts were seared with sorrow,

They found no one with any taste for the nectar of Lord Krishna's pastimes, so they simply glorified the Lord amongst themselves.

They often spent several hours together in Sri Advaita Acarya's residence discussing topics of Lord Krishna, and in this manner they dispelled all discontent.

The devotees saw the world burning in the flames of material existence, and they found no occasion to inspire the people to an awareness of God. This caused them great sorrow.

Sri Advaita Acarya joined the community of Vaishnavas in an attempt to make the people conscious of God, but not a soul understood them.

Stricken with grief due to people's suffering, Sri Advaita Acarya began fasting; all the Vaishnavas sighed deeply at the situation.

Why sing and dance for Krishna? What is the meaning of congregational chanting of the Lord's holy name? Who are the Vaishnavas? Gross materialistic people running after wealth and family do not comprehend any of these things. Indeed such atheists only taunt and laugh at the Vaishnavas. &

As evening descended Srivasa Thakura and His three brothers would vociferously sing the Lord's name in their house. The atheistic neighbors vilified Srivasa Thakura, pronouncing him mad. They declared that the entire village would be destroyed because of him.

The tyrannical Muslim rulers would tear the village apart if they heard people loudly chanting God's name.

Some envious neighbors said they would break down Srivasa Thakura's house and float it down the river in order to get rid of him.

"When Srivasa Thakura leaves, then only will the village be peaceful again. Otherwise the Muslim rulers will torture us "

When the saintly Vaishnavas heard such threats from the atheists they simply wept, telling their sorrows to Lord Krishna

Sri Advaita Acarya burned with rage on hearing this news, and unconcerned with his state of undress he addressed the Vaishnavas.

"Listen Srivasa Thakura, Sri Gangadasa and Suklambara, I shall make Lord Krishna appear before everyone's eyes.

Lord Krishna will come personally and liberate everyone , and along with all you Vaishnavas the Lord will teach the atheists love of Godhead.

And if I fail to keep my promise, I shall manifest my four handed form and take up the disc.

I shall sever the heads of all the atheists. Only then will I accept that Lord Krishna is my Lord and master and I am His proper servitor".

Sri Advaita Acarya spoke extensively, and then resolving Himself He worshipped the lotus feet of Lord Krishna.

The collective devotees also worshipped Lord Krishna's lotus feet with great attention and continuous tears. As the devotees went about their duties in Nabadwip town, nowhere did they find any discussion about God or devotion.

This shocked the devotees with grief; some contemplated leaving their bodies, while others sobbed Krishna's name, letting out deep long sighs.

So severe was their pain at the sight of the futile endeavors of a godless society that they lost all appetite.

At last they renounced all material comfort whereupon the Supreme Lord made preparations to descend to the material world.

By the Supreme Lord's desire, Lord Nityananda, the origin of Lord Ananta Sesha, descended before

Him in the land called Radha.

Lord Nityananda made his appearance in the world of Srimati Padmavati devi on the auspicious thirteenth day of the waxing moon in a village called Ekacakra.

Although He is the original Supreme Father of everyone, Nityananda allowed Sri Hadai Pandita, a pure and elevated brahman, to play the role of his father.

The Supreme Lord Sri Balarama is an ocean of mercy and is the giver of pure devotional service to Krishna; He has again appeared, this time with the name Nityananda.

The denizens of heavenly planets secretly celebrated this occasion, showering flower confetti with tumultuous sounds of joy and praise.

Lord Nityananda's appearance in the land of Radhadesa gradually increased that district's good fortune in every respect.

The Supreme Personality, who appeared to liberate the fallen souls, took the dress of a mendicant and traveled everywhere.

In this manner Lord Ananta made his advent. Now hear descriptions of Lord Krishna's advent.

Sri Jagannatha Misra, the great transcendental personality, resided in Nabadwip. He was like Vasudeva (Lord Krishna's father), always engaged in spiritual activities.

He was magnanimous and possessed the best of all brahminical qualities; his qualities had no comparison in this world.

Sri Jagannatha Misra was of the same spiritual category as Kasyapa, Dasaratha, Vasudeva, or Nanda.

His dedicated wife Srimati Sacidevi was the embodiment of devotion to the Supreme Lord. She was the Universal Mother.

All her eight daughters passed away and she was left with one greatly fortunate son, Visvarupa.

Sri Visvarupa was as beautiful and charming as cupid and the source of joy for his parents.

From birth Sri Visvarupa was materially renounced, and as a child he mastered the different scriptures.

The godlessness seen in the beginning of Kali Yuga was indicative of what the future had in store; the whole society would become bereft of devotional service.

The Supreme Lord descends when religious principles decline and He feels that his devotees are suffering.

Thus the Supreme Personality of Godhead, Sri Chaitanya Mahaprabhu, entered into the bodies of Srimati Sacidevi and Sri Jagannatha Misra.

Lord Ananta sang hymns praising the Lord; Sri Jagannatha Misra and Sacidevi heard everything as if in a dream.

Both husband and wife shone bright with spiritual radiance, yet ordinary eyes could not see.

Lord Siva, Brahma and other demigods, understanding that the Supreme Lord was going to appear, came and offered prayers.

These mystical pastimes of the Lord are all recorded, even in the great Vedic scriptures.

The eulogies of Lord Brahma and others are most confidential knowledge, and hearing them will result in deep attachment for Krishna.

All glories! All glories to the Supreme lord Chaitanya, the maintainer of all. You have appeared to

inaugurate the congregational chanting of the holy name.

All glories! All glories to Lord Chaitanya, the protector of Vedic religion, saintly devotees and pious brahmanas; You are the destroyer of non-devotees and death personified for the atheists.

All glories! All glories to Lord Chaitanya. Your transcendental form is absolute, eternal and full of bliss; You are the Supreme Lord of lords Whose desires cannot be obstructed.

You are unmanifest in millions and millions of universes, Yet you manifest Yourself in the womb of Srimati Sacidevi.

Who can understand the activities of Your sweet will? Creation, maintenance and annihilation of the universes are just aspects of Your wonderful pastimes.

Your might - ignited only by Your desire - can destroy the entire cosmic manifestation. Is it not possible then for You to kill demons like Ravana and Kamsa with mere words?

In spite of Your ability You appeared in the houses of King Dasaratha and Sri Vasudeva to kill these demons.

Who can unravel the mystery behind Your activities? Only you know Your own sweet will.

Simply by Your desire any one of Your servitors can liberate all the innumerable universes.

In spite of it, You descend Yourself to teach religious principles to the people of the world and thus benedict them.

In Satya Yuga You appeared with a whitish complexion to teach the path of austerity and meditation by performing austerity Yourself.

To establish religious principles You took the role of a celibate brahmin with matted hair, carrying an antelope skin, mendicants staff and water pot.

In Treta Yuga You appeared in a beautiful reddish complexion as the Lord of Sacrifices to teach the religious practice of sacrifice.

With srak and sruva in hand, You Yourself conducted the sacrificial rituals.

In Dvapara Yuga You came with the transcendently beautiful dark complexion of a monsoon cloud and established deity worship in every house.

Wearing a yellow cloth and decorated with the Srivatsa sign which is exclusively Yours, You performed opulent deity-worship.

In Kali Yuga You appeared as a learned brahman with a golden Yellow complexion to disseminate the most confidential religious practice of congregational chanting of the Lord's holy name.

You accept unlimited incarnations. Who has the power to count them?

In Your incarnation as the transcendental fish, Matsya, You came with the waters of annihilation; and as Kurma the tortoise You were the support of all living beings (holding the Mandara mountain).

As Hayagriva You preserved the Vedas and killed the two demons Madhu and Kaitatha.

As Varaha, the boar incarnation, You rescued the earth; and as Lord Nrsimhadeva You pierced and killed the demon Hiranyakasipu.

As the dwarf incarnation Lord Varaha You outwitted the demon King Bali; as Parasurama you rid the world of ksatriyas----the fighting class.

As Lord RamaChandra You destroyed the demon Ravana; and as Lord Balarama, who holds the plough, you expanded unlimitedly.

As Lord Buddha you preached the religion of compassion and non- violence; and as Lord Kalki You destroyed the degraded mleccchas (those who do not follow the Vedic injunctions).

As Lord Dhanvantari You distributed the nectar of immortality, Amrta; and as Lord Hamsa, the swan incarnation, You spoke the knowledge of the Absolute to Lord Brahma and others.

As Narada Muni You held the vina and sang sweetly; and as Srila Vyasadeva You explained the Truth about Yourself.

Lord Krishna is above all the incarnations and their beautiful eternal pastimes; He eternally resides in Gokula with many variegated pleasure-pastimes.

In this present incarnation you appeared as a pure unalloyed devotee; You disseminated the knowledge devotional service and chanted the holy name.

The nectar of congregational chanting of the holy name drowned the entire universe in waves of bliss and every house knew the process of love of Godhead.

How can we describe the universal ecstasy aroused when you danced with all your devotees and servitors.

Just by constant remembrance of Your lotus feet Your pure devotees freed this world of all ills and inauspiciousness.

The touch of their feet dispelled the dark omens of the world, and a mere glance from them purified all directions.

O Lord Chaitanya, so glorious are Your servitors that when they dance wonderfully with their arms raised they remove all disturbances in the heavenly planets.

"O King, when Lord Krishna's devotees dance (accompanying the chanting of the Lord's name) the touch of their feet on the earth purifies the whole world, their glance purifies all directions and their upraised arms purify the higher planetary systems."

O Lord Chaitanya, You are that self same Supreme Personality, incarnated in person to perform congregational chanting and distribute love of Godhead with Your devotees.

O Lord, who possesses the words to describe your wonderful potency to freely bestow the most confidential and hidden knowledge of the Vedas?

O Lord, we ardently desire and pray for that sublime love of Godhead which you keep as a great mystery, offering liberation instead to spiritual aspirants.

You are the spiritual master of the entire creation and You distribute priceless wealth because of Your magnanimity.

The chanting of your holy name is the fulfillment of all religious rituals and sacrifices, yet You have personally appeared in Nabadwip.

O Lord, be kind upon us, so that we may be fortunate enough to see your wonderful activities in Nabadwip.

O Lord, You have fulfilled the innermost desire of Ganga devi by sporting in her waters.

Your exquisite transcendental form, which mystics and yogis envision in their meditations, has become manifest in

Nabadwip.

I offer obeisances to the holy Nabadwip Dham and the house of Sri Jagannatha Misra and Srimati

Sacidevi where You made Your divine appearance.

In this manner Lord Brahma and other demigods remained unseen while daily offering choicest prayers to the Supreme Lord.

The Supreme Proprietor of the entire creation remained in the womb of Srimati Sacidevi, and on the full moon night in the month of Phalguna He appeared.

That full moon night was the summum bonum of all the auspicious holy occasions of the cosmic manifestation combined.

The Supreme Personality descended, accompanied by the process of congregational chanting of the holy name. He propagated this process by practicing it Himself.

Who is able to know the wonderful pastimes of the Supreme Lord? He arranged a lunar eclipse at the time of His birth.

Upon seeing the lunar eclipse the residents of Nabadwip began to loudly chant the Lord's holy name and make other auspicious sounds.

Endless teeming millions convulsed on the Ganges for holy ablutions and rent the air with loud chanting of the Lord's name.

The tumultuous sound of their chanting penetrated the coverings of this material universe and travelled beyond

Brahmaloka.

All the saintly persons marvelled at this wonderful chanting and prayed for a perennial eclipse.

All the devotees experienced deep exhilaration and exclaimed, "Such great joy! Maybe the Supreme Lord Krishna is making His appearance.

The devotees went to the Ganges for their ablutions followed by the roar of chanting from all directions.

Women, children, aged, pious, and impious - everyone loudly chanted Lord Hari's holy name during the lunar eclipse.

The only sound within the universe was the all-prevailing chanting of "Hari! Hari!"

The demigods showered flower confetti everywhere and pro-claimed victory as they beat clamorously on their dundubhi drums.

Amidst the resounding adulations, the Lord and the very soul of the universe appeared as the son of Srimati Sacidevi.

The moon was eclipsed by Rahu; the ocean of the holy name inundated Nabadwip, drowning and subduing the darkness of Kali Yuga. The Supreme Lord was manifest! All the fourteen worlds resounded with the profound news. The moon-like Lord Chaitanya, Gauranga, had arisen; the residents of Nadia were freed from all sorrows just seeing the Lord. Their happiness and prosperity increased day by day. &

The roll of the dundubhi drums, the trumpeting of thousand conch shells, the shrill of flutes and horns, accompanied Vrndavana dasa' songs of praise to their Lordship Sri Chaitanya and Sri Nityananda Prabhu.

His beautifully brilliant luster overshadowed the sun's shining rays and dazzled my eyes. His drawn out, slightly drooping eyes defied description.

The air was surcharged with joy; Lord Chaitanya had descended to the material world! One roaring

sound of Lord Hari's name reverberated throughout the universe, beyond Brahmaloaka carrying the tidings of Lord Chaitanya's birth.

His exquisite complexion was the color of sandalwood paste. His expansive breast was decorated with a gently swaying wild-flower garland and His iridescent, moon-like face is pleasing, cooling and comforting. His elongated arms reached down to His knees.

Sounds of victory and praise permeated all directions and the earth felt especially blessed at the advent of Lord Chaitanya. Some sang in great joy while others danced in ecstasy. But for Kali it was a calamity in the midst of spiritual revelry.

The crown jewels of all Vedic conclusions are the Supreme Lords Chaitanya and Nityananda Prabhus. Their causeless mercy made no discrimination between the ignorant or the derelict. I, Vrndavana dasa, offer this song to them.

The Golden moon, Lord Chaitanya, had arisen as sounds of great joy filled the air. His beauty humbled a million Cupids, and He smiled at His own dancing and singing. &

His lovely face and charming eyes added to the list of other marks of divinity on His transcendental person; His feet were marked with the signs of flag, lightning etc. His entire exquisite form was decorated to enchant the minds of everyone. &

All fear and despondency was dissipated and the world was showered with immense fortunes. I, Vrndavana dasa, offer this song to my very life and soul, Lord Chaitanya and Lord Nityananda. &

The demigods became overjoyed and sang in praise of Lord Chaitanya's appearance. A mere glance at the Lord's beatific, moon like face was enough to extirpate all miseries. This was a glorious and happy occasion.

Lord Ananta Sesha, Lord Brahma, Lord Siva and other demigods all took up their new forms and, using the lunar eclipse as an excuse, continuously sang Lord Hari's name. I cannot fully describe their exultation.

Milling crowds poured in to Nadia with shouts of "Hari, Hari". Nabadwip was in the grips of unbounded bliss. The Supreme Lord, the demigods and the human beings had all come together to frolic with one another.

The demigods came to the Srimati Sacidevi's house in the darkness of the eclipse and, unseen by humans, fell to the ground and offered obeisances to Lord Chaitanya. Who can describe these abstruse pastimes of the Lord.

Some broke out in types of glorification, some held the umbrella and some fanned the Lord with a camara, while others showered flowers in ecstasy and still others sang and danced exuberantly.

Lord Chaitanya appeared with all His pure devotees and the atheist will never understand it. I, Vrndavana dasa sing the nectarine glories of Lord Chaitanya and Lord Nityananda.

The rumble of Dundubhi drums, hymns, prayers and sweet music mingled and resounded in the air. Today, without delay, we can meet that Supreme Personality who is a mystery even in the Vedas.

The demigods in Indrapura were tumultuously happy; busily decorating themselves, they felt extremely fortunate that they could receive Lord Chaitanya's blessed association in Nabadwip.

They embraced and kissed each other without shame in exultation that the Lord of Nabadwip, Lord Chaitanya, had taken his birth. There was no distinction of friend or foe.

In great curiosity the demigods came to Nabadwip amidst loud chanting of God's name. Infected by the transcendental mellow of Lord Chaitanya they became almost unconscious in ecstasy and joined in singing the glories of Lord Chaitanya.

They saw the beautiful form of Lord Chaitanya. He was more exquisite than a thousand rising full moons. He accepted the human form and made everyone loudly chant the Lord's holy name, using the eclipse as a good excuse.

The Lord descended with all his energies and expansions; this is incomprehensible to the atheists. Let me, Vrndavana dasa, sing in adulation about my life and soul, Lord Sri Chaitanya and Sri Nityananda Prabhu.

Sri Chaitanya Bhagavat

Adi Lila Chapter Three

Even before He took his birth, the Lord propagated the chanting of His holy name.

Streams of people went for their bath in the Ganga at the time of the eclipse and all the way they chanted the Lord's name.

Some, who from their birth never once uttered the Lord's name, now chanted that name on their way to the Ganga.

The sound of chanting emanated from every direction and the Supreme Lord, the best of the brahmins, smiled to Himself as He made His appearance.

Sri Jagannatha Misra and Srimati Sacidevi glanced at their child's beautiful face and were overcome with unbounded joy.

Ladies stood around the child not knowing what to do; fussily they ululated in jubilation.

Relatives and friends hurried to see the new born child; Sri Jagannatha Misra's house was a scene of great exultation.

Srimati Sacidevi's father, Sri Nilambara Cakravarti, found esoteric and wonderful signs in every house of the child's astrological chart.

Sri Cakravarti was astounded by the baby's beauty and saw all divine symbols on His person.

A much accepted prophesy in Bengal was that someday a king would be born in Bengal as a brahmin's son, so Sri Cakravarti thought that only the future would prove whether this was the child.

In the presence of all, Sri Nilambara Cakravarti, an expert astrologer, began explaining the ramifications of different astrological signs in the Lord's chart.

The further he delved into the child's exalted chart, the more difficulty he found in describing the Lord's position.

The child will conquer Brhaspati (the sign for learning and education) and be a scholar; He will be a natural repository of all divine qualities.

Present in that gathering was a great saint in the guise of a brahman who made predictions on the Lord's future.

The brahman said, "This child is the Supreme Lord Narayana Himself. He will establish the essence of all religion.

"He will initiate a wonderful preaching movement and deliver the whole world.

"He will give everyone that which is forever desirable even by Lord Brahma, Lord Siva or Srila Sukadeva Gosvami.

"Upon seeing Him people will feel compassion for all living entities and become callous toward material pains and joys. This will be the great benediction for the whole world.

"Not to mention ordinary men, even hard-core atheists will worship the child's lotus feet.

"He will be glorified throughout the entire creation and people from all orders of life will come to worship Him.

"He is the personification of pure Bhagavat religion (eternal religion), the benefactor of brahmanas, cows and devotees and the affectionate, devoted son of His parents.

"This child has come to accomplish great works, just as the Supreme Lord Narayana incarnated to re-establish religious principles

"Who can explain the imports of this child's exalted astrological and esoteric symptoms?"

"How fortunate you are, Sri Jagannatha Misra, a leader amongst men. I offer my obeisances to you, the illustrious father of this child.

"I feel greatly fortunate that I could calculate his astrological chart. His name accordingly will be Sri Visvambhara.

"He will be known to all as Navadvipa-candra (the moon of Navadvipa). He is spiritual bliss personified."

The brahmin did not speak further about Lord Caitanya's pastime of accepting the renounced order of sannyasa since that would disturb the loving emotion of His parents.

Sri Jagannatha Misra was enthralled with ecstasy over the descriptions of his son. He immediately wanted to offer gifts to the brahmin.

He was a poor man with few possessions, yet feeling great jubilation Sri Misra fell at the brahmin's feet and cried.

The brahman also caught Sri Misra's feet, and everyone present shouted "Hari, Hari" in great joy.

The relatives and friends were all praise for the child, and they blessed Him as they heard the super-natural predictions about His future.

Soon the musicians arrived playing their respective instruments - clay drums, flutes and shanhai (a reed instrument) - and filled the air with wonderful music.

Ladies from the higher planets mingled freely yet unnoticed with the ladies from earth in this wonderful gathering.

The mother of the demigods (Aditi) smiled and placed her right hand holding auspicious grass and paddy on the child's head to bless him saying, "Long life".

"Please remain eternally in this material world and manifest Your pastimes". This explained the expression "Long life".

Srimati Sacidevi and the others noticed the extraordinary beauty of these ladies but they hesitated to inquire about their identity.

The demigods respectfully took the dust from Sacidevi's feet, and she lost her speech in extreme exultation.

Neither the Vedas nor Lord Ananta Sesa could describe the waves of jubilation that drowned Sri Jagannatha Misra's house. Entire Nadia seemed to be present at Sacidevi's house to experience that undescrivable joy.

Wherever the people were - in their houses, or on the banks of the Ganga, or on the streets, - they all loudly chanted the Lord's name.

Everyone jubilantly celebrated the Lord's birth, unknowingly thinking the festivity was actually for the lunar eclipse.

Lord Caitanya appeared on the full moon night of the month of Phalguna; this day is the most worshipable by Lord Brahma and other great personalities.

This day of the Lord's appearance is the holiest of holy occasions; this day is devotion personified.

Lord Caitanya appeared on the full moon night of Phalguna and Lord Nityananda appeared on the 13th night of the waxing moon. Both these days are all auspicious and transcendental occasions.

If one properly follows these two holy occasions he develops love of Godhead and cuts asunder the knots of material illusion.

The appearance days of pure Vaisnava devotees like the appearance day of the Supreme Lord, are also all-auspicious and transcendental.

Whosoever hears the narrations of Lord Caitanya's birth is freed from all miseries in life and in death.

Anyone who hears Lord Caitanya's pastimes immediately gets love of God and becomes his eternal servitor; he comes with the Lord each time He advents in this material world.

The Adi Khanda text is wonderful to hear because it contains descriptions of Lord Caitanya's appearance.

The Vedic literature describes these pastimes of the Lord as eternal, although He sometimes appears and sometimes disappears.

Lord Caitanya's pastimes have no beginning and no end; I write them down by the mercy of the Lord.

I offer my humble obeisances at the Lord's feet and at the feet of all His devotees. I pray that I may be excused from all offenses.

I, Vrndavana dasa, offer this song to the lotus feet of my life and soul, Lord Sri Krsna Caitanya and Lord Sri Nityananda Prabhu.

Sri Chaitanya Bhagavat

Adi Lila Chapter Four

All glories, all glories to the lotus feet-eyed, moon-like Lord Caitanya; all glories, all glories to all Your loving devotees.

O Lord, look upon me mercifully so that my delusion is dispelled and I may be able to serve and worship You day and night.

The wonderful appearance of the Lord increased the happiness of everyone in Srimati Sacidevi's house. Both Sri Jagannatha Misra's and Srimati Sacidevi's hearts heaved joyous waves while looking at the Lord's beautiful face.

Sri Visvarupa would pick up his brother in his arms and smile gleefully at the Supreme Lord, the abode of all transcendental joys.

Friends and relatives lingered, surrounding the Lord affectionately all the time.

Some chanted mantras of enchantments in the Lord's room for His protection. The Vishnu Raksa mantra (invoking Lord Vishnu's protection) or Devi mantra (invoking Durga devi's protection) were chanted while some people circumambulated the Lord's house.

And when the Lord would cry, shedding tears from His lotus eyes, only the sound of the holy name of Krsna would pacify Him.

Finally everyone understood the secret message and whenever the Lord cried, they immediately chanted Lord Hari's name.

The demigods were in a jovial mood and decided to play some practical jokes on the people who always surrounded Nimai.

A demigod in a spiritual body stole quietly about the house, unseen by human eyes. When the people saw a shadowy figure slither past they exclaimed, "There goes a thief!"

Terror-stricken, some of them loudly chanted "Nrsimha! Nrsimha!", while others murmured the Aparajita Stotra (prayers to Parvati devi, wife of Lord Siva) for protection.

While many persons were going around the house chanting all different mantras and prayers, a great commotion was heard from inside Srimati Sacidevi's house.

The demigods had assembled to see the Lord, but the people outside thought that thieves were entering.

Some shouted, "Catch the thief! Thief!", while others continuously chanted, "Nrsimha, Nrsimha".

A brahmin priest endowed with powers of exorcising ghosts threatened the invisible demigods, "You're lucky you got away today, but you do not know the tremendous power of Lord Nrsimhadewa."

Unseen by anyone, the demigods laughed to themselves. In this way a month passed.

Completing her one month of confinement, the period of contamination after child birth, Srimati Sacidevi went for a bath in the Ganga with the other ladies.

Amongst singing and joyous clamor Sacidevi bathed in the Ganga. She worshiped Ganga devi and thereafter she worshiped a village goddess called Sasthi.

After worshiping different demigods in accordance with proper rites, Sacidevi returned with the satisfied ladies.

According to the social custom, Sacidevi respectfully offered all the ladies roasted paddy, bananas, oil, vermilion powder betel nuts and betel leaf.

The ladies in turn blessed the child and offered respects to Sacidevi before they returned to their respective homes.

In this way the Supreme Lord Caitanya performed His childhood pastimes. Without the Lord's mercy these pastimes are incomprehensible.

The Lord as a child cried frequently. His real intention in crying was to induce everyone to chant the Lord's holy name.

The ladies tried one way or another to pacify Him, but He cried all the more.

As soon as they chanted "Hari, Hari", a beaming smile spread across the Lord's exquisite moon-like face.

Discovering that this pleased the Lord, everyone got together and repeated Lord Hari's name while clapping their hands.

Happily everyone performed congregational chanting and Saci devi's house resounded with the Lord's name.

Unknown to all, Lord Caitanya's childhood pastimes in Sri Jagannatha Misra's house were a facsimile to Gopala Krsna's childhood pastimes.

When no one was present in a room, He would intentionally scatter things around after pouring milk, butter or oil on the floor.

Forewarned that mother Saci devi was approaching, He would quickly lay down and start crying.

Mother Saci devi would pacify Him by repeating Lord Hari's name until she noticed the different substances spread all over the floor.

"Who has scattered the rice, wheat and dahl? Why are these broken pots of curd and milk on the floor?"

No one could understand who had done this. There was only the four month old baby in the house.

Curiosity drew everyone to that room, but they could not find any trace of the culprit.

Some conjectured, "A demon or ghost must have come, but due to the effect of the mantras it could not harm the baby. Angry that it could do nothing to the child, it threw everything around and escaped".

This incident left Sri Jagannatha Misra quite perplexed, but thinking it a providential interference, he did not comment.

In spite of the extensive damage, both Sri Jagannatha Misra and Sacidevi felt their sorrows soothed by just looking at the child's face.

Days passed wrapped in mystery until the day of the name giving ceremony arrived.

Sri Nilambara Cakravarti and other learned scholars and friends assembled there.

Respectable, chaste ladies who looked as fresh and glowing as Laksmi devi, the goddess of fortune, attended the ceremony in beautiful saris.

Everyone discussed which name the child would have. Some ladies made one suggestion while other ladies made another.

"This child will have no younger brother or sisters, so being the last child of the family, he should be named Nimai", said one lady.

After considering all points the scholars said there was one name appropriate for the child.

As soon as He was born, famine ended in the land and the farmers were blessed with the long-awaited rain.

Happy and healthy conditions returned to the land at His birth. It was similar to the ancient story of Lord Narayana protecting and upholding the universe during devastation.

Hence, His name should be Sri Visvambhara (sustainer of the world). This is confirmed in His horoscope, for He is the brightest torch-bearer of His family.

The name Nimai that the respected ladies gave will be His second name.

The name was given at a auspicious moment when all the planetary indications were right and amidst readings of Bhagavad Gita, Srimad Bhagavatam, and the Vedas, etc. by the brahmins.

The demigods and humans assembled together on this occasion and offered benedictions. They chanted Lord Hari's all-auspicious holy names while blowing conch shells and ringing bells.

Rice, paddy, books, roasted paddy, coins, gold and silver were placed for the child to hold (testing the child's tendency).

Sri Jagannatha encouraged his son, "My dear Visvambhara, take whatever your heart desires".

Sacidevi's son, the Supreme Lord, ignored all items and picked up the Srimad Bhagavatam and embraced it.

The ladies loudly glorified the Lord. Everyone was impressed and said, "He will be a great scholar".

Some commented that the child would turn out to be an elevated Vaisnava devotee with the extraordinary capacity to easily grasp the imports of the scriptures.

Whoever saw Lord Visvambhara's enchanting smile became drenched in showers of bliss.

Once the ladies had the child on their laps, they would not put Him down. This child, the Supreme Lord, is almost unapproachable even by demigods.

And whenever the Lord started crying the ladies clapped their hands and chanted Lord Hari's name.

Hearing the chanting the Lord swayed blissfully as though He were dancing on their laps. This excited the ladies who in turn increased their chanting.

The Supreme Lord, by His desire, had everyone constantly chanting the Lord's name, on any available pretext.

The Vedas, Srimad Bhagavatam and other scriptures conclude that no undertaking reaches success without the Supreme Lord's desire.

Sacidevi's son, the Supreme Lord Caitanya, grew day by day, motivating everyone to chant His own holy name.

When the Lord began to crawl on His knees He looked most charming. The small ankle bells on His feet were pleasing to hear.

The Lord fearlessly moved around everywhere, catching anything he saw - fire, snakes, anything.

One day a snake slithered through the courtyard and the Lord caught hold of him simply to enact another pastime.

The Lord lay down on the coils of the snake.

When the residents of the house saw Him they screamed in alarm, but the Lord calmly smiled and remained in that relaxed position.

The people shouted, "Garuda! Garuda!" while Nimai's parents waited in anxiety.

The snake, who was really Lord Ananta Sesa, started to slither away when he heard all the crying and commotion, but little Nimai tried to stop him.

The ladies rushed over and grabbed up the Lord in their arms, each one blessing Him that he might have a long life.

Some relatives tied a talisman on Nimai for his protection, while some chanted benediction hymns and others poured Ganga water on different parts of His body.

Some of them thought that the child had got a new life while others realized that the snake was Ananta Sesa.

The Supreme Lord Caitanya who was radiant like the moon, tried repeatedly to go back to the snake, but everyone stopped Him.

These pastimes are not revealed even in the Vedas, and anyone who hears them is free from the bite of the serpent of material illusion.

Lord Caitanya, the pleasure of Sacidevi soon toddled about the house.

Lord Caitanya's extraordinary beauty eclipsed the beauty of millions of cupids: even the radiant moon longed to behold the Lord's beauty.

Curly locks decorated His exquisitely formed head and with lotus-shaped eyes He looked like Gopala Krsna.

His long arms stretched to His knees. He had an expansive chest and reddish pink lips. All His limbs were beautifully formed.

His brilliant sun-red complexion was always attractive and His fingers, hands and feet were like blooming lotuses.

The Lord's reddish complexion sometimes caused Sacimata anxiety; as the child ran about she kept thinking she could see red, gaping wounds.

Sacidevi and Sri Jagannatha Misra were always struck with great wonder at the Lord's beauty. Although they were needy, their son was a source of unending joy for them.

Together in seclusion they whispered to each other, "I wonder what great personality has come as our son.

"An elevated and distinguished personality has taken birth in our house; perhaps this will terminate all our material miseries.

"I have never heard of any other child as wonderful as ours. He smiles and dances without stopping when he hears the chanting of Lord Hari's name.

"When He cries no amount of consoling will calm Him, but when He hears loud chanting of Lord Hari's name He stops crying and listens.

"From early morning the ladies surrounded the Lord and loudly sing Lord Hari's name; they clap their hands in rhythm and the Lord dances gleefully."

The Lord playfully rolled in the dust, then laughing he would jump into his mother's lap.

The Lord danced, moving His body in such a manner that no one can contain his laughter.

Nobody could understand how the Lord through his childish pranks motivated everyone to chant the holy name.

The Lord was so vivacious and restless, fleeting in and out of the house, that no one could catch Him. Venturing out on His own, Nimai wanted to taste whatever he saw - roasted rice, banana, sandesh, etc. The Lord was so extremely attractive that strangers gave him whatever he requested.

Strangers gave Him sandesh or banana, and pleased with His gifts the Lord returned home. He then distributed the food to those ladies who sang Lord Hari's name.

Everyone merrily applauded the child's ingenuity and continuously sang Lord Hari's name.

The Lord wandered freely in and out of the house, whether morning, noon, evening or night.

Daily He went to a friendly neighbor's house and mysteriously stole from him.

In some houses He drank all the milk and in others He ate all the rice. Wherever He found nothing to eat He was satisfied to break all the earthen pots.

If He found a small child in any house He would tease him to tears, but when He was observed He fled.

But if by chance some one caught Him, Nimai would catch the person's feet and plead.

"Please let me go this one last time; I shall never come back again. I will never steal anymore. Please be merciful."

Astounded by the boy's sharp intelligence, no one could remain angry with Him. Ultimately everyone was affectionate towards Him.

People were naturally captivated just by seeing Him, and parents loved Him more than they loved their own children.

The Lord of Vaikuntha, Lord Caitanya, passed His childhood in this manner, moving and mischievous.

One day two thieves saw the Lord roaming about the streets alone. Seeing His fine ornaments, they conspired to steal them.

One of the thieves picked Him up saying "Oh dear! Oh dear!", while the other joined him saying, "Where have you been for so long?"

"Come quickly home, dear", the thieves said. The lord smiled and replied, "Yes, let us go home."

Busily the two thieves sped away with the Lord in their arms while the street onlookers ignorantly thought that the rightful guardians had taken their child.

Teeming thousands of people were on the streets, but all were strangers to each other. The thieves were happy with themselves and with the ornaments on the child.

Overtaken by greed the thieves were trying to eat the imaginary pie-in-the-sky, thinking they would surely steal the golden bangles.

They carried Him on their shoulders toward their hideout while the Lord rode along chuckling to Himself.

One thief passed a sandesh into the Lord's hand, while the other said comfortingly, "We have almost reached home".

The thieves had kidnaped the Lord and run far away when the Lord's relatives began to search for Him.

"Visvambhara! Come home, Nimai!" they shouted .
Everyone grew frantic and restless like fish out of water.

In distress they remembered Lord Govinda, while far away the thieves carried Nimai toward their house.

Deluded by the Supreme Lord's illusory potency, "maya", the thieves mistook the way to their hideout; they arrived instead at the residence of Sri Jagannatha Misra.

The bewildered thieves thought they were in their own house, so they busied themselves trying to remove the Lord's ornaments.

"Get down now. We are home." said the thieves, and the Lord replied, "Yes, yes put me down."

Inside Sri Jagannatha Misra's house everyone sat around with their heads in their hands in utter despair.

The beguiled thieves took the Lord down from their shoulders, thinking the house to be their own.

As soon as Nimai was on the ground He ran straight to his father. A joyous uproar shook the house as the relatives loudly chanted, "Hari, Hari".

An understandable transformation overwhelmed the people as if life had returned to their bodies.

The thieves realized that the house was not their own, but they could not recognize where they were.

Taking advantage of the commotion, the fearful thieves stealthily left the place without being noticed by anyone.

Reflecting on the strange and wonderful incident, the thieves thought, "Who is playing tricks with us?"

"Candidevi (goddess Durga) certainly saved us today," they said after regaining their composure. Then they embraced each other.

The thieves actually gained immeasurable piety and good fortune because they carried the Supreme Personality of Godhead on their shoulders.

In Sri Jagannatha Misra's house the happy relatives asked, "Who brought the child back? We should offer him nice gifts and tie a turban on his head."

Some one said, "I saw two persons come with the child, put him down and leave, but I do not know which direction they went after that."

Everyone was surprised that whoever brought the child back did not stay to be acknowledged.

They turned to Nimai and asked, "Our dear child, tell us who brought you back. We are puzzled."

The Lord replied, "I went to the banks of the Ganga but I lost my way home and was roaming about in the town. Two persons took me in their arms and brought me home".

"The words of the scriptures are never wrong, The unseen hand of God always protects children, old persons and the helpless," they all said.

Being bewildered by the Lord's illusory energy, "maya", the relatives conjectured in many ways.

The Supreme Lord performed His wonderful pastimes in this manner; no one can understand them without the Lord's direct mercy.

Whoever hears these narrations - which are a mystery even in the Vedas - can easily get undeviating devotion at Lord Caitanya's lotus feet.

I, Vrndavana dasa, offer my humble song at the lotus feet of Sri Krsna Caitanya and Sri Nityananda Prabhu, who are my life and soul.

Sri Chaitanya Bhagavat

Adi Lila Chapter Five

Both were thrilled with great delight and their eyes brimmed with tears as they examined the footprints. They offered obeisances to the lotus footprints and said, "We will be liberated; no more births." Sri Jagannatha Misra requested his wife, "Please listen, mother of Visvarupa (Lord Chaitanya's elder brother), cook a nice sweet rice preparation with ghee. "In the morning I shall bathe our house deity, Sri Damodara Sila, with panca-gavya (the five substances cow-milk, yogurt, ghee, cow urine and cow-dung.) I believe that the sound of ankle-bells actually came from the feet of the deity as He secretly moved around the house.

Jagannatha Misra and Sacimata felt great happiness as they worshipped the Salagrama Sila, and Lord Chaitanya smiled within His mind. Hear once again another wonderful pastime of Lord Chaitanya, the son of Sri Jagannatha Misra. A very pious brahmin was visiting different places of pilgrimages to satisfy the Supreme Lord Krishna. He worshipped Lord Krishna by chanting the Gopala-mantra consisting of six syllables, and he did not eat anything other than the remanent of food offered to Lord Gopala. After visiting many pilgrimage sites the fortunate brahmin at last came to the house of Lord Chaitanya. As a person of incomparable purity, he was enveloped in a great spiritual effulgence. He carried Lord Gopala and Salagrama Sila around his neck as his most wonderful decorations. With half-closed eyes the brahmin constantly chanted Krishna, Krishna and deep in his heart he tasted the nectar of love of God. Seeing this shining personality, Jagannatha Misra stood up out of respect and then offered his obeisances. The most respectable Sri Jagannatha Misra did everything to properly look after his esteemed guest. He personally washed the guests feet and offered him a fine elevated seat. Once the brahmin was seated comfortably, Sri Jagannatha Misra enquired, "Where is your place of residence?" The brahmin replied, "I am disinterested in worldly affairs so I travel throughout different countries; it is only because of my restless mind that I roam". Sri Jagannatha Misra said respectfully, "It is the good fortune of the world that you travel everywhere. "I especially feel most fortunate today, so please permit me to cook for you." The brahmin replied, "Dear Misra, do as you please." Happily Sri Misra made extraordinary and wonderful arrangements.

Sri Misra had the kitchen thoroughly cleaned and then arranged for all the ingredients for cooking to be brought. The brahmin himself cooked to his full satisfaction and sat down to offer all the foodstuff to Lord Krishna. Sri Sacinandana Chaitanya is the supersoul within everyone's heart; He decided to show Himself to the brahmin. The brahmin had just begun his meditation when the Supreme Lord, Sri Gaurasundara, appeared in his presence. He stood there naked, His entire form covered with dust. He was the color of the sun with beautiful hands and feet. Smiling, He took a handful of food from the brahmin's offering and ate it while the brahmin looked on. Although favored by good fortune, the brahmin called out, "Alas! alas! This restless boy has stolen the food meant for offering." When Sri Jagannatha Misra came he saw that the Supreme Personality of Godhead, Sri Gaurasundara was happily smiling and eating rice. Intending to beat the Lord, an angry Misra chased after Him, but the brahmin stood up fearfully and caught hold of Misra's hand. The brahmin said, "My dear Misra, you are a respectable and knowledgeable person, but what knowledge does this little boy have? What will beating him accomplish? It is one thing to beat a person who can reason right from wrong, but I forbid you to beat this boy."

Feeling miserable, Sri Misra sat down holding his head. He did not speak a word nor did he lift his head. "Do not feel sad, dear Misra," said the brahmin. "The Supreme Lord certainly knows everything that happens at all times. "Please bring whatever fruits or vegetables you have in the house. I shall simply eat that today." Sri Misra said, "If you kindly consider me your servant, then let me arrange for you to cook again. "I shall only be satisfied when you cook once again. I have all the necessary ingredients for cooking in the house." The other friends and relatives in the house also implored him to cook again. "Since you all desire it," agreed the brahmin, "I shall cook every preparation again." Everyone was satisfied that he had agreed and they cleaned the cooking place for him. They quickly gathered the cooking ingredients and the brahmin began to cook. Some people warned the brahmin that

the restless child might spoil the offering again. "Take the child to another house and keep Him there until the brahmin has completed his cooking and eating," they told Sacimata. Mother Saci carried her child to a neighbor's house. The young ladies all teased "Hey Nimai! Is this the way you should act, stealing the brahmin's food?" With a smile on his exquisite moon-like face Lord Chaitanya replied, "What is my fault? The brahmin called Me." But they objected. "Oh Nimai, will you do more mischief now that you have lost your caste? Who knows this brahmin, where he comes from, or who his family is? How can you maintain your caste after having eaten food cooked by him?"

Smiling, Lord Chaitanya replied, "I belong to the cow tenders caste! I accept food prepared by a brahmin all the time. How does a cow tender lose his caste by eating a brahmin's food?" Saying this the Lord looked at everyone with a smile.

The Supreme Lord, Sri Chaitanya, used this trick to explain to them the truth about Himself, but His illusory potency is so perfect that no one could understand Him. As they carried Him around, the various residents of the neighboring houses enjoyed the child's arguments. The Lord went joyfully from arms to arms, and whoever held him floated in an ocean of bliss. In the meantime, the brahmin cooked once again and sat down to make offering to Lord Balagopala. While offering, the brahmin thought of Lord Balagopala, but Lord GauraChandra, the supersoul, knew everything. Lord Chaitanya charmed everyone and then left their presence completely unnoticed. Smiling all the while, He went to the spot where the brahmin was offering his food. Stealthily Lord Chaitanya put a handful of rice into His mouth and left. The brahmin, caught by surprise, looked on in disbelief. The brahmin raised a loud alarm, "Alas! Alas!" The child ate his rice and sprinted off. Sri Misra angrily grabbed a stick and chased after young Nimai. Lord Nimai fled in dread and hid Himself in a room, but Sri Misra came after him, roaring in fury. Sri Misra said, "You shall see today! Act in this mischievous manner will you? Although I am cultured and knowledgeable you think I am a great fool." Sri Misra continued, "In whose house can you find as big a thief as this?" With rising indignation he chased after Nimai. The people in the house caught hold of Sri Misra to dissuade him, but the angry father insisted. "Leave me! Today I shall beat him." They tried to reason with him, "Dear Misra, you are known to be liberal. What superior intelligence will you display by beating Him? His sense of discrimination between good and bad is still undeveloped due to His tender age, and only a very foolish person would beat such a small child. By nature children are restless; it is not true that one can teach them by beating them.

The pilgrim hurriedly rushed to the scene and caught hold of Sri Misra's hand. "Respected Sir, please hear me. The young boy is not at fault; whatever is destined to occur on a certain day must happen. With a little endeavor you can cook a nice offering for Lord Krishna. This will dispel all the miseries of my family today, and I will feel maximum pleasure and happiness. The brahmin said, "I already cooked twice, yet Lord Krishna did not allow me to eat. "So I can understand I am destined not to eat today. This is Lord Krishna's desire, so why should I make such an endeavor? "One may have unlimited food stuff in the house but he can eat only if Lord Krishna allows. "One may endlessly try for something, but if Lord Krishna does not desire it, he will be unsuccessful. "It is now past one-thirty in the night, going on two o'clock. Is it appropriate to start cooking this late? "Therefore please do not make any arrangements for cooking. I will simply eat some fruits and vegetables." Sri Visvarupa replied, "There is nothing wrong with the time. Everyone will be pleased if you cook." Sri Visvarupa then caught hold of the brahmin's feet and everyone in the house entreated him to cook again. The brahmin was charmed by Sri Visvarupa, and he agreed to cook. Everyone uttered Sri Hari's name in joy and cleaned the place for cooking. They cleaned quickly and meanwhile the necessary ingredients for cooking were brought. The respected brahmin then proceeded to cook, and everyone kept the child at a secure distance. Sri Misra posted himself at the doorway of Nimai's room. "Tie the doors to the room from the outside so that He cannot escape," suggested someone. "Good, good," agreed Sri Misra. "That is a good plan. Tie the doors from the outside and we will remain out here." The ladies inside Nimai's room said, "Don't worry, Nimai is fast asleep, there is nothing more He can do." The child was kept away in this manner and in a short while the brahmin finished cooking. That pious brahmin then prepared an offering plate filled with the things he cooked he sat down to offer everything to Lord Krishna through his meditation. Nimai, the son of Mother Saci, knew everything because he is the supersoul with everyone's heart. He desired to appear before the brahmin and reveal Himself. By the

Supreme Lord's will, Nimai enchanted everyone and they slept effortlessly. Sri Sacinandana appeared in the place where the brahmin was offering his rice to the Lord. When the brahmin saw the young boy Nimai he raised an alarm, but no one heard him because they were all in deep sleep. Nimai, the Supreme Lord said, "O brahmin, you are known to be a magnanimous soul. You called for Me so I came. Why should I be blamed for it? "You chanted mantras to invoke Me; you beckoned Me. So I came to you. How could I resist? You incessantly meditate on Me, so I decided to appear before you. At that moment the brahmin saw a wonderful sight. The Supreme Lord stood before him in His eight-handed form holding in four of His hands the four symbols - conch shell, disc, mace and lotus. With two other hands He held butter and ate it and with the last two hands he played the flute. He saw the Lord's entire form decorated with gem-studded ornaments; His breast was marked with Laksmi devi's sign of srivatsa, and the priceless Kaustubha jewel hung brilliantly with other precious gems in a necklace. His head was decorated with fresh forest flowers that circled His peacock feather. His rubicund lips, like the rising sun, set off His softly glowing moon-like face. His pink lotus petal pair of eyes smiled sweetly as His knee-length Vaijayanti flower garland and His exquisite shark-shaped earrings swayed delicately. His feet were like blossoming lotus flowers, decorated with gently tinkling gem-studded ankle-bells. The lustre from His delicate pearl-like nails dissipated the darkness. , The brahmin saw the place transformed immediately into Vrndavana Dham. The wonderful kadamba trees became clamorous with the chirping of birds. Cowherd boys and girls roamed about on their own and everything was exactly as he had seen it in his meditation.

Overcome with ecstasy at seeing such extraordinary display of opulence, the pious brahmin fell unconscious. The Supreme Personality of Godhead, Sri Gaurasundara, Who is an ocean of mercy, placed His transcendental hand on the brahmin's body. He regained consciousness by the Lord's touch, but the brahmin was still speechless and inert with overwhelming joy. Again and again he fell swooning to the ground. Sometimes getting up and sometimes falling, he moved by great upsurges of spiritual emotion. Overcome by shivering, perspiration and horripilation, he was unable to remain still. Tears flowed as freely as Mother Ganga. , The brahmin caught hold of the Lord's lotus feet and cried loudly for some time. Acknowledging the brahmin's eagerness, the Supreme Lord Sri Gaurasundara spoke a few words with His enchanting smile. The Supreme Lord said, "O learned brahmin, please listen. In many past lives you were my servitor. "You have always meditated on Me, therefore I came to show Myself to you. "In My previous incarnation I appeared to you in the house of Maharaja Nanda in this self-same form, but you have forgotten. "In My previous incarnation (as Krishna) I appeared in Gokula Dham, and in that lifetime you were making pilgrimages to holy sites with sincere spiritual fervor. By divine arrangement you came as a guest to Nanda Maharaja's house and offered Me your foodstuff. In that encounter we also exchanged affections just as we are now. I ate your offering then as I have done tonight. ,

"You are My servant birth after birth, therefore I have appeared before you. No one other than My servants can see Me as I am. "I am entrusting these confidential topics to you; do not reveal them to anybody. As long as My present incarnation remains on this earth, if you reveal My identity, I shall destroy you.

"I made my appearance where the congregational chanting of Lord Krishna's holy name has already begun, and I will initiate the propagation of that chanting throughout the world. "I will freely distribute to every house the process of loving devotional service to the Supreme Lord which is so fervently desired even by Lord Brahma and other elevated personalities. "Remain with us for sometime to come and you will see many things. But you are strictly forbidden to describe them to anyone. The Supreme Lord Gaurasundara went back to His room after He showered His mercy on the brahmin by giving him all assurance. He lay down like a child in His previous sleeping posture. no one was aware of anything because of the deep slumber caused by the Lord's mystic potency. The pious brahmin was filled with great exhilaration after seeing the extraordinary pastimes of the Lord. He smeared that transcendental rice over his entire body and then ate it while crying incessantly in ecstasy. He danced, sang, laughed and made loud roaring sounds while continuously shouting, "All glories to Lord Balagopala!" The brahmin's loud roaring awakened the residents of the house, so he quickly restrained himself from

further outbursts of spiritual emotions and cleaned his body. The brahmin ate without worry and everyone was immensely pleased by this. The brahmin considered telling everyone what he knew. "Let them know that the Supreme Lord is amongst them; that way they can all be liberated," he thought. "The Supreme Personality of Godhead - Who is desired by and offered prayers by Lord Siva and Lord Brahma - has now appeared in the family of a brahmin." But the brahmin remembered the Lord's instruction not to reveal anything to anybody. Afraid to disobey Him, he did not speak to anyone. The brahmin knew the Lord's real identity but others were unaware that the brahmin had this extraordinary knowledge.

Sri Chaitanya Bhagavat

Adi Lila Chapter Six

Everyone would clap their hands and chant, "Hari, Hari"; only then would Nimai forget his distress and become calm. The frequent chanting of Lord Hari's names for the pleasure of Nimai turned Sri Jagannatha Misra's house into the transcendental abode of Vaikuntha. One day the Lord continued to cry in spite of the loud chanting of Hari's name. Someone said, "My dear Nimai, come and dance nicely. We are singing Lord Hari's name". But Nimai continued to cry, not listening to anyone. "Speak, dear child. Why are you crying so much?" they asked him. "Dear child, tell us what you want. We will bring you whatever you like; simply stop your crying." The Lord replied, "If you want to save my life, then quickly go to the houses of the two brahmins Jagadisa Pandita and Hiranya Pandita.

"I am very attracted to the homes of these two pure devotees, and if I could eat their offerings I would become healthy and calm and I could behave normally.

Nimai's request was impossible. What he wanted was neither practiced among men nor sanctioned in the scriptures. Mother Saci felt distressed. Everyone smiled at His childish words and promised, "We will give you whatever you want child, but now stop crying." Jagadisa Pandita and Hiranya Pandita were topmost Vaishnava devotees and inseparable friends of Sri Jagannatha Misra. When they heard Nimai's request they were filled with joy. The two brahmin Vaishnavas said, "This is a very extraordinary story. We have never seen such an intelligent child. How could He know that today was Ekadasi and that a large variety of food had been offered to the Lord?"

"Now we understand the child's exquisite beauty; Lord Gopala Krishna must be residing in Him. "The Supreme Lord Narayana acts through this boy. Sitting in His heart, the Lord prompts Nimai to speak in amazing ways." The two Vaishnava brahmins decided to give all the offerings to Nimai and they took everything to His house with great delight. "Eat these offerings we made to the Lord," they told Nimai. "Our desire to satisfy Lord Krishna will thus be fulfilled." Only by Krishna's mercy can one develop the spiritual intelligence to perform devotional service; other than the Lord's servant, no one possesses such intelligence. Only through devotional service can the Supreme Lord, Sri Chaitanya Mahaprabhu, be known as He is. The entire cosmic manifestation has emanated from the pores of the hair of His body. The Lord's eternal servants, Jagadisa and Hiranya Pandita, saw to their full satisfaction how the Supreme Lord as a brahmin child perform His transcendently playful pastimes.

The Lord happily received all the offerings from His devotees, and he tasted a little something from every preparation. Smiling with pleasure Lord Nimai ate Krishna's offering and all of His unusual whims were appeased. Everyone in the house sang, "Hari, Hari" and the Lord ate and danced to the chanting of His own name. Nimai dropped some of the food on the ground and some got smeared on the other family members. In this way the Lord of the universe, the Controller of the threefold miseries, performed His transcendental pastimes. The Supreme Personality of Godhead, who is described in all the Vedas and Puranas, played like a child in Mother Sacidevi's courtyard. As he grew, Nimai became totally absorbed in the restless mood of a young boy with the other restless young sons of the Nabadwip brahmins. No one could restrain Him and he wandered freely with His friends.

Upon meeting another young boy, Nimai would poke fun at him and the boy would return the taunts until a quarrel broke out. Nimai and His friends always won such quarrels because Nimai was more powerful; the opponents inevitably went away defeated. How enchanting Nimai looked with His body covered in grayish dust and speckled with drops of black writing ink. After finishing their studies each day at noon, Nimai and His friends went to bathe in the Ganga, amusing themselves all the while. Diving in the waters of the Ganga, Nimai and His friends challenged one another by splashing.

Who can describe Nadia's opulence in those days? Hundreds of people gathered in one bathing place on the river. It was impossible to keep track of the number of different people who came to the bathing place. Renunciates in saffron robes, householders, peaceful gentlemen, children, etc., came there to

bathe. The Lord performed wonderful water sports with His friends, sometimes floating with the currents of the Ganga. Using the excuse of water sports, Nimai splashed water from His divine lotus feet on whoever was near Him, thus showering His grace upon them. People warned Nimai not to be so mischievous but He paid no heed. Nor could anyone catch Him as He was the swiftest swimmer. Nimai forced everyone to bathe several times by contaminating them, by touching them after their bath or sometimes by spitting on them. Unable to catch Nimai to rebuke Him, the enraged brahmins stormed off to His father. "Dear Misra, my good friend", one gentleman said. "Please listen well. I have come to complain about your son's misconduct. He does not allow us to perform our daily ablutions in the Ganga properly." Another man complained, "He splashes water on us and disturbs our meditation."

"Furthermore, Nimai says, 'Who are you meditating on? Just look at Me. In this Kali Yuga I am directly Lord Narayana Himself.'" They all came with different complaints. One man said, "He stole my Siva linga deity." Another said, "He ran away with my outer clothes." Still another reported, "I prepared for Lord Vishnu's worship and collected in one place different ingredients like flowers, durva grass, sandalwood and a seat for Lord Vishnu. When I went for my bath, Nimai sat on Lord Vishnu's seat, ate the offering and threw the other ingredients away."

"Then Nimai said, 'Why do you feel so sad? The Lord of your worship has Himself eaten your offering.'" The people continued to complain. One brahmin said, "I stepped into the water to recite my Gayatri mantra and from nowhere Nimai came under the water and pulled me away by my feet." Another said, "My clothes and flowers are invariably taken away." Yet another said, "He steals my Bhagavad Gita scripture." Another exasperated voice added, "My son is very young. Nimai puts water in his ears and makes him weep miserably." Someone else complained, "He sneaks around to my back and climbs onto my shoulders shouting, 'I am Mahesh!' and then jumps down. Another complained, "He sits on my seat of worship and eats all my offerings; then He performs worship of Lord Vishnu. He throws sand at anyone who has finished bathing and all the other restless, mischievous boys join Him. One of His worst tricks is that while the women and men are bathing He mixes up their clothes and when they want to dress they become quite disturbed." to "Dear Jagannatha Misra, you are a generous and friendly gentleman, but I tell you your son Nimai does this sort of mischief every single day. He remains in the water well past two in the afternoon teasing everyone that comes for their bath. How do you expect Him to maintain His health."

In the meantime many angry young girls from the neighborhood approached Sacidevi. They arrested Sacidevi with serious complaints, "Please hear from us, respected mother, about your son's misdeeds. He steals our clothes and uses awfully abusive language with us. When we try to correct His speech, He splashes water on us and starts quarrelling. We bring fruits and flowers to the Ganga to follow our religious observances, but He scatters and spoils everything. He waits for us to finish our ablution and then throws sand on us. Your son Nimai stealthily comes from behind us and suddenly shouts loudly into our ears, mortifying us." Nimai spat a mouthful of water right into my face, and threw these okada seeds in my hair. They do not come off so easily." Yet another voice complained, "Nimai says He wants to marry me." - "Everyday He behaves in this manner; do you think your son is a prince?" they inquired. "Everything your son Nimai does is exactly what Nanda Maharaja's son Gopala Krishna did a long time ago. We have heard stories of Krishna. "If we report all these complaints to our parents they will surely quarrel with you. "You should immediately correct your young son; His conduct is certainly not well received in a town like Nadia." With a smiling face, Sri Chaitanya Mahaprabhu's mother embraced each girl and spoke comforting words to them all. "When Nimai returns home today I will beat Him and bind Him up so that He can never again go out and tyrannize anyone." All of them respectfully took the dust from Sacidevi's feet on their heads and proceeded to the Ganga to take their baths again. Regardless of how everyone suffered due to Nimai's mischief, each person felt great satisfaction in His presence. The Supreme Controller of everyone and everything, Sri Gauranga, knew that Sri Misra was looking for Him in a state of rage. Lord Sri Gaurasundar continued to perform His wonderful water sports. Amongst all the boys, He was the most charming. The young maidens took pity on Nimai and said, "Listen Visvambhara, your angry father is coming in this direction. Right now escape". Sri Misra searched for Nimai playing amongst His friends while all the brahmin maidens ran

away in fear. Nimai had already instructed His friends that when His father enquired about His whereabouts they should say, "Your son did not come for His bath with us. He went back home after class. In fact we ourselves are waiting for him."

Nimai returned to his house by another road and Sri Misra arrived at that bathing place on the Ganga. Sri Misra looked everywhere but could not find Nimai amongst the group of boys. "Where did Visvambhara go?" enquired Jagannatha Misra angrily. The young boys replied, "Today He never came for His bath. He returned home on His usual road after class. We are all waiting for Him."

Sri Misra continued to search for Nimai, but unable to find Him, he stood fuming with rage. Those brahmins who had earlier made complaints against Nimai just for some fun, now came to Sri Misra and said, "Visvambhara ran home out of fear. We will accompany you home, lest you do anything to Him that will later be regretted."

"If Nimai does this sort of mischief again then we ourselves will catch Him and bring Him to you. "All those complaints we made about Nimai at your residence were simply out of fun. Actually your good fortune is unmatched in all the three worlds. "Nimai is such a pleasing son that the members of His family are never touched by hunger, thirst, sorrow or other material sufferings. "Your son is the supreme eternal Lord; you are truly very fortunate to be able to serve His lotus feet. "We will always keep Visvambhara's memory in our hearts, even if He commits countless offenses." The personalities of Nadia were eternal devotees and associates of the Supreme Personality of Godhead Sri Krishna. For this reason they were endowed with the superior intelligence required to render transcendental devotional service to the Lord. The Supreme Lord performed various transcendental pastimes with His intimate servitors; a mundane person cannot understand such activities of the Lord. Sri Misra said, "Nimai is a son to all of you. If you should take difference to his offense, then I am bound to you by oath. I beg your forgiveness." Sri Misra warmly embraced everyone and returned home feeling greatly satisfied. The Supreme Personality of Godhead Lord Visvambhara had gone home by another road. Shining brightly like the moon, he carried beautiful books in His hands. Blotches of writing ink on different parts of Nimai's body appeared like decorations on His golden complexion. It looked as though a sweet smelling golden champaka flower had attracted a swarm of black bumblebees. Lord Nimai called out "Mother, give me oil, I want to go for my bath." Mother Saci's heart gladdened. She could not detect any sign that Nimai had taken a bath. Giving Nimai the oil, Sacidevi thought, "What did the brahmins and the young maidens say about Nimai? "His whole body is spotted with ink blotches. He has the same clothes on that He wore to school." Jagannatha Misra arrived home at that moment and Visvambhara climbed on his lap. Sri Misra lost all external, mundane perceptions in the Lord's loving embrace; he bubbled over with happiness at the sight of his son. Sri Misra saw that Nimai was covered with dust and there were no signs of His having taken a bath. Sri Misra was truly amazed. Sri Misra said, "Visvambhara, what sort of intelligent boy are you that you do not allow people to take their baths in peace? "Why do you steal and disturb the arrangements people make for worshipping Lord Vishnu? You know who Lord Vishnu is, so why do you act like this without any fear?" "But today I have not yet gone for my bath; all my friends have gone ahead of Me," replied Nimai. "All these people are behaving improperly towards Me. Although I have not been near them, they falsely accuse Me of being at fault. "If they continue to find fault and falsely accuse me, then I will actually misbehave and create trouble for them." The Lord smiled and left for the Ganga where He met again with all His friends. Nimai's friends embraced Him and laughed merrily when they heard his witty story. They all praised Him saying, "You were very clever, Nimai. You nicely saved yourself from a good beating today."

Nimai was once again engrossed in water sports with His friends while back in the house Mother Sacidevi and Sri Misra seriously considered certain points. All the complaints brought against Nimai were certainly not lies, yet there was no indication that Nimai had taken a bath. Everything was just as it should be. His body was covered with dust, He was dressed in the same clothes and they were dry. His hair was also dry and he had His books. "I think our Visvambhara is not an ordinary person," said Sri Misra. "Perhaps the Supreme Personality of Godhead Krishna, by His internal potency, has appeared in our house as our son. "Or perhaps Nimai is some great saintly personality. I am at a loss to

know." Sri Misra, the jewel-like brahmin, pondered the matter seriously. Sri Jagannatha Misra and Mother Sacidevi felt so happy to see their son that all their cogitations vanished. Their hearts filled with tender affection for Nimai and nothing else mattered to them. Both of them felt their son's absence intensely. Nimai's two hours of study seemed like two yugas to His parents. If the Vedas were to describe the great fortunes of Mother Sacidevi and Sri Misra in countless variety of ways and with innumerable mouths, that fortune would still remain inconceivable. I offer countless obeisances at the lotus feet of Mother Sacidevi and Sri Misra who received the Supreme Lord and controller of the limitless cosmic manifestation as their son. The Lord of Vaikuntha, Lord Visvambhara, performed wonderful pastimes in a pleasing manner. No one could perceive these transcendental activities because of the influence of the Supreme Lord's spiritual energy. I, Vrndavana dasa, offer this humble song at the lotus feet of Sri Krishna Chaitanya and Sri Nityananda Chandra Prabhu, who are my life and soul.

Sri Chaitanya Bhagavat

Adi Lila Chapter Seven

All glories, all glories to Lord GauraChandra Who is the Supreme Lord of Lords; all glories, all glories to Sri Visvambhara and His dear most devotees. All glories to the illustrious son of Sri Jagannatha Misra and Mother Sacidevi. He is the life and soul of all surrendered devotees.

O Lord Visvambhara, please glance upon us mercifully and deliver us all. Using the pretext of mirthful childish pastimes, Lord Gaurasundara expanded His unlimited spiritual forms and His transcendental devotional service in Nabadwip Dham. The restless Nimai, tirelessly created mischief with everyone. Though His mother tried to correct Him with sweet advice, He paid not the slightest attention. In the presence of good instruction He created twice as much mischief. Whatever He could reach in the house, He would gleefully smash. Out of apprehension, the parents at last refrained from giving any further instructions. The unrestrained Nimai played at will, displaying His wonderful pastimes. The descriptions of Nimai in Adi Khanda are like nectar to the ears. The wonderful childhood pastimes of the Supreme Lord Narayana are described there. The Lord feared no one - not His father nor mother. But in the presence of His elder brother Visvarupa, He became soft and humble. Sri Visvarupa, the Supreme Personality of Godhead, was the treasure house of all divine qualities and a renunciate from His very birth. Visvarupa explained that the essence of all scriptures was the path of devotional service to the Supreme Lord. No one has ever had the power to refute His explanations. He was totally absorbed in Lord Krishna and by engaging His hearing, speech, mind and all other senses in the service of the Lord, He grew disinterested in anything else. While contemplating Nimai's unusual behavior, Visvarupa was filled with wonder. "This young boy is not an ordinary mundane personality. His beautiful form and extraordinary behavior makes me think He is Lord Balagopala. "I have seen Him perform continuous superhuman activities, but I personally believe it is actually the Supreme Lord Krishna who enacts these pastimes in the body of this child." The magnanimous Visvarupa pondered this matter for some time but did not reveal His realization to anyone, preferring to remain engrossed in His own service. Visvarupa was always found in the association of pure Vaishnava devotees discussing topics about Krishna, engaging in Krishna's service or worshipping the Lord in devotion. People of the world have always been mad after mundane life, wealth, children, education, etc. When the materialistic people of Nadia would see the Vaishnava devotees - who are naturally disgusted with material life - they would taunt them. The materialists composed verses and recited them whenever they saw a Vaishnava. "The renounced sannyasis, the chaste ladies and the yogis performing austerity will all have to die. Then why their futile endeavor?" "By our standard a fortunate person has the means to ride on a horse or be carried on a palanquin with ten to twenty persons running in front and behind him. "You drench yourselves with tears of spiritual emotions while singing to your Lord, yet we do not see any sign of your poverty and misery being alleviated. "Your Lord will surely become angry if you continue to call out "Hari Hari" so loudly and so often!" The Lord's pure devotees felt sorry for the atheistic people who were devoid of devotion and therefore spoke in an offensive manner. In every direction the devotees saw people burning in the fire of material existence. No where could they hear the kirtana of Lord Hari's names. Sri Visvarupa in particular felt great anguish over the absence of kirtana of the name of His beloved Krishna Chandra. If ever Bhagavat Gita and Srimad Bhagavatam discourses were held, the speaker could never explain the privileges of devotional service to Lord Krishna which was the real essence of those scriptures. The teachers destroyed themselves by perverting the meaning of the scriptures and speculating on the conclusion. Devotional service is unknown to such a materialistic society. Sri Advaita Acarya Prabhu and the other Vaishnava devotees were overcome with pity and sorrow for the unfortunate living entities who were afflicted by perverted conceptions of life. Sri Visvarupa was depressed by the environment and said to Himself, "I do not like to see the sinful faces of the people of this materialistic society. I will go live in the forest." Each day at dawn, after a bath in the Ganga, Sri Visvarupa would visit the house of Sri Advaita Acarya Prabhu. Sri Acarya Prabhu used to roar in delight when He heard Sri Visvarupa explain that the essence of all scriptures was the process of devotional service to Lord Krishna. He would leave aside His regular worship just to hear Sri Visvarupa's discourses. and the assembled Vaishnavas would exclaim, "Hari!Hari!" in appreciation of the discussion. The devotees roared like lions in the ecstasy of Krishna

consciousness and felt the heavy burden of gloom lift from their hearts. On such days no one wanted to leave Visvarupa's association, nor could He separate Himself from the devotees. One day when Mother Saci had completed her cooking she told Sri Visvambhara to bring His elder brother home to eat. Bearing that instruction Lord Visvambhara ran to Sri Advaita Acarya's residence to retrieve His brother. At the Acarya's house He saw the assembly of Vaishnavas discussing the most auspicious topics of Krishna lila. Sri Gaurasundara, who is Lord Krishna Himself, felt satisfied to hear the devotees glorify Him, and He captivated them with His glances. Every line of the Lord's transcendental form seemed to defy the extremities of delicate beauty; the radiance of millions upon millions of moons lost their lustre when compared to the effulgence of even one of the Lord's finger nails. Bare-chested and covered with dust, Visvambhara smiled and addressed His elder brother. "Brother, come to eat. Mother is calling you." He caught hold of Visvarupa's dhoti and together they walked home. Sri Visvambhara's enchanting beauty held the devotees in a trance. They stared at Him in wonder, unable to move. The devotees entered into meditation, experiencing the ecstasy of love of Godhead. Even the discussions on Krishna could not be continued. The materialistic person is unable to comprehend the Lord's transcendental activities of attracting and alluring the hearts of His devotees. This mystery was revealed in the Srimad Bhagavatam where the matchless message of Sukadeva Gosvami was given to Maharaja Parikṣita. & In a previous millennium, this Sri Gaurasundara appeared in Gokula as Krishna. He roamed about in different houses enacting His childhood pastimes in the company of other children. The cowherd ladies of Gokula were more fond of baby Krishna than of their own sons. Although the Gopis did not understand that Lord Krishna was the Supreme Lord, they naturally felt more affection for Him than for their own sons. King Parikṣita was amazed by Sukadeva Gosvami's unequivocal answers to his questions and he listened in rapt ecstasy. "O Sukadeva Gosvami, what you have revealed to me has never before been heard in the entire universe. It is certainly the most extraordinary topic. "Just see how they loved Krishna, the child of another woman, more than their own sons." Srila Sukadeva Gosvami replied, "O King Parikṣit, the Supreme Personality is perceived as the supersoul existent in the hearts of every living entity. He is the most beloved Lord of the heart. "When the soul leaves the body of the son, wife, friend or relative, the family members have the body taken away from the house in a matter of moments. "Therefore, it is the supersoul which is the life of every living entity. That supersoul is none other than Sri Nanda- nandana, Krishna. "Because of the inherent characteristics of the supersoul, Lord Krishna is able to attract the affection of the Gopis. "This fact is applicable only to the devotees for a non-devotee can never feel affection for the Lord.

"Lord Krishna resided within the heart of Kamsa and other demons, so why were they envious and inimical towards Him? The reason was that these demons had committed grievous offenses in their previous lives. "Everyone agrees that the sweetness of sugar is easily discernible; only a diseased person will find its taste bitter. "The tongue is diseased; it is not the fault of the sugar. The Supreme Personality of Godhead, Lord Chaitanya is the sweetest of all." Everyone saw the Lord in Nabadwip, yet no one besides the devotees recognized Him. Wherever He wandered in Nabadwip, Nimai captivated the hearts of the devotees while performing His wonderful pastimes. On the day that Visvambhara came to call His brother home, He enchanted the hearts of the Vaishnavas. The magnanimous Advaita Mahasaya thought, "This young boy is certainly not an ordinary mundane personality." "I cannot determine what substance this boy is made of," said Advaita to the assembled devotees. The devotees simultaneously glorified His extraordinary beauty. Sri Visvarupa returned home briefly and then went straight back to Sri Advaita Acarya's house. Enjoyments of material life had no attraction for Sri Visvarupa. He experienced joy only in singing the glories of Lord Krishna. In His own house Sri Visvarupa spent all His time in the Visnu grha, a room set aside for Salagrama sila. He was unfamiliar with the ways of familial dealing. His parents were eager to have Him married, but when He heard their plans He grew morose. He was consumed by only one thought, "I will leave My family and go to the forest." The Supreme Lord alone is able to know His own inner inclinations, thus Sri Visvarupa, the Supreme Lord, took the renounced order of sannyasa within a few days of that time. With the name Sri Sankararanya which would become famous throughout the universe, that foremost Vaishnava set out on the eternal path. Sri Visvarupa's disappearance left the hearts of Mother Saci and Sri Misra in intense grief. With the other family members and friends, the parents wailed in

lamentation. Sri Visvambhara was unable to bear the separation of His brother and He fell unconscious. I am unable to depict the scene of intense grief and lamentation which struck the house of Sri Misra. Sri Advaita Acarya Prabhu and all the other devotees shed profuse tears in the unbearable separation from Sri Visvarupa.

People from all classes of Nadia society were moved with grief when they heard the news of the boy's sannyasa. Their hearts broken with sorrow, Mother Saci and Sri Misra continuously called out, "Visvarupa, Visvarupa." Sri Jagannatha was overwhelmed with the throbbing pains of separation from his son, and his friends and relatives tried to console him. "Dear Misra, please compose yourself. Do not feel sad; this magnanimous personality has delivered your entire family. "If any member in the family takes the sannyasa order of life, then innumerable generations become eligible to live in the transcendental abode of Vaikuntha. "The course of action your son adopted is certainly the perfection of all education. "We should express our great happiness for you," they said as they held the feet and hands of the afflicted parents. "Think about Visvambhara. He is the glory of your family. This son of yours will be the scion of the entire family line. "He will eliminate all your sufferings. What is the need to have countless millions of sons when you have a son like this one?" Friends and relatives tried to make Sri Misra understand his fortunate position. They offered good counsel but failed to mitigate his misery. Misra Mahasaya tried to control his emotion, but as soon as he remembered the wonderful qualities of Sri Visvarupa, he again lost himself in bereavement. "I could never know for certain whether this son would stay with me or not," said Sri Misra. "The Supreme Lord Krishna gave me the child and He Himself took Him back. Whatever Lord Krishna desires must certainly occur. "The infinitesimal living entities possess but insignificant power over life's phenomena. I therefore surrender my body, senses and everything to you Lord Krishna, the Supreme omnipotent Lord. You are my shelter." Exerting true wisdom and established in knowledge of the absolute, Misra Mahasaya gradually composed his disturbed mind. In this way Sri Visvarupa enacted the pastime of leaving His house and accepting sannyasa. He is the non-different, direct expansion of Lord Nityananda, the original Sankarsana. Whoever hears the pastime of Sri Visvarupa accepting the sannyasa order of life is freed from the noose of karma and attains devotional service to Lord Krishna. The devotees experienced mixed feelings over Sri Visvarupa's sannyasa. They were caught between elation and depression. "Lord Krishna has taken from us the only saintly Vaishnava association we had. With Sri Visvarupa we discussed topics of Krishna consciousness, but now He is gone. "We should also leave everything and go to the forest where we no longer have to see the faces of this sinful society. "The entire population is engrossed in reprobate activities. How long is one supposed to tolerate insults inflicted by the vile words of atheists? "Nowhere is the holy name of Lord Krishna uttered. The entire world is inviting its doom, drowning itself in illusory, sense gratifying activities. "And when the unequivocal process of devotional service to Lord Krishna is explained to the atheists, they reject it and ridicule us. "What happiness have you gained by worshiping Krishna?' they demand. `You live in an improvised condition, you beg even for your food, and your misery continuously increases'." The devotees uttered long sighs and agreed that they were no longer capable of living in that degraded society. They wanted to go off to the forest. Advaita Mahasaya consoled each devotee saying, "You will certainly meet with the highest of bliss. "I feel a great exhilaration in My heart as though Lord KrishnaChandra has made His divine appearance. "Go and happily sing Lord Krishna's holy name. In a few days you will see our beloved Lord Krishna right here. "Lord Krishna will perform many pleasurable pastimes assisted by all of you. Only then will I, Advaita, become an unalloyed servitor of Lord Krishna. "That rare mercy which is seldom experienced by Srila Sukadeva Gosvami or Prahlada Maharaja will be received by all of you." Inspired by the nectarine words of Srila Advaita Acarya Prabhu the devotees sang the name of Hari jubilantly. As the devotees roared with the repetition of Lord Hari's name, their hearts became filled with happiness. Lord Gaurasundara was busy playing with His friends when the sound of Lord Hari's name reached His house. When he arrived in the midst of the devotees they enquired, "What brings you here dear child?" And Nimai replied, "Why did you call for Me?" With His troupe of young friends Nimai then took off at a run. No one could grasp Lord Visvambhara's real identity due to the influence of His transcendental illusory potency. From the day Sri Visvarupa left the house to become a sannyasi, Lord Visvambhara minimized His restless and mischievous behavior. Nimai stayed by the side of His mother and father to mitigate their grief in

separation from Visvarupa. He restrained Himself from playing and while studying He would not leave His books for a moment. After studying any aphorism once, Nimai mastered it so well that when questioned on it, He bettered everyone else. Because of Nimai's extraordinary intelligence, people praised His parents saying, "Sri Misra and Sacimata are truly blessed." And to Jagannatha Misra they said, "Dear Misra, you are truly successful to have such an illustrious son. "There is not another child in all the three worlds to match Nimai's superior wisdom. He will excel even Sri Brhaspati in erudition. "He can present His own spontaneous explanations on any point, but no one is able to defeat His deceptive arguments." Mother Saci was happy to hear about her son's wonderful attributes, but Sri Misra felt morose once again. "This son of ours will never remain involved in household life," Sri Misra told Sacimata. "Visvarupa studied the scriptures just as Nimai is doing now. He understood that there isn't a shred of reality in material existence. "Knowing the essence of all scriptures, our wise Visvarupa rejected transient material life and went away. "If Nimai also learns all the scriptures He will certainly follow the same path. "Nimai is all that is left to us; He is our very life. If we lose Him we will certainly leave our bodies. "Therefore He should no longer study. He can be an illiterate child and remain in the house". Mother Saci argued, "How will He maintain His life if He remains illiterate? Moreover no one will give their daughter in marriage to an illiterate person." But Sri Misra replied, "Surely you must be the naive daughter of a brahmin; you should know that Lord Krishna, who is everyone's protector, has created everything. He will give and take whatever is required. "The entire material creation is maintained by the Lord of the universe, Krishna. Who has misinformed you that mere materialistic knowledge can help maintain anything? "Lord Krishna is in complete control of everything; He even designs the results of the matching of brides and grooms. Both the learned groom as well as the illiterate groom are given brides. "Lord Krishna is omnipotent and He maintains everyone. Whatever you see as lineage or formal education, etc., are simply semblances of reality. "Why don't you take me as an example standing right here in front of you? I possess sufficient learning, yet there is insufficient food in my house? "There are persons who cannot even pronounce the alphabets properly, yet see for yourself the thousands of scholars who crowd their doorsteps. "Hence, it is not formal education or other material qualifications that maintain us, rather it is Lord Krishna who keeps and maintains everyone. "When one has never worshipped the lotus feet of Lord Govinda, how is it possible for Him to live in comfortable opulence and meet death in a blissful state? By rendering devotional service to Lord Krishna we suffer from the pangs of poverty, but we embrace death in a happy state. This is not the case for one who depends on his material knowledge and wealth. & "A person may possess sufficient learning, high birth and enormous wealth but without the mercy of Lord Krishna he can never be delivered from the misery of material life. "A person may live amidst fine sense enjoyment and opulence, but Lord Krishna may also allot him some incurable disease, causing him much misery. "Such a person cannot really revel in sense pleasure. He burns with frustration, and I would say he is more miserable than a penniless derelict. "Take note from this: all is but naught. In spite of his having great material wealth, one's future is determined entirely by Lord Krishna's desire. "Do not bother yourself thinking about your son's maintenance. I can assure you that Lord Krishna will look after Him. "As long as there remains life in my body, Nimai will not feel even the slightest sign of suffering. "We all have Lord Krishna as our only shelter. Why should you worry when you are a good mother and a chaste and dedicated wife? "I impress upon you that there is no need for Nimai's studies. Let my son remain in the house as an illiterate." Having made his decision, Sri Misra called his son and announced, "Nimai, I promise you that from today you are relieved of all studies. You may do as you like. & "Whatever you desire, my son, I am ready to provide. Just stay in the house and be fully satisfied." Sri Misra left to attend to other business and the Supreme Lord Visvambhara could understand that His studies had been discontinued. As the spring of eternal religious principles, Sri Gauranga was obedient to his father's instruction and did not attend school. But the Lord was disappointed and once again took to His restless, impetuous ways with other young boys His age. Both in His own house and in the neighbor's houses Nimai smashed or squandered away whatever he found within reach. Even after dark Nimai remained away from home. The whole evening he performed various pastimes with the other young boys. Covering themselves with a blanket so they looked like a bull, Nimai and another friend moved around in a most amusing manner. During the day they had seen a small backyard banana plantation, and at night dressed in their bull costume, they plundered the

banana trees. The owner of the house raised a loud alarm when he saw the bull in his garden, but by the time a crowd was awake to remedy the situation, Nimai and His friends had already escaped. Sometimes they tied the neighbor's doors from the outside so that they could not leave the house to use the outdoor lavatory. When the people inside the house made a commotion, Nimai would run off. Day and night the Lord of Vaikuntha and His friends performed endless pranks. There was no limit to Lord Visvambhara's mischievous deed, yet Sri Misra never corrected him. One day Sri Misra was called away on some duty and Nimai felt angry because He was not allowed to study. The pots used for cooking Lord Vishnu's offerings were kept outside in a pile for cleaning. Nimai decided to sit on top of those contaminated pots. Kindly listen with undivided attention to this confidential incident. Devotional service to Lord Krishna is perfected by sincerely hearing this story. Sitting on the pile of contaminated pots as if it was a royal throne, Sri Gaurasundara glanced around with a smile playing on His lips. His golden complexion was spotted by the black soot from the contaminated pots. He looked like a golden doll smeared by dark sweet-smelling sandalwood and aguru paste. Several friends went to Mother Saci and informed her, "Nimai is sitting on top of the contaminated pots." Mother Saci was shocked when she saw Him. "My dear child, this is not a proper place to sit," she scolded. "Can you not judge between clean and unclean things after all these years? Don't you know that one must bathe after touching unclean pots?" Lord Nimai retorted, "You do not allow me to study, how do you expect me to know the differences between clean and unclean? I am just an illiterate brahmin. "I am an uneducated fool with no idea of what is clean or unclean. I see oneness in everything; my vision is non- dual." After His speech Nimai smiled from atop His seat of unclean pots. At that moment He manifested the mood of Lord Dattatreya, Krishna's incarnation as the son of Atri. His mother replied, "Now that you have sat in a dirty place, how are you going to clean yourself?" But Lord Visvambhara replied, "Mother, you have an extremely childlike mentality. I am never situated in a contaminated place. "Wherever I am, that place becomes most sanctified. Ganga devi and all other places of pilgrimage naturally reside there. "Clean and unclean are imaginary. It is a conditioned way of thinking. What can be the fault of the creator or His creation? "Let us assume something is contaminated according to social etiquettes and Vedic ritualistic opinions. If I, the Supreme Absolute purity, touch it, then what contamination can remain?

"In reality, these pots are not in the least contaminated because you have cooked for Lord Vishnu in them. "Lord Vishnu's cooking utensils can never be contaminated. On the contrary they can purify everything and every place simply by their touch. "Similarly, I do not reside in a degraded place nor on a materialistic plane; everyone is purified by My contact." After speaking the absolute non-dual truth just as a child would speak on ordinary topics, Nimai smiled. By the influence of His illusory potency, no one could fathom his words. Nevertheless they all smiled condescendingly at small Nimai's speech while Sacimata insisted He come for a bath. Nimai would not leave the pots so Sacimata coaxed, "Come quickly before your father comes home and learns about all of this." But Nimai was adamant. "If you do not permit Me to study, then I will not move from this spot. I am telling you clearly." The neighbors turned to Nimai's mother and enquired, "Why do you forbid Nimai to continue His education? "Many persons tutor their sons with painstaking care. How fortunate for you that this young boy desires to study of His own accord. "Which of your enemies has advised you to keep your son in the house as an illiterate fool? "Nimai is not to be blamed in the least for this situation." Turning to Nimai they said, "Come child, if from today you are not allowed to study then you should continue your work of destruction properly." & Sitting atop the pots, Nimai smiled sweetly and the fortunate souls who saw Him floated in an ocean of absolute bliss. The mother herself had to bring the child down. All the while Lord GauraChandra, looking like a beautiful blue sapphire, continued to smile sweetly. Nimai spoke the non-dual absolute truth in the mood of His previous incarnation Lord Dattatreya, but none could grasp the import due to the influence of Lord Vishnu's illusory potency. The pious Mother Saci took Nimai for a bath and meanwhile Sri Misra returned. Mother Saci told the entire story to Sri Misra and lamented, "Our son is sorry that He is not allowed to study." Some neighbor's petitioned Nimai's father, "Dear Misra, we know you are a high-minded soul. On whose advice did you forbid your son to continue His education? "Whatever Lord Krishna desires will always come true, therefore discard all your worries and allow your son to study without anxiety. You are truly fortunate that your son wants to learn of His own volition. Therefore choose an auspicious day, initiate your son

with the sacred brahmin's thread and begin His studies again properly. Sri Misra replied, "You are all my dearest friends; whatever you decide I must consent to." Young Nimai's activities were all superhuman and although everyone saw them with utter amazement, they could never understand their deep mystery. Occasionally pious and fortunate people came to visit Sri Misra and informed him of the superhuman qualities of his child. "This child must never be considered an ordinary boy," they would advise. "Keep Him close to your heart with utmost care." The supreme actor of Vaikuntha, Nimai, frolicked mischievously in His own courtyard. Then with His father's permission, Sri Chaitanya joyfully resumed His studies.

Sri Chaitanya Bhagavat

Adi Lila Chapter Eight

All glories to Sri GauraChandra Who is an ocean of mercy. All glories to the radiant moon Who has risen in the house of Sri Misra and Sacidevi.

All glories to the life and soul of Lord Nityananda. All glories to the treasure house of congregational chanting, the religion of this age.

All glories to Lord Gauranga, His devotees and His associates. Just by hearing the pastimes of Lord Chaitanya, devotional service to the Supreme Lord is immediately achieved.

While Lord Chaitanya lived in Sri Jagannatha Misra's house, His true identity was wrapped in complete secrecy and no one could recognize Him.

As many games as there are for boys in this world, young Nimai played them all. Who knows the names of all these games?

The wonderful pastimes of Lord Chaitanya have been revealed in all the Vedas and Puranas; within a short time all fortunate and pious souls will hear about them.

Totally absorbed in the mood of a child, Lord Gauranga passed many years. At last the time arrived for Him to accept the sacred brahmana's thread.

When Sri Misra decided to initiate his son with the sacred brahmana's thread, he called his friends to his house for the occasion. They arrived in great delight and took up different duties to assist with the ceremony.

The ladies ululated in glorification and sang about the extraordinary qualities of Lord Krishna while the musicians played on different instruments - mrdangas, sanai and flute.

The brahmanas chanted Vedic hymns and the orators offered verses in glorification. Sacidevi's house was flooded with great joy - as if joy personified had made its appearance there.

At the time Lord Gaurasundara was to accept the sacred thread, all the planets were favorably positioned.

The month, the day and the moment were all auspicious when Lord Gauranga, Who is Sri Hari, accepted the sacred thread.

The sacred thread adorning the beautiful form of the Lord was an enchanting sight; certainly Ananta Sesha must have assumed a thread form to circle the body of His beloved Lord.

The Supreme Lord GauraChandra then manifest His Vamana form. Whoever saw that wonderful pastime felt unbounded joy.

People saw a wonderful spiritual aura emanating from the Lord and they immediately discarded their anthropomorphic vision.

With a stick in His hand and a cloth bag hanging from His shoulder, Sri Gaurasundara went begging to the houses of His devotees.

Each man according to his ability placed alms in Nimai's bag and felt great satisfaction. The ladies also smiled with pleasure as they dropped their alms in His bag.

Sri Sarasvati devi, Sri Parvati devi, and the chaste and dedicated wives of other great sages appeared on the scene. Taking the position of brahmanas' wives, they gave alms to the beautiful brahmana boy, Nimai.

Seeing Nimai's radiant Vamana form, everyone smiled with satisfaction and gave Him alms.

He enacted the transcendental pastimes of Lord Vamana simply for the redemption of all conditioned souls.

All glories to Lord GauraChandra's beautiful form. Please place those lotus feet in the throne of my heart.

Anyone who hears the narration of Lord Visvambhara accepting the sacred thread attains the supreme shelter of Sri Chaitanya- Chandra's lotus feet.

Nimai, the Supreme Lord of Vaikuntha, performed various other pastimes while residing in the house of Sacimata. These pastimes seem obscure in the Vedas.

Nimai already understood the essence of all the scriptures even while studying at home, but still He desired to study in the company of others.

Sri Gangadasa Pandita, a resident of Nabadwip, was a crown jewel amongst teachers. He was none other than Sandipani Muni (the teacher of Lord Balarama and Lord Krishna).

He was extremely knowledgeable in grammar and Nimai expressed a strong desire to study under him.

Sri Misra correctly interpreted his son's indications and went with him to the house of the learned brahmana, Sri Gangadasa.

Sri Gangadasa Pandita stood up respectfully on seeing Sri Misra and went forward to meet him. After embracing him warmly, Sri Gangadasa offered him a seat.

"I give my son to you," said Sri Misra. "Please let Him read and hear from you and personally teach Him everything."

Sri Gangadasa Pandita replied, "I feel immensely fortunate because of this offer. I will teach Him to the best of my ability."

Sri Gangadasa was extremely pleased to have Nimai as a student and kept Him always by his side like a son.

Simply by hearing Sri Gangadasa's explanations only once, Nimai was able to grasp their meaning.

He could refute His teachers explanations and then re-establish those same arguments.

Gangadasa Pandita had hundreds of students but none could engage in debate with Nimai.

The teacher was extremely pleased with Nimai's extraordinary intelligence and declared him to be the best student.

In the presence of Nimai's arguments the other students in the school danced like puppets.

Amongst Nimai's associates, Sri Murari Gupta, Sri Kamla Kanta, Sri Krishnananda and others like them were prominent.

Nimai defeated everyone by posing tricky arguments on sophism. The older students, considering Him to be young, simply smiled without offering any rebuttals.

Each day after completing His studies, Nimai went with the boys His own age to bathe in the Ganga.

There were countless other students in Nabadwip who also went to bathe in the Ganga after their classes each day at noon.

There were many teachers in Nabadwip and each had many students. The students of one teacher would continuously challenge students of other teachers.

Although Nimai was only in His early boyhood, He had a mischievous nature and continually started

quarrels with other students.

One student might say, "What intelligence does your teacher have?" Another would say, "Look whose student I am."

In this way they would begin by being a little abusive towards each other. Then they would splash water at each other and end up throwing sand.

Fights would break out and boys would beat whoever they could catch. Someone might throw mud on another and then jump on him and beat him as well.

After falsely swearing in the name of the King, some boys would catch other boys and after beating them soundly, swim to safety on the other side of the Ganga.

The water of the Ganga became muddy by the wild wrestling and scuffling of the students.

The women could not fill their water containers nor could the brahmanas and other respectable people take a bath.

Displaying His extremely restless nature, Visvambhara Raya went from one bathing ghat to another, finding in each place an audience of students - an arena in which to debate and dispute. At one ghat He played the stick game with friends. &

The advanced students banded together and challenged, "Why do you always quarrel with everyone? Let us see how intelligent you are. Let's us hear you give the purport to the explanation of the astrological treatise in the almanac." &

Nimai said, "That is very good indeed. I accept your challenge. Whoever wants can question Me?"

One irritated student said, "Why are you so conceited?" But Nimai replied, "You may question me as you like."

The student said, "Explain the laws of verbal roots." Nimai replied, "I shall explain them but you must listen attentively."

Nimai, the Supreme Personality of Godhead, was the source of all potencies. Naturally His explanations of the grammatical rules were very authorized.

The challenging student praised Nimai for His explanation. Then Nimai said, "But now hear Me refute My own arguments."

Nimai picked out the discrepancies in His own explanations, and said, "Who amongst you has the power to establish any point over and above My arguments?"

The students were all amazed by Nimai's original arguments as well as the arguments he used to defeat himself, so no one dared say anything. "Alright," he said, "I shall have to establish the new argument which defeats the other two."

Sri GauraChandra gave His new explanation which was as beautiful and poetic as the first two.

The students were all truly impressed and embraced Nimai sincerely.

The students said, "Go home today, but come back tomorrow and we will have fresh questions for you."

Playing the part of a student enrapt in learning, Nimai, the Lord of Vaikuntha, frolicked in the water of the Jahnavi (Ganga).

Nimai's erudition was so profound that in the presence of the other students of Nabadwip, He looked like Brhaspati himself surrounded by his disciples.

While performing their daily water sports, Nimai and His friends occasionally swam across the river to the far bank.

Since the time that Lord Krishna sported in the water of the Jamuna River, the Ganga had nursed an intense desire to have that same good fortune. &

Although the Ganga is worshipped by the prayers of such great personalities as Lord Brahma and Lord Siva, she nevertheless aspired to achieve the elevated position of the Jamuna.

The Supreme Lord Gaurasundara was a desired tree which continuously fulfilled that longing of Jahnavi (Ganga).

After a day of sports and fun, Sri Gaurasundara returned home, worshipped Lord Vishnu in the prescribed manner, offered water to the tulasi tree and sat down to eat. &

Immediately after His meal Nimai would take his books and search for a quiet place to study.

In that lonely place the gem of all Lords absorbed Himself in study, making annotations on different aphorisms.

Seeing his son's studious mood, Sri Misra floated on the waves of happiness but never revealed his pleasure to anyone.

In intense parental devotion he revelled in the unparalleled beauty of his son, and in that mood he gained liberation. &

But Sri Misra considered the happiness of liberation to be quite insignificant. For the pure devotee there is no joy from either liberation or gross and subtle sense gratification.

I offer my countless obeisances at the feet of Sri Jagannatha Misra whose son is the Supreme Lord of the unlimited material creation.

Sri Misra continually floated in an ocean of bliss simply by seeing his charming son, Nimai.

Cupid's beauty bows in defeat before the Lord's blossoming freshness. His every exquisite limb exudes incomparable charm.

In parental anxiety Sri Misra once thought, "I hope no witch or spirit ever casts a spell on Nimai."

Imagining the worst, he immediately prayed that Lord Krishna would always give his son shelter. Nimai overhead his father's prayers and smiled to Himself.

Sri Misra prayed, "O Lord Krishna, You are the protector of all. Please look upon my son graciously.

"Impediments of any sort never appear in the life of any person who remembers your lotus feet, my Lord.

Those sinful places where you are not remembered become infested with witches, ghosts and evil spirits.

"O Lord, I am Your servant, so whatever is mine is automatically Yours. Kindly receive them within Your shelter.

"Therefore I pray that no obstacles or difficulties will befall my son at anytime."

Sri Misra continued to pray with unflinching faith. Lifting both his hands, he begged for the Lord's mercy.

One day by divine arrangement Sri Misra had a dream which caused him both intense delight and extreme grief.

He bowed down on the ground and prayed, "O Lord Govinda, allow Nimai to remain in my house. O

Lord Krishna, this is the only benediction I beg of you: let Nimai be a householder and live at home."
&

In surprise Mother Saci enquired, "Why have you all of the sudden prayed for benedictions from the Lord?"

"Today I had a dream," answered Sri Misra. "In the dream I saw that Nimai had shaved off his sikha."

Dressed in indescribably beautiful sannyasi robes, He simultaneously laughed, danced, wept and chanted Krishna's name.

"Advaita Acarya Prabhu and all the other devotees encircled Nimai and joined in the chanting.

I saw Nimai sit on Ananta Sesha (Lord Vishnu's couch), and place His foot on everyone's head.

"Lord Brahma, Lord Siva and Sri Ananta Sesha chanted, `Jai Sacinandana'.

"Although everyone around was jubilantly chanting praises, I alone stood silent in fear.

"In a flash I saw Nimai, followed by millions and millions of people, roaming from town to town, dancing.

"Countless millions followed Him chanting Lord Hari's name in unison. That sound touched the very coverings of the material universe."

"While I listened to the glorification of Nimai flowing from every direction, I saw devotees who followed Him to Nilacala, Puri.

This dream caused me such anxiety! I am afraid our son will become disgusted with household affairs and leave home as a sannyasi.

"What you saw was just a dream," pacified mother Saci. "O learned husband, do not worry. Nimai won't leave us.

"Nimai knows nothing but His books and He thinks that learning is all in all."

Because of their parental affection, those two extremely noble souls continued to discuss topics related to their son's

future.

However, after a few days Sri Jagannatha Misra disappeared from this mortal world in his pure form.

Nimai wept bitterly over His father's disappearance, as had Lord RamaChandra when His father King Dasaratha left his body.

Mother Saci survived only because of Nimai's irresistible attractiveness.

As it deepens my grief to discuss this subject, I have described the incidents very briefly.

Nimai stayed close to his bereaved mother and concealed His own grief well.

Mother Saci cared for her fatherless son without a thought of any other work.

If Mother Saci lost sight of Nimai for a moment she swooned and both eyes lost their vision.

Nimai also reciprocated. Allowing His love and affection to flow continuously to His mother, he consoled her with calming, hopeful words.

"Mother please do not despair. As long as I am with you nothing shall harm you," He assured her.

"Soon I shall bring you that gift which is unobtainable even by demigods like Lord Brahma and Lord Siva."

Mother Saci simply beheld the kind and beautiful face of Nimai and forgot her own misery. How could she feel discouraged in his presence.

The Supreme Personality of Godhead was living as the son of Mother Saci. Simply by remembering Him, one's every desire could be fulfilled.

How could despair touch mother Saci? Nimai uplifted her spirits, and she attained an eternal blissful form.

The Lord of Vaikuntha was present in Nabadwip as a young brahmana boy, enjoying the bliss derived from His own supremely opulent self.

Poverty in their house was only an external feature. Nimai's commands were expressions from an autocratic all-opulent Lord of Lords.

Whatever Nimai demanded he had to get without considering its availability. If His demands were not supplied, there was no escaping His wrath.

He would break and smash everything in sight, not thinking that the loss was His own.

In spite of this, Mother Saci gave her son whatever He wanted only because of her deep affection for Him.

One day when Nimai was going to bathe in the Ganga, He asked His mother for oil, amalaki and other ingredients.

"I want to bathe in the Ganga and also offer her worship," He said. "So please give me a nice garland and aromatic sandalwood for this purpose."

"Please wait a few minutes my dear son," said mother Saci. "I will have to go and get a garland."

Nimai went into a fit of rage like Lord Rudra when He heard the words "I am going to get it."

"You want to go now to bring a garland?" He raged as He stormed into the house.

In the fury He smashed all the pots of Ganga water. Then with a stick He smashed every pot or container He could find. As the Supreme, independent Lord, He did whatever He pleased. Husked rice, cotton, grains, and salt from the broken vessels ran in rivets created by spilled oil, ghee and milk. Mother Saci saved dried foodstuffs in cloth bags which hung from the ceiling, but Nimai pulled down every bag. He scattered their contents, and in His rage He even tore up the cloth bags. When nothing in the house remained whole, Nimai directed His wrath on the residents themselves. -

Taking up His stick again, Nimai began to beat the walls. Not a soul dared to reproach Him.

After the walls He smashed the windows and doors, and then He attacked a tree in the courtyard with the stick fixed in both hands.

And without a moment of remorse over the tirade, He at last struck the ground with His stick and lost His sense entirely.

In fear for her life Mother Saci hid in one end of the building.

Lord Gaurasundara, propagator of religious principles, came to establish eternal religion or Sanatana dharma. He would never raise His hand against His mother.

Although his anger still boiled visibly, He refrained from beating His mother.

Having demolished everything in sight, Nimai fumed as He rolled in the dust of the courtyard.

His beautiful golden form was covered with dust. His glory was truly indescribable for even in that condition He was

utterly charming.

At last He grew calm and lay quite still in the dust of the courtyard.

That Lord of Vaikuntha called for His internal "Yoga maya" potency with simply a glance and entered into a "yoga nidra" sleep as He lay on the hard earth.

The transcendental form of Lord Ananta Sesha is Nimai's resting place, and Sri Laksmi devi eternally serves His lotus feet.

That Supreme Personality, Who is sought after by the four Vedas, lay asleep in Mother Saci's courtyard. The endless cosmic manifestation emanates from the pores of His body. His servants perform the act of creation, maintenance and annihilation. Lord Brahma, Lord Siva and other elevated personages become overwhelmed while meditating on His transcendental attributes. But that Supreme Lord Nimai was resting peacefully in Saci's courtyard. -

Lord Chaitanya Mahaprabhu tasted the mellow of self perception and then fell asleep as the demigods looked on with joyous tears.

Mother Saci brought a garland for the worship of Ganga devi and placed it directly in front of Nimai.

She wiped the sand and dust from His transcendental body and lifted Him up.

"Wake up, dear child," she said softly. "Take your garland and go worship Ganga devi as you desired."

"What has happened is good, my son. I hope that all dangers and difficulties were driven out with the broken pieces."

Sri Gaurasundara was ashamed, but He rose and went to take His bath.

Mother Saci cleaned the house and prepared to cook.

She felt no unhappiness although so much had been wasted by Nimai's tirade.

Mother Yasoda in Gokula also endured the restless moods and activities of Lord Krishna.

As the Universal Mother, Sacidevi also endured the restless behavior of Sri Gaurasundara.

Just as Nimai angrily smashed everything in Mother Saci's house, there were many other restless pastimes He performed. I could narrate many of them.

Mother Saci endured everything with body, mind and words as though she were Mother Earth in person.

After some time Sri Chaitanya Mahaprabhu, the Supreme Personality of Godhead, Who is full of wonderful pastimes, returned home from His bath in the Ganga.

He worshipped Lord Vishnu, offered water to tulasi and sat down to eat.

Satisfied with His meal, Nimai washed Himself and chewed on betel leaf.

After sometime Mother Saci broke the silence. "My son what was the purpose of so much destruction and waste?"

"This house, the furniture, all the food grains - everything belongs to You, and the loss is Yours. I am not responsible."

"You insist that You want to go to study this very moment, but I have run out of resources in the house. What will you eat tomorrow?"

Nimai smiled at His mother's words. "Lord Krishna is the maintainer. He will take care of us," replied Nimai.

With that, the Lord of Sarasvati took His books in hand and went to study.

For sometime He remained in the mellow of learning, and in the evening He walked to the banks of the Ganga.

From there he returned home.

Calling His mother aside in secrecy, Nimai gave her two tolas of shining gold.

"You see Mother, Lord Krishna has given Me a treasure. Exchange it for money and spend it as you need."

Nimai went off to bed, leaving poor dazed Sacidevi to try to resolve the mystery of her son's behavior.

"From where does He bring gold," she pondered. "I'm afraid some danger will befall us because of this.

"As soon as there is a shortage of our necessary supplies. He brings gold, not just once but again and again.

"Does He borrow the gold, or create it by mystic powers? From where or whom does He get it?"

Noble Mother Saci was an innocent and honest woman. She was apprehensive even while exchanging the gold for money.

Mother Saci instructed the people, "First show the gold in several different places, then exchange it."

Thus Nimai, the clandestine Supreme Controller of all mystic powers, lived in Nabadwip.

Always seen clutching His books in His graceful hands, Nimai looked like cupid personified as He studied in the midst of His classmates. An Urdhva tilak mark adorned His forehead, and the beauty of his shining curly hair could rob anyone of His mind. He was the embodiment of transcendental effulgence and round His shoulder hung the sacred brahmin thread. His ever-smiling enchanting face was delightful, showing off a set of twinkling teeth. How wonderful were his lotus eyes, and how wonderful was the charming manner in which He tucks his bright dhoti thrice in the waistband. -

Whoever beheld Nimai's beauty gazed at Him with unblinking eyes. No one could pass by Him without an adulatory comment like, "What extraordinary beauty!"

Nimai Thakura could give such a marvelous explanation of anything that even His teacher felt immeasurable pleasure when hearing it.

Sri Gangadasa Pandita personally honored Nimai by appointing Him foremost of all the students.

The teacher said, "My boy please continue to study attentively and I am very sure you will soon be a great scholar and teacher Yourself."

Nimai said, "Sir, once you have blessed someone, what can keep him from attaining the Bhattacharya title?"

There was not a student who could answer any of Nimai's questions.

He Himself would establish a law of principle, but in the end He could refute His conclusions.

And if someone could not explain a principle, Nimai would explain it perfectly.

While bathing, while eating, while walking or while performing any other activity, Nimai thought only of scriptural conclusions.

In this way Nimai remained absorbed in the mellow of learning and education without revealing Himself to the world, a world spiritually blind and full of offenses.

The entire society had become devoid of devotional service to Supreme Lord Hari and the people were preoccupied.

Grand festivals were held in honor of sons and relatives. Nothing in society found expression except the pursuit of bodily maintenance, household welfare and other mundane activities.

The people in general sought happiness through false aspirations, and the society of Vaishnavas lamented over the condition.

The Vaishnavas chanted Krishna's names and lamented in their prayers, "Oh Supreme Lord Narayana, please be merciful to these unfortunate living entities."

And to the whole society they said, "You have not developed any attraction for the all attractive Lord Krishna, in spite of receiving this rare human birth. How much longer do you want to enjoy such adversity?"

"This rare human birth that even demigods desire is being wasted by you in false pleasures.

"Nobody follows the festivals that glorify and honor Lord Krishna, rather they perform ritualistic ceremonies like marriages to enjoy themselves as they march towards the jaws of death."

And again to the Lord they prayed, "These living entities belong to You, O Lord. You are the Protector. What power do we have to speak? You are the supreme father of everyone."

In this way the devotees considered the benefit of all living entities and then sang the glories of Lord KrishnaChandra. -

Sri Chaitanya Bhagavat

Adi Lila Chapter Nine

All glories to Sri Krishna Chaitanya, the unlimited ocean of mercy. All glories to Lord Nityananda, the dearest friend of the distressed.

All glories to Lord Chaitanya, the life's treasure and soul of Sri Advaita Acarya, and the priceless treasure house of Sri Gadadhara Pandita. All glories to Lord Visvambhara, the son of Sri Jagannatha Misra and Mother Saci. All glories to all the devotees who are such dear associates of the Lord. -

Lord Ananta Sesha appeared in the Radha district on an order given previously by Sri Chaitanya. He remained in the material world according to Mahaprabhu's transcendental desire.

Sri Nityananda Prabhu, the Lord of the Gaudiya Vaishnavas, appeared in the village of Ekacakra. His father was a brahmana named Hadai Pandita and his mother was Srimati Padmavati devi.

From His early childhood Sri Nityananda Prabhu had a serene disposition and was highly intelligent. He was a reservoir of excellences. His charming beauty overshadowed the attractiveness of millions upon millions of Cupids.

From the time of Nityananda's birth, everything became auspicious in the district of Radha. Famine, poverty and all kinds of disturbances were totally dispelled.

On the day of Lord Chaitanya's appearance in Nabadwip, Sri Nityananda, Who was still in Radha, roared with jubilation.

The sound of that roar filled the universe and robbed everyone of his senses.

Some people speculated, "It must be a thunder-clap." Others thought it was the sound of some impending disaster. Still others said, "We know the reason for this sound. Lord Nityananda, the Lord of the Gaudiya Vaishnavas, is roaring in ecstasy."

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People offered different opinions on this subject, but no one actually knew Lord Nityananda in truth due to his illusory potency.

Lord Nityananda concealed his identity and played gleefully with the other young children of His age.

The various games Lord Nityananda played with His young friends were actually manifestations of different pastimes of Lord Krishna.

The children got together and formed a divine council where some of them took the role of Mother Earth and submitted a petition.

Those children were accompanied by many others when they went to the bank of the milk ocean and offered their choicest prayers to Lord Krishna.

A certain young boy unseen by anyone called out in a loud voice, "I shall appear in Gokula, Mathura."

On some evenings, Lord Nityananda gathered his young friends and enacted the marriage of Sri Vasudeva with Devaki devi.

Closing all the doors and windows to the room to create a dungeon, Lord Nityananda enacted the birth of Lord Krishna which took place deep in the night while the rest of the world slept.

Then they carried baby Lord Krishna to their imaginary Gokula Dham and exchanged Him for the baby girl Mahamaya, the external potency of the Lord. Thus they tricked the wicked King Kamsa.

Nityananda dressed a young boy as Putana and had someone climb on her breast to suck her milk.

Helped by some friends, He one day built a cart with some tough reeds and then He smashed it.

Unseen by anyone, He entered the milkmen's houses in the near vicinity and stole butter with His young friends.

The young boys never wanted to leave the company of Lord Nityananda and return home. Day and night they relished His transcendental association.

The parents of these young boys never remonstrated Him, but all of them affectionately held Him on their laps.

Everyone was amazed. "We never saw such wonderful activities. How does a mere child know so many transcendental pastimes of Lord Krishna?"

On another day He made snakes just like Kaliya out of leaves. He took all the young boys and went down to the water.

When the young boys jumped in the water and fell unconscious, Nityananda revived them.

One day He went to the forest of tala trees with His young friends. After killing the donkey demon Dhenuka, He enjoyed tala fruits with everyone else.

When He would take His young friends out to graze cows, they would enact many different pastimes. Once He dressed them as Bakasura, Aghasura and Vatsasura and then enacted Lord Krishna's pastimes of killing those demons.

Playing His horn all the way, He would return home at sunset with the cows and His young friends.

One day He enacted the pastime of lifting the Govardhana Hill; another day he recreated Vrndavana Dham and played about while remembering its many different places.

He performed the pastime of stealing the clothes of the Vraja cowherd damsels, and He also met the wives of the brahmanas who were engaged in performing sacrifices.

Someone would occasionally dress up as Narada Muni--complete with dress and beard--and give secret council to Kamsa while sitting in a secluded place.

Once a young boy dressed as Akrura enacted the lila of taking Lord Krishna and Balarama from Vrndavana to Mathura on the order of the cruel King Kamsa.

Taking the part of the Vraja gopis, Nityananda wept bitterly in a mood of intense separation. His tears flowed like a gushing river and all the boys looked on in amazement.

Being deluded by the illusory potency of Lord Vishnu, no one could understand the truth about Lord Nityananda. Oblivious to his identity the young boys played happily with Him.

After recreating Mathura in their play, Lord Nityananda roamed about the city with his young friends. Someone dressed up as a gardener and someone else adorned himself with a flower garland.

He dressed someone as the hunch-backed woman from Mathura and enacted the pastime of going to her place to be smeared with fragrant sandalwood paste. Next He made a bow, strung it and then broke it in the midst of great tumult.

Acting like Krishna, Lord Nityananda pretended to kill the mad elephant Kuvalaya and the two wrestlers Canura and Mustika in the arena of Kamsa. Then he sought out the young friend who was dressed as Kamsa, pulled him down by his hair and straddled his chest.

He danced jubilantly with his young friends after the mock killing of cruel King Kamsa. Everyone who watched the drama laughed in appreciation.

In a playful mood Lord Nityananda imitated the many different transcendental pastimes of the

incarnations of the Supreme Godhead, Krishna and Balarama.

One day Lord Nityananda became Lord Vamana, making someone else take the part of Bali Maharaja. He enacted the pastime of Lord Vamana tricking King Bali out of his vast kingdom which extended throughout the three worlds.

Someone acting as Sukracarya appeared in an old man's attire and forbid Bali Maharaja to entertain Lord Vamana's request for three paces of land. But King Bali granted Lord Vamana's request and the Lord blessed him by placing His lotus feet on the King's head.

One day Lord Nityananda became Lord RamaChandra and built a bridge across the ocean to Lanka. All the young boys dressed as monkeys to form a monkey-army for the Lord. Shouting "Jai Raghunatha!" they felled some castor oil trees and threw them on the water, imitating Lord Rama's monkeys throwing rocks in the water to build a bridge. -

Another time, Lord Nityananda played Sri Laksmana. Taking His bow in hand, He stalked off angrily to meet Sugriva. "O you wretched monkey, My Lord is in anguish. If you care for your life then come right now. RamaChandra awaits us anxiously in Malyavan Mountain, and here you are enjoying in the midst of women." -

On another day He chastised Sri Parasurama with mounting fury, "I am not to be blamed for this, O brahmana. Now run away, immediately!"

Lord Nityananda was extremely adept when accepting the role of Laksmana, but the young boys thought it was all in fun. They were unable to grasp its recondite significance. The young boys dressed up as the famous five monkeys and the Lord as Laksmana enquired from them, "Who are you? I see all of you belong to the monkey race, but why are you roaming in the forest? I am the servant of Raghunatha, Lord RamaChandra, please introduce your-selves." -

They replied, "We are roaming in the forest in fear of Bali. Please take us to Lord RamaChandra so that we may accept the dust from His lotus feet.

After embracing everyone, Laksmana brought them to Lord RamaChandra, and all of them fell at the Lord's lotus feet, offering Him their prostrated obeisances.

One day Lord Nityananda enacted the pastime of killing Indrajit, and another day he lost Himself in the emotions of Laksmana.

After dressing one boy as Vibhisana, Nitai brought him to Lord RamaChandra and the Lord appointed him the King of Lanka.

One boy approached Nitai and said, "I am Ravana, the demon King. I shall discharge my most powerful sakti sila weapon at you. Avert it if you can, Laksmana." Challenging Laksmana with these words the boy threw a lotus flower at Nitai. Engrossed in Laksmana's battle mood, Nitai fell back and dropped to the ground unconscious. Despite the boys' efforts to rouse him, Nitai lay there unmoving. -

The Lord lay without a trace of consciousness in His entire body while His friends sat around holding their heads and lamenting. Nitai's mother and father rushed to the spot but when they saw their son's lifeless body they both fainted and dropped to the ground. Whoever observed the situation was certainly astonished. -

The young boys described the details to a crowd that had gathered and someone said, "I think I understand the reason for Nitai's loss of consciousness.

"Previously Nitai expertly enacted the role of King Dasaratha who suffered tremendously and finally died when he heard of Rama's banishment to the forest.

"He is simply play acting," explained the man, " and if Hanuman gives Him medicine, He will become well again."

Before the drama Lord Nityananda had instructed all His young friends, "If I should fall then surround me and weep. After waiting for a few moments send for Sri Hanuman and when he holds the medicine to My nose My life will be revived once again." -

The Lord fell unconscious simply experiencing His own mood as Sankarsana, Laksmana. Naturally this confounded His young friends.

The boys had become confused by Nimai's seeming unconsciousness and forgotten the Lord's instructions to them. They simply repeated, "Wake up dear brother", and wept in loud voices.

When the boys heard the man's suggestions they remembered the instructions of the Lord. A boy dressed as Hanuman and ran off to gather the medicinal herbs.

Another young boy, dressed as an ascetic but actually the demonic maternal uncle of Ravana, met Sri Hanuman on his way and invited him to share some fruits and food. "Please remain here, dear Hanuman, and grace my humble hermitage. I feel greatly fortunate to be able to meet a personality like your good self."

"My mission is urgent and grave," replied Hanuman. "I must hasten; I cannot remain. You must have heard that Laksmana, Lord Rama's younger brother, is lying in a coma hit by the powerful Satkisela weapon of Ravana. So I must rush to the Gandharva hills to get medicine and save His life."

The ascetic persisted, "If you must leave then at least take your bath, and after eating something you can continue your victorious journey." -

By the potency of Lord Nityananda, His young friends played their individual parts so eloquently that the entire crowd watched in amazement.

On the prompting of the ascetic, Hanuman went to the big lake for his bath. A young boy dressed as a crocodile caught hold of Hanuman's feet and dragged him into deep water. But mighty Hanuman pulled the crocodile onto the bank of the lake. -

He fought a short battle with the crocodile and after vanquishing him, Hanuman, who is also known as Mahavira, moved on toward his destination.

Another young boy dressed as a demon chased Hanuman with the intent of eating him.

"You have killed the crocodile, but how do you propose to kill me? I shall devour you. Then who will save Laksmana's life?" roared the demon.

Sri Hanuman retorted, "Your Ravana is a dog. I despise him. You had better run far away." They hurled abuses at each other in this manner for sometime and then tearing at each others hair, they broke into a fist fight. Soon Sri Hanuman destroyed the demon and continued toward the Gandharva Hill where he entered the forest. -

Some young boys dressed as Gandharvas put up a fight and Hanuman was obliged to battle with them.

When they were defeated, Hanuman carried the Gandharva mountain on his head to Laksmana.

Another young boy dressed as a physician, placed the medicine next to Sri Laksmana's nose thinking of Lord Sri RamaChandra.

Lord Nityananda, the Supreme Personality of Godhead, then stood up, to the great relief of His parents and all others present there.

Sri Hadai Pandita hurried to Nitai and took Him fondly on his lap. The young friends felt light hearted and jubilant.

Everyone was impressed with the drama and enquired, "Dear boy, where did you learn to play all these pastimes?"

Nimai smiled and replied, "These are all My transcendental activities."

In His early years Lord Nityananda was an extremely handsome child. Who could resist holding Him to their heart's delight.

The people of Radha loved Him more than they loved their own sons; yet no one could recognize Him as the Lord. His associates were deluded by the illusory potency of Lord Vishnu.

Lord Nityananda played in this manner throughout His childhood. His only source of pleasure was the wonderful pastimes of Krishna which He enacted.

Away from their homes, the young friends of Nityananda enjoyed His sweet company.

I offer my countless obeisances at the feet of all those young associates of Lord Nityananda who enjoy pleasurable pastimes with Him.

From His childhood Nityananda's only inclination was to relive the transcendental activities of Lord Krishna.

Who can describe the unlimited superhuman pastimes of Lord Ananta Sesha, Sri Nityananda? Only by His mercy can proper perception manifest within the heart.

Lord Nityananda lived at home for twelve years, continuously enacting such pastimes. Thereafter He left on pilgrimage.

He travelled to different places of pilgrimage for twenty years. Then He at last met Sri Chaitanya.

Please hear the narrations of Lord Nityananda's travels to different places of pilgrimage as I have written in this Adi Khanda portion of the book. Whoever criticizes the Lord and His activities in anyway is certainly a mischievous sinful atheist. This Supreme Personality Lord Nityananda, Who liberated the entire universe, is surely the unlimited ocean of mercy. By His grace I am able to know the transcendental truth of Lord Chaitanya, and by the same grace the divine glories of Lord Chaitanya are revealed to me. -

Hear attentively the description of the pilgrimage of Lord Nityananda, the most beloved associate of Sri Chaitanya.

The first holy place Lord Nityananda visited on His journey was the temple of Vakresvara; thereafter He roamed the forests of Vaidyanatha all alone.

After visiting GayaDham, Nityananda went to Kasi, the principal pilgrimage place for the Saivites which is situated on the banks of the Ganga as she flows swiftly westward. Lord Nityananda was exhilarated by drinking and bathing in the waters, yet for some reason his longing and fatigue clung to Him. -

In Prayag, the Lord bathed at the rivers' confluence in the early hours of a chilly Magha morning. Then He proceeded to Mathura where He had appeared in a previous Yuga. There He visited Lord Krishna's birthplace.

Attracted by the river Jamuna, the Lord sported in her gentle waters at the bathing place named Visram Ghat. He then circumambulated Govardhana Hill and experienced spiritual ecstasy.

One by one the Lord visited all twelve forests including Sri Vrndavana and roamed at will in their shady woods.

In Gokula, the Lord saw the residence of Nanda Maharaja. In ecstasy he sat down and wept profusely.

The Lord then offered worship to the deity of Lord Madana Gopala and went to Hastinapura, the famous fortress city of the valiant Pandavas.

Lord Nityananda wept, being intensely moved by the sanctified place of the elevated devotees of the Supreme Lord. However, the residents of that place could not comprehend such emotions due to their lack of devotional sentiments.

The visit to Hastinapura brought back memories of Lord Balarama's activities, and Lord Nityananda called out, "Save Me O Lord Haladhara!" In this way he worshipped the holy place.

Thereafter Sri Nityananda travelled to the holy city of Dvaraka and bathed in the ocean, feeling great spiritual bliss.

Next He went to Siddhapura. That place was rendered holy by the presence of Lord Kapila. After that Nityananda went to Matsya Tirtha where He gave away grains in charity on the occasion of a big festival.

The Lord visited Siva-Kanci and Vishnu-kanci. Being the original Supreme Person, Nityananda was amused at the fanatical conflict that existed between the followers of Lord Siva and Lord Vishnu.

He travelled to Kuruksetra, Prthudaka, Bindu Sarovar, Prabhasa and Sudarsana Tirtha.

Then He went to Tritakupa, Visala, Brahma-tirtha, and Cakra Tirtha.

With exhilarated spirits Nityananda then travelled to Pratisrota where the Praci-Sarasvati flows gently into the ocean. From there He visited the forest of Naimasaranya.

Lord Nityananda travelled to the city of Ayodhya. Seeing the birthplace of Lord RamaChandra, He felt spiritual ecstasy moving Him to shed profuse tears of divine love.

Then He travelled to the tribal kingdom of King Guhaka (Srnga Verapura). King Guhaka reigned during the time of Lord RamaChandra, and in that holy place Sri Nityananda fell into a massive ecstatic trance.

When Sri Nityananda thought of His devotee, the tribal king of Guhaka, He went into a ecstatic trance for three days.

Lord Nityananda visited the different forests in which the Supreme Lord RamaChandra once roamed. His feeling of separation from the Lord made Him roll in the ground in anguish.

Then the Lord went to the spot where the holy Sarayu river quietly flows in Ayodhya. After bathing in the water of the Kausiki river, He continued to Pulasta Ashram, a most sanctified place.

Thereafter Sri Nityananda went to Gomati and bathed in the waters of Gandaki and Sona. He climbed the Mahendra Hill where He offered obeisances to Lord Parasurama. From there He travelled to Haridvara, the source of Mother Ganga. -

He visited Pampa, Bhima, Godavari, Benva and in the Bipasa (or Vyasa) river He remained submerged in the water for a while.

In Madurai he visited the temple of Lord Kartika and then went on to the place known as Sri Prabat. There, in a massive and impressive temple, His devotees Lord Siva and Parvati were being opulently worshipped as a brahmin and his wife. -

Lord Siva and Parvati recognized Lord Nityananda as their worshipable Supreme Lord. The original Sankarsana appeared before them as a pilgrim in mendicant's dress.

Siva and Parvati joyfully received their exalted guest and attended to him affectionately. Parvati cooked palatable dishes for His satisfaction and in reciprocation Sri Nityananda offered them his obeisances. -

Only Lord Krishna, knows the confidential topics that transpired between them, but thereafter Lord Nityananda went to the Dravida territory.

He travelled through different pilgrimage spots touching upon the places of Vyankatanatha, Kamakosthipuri and Kanci, arriving at last at the sacred river Kaveri. Then He proceeded to the famous holy place of Srirangam where merciful Lord Sri Ragnatha received opulent worship from His devotees. Thereafter Lord Nityananda visited Hariksetra. -

He then visited Rsabha hills, Madurai, Krtamata, Tamraparai and Uttara Jawa. In the Malaya hills He went to Agastya's hermitage and all the residents were spiritually enthralled by having such a divine personality as their guest.

Arriving in Badarikasrama with unbounded spiritual joy, He absorbed its divine atmosphere and spent some days in quiet solitude. -

From there He trekked to the hermitage of Srila Vyasadeva who immediately recognized Lord Nityananda as His worshipable Lord Balarama. He cared for his guest attentively and Sri Nityananda reciprocated by offering His obeisances to Srila Vyasadeva. -

Continuing His travels, Lord Nityananda came across a place where a number of Buddhist monks were sitting around. He made a few inquiries there but none of the monks would reply. This sparked His anger and He chastised them for their misbehavior by kicking each one in the head. The Buddhists dispersed in fear, and the Lord continued his journey, strolling fearlessly through the forest. -

Sri Nityananda travelled South to Kanya Kumari and saw the beautiful deity of Durga devi installed near the shore of the Indian Ocean at the southern tip of India.

He also went to Sri Avantapura and the Panca-Apsara Lake. In Gokarna he visited the temples of Lord Siva. In Kerala and Trigarla He went house to house showering His causeless mercy.

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He crossed most of the rivers that flowed down from the Vindhya Hills and covered the tract of land south of the Vindhyas known as Payonci; then He wandered a while in Tapti. He visited Reba, Mahismati, Mallatirtha, Surparaka and then headed westward. -

Lord Nityananda travelled all over the country in a joyful mood, fearless and carefree. He was constantly submerged in ecstatic love of Krishna. Overcome with ecstasy, sometimes He cried and sometimes He laughed. Who can understand the blissful turmoil which stirred in His heart? -

During the period of His journey when He travelled in the western provinces, He met Sri Madhavendra Puri by divine arrangement.

Sri Madhavendra Puri is the embodiment of ecstatic transcendental love for Lord Krishna and all His swan-like disciples are full of that spiritual love. His only means of subsistence is the nectar that flows out of Krishna's loving exchanges. Lord Krishna personally resides in the form of such unalloyed devotees as Sri Madhavendra Puri. -

Sri Advaita Acarya Prabhu is foremost amongst Sri Madhavendra Puri's disciples, so how can I begin to describe his intense love for Krishna provided as I am with inadequate words.

On meeting Sri Madhavendra Puri Lord Nityananda became paralyzed and lost consciousness, overpowered by ecstatic transcendental love; and Madhavendra Puri also went into an ecstatic trance, losing all external senses upon seeing Lord Nityananda. -

Lord Chaitanya often remarked that Sri Madhavendra Puri was the main trunk of the tree of nectarine devotional mellows.

Isvara Puri and other disciples of Madhavendra Puri witnessed the unique meeting. Tears flowed freely from their eyes as they saw the two forms lying in devotional trance.

When consciousness returned and they became aware of each other's presence, Madhavendra Puri and

Nityananda embraced while crying tears of joy. They rolled in the sand and roared loudly, unabashed in expressing their sublime emotions, totally absorbed in the ecstasy of love of Godhead. Their profuse, unrestrained tears purified the earth. Mother Earth felt she was receiving her greatest benediction. Within their bodies different ecstatic symptoms of shivering, weeping and horripilation appeared in endless waves; such devotional emotions confirmed that Sri Chaitanya resided within each of them. -

Lord Nityananda spoke first saying, "Today, in one instance, I have received the utmost benefit of My pilgrimages. My eyes have rested on the lotus feet of Sri Madhavendra Puri and seeing his transcendental love, My life has become blessed and meaningful." -

Sri Madhavendra Puri sat speechless holding Lord Nityananda to his breast, his voice choked with tears of ecstatic emotions. Such was his feeling of love for Nityananda that he never desired to release Him from his embrace. Isvara Puri, Brahmananada Puri and all the other disciples could perceive what had just spiritually transpired, so their natural attraction and attachment for the Lord increased. -

In the past both Madhavendra Puri and Nityananda had seen pilgrims and many amongst them in saintly garb, but now they realized that none of those pilgrims had possessed the transcendental gift of love of God .

Remembering their brief association and conversations with such non-devotional persons they were overcome with remorse. They had wandered everywhere looking intently for Krishna and His pure loving devotees. They found each other--pure transcendentalists--and they felt the burden of their despondency lift in each other's association. In each other they witnessed the manifestation of love of God. -

Blissful days passed, filled with confidential Krishna conscious discussions which created in both the Lord and Madhavendra Puri an insatiable thirst for continued association. Sri Madhava's spontaneity drove him into ecstatic trance when he saw a dark cloud that reminded him of Krishna's complexion. Day and night he seemed intoxicated by his love for Krishna, sometimes laughing, next moment crying and sometimes making a great deal of noise or shouting. -

Lord Nityananda was also drunk with the divine nectar of love of Lord Govinda. He stumbled and fell repeatedly, often roaring with laughter.

The disciples were very impressed by the extent of their spiritual master's and Lord Nityananda's extraordinary love for the Supreme Lord, and they in turn responded by continuously singing the name of Sri Hari. Steeped in the ambrosia of transcendental love, they lost count of time; no one knew when day turned to night and their surroundings passed into oblivion. -

Who can grasp the highly confidential topics Sri Madhavendra Puri discussed with Lord Nityananda? Only Lord Krishna, the omniscient supersoul, knows everything. Sri Puri grew so attached to Lord Nityananda that he could not imagine leaving His company; he spent every moment of his time with Him.

Sri Madhavendra Puri said, "Nowhere have I found the exhibition of such supramundane love par excellence as in Lord Nityananda. Wherever that love is found becomes the best of all the holy pilgrimages. I am now convinced that the blessed Lord Krishna is graciously disposed towards me because I have found an intimate associate like Lord Nityananda. Wherever one meets Lord Nityananda - that place becomes the most holy place. The very spiritual planet of Vaikuntha descends there. Whoever associates with Lord Nityananda and hears from Him will surely attain purest devotional love at the lotus feet of Lord Krishna. And whoever harbors even a tinge of apathy for Lord Nityananda is forever cast aside by Lord Krishna, though he may be in the guise of a devotee." -

Sri Madhavendra Puri expressed his feeling of deep affection for Lord Nityananda with unhesitating praises. Simultaneously Lord Nityananda developed His affection and reverential mood towards Sri Puri which can only be offered to a mentor. A wonderful relationship blossomed where each

continually exhilarated the other with his ecstatic love for Krishna. -

They relished each other's transcendental association for some days and then Lord Nityananda left for the South where Lord RamaChandra built a bridge to Lanka with the help of the monkeyarmy. Sri Madhavendra Puri set out towards Saraju. They parted ways, merged in a state of complete bliss of love of Krishna, unmindful of even their own physical conditions. -

Lives of such unalloyed devotees of Krishna are sustained only by their intense love for the Lord. Otherwise, once they are aware of that love it would not be possible for them to continue living, feeling the excruciating pangs of separation from Him.

Those faithful souls who hear this narration of the wonderful meeting between Sri Madhavendra and Lord Nityananda will surely attain the highest perfection, love of Krishna.

Lord Nityananda travelled for a few days submerged in that ambrosia of love of Krishna and finally arrived in Setubhandha. He bathed in Dhanstirtha and proceeded to Ramesvara. Thereafter He travelled to Vijayanagara, and from there, on to the temple of Lord Nrsimhadeva in Geoda. He visited Mayapuri, Avanti and the river Godavari. This time the Lord decided to go to Jagannatha Puri and on the way He visited Tirumala and Kurmaksetra. -

The Lord saw the high fluttering flag of Lord Jagannatha's temple just as He entered Purusothama-ksetra, Puri, and immediately He fell into an ecstatic trance. He saw Lord Jagannatha, as the Lord of Dvaraka along with all His divine associates and devotees present in that holy Dham. Such visions revived Lord Nityananda's ecstatic mood and He fell unconscious to the ground. When He regained consciousness, the different ecstatic symptoms of shivering, paling, weeping, horripilation and loud roaring became manifest and again He fell to the ground. Who can perceive the magnitude of Lord Nityananda's extraordinary love of Godhead? -

He spent a few days more in Nilacala and then, immersed in total spiritual joy, He travelled north to Gangasagara. How is it possible for me to describe Lord Nityananda's pilgrimage? My feeble attempt is made possible only by His grace. -

Caught up in the fervor of His pilgrimage, the Lord again travelled to Mathura and Vrndavana. Completely absorbed in thoughts of Krishna, Sri Nityananda was unaware of the passage of many days and nights in Vrndavana. He forgot about eating and only occasionally drank a little milk if it came to Him unsolicited. -

Sri Nityananda could visualize His Lord, Sri Chaitanya, living as an ordinary boy in Nabadwip. He thought to Himself, "When Lord GauraChandra reveals his magnanimous pastimes of congregational chanting of the Lord's holy name, at that time I shall devote Myself to His service." He thus resolved to wait in Vrndavana and not proceed to Nabadwip. He filled His days happily frolicking in the dark cool waters of the Kalindi, lost in the mood of a young cowherd boy. At other times He found inexplicable pleasure playing in the sand with young friends.

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Lord Nityananda was the original Lord Vishnu and He possessed the absolute full potency to grace anyone with love of Godhead. Yet He restrained Himself and waited patiently so that He could execute the order of Sri Chaitanya and profusely distribute that precious love of God to everyone. Lord Chaitanya's associates did not desire to act without their Lord's instructions to guide them, nor did they feel slighted by taking a humble position. Lord Vishnu, Lord Brahma and Lord Siva all carried out Lord Chaitanya's orders to maintain, create and annihilate this world according to their respective duties. Unfortunately the sinful atheists feel unhappy because they cannot accept this point, and unseen by the poor Vaishnavas they thrive everywhere. Yet Lord Nityananda is famous for inundating the universe with love of God. -

Lord Nityananda is the original devotee of Lord Chaitanya. His tongue is the abode of Lord Chaitanya's glories, vibrating incessantly the sublime pastimes of Sri GauraChandra. One can obtain

full devotion at Lord Chaitanya's lotus feet simply by worshipping Lord Nityananda. All glories to Lord Nityananda, the primeval Lord; it is only by His causeless mercy that the glorious pastimes of Sri Chaitanya manifest in one's heart. And by the grace of GauraChandra one can become lovingly attached to Lord Nityananda. All obstacles and misfortunes in life are extirpated as soon as the knowledge of the truth about Lord Nityananda dawns upon one. Those who desire to overcome the material whirlpool and drown in the ocean of devotional service should worship NitaiChandra. Many praise my Lord saying, "Lord Nityananda is like Lord Brahma", while others say, "He is very dear to Lord Chaitanya." I hear various opinions about Him--that He is a sannyasi, or a humble devotee, or an erudite Vedic scholar. People conjecture without inhibition and stop at nothing; some go to the extent of saying that His connection with Lord Chaitanya is not intimate. None of these affect me at all, I simply pray that His lotus feet remain impressed upon my heart eternally. -

After repeated attempts to invoke good judgement in all people, if some sinful lot continues to criticize my Lord, then I kick them in their heads to save them from imminent disaster. Those who misinterpret the remarks of Advaita Acarya Prabhu or Lord Nityananda as criticism of Chaitanya Mahaprabhu should realize that those remarks were in fact shaded glorifications of my Lord. All the Vaishnava associates of Lord Chaitanya are externally liberated and enlightened souls. What is wrongly understood to be disturbing arguments or abusive language used between them is actually one way they express their deep love for each other. An ordinary person is therefore discouraged from taking sides in such a mock fight, for if he criticizes anyone then he places himself in a precarious position. That person who is not critical of Lord Nityananda and who is steadfast in his spiritual practices will certainly attain the lotus feet of Lord Chaitanya. I intensely yearn to see the lotus feet of my Lord and master Sri Nityananda Prabhu and Sri Chaitanya. -

Lord Nityananda is my absolute master; by taking shelter of His lotus feet let me worship Lord Chaitanya. I greatly desire to study Srimad Bhagavatam in Lord Nityananda's presence. This is my humble submission eternally. All glories to Supreme Lord Sri Chaitanya. You are fully independent to act as You wish. You can give me the lotus feet of Lord Nityananda or separate me from them. I pray that You, My Lord Chaitanya, be merciful to me and grant that my whole heart and soul remain fixed at Your lotus feet and at the lotus feet of Sri Nityananda. NitaiChandra is devoted exclusively to You so no one can attain His shelter without Your blessings. -

Lord Nityananda roamed throughout Vrndavana waiting for Lord GauraChandra to manifest His pastimes openly. Lord Nityananda's pilgrimage was part of His transcendental pastimes. Whoever hears these narrations with devotion is crowned with the most precious gem of success--love of Godhead. Lord Krishna Chaitanya and Lord Nityananda are my heart and soul. Their humble servant, Vrndavana dasa, offers his song at their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Ten

All glories to Lord Chaitanya, Sri GauraChandra. He is the supreme controller of all other isvaras and the most cherished love of Lord Nityananda. He possesses as eternal transcendental form. O Lord, mercifully look upon the conditioned living souls. All glories to You, for You are the best of the brah-manas, the son of Sri Jagannatha Misra. All glories to Your devotees, the most elevated souls. You are an ocean of compassion, and Your beautiful eyes are like lotus petals. Be so kind, O Lord, as to grant me this prayer: may I remain constantly absorbed in Your magnanimous character. -

Please read in this chapter about Lord Chaitanya's pleasurable pastimes as a young scholar. He totally absorbed Himself in scholarly pursuits not finding time for anything else. After completing His daily brahminical duties early each morning, the Lord of the Universe, Sri Nimai Pandita, went to the house of Sri Gangadasa Pandita. He was accompanied by students who respected Him as an authoritative scholar and considered themselves his disciples. At Gangadasa's place He conducted debates. Many students who were not in His group for the debate and who did not submit to his tutorship were affronted or slighted by Nimai and His followers. After establishing His arguments in the debate, Nimai would discuss the different points He had made with His group, just as the other groups would do. Murari Gupta was not amongst Nimai Pandita's group, so Nimai confronted him and refuted his arguments. -

Nimai wore His dhoti neatly wrapped around His slim, elegant frame, and sat amidst the students in the mood of a valiant prince. The sandalwood paste tilak decorating His forehead shone with a soft golden glow, and His exquisite and regular set of teeth were so effulgent that brilliant white pearls looked old and lack-luster in comparison. At age sixteen, Nimai's youth blossomed like spring. He was beauty personified and even cupid fell captive to His charm. -

The erudition He exhibited in His pastimes as a scholar far superseded the knowledge and learning of Brhaspati. If any of the students tried to learn the scriptures on his own, Nimai was quick to taunt him.

The Lord would challenge, "Who is here? Such a great scholar to refute my arguments? Without even knowing the rules of proper conjugation some persons try to understand grammar by themselves and fool themselves into complacency. Yet in spite of their vanity, because of their ignorance they cannot answer My arguments properly. They cannot even debate the arguments properly."

Murari Gupta heard these provocative and boastful words of the Lord but remained silent and continued to do his work. Still Nimai would not leave him alone. He taunted Murari Gupta at every opportunity, but seeing the calm reaction of His dear servant, the Lord was actually very satisfied.

Once Nimai said to Murari Gupta, "You are a Vedic doctor. Why do you study grammar here? Go to your leaves and herbs and make a compound so you can cure the sick. Grammar is extremely difficult to learn. Here there is no mention of mucus, bile or indigestion. How do you want to accomplish anything in learning grammar just by studying on your own? Rather, go home and try to cure the sick."

Sri Murari Gupta was the partial expansion of Rudra, Lord Siva, and had a volatile temper. Yet Lord Visvambhara could not see a single trace of anger in him.

In reply Murari Gupta said, "O learned Brahmin, please tell me one thing: I see that you taunt everyone. Why are You so arrogant? On what subjects did You not receive a proper answer from me? Whether the discussion was on verb rules, astrology with its different purports, or other philological questions, I answered them all. Without asking and waiting for a reply You flaunt me. What do You really know? You are a learned brahmin, so why do You act like this? What more can I say?"

"Alright, discuss and analyze what you have read today," said Nimai. Murari Gupta began his explanations and the Lord immediately refuted them. Murari Gupta explained in a certain way but the Lord would explain the same subject in another way. At last the master, not His servant, accepted defeat. By the Lord's influence Murari exhibited great erudition and the Nimai was extremely pleased

by Murari's explanation. The Lord placed his soft lotus hands on Murari Gupta, and upon receiving that sublime touch, Murari experienced indescribable bliss.

"This Nimai cannot be an ordinary person," thought Murari to himself. "How would it be possible for an ordinary person to possess such vast learning? My body felt such spiritual excitement just by the touch of His hands. I think that I should not be ashamed to learn under his tutorship. There is no one as intelligent or learned in all of Nabadwip."

Then Murari Gupta, the Ayurvedic doctor, submitted to the Lord, "O Visvambhara, I will learn under your tutorship." In this affectionate manner the master and His servant interacted. The Lord then took all his friends to the Ganga for a bath. The divine pastimes of Sri Chaitanya as a scholar were enacted in this mood.

Sri Mukunda Sanjaya is truly a very fortunate soul for in his house in Nabadwip the Supreme Lord displayed many of these scholarly pastimes. Mukunda's son was studying under Nimai Pandita and he himself was very attached to the lotus feet of the Lord in devotional service. Annexed to Mukunda's house was a temple of Goddess Durga and in that courtyard students sat around the Lord, crowding the entire compound. There sat Nimai Pandita, the best of the brahmanas. It looked as though Lord Gauranga was holding a court of scholars. Nimai Pandita would deliver many explanations and establish many arguments, and then He would refute those arguments with new arguments.

He often spoke out against teachers in Nabadwip. Once the Lord said, "Sometimes people do not even possess fundamental knowledge about conjugation, but because it is Kali Yuga such a person accepts the title of Bhattacharya. Let me see if any one of these Bhattacharya's can find discrepancies in My arguments and explanations. Then I will accept when they flout their big titles like Bhattacharya and Misra." In this way the Lord would act like a proud scholar; none of His servants could understand His mood nor could they recognize Him as their worshipful Supreme Lord.

Mother Saci one day noticed that her son had grown into a handsome young man and she started thinking about his marriage. Sri Vallabha Acarya, a good and pious brahmana was then residing in Nabadwip. He was equal to King Janaka, the father of Sita devi, and in every respect his daughter possessed unsurpassed beauty. She was Laksmi devi, the Goddess of Fortune in person. Her father was constantly thinking about finding a suitable match for her.

By divine arrangement Sri Laksmi devi once met Sri Gaurasundara on the banks of the Ganga when they had each gone for a bath. Lord GauraChandra immediately recognised his eternal consort and smiled sweetly at Her. Laksmi devi also recognized her eternal master and offered Him prayers as she clasped His lotus feet. Both the transcendental personalities recognized each other, and they returned home in blissful expectation. Who can understand such sublime and supramundane pastimes of the Supreme Lord?

Again by arrangement of the Lord, a brahmana named Banamali came to visit Mother Saci. After they exchanged respectful greetings, Mother Saci affectionately offered the brahmana a seat. Then Sri Banamali Acarya asked, "Why aren't you seriously considering your son's marriage? In Nabadwip resides a very pious and elevated brahmana. He is pure; he always follows the path of religion, and he is a descendent of good line of brahmanas. His daughter is certainly not inferior to Laksmi devi in beauty, character or respect."

"My son has lost his father," replied Mother Saci. "Let Him study further and grow a little older; then I shall certainly consider His marriage." The apathetic reply made Banamali feel dejected and he left Saci's house. But by divine arrangement, on his way out he met Sri Gauranga. As soon as the Lord saw Banamali, He affectionately embraced him.

"Please tell me who you were just visiting," enquired the Lord.

"I came to pay my respects to your mother," answered Banamali. "I brought up the subject of Your marriage to her, but I don't know why she didn't respond positively to it."

The Lord fell silent, and having offered due respects to the brahmana, He went home, smiling within Himself. At home He immediately spoke to His mother, "Why didn't you favor the brahmana's proposal?"

Mother Saci was more than pleased, for she could understand the Lord's indication. The next day she requested Banamali to return and told him, "The proposal you made yesterday--I request you to please act on it immediately." After touching her feet in respect, the brahmana went straight to the house of Vallabha Acarya.

Sri Vallabha received the brahmana with all respect and offered him the seat of honor. "I think is time you arranged your daughter's marriage," said Banamali. "I have found the fit candidate for her. His name is Visvambhara. He is the son of Sri Jagannatha Misra, a very elevated and respectable brahmana. Visvambhara is most scholarly and He is certainly an ocean of all good qualities. Please consider these points and tell me how you feel."

Vallabha Acarya was extremely pleased. He said, "Only through accumulating immense piety could a girl get such a husband. If Krishna were pleased with me or if the Goddess of Fortune were satisfied with my daughter, only then could I ever hope for such a son-in-law. Please don't delay; proceed with this proposal and complete all the necessary details. But first there is one thing that I must mention. I feel hesitant to speak about

it. I have no means to give anything as a dowry. I can simply give my daughter and five pieces of auspicious hartaki fruit. Please convey this to them."

The brahmana was extremely satisfied with Vallabha Acarya's attitude and he returned to mother Saci's house with the news of his success. "They are agreeable," he reported. "Now we have to choose the right day and right moment according to astrological calculations."

The news spread. Close relatives and friends were jubilant and they all came forward with great enthusiasm to make themselves useful on the occasion. A special ceremony held before the day of the marriage was conducted at an auspicious time amidst festivities where professional dancers and musicians performed. Brahmana priests sat in the four corners of the wedding area and chanted Vedic mantras. In the middle sat the crown jewel of the brahmana class, Lord Gauranga, as brilliant as the rising full moon. At the end of the function the brahmanas were gifted with incense, sandal wood, flower garlands and spices. Sri Vallabha Acarya had also come according to the customs and performed his ritualistic duties.

On the day of His wedding, Nimai respectfully offered oblations to His forefathers at dawn. The sound of sweet music and the tinkle of a dancer's ankle bells filled the air. Sounds of joyful chatter came from all directions. The guests that came were numerous and large groups of chaste women thronged the place. Relatives and respectable brahmanas also came. Mother Saci satisfied all the chaste housewives with gifts of fruits, grains, vermilion, oils and other commodities. Different demigods, along with their wives, also came in human forms to see the marriage of the Lord. Vallabha Acarya performed his many rituals with increasing pleasure. In the evening just before sunset, Nimai went to the house of Sri Vallabha Acarya at the chosen auspicious time. He was accompanied by many people and when He arrived all the guests felt submerged in waves of ecstasy.

Vallabha Acarya offered the Lord a seat with utmost respect strictly according to the rules of the scriptures. He felt an indescribable joy within. Finally he brought his daughter Laksmi devi, fully decorated with beautiful ornaments, and presented her to the Lord. According to the marriage customs, Laksmi devi was lifted off the ground and carried seven times around the Lord. The chanting of Hari's name resounded but Laksmi sat with folded hands and offered silent prayers to the Lord.

During the auspicious ceremony of exchanging glances between bride and bridegroom, people showered flowers jubilantly from all directions on Sri Laksmi and Narayana. That Sri Narayana, Visnu, had appeared as Lord Gauranga, and Sri Laksmi offered Him a garland of flowers at His lotus feet. She worshipped Him, surrendering herself as though she were those very flowers. Joyous sounds

accompanied by loud chanting of Lord Hari's name rent the air. It was the only sound to be heard in any direction. The Lord drank in the moon-like beautiful face of Sri Laksmi devi as He sat with her on His left. His blooming youthful beauty excelled the attractiveness of Cupid himself. Who can possibly describe in detail the joy in Sri Vallabha's house?

Looking like Bhisma deva, Sri Vallabha Acarya then sat down to give away the bride. The Lord was exquisitely decorated with flower garlands and sandalwood paste and wore beautiful, shining clothes. Vallabha Acarya poured water on His lotus feet, those same lotus feet which are washed and worshipped by Lord Brahma and Lord Siva in order to acquire the strength and potency to create this material world. The brahmana then offered his daughter according to the regulations in the scriptures and all the while felt waves of ecstasy within his heart. The rest of the ceremonies were conducted properly and the Lord spent that night in their house.

The next morning Nimai returned to His own house with Laksmi devi. They were carried on a palanquin, and people came from everywhere to see the Lord and His bride. Beautifully decorated with flowers, gold ornaments, studded crowns and sandalwood paste artistically dotted over their beautiful faces, Laksmi devi and Lord Narayana were effulgent with a transcendental glow. People all around acknowledged their own good fortune at seeing this divine couple. The ladies especially stood mesmerized at the sublimely beautiful sight.

One lady commented, "She must have worshipped Lord Siva and Parvati for a long time with great devotion; otherwise it could not have been possible to get a husband like him. Perhaps they themselves are Lord Siva and Parvati."

"They are either Indra and Saci or Lord Madana and Rati,"

said another lady.

Someone else suggested, "No they must be Laksmi and Narayana."

"They look exactly like Sita and Lord RamaChandra," said another woman, "and they are so charming as they ride on the palanquin."

The ladies each offered a variety of opinions as they watched the divine couple with mixed wonder and joy. The Lord brought His new bride home in the evening amidst joyful shouting, sweet music and laughter. Mother Saci went out to meet the newly-wed couple and brought them into the house. She felt infinite joy, and bustled around distributing valuable gifts to everyone and pleasing the guests with sweet words. Whoever hears this narration of the Lord's marriage with devotion will certainly be able to break the ties of material bondage.

Saci devi felt her house glowing with a new iridescent light. Now that Laksmi devi was in her rightful position next to Lord Narayana, Sri Gauranga, Saci devi saw an extraordinary light everywhere, inside as well as outside the house. She could not describe the wonderful phenomenon. Sometimes she saw a very beautiful light right next to her son, but when she looked again she saw it was no longer there. At other times she could smell the divine fragrance of flowers and lotuses and this surprised her beyond description. She often wondered about the actual truth of all this.

"I think I know the reason for all this," Mother Saci thought to herself. "My daughter-in-law must be an incarnation or expansion of Laksmi devi. That is why I sometimes see a brilliant light or smell a divine lotus fragrance. My previous sufferings and our poverty seems to have vanished. I don't know how I have received this girl as my daughter-in-law for she is certainly Laksmi devi."

In this way Mother Saci would speculate but the Supreme Lord Gauranga, although manifest, did not yet reveal His original and absolute identity. Who can understand wonderful activities and the potencies of the Supreme Lord? However and whenever the Supreme Lord desires to act, He is free to do so. And if the Supreme Lord Himself does not reveal these esoteric truths, then even Laksmi devi does not have the potency to fathom the transcendental phenomenon. All the scriptures--Vedas and Puranas-- repeat the same truth : no one can know the Absolute truth, the Supreme Lord, without

receiving mercy of the Lord.

Sri Krishna Chaitanya and Nityananda Prabhu are the life and soul of this insignificant servant Vrndavana dasa, and he offers his humble song at their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Eleven

All glories to Sri GauraChandra, the Supreme Lord of all lords. His youthful pastimes as a scholar revealed His attraction for learning. He stayed in Nabadwip, but He concealed His true identity. The best of the brahmanas, GauraChandra, spent all His younger days pursuing His studies. His handsome youthfulness could defeat the beauty of millions upon millions of cupids. Every limb of His transcendental body was a perfection of beauty. His arms extended down to the knees and His exquisite eyes were like lotus petals. His attractive lips were red as if from chewing betel, and He was always dressed in fine, majestic clothes.

Ever in a happy mood, He walked amidst His colleagues and disciples, entertaining them with His sparkling wit. He was their unquestioned leader on the strength of His superior intelligence and learning. He roamed all over Nabadwip carrying His books as if holding Sarasvati devi, the Goddess of Learning, within His palm, for He is the Supreme Lord of the entire cosmic manifestation. No scholar in Nabadwip dared to find faults in His dissertations. Only the brahmana Gangadasa Pandita, a very pious and fortunate soul, was capable of discussing with the Lord.

The different categories of people in Nabadwip saw Mahaprabhu in their own way. The materialistic fruitive workers who were attached to family and home saw Him as the Lord and experienced an inexplicable wonder. "How remarkable that every house He graces should always have prosperity," they exclaimed. The ladies saw Him as the most attractive cupid. But in the hearts of the atheists He struck fear as the God of death. The scholars were convinced that Brhaspati, the most learned priest of the demigods, had taken birth on earth.

But the Vaishnavas were seriously concerned about Gauranga and His behavior. "He is endowed with such sublime physical beauty," they sadly commented, "yet He shows no attraction for Lord Krishna. What will all His learning and erudition bring Him except years of wasted time." The Vaishnavas spoke in this manner because they were bewildered by the internal potency of the Lord. Although they saw the Supreme Lord in person before them, they could not recognize Him.

Once a Vaishnava met the Lord and enquired, "What is the use of wasting your time in pursuit of material knowledge."

The Lord smiled at the concern of His devotee and replied, "Truly it is my great fortune that you are instructing me to accept the path of devotional service."

These are some of the exchanges of mellows between the Supreme .CP

Lord and His devotees. Yet even the devotees--what to speak of ordinary men--could not recognize the Lord as He unfolded His pastimes in the mood of a scholar. Nabadwip was the seat of learning in those days and students and scholars came there from all over. There were many pure Vaishnava devotees amongst them, especially from Chattogram, who had come to live near the bank of the Ganga. By the Lord's desire all those Vaishnava devotees had appeared in Nabadwip. Abandoning all physical and material pleasures, they were fully attached to the lotus feet of Lord Krishna. They met daily, studied together and in solitude--away from the bustle of materialistic life--they discussed pastimes of Lord Govinda's.

Sri Mukunda was especially loved by all the other Vaishnavas because he could melt anyone's heart with his beautiful singing. Towards evening, the devotees would gather in Sri Acarya's house and when Mukunda would sing devotional songs to Lord Krishna, the devotees would lose their composure. Some would cry; others would laugh loudly and still others would dance. Some lost control of themselves and their clothes and would roll on the ground, feeling great ecstasy. Some chanted loudly as if roaring like lions, and others clapped the devotees loudly on their backs. Still others simply touched the feet of Sri Mukunda. The whole place became transformed into a most blissful scene, and all the Vaishnavas forgot their previous sufferings.

The Supreme Lord Gaurasundara was always pleased with Mukunda. Whenever he saw Mukunda He would hurry forward to meet him. Nimai would present Mukunda with problems, and Mukunda would earnestly try to explain them. But the Lord would immediately reply that Mukunda's arguments were all wrong, and inevitably an argument would ensue. Mukunda had become a respected scholar by such meetings with the Lord, and he would argue with the Lord, presenting pros and cons to establish his arguments. Of course the Supreme Lord recognised His devotees and enjoyed such exchanges.

Chaitanya also harassed Srivasa in the same manner whenever He saw him, so most of the Vaishnavas tried to avoid meeting the Lord which simply wasted their time in useless sophistry and argument. The Vaishnavas were fully detached from material pleasures, being totally immersed in love of Krishna. Hence, they found no interest in any topics other than Krishna conscious topics. They were not inspired to argue with the Lord on logic or other such material topics. In any case, the interactions invariably ended with the Lord making fun of them. Therefore when any of them spotted the Lord, he would change his direction and keep his distance. They enjoyed only Krishna conscious topics, yet whenever the Lord met them He would only ask questions on logic and other material subjects.

One day Chaitanya was walking down the main street with some other students. Mukunda happened to be coming that way at the same time, going for his daily bath in the river. Seeing the Lord from a distance, Mukunda quickly turned away. The Lord saw Mukunda sneak away and He asked His servant Govinda, "Why did this fellow run away on seeing me?"

"Dear learned brahmana, I don't know why he has gone away," said Govinda. "Maybe he has some other work."

"I know why he ran away," said Gauranga. "He does not like to talk about mundane subject matters. This fellow only studies devotional scriptures while I juggle with astrology, theology, verb rules and grammar. Because I do not talk about Krishna he has avoided me." Using harsh terms He pretended to slander Mukunda but He was actually very pleased with him. In this way He simultaneously revealed His own Supreme identity.

"Alright Mukunda, we will see how long you can avoid me,"

laughed the Lord. "Let me catch you another day and you will see how much of a Vaishnava I am. I will become such a Vaishnava devotee that Siva and Lord Brahma will come and stand at My doorstep. So my brothers, now hear from Me carefully. I will become the most famous Vaishnava. Those who are running away at the sight of me now will also sing my glories." He laughed at His own speech and left with all His disciples. Who can appreciate such pleasurable pastimes of the Lord Visvambhara if He Himself does not reveal it within one's heart?

While the devotees in Nabadwip displayed wonderful qualities, the rest of the residents were mad after wealth, sons and other such material properties. If they heard the chanting of the Lord's holy name they blasphemed the devotees saying, "They are singing only with the hope of filling their bellies."

Other atheistic persons remarked, "These people want to avoid speculative knowledge and prefer to dance in the road like upstarts. What sort of behavior is this?"

Still other said, "How much of the Bhagavata and other scriptures have they read that they dance and cry all the time. Is this their devotional path? This Srivasa Pandita and his three brothers will not even allow us to sleep after a good meal. I ask them: is there no spiritual benefit from chanting Krishna's name softly, or is it only by howling and dancing that some special benefit is derived."

The atheists hurled offenses at the Vaishnavas whenever they saw them. The Vaishnavas lamented the state of the people in general and ardently cried Krishna's holy name. "O Lord, how long before all this suffering is eradicated from the world?" they prayed. "Dear Krishna, please incarnate in this sinful material world."

At Advaita Acarya's house the Vaishnavas described the insults they had received from the Nabadwip

community. Advaita Acarya Prabhu could hardly tolerate insults to the devotees and grew enraged like an incarnation of Lord Rudra, the destroyer of the material world. He roared furiously, "I shall destroy everyone! My Lord, the carrier of the Sudarsana disc will soon appear here in Nadia and then everyone will see what He does. I shall report all these offenses to my Supreme Lord Krishna. Then only will this slave Advaita be worthy to be called the servant of Krishna. My dear brothers, please remain patient a little longer, then here in Nadia itself you shall see Krishna reveal His wonderful pastimes."

Advaita Acarya's encouraging words instilled new life in their hearts. The Vaishnavas forgot their distressed condition and began chanting the holy name of the Lord. With Sri Advaita they jubilantly sang the all auspicious names of Lord Krishna and became blissfully intoxicated by the sweet sound. The caustic remarks of the atheists faded far into the background of their thoughts.

Nimai Pandita continued His education happily. He was a constant source of pleasure for Mother Saci. Around this time Sri IsvaraChandra Puri came to Nabadwip unobtrusively dressed as a ekadandi sannyasa. He was a magnanimous personality, always absorbed in tasting the nectar of love of Krishna. He was extremely dear to Lord Krishna and compassionate towards all. Because of his humble attire, no one recognised him.

One day Isvara Puri went to Advaita Acarya's house, but the Acarya was quite busy working at that time. IsvaraChandra sat humbly in the courtyard in front of Advaita Prabhu. A Vaishnava's purity makes him effulgent, so Advaita Acarya Prabhu could immediately understand that the person sitting in front of him was no ordinary sannyasi. Advaita stared at Isvara Puri, knowing he must be a pure Vaishnava.

At last Acarya Prabhu addressed him respectfully, "Dear saintly person, who are you? I have the feeling that you are a Vaishnava sannyasi."

"I am worse than the fourth class person," replied Isvara- Chandra. I have come here simply to see your lotus feet."

Mukunda could also recognize the symptoms of a pure Vaishnava devotee, and there in the courtyard he spontaneously broke into devotional song. At the sound of Mukunda's voice, Isvara Puri fell to the ground. Incessant tears poured from his eyes while repeated and increasing bursts of devotional ecstasy overcame him. Advaita Acarya was alarmed and drew IsvaraChandra quickly into his arms. Soon he was also bathed with the saint's tears and they were both swept away by ecstatic waves of love of God, unable to control their spiritual emotions. Inspired by them, Mukunda sang one sloka after another.

The assembled Vaishnavas were astounded to see such a display of intense spiritual emotions and their hearts filled with divine happiness. Later, when the devotees learned that the humble sannyasi was IsvaraChandra Puri, they broke into spontaneous kirtana, overjoyed that such a great devotee was in their presence. In this humble way Sri Puri wandered around Nabadwip, not recognised by anyone.

One day Lord GauraChandra was returning home after teaching some students and by divine arrangement he saw IsvaraChandra Puri on the way. Recognizing his servant and dear devotee the Lord offered him respect. Lord Visvambhara's unsurpassed beauty was impossible to describe. He was a perfect personality in all respects. No one could understand His inner feelings, yet everyone regarded Him with awe and respect. IsvaraChandra Puri glanced at the Lord and knew immediately that Nimai was a grave and sublime transcendental personality.

"What is Your name, O learned brahmana?" asked Sri Puri. "Which book are You carrying? What do You teach and where is Your place of residence?" Some other students introduced Nimai and Sri IsvaraChandra Puri exclaimed, "O You are that same Nimai Pandita."

Sri IsvaraChandra's pleasure was quite apparent. The Lord begged him to accept prasada at His house and they returned home together, Sri Puri lavishing affection on Nimai. Mother Saci prepared a feast and offered it to Lord Krishna. Sri Puri accepted the maha prasada, and afterwards sat in the temple room. He began to narrate the wonderful pastimes of Lord Krishna, and at one stage he fell silent,

perplexed with ecstatic emotions of love of Godhead and unable to speak any further. Nimai and everyone else experienced wonderful joy as the nectar of devotion flowed profusely from Sri Puri.

IsvaraChandra never exhibited ecstatic symptoms amongst materialistic people. He stayed in the house of Gopinatha Acarya in Nabadwip for seven months. The hearts of the Vaishnavas were light with joy because of his association; the Lord himself visited Sri Puri daily.

Gadadhara Pandita was also a well loved member of the Vaishnava community because of his love for Lord Krishna. From childhood he was completely detached from and disgusted with material life. He was favored and loved by IsvaraChandra Puri. In his association Sri Puripada would read Krishna Lilamrta which he had composed himself and then explain the different esoteric truths.

Lord Chaitanya visited Isvara Puri every evening after teaching his students. Isvara Puri was always glad to see him. Although he did not know that Nimai was the Supreme Personality of Godhead, his love and affection for him flowed unrestrained. He spoke affectionately to the Lord, "I know you are a great scholar. I have written a book about Lord Krishna. I want you to go through it and find the mistakes. This will please me very much."

"These are descriptions of Lord Krishna by a pure devotee," replied Nimai. If anyone finds any mistake, then he is a sinful offender. The pure devotee never writes anything from his imagination, devoid of a scriptural basis. These writings are bonafide and always pleasing to Lord Krishna. When offering obeisances in the temple an ignorant person might make a grammatical mistake in addressing Lord Krishna while a learned scholar would address him using proper grammar. But the Supreme Lord Krishna accepts both their obeisances. The Supreme Lord is not impressed with mere learning, but He is supplicated by the inner mood of surrender of the living entities. Whoever looks for faults in your writings is actually at fault himself because Krishna is fully satisfied by the writing of this pure devotee. Whatever you have written is an expression of your love for Krishna. Who has the audacity to find some discrepancy in it?"

IsvaraChandra Puri felt ecstasy surge through his entire body with the explanation of Nimai Pandita. Yet he affectionately persisted, "I know you are not critical but in my works there may be so many types of errors. Please point them out to me." Such discussions between Sri Puri and Nimai Pandita were a daily occurrence and everyone enjoyed such occasions together.

One day Nimai Pandita detected a fault in one of Isvara Puri's poems and commented that the use of the verb root was inaccurate. "It should be a different verb, not 'Atma Nipodi' as you have used here," said the Lord. After the discussion Nimai went home. Isvara Puri was an erudite scholar, well versed in all the scriptures and no less a pandita in grammar and other materialistic subjects. After Nimai left, he considered Nimai's comment from various aspects and compared it with many different grammatical or shastric conclusions. When Nimai came to see him the next day Sri Puri said, "That verb root you considered to be wrong is actually correct as I have used it. It should not be 'Paradpaidi' as you suggested. 'Atma Nipodi' is the correct usage."

The Lord was overjoyed that his servant and devotee was victorious over Him. That was the Lord's magnanimous nature through which He always increased the name fame and victory of his disciples. This has been confirmed in all the Vedic scriptures.

Having enjoyed every moment of his association with the Supreme Lord--engaged in discussion and debate like two scholars IsvaraChandra Puri left Nabadwip. He could never remain long in one place because the restlessness of ecstatic devotional love tugged at his heart. He travelled, purifying each place he visited.

Whoever is fortunate enough to attentively hear these wonderful narrations about IsvaraChandra Puri is immediately transported to the place where the lotus feet of Lord Krishna are ever offering shelter and mercy. Sri Isvara Puri was fully empowered by Sri Madhavendra Puri and was thus endowed with intense love of God. He had received that full love and affection from his spiritual master by the mercy of Krishna. IsvaraChandra Puri roamed everywhere, unconcerned and fully blissful. "Sri Krishna

Chaitanya and Nityananda Chandra are my life and soul. I, Vrndavana dasa Thakura , humbly offer my song at Their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Twelve

All glories to the Supreme Personality of Godhead Sri Gaurasundara and all glories to the servant followers of the Supreme Lord.

Nimai was fully engaged in performing His transcendental pastimes as a scholar in Nabadwip. Always with a book in hand, He went about Nabadwip challenging all the scholars and teachers to debate on practically any subject matter, but no one could meet His challenge. The Lord was supposed to have studied only grammar. Yet He regarded acclaimed and titled scholars with disdain. He was a self-satisfied scholar and went about Nabadwip with His disciples and student who were very fortunate due to His association.

One day He quite unexpectedly met Mukunda on the road. Catching him by the hand, the Lord demanded - "What is your reason for avoiding Me or turning away when you see Me? Today let Me see how you escape without answering My questions."

"How am I going to defeat Him today?" thought Mukunda. "I know that He is well versed in grammar, so I shall question Him on `alankar' (figures of speech) and defeat Him so thoroughly that He will never boast to me again." The debate began and they plied each other with questions. The Lord defeated each of Mukunda's explanations. Then Mukunda suggested, "Grammar is for small children. Only young students discuss these subjects. We should rather discuss figures of speech."

"Whatever you wish," replied Nimai. Mukunda quoted difficult and lofty slokas one after the other, asking questions on different aspects of the figures of speech. The omnipotent Supreme Lord pointed out mistakes in every one of his compositions and smashed all his arguments. Mukunda was unable to establish any new points.

"Today, return to your house and please study your books properly," said the Lord smiling. "Tomorrow, if you want, I will put you to the test again." Mukunda took the dust from the Lord's lotus feet and left thinking about this wonderful incident. "It is not possible for a human being to possess such knowledge," thought Mukunda. "He is well versed in all the scriptures and subjects. There is not one thing He does not know. He is such a genius. If only He were a devotee of Lord Krishna then I would never leave His company for a moment."

The Lord of Vaikuntha enjoyed the mood of a scholar while roaming about Nabadwip. On another occasion He met Gadadhara Pandita. The Lord grasped both of Gadadhara's hands and said, "I heard you study logic. You must answer My questions before you leave." Gadadhara Pandita agreed and the Lord began, "Tell me the symptoms of liberation."

Gadadhara replied according to knowledge he had gained from the books but the Lord said, "Your explanations are not up to standard."

Gadadhara insisted, "According to the scriptures liberation comes only after the extirpation of extreme suffering."

Nimai Pandita, the Lord of Sarasvati Devi, the Goddess of Learning, pointed out discrepancies in various angles of Gadadhara Pandita's explanation. There was no one who could defeat the Lord, no one who could win in a debate with Him.

"Gadadhara, you should go home today, but tomorrow we shall meet again and you will have another chance," said Nimai. But Gadadhara could only think of escaping Nimai's association. He offered the due respect to Nimai and left as quickly as possible. Nimai continued to roam about Nabadwip with His students.

Everyone now recognized Nimai as an erudite scholar and people in general were very respectful towards Him. In the late afternoon the Lord would sit in the midst of His students on the bank of the

Ganga. Nothing in the cosmic creation could compare with His charm for He was continually worshipped by Laksmi Devi, the Goddess of Wealth.

Sri Sacinandana explained the scriptures and all His students sat around him listening. Around evening time the Vaishnavas came and sat at a distance from the Lord listening to his explanations with mixed feelings of elation and depression.

"What is the benefit of possessing so much beauty and such vast learning if one does not worship Krishna?" commented one devotee.

"I have to run away when I see Him, lest He catch me and defeat me with His tricky questions," said another.

"If He catches you, you cannot escape. He forces you to stay as though He had the authority of some government official," complained another.

"But His strength is so extraordinary," concluded one devotee, "that I think He must be some great personality. Although He harasses us with tricky questions, somehow I feel very pleased each time I see Him. I have yet to meet anyone with His erudition. The only thing that disheartens me is that He does not worship Lord Krishna."

The devotees sincerely prayed that Nimai would develop some attachment for the lotus feet of Lord Krishna. They prostrated themselves on the bank of the Ganga and petitioned the Lord on Nimai's behalf.

"O Lord Krishna, please allow the son of Sri Jagannatha Misra to be always absorbed in You, leaving aside His other pursuits," they prayed. "Allow Him to worship You always in loving devotion and then we can all associate with him."

Nimai received the blessings of the pure Vaishnava devotees. As the Supreme Personality of Godhead residing in everyone's heart, He knew the mentality of the devotees.

Whenever He saw Srivasa and other elevated devotees He would always offer them respect. He accepted the blessings of the Vaishnavas, knowing that only through such blessings could love of Krishna be achieved.

Often devotees questioned Him, "Why do You waste Your time pursuing material knowledge? What will You gain?"

Others would advise, "You should begin to worship the Supreme Lord Krishna immediately. What is the ultimate aim of education? It is only to know the Supreme Lord, and if You miss this point then what is the use of all Your erudition?"

The Lord affectionately replied, "I am truly very fortunate that all of you are so intent about teaching Me the path of devotional service to Krishna. Within My heart I know that whoever receives your blessings is most fortunate. I have always thought that I would take shelter of a pure Vaishnava devotee but only after I have studied a little longer."

The Lord conversed affectionately with His devotees in this manner and yet remained undetected by anyone through the influence of His internal potency, Maya. The Lord charmed everyone and stole their hearts. There was no one who did not wait eagerly to meet the Lord again. The citizens of Nabadwip were equally happy to meet Sri GauraChandra and whenever they saw him they offered respect.

Each of the townspeople saw the Lord according to his own mentality. The ladies thought, "O, here is cupid."

The scholars offered Him great respect thinking He was Brhaspati, the priest of the demigods.

The mystic Yogis considered Him to be a perfected being, while the evil-minded atheists and sinners beheld him with fear.

Nimai's charm was irresistible. Whoever conversed with Him became captivated as though bound by the ropes of love. Although He acted like a braggart, flouncing His erudition, still people heard Him with affection. Even the Muslims and others felt affection for the lord. That was only natural because the Lord's nature was magnanimous.

The Supreme Lord of all the spiritual planets was teaching many students in front of Mukunda and Sanjaya's house. Never tiring from debate from on any point, the Lord Visvambhara, Sri Sacinandana, exhibited His pastimes as a scholar. None of the fortunate souls who had contact with Gaurasundara including Mukunda and Sanjaya could understand the reason for their exhilaration in the Lord's company. The Lord of Vaikuntha had mastered all the branches of education, and He exhibited this transcendental pastime in the mood of a erudite scholar for the pleasure of everyone.

One day the Lord pretended He was sick from a certain kind of disorder and used this to reveal ecstatic symptoms of devotional service. Suddenly He uttered some thing mystical and indecipherable. Falling to the ground He rolled around breaking everything within reach. He roared like thunder - like a challenging wrestler - and struck whoever came near Him. At one moment His body would be paralyzed and in the next moment He would fall unconscious. Those who witnessed the malady were frightened. News spread that He was suffering from a wind disorder and all His friends rushed in to try to help. Buddhimanta Khan, Mukunda and Sanjaya came quickly to His house with the entire group. They applied different medicated, herbal oils on His head to bring Him back to a normal condition. In actuality Nimai was pretending to be sick, so no one could cure Him from His condition. His whole body quivered uncontrollably and He alternately sighed and roared, making everyone fearful.

"I am the Lord of the entire universe," said Nimai. "I am the maintainer and holder of the Universe and My name is Visvambhara. I am that same Supreme Personality who is the Lord of all the spiritual planets, but none of you know Me." In His madness He rushed out to catch someone. Although Nimai revealed His real identity during His illness still no one recognised Him because of the Lord's internal potency.

"Some demon must have possessed him," commented one person. And another immediately questioned, "Is this how a witch works?"

"He is speaking constantly, therefore He must have some sort of wind disorder," suggested another person.

In this way each one offered his own opinion, but none of them could understand the Lord in truth because of the influence of His illusory potency, the internal potency of the Supreme Lord Vishnu.

People continued to try to cure the Lord by applying a variety of oils over His head and body. He dripped with oil, yet kept on laughing as if to substantiate the existence of a wind disorder that was affecting his mind. After some time the Lord became normal again of His own accord. Such are the wonderful pastimes of the Supreme Lord.

Everyone was relieved and jubilantly chanted Lord Hari's name. Their relief was so great that they began to give gifts and receive gifts from others without knowing to whom they gave or from whom they took. They all blessed the Lord with a long life. Who can comprehend these transcendental activities of the Lord of Vaikuntha if He Himself does not mercifully reveal it?

The Vaishnavas, who were accustomed to give good advice to the Lord whenever they saw Him, now advised, "Dear Sir, please worship the lotus feet of Lord Krishna. Time is short and the body is temporary. But what can we teach you, for after all You are the most learned person?"

The Lord smiled in acquiescence, offered the Vaishnavas respect, and left to teach His students in the house of the pious Mukunda and Sanjaya. His hair still smelling sweet from the medicated oils, Lord Gaurasundara sat amongst His disciples and began to teach. In that gathering the Lord looked like a

gem surrounded by many precious jewels. It is impossible to give proper analogy. It could have been Lord Narayana in Badarikasram sitting in the midst of His devotees like Sanaka and others. There is no doubt that Sacinandana is that same Lord Narayana, the Supreme Personality. Thus He enacted His scholarly pastimes with His students and devotees.

After holding class for several hours, Gaurasundara and his students would break at midday for their bath in the Ganga. After that the Lord would return home for His daily worship of Lord Vishnu.

He offered water to Tulasi Devi, circumambulated her, and then sat down to eat his meal while chanting the name of Lord Hari. Laksmi Devi served the prasada to her Lord while mother Saci looked on, drinking in the Lord's beauty to her full satisfaction. After eating the Lord chewed some betel leaf and lay down while Laksmi massaged His lotus feet. For a while He would rest in a transcendental sleep, and upon rising He would again take his books in His hand and leave the house. Out in the street, Gaurasundara gave and received great pleasure in talking with anyone He met. No one knew He was in fact the Supreme Lord, yet everyone offered Him respect. The Supreme Personality of Godhead Sri Sacinandana walked casually throughout the town where everyone could see Him although He was unapproachable even by demigods.

One day Nimai came to a weaver's house. The weaver received His guest with reverence. "Bring Me a fine piece of cloth," said the Lord, and the weaver immediately produced a very good piece.

"How much will you take for this?" asked Nimai.

"Whatever You want to give," replied the weaver.

Nimai estimated the price and said, "I have no coins today."

"My dear respected brahmana," asserted the weaver, "You can give it to me in ten or fifteen days. Take this cloth and wear it. If you are satisfied, You can pay me later." The Supreme Lord cast His merciful glance on the weaver and left his place.

At the house of the milkman Nimai took advantage of His position as a brahmana. "Bring Me some milk and yogurt," said Gaurasundara. "Today I shall accept some charity from you." To the milkmen Nimai looked like Cupid personified because of His brilliant beauty. Carefully and with great reverence they seated Him comfortably and began joking with Him. Affectionately they called Him Uncle.

"Come Uncle, come to my house and take some rice," said one milkman grasping Nimai's arm as though He would take Him physically. "No, come to my house for rice. Don't you remember when You ate in my house previously?" said another jokingly.

Actually Nimai had never visited their houses except in His previous incarnation as Sri Krishna. The milkman could not know the depth of his joke, nor did Nimai reveal it. He was satisfied with His secret. The milkmen brought milk, clarified butter, yogurt, cream and curd and offered it to the Lord. The Lord was pleased with the milkmen and after blessing them He left for the house of the perfumer.

The perfume maker received the Lord with great respect and offered prayers at His lotus feet. "Dear brother, bring Me some good perfumes," said Nimai. The perfumer immediately went inside and came back with his best collection.

"What is the price?" asked Nimai.

"You know everything," replied the perfumer. "Would it be proper for me to ask payment from You? Take this perfume and use it for a few days. If the perfume suits You, You may pay me whatever You like." The perfumer smeared Nimai's body with fragrant oil and received indescribable pleasure from the service. How could he have remained unaffected while serving the beautiful body of the Lord who can attract hearts of all living entities? Nimai blessed the perfumer and went on to the house of the florist.

The florist was wonder struck to see such an extremely charming person. He offered his obeisances to the Lord and with both respect and affection he gave Him a place to sit.

"I would like a very beautiful garland but I do not have any money with Me," said Nimai.

Noticing the signs of divinity on the Lord's person, the florist said, "You do not have to give anything." The florist then brought a beautiful garland and placed it round the Lord's neck. This pleased the Lord who began to laugh along with the disciples and students who had accompanied Him. The Lord blessed the florist and went next to the house of the betel leaf dealer.

The pan dealer saw that he had Cupid in person as a visitor. First touching the lotus feet of the Lord, the merchant then offered him a seat.

"It is my great fortune that you have visited this humble dwelling of mine." He then spontaneously prepared a betel pan leaf for the Lord and offered it to Him. "Why did you give Me this pan without being paid?" asked the Lord with a sweet smile.

"I simply acted on the prompting of my heart," said the pan merchant. The Lord was pleased with the merchant's simple honesty and was satisfied to chew the betel pan he had been given. The dealer made a packet containing betel leaves with other valuable tasty spices like camphor and offered it to the Lord with faith and respect. In return he received the causeless mercy of the Lord. Nimai continued to visit the people of Nabadwip in this way. Being an exact replica of Mathura, Nabadwip was an opulent town even before the advent of the Lord. Its lakhs of inhabitants busied themselves throughout the town. This was all prearranged by the desire of the Lord. Nabadwip was prepared to receive The incarnation of the Supreme Personality of Godhead.

Just as Lord Krishna had gone through Mathura meeting the various residents, in this incarnation Lord Chaitanya had enacted the same wonderful pastime.

The Lord then visited the house of the conch shell dealer. The merchant received the Lord with great respect and offered his obeisances at the Lord's lotus feet.

"Dear brother, please bring Me a beautiful conch shell," said Nimai. The merchant delivered his most beautiful shell and offered his obeisances again, but the Lord asked, "How will I take it with Me as I am not carrying any money?"

"Respected brahmana, please take this conch shell home with You. You can pay me later, or if You do not pay me at all it does not matter." The Lord was satisfied with the conch shell dealer's affection and blessed him.

In this manner the Lord visited many houses in Nabadwip and showered each one with His mercy. Because of their great fortune, even today the residents of Nabadwip receive the shelter of the lotus feet of Sri GauraChandra and Sri Nityananda.

The fully independent Supreme Personality of Godhead, Sri GauraChandra then went to the house of the astrologer. The astrologer saw a divine personality before him, glowing with spiritual radiance, and he humbly offered his respectful obeisances and a seat.

"I heard that you are a good astrologer," said the Lord. "Tell Me who I was in My previous birth."

The astrologer chanted his Gopala mantra and went into meditation. He saw the four-handed form of Lord Krishna with a complexion of a dark monsoon cloud. The Lord was holding a conch shell, the Sudarsana cakra, a club and a lotus in His hands. He saw the Lord bathed in divine effulgence with the kaustubha jewel around His neck and His breast marked with Srivatsa. He then

saw the prison house of Kamsa with Vasudeva and Mother Devaki holding the new born baby in the late night. Then Sri Vasudeva carried the child to Gokula for safety.

Again the astrologer saw the Lord as a charming two-handed little boy without any clothes. The

jewelry around His waist tinkled sweetly with each movement and both His hands were filled with creamy butter. The astrologer saw the same divine signs on Sri Chaitanya that he had always seen on Gopala, the form of Krishna on which he meditated daily.

Once again the astrologer's vision changed and he saw the curved form of Lord Syamananda Krishna playing His flute while the gopis around Him played on different musical instruments. The wonder-struck astrologer opened his eyes to observe the beautiful form of the Lord on which he continued to meditate.

Then he prayed aloud to his worshipable Lord Sri Gopala. "O Gopala, please reveal to me the real identity of this young brahmana." The astrologer then saw in his meditation the Supreme Lord with the complexion of durba grass holding a bow in one hand while sitting on a kingly throne. Again he saw the Lord as Varaha the boar, balancing the earth between His tusks as He rose magnificently out of the ocean depths. He saw Lord Nrsimhadeva, the terrifying half-human half-lion incarnation who appeared to protect His pure devotees. Then Vamana appeared in the sacrificial arena of Bali Maharaja followed by Matsya the fish saving the Vedic scriptures from destruction in the waters of annihilation.

Within his meditation, the pious astrologer then saw Lord Balarama carrying His divine plough, and after that he saw Jagannatha and Balarama with Subhadra standing between them. All the incarnations of the Lord appeared to the astrologer, yet because of the Lord's illusory energy he could not understand the deeper meaning of his divine vision.

The astrologer was mystified and thought to himself, "Maybe this brahmana is very expert in chanting mantras for incarnations, or maybe He is some demigod in the form of a brahmana trying to amuse Himself and test me. He certainly possesses an extraordinary effulgence. Maybe he has come as an astrologer and clairvoyant to disgrace me."

The Lord interrupted his thoughts and said, "What do you see? Tell Me, who am I. Tell Me everything in detail."

"Please go now," said the confused astrologer. "Later in the afternoon when I have chanted my mantras properly I shall tell You everything." The Lord wished him well and went to the house of His dear friend, Sridhara.

The Lord was always pleased with Sridhara's behavior and He would use any excuse to visit him. They would converse confidentially and joke with each other. In this way several hours a day could be passed very happily. Sridhara offered the Lord obeisances and a seat as soon as He arrived. Sridhara's calm and mild personality stood in obvious contrast to Nimai's stormy character.

"Sridhara you are always chanting Lord Hari's name, so what is the reason for your suffering? You are serving the husband and master of Sri Laksmi Devi, the Goddess of Fortune, so why are you always in want of food and clothes?"

"I am not starving," replied Sridhara, "And as You can see, I have clothes on. They are neither fine clothes nor the right size, but my body is covered."

"But Sridhara," argued the Lord, "the clothes are torn in several places and I know you have neither straw nor rice in the house. Look around you. All the citizens worship Goddess Candi (Mother Durga) the destroyer of all enemies, and none of them suffer for want of food, shelter or clothing."

"You have made a good point," replied Sridhara, "but generally speaking, everyone's life is almost the same. The King may live in a palace surrounded by opulence and eat sumptuously while the birds live in the open or in a simple nest in a tree top and gather their own humble food. But basically everyone's approach to life is similar. By the Lord's design each of us must meet the demands of duty and in doing so we behave more or less alike. Personally I prefer to live the life I am leading now."

"I am sure you have immense wealth hidden somewhere," accused the Lord, "and you are relishing opulent food in secret. Soon I will make it known to everyone, and then we will see how you continue

to cheat the people."

"Come to my house, dear learned brahmana," invited Sridhara, "and see for Yourself. We should not start an argument here."

"I am not going to let you off so easily," said Nimai, "Tell Me what you are going to feed Me?"

"I make a simple living selling leaf cups," replied Sridhara. "What can I offer to give You from such an income, respected brahmana?"

"I am not going to touch Your hidden wealth now: that I will get later," assured Nimai. "But if you give Me banana root and some banana stalks right now without taking money, then I will not fight with you any more."

Sridhara thought to himself, "He is a very aggressive brahmana. Someday He might even beat me. But even if He does beat me, what can I do? I really cannot afford to give him whatever He wants free each day. But I see He has a godly form; He is not an ordinary personality by any means. If He takes my things by force or by some other tricky means, then He is free to do so. I think this is my good fortune, and in spite of my poverty I will continue to give Him whatever He wants."

Having made his decision, Sridhara answered the Lord, "Dear Brahmana, You do not have to pay me anything at all. I will give You whatever You want with an open and happy heart. Take Your bananas and other vegetables, take the leaf cups that I have, and please do not fight with me anymore."

"Yes that is a very satisfactory agreement," said Nimai. "There should be no further fights, but please see to it that I get good quality bananas, banana stalk and radish." Daily the Lord ate with Sridhara from his leaf cups, relishing his bananas, banana stalks, radishes and Sridhara's cooking in general. When a gourd grew on Sridhara's roof top, the Lord had it cooked into a special preparation made with milk and hot spices.

One day the Lord asked, "Sridhara what do you think of Me? As soon as you tell me that, I shall return to My house."

Sridhara replied, "You are a brahmana, part and parcel of the Supreme Lord Vishnu."

"No, you do not know," said Nimai. "I belong to the community of cowherds and milk men. You see Me as a young brahmin boy, but I consider Myself to be simply a milk man."

Sridhara just smiled at the Lord's comment; he could not recognize his own Lord and master, being deluded by the Lord's internal potency.

"Sridhara, I am going to reveal to you an esoteric truth. You see the river Ganges? I am the source of the Ganga."

"O Nimai Pandita! Have You no fear in disrespecting Ganga devi like this?" asked the disturbed Sridhara. "People usually become grave and serious as they grow older, but your frivolity seems to have doubled since Your childhood."

After staying with Sridhara for sometime, Nimai Pandita returned home. He entered the temple room of Lord Vishnu and His students took that as an indication that they should also return to their homes.

The rising full moon in the evening stirred wonderful spiritual emotions within Lord Nimai. Memories of the moon-like Vrndavana Chandra rose within His heart. Nimai's flute played an extraordinary beautiful melody that only mother Saci could hear. The flute that charms the entire creation stole Mother Saci's consciousness, carrying it away on the wings of ecstasy. Slowly she regained her external awareness and after steadying her mind, she listened to the beautiful melody. The captivating flute seemed to come from Gaurasundara's direction. The music drew Mother Saci from her room to the temple room where she saw Nimai. The sound of the flute stopped completely and on her son's chest she saw the full rising moon and the fathomless firmament. She was overcome by amazement

and glanced restively in all directions before returning to her room. She sat down to analyze what she had heard and seen, but she could not find a proper explanation.

Mother Saci was fortunate to see Nimai's endless supernatural phenomenon. Some nights she heard many people singing, dancing and playing instruments as if some festival was in progress.

She sometimes noticed the entire house, doors, walls and windows emanating a brilliant light. On some days she saw divinely beautiful ladies - as attractive as Laksmi the Goddess of

Fortune - roaming about with lotus flowers in their hands. Occasionally she saw effulgent demigods who would appear and disappear within a moment.

Mother Saci's visions were certainly not imagination. She was the embodiment of devotional service to the Supreme Lord Krishna and all the Vedas glorify her. Merely her glance on any person could purify him so that he could also have the same transcendental visions.

Sri Gaurasundara, the Supreme Lord who is Krishna Himself, lived incognito in Nabadwip, simply relishing His own divine self. Sometimes He revealed His true identity but none of His eternal servants could recognize Him. In His Nabadwip pastimes the Lord liked to be very arrogant, in fact, no one could match that arrogance. Whenever the Supreme Lord performed any pastime, His activities could not be equaled by anyone. When the Lord feels like performing His chivalrous pastimes, then there is no one to challenge His mastery over weapons. And when He wants to reveal His amorous pastimes, then He captivates the hearts of millions of beautiful damsels. When He wants to enjoy opulence, then His opulence and magnificence is unmatched. Now in His pastimes as an erudite scholar there is no one to match His insolent arrogance, and when the same Lord accepts the renounced order of life, then who can excel Him in devotion, dedication and renunciation? Is there anyone in the three worlds to match Him? Yet in all His incarnations and pastimes the zenith of all activities is voluntary loving defeat in the hands of His pure unalloyed devotees.

One day the Lord was walking down the thoroughfare in Nabadwip surrounded by a few of His student disciples. His movement, dress and behavior was that of a king and He wore a golden yellow dhoti exactly like Krishna. A face that reflected a million rising full moons had soft red lips. People would look and say, "Is He Cupid in person?" His exquisite forehead held the tilaka mark, His hands clutched His books and as soon as anyone beheld His lotus-petaled eyes they were freed of all sinful thoughts and reactions.

The Lord had a restless nature. As he walked along with his students He swung his arms in a carefree manner. Srivasa Pandita also happened to be walking on this road and as soon he saw the Lord he immediately felt great happiness. The Lord offered his obeisances to Srivasa Pandita as soon as He saw him.

Srivasa Pandita, the magnanimous personality blessed the Lord saying, "May you live a long life." Then with a laugh he enquired, "Where are you off to now, my dear epitome of vanity? What futile work are you wasting your time on instead of worshipping the Supreme Lord Krishna. And why do you spend days and nights nonstop teaching people? And why do you not allow people to educate themselves so that they can get knowledge about Lord Krishna and the process of devotional service? What is the use of education and knowledge if devotional service is not the ultimate goal? From now on do not waste even a single moment in futile activities. You have become educated; now utilize your time in worshipping Lord Krishna."

"O respected Pandita," replied Nimai, "I am sure that by your grace devotional service to Krishna is possible even for Me."

Graciously the Lord took leave of Srivasa Pandita and went to the bank of the Ganga. The Lord's beauty was indescribable as He sat in the midst of His students. One might say He looked like the moon surrounded by a starry firmament. But that analogy is inaccurate for the moon is not without flaw. Its waxing and waning diminish its glory, whereas the exhilarating beauty of the Lord was

continuous. Therefore such a comparison was inaccurate in describing the Lord's beauty. To compare him with Brhaspati was also inadequate for Brhaspati was the spiritual master of only the demigods whereas the Supreme Lord GauraChandra was the supreme shelter and preceptor of all living entities. To compare him with cupid is also incorrect, for remembrance of cupid gives rise to material desire and ultimately grief within the heart, whereas remembrance of the Lord brings purification and freedom from material bondage through which one enjoys blissful eternal life.

It seems that all analogies are inappropriate except the one which is readily accepted by my heart. On the banks of the Jamuna, Sri Nandakumar Krishna sat surrounded by his young cowherd boyfriends. That same KrishnaChandra and the same cowherd boys were also sitting on the banks of river Ganga. Whoever beheld the charming face of the Lord at that time experienced inexplicable ecstasy. The Lord's pure effulgent form inspired many opinions from the people who were present there.

One person said, "Such a brilliant effulgence is impossible for a human being." Another conjectured, "This brahmana must be a part or an expansion of Lord Vishnu."

"He has come to fulfill the prophecy that a brahmana would be the king of Bengal. I can see all the marks of royalty on His body," said another.

People continued to give their opinions as far as their intelligence would allow. And Nimai, the cynosure of the residents of Nabadwip, sat amongst his students, criticizing and minimizing the other teachers of Nadia. He would thoroughly defeat any arguments on any subjects, then by His superior intelligence he would again establish the same arguments he had just defeated.

"I will accept that person as a scholar who has the courage to come and argue with me," challenged Nimai. "Who has sufficient intelligence to defeat my arguments?" In this way the Supreme Lord boasted and thus destroyed the false ego of the scholars of Nabadwip.

The Lord had a countless following of students. People would simply come and offer themselves to the Lord. Everyday many young brahmana boys would come and pray at the lotus feet of the Lord, "O great scholar, I want to study under you so that I may learn something. Please be gracious and grant me this wish." The Lord would smile and accept them all, and in this way his students increased by the day.

The most precious gem of the Vaikuntha planets sat amongst His students on the bank of the river Ganga, revealing His wonderful and pleasurable pastimes. The pious people could all see the Lord and everyone in Nabadwip could feel His spiritual potency. There was no way to gauge the amount of good fortune that those people accumulated and the bliss they experienced just by seeing the Lord. One could become free from material bondage simply by seeing the fortunate souls whose hearts had been touched by the blissful existence of the Supreme Lord.

But alas for me, I have taken a sinful and wretched birth. I could not be born at that time. My life is bereft of that beautiful transcendental sight of Lord Gaurasundara. In spite of all this, O Lord GauraChandra, please grant me the mercy that I may remember this pastime of yours in every birth. Wherever You and my Lord Nityananda perform your transcendental pastimes with your eternal associates, may I also be present there as your humble and insignificant servant. Lord Sri Krishna Chaitanya and Nityananda Prabhu are my life and soul. Your insignificant servant Vrndavana Dasa offers this humble song at your lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Thirteen

All glories to Lord GauraChandra, the brightest lamp in the brahmana race. All glories to the Lord who inspires the deepest feelings of ecstasy in the hearts of all His devotees. All glories to the Lord and master of Govinda dasa, the door keeper. Please shower your merciful glances on the conditional living entities. All glories to the emperor of the brahmanas and the crest jewel among all teachers. All glories to the society of Sri Chaitanya Mahaprabhu's devotees.

The Lord of Vaikuntha, Nimai, was immersed in the mellow of an insolent and arrogant scholar. Nabadwip town itself in those days was an institution, housing many scholars and teachers well versed in all branches of the scriptures. Titles like Bhattacharya, Cakravarty, Misra or Acarya were common and the only work of these scholars was teaching. Their sport was debate and in their intolerant and impatient ways they did whatever was required to win an argument. Even if a well-respected superior scholar made valuable points, others would disagree with him.

Lord Nimai's habit was to constantly rebuke the other scholars and refute their arguments right in front of them. There was no teacher in Nabadwip who could confront the Lord's arguments and offer a second opinion. As soon as they saw the Lord, such fear gripped their hearts that they immediately became obsequious. Whoever conversed with the Lord even by chance became His dedicated servant.

The Lord's erudition and intellect from his early childhood was known to everyone. Within their hearts they also knew that Lord Nimai could never be defeated by anyone. The mere sight of the Lord created a feeling of awe and respect amongst the scholars, so they naturally became submissive in His presence. Yet His illusionary energy prevented anyone from knowing Him in truth. Only when the Lord revealed Himself of his own volition could one understand His real identity. Although the Supreme Lord is most munificent in every respect, it is entirely by His personal desire that one is able to perceive His confidential, transcendental pastimes. In Nabadwip Lord GauraChandra performed His transcendental pastimes in the mood of a scholar, deluding everyone about His true identity.

Once a very learned but supercilious scholar holding the title Digvijaya - meaning one who has conquered scholars in all directions - came to Nabadwip. He was a dedicated devotee of the Goddess of Learning, Sarasvati, and he captivated her by chanting her propitiatory mantra. Mother Sarasvati is actually the universal mother; she is non-different from Laksmi Devi, the eternal consort of the Supreme Personality of Godhead Lord Narayana. Laksmi Devi is the embodiment of transcendental loving service to the Supreme Lord, she is the internal potency of the Lord and she is always situated on his breast.

By the brahmana's desire and fortune he received benediction from her to become a Digvijaya scholar. For her to give such a boon was quite easy, for she is capable of benedicting anyone with even the rare gift of transcendental devotional service to the Supreme Lord Narayana. Having received this benediction directly from Goddess Sarasvati, the brahmana proceeded to travel throughout the country, conquering scholars wherever he went. All the scriptures were on the tip of his tongue. No one in this world could challenge him. Many could not even follow his introduction to the main dissertations, so he went unchecked and unchallenged everywhere.

When Nabadwip's fame as a center for great scholars reached his ears, he went there with great eclat, leading a procession of elephants, horses and men. News spread like wildfire in every house of Nabadwip, creating waves of confusion. After conquering the scholars of every land, the Digvijaya had at last come to Nabadwip. The teachers of Nabadwip were further alarmed when they heard that he was a direct recipient of a boon from Goddess Sarasvati.

In those days Nabadwip was the most famous center of learning in the entire world. If the Digvijaya were to defeat its scholars, Nabadwip's glory would be minimized and the world would hear of its failure. Yet no one had the courage to challenge him for he was the recipient of Mother Sarasvati's special benediction. It was said that Mother Sarasvati herself appeared on his tongue whenever he

spoke. How could a mere human defeat him? The hundreds of Bhattacharya scholars residing in Nabadwip were distraught with anxiety and abandoned all activities; Nabadwip bustled with excitement as time for the trial of intellectual strength drew near.

All this was described in detail to Sri Gauranga by His students. "After conquering all other parts of the world, a Digviraja Pandita has come to Nabadwip to challenge our scholars in debate. It is said that he has received the special favor of Goddess Sarasvati and he entered Nabadwip in a great procession of horses, elephants, palanquins and men. He says that if there are no challengers amongst the Nabadwip scholars, he wants a letter of victory issued on his behalf."

Lord GauraChandra heard his students and then with a smile reminded them about the nature of the Absolute. "Listen brothers, and I will tell you the actual situation. The Supreme Lord does not tolerate anyone Who indulges in continual insolence. Whenever He finds someone burdened by arrogance over some personal quality, He invariably removes the cause of their pride. A fruit-laden tree and a person endowed with good qualities will inevitably bend down in humility. You must have heard of other great conquerors like Hoi Hoi, Nahusam, Benah, Banah, Narakah Ravana, etc. Did the Supreme Lord neglect to prune their overbearing pride? He never tolerates such ignominious insolence. Here in Nabadwip you will witness the end of this supercilious scholar."

The Lord amused Himself with his students in this way. In the evening He went to the bank of the river Ganga, sprinkled some Ganga water on His head, offered His obeisances and then sat in the midst of His students. The Lord lectured on various subjects such as religion and its different scriptural explanations. No one, however, understood that the Lord was simultaneously thinking of the manner in which He could defeat the Digvijaya Pandita.

"This brahmana has become extremely arrogant and he thinks that there is no one in this world to defeat him," thought the Lord. "If I humble him in front of everyone it will be like a shameful death for him. People will dishonor him, he will lose everything and eventually he will die from humiliation. Therefore I must confront him secretly in a solitary place and yet insure his downfall. In that way I can eclipse his vanity without destroying him."

While the Supreme Lord was thinking in that manner the Digvijaya arrived at the Ganga. As dusk faded into night, the river Ganga looked radiant beneath the full moon in the soft, clear sky. The Supreme Lord was effulgent in the midst of His students and His exquisite beauty captivated the entire creation. A sweet smile decorated the glowing moon-like face of the Lord, and His two beautiful eyes showered transcendently merciful glances. Pearls were lack-luster in comparison with His teeth and His radiant lips were easily mistaken for the rising sun. With His soft and delicate body, He was the personification of compassion. His perfect head was covered with raven black curls; His graceful, lion-like neck rested perfectly on His beautiful broad shoulders. He was dressed in divinely exquisite clothes, His perfectly proportioned body was large and his heart was ruled by His munificent nature. The brahmana's thread hanging loosely across his shoulders was the bow of Ananta Sesha. His long arms extended gracefully to his knees and the Urdhapurna tilaka decorating His wide forehead enraptured the hearts of everyone.

With His dhoti tied elegantly at His waist, Sri Gauranga sat in the cross-legged posture of a yogi, establishing and refuting various arguments in His usual manner of discourse. Many students had gathered around Mahaprabhu that evening, and the Digvijaya Pandita was astonished to see the wonderful assembly. "Is this Nimai Pandita?" he thought.

Unseen by anyone he stood spellbound by the lord's extraordinary beauty. "Who is this person?" he enquired from one of the students.

"This is the famous Nimai Pandita." replied the student.

After offering his obeisances to the Ganga, the Digvijaya moved a little closer to the Lord. On noticing him, Nimai smiled at him and affectionately offered him a seat. Having already conquered all the scholars in the land, the Digvijaya Pandita was naturally fearless, yet in the presence of the Lord he

was filled with awe. By the design of the omnipotent Supreme Lord, whoever approaches Him in a challenging mood will feel both awe and fear.

The Lord exchanged a few words with the Pandita and asked him a few questions. "You are an extremely versatile poet," said the Lord. "There is no subject which you cannot perfectly describe. Therefore, please elucidate the wonderful glories of the holy Ganga so that whoever hears it will be freed from sin.

At that very instant the Digvijaya Pandita began to extemporarily compose and recite unparalleled verses in praise of the holy river. Who can imagine the countless ways in which he described Mother Ganga! Verses swiftly passed his lips and his voice resounded like a continuous roll of thunder. It certainly seemed that Mother Sarasvati herself had appeared on the tip of his tongue. Whatever he uttered was precisely appropriate. Was it humanly possible to find a mistake in his eloquent composition? There seemed to be no one present who could even understand them.

Nimai's hundreds of students who had assembled there stared at the Pundit with mouths agape. "O Lord Rama," they said. "How wonderful! Is it possible for a human to compose such eloquent poetry?" His composition was profusely ornamented with the most exceptional figures of speech applied to the most appropriate topics. His word usage perplexed even the scholars who were present. For nearly an hour the Digvijaya composed and recited his unparalleled verses; there seemed to be no end to his brilliant oration.

When at last he finished, the Lord smiled sweetly and said, "Your poetry was so exceptional that no one can understand the meaning unless you yourself explain it. The verses you have composed are certainly appropriate for glorification of the Ganga, but we entreat you to analyze them for us."

The Lord's sweet words affected him like an intoxicating beverage and he began to explain his verses. But as soon as he started to speak, the Lord interrupted him to point out three mistakes - one in the beginning, one in the middle and one towards the end of the Pundit's composition.

The Lord said, "According to grammar, the figures of speech you have used show numerous imperfections. Please tell us in what context you have used them."

The Digvijaya Pandita, foremost of the favorite sons of Mother Sarasvati, lost his intelligence. He tried but failed to offer proper explanations for the mistakes Nimai pointed out. His feeble and confused attempts to defend his composition brought further criticism from the Lord who then elucidated the flaws in the explanations as well as the verses. The Pundit's unparalleled talent seemed to vanish and the situation grew incomprehensible to him. He could not even understand his own identity.

Lord Nimai then said, "Leave this poem aside for now and compose another one." But, alas, the great world-conquering Pundit was unable to compose a single verse. He sat before the Lord in a state of total bewilderment.

Of course, even the Vedas personified have become perplexed in the presence of the Lord. Powerful personalities like Ananta Sesha, Lord Brahma and Lord Siva - who could each create a universe by his mere glance - have also been deluded by the Lord's presence. The bewilderment of the Digvijaya Pandita in front of Nimai is not surprising because even Mother Laksmi, Mother Sarasvati and other internal potencies of the Lord which can delude the entire creation, become themselves deluded by the Supreme Lord and thus remain forever in an inferior position. The reciter of the Vedas, Lord Sesha, and the compiler of the Vedas, Sri Veda Vyasa, are even bewildered in the presence of the Lord, what to speak of a mere Digvijaya Pandita.

It is impossible for any human to match the accomplishments of the Lord, therefore, I say, all of his activities are extraordinary. And whatever the Supreme Lord does is always for the ultimate benefit of the suffering living entities, to release them from material bondage.

While the Digvijaya Pandita was struggling to swallow his ignominious defeat, the students began laughing and giggling excitedly. The Lord immediately stopped them and spoke soft, soothing words

to the Pandita, "Today let us stop here. Please return to your home and tomorrow we can continue our discussion. You must be tired after composing such a lengthy recitation. It is also very late now; soon it will be time to sleep."

The Lord's behavior was so gentle and compassionate that even a defeated person did not suffer in humiliation. Although the Lord was victorious, He nevertheless spoke words of concern for the scholars and teachers of Nabadwip. Again to the Digvijaya Pandita he said, "Please go home now and study your books. Tomorrow I will ask you questions and you must try to answer them." The Lord was so merciful that despite His victory, He did not dishonor the great scholar. Hence, everyone felt pleased. The scholars and teachers of Nabadwip were very affectionate toward the Lord because of His sweet disposition.

The Lord and His students left the assembly to go home, but the Digvijaya sat alone in utter shame and dejection. He thought to himself, "Mother Sarasvati herself has given me this boon. I have not come across anyone in the whole world who would dare confront me in a debate. Neither the expert scholars in the six philosophical branches like logic, sankhya, patanjali, virmansa, etc., nor the scholars of sastra would contest my authority. How is it that the Lord has allowed this insignificant teacher of children to defeat me in this manner. Seeing the power of Mother Sarasvati undermined in this way causes me equal consternation. How have I offended the Goddess that all my talent and knowledge were disparaged in this humiliating defeat? I must try to determine the cause of this situation." With that he chanted his mantras and then lay down to sleep.

In his dream Mother Sarasvati looked compassionately upon the brahmana and spoke confidentially to him. "O learned brahmana, listen to me. I will now reveal to you that knowledge which is undisclosed even in the Vedas. If for any reason you reveal this secret to anyone, you will immediately forfeit your body. The person who defeated you today is actually the Supreme Lord of the entire cosmic manifestation. I am an eternal servant at His lotus feet, and out of shyness I hesitate to stand before him.

"In the Srimad Bhagavatam it is mentioned, `Being ashamed of her position, the illusory energy of the Lord cannot take precedence, but those who are bewildered by her continually talk nonsense, being absorbed in thoughts of `It is I' and `It is mine". Because of the Lord's presence it was impossible for me to appear on the tip of your tongue as I have in the past. I lost my potency, but that is not my fault. How could it be otherwise? Even Lord Ananta Sesha who describes the Vedas with his thousands of mouths, Lord Brahma, Lord Siva and all the other demigods, worship Him and are totally bewildered in His presence, what to speak of me? He is the Supreme Absolute Truth, eternal, pure, indivisible and infallible. He is the omnipotent Supreme Lord residing in everyone's heart as the Supersoul. The person Who appeared before you as a young brahmana boy is none other than the Supreme Personality of Godhead, the ultimate cause of destruction of the entire cosmic manifestation. He is the cause of the dualities of fruitive action, knowledge, learning, good and bad, manifest and unmanifest - everything.

It is by His desire that all living entities from Lord Brahma down experience happiness and distress. He is the Supreme source of all incarnations like Matsya, Kurma and others. It is He Who appeared as Lord Varaha to lift the world and again as Nrsimhadeva to protect His devotee Prahlada. He appeared again as Lord Vamana to trick Bali Maharaja and thus His lotus feet became the source of Mother Ganga. He appeared in Ayodhya as Lord RamaChandra and performed many wonderful pastimes, ultimately killing the demon Ravana. He Who is known as the son of Sri Vasudeva and Sri Nanda Maharaja has now appeared as a young brahmana boy immersed in the mellows of a scholar.

"Where in the Vedas is this incarnation of the Supreme Lord revealed? Who will know about it if the Lord Himself does not reveal His true identity? To become the greatest of all the scholars of the world is not the real result of chanting the mantra I gave you. You have received the factual result; you were able to see in person the Supreme Personality of Godhead, the Lord of the entire cosmic creation.

"O brahmana, go quickly to him and take shelter of His lotus feet. Surrender yourself completely to Him. Do not imagine my advice to be a dream or hallucination. The power behind the mantra you

chant has brought me here and forced me to reveal the most esoteric knowledge of the Vedas."

Mother Sarasvati disappeared after consoling the Pandita. He awoke from his sleep feeling purified and fortunate. Early dawn had just touched the eastern sky when he left for the Lord's house. He threw himself at the feet of Nimai Pandita to offer his obeisances and the Lord reciprocated by lifting him up and embracing him.

"Why, it is you!" said the Lord. "Why are you behaving in this manner?"

"So that I may attract your kind grace," replied the Pandita.

"But you are a famous and erudite Digvijaya scholar. Why do you approach me like this?" questioned the Lord.

"O Lord of the learned brahmanas, please hear me out. The highest perfection in all activities is achieved simply by worshipping You. You are the Supreme Personality of Godhead, Lord Narayana. You have appeared as a brahmana in this age of Kali, but no one has the potency to perceive Your real identity? Doubt entered my heart the very moment You asked me questions and then remained silent. Now I have personal realization that You are magnanimous and free from any pride, and my realizations are in keeping with the verdict of all Vedic scriptures.

"You defeated me three times, yet You kept my honor intact. Is such behavior possible for anyone other than the Supreme Lord? I am convinced that You are that Supreme Personality of Godhead.

"I have travelled far and wide - Bengal, Trihatta, Kasi, Gujarat, Vijaya Nagara, Anga, Banga, Tailanga, Udra and many other places. The most qualified scholars in each place were defeated by me. They could not even understand my discourses, let alone find fault with them. But in your presence all my education and intellect seemed to flee - I know not where. I now realize that this was not an extraordinary feat for you, because you are the Lord and master of Mother Sarasvati. She personally revealed this to me.

"I was wallowing in material existence, but because of my immeasurably good fortune I came to Nabadwip and met you face to face. I was captivated and deluded by the desire for material knowledge, and in self-deception I roamed about neglecting real Absolute knowledge. Destiny has favored me and thus I have met you personally. O Lord, kindly purify me by your benevolent glance and destroy my nescience. You have a magnanimous nature and you are inclined to favor others, so there is no one but you from whom I can seek shelter. O Lord, please instruct me so that I shall never again allow unholy desires to enter my heart."

As a meek and insignificant man, the Digvijaya Pandita spoke with repentance before the Lord. Sri Gaura Sundara replied, "O learned brahmana, you are very fortunate because Mother Sarasvati resides on the tip of your tongue. But conquering the world with mundane knowledge is not a suitable objective for one with true wisdom. Knowledge becomes valuable only when it augments the worship the Supreme Lord. Try to carefully understand. When death strikes and the soul is forced from the body, no one can take his material knowledge or opulence. The learned and self-realized souls completely reject this transient phenomenal existence and engage with unalloyed faith in the Lord's devotional service.

Now O brahmana, leave aside all extraneous engagements and utilize your time worshipping the lotus feet of Sri Krishna for the remainder of your life. Remember that the fruit of true knowledge is tasted when the heart and mind are unflinchingly attached to the lotus feet of Lord Krishna. Of all activities, devotional service to the Supreme Lord Vishnu, is the only manifestation of absolute truth. This is the advice I offer you."

Lord Gaurasundara embraced the Pandita and at once the shackles of material existence fell away from the Digvijaya. The Lord said, "O Brahmana, curb your arrogance and insolence; worship Krishna and be kind to all living entities. And be careful that you do not reveal anything Mother Sarasvati has told you. Revealing the confidential knowledge of the Vedas to unauthorized persons reduces the life-span

and deviates one from the spiritual path."

Having received the Lord's instructions, Digvijaya Pandita begged permission to leave. He repeated offered his prostrated obeisances at the feet of the Lord and uttered prayers, feeling fortunate and purified. By the Lord's mercy, the brahmana was immediately blessed with detachment from material affairs, perception of Absolute Truth and devotion to the Supreme Lord. Within moments the brahmana's arrogance and vanity diminished and he grew as humble and meek as a blade of grass. He renounced everything - his elephants, horses, palanquins, money and the undesirable associates he has previously kept. Lord GauraChandra's mercy had such a miraculous effect that the brahmana Digvijaya abandoned everything and travelled alone.

That mercy could make a king leave his palace and take up a beggar's bowl. The remarkable example of this was Srila Rupa Gosvami who was also known as Dabir Khas. He left his kingly position and lived in the forests of Vrndavana. A servant of Krishna can ignore the material wealth, position and prestige which are desired by the common people. Any person who has not realized the value of devotional service to the Supreme Lord will naturally consider the position of a king most comfortable and enviable. But for the devotee of Krishna, even the happiness derived from liberation is insignificant, therefore mere kingly comfort is of no consequence whatsoever. Reality and true happiness lie solely in the merciful glance of the Supreme Lord, and therefore the Vedas advise everyone to serve Him.

Lord Gaurasundara's wonderful defeat of the Digvijaya and the Pandita's subsequent conversion was soon known in all corners of Nadia. People were astounded by the news and they commented, "Nimai Pandita must be a truly great scholar for even the Digvijaya, the greatest of all panditas, was humbled by him. Nimai Pandita has now made himself worthy of our praise and His fame will definitely spread."

Someone said, "If this brahmana boy studies logic, he can immediately claim the highest title, Bhattacharya."

But another suggested, "Let's jointly offer Him the title of Badhi Sinha now."

The Lord's illusory potency was so strong that in spite of witnessing His miracles, no one could perceive His true identity. From that time on the people of Nadia could only discuss Nimai's victory over the Digvijaya. I offer my obeisances to the feet of all the residents of Nabadwip for they were fortunate enough to see the Lord's transcendental activities. Whoever faithfully and attentively hears this pastime of the Lord defeating Digvijaya Pandita will always be victorious, and whoever hears about His captivating pastimes as a scholar will immediately become His eternal servant. Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana dasa, an insignificant soul, humbly offer this song at Their lotus feet.

Sri Chaitanya Bhagavat

ADI LILA CHAPTER FOURTEEN

All glories to the Supreme Personality of Godhead Gaurasundara, Who was very dear to Nityananda Prabhu. His transcendental body is comprised of eternality, knowledge and bliss. All glories to the Lord Who was the life and soul of Pradyumna Misra; and all glories to the most treasured object of Sri Paramananda Puri. All glories to You my Lord, for you are the life and soul and the most precious gem of all the Vaishnava devotees. O Lord, please look mercifully upon us, the living entities, and liberate everyone from the bonds of nescience. I humbly request everyone to please listen faithfully and attentively to the wonderful activities of the Supreme Personality of Godhead, Lord Krishna, in His form as a young brahmana boy.

The Lord of Vaikuntha absorbed Himself in the mood of a scholar and passed His time in academic pursuits with His disciples. In every neighborhood of Nabadwip He was seen performing His cocky and playful pastimes. But by that time every person unquestioningly accepted Nimai Pandita as the superior scholar and teacher in Nabadwip. Rich, influential and aristocratic men would immediately take a humble position upon seeing Nimai and offer their respects to him. The very sight of Him induced a sense of awe and reverence in the residents who were all captivated by His charm.

Nimai Pandita would frequently receive gifts from various classes of people in Nabadwip. He set the perfect example as a householder and was as charitable as the Supreme Lord Himself. Whenever Nimai saw a poor person, He would kindly offer him food, clothing or money. In this way Nimai generously distributed gifts to the poor.

An endless stream of guests visited the Lord's house. The Lord offered each one respect according to his position and rendered him service to his full satisfaction. On some days sannyasis would visit His house and the Lord would serve them graciously. Once twenty sannyasis came at one time, so the Lord sent word to His mother to cook for all of them. Mother Saci fell into immediate anxiety for she had nothing in the house to feed twenty sannyasis. Lost in her problem she did not notice that someone had brought all the different ingredients she might require and left them in the kitchen. Laksmi Devi immediately went to the kitchen and, pleased with the array of ingredients, she cooked some special preparations. After the cooking, the Lord checked the arrangements and then invited the sannyasis to sit down. He supervised the serving of their prasada and He satisfied each one of them personally. In this way the Lord satisfied all His guests and taught the world how to behave as a perfect householder.

The foremost duty of a householder is to serve his guest and responsible householders live by that standard. The householder who does not serve and satisfy his guests properly is worse than an animal or a bird. Even those who because of their previous impious activities have insufficient means to be hospitable can at least offer a place to sit, some water and a place to rest. That simple hospitality is sufficient to satisfy any guest if it is offered with love and affection. A householder who is pious may be poverty stricken and possess very little with which to serve a guest, but his disposition should be hospitable. He can offer drinking water and water with which the guest can wash his feet. He can offer a grass mat on which the guest can sit or rest to become refreshed and he can offer sweet words to please the eary ears of the traveller. The host must endeavor with all humility to keep the guest from leaving his house and beg forgiveness for any mistakes in his humble hospitality. A householder who sincerely tries to satisfy his guests even though his means are meager is considered hospitable.

The Supreme Personality of Godhead set the example of a perfect householder and repeatedly asked his guests if they had any further needs or if they were satisfied. Those guests of course were the most fortunate souls for Srimati Laksmi Devi, the Goddess of Fortune, and Supreme Personality of God, Narayana, the proprietor of the entire cosmic manifestation, personally fed them. Because of the wonderful activities of the Supreme Lord, that divine food which is cherished by great souls like Lord Brahma and other demigods was distributed to common people and ordinary citizens in Nabadwip.

The twenty sannyasi who were guests in the house of Lord Nimai had become a subject of

conversation amongst the people. Someone said, "Those guests could not have been ordinary persons. They must have been Lord Brahma, Siva, Sukhdev Gosvami, Srila Vyasadeva, Narada Muni and other such elevated personalities. Who else could be eligible to take food in the house of Sri Gauranga who is non-different from Lord Narayana with His wife Laksmi Devi? The Supreme Lord has appeared in Nabadwip and these great personalities and demigods must have known of the advent and come in the guise of sannyasis to take prasada in Their house. Other than Brahma, who has the great fortune to eat in the house of Mahaprabhu?"

Some others expressed their opinion that, "The Supreme Lord has appeared to alleviate the sufferings of humanity. Along with the Supreme Lord, other demigods like Lord Brahma have also appeared, for they are the eternal associates of the Supreme Lord. Yet in this incarnation the Lord has promised that, 'I will give the living entities that which is rarely achieved even by Lord Brahma and others.' Therefore, the Supreme Lord distributes prasada generously from his own house simply to release the wretched and needy living entities from material suffering."

Laksmi devi worked without any assistance to serve her Lord and master yet she was always in a cheerful mood. Seeing the wonderful qualities and pious nature of Laksmi Devi, Mother Saci's joy increased by each hour and each day. From early morning she would work alone at the household chores, setting the example of an ideal wife. In the temple room she decorated the floor with auspicious designs made from colored paste; she drew the different symbols of the Lord like the conch shell and chakra. She also arranged for the paraphernalia required for the Lord's worship like incense, flowers, lamp, water, etc. She worshipped Tulsa Devi and also saw to the needs of Mother Saci, serving her with great affection. The wonderful attributes of Laksmi devi's nature did not go unnoticed by Lord GauraChandra; although He never commented on it, He was extremely satisfied with her.

Frequently Laksmi Devi would sit for long hours massaging the Lord's lotus feet on her lap. At times when she served her Lord like that, Mother Saci could see a brilliant effulgence emanating from the feet of GauraChandra. At other times the fragrance of lotus flowers would fill the entire house, and although Mother Saci would search everywhere, she could not find the source of the fragrance. Srimati Laksmi Devi, the Goddess of Fortune, and the Supreme Lord Narayana remained incongnito, unrecognized by the residents of Nabadwip.

Without any prior indication, Lord Gauranga one day announced His desire to visit Bangladesh, the eastern part of Bengal. "I'll be gone for a few days." He told His mother. To Laksmi Devi he instructed, "Please always look after your mother's needs."

The Lord gathered a few of his confidential disciples and prepared for his journey. People gathered to see Him off, but as the Lord departed they stood transfixed in their places simply staring after Him. It was difficult for them to take their eyes away from the Lord.

The ladies said, "The mother of this young man must be very pious and fortunate, we offer our obeisances at her feet. Fortunate also is the wife of this young man; her birth as a woman has become worthy just by gaining such an excellent husband." In this way the residents discussed the Lord's glory as they watched Him leave. It was only by His mercy that the ordinary residents of Nabadwip could see Him directly; even the demigods long to see the Lord in this way.

Lord Gaurasundara continued His unhurried journey and at last arrived on the banks of the river Padmavali. The river view was enchanting: small waves constantly creased the wide expanse of water, and on either bank green forests lined the powerful current. The Lord was refreshed by the sight of the river and joined His friends for a swim in the clear water. Padmavali became fully spiritualized by the touch of the Lord's lotus feet, and her water was thereafter capable of purifying the entire creation. Padmavali was truly a beautiful river, her lapping waves and swift current most pleasing to the mind. The enchanting forests on her banks were equally pleasing so the Lord stayed there for a few days. It was Padmavali's good fortune that the Lord blessed her, joyfully playing in her water just as He has played in the Ganga in Nabadwip.

From the moment the Lord entered East Bengal the land became blessed and remains so, even today. The residents were happy to learn that the Lord had spent a few days on the banks of the Padmavali. News of the Lord's arrival swiftly spread far and wide. "Nimai Pandita, the crest jewel of all scholars and the foremost of teachers has arrived." the residents announced.

Pious brahmanas came forward to greet the Lord, each bearing a gift for Him. They offered their obeisances to Him and humbly submitted, "Our great fortune must be immeasurable to have your presence in this country."

People of East Bengal make a tremendous endeavor to collect funds and arrange to go to Nabadwip to study under the great scholar Nimai Pandit, said one brahmana. "But by the divine grace of the Supreme Lord that ocean of knowledge has personally come to our doorstep. You are certainly the incarnation of Brhaspati, for no other teacher can compare with you. On closer scrutiny however, that comparison is inaccurate. I am convinced that you are an empowered part of the Supreme Personality of God. My heart tells me it is impossible to find such erudition in anyone except the Supreme. We all submit this humble petition to you: it is our greatest wish that you impart knowledge to us. In your absence we have kept you in our memories, studied your commentaries amongst ourselves and also taught others. But now you are here in person so please accept us as your disciples, and let the whole world know of your wonderful pastimes."

The Lord smiled at all of them, giving them assurance and hope and remained in East Bengal for sometime, enjoying the land and the people. It is because of this event that the residents of East Bengal are attracted to the holy name and engage in congregational chanting even today.

At the time of the composition of this book, a group of evil persons were trying to mislead people in general from the spiritual path with wrong advice. These sinners claiming to be pious and cheated people just to fill their bellies. Another group of sinful offenders stopped performing congregational chanting of the holy name of the Lord and began instead to chant Narayana, referring to themselves. It is most obvious that these men are under the clutches of the modes of material nature, so how can they shamelessly profess themselves to be the Supreme Lord?

In the district of Raar there lived a man who externally appeared to be a brahman but internally was a sinful demon. He declared himself to be Gopala, the Supreme Lord, but more intelligent men considered him a sly and evil fox. Anyone who claims to be the Supreme Godhead, separate from Sri Krishna Chaitanya, is certainly the most wicked soul, fit to live only in hell. I loudly declare with both my hands raised that the only true Supreme Personality of Godhead, the Lord of the entire material creation, is Sri Gaura Hari. Just by remembering his name one becomes free from material entanglement; even by simply remembering His servant one becomes victorious in every sphere of life. See around you that the whole world is chanting the glories of His name, so discard your misdirected conceptions and serve the lotus feet of the Lord.

Lord GauraChandra, the Lord of Vaikuntha, enjoyed travelling in East Bengal immersed in the mood of a scholar. On the enchanting banks of the river Padmavali the Lord roamed through the forests and imparted knowledge to large gatherings of eager students. Hundreds came from everywhere to crowd his lectures. They all had one thought in mind, "I want to study from Nimai Pandita." Such was the extent of the Lord's mercy upon them that within two months all the listeners became very knowledgeable and scholarly. Although many came simply to hear the Lord, hundreds of students returned to their homes with degrees. In this way the Lord passed His time as a scholar in East Bengal.

Meanwhile in Nabadwip, Laksmi devi was feeling the pangs of separation from her Lord. She never spoke of her loneliness to anyone. She served Mother Saci very lovingly but reduced her own eating almost to nothing after the Lord left Nabadwip. Bereft of His company she silently suffered, crying alone throughout each night, trying to suppress the restlessness which welled in her heart. Unable to bear any further separation from the Supreme Lord, Sri Laxmi devi, the Lord's eternal consort, left her transcendent body behind and went secretly to meet her Lord. Seated on the bank of the Ganga, Laxmi devi fixed the lotus feet of the Lord within her heart and went deep into meditation, never to

return again.

Mother Saci's shock and deep grief is indescribable, her pitiable lamentations could have melted stones. Since I am incapable of describing the mellow of sadness experienced by Mother Saci, I shall not go into further details but simply mention incidences as reference. The saintly Vaishnavas were also grief stricken by the news and they all came forward to help complete the necessary rituals.

The Supreme Lord remained for sometime in Bangladesh and then returned of His own desire to Nabadwip. When the residents of East Bengal learned that the Lord would leave they immediately collected gifts and precious treasures to give Him. They presented Him gold, silver, drinking vessels, beautiful mats, soft and warm blankets and a variety of clothes. Each person took what was most precious in his house and joyfully offered it to the Lord. In reciprocation the Lord blessed each person and accepted his gift. The Supreme Lord Sri Gaura Hari personally visited each of the residents and after taking leave, He started for Nabadwip. Many students decided to accompany the Lord to Nabadwip where they could study under him.

As the Lord was about to leave, an intelligent Brahmana, named Tapan Misra approached Him. Although Tapan Misra was a pure devotee and was well versed in the conclusions of the Vedas, he could find no one to answer his questions on the perfect spiritual path and the ultimate and absolute worshipable object. He constantly chanted the holy name of Krishna, yet he felt dissatisfied in the absence of proper spiritual practice. He had lived in a perturbed state of mind for sometime, but because of his piety he was awarded a vision in an early morning dream. An effulgent person who looked like a demigod spoke some confidential constructions to him. "Listen O brahmana, you are a renounced soul, so do not worry so much. Pacify your mind. Go and meet Nimai Pandita. He will explain all that you want to know about the spiritual path and spiritual goals. He is not an ordinary mortal, but the Supreme Personality of Godhead, Narayana. He has appeared in this material world, accepting a human body to perform his wonderful transcendental pastimes. But I warn you not repeat to anyone what I have just told you, for this knowledge is most confidential. It is not available, even in the Vedas. If you reveal this then you will suffer unbearable pain life after life."

The demigod disappeared from his dream and the brahmana woke up. He was thrilled by his wonderful vision and shed tears of joy. Convinced that his fortune has changed, the brahmana received new life and left immediately to meet the Lord. When he reached the bank of Padmavali he saw Lord Gaurasundara surrounded by many hundreds of disciples. In the midst of that enchanting scene he threw himself down at the Lord's lotus feet and then stood up with folded hands.

The brahmana said, "I am a fallen and wretched person. Please look upon me mercifully and destroy my bewilderment. I have no knowledge about the perfect spiritual path and the ultimate goal of human life. Be gracious and impart this knowledge to me. My heart does not long for material enjoyment and luxuries, please tell me, O merciful Lord, what will be the ultimate shelter for my soul."

The Lord said, "O brahmana, who can describe your good fate? You have a desire to worship the Supreme Lord Krishna, and that is the highest and most perfect path. It is very difficult to be a devotee of the Lord so the Lord comes in every millennium to establish proper standards of religion. He appears in each of the four Yugas to establish the particular religious practice for that Yuga himself, and then He returns to his spiritual abode. "In order to deliver the pious and annihilate the miscreants as well as to reestablish the principles of religion I advent millennium after millennium." The Lord appears in every millennium, accepting different incarnations with different complexions like white, red and yellow. Most recently, in the later portion of Dvapara Yuga, he appeared with a blackish complexion so He was called Krishna.

In the four Yugas there are four different authorized processes of religion for the elevation of human society. The religious practice for the age of Kali is congregational chanting of the holy name of Lord Krishna. The real purpose of religion is to satisfy the Supreme Personality of Godhead Sri Hari. In different Yugas different religious practices were established by the Supreme Lord himself to achieve this end. In Kali Yuga the recommended authorized religious practice is congregational chanting of

Krishna's name and this process includes all the other previous processes. Therefore, in Kali Yuga chanting the holy name is the essential religious principle and no other religious practice can help one cross over the material ocean of rescience. Constantly chant the Lord's name in any situation. Even the Vedas fail to sufficiently describe the super excellent qualities of chanting of the holy name of the Lord.

Listen my dear Misra, in Kali Yuga there is no need for severe penances or performance of opulent sacrifices; whoever worships the Supreme Lord Krishna he be crowned with fortune and success. So go back to your home and worship Lord Krishna with undeviating faith and attention, giving up falsehood and pretensions. By chanting the holy name of Lord Hari, Krishna, you will simultaneously obtain both the proper spiritual practice and the ultimate goal. In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way. I am repeating this great chant for deliverance, to you this consists of sixteen names of the Supreme Lord with thirty two syllables: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. By constantly chanting and worshipping this Maha Mantra, your heart will feel the first blossoming of love and God; then gradually you will understand the truth about the proper spiritual path and the ultimate spiritual goal."

Having received such sublime instructions from the Lord, Tapan Misra offered repeated obeisances at His lotus feet and then said "O Lord, with your permission, I would like to accompany you."

The Lord replied, "You should go immediately to Varanasi; there I shall reveal the answers to your request."

The Lord then embraced him, and the brahman felt his entire body surge with horripalations and spiritual ecstasy. The Lord's embrace filled Sri Misra with immeasurable happiness. As the Lord prepared to leave, Misra held His feet tightly and confidently narrated his entire dream. After hearing it the Lord said, "You must be very careful not to reveal this to anyone." He repeated the same instruction to the brahmana, and then sensing that an then sensing the auspicious moment had arrived for Him to leave, He laughed loudly and proceeded to Nabadwip. Thus the Lord purified the entire tract of East Bengal and then returned home.

The Lord reached Navdvipa in the evening, laden with the gifts he had received. He offered full obeisances at his mother's lotus feet and gave her all the gifts. Then the Lord and His students left to bathe in the Ganges. Although her heart was breaking with pain, Mother Saci busied herself preparing a meal for her son.

Nimai Pandita acted as the instructing spiritual master to all his students. He joined them in offering deep and repeated obeisances to the Ganga, and then sported for some time in the water. When His bath was complete He returned home, performed His daily religious rituals and then sat down to eat. The Lord of the Vaikuntha planets, Sri Gaura Hari, ate with great satisfaction and then went to the temple room. One by one His relatives came forward to greet Him after His long absence. They sat around him as he joked and laughed while describing His stay in Bangladesh, Nimai imitated the strange habits of the people of East Bengal and everyone and a good laugh. None of them mentioned the passing of Laksmi Devi, knowing that the shock would cause the Lord grief. After some time, the relatives all returned to their homes, and the Lord sat quietly chewing on the betel pan and reflecting on the humourous conversation.

Mother Saci avoided meeting the Lord; she stayed in her room, affected by the pain of Laxmi's death. When Nimai found His mother He saw the marks of deep sorrow which lined her face. In a sweet, comforting voice He said, "What is the reason for your sorrow mother? I have returned from my journey in good health, so you should be happy, but I see only sadness on your face. Tell me the truth Mother, what is the reason?" Her sons words simply increased her pain and she wept silently, unable to speak.

"Mother, I know everything," said Nimai. "Tell me what has happened to your daughter-in-law."

Some relatives stepped forward to speak, "listen Nimai Pandita, your mind must have reached the lotus feet of the Lord."

The Supreme Lord Sri Gaura Hari remained silent, casting his head down as He contemplated the death of his eternal consort and wife Sri Laksmi Devi. He allowed the pain of separation to engulf Him, and although he was the personification of all Vedic truths, He remained silent. Like any ordinary human being, He displayed the emotions of deep sorrow, but after controlling Himself, He spoke, "Because of bodily attachment one is regarded as a husband or son. These illusory relationships are caused by misunderstandings. O mother, why do you feel sad? How can you hope to change that which is ordained by the Lord's desire? No one can check the passage of time, and all relationships in this are temporary. This is the verdict of the Vedas. The activities of the entire cosmic creation rest in the hands of the Supreme Personality of Godhead. Who but our Lord can bring people together and then separate them? Why should these arrangements of the Supreme Lord, make you so unhappy? It is fortunate for the wife if she can leave before her husband. This is proof that she was a very pious woman."

The Lord tried to console his mother by these philosophical truths, and everyone felt the veil of sadness dissipate by the soothing words of the Supreme Lord. In this way the Lord of Vaikuntha Sri Gaura Hari performed wonderful pastimes in the mood of a scholar. Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana Dasa, humbly offer this song at their lotus feet.

Sri Chaitanya Bhagavat

ADI LILA CHAPTER Fifteen

All glories to Lord GauraChandra and all glories to Lord Nityananda. Kindly offer me your lotus feet so that I may hold them in the inner recesses of my heart. All glories to Lord Gauranga and His associates; one achieves devotional service to the Supreme Lord just by hearing the wonderful pastimes of Sri Chaitanya.

The Lord continued to perform his pastimes as a scholar without anyone detecting His real identity. He rose early each morning performed His daily religious duties, offered obeisances to His Mother and went to teach His students.

Mukunda Sanjay was an eternal servant of the Lord and his son was Purushottam Dasa. He was so fortunate that the Lord went to his house everyday to teach. Nimai would sit alone in the courtyard in front of the temple of Durga and gradually His students would assemble. Occassionally some student would forget to mark his forehead with urdhapunda tilaka. As the propagator and maintainer of Santana Dharma, Nimai felt compelled to protect the conditioned souls from deviating from the path of religion. Therefore he never neglected to rectify His students when necessary. He would chastise the forgetful boy to such a degree that the student would acquiesce in shame and certainly never again forget to apply his tilaka.

"My dear boy, I see that you have not put on tilaka. What is the reason for this?" demanded Nimai. The Vedic literature says that the forehead which does not bear the mark of tilaka is as good as a crematorium. I can also understand from this oversight that your brahmanical practices have been rendered useless. Go home and perform your brahminical duties again, and then with tilaka on your forehead you may return to the school."

In this way the Lord taught all his students to maintain the proper standards of brahminical and religious practice. The Lord did not modify His arrogant spirit, nor did He spare anyone His criticism. Whoever was negligent was wiggled or the Lord's strict correction. Nimai's character was always exemplary; He never made jokes or laughed in the company of women. In fact, He kept His distance from women and avoided meeting them.

Nimai especially liked to taunt and find fault with the residents of Sri Hatta, imitating their peculiar pronunciation. The infuriated residents of Sri Hatta would retort, "Oh Lord, which land do you hail from? Tell us where your father and mother and their descendants come from. Which one of you was not born in Sri Hatta? You yourself are a descendent of Sri Hatta. So why do you make such fun of us?" The more they tried to chastise the Lord, the more fun He had imitating their pronunciation and making jokes at their expense. It required little provocation to infuriate them further and occasionally one of them would chase the Lord with pusillanimous intentions. The chase was usually futile for the Lord could not be caught easily, and ultimately the angry fellow would simply stomp the ground in frustration and shout invectives. Occassionally someone managed to capture Him and drag Him to the local Moslem Magistrate to register a complaint. His friends would arrive in time to pacify the angry parties and reach some mutual understanding.

The Lord would also search out the house of a person from east Bengal. He would break in, destroy the foodstuffs and run away in mock fear. In this way He created havoc in Nabadwip, but He never had any one incident which involved women. He never even looked at a woman.

In this incarnation, the Supreme Lord did not even hear the name of a woman. Therefore, those realized souls who are fixed in the scriptural conclusions never glorify Lord Chaitanya as Gauranga Nagara, the Lord in the mood of a paramour. Although every kind of eulogy is applicable to the Lord, knowledgeable pure devotees glorify the nature of that the Lord manifests in a particular incarnation.

In Nabadwip the Supreme Personality of Godhead was Nimai Pandita, the scholar. The Lord of the Vaikuntha planets enjoyed His transcendental activities as a teacher in the house of Sri Mukunda

Sanjaya. All his students sat around him and he taught them with great pleasure. Sometimes He pretended to have a headache and ordered medicated oil massaged into His head. Then he continued His discussion, submerged again in His intimate spirituality.

From early morning till afternoon He taught His students and then went to the Ganga for His bath. Then again, from early evening to late evening He continued His discussions and teaching. If any student studied under Nimai for a year, he left the tutelage as a full fledged scholar well versed in scriptural conclusions.

While the Lord was absorbed in His activities, Mother Saci constantly thought of the Lord's marriage. She searched all of Nabadwip for a daughter-in-law suitable for her Nimai. Sri Sanatan Misra was a pious and charitable brahmana, a benevolent and pure-hearted devotee of Lord Visnu. He lived in Nabadwip and engaged himself in serving guests and assisting less fortunate people. Born of a noble family, he was truthful and self controlled. As a scholar he earned the title Raja Pandita and as a gentleman in Nabadwip he personally maintained many needy people.

Sanatan Misra's daughter was like Laksmi Devi in beauty and character. As soon as Mother Saci saw her, she was convinced that this girl was the best choice to be her son's wife. From early childhood the young girl bathed regularly in the Ganga two or three times a day. She was dedicated and obedient to her parents and she had no other interest than devotion to Lord Krishna. Everyday when she met Mother Saci at the bathing place in the Ganga, she humbly offered her respects. Mother Saci reciprocated and blessed her saying, "May Krishna bless you with a suitable husband." But as Mother Saci bathed she thought, "This girl should marry my son." Sri Sanatan Misra and all his near relatives were equally eager to have the Lord as a son-in-law.

One day Mother Saci sent for Kasinath Pandita and told him, "My dear Sri, I have a proposition: go tell the Raja Pandita that if he so desires he may offer his daughter's hand in marriage to my son." Kasinath Pandita proceeded immediately to Sri Sanatan Misra's house, repeating the Lord's name in silent joy.

When the Raja Pandita saw Kasinath Pandita at his door he immediately offered him a seat with due respect. "What brings you here, my dear Sir?" asked Sri Misra.

"I have come with a proposal, and if you so desire I will reveal it to you.,, replied Kasinath Pandita. "You should offer your daughter Visnupriya in marriage to Visvambhara Pandita. I think it is a perfect match. He is a divine personality, suitable in all respects for your daughter. Your daughter, who is chastity personified, will be the best for him. Visnupriya and Nimai Pandita remind me of the divine couple Krishna and Rukmini, so perfectly suited they are for each other."

Raja Pandita disclosed the news to his wife and near relatives and waited for their advice and comments. Unanimously they agreed, "What is the need for further debate? This is a perfect proposition. Quickly make all the necessary arrangements." The Raja Pandita happily replied to Kasinath Pandita, "I have decided to marry my daughter to Visvambhara Pandita so I will proceed with all the arrangements. If the Lord desires my family and ancestors will be greatly blessed by this marriage for my daughter. Kindly go to their house and tell them everything, I am fully in favor of this marriage."

Sri Kasinath Pandita was extremely satisfied with the outcome of his mission and he promptly told Mother SACi everything that had transpired. Mother Saci was relieved that everything had gone smoothly. Without wasting further time she began the preparations.

Nimai's students were jubilant when news of His marriage reached them. A rich gentleman named Buddhimanta Khan immediately offered, "I shall bear the cost of the entire marriage."

But Mukunda Sanjaya objected, "My dear brother and friend, if you take all the responsibilities, then what am I supposed to do?"

"Listen my dear friend," said Buddhimanta Khan "I will not allow this marriage to become another poor brahmin's wedding, I will make such arrangements for Nimai Pandita's wedding that everyone

will think a prince is getting married."

Adhivas, a important ceremony before the day of the marriage was held at an auspicious time amidst great joy and festivity. The area set aside for the actual marriage ceremony was decorated with colorful hangings around the sides and across the tops. Water pots with intricate designs, ghee lamps, grains, yogurt, and strings of young mango leaves were all around. Different auspicious ingredients required for such an occasion were placed on the floor which had been beautifully designed with colored rice paste.

The Vaishnava devotees of the Lord, the brahmanas and all the gentlemen and of Nabadwip attended the auspicious occasion. Invitations had been sent to all of them requesting them to attend the feast in the evening of the day of the adhivas. By early afternoon the musicians had already arrived and began to play. Loud and melodious sounds of mrdanga and other drums, shani, and cymbals were carried in all directions. The priests began to chant the Vedic mantras and the ladies ululated, adding to the festive mood.

The crest jewel of the brahmana race, Nimai Pandita, seated Himself in the midst of the Vedic chanters. The priests and brahmanas around Him felt a surge of joy in His presence. Different objects required to formally receive the guests were brought to Nimai Pandita. He garlanded the respectable gentlemen with flowers and applied sandal wood paste on their foreheads, offering each of them a betel nut and betel leaf according to the custom of the time.

The brahmin population in Nabadwip was large in those days, so countless gentlemen came and went with one one keeping track. Some amongst them were very greedy and returned again and again, mixing with the crowd and pretending they had just arrived in order to receive another gift. Having received invitations, people came from distant localities and were unknown to each other, but despite such anonymity there was a strong festive spirit. The Lord was in a joyful mood and He played the perfect host.

"Give all the flower garlands, sandal wood paste and other gifts to the guests at least three times," ordered Nimai. "Do not think about the cost, just give freely to everyone. The greedy brahmins who were endeavoring to take the free gifts several times were suddenly checked and felt ashamed because of the Lord's generosity. The brahmanas were dear to the Lord and He wanted to protect their religiosity. Some men were committing offenses by deceitfully collecting extra gifts, therefore He gave the instruction to give the gifts three times to any person. After receiving the gifts three times, no one wanted anymore. They were satisfied.

No one amongst the milling guests knew that the flower garlands, sandalwood paste and betel leaf they had received were actually expansions of Lord Ananta Sesa, serving his master the Supreme Personality of Godhead, Nimai Pandita. In the profuse distribution of gifts, some flowers, sandal paste and betel leaf fell to the ground, and the quantity of those remnants would have sufficed from five opulent weddings, not counting those gifts which were taken home by the guests. Every visitor was impressed by the arrangements and left the wedding praising the opulence of the ceremonies. Even the wealthiest men of Nabadwip were impressed for their fathers had not spent so lavishly for their weddings. The profuseness of flowers, sandal paste, betel leaf, betel nut and other gifts had never been seen in Nabadwip.

Raja Pandita, Sri Sanatana Misra, was extremely happy. He and his close relatives attended the Adhivas, laden with valuable gifts. At an auspicious moment, he joyfully applied tilaka to the Lord's forehead, just as the Vedas recommended. The excitement of the moment was heightened by the loud chanting of Lord Hari's name accompanied by the musicians and the ululating ladies.

Having completed all of his ceremonial duties Raja Pandita returned home. The relatives of Nimai Pandita then went to Raja Pandita's house to perform the same adhivas ceremony for Visnupriya. Whatever was customary for a marriage in those days was performed in the midst of great festivity.

Early the next morning the Lord went for his bath in the Ganga, and on returning he went directly to

the temple to worship the Supreme Lord Visnu. Thereafter he sat with his close relations to offer obeisances to their forefathers for their satisfaction. The festive mood was maintained by the musicians, dancers and singers performing loudly enough for everyone to hear. Every corner of the house was decorated, there were beautiful designs on the floor, water pots, grains, yogurt, lamps and strings of auspicious mango leaves hung everywhere. Colored festoons fluttered like flags in the wind, and the air was filled with festive excitement. The chaste ladies of Nabadwip accompanied Mother Saci while performing all the customary and traditional rituals. First they went to the Ganga for their bath and then, followed by musicians, they visited the village deity Sasti where they prayed for her blessings. From the temple they visited the house of different relatives and then returned home. She distributed khoi, bananas, oil, betel nut, betel leaf, and vermilion to the ladies who had accompanied her and satisfied them in every respect. By the will of the omnipotent Supreme Lord, there was no dearth of anything so mother Saci generously distributed her gifts to the ladies several times over. Not a single lady was dissatisfied. They happily rubbed oil on their bodies and bathed.

Laksmi Devi's house was also in a state of great excitement; her mother bustled with happiness. Caught in the waver of ecstasy, Raja Pandita spent lavishly and offered his daughter wholeheartedly to Lord Gaurasundara.

After completing all of His rituals the Lord sat down to rest and from that place He humbly distributed food and clothes to all the assembled brahmanas. He offered respects to each person according to his position and gave in charity to satisfy each person's need. The brahmanas blessed the Lord and returned to their houses fully satisfied.

In the afternoon the relatives came to dress Lord Gaurasundara for his marriage that evening. They decorated his entire body with sandalwood paste and applied aromatic perfumes on different parts of his body. On his forehead they drew a half-moon shaped tilaka with sandalwood paste, placed a beautiful crown lightly on His head and draped His neck with fragrant flower garlands. A fine, expensive silk dhoti was tied expertly around His hips; it shone golden yellow like the setting sun. His pink lotus-shaped eyes were smeared with kaajal ointment, black as the bumblebee. He held the auspicious three-bladed grass and the pit of a banana tree, while exquisite and expensive golden earrings swayed from his ears and other valuable jewelry decorated His upper arms and His neck. Each of the relatives decorated the Lord according to his own taste, hanging different types of jewelry on different parts of His body. Men and women both marvelled at the Lord's exquisite beauty. They forgot themselves fixed as they were on the beauty of the Supreme Personality of Godhead.

Almost an hour before the time of marriage the relatives decided that the Lord should proceed to the house of the bride. "Let us begin the journey," they announced. "For an hour the bridegroom will parade through the town before arriving at the bride's house." Buddhimanta Khan appeared suddenly with a beautiful palanquin. The musicians started up afresh and the priests began chanting Vedic mantras; singers, dancers and guests all joined in a jubilant clamor. The Lord first circumbuted Mother Saci and offered her respects, then offered respects to the brahmanas and sat on the palanquin in the midst of the joyful confusion which included the ululating ladies.

It was early evening and the marriage procession went first to the bank of the river Ganga. The waxing moon hung nearly full above their heads and shimmered in the water of the Ganga. Hundreds of lamps were lit and music played on with undying enthusiasm. In front of the Lord's palanquin were two long rows of Sri Buddhimanta Khan's estate employees followed by the festoon holders bearing colored flags. In their midst were the jesters, joking and evoking laughter. There were a variety of dancers performing many different dance styles, while the countless musicians played at least five kinds of drums, cymbals, conch shells, flutes, bells, kettle drums and a variety of horns. Excited young children danced amongst the musicians and caught in the festive atmosphere, even older people abandoned their reserve and joined the children while the Lord smiled at the happy sight. On the bank of the Ganga they stopped for a while singing, dancing and playing the instruments before proceeding to the bride's house. After offering flowers to Mother Ganga, the entire procession turned towards town.

Whoever witnessed the parade was struck with wonder at its opulence. "I have seen many extravagant

marriages, but I have never witnessed anything like this one before," said one person. The residents of Nabadwip were fortunate to see the Supreme Personality of Godhead in person as He swayed past them in His palanquin.

The brahmanas who had beautiful, unmarried daughters in their homes all lamented. "It is a great pity and certainly my misfortune that I could not give my daughter in marriage to this handsome young man. But what can I do?" I offer my obeisances at the feet of all the residents of Nabadwip who witnessed this transcendental joyful pastime of the Lord.

After the procession had passed through all the different localities of Nabadwip they arrived at the house of Sri Sanatana Misra, the Raja Pandita. Everyone came out of the house, ullulating and making other loud sounds of welcome for the procession. Raja Pandita came forward to receive the Lord from the palanquin, helped Him step down and took him inside where a seat had been prepared. The Joy Raja Pandita felt was indescribable and the love and respect he felt for the Lord was visible on his face as he escorted Nimai Pandita into his house. He showered flowers on the Lord as a blessing and welcome.

The reception party from the bride's side consisted of relatives and priests who came forward with fine clothes, jewelery and other precious gifts for the Lord. The bride's mother placed the auspicious three-bladed grass on the Lord's head and then worshipped him with seven ghee lamps. At that time Laxmi devi, who had been dressed exquisitely took her seat. The relatives of Nimai Pandita were both impressed and satisfied to see such a beautiful bride. They lifted the Lord onto His seat according to the marriage ritual. They hung a curtain around the Lord, and Laksmi Devi circumambulated Sri Gaurasundara seven times. Then facing Him with folded hands, she offered her respectful obeisances. The relatives threw flowers on the couple, and the air filled with loud music and the ululations of the ladies. Laksmi Dev placed a flower garland at the lotus feet of her Lord offering Him her life and soul. The Lord picked up the flower garland and smiling sweetly, placed it around her neck. Again the divine couple was drowned in a shower of flower petals. Unseen by the common men, demigods like Lord Brahma also showered flowers on Sri Laksmi Devi and Sri Gaurasundara. Lord Gaura Sundara's group competed with Laksmi Devi's group in showering flowers and making joyous sounds. Absorbed in the contest, everyone forgot their own cares and worries. Sometimes the Lord's side seemed to be victorious and at other times Laksmi Devi's side seemed more enthusiastic. The Lord was pleased to see everyone enjoying himself in such a wonderful way.

Thousands of lamps shed bright light everywhere and the loud and joyous sounds of song and instruments filled the sky. By the time the moment came for the bride and bridegroom to exchange glances, the universe seemed inundated by tumultous and joyful sounds. Then the divine couple sat down and Raja Pandit sat with them to officially offer his daughter to Lord Gaurasundara. In the midst of all rituals and chanting of Mantras, the marriage began with Raja Pandit offering his daughter and praying for the Lord's pleasure. Along with his daughter Raja Pandita also gave nice cows full of milk, lot of land and property, beds and furniture, maids and servants, and other valuable gifts. Laksmi Devi sat on the left of the Lord as the Brahmins lit the fire and began the 'Homa'. After all the customs and traditional rituals were complete the bride and the bridegroom went into a well decorated reception room.

Raja Pandita's house was transformed into Vaikuntha, and the guests came in to enjoy the marvelous feast. Countless people came and all left fully satisfied. The newly-wed bride and groom spent the night in Laksmi Devi's house amidst great joy.

The happiness Sanatana Pandita felt can not be described. He revealed in the same inconceivable good fortune which befall great sages such as Nagaajit, Janaka, Bhisma and Jambuvan who also became the fathers-in-law of Lord Krishna or Lord RamaChandra.

The divine couple passed the night and next morning till mid day in Sanatana Misra's house. Then the Raja Pandit and his relatives bid farewell to Lord Gaurasundara and Visnupriya. In the midst of music, kirtan, the blessings of the brahmanas and the chanting of mantras appropriate for such a journey,

Nimai offered His respects to the elderly members of His father-in-law's family and left with Laxmi Devi on a palanquin for Saci Mata's house.

The people they met on the way all blessed them and congratulated them, ladies spoke respectfully of the good fortune of the bride saying, "She is very fortunate, she must have worshipped Laksmi Devi for many births."

Others commented, "This couple is just like Lord Siva and Gauri."

Still others said, "They must be Laksmi and Sri Hari."

"They are Cupid and Rati, or Indra and Saci, or they must be RamaChandra and Sita Devi."

Truly, the good fortune of the residents of Nabadwip is unfathomable, for they were able to see the Supreme Lord and His eternal consort. Such was the extent of their piety. The whole of Nadia was blessed and the residents experienced unrestrained joy by being able to see Laksmi Devi and Lord Gaurasundara, Narayana.

Finally the divine couple arrived in the house of Mother Saci. Accompanied by other ladies, Mother Saci went out to jubilantly welcome the divine couple into her house, where she seated them amidst joyous sounds and music. How can one express the joy Mother Saci and everyone else felt at the presence of Visnupriya and Gaurahari? So magnanimous is the Supreme Lord that one becomes completely free from all sinful activities and their reactions just by looking at the transcendental lustre of the Lord. Moreover, he becomes eligible to enter the spiritual sky, the Vaikuntha planets. Everyone from all walks of life could see the Lord and His spiritual effulgence. Therefore He has been called the most compassionate, the only friend of the fallen souls.

Nimai Pandit freely distributed clothes and gifts to all the performers, dancers and the beggars who had come to the house of Mother Saci. To the brahmana relatives and friends, He gave sufficient gifts to satisfy them all, and satisfy Himself as well. To Buddhimanta Khan the Lord gave a tight and affectionate embrace, leaving Buddhimanta Khan in indescribable ecstasy.

According to the Vedic Literature, there is no end to the transcendental pastimes of the Lord. Those divine activities which transpired in only a few houses can not be described by hundreds and hundreds of years of discourse. As for myself I am simply giving brief descriptions, and that only by His mercy. I am unable to fully describe His wonderful pastimes. Whoever hears or reads these transcendental activities of the Supreme Lord can certainly reside in Lord GauraChandra's eternal association. Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana Dasa, humbly offer this song at their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Sixteen

All glories to Lord Gaurasundara, the friend of the meek and poor.

All glories to the husband of Srimati Laksmi Devi. He is the omnipotent Supreme Lord, the maintainer and controller of everyone and everything.

All glories to You, Sri Gaura Hari, for You descended to protect Your devotees.

All glories to GauraChandra. He is the personification of the holy name, the supreme friend and the absolute truth.

All glories to Lord GauraChandra and His devotees. One is elevated to the platform of pure devotional service simply by hearing His transcendental pastimes sincerely.

The transcendental topics narrated in the Adi Khanda of this book are like a stream of pure nectar, for they describe Lord GauraChandra's enchanting pastimes. The Supreme Lord of the Vaikuntha planets lived in Nabadwip as a householder teaching His students. He had appeared specifically to reveal and propagate the process of pure devotional service to the Supreme Lord, but it was His wish that no one should know His true identity.

The entire human society was totally devoid of any spiritual aspirations; they were immersed in base and perverted enjoyments of the body. Those who held discourses on the Bhagavad Gita and the Srimad Bhagavatam were scarcely better for they did not instruct people on the essence of those scriptures, the congregational chanting of the holy name of the Lord. Seeing the hopeless plight of the living entities, the Vaishnava devotees of the Lord often met together, away from the public view, to clap their hands and chant the holy name in ecstasy.

The materialistic people of Nadia continually criticized the devotees saying, "What is the purpose of howling so loudly! After all, I am Brahma and the absolute resides within me, so why discriminate between master and servant?"

Others angrily said, "They beg food to fill their bellies and they call out Hari! Hari! Let us break down their doors and smash their houses.!"

The devotees were discouraged by these derogatory remarks and the fact that they had no one to complain to made their dismay even greater. Wherever they looked, the devotees found the people devoid of devotion to the Supreme Lord. They simply cried to Lord Krishna and lamented the plight of human society.

About this time Srila Haridasa Thakura came to Nabadwip; his body glowed with pure devotion for the Supreme Lord. Now I will narrate the wonderful activities of Srila Haridasa Thakura. Whoever hears this narration will receive the full shelter of Lord Krishna.

Srila Haridasa Thakura was born in a village called Buron, and because of his presence there, many people became purified and took up the chanting of the holy name. After some years he left his village and travelled to a place near the river Ganga. He finally settled in the village of Phulia near Santipura.

Advaita Acarya Prabhu was overjoyed to meet Srila Haridasa Thakura in Nabadwip and expressed his joy by roaring loudly. Haridasa Thakura was similarly swept away by the waves of ecstatic love of Godhead in the transcendental company of Advaita Acarya Prabhu. Srila Haridasa Thakura passed his time wandering on the banks of the Ganga chanting the name of the Supreme Lord Krishna.

Haridasa had absolutely no attraction for material enjoyment. The holy name of Lord Krishna continuously vibrated on his tongue, creating an extraordinary beauty about his mouth. Never for a moment did he feel any apathy towards his chanting of the holy name of Krishna; he remained absorbed, tasting the nectar of devotional service. He occasionally danced in ecstasy or cried in

lamentation while other times he lay still in a state of unconsciousness. Sometimes he spoke in mysterious languages, and later explained the meaning of his words. All the ecstatic symptoms of love of Krishna were manifest in him - profuse crying, horripilation, laughing, fainting, perspiring, etc. It was common to see Srila Dasa Thakura dancing while he sang the glories of Lord Krishna's name. People would gather around him just to see the unrestricted tears of love of Godhead that flowed profusely from his eyes, drenching his entire body. Even the strictest atheists marvelled at his behavior. Horripilations swelled across his body like thousands of blooming flowers and even Lord Brahma and Lord Siva were amazed by his devotion.

In the village of Phulia even the ritualistic brahmins were sincerely impressed if not astonished by Srila Dasa Thakura's spiritual ecstasies. The saint was held in full respect by the people of the village, and having won their trust, he lived there quite peacefully. He bathed daily in the Ganga and roamed freely, chanting the Lord's holy name.

The local Moslem authority known as the Qazi became envious of Haridasa Thakura's popularity and reported to the Nawab, "This man is acting like a Hindu; arrest him and punish him appropriately." The envious words of the sinful Qazi sparked an immediate response from the equally sinful Nawab, and Haridasa Thakura was arrested and brought forth. Having received the mercy of Lord Krishna, Haridasa had no fear of the Moslem authorities nor even of death itself. With the name of the Lord on his lips, Haridas appeared before the Nawab.

When devotees and other pious persons in the locality of the Nawab's palace heard that the saint Haridasa was coming, they were extremely happy, but when they subsequently learned that he was coming as a captive of the Moslem ruler, they were horrified. Previously many religious people had been terrorized and incarcerated by the Moslems; those prisoners were happy to learn that Haridasa might be joining them. His presence in their miserable situation would certainly eradicate their suffering. The prisoners even requested the prison wardens to allow them unrestricted association with Srila Haridasa.

When Srila Thakura was brought into the prison, he looked compassionately at all the prisoners who immediately prostrated themselves at his lotus feet. His long graceful arms which extended to his knees, his lotus eyes, and his charming moon-like face enchanted everyone. They offered their most sincere respects to the saint, and love for Krishna stirred in their hearts. Srila Haridasa Thakura was pleased with the tremendous devotion which had grown in the hearts of the prisoners and he blessed them, "Just remain as you are." But the miserable prisoners could not grasp the depth of that blessing and they felt quite dejected.

Haridasa could see the misunderstanding and compassionately explained himself, "My blessing to you is that you will remain as you are, but please do not feel dejected. I could never wish you any misfortune. I simply desire that the love you now feel for Krishna should always remain the same. From now on chant Lord Krishna's name and constantly remember His pastimes, inspiring one another to retain his devotion. Violence and tyranny are absent in the spiritual world, so sincerely cry out for Krishna's help and constantly think of Him. When you are released from this prison do not return to your old materialistic ways nor associate with degraded or sinful people because one can never cultivate love for the Supreme Lord Krishna by living a mundane life. You should know for certain that Krishna is unobtainable by the materialistic person.

"A materially engrossed mind is shaped by unwanted, mischievous desires; the attachment for wife, children, family and other such illusions brings about destruction. If by divine arrangement any person reaches the platform of pure devotion toward Krishna, certain realizations dawn on him and he gradually becomes detached from material life, giving himself instead to the worship of the Supreme Lord. If that person returns again to his materialistic life, his mind will become contaminated by capricious, mischievous desires.

"I certainly do not want you to remain prisoners forever, but I do pray that you develop a distaste for material pleasures. Please chant the holy name of the Lord. My blessing was meant to free you from

your present miserable condition and to insure that you remain happy in love of Krishna. I look upon everyone equally and wish the best for all living entities. I pray that you may develop unflinching devotion for Krishna. Do not be sad; you will be freed within two or three days. You may believe me. Once you leave the prison you may live in the forest or you may live in your home, but always think of Krishna and try to cultivate spiritual life." Having showered his unrestricted mercy upon the prisoners, Haridasa went before the Nawab.

Because of his purity, Srila Haridasa Thakura radiated a certain effulgence which the Nawab could not fail to notice. He rose respectfully when Haridasa entered and offered the saint a seat. Although he himself had become quite confused, the Nawab asked Haridasa, "What sort of mentality has overcome you? Knowing you have the good fortune to become a Moslim, why do you behave like a Hindu? We do not even accept rice touched by a Hindu. Yet you want to ignore your high birth and become a low-caste Hindu? To discard your own race, land and religion for another is perverted. How do you expect to attain the liberated platform if you behave like this? I have decided to punish you according to the mandates of the Koran so that you will be freed from your sins."

Srila Haridasa Thakura patiently listened to the threats and accusations of the Nawab, recognising his words as the illusory potency of the Supreme Lord Visnu. Without any apprehension, Haridasa simply smiled at the Nawab and spoke in a sweet, soothing voice, "My dear Sir, there is only one God for all living entities. The difference between the Moslem god and the Hindu God is in name only. According to knowledgeable Hindus and Muslims, and according to every scriptures, be it Koran or Puran, God is one. He is the non-dual, eternal, transcendental and absolute Truth, infallible and perfectly complete, and in that capacity He resides in everyone's heart.

"The omnipotent Lord is the supreme controller of everything. The living entity is moved by the desire of the Supreme Lord, and he acts and works only according to the Lord's design. The Supreme Lord's transcendental name, activities, qualities associates and abode, etc. are glorified according to different classes of spiritual instruction. But irrespective of the manner in which He is worshipped, the Lord accepts everyone's individual mood of surrender towards Him. However, if one living entity feels hatred or envy toward another, he ultimately reflects those emotions in his relationship with the Lord. Whatever you see of me and my activities are direct manifestations of the Lord Who guides me from within.

Looking at it from another perspective, a person may be born in a family of brahmanas but despite his high birth he demonstrates the perverted behavior of a fourth-class, uncultured person. What can the Hindus do with such a person.? He is forced to act in degrading ways because of his innate propensities, and he accordingly suffers or enjoys the reactions of his activities. What could be achieved by punishing him for activities which are an intrinsic part of his nature? My dear respected Sir, please consider these points seriously, and if you still find me guilty then punish me."

The Moslem courtiers were sincerely moved by the honesty of Haridasa Thakura's words and presence. But his wisdom could not penetrate the envious and sinful heart of the qazi who turned to the Nawab and instructed, "You must punish this man! He is evil and mischievous. Others will fall under his influence and become equally sinful. He will disgrace our Muslim religion and community. Therefore he must be appropriately punished. If he wants to be excused, then let him preach from his own scripture."

The Nawab tried again, "My friend, just speak from your own scripture and accept the path. Then you will have nothing to fear. Otherwise, the Qazis present will force me to punish you; they will revile and insult you. Why should you let that happen?"

"Whatever the Supreme Lord desires is destined to happen; there is no one who can check it," replied Haridasa. Each one of us suffers according to the degree of his previous offenses. You should know without a doubt that you are merely an instrument of the Lord's desire. Even if my body is cut into pieces and I loose my life, I will never give up chanting the Lord's holy name."

The Nawab heard the fearless reply of Srila Haridasa Thakura and turned to the Qazi, "Now what is your decision about him?"

"Lash him in twenty two market places until he dies," replied the envious Qazi. "There is no other judgement I find appropriate. If he lives despite the punishment, then I will conclude that our big scholar has spoken the truth."

The sentries were called in and the orders boomed out, "Lash him until he breathes his last! The sin a Muslim incurs by becoming a Hindu can only be punished by death!."

The Qazi's envious designs had fructified in the heart of the Nawab and Srila Haridasa was dragged away by the sentries. From one market place to another they beat him mercilessly, their black hearts consumed by hate for the pure devotee of the Lord. But Haridasa was a pure soul, completely surrendered to the Supreme Lord, so he faithfully chanted Lord Krishna's holy name. So absorbed was his in the fervent chanting that he did not feel any pain.

Good-hearted and pious people could not bear to see the torture inflicted on such an innocent person. Some begged the sentries to stop while others predicted, "If they continue to torture this good man, the entire kingdom will be ruined." Many of them cursed the king to die, while some tried to stop the sentries physically. One person threw himself at the feet of the sentries and pleaded, "I will give you any reward you like if you stop this merciless beating." But none of these protests evoked the slightest mercy from the sentries who continued to drag Srila Haridasa Thakura from one market place to another, lashing him relentlessly.

By the grace of Lord Krishna, Haridasa felt little pain in his body. Just like Prahlada in the Srimad Bhagavatam who was tortured by demons, Haridasa never suffered at all. Not only was Haridasa freed from his pain, whoever remembers this story of Srila Haridasa will also be saved from the miseries of life. Throughout his ordeal, Haridasa's one emotion was pity for the sentries. "O Lord Krishna, please be merciful upon these poor souls so they may not be punished because of me,"

Nothing could stop the insensitive sentries who were determined to see their assignment through to its deathly end. Yet for all their beating, Haridasa showed no signs of distress as he was absorbed in remembering the holy name of Lord Krishna. At last the guards had to stop in amazement. "How can a human being survive such a brutal beating? Any ordinary man would have died after the beating we gave in the first two or three market places. We have lashed him continuously through twenty-two market places and he still shows no sign of either pain or death. Occasionally he looks up to smile at us." They concluded that he must be a saintly person.

"Oh Haridasa," they pleaded. "Because of you we shall certainly be punished. When the Qazi sees that despite our beating you are still alive, he shall certainly kill us instead."

"If my survival brings such terrible misfortune to you," replied Haridasa, "then I shall definitely give up my body. Just see how I die."

Srila Dasa Thakura immediately fell into trance. A pure devotee of the Supreme Lord possesses all mystic power so without any hesitation, Srila Hari dasa fell lifeless, without a trace of breath. The Muslim sentries were astonished but gladly brought the body of Srila Haridasa to the Nawab. When the Nawab ordered the sentries to bury him, the Qazi protested, "No, if he is buried he will be saved and ultimately gain entrance into heaven. Although he got the high birth of a Moslem, he behaved like a low Hindu, therefore it is proper for him to be thrown in the Ganga to suffer eternally like the other lost Hindus. By being buried he will become elevated and freed from his sin."

On the Qazi's order the sentries picked up the body of Haridasa Thakur and carried him to the Ganga. Hari dasa remained in his deathly trance, meditating on the Supreme Personality of Godhead. The spirit of the Lord Krishna then descended into the body of Srila Thakura and he became so heavy that it was impossible to move him. The strongest sentries came forward to push him into the waters, but he remained in deep trance and could not be moved. Haridasa had already drowned in the ocean of love of

Lord Krishna, and he had no perception of the world around him. He knew not if he were still embodied, or wandering somewhere in the universe, or deep in the water of the Ganga. Just like Prahlad Maharaja, Haridasa Thakur had the spiritual ability to constantly remember the Supreme Lord. Such an extraordinary capability was not surprising for Haridasa's heart was the permanent residence of Lord GauraChandra.

This entire episode with Srila Haridasa Thakura is a replication of the heroic activities of Sri Hanuman in Sri Lanka. Indrajit, Ravana's son, had sent the Brahmastra, a weapon given to him by Lord Brahma, to capture Hanuman. Hanuman could easily have escaped it, but to show respect to the potency of Lord Brahma, Hanuman allowed himself to be bound by the Brahmastra. Similarly, Srila Haridasa Thakura could have escaped the punishment of the Moslems, but by allowing them to torture him, he taught the world a lesson: Despite the extreme miseries of life, one must never stop chanting the name of Krishna.

Dasa Thakura was directly protected by the Supreme Lord Krishna Govinda, therefore who could harm him? If one simply remembers the name of Haridasa - not to mention his terrible ordeal at the hands of the Moslems - he becomes free from his own pain and misery. Most certainly Srila Haridasa Thakura was one of the closest and most important associates of the Supreme Personality of Godhead, Sri Chaitanya Chandra.

Haridasa floated downstream on the currents of the Ganga, and after some time he became conscious, by the Lord's desire. Fully awakened and overwhelmed with ecstasy, he climbed the bank of the Ganga and proceeded toward Phulia, loudly chanting the name of Krishna as he walked. When the Moslems saw Srila Haridasa they were convinced that he possessed extraordinary mystic powers. Pure, happy feelings replaced the envy and hate in their hearts. They offered him obeisances, worshipping him as a very saintly person. By this worship the Moslems became free from material entanglement. In the presence of the Nawab, Haridasa stopped chanting and smiled compassionately at the Moslem ruler who was standing respectfully with folded hands.

In a humble and meek voice the Nawab said, "I can now understand that you are truly a saintly person. You have realized the absolute truth, and you have seen the one Supreme Lord everywhere and in everyone. Absolute knowledge and liberation - which the mystic yogis and philosophers proudly boast - has been easily attained by you because you are a perfect human being. I have come just to see you, simply to beg forgiveness. Kindly forgive me for the offenses I have committed against you. Because you see everyone equally, you have neither friends nor enemies; there is no one in the entire world who can actually grasp your extraordinary position. You are a free man in every respect. You may stay wherever you wish - in a lonely hut or a cave on the bank of the river Ganga. But please be merciful upon those of us who have committed this great offense against you."

Everyone - whether elevated or wretched - automatically forgets about mundane life when he sees the lotus feet of Srila Haridasa Thakura. The Muslims had been angry enough to kill him, yet they were transformed and they worshipped his feet, accepting him as a holy man. After forgiving and blessing them Haridasa went to Phulia.

With the holy name resounding from his lips, he reached an assembly of brahmanas near Phulia. The brahmanas were overjoyed by his arrival and they joined him in a roaring kirtan. As he danced in their midst, he felt ecstatic joy sweep through his body; crying, shivering, laughing, falling unconscious, swelling with horripilation, and roaring loudly, he fell to the ground totally immersed in love of God. The brahmanas could not contain their unbounded joy. After sometime Srila Hari Dasa calmed himself and spoke to the brahmanas who sat around him, "My dear brahmana friends, do not feel sad because of what happened to me. This punishment was certainly due me. I stood in the court and listened to the Moslems blaspheme my Lord; for this the Lord has punished me suitably. I am really very happy because my punishment should have been more severe; the Lord let me off very easily. One goes to hell if he hears blasphemy of the Supreme Personality of Godhead. My sinful ears were filled with such blasphemy and the Lord has given me the proper punishment so that I may never commit this offense again."

Srila Haridasa passed his time relishing the nectar of the holy name and giving his enlightened association to the brahmanas. Those Muslims who tortured Dasa Thakura, and their families as well, were all eventually destroyed. Haridasa left the village and moved into a cave on the banks of the river Ganga where he maintained himself on the sweetness of the holy name and the memory of the pastimes of the Supreme Lord. Daily he chanted a minimum of three hundred thousand names of the Krishna. By the influence of the transcendental sound of the holy name and the holy presence of Srila Haridasa Thakura, the cave was transformed into a Vaikuntha planet of the spiritual sky.

In Haridasa's cave lived a large and poisonous snake who emitted such strong vapors that not a soul could remain in the cave for more than a moment. People from the village came every day to visit Haridasa, but they could not stay long enough to speak with him. Although the visitors were all driven away by the poisonous air, Haridasa was completely oblivious to the presence of the snake. The brahmanas consulted one another about the foul air in the cave and then discussed the matter with some Ayurvedic physicians in Phulia. After some research they determined that a poisonous snake had indeed built its home under Haridasa's cave. The physicians felt strongly that Haridasa should vacate his cave, for living with such a snake was improper. They joined the brahmanas and approached Haridasa to explain the situation. "Because of the vapors from a poisonous snake living underneath your cave, no one can remain here," they explained. "You should also vacate this place and find a suitable cave to live in."

"I have been living in this cave for a long time, and I have never been inconvenienced by these vapors you speak of," replied Haridasa. "But if none of you can remain in the cave and it causes you such distress, then I shall leave here tomorrow. If it is true that a snake lives here, and if he doesn't leave by tomorrow, then I shall certainly go. I can assure you that one of us will leave this cave by tomorrow. Please do not worry about this problem any longer. I am concerned that all of you not waste your time in futile, mundane talks; every moment should be utilized discussing topics on Krishna consciousness."

In the course of this discussion, a miracle occurred. Evening had gradually descended around the brahmanas and Haridasa when the snake slithered out of its hole. Its huge, frightening body, crossed with effulgent red, yellow and blue stripes and crowned with a brilliant gem, slid quietly past the brahmanas and left the cave forever. Its appearance was both awesome and attractive, and as it slithered past, the brahmanas remembered Krishna as their only shelter. After the snake left, the burning sensation from the poisonous air also vanished and all the brahmanas were satisfied. Their faith in the extraordinary spiritual potency of Haridasa Thakura swelled for they understood that the snake had left because of Haridasa's assurance to the visitors. Simply the sight of Haridasa dissipates one's innate nescience and material entanglements. Our of His love for Haridasa, the Supreme Lord never minimizes or neglects Haridasa's words.

There is another similar incident related by a snake charmer. One day in the courtyard of a rich man's house this snake charmer was performing a snake dance. He was chanting a special mantra accompanied by musicians playing the mrdanga and mandira. Haridasa was passing by and stood to one side watching the snake dance. Although the snake charmer was an ordinary human being, by the influence of his mantra he could dance as though he were possessed by the spirit of the king of the snakes, Ananta Sesha. With an enchanting melody he sang about the pastime of Lord Krishna in the lake called Kalidasha where the Lord vanquished an evil serpent called Kalia. Haridasa listened intently to the pastime of his beloved Lord Krishna, and suddenly moved by ecstasy, he fell unconscious to the ground. When he regained consciousness, he jumped to his feet and roared like a lion, dancing in ecstasy as he babbled with joy. The snake charmer was impressed by Haridasa's manifestation of ecstatic symptoms and stood respectfully to the side. As the various symptoms of horripilation, crying and shivering traversed his body, he rolled in the dust, crying in love for Krishna. He remembered how his beloved Lord had mercifully saved the snake Kalia, and as he floated in ecstatic trance, the people around him obliged by singing songs about the wonderful pastimes of the Lord. The snake charmer simply stood to the side, overcome by awe and reverence for Haridasa. When his ecstasy subsided, Haridasa left and the snake charmer resumed his performance.

Everyone who witnessed the ecstasy of Haridasa felt spiritually exhilarated and they smeared their bodies with dust from his feet. However, one cunning and deceitful brahmana in the crowd decided to cheat the people. "I will also dance here," he told himself. "I can see that the people are not very intelligent. They are offering so much respect to this low-born Haridasa just because he dances and cries; if I, a brahmana, also dance and cry they will certainly worship me as well.

The brahmana threw himself on the ground and feigned unconsciousness as though he had fallen into trance. But as soon as he touched the ground, the dancing snake charmer became furious, picked up a stick and began beating the brahmana relentlessly. He struck him again and again on every part of his body until the brahmana, howling in agony, got up and ran away just to save his life. The snake charmer then resumed his dance while the entire crowd stood dumbfounded. At last, a man with folded hands humbly requested the snake charmer to explain why he had stood respectfully to the side while Haridasa danced, yet he had beaten the brahmana for what seemed to be the same activity.

The spirit of Ananta Sesha who dwelt within the snake charmer then spoke in glorification of Srila Dasa Thakura. "The subject matter of your inquiry is very confidential. Although such a topic is rarely discussed because of its highly esoteric nature, I shall nevertheless answer your question. When Srila Dasa Thakura was dancing in ecstatic trance, each one of us felt our respect and affection for him spontaneously increase. But the deceitful brahmana was simply imitating Haridasa in order to get some cheap adoration from the crowd. Not out of love for Krishna, but out of enviousness toward a pure devotee, the brahmana threw himself on the ground and feigned ecstasy. Furthermore, he interrupted my dancing. Because he disturbed me and tried to imitate the pure devotee, I punished him severely."

"This arrogant and deceitful brahmana has no love for Krishna. To receive the shelter of devotional service at the lotus feet of Lord Krishna, one has to become pure, free from deceit. By seeing Srila Haridasa Thakura dance one becomes liberated from material bondage; even the Supreme Lord Krishna himself dances when He sees Srila Dasa Thakura dance. The entire universe becomes cleansed of all sinful reactions just by seeing Srila Haridasa dance. He is truly worthy of his name - Haridasa Thakura, the servant of the Supreme Lord Hari Krishna, Who shines eternally like a full moon in the heart of His devotee.

"Haridasa is affectionate and compassionate towards all living entities, and he descends as the eternal servant of the Supreme Lord in each of the Lord's incarnations. He is totally free from any fault or offense towards the Supreme Lord or his devotees. Even in his dreams he never commits an offense. A moment's association with Haridasa can purify any living entity and assure him the eternal shelter of Lord Krishna's lotus feet. Even Lord Brahma and Lord Siva constantly desire his association.

"Haridasa appeared in the family of a lowly Moslem on the order of the Supreme Lord, just to teach human society that material designations like caste, creed, birth status, and family position are all illusory and pursuing them is futile. If a pure devotee of the Lord is born in a low-class family, he is no less worthy of worship; that is the injunction of the scriptures. On the other hand, if someone is born in a sophisticated family but does not worship the lotus feet of Sri Krishna, then his high birth is useless for he lives just like a resident of hell. Just to prove the truth of these scriptures Srila Haridasa took birth in a low-caste family. Prahlad Maharaja, one of the greatest devotees of the Lord, had previously appeared in a family of demons, and Hanuman, the greatest devotee of Lord RamaChandra, took birth in the monkey species. Similarly, Srila Haridasa appeared in a family of Moslems.

"The demigods desire the touch of the pure and transcendental form of Srila Hari dasa Thakura, and Mother Ganga also prays that her water will be sanctified by his presence. But one need not touch Srila Dasa Thakura; simply by seeing him one is automatically freed from the eternal cycle of birth and death. Furthermore, one who sees a devotee who has taken shelter at the lotus feet of Srila Haridasa Thakura is also granted freedom from material bondage. Neither a thousand mouths nor a thousand ears would be sufficient to describe and hear the wonderful qualities of Srila Haridasa. You are a fortunate soul for your inquiry gave me an opportunity to glorify the pure devotee and gave you the opportunity to hear the transcendental topic. From the moment a person speaks the name of Srila Haridasa Thakura, his ascension to the supreme abode of Lord Krishna is guaranteed."

Nagaraj, the snake charmer, then fell silent. The assembled brahmanas and pious gentlemen felt thoroughly satisfied by his glorification of Srila Haridasa. Of course, Ananta Sesha is a pure Vaishnava devotee of the Supreme Lord and is always engaged in glorifying the Lord and his devotees; this was not his first occasion to describe the outstanding qualities of Haridasa. The assembly accepted the Nagaraja's appraisal of Haridasa, and the love each person felt for Haridasa increased.

Srila Haridasa was a pure devotee of Lord Chaitanya and although Sri GauraChandra was yet to reveal the process of devotional service to the Supreme Lord, Haridasa continued to demonstrate his love for Sri Krishna. People in general were disinterested in the process of devotional service, and they could not understand the purpose behind chanting the holy name of God. Because of a general apathy toward the holy name, the mood of devotional service was absent. People taunted and jeered at the Vaishnavas who engaged in kirtan, so the saintly devotees assembled in a quiet spot away from everyone where they could sing and dance undisturbed. Even then, atheistic people angrily condemned them. "These degraded brahmanas will completely destroy this entire country," they complained. "All this loud, sentimental singing and dancing will probably cause a famine in the land. These emotionalists sing like this just to fill their bellies, not realizing that Lord Visnu takes rest during these four months of the rainy season. They will just disturb Him, and in irritation He will send some natural calamity. Can't these fools understand the disaster they could cause?"

Another man threatened, "If there is an increase in the price of food grains then I will catch them one by one and beat them soundly."

"It may be proper to chant loudly on the night of Ekadasi, but what is the use of this daily recitation of Govinda's names?" questioned another irritated atheist.

The devotees felt genuine compassion for the atheistic people, and despite their harassment, the devotees continued the kirtans. Srila Haridasa was one of those sincere devotees who felt sorry to see that the majority of the people in society were not the least inclined toward devotional service. He continued his loud chanting of Krishna's holy name which the extremely sinful people in society found unbearable.

Once in a village named Hari Nadi an arrogant brahmana offended Srila Haridasa. He shouted angrily, "Hey Haridasa, why do you behave like this? Why must you chant so loudly? The actual injunction is to chant softly in your mind. Which scripture instructs you to chant loudly? Who has taught you this type of religious practice? Here is an assembly of scholars; you can ask them about the correct method of worship."

Srila Haridasa humbly replied, "I do not know the scriptural conclusions about the glories of the holy name of God. You must certainly know more than I. I can only repeat what I have heard from scholars like yourself. The principle effect of chanting the name of God loudly is that it purifies the soul one thousand times more than any other form of worship. No where in the scriptures is loud chanting of the holy name condemned; on the contrary, there are excellent benefits which have been described in many places. In one scripture it says: Loud chanting of Lord Krishna's name is a thousand times better than silent chanting."

"Why is the result of loud chanting magnified a thousand times over any other process?" demanded the brahmana.

"My dear Sir, please listen to the conclusions of the Vedas and Srimad Bhagavatam." As Srila Haridasa spoke, he floated in the ocean of love of Krishna and his explanations capsulized the essence of all scriptures. "O brahmana, please try to understand that when any living entity - be it human, animal, insect or bird - hears the holy name chanted by a pure devotee of the Lord, he goes directly to the spiritual world, Vaikuntha, after leaving this body. In the SRimad Bhagavatam, tenth canto, chapter thirty-four, verse eighteen, it says: O Lord when your name is chanted by the unalloyed devotee who has been purified by the touch of your lotus feet, and that holy name is heard even once by any living entity, it can immediately purify both the chanter and the listener. There is nothing disputable in the

matter of the unalloyed devotee purifying other living entities. Lower species which do not possess the ability to chant the Lord's name can be liberated simply by hearing the name chanted by a pure devotee. One who chants the holy name to himself liberates himself only, but one who chants the Lord's name loudly liberates anyone who hears him. The sound of the Lord's name is beneficial for everyone. Therefore the scriptures all assert that loud chanting of the Lord's name is a thousand times more effective than any other religious process. Again, in the Naradiya Purana there is a quote from Prahlada Maharaja saying, 'I see perfect logic in the fact that a person who chants the Lord's name loudly is a thousand times more pious than the person who chants to himself; one who chants softly liberates only himself but one who chants loudly liberates himself and any other living entity who hears him.'

"O brahmana, listen carefully. It is easy to understand that a person who acts for the benefit of the entire society including the lower animals is certainly on a higher religious platform than a person who is simply concerned with his own liberation. Only the human being has been endowed with the capacity to utter the Lord's name; an animal cannot. If loud chanting can liberate these unfortunate animals, who otherwise have no hope for liberation, then what is the harm in chanting loudly? A selfish person is interested in his own welfare, but a selfless devotee is concerned with everyone's welfare. If you understand this, you can easily determine who is on the higher platform. I must emphasize that loud chanting of the Lord's holy name is the most efficient type of chanting."

The foolish brahmana became even more infuriated by the unequivocal instructions of Srila Haridasa. He angrily retorted, "O Haridasa, you have now become the master of the Vedas. It seems you have propounded the seventh philosophical thought, the other six having been destroyed with the passing of time. It has been prophesied in the Vedas that at the end of Kali yuga, a low born Sudra will propagate the Vedas. But I see it already happening right before me, what is the need to wait for the end of the Kali Yuga? You deceive everyone by acting like a holy man, but all you do is visit the homes of householders and fill your belly. If I find your explanations unauthorized or unbonafide according to shastra, then I will cut off your ears and nose."

Completely equipoised, Srila Haridasa simply smiled at the harsh, revengeful words of the fallen brahmana. Without another word, he walked away, chanting loudly the Lord's holy name. The scholars of the assembly were as sinful as that vicious brahmana for they neither accepted the correct, bonafide explanations of Srila Thakura nor did they condemn the offensive words of the wretched brahmana. Those men were brahmanas in name only, while in actuality they were demons; their residence was Hell and they suffered untold misery in the hands of Yamaraja, the god of death. In Kali yuga the demons will be born as brahmana who harass and offend pious people.

The Varaha Purana says, "In the Kali yuga, demons find shelter in brahmana families and torture the transcendentalists who are rare souls." All the scriptures have strictly forbidden us to touch, hear or worship persons who live in the guise of brahmana; one simply becomes contaminated by their contact. In the Padma Purana it is mentioned, "There is no need for a detailed explanation: those brahmanas who are not devotees of the Lord should neither be respected nor touched by anyone." Meeting a non-devotee brahmana is as contaminating as meeting a low-born dog eater; on the other hand, a pure devotee of the Lord, born in any family or any class, can purify the entire universe.

A few days after this incident with Srila Haridasa, the fallen brahmana contracted such a severe case of smallpox that his nose fell off. He was justly punished by Krishna for his offenses against the Vaishnava saint. Haridasa sighed in deep depression over the sad state of the human society which was engrossed in mundane life.

For a long time he had desired the association of other pure devotees, so he went to Nabadwip where the Vaishnavas were overjoyed to see him. Sri Advaita Acarya Prabhu grasped him to his chest in a loving embrace, and the other devotees showered their affection on him, just as he reciprocated their emotions. The atheists continued their offensive criticism of the devotees, while the Vaishnavas continued their transcendental discussions of the subjects in the Bhagavad Gita and Srimad Bhagavatam. Anyone who listens with faith and devotion to these narrations will find eternal shelter at

the lotus feet of the Supreme Lord Sri GauraChandra.

Sri Krishna Chaitanya and Nityananda Prabhu are my life and soul. I, Vrndavana dasa, humbly offer this song at their lotus feet.

Sri Chaitanya Bhagavat

Adi Lila Chapter Seventeen

All glories to Sri Gaura Sundara, the Supreme Lord of all Lords, he possesses an eternal transcendental form and is very dear to Sri Nityananda Prabhu.

All glories to the Lord for he is the life and soul and the most precious object of love of all the Vaishnavas, kindly bestow your merciful glance on all the living entities so that they may become liberated from material entanglement.

Now listen carefully to the narrations of Lord Gaura Sundara going to Gayadham. The Lord of the Vaikuntha planets now resided in Nabadwip as the crest jewel teacher and scholar. The condition of human society had deteriorated to such an extent that there was an increase of atheistic people, and the process of devotional service had become very rare. People in general were attracted by the temporary and illusory pleasures of the senses and this greatly saddened the devotees. Another reason why the Vaishnava devotees were despairing was because Lord Gaura Sundara was so engrossed in scholastic pursuits. The mischievous and sinful population continued to hurl abuses at the Vaishnava devotees, and they simply bore the insults quietly. Supreme Lord Gaura Sundara desired within his heart that now the time was ripe to reveal his true identity and manifest His transcendental pastimes but first he decided to visit Gayadham, such was the desire of the fully independent Supreme Personality Gaura Sundara.

He performed the last rites, Sraddha ceremony of his father according to the scriptural injunctions and then accompanied by His disciples proceeded to Gayadham. The Lord was in a very blissful mood at the thought of being able to see Gayadham so taking leave of Mother Saci he left for Gaya. He passed through many towns and villages and by the touch of his transcendental lotus feet they have become places of pilgrimage. On the way he discussed many spiritual topics and explained difficult conclusions to his disciples sometimes joking with them, sometimes in a serious mood, finally he arrived in Mondata. In the Mandar hill there is a very famous place, the Lord visited the temples on the hill, the temple of Lord Madhu Sudan. One day while travelling the Lord pretended to have fever. The Lord of Vaikuntha, the Supreme Personality in order to teach the living entities pretended to have fever just like an ordinary mortal. Half way to Gayadham the Lord got fever which brought anxiety to his disciples. They tried various medicines and means to bring the fever down but such was the desire of the Lord that his fever persisted. At last the Lord Himself suggested a remedy. "The remedy for all suffering is drinking the water that has washed the feet of a pure brahmana." To teach the world of the unique position of a pure brahmana the Lord drank the water that had washed the feet of the brahmana. Immediately upon drinking that water, the Lord became healthy and His fever was gone. Such activities of the Lord is His real nature, this has been described in all the Vedic scriptures. In the Srimad Bhagavatam Gita it is said, "All of them, as they surrender unto Me I reward accordingly. Everyone follows my path in all respects, O son of Pratha." When the devotee sincerely desires to become a servant of the Lord then the merciful Lord grants him eternal servitude. Therefore He is known as Sevadvatsal or one who is very affectionate to His servitors. the Lord readily accepts defeat if it increases the name and position of his surrendered devotee. How can devotees who have totally surrendered themselves to the lotus feet of the Lord even think of leaving the shelter of the Lord's lotus feet. The Lord continued his journey now cured of his fever, he came to the pilgrimage of Kukkum.

The Lord took his bath and offered worship to the departed soul of his father and then he entered Gaya Dham.

On entering Gaya Dham the Lord offered his obeisances with folded hands to the holy place of pilgrimage. He came to Brahma Kunda and took his bath and worshipped his father in the proper way the Lord then went to Cakartier, went inside to see the impressions of the lotus feet of Lord Visnu. All the brahmin priests sat surrounding the lotus feet of Lord Visnu, flower garlands offered to the lotus feet were piled around. One could never take account of all the incense flowers, perfumes, clothes and ornaments which were offered to the lotus feet and which now lay all around. The brahmins looked

like divine beings and sat there describing the wonderful glories of the lotus feet of the Lord. They said, "Lord Vishveshvar, Siva, holds these lotus feet always close to his heart, and they are the life and soul of Srimati Lakshmi Devi, the Goddess of fortune. The Supreme Lord blessed Bali Maharaja by placing these feet on his head, now all of you pious souls, see his very same lotus feet. Just a moment of sincere meditation on these lotus feet will immediately save you from hell. These lotus feet that are so rarely attained even by great mystic yogis. You have the good fortune to see them. Mother Ganga sprang forth from these lotus feet and surrendered souls of the Lord always hold these lotus feet deep in their hearts. All you fortunate souls please see these lotus feet that lies on the head of Ananta Sesha." Hearing the wonderful glories of the lotus feet of the Supreme Lord, Lord Gauranga merged into an ocean of ecstatic bliss. Tears flowed profusely from his lotus eyes, and ecstatic symptoms like horripilation, shivering manifested on his transcendental body at the sight of the lotus feet. You the benefit of the entire human society, for the good fortune for all living entities, Supreme Lord Gaura Chandra now began to manifest the process of devotional service, love of Godhead. All the brahmana priests marvelled at the sight as unrestricted stream like mother Ganga poured from the Lord's lotus eyes. By divine arrangement Srila Isvara Puri was also present there at that time. When Lord Gaura Chandra saw Srila Isvara Chandra Puri, he offered his obeisances with great affection. Isvara Chandra Puri was also overjoyed to see Lord Gaura Chandra and he embraced him very lovingly. They could not control their intense joy of meeting each other and tears flowed profusely from their eyes drenching each other. Lord Gauranga said, "Now that I have seen your lotus feet My visit to Gaya has become successful and worthy. Oblations offered in a place of pilgrimage for the liberation of the departed souls of forefathers, effect only those who they are intended for, but just by your presence you have liberated so many innumerable souls of departed forefathers. Therefore no place of pilgrimage can be compared to you, in fact you are the purifier of even the places of pilgrimage. So kindly save me from drowning in the ocean of material existence, because I am surrendering my heart and soul and body to your feet. The only benediction that I desire from you is that you make me drink the nectar from Sri Krishna's lotus feet." Then Isvara Chandra Puri spoke, "Listen to me Pandita! I know very well that you are an expansion of the Supreme Lord. Otherwise how is it possible to possess vast learning like yourself or such a transcendental nature as you have? I had a dream last night of meeting the Supreme Lord and now meeting You that dream has been fulfilled. To tell You the truth, O Pandita, every moment I am feeling increasing ecstasy in Your presence. Ever since I saw You in Nabadwip, there has been nothing else on my mind except for You. Whatever I have spoken is certainly the truth. I have no other motivation for speaking this, the bliss one experiences in Lord Krishna's presence I am expressing that fully in Your presence." The Lord was very pleased to hear these sincere words from his beloved Isvara Puri. He said, "It is My good fortune that I have met you." They were very happy with each other's company talking confidential topics of Krishna consciousness, Srila Veda Vyasa in the future will describe in details these discussions between Lord Chaitanya and Isvara Chandra Puri. The Lord then left Isvara Puri taking permission to go and take his bath and perform sacrifice in honor of His father, the Sraddha ceremony. After completing his necessary rituals of offering oblations to his father He left for Srinagar in Bedgaya. In Bedgaya Lord S..... again performed a Sraddha ceremony and He satisfied the attending priests with very humble and sweet words, this was His way of pleasing the priests. From there he proceeded to Dakshir Mamusa then to Rama Gaya. In Rama gaya the Lord offered the incarnation of Lord Rama Chandra Sraddha. he then proceeded to Yudhistar Gaya and offered oblations to Yudhister Maharaja. Each time the Lord performed a Sraddha ceremony, the brahmin priest would sit around him and chant mantras. After the sacrifice when the oblations were offered into the water the brahmana priests were almost swooping down upon him for fees and other gifts. The Lord simply smiled at such behavior and mercifully cut the knots of material entanglement in their hearts. Then from the Lord Sri Gauranga then went to Bhima gaya, then to Sva gaya and Brahma Gaya and various other holy places. When he arrived in Sourasa gaya he offered a special sacrifice with special ingredients and offered everyone oblations very respectfully. In Brahma Kunda the Lord took his bath then in Gayashir oblations. There the Lord offered beautiful flower garlands and sandal wood paste with His own hands and worshipped the lotus feet impressions of Lord Visnu. Completing his pilgrimage in all the places and satisfying all the brahmana priests he returned to his place of residence. He rested for a while, then feeling refreshed

from rest He made preparations for cooking. As he completed the last preparation Srila Isvara Chandra Puri came to visit him. Intoxicated from chanting the holy name of Krishna and feeling ecstatic love for the Lord he walked into the room swaying as if drunk. The Lord immediately left his cooking and the kitchen and offered his respectful obeisances and sat him down comfortably. Laughing Srila Isvara Chandra Puri said, "O Pandita, I have come certainly at the right time." The Lord replied, "When good fortune has smiled upon me today by sending you here, I pray that you will please accept some rice prasada." Srila Puripada smiled and said, "But then what will you have?" The Lord replied, "I will cook some rice for me now." Srila Puripada asked, "What is the use of cooking again? Whatever you have already cooked, let us share that amongst ourselves." Smiling the Lord replied, "Whatever is already prepared that is all for you, in no time I can prepare something afresh, please do not feel hesitant, you eat first." Offering to Isvara Puri what he had cooked for himself the Lord went back into the kitchen and began preparing food once again. Feeling great happiness the Lord exhibited so much mercy to Isvara Chandra Puri and Sripada Puri also had no other thought in mind other than Krishna. The Lord served Sripada Puri with his own hands and Sripada Puri relished the Lord's cooking with great delight. While this was going on Roma Devi, Laksmi Devi, the Goddess of fortune personally appeared and cooked for the Lord unseen by anyone in the kitchen. Seeing to that Sripada Puri was fully satisfied the Lord sat down to eat. These transcendental activities of the Lord and His devotees are so wonderful that anyone who hears them with faith and sincerity is immediately granted unalloyed devotional service at the lotus feet of Lord Krishna.

After the meal the Lord arranged for Sripada Puri to rest. As a disciple would serve a spiritual master, the Lord began massaging Sripada Puri with scented oil. Who can describe the elevated position of Sri Isvara Chandra Puri. Sri Chaitanya, the Supreme Personality of Godhead acting like an ideal disciple went to see the place of appearance of Sri Isvara Chandra Puri. The Lord said, "I offer my obeisances to the village Kumar..... where Sri Isvara Puri appeared." The Lord was so spiritually moved by this place that he shed profuse tears of love for Isvara Puri and continuously repeated his name. He picked up a handful of earth and tied it to the corner of his cloth. The Lord said, "This handful of earth from the place of Sri Isvara Chandra Puri's appearance is my most precious possession." Only the Supreme Personality of Godhead is capable of increasing the glories of his devotees, which was exemplified by Lord Chaitanya's intense love for Sri Isvara Chandra Puri. The Lord said, "By being able to associate with you I have fulfilled a reason for coming to Gaya." The next day the Lord went to meet Isvara Puri and approached him for an invitation mantra with sweet and humble words. Srila Puripada said, "How is it that you ask for an invitation mantra from me? I can give you my very life and soul." The Supreme Personality of Godhead Narayana, the Supreme instructing spiritual master of everyone, accepted an invitation from Sripada Puri, with an invitation mantra consisting of ten syllables. The Lord circumambulated Sripada Puri, and said, "I have surrendered My life to you, please always look upon me with a merciful glance, so that I may always float in an ocean of love of Krishna." Sri Puripada was moved by the Lord's words and he embraced the Lord holding him close to his breast. The profuse tears of love flowed like torrents from their eyes drenching each other. The omniscient Supreme Lord remained in gaya for sometime distributing his mercy to Srila Puripada so profusely. The time was slowly approaching for the Lord to reveal to the world the reason for accepting this incarnation, his love for Krishna manifested increasingly day by day. One day the Lord sat in a solitary place chanting and meditating on his specific mantra. The lord was lost in the ecstatic world of meditation on the Supreme Lord, and when his consciousness returned he began lamenting and calling out to the Lord. His object of meditation. "O my Krishna, My dear Lord. O Lord Hari, you are my life and soul! You have stolen my heart, now which way have you run away" In which direction can I find My beloved Lord?" The Lord cried out in intense separation from his beloved Lord and wept bitterly. The Lord was totally absorbed in relishing the nectar of love of Krishna and rolling on the ground, his body was covered with dust. He cried out as if greatly afflicted, "where is my beloved Krishna and where has he gone leaving me?" Lord Nimai so long was a grave and serious scholar teacher, now exhibited extreme restlessness becoming stunned by the arrow of love of God. He rolled about on the ground and cried out loudly and floated on the waves of ecstasy from intense separation from himself. Soon his students returned and treated the Lord with great care, they brought him back to normal condition. The Lord said, "all of you return to your homes, I do not want to go back to my family anymore. I am going to

Mathura to find the beloved Lord of my heart. Sri Krishna Chandra." The students used all their intelligence and in various means they kept the Lord calm and still. The Lord of Vaikuntha was now in the mood of an unalloyed devotee, and He was constantly absorbed in love of God, His heart was all restless in separation from the Lord, he could not remain anywhere still. In the very early hours of one morning the Lord slipped out of the house without anyone's notice wanting to go to Mathura. He was in a state of ecstatic trance. He cried to Krishna as he walked on, "O Lord Krishna, My dear Lord, where can I find You?" After some distance he heard the divine voice saying, "Do not proceed to Mathura now, the time will come then you will go to Mathura but for now return to Nabadwip, to your house. You are the Supreme Personality of Godhead, the Lord of the Vaikuntha planets. You have come into this material world with all your eternal associates to liberate the entire world, You will propagate the congregational chanting of the holy name of God all over the universe and distribute freely to everyone the most treasured object, love of Godhead. You are omniscient. You already know everything, we know the reason why you have descended to this material world. You have come to distribute the most desired object whose nectarine taste bewitches the mind of even Lord brahma, Lord Siva and Senatka and the other sages, and whose glories Lord Ananta Sesa continuously sings of. We are Your eternal servants it is our duty to remind you of Your incarnation, we place this request at your lotus feet. You are the maintainer of all living entities, the Supreme independent truth, no one can obstruct you from carrying out your own pure desires. So my Lord please return to your home and very shortly You shall go to Mathura." The Lord Sri Gaura Sundara returned home feeling very happy after hearing the divine message. His pilgrimage over in Gaya the Lord returned back to Nabadwip with all his disciples for he was to begin the propagation of the holy name of God and distribute love of Godhead to everyone. After his return from gaya a definite change had come over the Lord. He felt ecstatic symptoms of Love of Godhead increasing in him day by day. Whoever hears this narration about the Lord going on a pilgrimage to Gaya with devotion and faith, Lord Gaura Chandra will appear in his heart.

One can associate with Lord Krishna simply by hearing the transcendental activities of Lord Krishna and this association with the Lord is eternal because the Lord will never leave such a pure devotee. I am able to describe some of the transcendental pastimes of Lord Chaitanya in this book just because my beloved Lord and master Nityananda Prabhu is sitting on the throne in my heart and dictating all this to me. It is only by his mercy that I can write these wonderful transcendental activities of Lord Chaitanya, independently it would be impossible to write all this. I am just a wooden doll made to dance by the magic spell of a Supreme magician, the Supreme Lord Gaura Chandra for he is making me speak about his transcendental pastimes. Lord Chaitanya's transcendental activities are eternal and limitless, without a beginning and without an end so it is unfathomable for me, I am simply writing somehow. On the other hand my position is like that of a bird who flies in the limitless azure, it flies as far as it is capable of flying. Lord Chaitanya's pastimes and glories is like a shoreless ocean, one is capable of narrating to that extent as the mercy he has received from the Lord allows him to. In the Srimad Bhagavatam (..) it has been described, "Birds can fly as far as they are capable of flying, similarly scholars according to their intelligence describe the transcendental pastimes of the Lord as much as they know. I offer my fallen obeisances at the feet of all the Vaishara devotees of the Lord so that I become purified from all my offenses. If anyone is not of the desire of crossing this ocean of reiseience and drowning in the ocean of nectarine love of Godhead then let him take complete shelter of the lotus feet of Lord Nityananda Prabhu. The greatest hope that eternally keeps alive in my heart is that Lord Chaitanya Mahaprabhu is the Lord of my most beloved Lord Nityananda Prabhu. Many people say different things about my Lord Nityananda, some say that Lord Nityananda Prabhu is Lord balarama, others say that he is the most beloved of Lord Chaitanya, still others say that he is the master of Supreme Power, still others say, "I cannot understand who he really is. Let him be a sannyasi spiritual master or a highly knowledgable devotee of the Lord, or let him have any sort of relationship with Lord Chaitanya, let anybody say anything about my Lord as they desire, but I will hold his lotus feet forever in my heart. And as for those sinful wretched, agnostics who in spite of everything else criticize my Lord, then I will kick them on their heads. All glories to Lord Nityananda Prabhu who is the life and soul of Lord Chaitanya Mahaprabhu, may I receive the eternal shelter of Your lotus feet, You are constantly singing the glories of Lord Chaitanya, may I also be able to assist you in Lord

Chaitanya's glorification, My one and only desire is that I may have your association birth after birth. whoever hears these narrations of Lord Chaitanya as described in the Adi Khanda of this book will certainly receive the full benediction of Sri Gaura Chandra. Before leaving Gaya Nimai Pandita went to Isvara Puri and begging leave of him returned back to Nabadwip dham. All the residents of Nabadwip dham were mad with joy at the Lord's return, like a dead body coming suddenly alive. Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul, I Vrndavana dasa humbly offer this song to their lotus feet.

Sri Chaitanya Bhagavat

Madhya Lila Chapter One

All glories, all glories to Lord Visvambhara the crest jewel among brahmanas, and all glories to the beloved associates of Lord Visvambhara. All glories to Lord Gaura Chandra a stalwart amongst all religious preachers, the safe bridge to the spiritual sky, He has fully subdued his physical and mental urges. All glories to him, He possesses incomparable beauty and is the embodiment of congregational chanting of the holy name of God. All glories to Lord Gaura Chandra for He is the dearest friend and life of Lord Nityananda Prabhu, and the sublime object of love of Gadadhara Pandita and Advaita Acarya Prabhu. He is very dear to Sri Jagadananda Pandita, and the tender loving heart of Vapreshar Pandita and Kasiswara. He is the Lord and master of Srinivasa and other beloved associates. O Lord kindly look upon the living entities with divine benevolence. The descriptions recorded in the Madhya Khanda are like streams of nectar, when it pours out into the ears. it melts the granite like doubts and atheistic thoughts in the deep recesses of the heart. Please listen attentively and with unflinching faith to the narrations of Madhya Khanda, describing the beginning of congregational chanting of the holy name

The entire township of Nabadwip offered jubilant and loud welcome to the Lord who had just returned from Gaya Dham. Friends and relatives rushed to meet the Lord, the Lord spoke sweetly to everyone and they were overjoyed to see Lord Visvambhara return, they all accompanied the Lord many of them going in front of him and brought him to his house, and he began narrating the experiences of his pilgrimage. The Lord said, "Because of all your blessings and good wishes I could visit gaya Dham and return without any difficulties. The Lord spoke very humbly, pleasing everyone and they were very impressed to see the Lord's humility. The senior members touched the Lord's head and blessed him with a long life, others touched different parts of his body and chanted mantras for his protection. Others put their heads on his breast and invoked the mercy of Lord Govinda and Sita Devi. Nobody could describe the joy Mother Saci experienced when she saw her son return. Laksmi Devi glowed with happiness by seeing her Lord's face and the cloud of loneliness had dissipated, the joyous news spread to His in-laws house and touched them with jubilation, the Vaishnavas were specially happy and they ran to see the Lord. To everyone the Lord spoke very humbly and softly and taking leave of them he returned to his room. He took a handful of his intimate disciples and went inside to discuss more confidential topics about his pilgrimage to Gaya. The Lord said, "My dear friends, I want to describe to you the wonderful places that constantly reminded me of Lord Krishna. As soon as I entered into Gaya, I heard the auspicious sounds of chanting and conch shells and bells, hundreds and hundreds of brahmana priests were chanting from the Vedas and were glorifying the lotus feet of the Lord Krishna and his place of pilgrimage where the Lord left His lotus feet impression," they said, "Welcome to the holy spot where the Lord washed his lotus feet. In previous ages when Lord Krishna visited Gaya He washed His transcendental lotus feet. Mother Ganga has become glorious and holy by the touch of the waters from the lotus feet of the Lord, and Lord Siva holds that water on his head with the full realization that this is the water from the lotus feet of Lord Krishna and that is why this place of pilgrimage has become one of the holiest and known as 'Padapadma tritha' or the pilgrimage where the Lord left the waters of His lotus feet. As soon as the Lord repeated the name of Gaya Dham or Padapadma tritha, and remembered the lotus feet of Lord Visnu , incessant streams of tears poured down from his eyes. The Lord became extremely restless, unable to control his spiritual emotions He began crying out the name of Lord Krishna. So profuse were the tears of love of god that it watered an entire flower garden. He sighed deeply repeating Krishna's name, His whole body was covered with horripilation, He could not control himself anymore He shivered like an autumn leaf. Sriman Pandita and other devotees present were astounded at seeing this wonderful manifestation of love of Krishna. The devotees could not remain unaffected tears swelled up in their eyes and flowed freely and unrestrained as if mother Ganga had found another source. They all thought in their minds how this sight is, we have never seen the Lord acting like this, this must be the great mercy of Lord Krishna that he has allowed us to see such spiritual emotions. After a while the Lord became still and external consciousness returned to him. He began to speak again, "My dear friends! Please return to your homes today, but I want to see all of you tomorrow again and discuss very confidentially. I want to disclose

the deep sadness in my heart. Come to Suklambara Brahmachari's house with Murari and Sada Siv." Everyone returned to their houses and the Lord became engrossed in his own world. The spirit of love of Godhead had now into the body of the Lord and He had lost all taste for anything mundane. Mother Saci could not understand his new transformation that had overcome her son but nevertheless she was happy just to have him near her. She saw her son crying out Krishna's name, and tears of love of Godhead flowed profusely from His eyes. The Lord cried out, "where is my beloved Krishna, where is my beloved Krishna?" This increased his mood of separation in love of Krishna. All such activities of the Lord were incomprehensible to Mother Saci so in great awe with folded hands she prayed for the shelter of Lord Govinda. The time had dawned when Lord Chaitanya was to reveal his real identity and the entire University swayed with the waves of joy. News spread to all the devotees of the Lord the Lord Chaitanya who was constantly shedding tears of love of Godhead and so they all ran to meet him. All the Vaishnavas visited the Lord, the Lord treated them humbly and spoke with everyone. He requested the Vaishnavas, "Please come and meet me in Suklambara Brahmachari's house tomorrow, I want to open My grief laden heart to all of you." Sriman Pandita was extremely happy when he saw this wonderful transformation in the Lord. His extraordinary love of Godhead. The devotees as usual went early in the morning to pick flowers. In Srinivasa's house there is a jasmine tree, which was like a wish fulfilling desire tree. As many flowers were picked from the tree, the tree was never empty of flowers, it had an inexhaustible bloom of fresh flowers. So all the devotees as usual met during the flower picking and they exchanged words and topics on Krishna and His wonderful pastimes, and every morning they, Gadadhara, Gopinatha, Rama and Srinivasa enjoyed each other's company. Just then Sriman Pandita came laughing with joy and everyone greeted him saying, "Why are you so happy today?" Sriman said, "Certainly there must be a reason." So they asked, "Why do you not say it?" Sriman Pandita began, "Then hear the reason, something most wonderful and most impossible has happened. Nimai Pandita has become a great Vaishnava devotee. I heard that he had returned from Gaya, so I went in the evening to meet him. He spoke with everyone with a humble and very detached air, and did not show the slightest sign of arrogance or insolence. Then alone he took us aside and began telling us about his pilgrimage and about Lord Krishna. as soon as he took the name of the lotus feet of Lord Krishna and 'Padopadma tirtha' pilgrimage his eyes flooded over with tears of love of Godhead. His whole body was overwhelmed with ecstatic symptoms, shivering horripilation and as soon as he cried out Lord Krishna's name he fell to the ground unconscious, when he regained consciousness he repeated Krishna's name and began crying in separation from the Lord, as if Mother Ganga was flowing there. After I saw such an exhibition of sublime love of God, I am convinced in my mind that He is not an ordinary personality. When He became controlled and stilled He told us that we should all come and meet him in Suklambara Brahmachari's house today, and I should bring Sada Shiv Pandita and Murari along with me and he was to reveal the torment within his heart to us. Thus I have told you the reason for my joy and the most auspicious news." Sriman's words gave much pleasure to all the devotees, and they loudly repeated Lord Hari's name, Srivasa Thakura commented, "May Lord Krishna increase our congregation." The assembled devotees appreciated this mood of Srivasa Thakura and happily they discussed topics on Krishna consciousness, the joyous sound that went around them was pleasing to the heart, the devotees blessed everyone saying, "May everyone be blessed by worshipping the lotus feet of Lord Krishna." Sriman Pandita then left this Vaishnava assembly and proceeded to Suklambara Brahmachari's house. Gadadhara Pandita who had heard the discussions silently, while everyone was picking flowers he also went towards the house of Suklambara Brahmachari while the others went to perform their daily worship of the Lord. gadadhara Pandita thought, "Let me go and hear what He speaks about Krishna." He entered the house and hid himself. Sada Shiv, Murari and Sriman and Suklambara and other such highly advanced loving devotees had already assembled there. Just then Lord Visvambhara, the crest jewel of the brahmanas appeared in the assembly, they greeted each other happily but the Lord was all the time engrossed within himself. As soon as he was in the assembly of Vaishnava devotees He began reciting different slokas. He said, "I had found my beloved Lord, but then He disappeared. In which direction did He go?" Saying these words he fell down completely paralyzed. The Lord embraced the pillars of the house and began crying out, "Where is Krishna?" and then again fell down. The devotees became affected by the Lord's intense mood of separation from his beloved Lord Krishna, he constantly repeated, "O Krishna, where is my

Krishna?" and the devotees became intoxicated in that mood and they swayed and..

about the room. Gadadhara Pandita inside the room unseen by anyone fell down unconscious. The devotees lost all sense of direction and identity, nobody knew where he was. They became so overwhelmed with love of God, Krishna that all external consciousness was lost in them, and Jahnava devi, Mother Ganga was amazed at the whole spiritual scene. After a while consciousness returned to the Lord and He again repeated Lord Krishna's name and began crying bitterly. It was a wonderful scene, everyone had lost themselves in an ocean of ecstatic bliss of love of God, the Lord fell repeatedly and continuously lamented, "O my beloved Lord Krishna, where did you go?" In this ecstatic mood the Lord fell many times to the ground unconscious but no bruises or pain were visible on His transcendental body. Loud jubilant cries and weeping in love of Krishna reverberated through the entire house and Suklambara's house became surcharged with ecstasy of love of Godhead. After a while the Lord calmed Himself and sat down but tears of ecstatic love flowed unrestrained from His eyes. He asked - "Who is inside the house?" Suklambara Brahmachari replied, "Your beloved Gadadhara Pandita." gadadhara Pandita entered with his head down and his unchecked tears flowed profusely in torrents, this pleased the Lord beyond words. The Lord said, "Dear Gadadhara! You are most fortunate and pious because from your childhood you developed unflinching love of God, Krishna, but my life has been wasted so far in useless pursuit of material knowledge then finally when I found the most precious object of love, he disappeared as a result of my previous impious and profane activities." Saying this the Lord Visvambhara again fell unconscious to the ground and the dust covered his entire body. Sometime his external consciousness returned and then again he fell unconscious, totally lost in ecstatic separation of his beloved Lord Krishna. This was certainly the grace of God that the Lord was not hurt in pain. It became impossible for the Lord to open his eyes because they were brimming with tears of love of Krishna, and the only words he repeated were Krishna's name. He embraced everyone and cried bitterly and asked, "Where is my beloved Krishna? My dear brothers please tell me quickly." The devotees were greatly moved to see his intense pain of separation from Krishna and they remained dumb founded lost for words. The Lord said, "Please release me from this grief, I only need the son of Nanda Maharaja, the Lord of the Gopis, I need Lord Krishna."

Saying this He again fell down, his hair loose mingled in the dust. The day passed unnoticed by anyone and finally the Lord bade farewell to all the devotees. After the Lord had departed the devotees spoke openly, expressing their surprise. Each one had marvelled at the Lord, their external senses and body had become numb. The entire Vaishnava community was overjoyed at the new turn of events

The word spread quickly, and it was received by all the devotees with great joy and spontaneously they responded by chanting the holy name of Krishna. They could not restrain their amazement and made comments like, "He will reveal God to everyone," someone else said, "When Nimai Pandita feels a little better in this condition then He can easily break the heads of atheists. Another commented, "I have no doubt that He will reveal to the world the most confidential pastimes of Lord Krishna." Another commented, "Perhaps, because of this association with the pure devotee like Isvari Puri that He saw the Supreme Lord Krishna." Endlessly they tried to find a possible reason for the Lord's transformation. The devotees were very happy about Nimai Pandita and they all blessed him saying, "May he be blessed with the mercy of Lord Krishna. The devotees were truly very happy, they danced, sang and cried tears of love with a new lives. While the devotees were happily engaged in dancing and singing the Lord became totally immersed in His mood of ecstatic absorption. He went to the house of Ganga Dasa Pandita. He offered his respects to the feet of His teacher and His teacher got up and affectionately embraced Him. Ganga Dasa Pandita said, "What a glorious life! You have liberated both the families of Your mother and father, all your students have been awaiting you anxiously, they have not opened their books since you left, and even if Lord Balarama had come in person and told them to read they would have refused. You have returned to brighten everyone's days, but go home now and tomorrow come back and begin your teaching. The Lord again offered His obeisances to His teacher before He left, and all the students surrounded the Lord like many stars surrounding the moon. He went to the house of Mukunda Sanjay and sat in the courtyard of the Durga temple. The whole household of Mukunda Sanjay were overwhelmed with joy. The Lord embraced Purusottama Sanjay and drenched

him with tears of love. The ladies elevated with joy made auspicious sounds and the whole house was reverberating with jubilant sounds. The Lord glanced mercifully at everyone and returned back to the house. He came and sat in the temple room, then affectionately bade everyone farewell. Whoever came to meet the Lord and spoke to him went away bewildered unable to comprehend the Lord's mood. No trace of previous arrogance or showing off the Lord's learning remained in the Lord's character. Everyone saw that he was completely detached and engrossed in deep meditation. Mother Saci was completing at a loss she could not understand her son anymore, she prayed constantly to Mother Ganga and Lord Visnu for her sons well being. She prayed, "O my Lord Krishna Chandra, You have taken my husband, You have also taken my son, there is only Nimai who remains with me, O Krishna I am helpless and alone, just grant me this one favor, let my child Visvambhara remain in the house healthy and whole." Mother Saci would bring Laksmi devi and make her sit in front of the Lord, and the Lord would stare without noticing her. The Lord continuously recited slokas and kept lamenting and repeating, "Where is Krishna, where is Krishna." And at times when the Lord roared in ecstatic bliss, Laksmi devi ran away in fear, and Mother Saci stood helpless and fearful. The ecstasy of love of Krishna kept Him (away) from sleeping, and His unbearable separations from Krishna made Him sit up the whole night through. As soon as He saw anyone He immediately went inside Himself and did not exhibit any of the ecstatic symptoms. Early every morning He went for His bath in the Ganga, and on His return from His bath He found the students waiting for Him. The Lord uttered only Krishna's name and nothing else but the students could not understand their teacher in this mood. On the students request the Lord sat down to teach, the students sat down and opened their books taking the Lord's name Hari as they used to

The son of Mother Saci, Nimai Pandita was greatly overjoyed at hearing His beloved Lord's name. He again became absorbed forgetting His external senses, and He looked upon everyone with His merciful glance. Totally absorbed in Krishna the Lord began explaining to His students. He told His students that the essential lessons of everything was Lord Krishna, all aphorisms, commentaries and dissipations were actually describing the glories of the Holy name. The Lord said, "The only external truth is the Holy name of Krishna, Krishna is the only worshipable Lord in all the scriptures. Krishna is the Supreme Controller, maintainer the Lord of the entire creation, Lord Siva, Lord Brahma and every other deity are His servants. Whoever tries to explain anything without describing the lotus feet of Lord Krishna then he is in illusion, his words are untrue and his birth is useless, the entire Vedanta and all the agamas and other philosophical treatises point out that devotion is the lotus feet of Krishna is the only and ultimate goal. All the mundane scholars are memorized by the illusory potency of the Lord, and they are totally lost because they cannot find shelter at the lotus feet of Krishna. Lord Krishna is an ocean of mercy, and He is the life and soul of every living entity. He is most dear to His surrendered souls, the dear son of Mother Yasoda. A person may be very versed in all the scriptures, but if he has no attraction and attachment for the holy name of Lord Krishna, then he follows the path of destruction and hell. And if a wretched and abominable person chants Lord Krishna's name then even if he is not sinful he reaches the supreme abode of Lord Krishna after leaving this material world. This is the verdict of all the scriptures and if anyone doubts it then he is the worst sufferer. If anyone tries to explain the scriptures without having taken shelter of the lotus feet of Lord Krishna, then such a degraded person can never know the purport of the scriptures. He pretends to be a teacher of the scriptures yet he does not know the real purport of the scriptures, he is like a washerman's donkey carrying the load of all the scriptures. Such a soul is truly unfortunate because in spite of his education, he has been forfeited from the joy of Krishna consciousness. People in general are so foolish, that instead of meditating on the Supreme Lord Krishna they meditate on others, not knowing that the Supreme Lord Krishna offered liberation to the demoness Putana who had come to kill Him. For what greater pleasure do they leave glorifying Lord Krishna, for didn't He redeem the demon Aghasura? That Supreme Lord Krishna whose name alone can purify the entire universe, the miserable living Lord Brahma knows becomes overwhelmed with joy when he participates the great festivities surrounding Lord Krishna but these unfortunate souls disregard this and sing and dance and revel in inauspicious mundane festivities

Intoxicated by wealth, high birth, education etc., they do not know the wonders of the holy name of

Krishna that liberated Ajamil just by chanting the Lord's name once. My dear students and brothers please hear me carefully for everything I say is very true, you should just worship the lotus feet of Lord Sri Krishna, the most precious treasure. Laksmi devi always desires to serve these lotus feet, and Lord Siva has become a pure devotee just by taking shelter of them, and these Supreme lotus feet are the ultimate source of Mother Ganga, so all of you my brothers please simply desire to take shelter of the Lord's lotus feet. Now I also want to send out a challenge to refute my explanations that I have just rendered."

Lord Visvambhara is the Supreme Absolute Truth and the embodiment of transcendental sound vibration, so whatever he speaks is the absolute truth. The memorized students listened to the Lord's words with individual attention, while the Lord spoke on as if in a trance revealing the absolute truth. The Lord explained everything in the light of Krishna consciousness and he established a facile connection of every word with the Supreme Lord Krishna, this was an astonishing feat for the Supreme Lord Himself. Lord Visvambhara soon became aware of His external words and coming out of His trance He became shy thinking what His students would think of Him as being mad or something, so in order to cover it up He said a few words. He asked the students, "How were my commentaries today?" The students replied, "We could not understand any thing, you have described Krishna as a purport to every word, who is there who can understand Your explanations?" Lord Visvambhara laughed and said, "Listen my dear brothers, pack your books and lets go to the Ganga for a bath." The students put their books away and accompanied Lord Visvambhara down to the Ganga. They were all happy to be in the water playing and joking, Lord Visvambhara surrounded by all His students, looked like the glowing full moon just rising out of the ocean. All those who saw the Lord frolicking in the waters were extremely pious and fortunate. Even Lord Brahma aspires to see the Lord like this playing in the water, everyone who had come to bathe kept looking longingly at the beautiful face of Lord GauraChandra. They said to each other, "How beautiful He is, His father and mother are really blessed."

Mother Ganga could not contain the joy she experienced by the Lord's presence in her waters, her waters swirled sending out dancing waves of ecstasy. She was dancing with joy, she wanted to serve those lotus feet that is even desired by Ananta Sesha and all the demigods. So her many thousand waves washed the Lord's lotus feet. Only the Vedas know the truth about all such transcendental activities of the Lord and His devotees and in the future someone will come and reveal these wonderful pastimes of the Lord. Finishing His bath the Lord returned home and the students went back to their respective homes. He changed His clothes and washed His feet and then offered water to the Tulsi plant, He performed His daily worship of Lord Govinda and then came to take his meal. Mother Saci brought his plate with rice, tulsi manjari and other preparations. The Lord offered it to Visvakesara and then the Lord of the entire universe began taking his meal. Mother Saci the mother of the universe sat in front of the Lord as he ate, while Laksmi devi the goddess of fortune remained inside unseen and looked at the Lord. Mother Saci asked, "My son, what book did You read today? and who did You have an argument with?" The Lord replied, "Today we read about the holy name of Krishna, the glories of His lotus feet the abode of all excellencies. His name and transcendental qualities are external, chanting and hearing the lord's name is also eternal, His surrendered servants and devotees are also eternal. That scripture is true and eternal, that explains the process of devotional service to the Supreme Lord Krishna otherwise such a book cannot be called a scripture it is a atheist and shallow book. The Vedic scriptures say, 'that scriptures which fail to establish the process of devotional scriptures, is to be rejected, even if Lord Brahma himself was to come and speak from it, one should never hear him speak."

If the lowest man in human society, the dog-eaters, utter Krishna's holy name, then he is not the lowest of mankind, and a Brahmin born in a high family is not a Brahmin if he does not follow the principles of scripture and religion, Lord Visvambhara spoke to His mother just like Lord Kapila had spoken to His mother Devahuti

"Dear mother listen to the wonderful influence of the process of devotional service to Lord Krishna, try to develop in every respect attachment to the Supreme Lord. The devotees of Lord Krishna can never

be destroyed, the fearful death himself is afraid of a servant of the Lord. The excruciating pains of birth and death and living in the womb of the mother is never experienced by the Lord's devotees. All such sufferings are unknown to the devotee. Whoever refuses to worship the lotus feet of Krishna who is the father of every living entity, is a great sinner, an enemy of his own father, and becomes a resident of Hell, birth after birth. My dear mother please listen attentively how frightful a living entity suffers if he is not willing to serve the lotus feet of the Lord. Again and again he has to enter into the womb of his mother as a sinful creation. He is subjected to unbearable suffering in the womb. Everything the mother eats pains him, whether it is spicy, salty or sour, he suffers unable to do anything. He can not protect himself against the many worms and bacteria that nibble his soft unprotected flesh, unable to move he suffers everything inside the hot and sticky womb. He lives through this nightmare if his fate allows him to. There are some who are extremely sinful, they are condemned to die within the womb again and again. The living entity after remaining seven months within the womb begins to gradually understand his position. He remembers his previous birth and promise, and he begins to repent for his mistake. He sighs and prays heedlessly to Lord Krishna, "Oh Lord Krishna! please save me! You are the life and soul of all the living entities. You are the only shelter to turn to for the living entities in distress. Due to my forgetfulness Krishna I have been captured by the external energy of the Lord. Oh Lord, You whom are the Lord of all the energies please relieve me by an easy death. I have wasted my life chasing after illusory and temporary happiness such as family, children, wealth etc., and I neglected your priceless and external lotus feet. The son who I raised so lovingly and in a life of sin where is he now, where is everything, what have all my activities brought me. Who will save me from this untold suffering? My Lord You are the only friend in this distress, now I know that Your lotus feet are the only external shelter, O Lord Krishna! please save me, I take the shelter of Your lotus feet. Oh foolish me, I have left such a merciful Lord as Yourself who is like a touchstone sufficing all desires, and became mad after illusion and I forgot You. For such a crime my present suffering condition is a proper punishment, but now Oh Lord please be merciful upon me, grant me just this one favor, that I may never forget You and neglect Your lotus feet, that wherever I am whether living or dying I can always remember You. I do not want to be in that place where there are no assemblies of Your devotees. I do not even want to be in Indra loka if they do not celebrate Your festivals." The Srimad Bhagavat says, "An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure river of topics concerning the Supreme Lord's activities does not flow there, if there are no devotees engaged in service on the banks of such a river of piety, or if there are no festivals and sankirtana yajna to satisfy the Lord, (especially since sankirtana yajna is recommended in this age). Better Oh Lord to live cramped up perpetually in an airtight mother's womb suffering constantly, if I can remember Your lotus feet there, but I never want to live in a place where I must forget Your lotus feet. O Lord, please be merciful and never put me in a place like that. So many millions of births I have suffered in this abominable position, Oh Lord, they were all due to my own sinful activity. Let me always remain in that precarious and suffering position if You mercifully appear on the mirror of my memory because You are the essence of all Vedic scriptures. Oh Lord please offer me Your servitude, and keep me eternally at Your lotus feet just like a sold out slave. And if this time you relieve me from this painful condition then I want nothing other than Your lotus feet."

In this way the loving entity suffers unbearable pain within the womb, yet he still loves this painful condition because he can still remember Lord Krishna. Praying to the Lord in this manner the devotee does not feel the pain anymore, and soon he comes out of the womb unwillingly. Oh mother, please listen carefully to the position of the conditioned living entity, as soon as he enters this world he loses all of his knowledge. Sometimes he is sleeping as though unconscious, sometimes he is crying, breathing deeply, unable to express himself he is drowned in an ocean of suffering. The living entities are external servants of Lord Krishna, If they turn away from the Lord then they suffer the punishment meted out by the illusory potency of the Lord. After some years knowledge and intelligence blossom within him, and then if he worships Lord Krishna he is truly fortunate and pious. But if by the influence of bad association he does not worship the lotus feet of Lord Krishna then he falls down into the dark well of sin and suffering

The Srimad Bhagavatm says, "If therefore, the loving entity again associates with the path of

unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before."

He continually chanted Lord Krishna's name, feeling great ecstasy and sometimes he laughed out aloud, sometimes roared out loudly and sometimes his whole body broke out in horripilation. In this way different symptoms manifested within Him. When He sat down to teach He connected the root of every single word to Krishna, all His purports and commentaries described Krishna. This new transformation in Him seems to be so alien to us, please oh master please tell us what we can do?" Ganga Dasa Pandita the jewel like teacher of Nabadwip smiled after listening to the complaints of the students, he told them, "Go home now and return tomorrow morning, I will teach Nimai a lesson. I will see that He tutors all of you properly from now on, be here with your books tomorrow morning to attend Nimai's class."

The students relieved and happy came back the next afternoon to attend Visvambhara's classes. The Lord touched His master feet with respect, and Ganga dasa Pandita blessed His master's feet with respect, and Ganga dasa Pandita blessed him saying, "May You become highly learned." Ganga dasa Pandita then said, "My dear Visvambhara, I must tell you something, you know that it is no small matter for a brahmin to be able to teach it is a question of good fortune. Your grandfather is none other than Sri Vilambhara Cakravarti, and Your father Sri Jagannatha Misra, both great scholars, neither Your parents families are illiterate, and You Yourself are a very able scholar with an exceptional faculty to give commentaries would you say that one achieves the path of devotion by giving up his education and learning, in that case aren't Your parents devotees of the Lord? The only thing that I know is that You should learn and study properly and only through proper education and learning can one become a Vaishnava brahmin. How can an illiterate brahmin develop the faculty for discrimination between good and bad, proper and improper? My knowledge tells me that chant Krishna's name and continue Your education, go and teach the scriptures in the proper way, with the proper explanations and do not try to misconstrue its meanings, it brings me tremendous anxiety."

The Lord replied, "By your grace and the mercy of your lotus feet, there is no one in Nabadwip who can defeat me in any argument, who can refute my arguments, and then establish a new and original concept? I will go into town and teach, I would like to see who has the courage to find the faults and mistakes in my commentaries." The teacher Ganga dasa also Pandita was very pleased with Visvambhara's offered His obeisances to His master and left. Ganga dasa Pandita is so fortunate and such an elevated personality, that his disciple offer obeisances to His feet, and His disciple is none other than Sarasvati devi the Goddess of learning. What more can Ganga dasa Pandita aspire for? For his disciple is the most worshipable Lord of the entire universe. Lord Visvambhara walked down the street surrounded by His students like the shining full moon against a velvet dark firmament surrounded by so many stars. Lord Visvambhara, whose lotus feet are worshipped by Laksmi devi within her heart eternally, came and sat on the bank of the river Ganga. There He began His explanations and commentaries, establishing refuting and then re-establishing different points. The Lord said, "In Kali yuga the so called scholar has no idea of conjugation, but receives the title of Bhattacharya, one who has no knowledge of philosophy he has the audacity to debate, but none of these scholars can ever challenge Me. Whatever arguments I establish and whatever I refute let me see if there is anyone who can challenge this!" Like this the Lord of the universe, Visvambhara boldly challenged everyone, and who is there who can take up that challenge? The scholars who came to pay their respects to mother Ganga heard Lord Visvambhara's bold words in fearful silence, their scholarly pride broken to pieces. Is there anyone in Nabadwip who can challenge Visvambhara in debate? The Lord continued to speak for four hours as if in a trance, explaining and giving commentaries. It was late in the evening yet the Lord did not stop. Then the Lord visited another gentleman's house, and this happened to be the house of a very pious brahmana whose name was Ratnagarbha Acarya. He was a close acquaintance of Lord Visvambhara's father, and both were born in the same village. He had three sons, they were elevated devotees of the Lord full of spiritual humor, they were like the bees which gather nectarine pollen from the lotus feet of Lord Krishna. Their names were Krishnananda, Jiva and Vadunatha KaviChandra. Ratnagarbha Acarya was a great devotee of the Lord and very fond of the Srimad Bhagavatm, and he was now reading from the Bhagavatm with great respect and affection. He

read, "the wives of the Jaget brahmana saw a beautiful young boy, his complexion was darkish, he wore a golden yellow cloth, he was nicely decorated with flower garlands around his neck, a peacock feather slanted sideways out of his crown, precious stones and metals glistened brightly like stars. He was with his friends, he stood leaning against a dear friend, his left hand only his shoulders and with his right hand he twirled a beautiful lotus flower. His ears were decorated with earrings in the shape of lotus flowers, his cheeks carried decorative designs of sandal wood paste, and a sweet smile played on his lotus like mouth." These words of Srimad Bhagavatm spoken with great devotion entered the ears of Lord Visvambhara. The devotion of the speaker affected the Lord and as soon as He heard these words the Lord fell down unconscious overcome with loving spiritual ecstasy. All the students were amazed at the sight. After remaining in a trance for a while the Lord regained His external consciousness. When He was able to speak the Lord said to Ratnagarbha Acarya, go on, go on, and he rolled on the ground in ecstasy. The Lord urged him on saying, "go on, go on," and the brahmana continued to read, and everyone floated on the ocean of nectar like love of Krishna. Unrestrained tears from the Lord's eyes flooded the entire world, all the ecstatic symptoms like shivering, horipilation and crying manifested in the Lord's person. The brahmana was extremely happy and he continued to read the slokas with great inspiration. The Lord was very satisfied with the brahmanas devotion and He embraced him warmly. Being touched Ratnagarbha Acarya experienced immense bliss, he fell down and held the Lord's lotus feet crying and from that moment he became trapped by the love of Lord Chaitanya. He continuously read the slokas from Srimad Bhagavatm, and the Lord responded roaring loudly, "go on, go on."

The people were completely amazed at this sight and they realized that something extraordinary was taking place. Then Gadadhara Pandita intervened and told the Acarya, "do not read any further." He stopped reading and they all sat down surrounding the Lord. When external consciousness returned to the Lord he inquired, "tell Me what happened? Did I act very restlessly." The students replied, "what ability do we have to be able to explain Your activities, all we know is that You are very fortunate." The Lord's friends and relatives discouraged them and said, "do not praise Him like this." The Lord now withdrew His emotions within Himself and he accompanied all the students to the bank of the Ganga. The Lord sprinkled some water on his head offering His obeisances to the Ganga and sat down on her banks. Nimai Pandita, the son of Mother Saci sat with all the students discussing topics about Krishna, as if Lord Krishna sat with all the young damsels of Vrndavana on the banks of the Jamuna. He spent some time with the boys and then everyone returned to their respective homes, the Lord returned to His home and after His meal He lay down to rest just like Maha Visnu lies down for Yuganidram. After a good night's sleep the students returned early in the morning with their books to see the Lord. The Lord went for His daily ablutions to the Ganga and on returning sat down with His students and began explaining and commenting on the different aspects of grammar. But all of His explanations and commentaries revolved around one subject only, Krishna and the process of devotional service to the Lord. The students inquired, "What is the definition of verbal roots?" The Lord replied, "It is the energy of Lord Krishna. My dear students I will now explain the aphorisms of verbal roots, let me see who can refute my explanation! There have been many kings with beautiful bodies, decorated with golden ornaments, flower garlands and sandal wood paste, and people say that they are representatives of Laksmi, the goddess of fortune and their words are the words of Yamaraja the presiding demigod of religious principles. Let me explain to you what happens when `Dhatu' or life leaves their body. where goes their physical beauty, their decorations and their power, some of them turn to ashes and some become buried underneath the earth, Lord Krishna is present in everybody in the form of His energy `Dhatu' or His life. Living entities love this and they offer their devotion to Him, all these other so called scholars and teachers are very confused and they do not understand the real meaning of `Dhatu' or verbal roots so all of you now listen attentively. The kingly personality who was for so long worshipped and respected, becomes contaminated as soon as life leaves him and when his body is touched one must take a bath. The son who spent happy hours on the lap of his father must touch fire to the dead fathers mouth and burn his body to ashes. Therefore the definition of `Dhatu' or essential substance, is the energy of Lord Krishna that is loved by everyone. Now I want to see if there is anyone capable of refuting this explanation. So the energy of Krishna, which is so pure, transcendental and worshipable, develop unflinching faith and devotion in Lord Krishna. Just chant

Krishna's name, worship His lotus feet and hear only the name of Lord Krishna. Spend all of Your time meditating on the lotus feet of the Lord. Just take shelter of the lotus feet of the son of Nanda Maharaja for if one simply worships the lotus feet with a little water and grass or leaf then the Lord of death can never approach him just worship Him He who has by killing Aghasuma and Baksara and Putina given them liberation. Ajamla at the point of death cried out his son's name Naraya, even after a sinful life then by worshipping the Lord's lotus feet and remembering the Lord he gave up attachment for his son and went to the spiritual sky, the Vaikuntha planets. Simply take shelter of those Supreme lotus feet of Lord Sri Krishna. Lord Siva and Laksmi devi are always desirous of worshipping those louts feet. Lord Ananta Sesa very humbly always glorifies the wonderful mercy of the louts feet of Lord Krishna. As long as there is life within the body and strength in the limbs and mind, take shelter of devotional service to the lotus feet of Lord Krishna. Krishna is your mother, Krishna is your father, Krishna is your very life and soul, simply embrace His lotus feet and offer your mind, words and body completely to Him."

Lord Visvambhara who is the Supreme Personality of Godhead Sri Krishna, explained the devotion mood of servitorship to Himself, unaware that it was always past noon and still He continued. The students listened as if hypnotized with undivided attention. No one felt like disturbing or making contradictory remarks. One must understand that these students are not ordinary mortals, they are all servants of Lord Krishna, otherwise how can they be personally taught by the Supreme Lord Krishna. After a while Lord Visvambhara came out from this trance and looked at everyone's face feeling a little ashamed and shy. He asked, "How were my explanations on `verbal roots'?" The students replied, "You have revealed the truth to us, Your explanations on the word meanings are impossible to be refuted or contradicted by anyone. All of your explanations are external truths, but the reference we use for our understanding may comply with the present day grammatical concepts of the so called scholars, but we can understand that these are not the proper meanings."

The Lord said, "Can any of you explain how my wind disorders in the system is influencing my mind and instead of explaining the nature of verb roots I do not know whose nature or what I am talking about!" The students replied, "You have always described the glories of the holy name of God, all of Your commentaries and definitions and purports describe Lord Krishna and His transcendental potencies, who can understand such esoteric subject matters and the transformation we notice that come over You as soon as You hear transcendental subject matters of Krishna lila and His holy name, are so wonderful that we cannot think of You as an ordinary personality."

The Lord inquired, "What sort of transformation did you see in Me?" The students replied, "It was marvelous, the different emotions that played on You like shivering, Your tears and Your entire body covered with horipalations. We have never seen anything like this before. Yesterday we accompanied You to the bank of the river Ganga where You were explaining from the books to us. In one of those houses a brahmana was reciting a sloka You fell down unconscious as if the life air had left your body, we were bewildered and amazed. And when You came out of Your trance unrestricted tears poured out of Your eyes in streams, like the flowing of the Ganga. Finally You began shivering so uncontrollably that even a thousand men could not have held You still. Horipalation covered You from head to toe and perspiring profusely You lay upon the ground as if You were a golden statue in the dust. Everyone present marvelled at You, and they all said that He is the supreme Lord Narayana. Some were saying that You were Srila Vyasadev, Sukadeva Gosvami or Narada Muni or even Prahlaad Maharaja, You were equal to them in receiving the Supreme Lord's mercy. All of us got together and tightly held You down and gradually Your external consciousness returned. You do not know any of these details that we have just described, we want to tell You something more, please listen to us attentively. All of Your explanations on word meanings and aphorisms for the last ten days describe the process of devotional service to Lord Krishna and the glories of the holy name of Krishna, so for the last ten day`s we have not been able to follow the lessons in the books, and we were a little fearful to tell You this. Your profound erudition can explain unlimited meanings of words, it is truly amazing, no one can equal that feat."

The Lord replied, "Ten days without studies! was it not your duty to tell me about this?" The students

replied, "Your explanations were very correct, Lord Krishna is the eternal truth, this is the verdict of all the scriptures. Your explanations on the Supreme absolute truth is absolute education and is essence of all the scriptures, but we were unable to understand them due to our own faults and limited intelligence."

These words greatly pleased the Lord, He gently blessed them and said, "My dear students, you have truly spoken the truth. My words are not meant for others. I am constantly seeing a little boy playing the flute, He has a blackish blue glowing complexion, that is why you always hear me speaking about Him. All that you have heard is actually the name of Lord Krishna, and everything that you see around is the spiritual world Golok Vrndavana. Therefore I shall not teach anymore. I give you complete freedom to go to anyone that you want to and study under him because to tell you the truth I cannot speak about anything other than Lord Krishna, His name and His pastimes. It will not be possible for me to teach you anymore in this condition."

Lord Visvambhara then tied the books together and handed them to the students with tears in His eyes. The students then spoke up, "We have also decided according to Your desire to give up studies because once we have studied under You, where can we find another teacher who is able to explain and teach the way You do?" The thought of separation from their teacher was too heavy a burden for the students to bear and they began to lament. They said, "The explanations that we have heard from You, we want to treasure them in our hearts birth after birth to meditated upon them. What is the use of studying further and who shall we go to? All that we have learnt from You is more than sufficient for us."

Overcome with feelings and with folded hands they prayed to the Lord and then tied their books. the students were now extremely happy and they jubilantly shouted Lord Hari's name. Lord Visvambhara embraced His students and began to weep. everyone was drowned in the waves of joy, their voices choked with ecstatic bliss. The son of mother Saci Lord Chaitanya then blessed them saying, "If I ever become a true servant of Lord Krishna then may all of your desires be fulfilled. All of you please take shelter of Lord Krishna, and always chant Lord Krishna's holy name. Try to hear Krishna's name always and may Krishna become your most precious object and your very life and soul. Whatever you have studied so far, that is enough, there is no need to study any further. Now all of you get together and chant Lord Krishna's name in one place. By Krishna's mercy may the purport of all the scriptures manifest within you. All of you are my dear friends birth after birth."

The words of the Lord were like nectar in the students ears and they became extremely happy. I offer my obeisances unto the feet of all such students who are so elevated and fortunate to become the direct disciples of the Supreme Lord Visvambhara. All of them are external servants of the Supreme Lord Krishna, how can it be any other way, because Krishna Himself personally taught them. One is freed from material bondage just by seeing that person who has seen these wonderful scholarly pastimes of the Supreme Lord. What a miserable birth I have taken, that I was excluded from seeing such transcendental pastimes and sights of the Lord. Still I pray for Your mercy Oh Lord that these pastimes of the Lord in the mood of a scholar may remain eternally within my heart. The Lord of Vaikuntha appeared in Nadia to teach in the mood of a scholar, the signs of His appearance are still visible now. The transcendental pastimes of the Lord are eternal and unlimited, without beginning or end. The scriptures describe His external pastimes as unmanifest and manifest. The Lord had now begun His pastime of congregational chanting of the holy name which is the ultimatum of all learning and education. The students were sad and weeping and the Lord was very moved and He spoke to them comforting words, "Now you can fulfill the purpose of your studies by chanting and singing the holy name of Krishna." The students inquired, "Oh Lord we do not know how to perform this chanting or singing, why do you not please teach us!" The Lord began singing, `Hare haraye nama Krishna Yadavaya namah, Gopala Govinda ram sri madhusudana' he clapped His hands and led the students in a beautiful kirtana. Lord Visvambhara is the Lord of the chanting the holy name of Krishna, the propagator of the congregational chanting and now He sang the Lord's holy name surrounded by His students. He was in a ecstatic trance tasting the intoxicating nectar of His own name, rolling in the ground oblivious of everything around Him. He repeated, "sing on, sing on," and kept falling on the ground and the earth seemed to split open each time He crashed to the ground. The residents of

Nabadwip hearing the great commotion coming from the Lord's house rushed to that spot. When the neighboring Vaishnavas heard His loud kirtana they quickly came to Lord Chaitanya's house. The Vaishnavas saw the Lord's ecstatic trance, and they marvelled deep within themselves, feeling great happiness they thought now at long last kirtana has made an appearance in Nabadwip, where is the entire universe is there the practice and propagation of such a rare devotional service. Such devotional ecstasy is the perfection of sight. This very same Visvambhara was the epitome of arrogance but now the devotional ecstasy He manifested is rarely achieved even by Narada Muni and others. If such a degree of devotion is exhibited by such a vain glorious personality, I (we) do not understand the will of Lord Krishna and how He can make this happen

After a while Lord Visvambhara came out of His ecstatic trance, and simply repeated, 'Krishna! Krishna!' Although external consciousness returned, the Lord spoke nothing about this mundane world, He just embraced all of the Vaishnavas and cried. Finding the Lord agitated by ecstatic emotions the Vaishnavas pacified the Lord feeling great joy, they then left the Lord's house. Some of the Lord's students infected by the Lord's love of God took to the path of renunciation, cultivating detachment from material existence and attachment for the lotus feet of the Supreme Lord Krishna. The Lord Sri Chaitanya Mahaprabhu had now begun the congregational chanting of the holy name of the Lord. He has begun to freely and profusely distribute the nectar of His own holy name. Thus washing away all of the sufferings of all the Vaishnava devotees. Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul, I Vrndavana Dasa humbly offer this song at their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Two

All glories to the moon-like Sri GauraChandra whose cooling rays benedict the entire universe. Kindly offer me Your lotus feet as the eternal treasure of my heart. All glories to Lord Gauranga and His devotees. If one hears the transcendental pastimes of Lord Sri Chaitanya he surely attains the highest stage of love of God

Advaita Acarya Prabhu heard the different comments from the Vaishnavas about the Lord's ecstatic trance, and He was extremely pleased. Overcome with joy, he spoke to the Vaishnavas: "My dear devotee brothers, I had a dream last night which I wish to reveal to all of you. I was feeling very sad and dejected, and I was fasting because I could not understand the text of the Bhagavad-gita. Sometime during the night a person came to me in my dream and said, 'Wake up Acarya! Take your food immediately. I will reveal to you the real meaning of the Bhagavad-gita text. But first, you must rise and eat, then worship Me. Discard this melancholy from your heart, for your austerities and vows have finally reaped a full harvest. All of your fasting, your worship, and your endless entreaties to the Lord crying, Krishna! Krishna!, and the vow you made with lifted hands for the advent of the Lord, will all come to fruition. The chanting of Lord Krishna's holy name will constantly reverberate in every country, in every town, and in every village. By your mercy, everyone will be able to see here, in this Nabadwip, in Srivasa's house, devotional ecstasy that is rarely achieved even by Lord Brahma. Now I will take your leave, but first you must eat. I will appear to you again in the future.' "When I opened my eyes I saw our Lord Visvambhara, but within moments He vanished from my sight. I do not understand the mysterious ways of Lord Krishna, how He acts and to whom He reveals what secrets

"Visvambhara's elder brother, Visvarupa, use to come to my house and discuss Bhagavad-gita. At that time Visvambhara was a most exquisite child who was very charming to look at. He would come to my house to call His brother. The little child, Visvambhara, captivated my entire being with His extraordinary beauty. I would spontaneously bless Him saying, 'May You develop pure devotion to the Lord.' "The child hailed from an illustrious family of great scholars; His maternal grandfather was Sri Nilambara Cakravarti. Lord Visvambhara is a great scholar, so it is natural that He would become attached to Lord Krishna. It is extremely pleasing to hear all the wonderful activities of Visvambhara. All of you kindly bless Him that He may develop the purest and highest devotional mood. May the Supreme Lord Krishna be merciful upon everyone and benedict them that they become totally mad with the chanting of the Lord's holy name. If there is any truth to my words, then in the future everyone will come to the house of this great brahmana, Sri Visvambhara."

Advaita Acarya Prabhu roared jubilantly and all of the devotees joined in with Him. The Supreme Personality of Godhead descended in the form of His name, and everyone chanted, "Hari! Hari!" Someone said, "Nimai Pandita has now become a great devotee, so He will propagate the congregational chanting of the holy name of the Lord and increase our joy." The devotees offered their obeisances to Advaita Acarya Prabhu and left in great ecstasy, chanting the holy name of Lord Hari

Whenever Lord Visvambhara met anyone on the street He would always speak with great affection. When He went for His early morning bath to the Ganges, He met all of the Vaishnava devotees on the way. When He saw Srivasa Thakura He would offer His obeisances. Being very pleased with His behaviour, the devotees would bless Him saying, "May You develop unflinching devotion to the lotus feet of Lord Krishna. Always chant Lord Krishna's name and only hear Krishna's glories. Everything becomes auspicious and successful when one worships the Supreme Lord Krishna; but without devotional service to His lotus feet, physical beauty, learning, etc., are useless. Krishna is the Supreme Father and the life and soul of everyone. Simply try to develop undeviating love for the lotus feet of Lord Krishna."

These heart-warming words filled Lord Visvambhara with joy. Lifting His face, He glanced at everyone, showering His mercy. He said, "Your blessings carry the weight of real truth. Who, other than you devotees, will bless Me with such mercy to receive devotional attachment to the Lord's louts

feet? Elevated devotees like yourselves are capable of granting devotional service to the Supreme Lord. Lord Krishna is very pleased and showers His mercy upon those who serve His devotees. I consider that it is due to My great fortune that you are teaching Me the process of devotional service to the Supreme Lord. I know that I can become attached to the lotus feet of Lord Krishna if I can serve pure devotees like yourselves."

In great humility, the Lord fell down and caught the feet of the Vaishnavas. He rendered service to them by wringing someone's wet cloth, folding someone's dhoti, or sometimes He brought the mud from the river on an usav grass asana. Some days He would carry something heavy for someone and bring it to their house. All the Vaishnavas would mildly protest, saying, "Oh Visvambhara, why are You doing this?" But the Lord continued to serve the Vaishnavas. In this way the Lord would serve His own devotees and servants everyday, performing all varieties of errands for them. He is the Supreme Personality of Godhead, Lord Krishna Himself, yet He gave up His own position to serve His devotees

All the scriptures proclaim that Lord Krishna is everyone's dearest friend, therefore Lord Krishna never hates or dislikes anyone; He is equally disposed to all living entities. Yet He is even willing to break this injunction for His pure and dedicated devotees. The proof of this statement is that Lord Krishna eliminated Duryodhana's entire family. It is the natural tendency of a pure devotee to serve the Supreme Lord Krishna; and it is Krishna's nature to serve His devotees. Lord Krishna becomes purchased by the love of His surrendered devotees, who are thus able to control Him. Satyabhama in Dvaraka can bear witness to this statement

That selfsame Supreme Personality, Lord Krishna, is now living incognito in Nabadwip as Lord Gaurasundara, Visvambhara. Yet no one can recognize the Lord and the purpose for which He has accepted this incarnation

Whoever desires to take shelter of the lotus feet of Krishna must serve His pure devotees. Lord GauraChandra personally taught all the living entities that service to the Vaishnavas is the highest form of worship. Lord Visvambhara did not feel ashamed to serve His devotees. He did all sorts of menial services for them; carrying things for them, washing their cloth, and respectfully holding their hands, etc

The devotees were very impressed with the Lord's humility. With all good intentions they blessed Him saying, "Worship the lotus feet of Krishna, remember only Krishna, and chant always His holy name. May Lord Krishna be as dear to You as Your very life. Go on repeating Lord Krishna's name, and become His dedicated menial servant. May only Lord Krishna manifest within Your heart, and by Your association may we be freed from all of our sufferings. By Your grace may all of those wretched fools who (ridicule?) the chanting of the Lord's holy name, drown in the nectarean flood of love of Godhead. You have defeated the entire world with Your knowledge of the scriptures; in the same way You must annihilate the fallen atheists with the purity of Your devotion. May we, by Your mercy, be overwhelmed with happiness through chanting Krishna's name and dancing in ecstasy."

All the Vaishnava devotees touched the Lord and blessed Him. Then they revealed to Him the sorrows in their hearts, "Alas! In Nabadwip all the scholars and teachers speak endlessly on various subjects, but when it comes to explaining the process of devotional service to Krishna, they remain silent. There are many great scholars, stalwarts of the renounced order, and ascetics living in Nabadwip, yet not one of them is heard glorifying Lord Krishna. Instead of praising the Lord's pastimes and explaining the process of devotional service, they are always criticizing. A sinful audience hears their words and believes in them; thus they treat us worse than dirt or grass in the street. My Lord! Chanting of Krishna's name cannot be heard anywhere, so we are burning in the fire of distress. Lord Krishna is now pleased with us, therefore He has inspired You from within to take to the path of devotion. Now we know for certain that You will be the cause of annihilating the atheists. May You live forever chanting the holy name of Krishna, and may all the transcendental qualities of Krishna be revealed by You to the entire world."

The Lord accepted the blessings of His devotees with deep gratitude, for a Vaishnava's blessings can increase one's attachment to the lotus feet of Krishna

The distressing plight and words of the devotees affected Lord Visvambhara, and He considered revealing Himself very soon. The Lord replied, "You are all beloved devotees of the Lord, whatever you say must certainly happen. My life is truly blessed by your encouraging words. I know that when you glorify the Supreme Lord Krishna and chant His holy name then there is no one who can stop you, not even death! What can a sinful atheist do to you? Just continue chanting the glories of KrishnaChandra. The Supreme Lord cannot bear to see His devotees suffer, therefore Lord Krishna appears in different incarnations to protect His devotees. I see now that you will be the cause of Sri KrishnaChandra's appearance in His next incarnation in Nabadwip to convert this whole place into the spiritual planet of Vaikuntha. You will redeem this world from illusion. Please allow me the favor that I may always be your humble servant."

Lord Visvambhara then touched the feet of all the Vaishnavas, and the devotees in return spontaneously blessed Him profusely. Finishing their bath in the Ganga, they dispersed and returned to their respective houses

The Lord was feeling extremely joyful, but as He began to contemplate the words of the devotees and the suffering they were experiencing, He felt anger rising within Him and a desire to punish the atheistic society. He roared angrily, repeating, "I shall destroy them! I shall destroy them! I am Him, I am Him!" Conflicting emotions took hold of the Lord, sometimes He laughed, sometimes He cried, sometimes He fell unconscious, and sometimes He felt like beating and destroying. The Lord thus manifested His terrible mood of destroying the miscreants

Mother Saci could not understand her son; everything seemed very perplexing. She thought that some disease had attacked the Lord. Mother Saci felt nothing but affection for her son, so she was deeply affected by this peculiar transformation in Him. She discussed it with everyone she met, "The Lord has already taken away my husband and my son, and all that I have left is this young boy. Now His actions perplex me, I do not know how to think of Him. Sometimes He laughs, sometimes He cries, and at other times He falls down unconscious. Often He speaks to Himself, and sometimes He yells out loud saying, 'Break the heads of those atheists!' Sometimes He runs to a tree and climbs into its branches, then suddenly with closed eyes He falls down to the ground. Sometimes His grinding teeth make a grating noise. Sometimes He claps His hands on His body, then falling down, He rolls on the ground, not saying a word."

The ordinary, ignorant people could not see the symptoms of love of Godhead in the Lord and thought it to be some disease, a sort of wind disorder. They suggested that He should remain bound up. Mother Saci's description of the Lord's condition attracted many people to come and see Him. When the Lord saw the people He charged at them. These ignorant fools simply laughed and ran away, thinking that the Lord was suffering from some wind disorder

Mother Saci became flustered and ran after the people to pacify them. Some of the people told her, "He is definitely suffering from some wind disorder." While others said, "You are just an ignorant brahmana's wife, what is there to ask about this? It is apparent that He is suffering from some wind disorder. Give Him coconut water to drink and tie His feet in case He gets violent when madness overcomes Him." Some others suggested, "He is not to be cured with some simple medicine, you must give Him nothing less than 'siva ghee' to relieve Him from this attack of wind disorder. Apply the ghee on His head and then give Him a bath."

Saci devi, the affectionate, kind, and noble minded mother of the entire universe, became fraught with apprehension. Feeling at a loss, she simply prayed to Lord Govinda, taking complete shelter in Him. She sent people to the house of Srivasa and various other devotees, requesting them to come there

One day Srivasa Pandita came to visit the Lord, and Visvambhara immediately got up and greeted Him with respect. Upon seeing a pure devotee of the Lord, Visvambhara's ecstatic emotions increased. As

Srivasa Pandita was circumambulating tulasi devi, the Lord manifested ecstatic symptoms: crying, shaking, shivering, horripilating(?), and then falling down unconscious on the ground. After a while, when external consciousness returned to the Lord, He began crying profusely and shaking uncontrollably. To Srivasa Pandita all these manifestations of the Lord were wonderful. He thought to himself, "These are the symptoms of the highest spiritual ecstasy of love of Godhead. Foolish persons misunderstand and think this is due to a wind disorder."

When the Lord could speak, He said to Srivasa Pandita, "Oh, it is you Pandita! What do you make of My condition? Some people are suggesting that I should be kept bound up because I suffer from some terrible wind disease. What is your opinion?" Smiling, Srivasa Pandita replied, "Good wind, I also want to be attacked by the same wind that is causing this disorder in You. Actually, I see signs of great spiritual ecstasy of love of Godhead in You. You have been favored by Krishna's mercy."

The Lord was very happy to hear this from Srivasa Pandita and He embraced him affectionately. He said, "Everyone is saying that this is a wind disorder, but now you have given Me great hope. For this I am grateful and forever indebted to you. If you had also said that I was suffering from some wind disorder then certainly I would have jumped into the Ganga."

Srivasa replied, "Your love for the Supreme Lord Krishna has reached such ecstatic heights that it is even desirable by Lord Brahma, Lord Siva, and sages such as Saunaka. Let us all come together and glorify Krishna's holy name without caring about the criticisms of the atheists and sinners."

Srivasa Pandita said to Mother Saci, "Cast your sorrows away, your son does not suffer from wind disorder. I tell you positively that these symptoms are due to the highest love of Krishna. Even though you may see some wonderful and ecstatic pastimes of Lord Krishna, such activities and topics are far beyond the intellectual capacity of ignorant and materialistic nondevotees, so such subjects should not be discussed in their presence

Srivasa left the house of Lord Chaitanya and returned home, leaving behind a pacified and relieved Mother Saci. However, she could not completely remove the despondency she felt within, for she was always afraid that her son would leave home at any moment

Such were the wonderful activities of Lord Visvambhara. How could anyone understand these transcendental pastimes, unless the Lord Himself revealed them? One day the Lord and Gadadhara Pandita visited the house of Advaita Acarya Prabhu. Entering his house They saw that the Acarya was busy offering water and tulasi to the Lord. With raised hands he was calling out, "Hari! Hari!", sometimes laughing and sometimes crying, completely oblivious of himself. He emitted loud, roaring sounds like a mad lion full of raging fury, as if He were the incarnation of the Lord of destruction, Rudra. When Lord Visvambhara saw Advaita Acarya Prabhu overcome with spiritual emotions, He fell down unconscious. Due to pure devotional insight Advaita Acarya Prabhu could see that this person, Lord Visvambhara, was his most worshipable Lord. He thought to himself, "Today I have captured You, You are a thief. How will You escape from me today? All this time You have been hiding Your real identity from me and everyone, but now somehow You have come here. You cannot always cheat me. I know who You are, and now I will cheat the cheater."

Advaita Acarya Prabhu made all arrangements to worship the Lord, and reveal to the world the supreme absolute position of Lord Visvambhara, who so far had very cunningly hidden His true supreme spiritual identity. He brought all the different paraphernalia for worshiping the Lord. He offered incense, flowers and lamp to the lotus feet of Lord Chaitanya while repeating one verse over and over again, "My Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world." Sri Advaita was very happy to recognize the Lord of his heart, and he cried tears of joy, washing the lotus feet of Lord Chaitanya with his tears. He stood with folded hands before Him and worshiped His lotus feet, chanting one sloka continuously

A little amused, but nevertheless respectful, Gadadhara Pandita told Advaita Acarya Prabhu, "Oh Gosvami, it does not befit you to behave like this with someone so much younger than yourself, a mere

lad."

Advaita Acarya Prabhu slightly laughed at Gadadhara Pandita's words and replied, "Oh Gadadhara Pandita! How long are you going to see Him as a mere lad?" A more profound thought dawned on Gadadhara Pandita's heart and he said, "Is He the incarnation of the Supreme Personality of Godhead?" After some time Lord Visvambhara regained His external consciousness, and saw that Advaita Acarya was worshipping Him, absorbed in an ecstatic trance. Lord Visvambhara quickly withdrew into Himself, hiding His real identity. With folded hands He began offering praises in glorification of Advaita Acarya Prabhu. He offered His obeisances to Advaita Acarya and touched his feet, taking the dust and placing it on His head, surrendering His life to Advaita Acarya Prabhu. "You are a magnanimous person," He said. "Please be gracious to Me. I am always your humble servant. Seeing you today is a blessing for me, and if you are merciful I will be able to chant the holy name of Lord Krishna. You can destroy the darkness of nescience because your heart is the permanent residence of the Supreme Personality of Godhead, Lord Krishna." The Supreme Lord is most expert in glorifying His devotees, and this wonderful exchange of love and affection between the devotee and the Lord is spontaneous

Sri Advaita said to himself, "All this is real (bravo?), today I have out-cheated the biggest cheat." The smiling Advaita Acarya replied, "My Supreme Lord, to me You are superior to everyone. Please remain here, I want to be with You and hear the wonderful transcendental pastimes of Lord Krishna, so that I may be able to see You all the time. It is everyone's desire to be with You and chant the glories of Lord Krishna."

The Lord accepted, and appreciating Advaita Acarya's sentiment, He went back to His house. Advaita Acarya Prabhu was now convinced that his dear Lord had appeared. Secretly, he left Nabadwip and went to Santipura to test his bond of affection with the Lord. He thought, if He is truly the Supreme Personality of Godhead then I am His humble servant. He is certainly capable of tying His servant with the bonds of love and bringing him to His side."

Who is capable of understanding the mind of Sri Advaita Acarya? By his spiritual potency he was able to invoke the appearance of the Supreme Lord in this world. One who has no faith in these words will soon fall away from the righteous path and be destroyed

The Supreme Lord Visvambhara continued to perform the congregational chanting of the holy name of the Lord along with all the Vaishnavas. All of them were very happy to have the Lord amongst them, but none of them could actually recognize Him as the Supreme Person. Everyday they saw the Lord go into wonderful ecstatic trance. This was an extraordinary sight for them, and it caused them to wonder whether this personality was actually the Supreme Lord Himself. When the Lord went into one of His ecstatic trances, only Ananta Sesha was able to describe it. When the Lord was in ecstasy He trembled like a falling autumn leaf. This trembling was so uncontrollable that thousands of devotees could not keep Him still, streams of tears flowed unchecked like hundreds of rivers. His entire body broke out in horripilation(?) like a ripe, golden jackfruit. From time to time He would break into loud laughter, being very amused with Himself. At other times He would fall unconscious to the ground, unable to contain the bubbling ecstasy within. When external consciousness returned to Him, He kept repeating Lord Krishna's name

The loud roaring sound that He sometimes made seemed to burst the eardrums of the nondevotees; but the devotees of the Lord, by His grace, gradually came closer to crossing the ocean of material existence.(that's akward!) His body would at times become stiff like a marble statue, and at other times soft and pliable like butter. The devotees saw the wonderful transformations in the Lord, and everyone of them were convinced that it was not humanly possible to manifest such ecstatic symptoms. They each offered comments according to their own level of understanding. Someone said, "He is definitely a partial incarnation of the Supreme Lord." Someone else said, "He is a great devotee. Maybe He is Sukadeva Goswami, or Prahlada, or even Narada Muni." Another said, "He is here to remove all calamities." The wives of the Vaishnava devotees who observed this also remarked, "Lord Krishna has taken His birth again." Another lady said, "I think that He is an incarnation of God." In this way,

different people offered different opinions about the Lord. When the Lord finally regained His external consciousness He embraced everyone

TEXT

, It is impossible for me to describe it. He would pitifully cry out for Krishna saying, "Oh tempter, who steals the hearts of the damsels of Vrndavana! Oh divine friend of the weak and frail! Oh ocean of mercy! Oh My Lord Syama! Alas, Alas! Tell me, How will I spend those awful and fretful days when I am unable to see You?" At other times He cried out, releasing heavy sighs, "Where can I find the sweet face of My Lord that always (flowers the fruit?)" Then gradually becoming still, the Lord revealed the pain in His heart saying, "Please be merciful and hear My pitiful condition. There is no end to My sorrows. Although I have found My life, My dear Krishna, Now I have lost Him."

The devotees were greatly pleased to hear these words that explained the mystery and increased their faith and reverence. Sitting around the Lord, they all listened as the Lord continued, "While returning from Gaya I came to a village named Kamai naksala. There I saw a young boy of exquisite beauty. He had a glowing dark complexion, the color of the bark of the tamala tree. His curly hair was decorated with wild flowers. He wore a beautiful crown with a peacock feather stuck in it. All His jewelry and gems shined brightly like the sun. It is impossible for Me to describe the beauty of the delicately ornamented flute He held in His hand which captured everyone's heart, and His fine lotus feet which looked so attractive with ankle bells softly touching His skin. His graceful, strong arms were more formidable than a blue pillar, and were covered with sparkling jewels and gems. From His neck hung the famous kaustubha jewel, and His chest was marked with the srivatsa. How will I describe to you the beauty of His yellow golden silken dhoti, His dangling fish earrings, and His lazy lotus petal eyes? Smiling sweetly, He approached Me and embraced Me; then suddenly He ran away, fearing what I do not know."

No one can enter into these intimate loving moods of Lord Chaitanya unless and until He specially blesses someone to understand them. The Lord could proceed only so far with His narrations and then fall down unconscious on the ground, crying out, "Oh My Lord Krishna!" Greatly concerned, all the devotees quickly removed the dust from the Lord's body while loudly chanting, "Krishna, Krishna." The Lord seemed to become a little calm, and then again He became extremely restless crying out, "Where is My beloved Krishna? Where is My beloved Lord?", and He wept bitterly. Finally, the Lord was able to control Himself and could hold Himself still. His body then gradually returned to its butter soft condition, and the devotees were happy

The Lord's words, steeped with devotional emotions, filled their hearts to the brim. They said, "We are all feeling very fortunate and blessed to have Your association. Who is attracted by the opulence of Vaikuntha Dham when You are here? A moment's association with You will enable anyone to taste the highest nectar of devotion. We are all Your followers, protected by You, so kindly lead us in chanting the glories of the Supreme Lord Krishna. We have been burned by the caustic words of the atheists, let your tears of love of Godhead cool us forever."

The Lord was very happy to hear these words from the Vaishnavas, and He returned to His house walking like a mad lion, filled with love of Krishna. Although He returned home, He never behaved like an ordinary, mundane family man in His house. He was always immersed in love of Krishna. Loving tears of separation from Krishna flowed profusely from His eyes like streams. How did the waters which washed His lotus feet in the form of the Ganga now appear in His eyes(?)? He had only one answer to anyone's inquiry. Whenever He saw a Vaishnava devotee He would rush to him asking, "Where is My beloved Krishna? Where is my beloved Krishna?" Crying out like this, He broke down weeping, and the devotees tried to calm Him down

One day when Gadadhara came to see the Lord, he noticed that the Lord was hiding a betel leaf in his hand. As soon as the Lord saw Gadadhara, He asked, "Where is that blackish boy who is dressed in yellow, and radiant with blossoming, youthful beauty?" Such earnest yearnings of the Lord for Krishna were truly heart breaking, and it left everyone at a loss for words. Gadadhara Pandita replied bravely,

"Lord Krishna resides within Your heart eternally."

When the Lord heard that Krishna was within His heart, He began to pierce His chest with His nails. With immense endeavor Gadadhara Pandita was able to restrain the Lord, holding tightly His hands and trying to calm Him down, "There, Krishna will come just now, try to compose Yourself."

Mother Saci saw how Gadadhara Pandita was able to pacify the Lord, and she was very satisfied with him. She thought, "I have never seen anybody so intelligent as this young boy. I feel afraid to even comfort Him, and this young lad has so intelligently and nicely pacified Nimai." She spoke to Gadadhara Pandita, "Dear boy, stay here always, do not leave Nimai's company and go anywhere else."

Mother Saci was awestruck by the Lord's ecstatic devotional trances. She saw Nimai as merely her young son. "He is not an ordinary mortal," she thought. "How is it possible for an ordinary human being to shed tears like gushing cascades? I do not know which extraordinary personality has come here." Mother Saci was therefore afraid to come in front of the Lord

Towards the evening all of the Vaishnavas slowly assembled in Lord Chaitanya's house. Sri Mukunda Mahasaya began reciting verses in a sweet melodious voice. Mukunda was blessed with such a beautiful voice that as soon as the Lord heard him recite, He went into an ecstatic trance. He loudly resounded the Lord's name, roaring like a lion. Losing His balance He fell in all directions. This made it difficult for the devotees to hold Him. All the ecstatic symptoms manifested within Him simultaneously; he expressed apprehension, laughter, trembling, paling(?), horripilating(?), roaring, etc. The devotees were filled with amazement at such a wonderful sight. The Lord's ecstatic absorption in love of God gradually increased in intensity. The whole night passed as if in a moment, and in the early morning hours the Lord came out of His trance

Day and night, the Lord was totally absorbed in the nectar of kirtana, chanting the holy name. The Lord had already begun propagating the holy name; and seeing Him, all of the devotee's sufferings were destroyed. The beloved son of Mother Saci, Gaurasundara, continuously chanted the Lord's name loudly like the roaring of a lion, waking the atheists out of their stupor. Their kirtan disturbed the nondevotees

Thus the atheistic population became enraged, and aimed abusive language at the devotees. Someone said, "I cannot even sleep at night." Another commented, "All their screaming and shouting will enrage the Lord, and that will cause their complete destruction." Another said, "They avoid philosophy and speculative knowledge, and so they behave arrogantly." Another said, "Who knows what they sing about? Behind all this mischief is that brahmana Srivasa. He and his three brothers get together and scream, 'Krishna! Krishna!' like madmen, just to fill their bellies. Does not one earn piety by chanting in his mind? Or is it sheer madness? The whole country will be ruined because of this Srivasa. Today I heard in the king's court that they will send two boats with government men to capture anyone who sings kirtana in Nadia. This is the king's order. Srivasa Pandita and his men will run away and escape, but we will have to suffer the entire brunt of this. I warned all of you earlier to throw Srivasa's house into the river. But you did not act because you thought I was joking. But now it is too late, the danger has come upon us." Another said, "What do we care? If the government men come here we will just capture Srivasa and hand him over to them." The atheistic population of Nabadwip discussed about the Vaishnavas in this manner while the two boats with the government men came to Nabadwip

The Vaishnavas heard this news and simply took shelter of the Supreme Lord by remembering Him; in this way all of their fears were dissolved. They said, "Whatever the Supreme Lord KrishnaChandra wants will happen, and it is for the best. As long as He is there, then what fear do we have from these wretched people?" Srivasa Pandita was a soft-hearted and magnanimous soul. This news disturbed him, and he became anxious for the well-being of the Vaishnavas. He was apprehensive because he knew that anything could happen under the Muslim rule

The Supreme Lord Gaurasundara, the Supersoul, knew everything in everyone's heart. The devotees

still were not aware that the Supreme Lord had come and was amongst them. Now the Lord began to manifest Himself. Lord Visvambhara roamed everywhere, unperturbed and unconcerned, his transcendental beauty unmatched within the entire creation. His body was decorated with sandalwood paste, His reddish lips were like the early morning sun, and His eyes were like a blooming lotus flower. Cascading curly tresses shone like a halo around His glowing moonlike face. He wore a brahmana thread around His shoulders, and dressed in fine clothes. His exquisite personal beauty completely captivated the mind. Casually chewing on pan, He went for a walk on the river bank

When the devotees saw the Lord, they became very joyful; but the atheistic people felt intimidated. "He must have heard everything," they said, "Yet He shows no sign of fear. He strolls about as though He is a prince." Another person said, "Listen friends, I understand all this, wait and see. What you are observing now is just another trick to escape."

Fearlessly, Lord Visvambhara looked in every direction, observing the scenic beauty of the swift flowing Ganga and her banks. He saw a herd of cows grazing on the banks. Some of them went to the river to drink water, and few young ones jumped about with raised tails. Some of them were butting each other, while others just lay around chewing their cud. This sight immediately agitated the Lord. He forgot Himself, and began emitting loud sounds like roaring. He kept saying, "I am Him, I am Him." In this condition the Lord ran to Srivasa's house shouting, "What are you doing now Srivasa?" Srivasa was engaged in worshipping Lord Nrsimhadeva behind closed doors. The Lord came and kicked the door. The Lord screamed out, "Who are you worshipping? Whom are you meditating on? The person who you are worshipping is here!" Srivasa trembled, and sat awestruck. The Lord spoke to Srivasa calling out, "Oh Srivasa, all this time you did not know who I was. I left My spiritual abode of Vaikuntha and came down to this material world at your beckoning, because of your loud chanting of the holy name, and Advaita Acarya Prabhu's loud calling. Not recognizing Me, you are living completely complacent and unconcerned. And avoiding Me, Advaita Acarya Prabhu has gone back to Santipura. I have come to protect the pious and punish the miscreants. There is no need for you to worry, just go on worshipping Me."

Tears filled Srivasa's eyes and his heart swelled with love for the Lord. All his fears were destroyed by His assuring words. Currents of joy passed through his body, and he stood up with folded hands, offering prayers to the Lord. Srivasa Pandita was a good and pure devotee, and a great scholar. Having received the Lord's order, he began to offer prayers to Him. He recited from the Srimad-Bhagavatm Lord Brahma's prayers to Lord Krishna, "Oh Lord, You are the eternally worshipable Supreme Personality of Godhead. Your complexion is blackish like the monsoon cloud; and the color of Your cloth is yellow like a flash of lightning. Wild flowers adorn Your ears, and a peacock feather adorns Your crown. Your face looks so exquisite; a gently swaying flower garland hangs around Your neck. Your mouth is smeared with the curd that You have just eaten. Your transcendental possessions--the cane, horn, and flute--are special features of Your beauty. Your feet are soft like the petals of the lotus. I worship You, the son of Maharaja Nanda. I worship the lotus feet of Lord Visvambhara, whose complexion is like the blackish monsoon cloud, and who wears a yellow dress. I offer my obeisances at the lotus feet of the son of Mother Saci, whose ornaments are a bunch of wild flowers and a peacock feather. My obeisances at the lotus feet of the disciple, Gadadhara Pandita. Nimai, who is decorated with a flower garland, holds a preparation of sweet rice in His hands. I offer obeisances at the lotus feet of the son of Sri Jagannatha Misra, Nimai. A million full moons fade before the exquisite beauty of His face. I offer my obeisances at Your feet My Lord, You who hold the cane and the flute. I offer my obeisances to Your lotus feet, You who have been declared by the Vedas as the son of Maharaja Nanda."

Srivasa Pandita prayed like Brahma to the Lord's lotus feet. The words of transcendental praise flowed out with ease from his mouth, and he spoke on, "You are the Supreme Lord Visnu. You are Lord Krishna. You are the Lord of all sacrifices. The holiest of rivers, the Ganga, has sprung out of Your lotus feet. You are the life and beloved son of Janaka Maharaja, Lord RamaChandra; and You are Lord Nrsimhadeva. Lord Brahma and Lord Siva are like bumblebees searching for honey at Your lotus feet. You are the knower and compiler of the Vedas; and You are the Supreme Lord Narayana. You

appeared as Lord Vamana to trick Bali Maharaja. You are Lord Hayagriva. You are the soul of the universe. You are Lord Jagannatha, the moon of Nilacala; and You are the ultimate cause of all causes. Is there anyone who is not subordinate to Your energies, whether it be Your insurmountable material energy or Your internal spiritual energy? Even Laksmi-devi is unaware of this, although she is Your constant companion. Lord Sesha who acts as a friend, companion, and brother, and who serves You in every respect, is even subjected to Your illusory potency, what to speak of others

"You have placed me into this (transcendental??) existence of family life, which is a dark well of forgetfulness. My rare human birth has been wasted because I could not recognize You. In various ways You have deluded me, My Lord, going to the extent of putting on fine clothes, etc, (??) so I was unable to recognize You. Oh Lord of my heart, please listen to me, now that I have met you I disregard all of my fears. All my sorrows and sufferings have vanished. My life has again begun, my day has come. My whole life and all of my endeavors have now become successful; the sun of good fortune has risen in my heart. My forefathers have been liberated, and my house has been sanctified. My eyes have never been blessed with such a wonderful sight as I am seeing today. I see Him whose lotus feet are most worshipable by the goddess of fortune, Ramadevi."

Observing the wonderful form of the Lord, Srivasa Pandita was unable to control himself, and he fell into an ecstatic trance. Currents of joy ran through his body, and he merged into an ocean of happiness. With raised arms he wept and breathed heavily, then rolled on the ground

The Lord smiled and accepted Srivasa's prayers with great satisfaction. "Bring all your relatives in the house and let them see My form," the Lord said. "Along with your wife, worship My feet and ask for any boon that your heart desires."

Following the instructions of the Lord, Srivasa went into his house and gathered all his relatives, friends and wife, and returned quickly to the presence of the Lord. Weeping with joy, Srivasa offered all the flowers collected for the worship of Lord Visnu to the lotus feet of Lord Chaitanya. With fragrant flowers, incense and lamp, Srivasa, along with his wife, brothers, other relatives, servants and maidservants, offered worship at the lotus feet of the Lord. They fell down and earnestly prayed, pleading for the Lord's mercy

Srivasa was very dear to the Lord, therefore the Lord blessed him, as well as everyone present, by placing His lotus feet on their heads. Smiling, He said, "May your attachment and attraction for Me increase." The Lord spoke loudly like a roaring lion, and addressing Srivasa said, "Oh Srivasa, are you afraid of something? News has reached Me that the government men want to capture you, and they have come with two boats. I am the Supersoul within everyone's heart; I control and direct everyone's activities according to My sweet will. The king can only capture you if I, being situated in his heart, prompt him to do so. Yet, for some reason, if he acts independently and gives the order to capture you, then I will do the following: I will be the first to step into the boat and present Myself before the king. On seeing Me do you think that he will still remain sitting on the throne? I will delude him and take control of him. If the king evades this move of mine, then I have another alternative. I will tell the king, 'Listen to the truth, oh king. Call all of your religious heads and judges to come to the court. Collect all of your elephants, horses, animals, and birds, etc. Whatever you have, bring them to your place. Then order all of your Kazi priests to read from your scriptures and inspire every listener to such a state of spiritual emotion that they begin to cry.' If they fail to do so, then I will reveal my true identity to the king. Then I will say, 'Oh king, on the instructions of these same Kazi priests, whose spiritual powers we have already witnessed, you want to forbid the congregational chanting of the holy name of God. Now you shall see My power to the full satisfaction of your eyes. I will capture a mad elephant and bring him here, along with other elephants, horses, deer and other animals, and make them all cry in ecstasy and chant Krishna's name.' I will make the king and all his men cry and chant Krishna's name. I know that you don't believe that it is possible, but I will show you right now and you can see for yourself."

The Lord noticed a small girl, who was the daughter of Srivasa Pandita's brother, named Narayani. Lord GauraChandra, the Supreme Godhead, the Supersoul within everyone's heart, ordered the little

girl, "Narayani! Chant Krishna's name and cry in ecstasy." The four-year-old girl became extremely agitated with ecstatic spiritual emotions and cried out, "Oh Krishna!" She began to weep, losing all perception of the external world. Tears streamed down her body, and she fell to the ground. Smiling, Lord Visvambhara asked Srivasa, "Are your fears pacified now?" Vaishnavas will remember for many years to come how Narayani was a recipient of the Lord's mercy

Srivasa, a very learned Pandita who is well versed in all the scriptural conclusions, threw up both of his hands and said, "My Lord, when you exhibit Your terrible form as all-devouring time, and annihilate this entire material creation, I will fearlessly chant Your holy name. Now that You are here, present before me in my house, what fear do I have?" Seeing the Lord manifest His opulent Vaikuntha form, Srivasa, along with all the assembled relatives, brothers, wife, and servants went into ecstatic trance. The transcendental form of the Lord that even the personified Vedas are eager to see, was now being seen by even the servants and maidservants of Srivasa Thakura. How can I possibly describe the magnanimous nature of Srivasa Pandita? A little dust from his lotus feet can purify the entire creation

Lord Krishna appeared in the prison house of Vasudeva, and all of His pastimes were performed in the house of Nanda Maharaja. Similarly, Lord Chaitanya appeared in the house of Sri Jagannatha Misra, but all His Vrndavana pastimes were performed in Srivasa Pandita's house. Srivasa Pandita was loved by all the Vaishnavas. Anyone who came to Srivasa's house experienced great joy. Even the servants and maidservants in the house of such a devotee can see the rarest of sights, the Supreme Personality of Godhead in person. From this we can understand that serving a pure devotee is the best process of attaining the supreme goal, because by the mercy of a Vaishnava one can certainly receive the shelter of Krishna's lotus feet. Lord Visvambhara ordered Srivasa Pandita, "Do not speak about this incident to anyone."

When the Lord regained His external consciousness He felt very ashamed of Himself, and after comforting Srivasa Pandita He returned to His own house. Srivasa Pandita's whole house was immersed in jubilation

Whoever reads Srivasa Pandita's prayer to the Lord will immediately be elevated to the position of eternal servant of Lord Krishna

Lord Balarama, my beloved Lord and Master, has spoken to me from within my heart as the Supersoul, and so, on His order, I am writing these wonderful activities of Lord Chaitanya. I pray to the lotus feet of all the Vaishnavas that they bless me so that I may attain the service of Lord Balarama, my Lord and Master, birth after birth. Just as there is no difference between the name Nrsimha and Yadusimha, in the same way I know Lord Balarama and Nityananda Prabhu to be the same person. Lord Balarama is very dear to Lord ChaitanyaChandra, and in his present incarnation I glorify Him by the name AvadhutaChandra. Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana dasa humbly offer this song at Their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Three

All glories to Lord Visvambhara, the omnipotent Supreme Lord of all living entities! He is the beloved Lord of Nityananda Prabhu and Gadadhara Pandita. All glories to Lord Chaitanya, Advaita Acarya Prabhu, and all the pure devotees of the Lord who have captured Him by their unalloyed devotion! I, Vrndavana Dasa, am a very wretched and miserable person; so my dear Lord Chaitanya, please instill within me the mood of devotion, and redeem me from this ocean of material nescience

The devotees frequently floated on waves of transcendental bliss, seeing the manifestations of Lord Chaitanya's ecstatic mood. Lord Chaitanya's devotees were as dear to Him as His very life. Chanting Krishna's name and weeping bitterly in separation of the Lord, Lord Chaitanya embraced His beloved devotees, and the devotees gathered around Him, crying in ecstatic joy of love of God

The devotees, engaged in devotional service, experienced love of God in association with Lord Chaitanya. Even stone-like hearts melted at the sight of the Lord's ecstatic manifestations. The devotees found no more interest in wealth, family, children, etc. Day and night they remained by the side of the Lord, chanting Krishna's name. Lord GauraChandra became totally absorbed in love of Krishna. He exhibited different devotional moods, finding inspiration from the topics the devotees discussed. In the devotional mellow of servitude, He would cry for hours as if Mother Ganga had descended through His eyes. Then, in a jolly mood, He laughed for hours; and when He fell unconscious, He remained without breathing for several hours. At times when He became aware of His Supreme Personality, He would, with real arrogance(?) say, "I am Him, I am Him, the Supreme Lord," and laugh. "Where is that old man, Advaita Acarya, the one who brought Me here from My spiritual abode? I will fulfill his desire and distribute love of Godhead to every home." The next moment the Lord cried out, "Oh Krishna, Oh my beloved Lord!", and weeping, He would tie His feet with His long curly tresses. Then He repeated the sloka from the Srimad Bhagavatm where Akrura came to take away Krishna and Balarama to Mathura. He fell to the ground like a stick offering His obeisances, as if He were Akrura. Absorbed in ecstatic trance, He said, "Oh Nanda, let us take Krishna and Balarama to Mathura and see the great festivals at the palace where they are performing the Dham Yajna sacrifice." In this way, Lord Chaitanya exhibited so many ecstatic moods. This gave unlimited joy to all of the devotees present there

One day the Lord heard the pastimes of Krishna in His incarnation as a boar, Lord Varaha. Roaring He rushed to Murari Gupta's house. Lord Chaitanya had a special love for Murari Gupta, just like Lord RamaChandra had a special love for Hanuman. When Lord GauraChandra arrived at Murari Gupta's house, Murari Gupta received the Lord with great respect, offering obeisances to the Lord's lotus feet. The Lord hurried past him shouting, "Boar, boar." Murari Gupta was left dumbfounded, looking all around him. The Lord entered the temple room of Lord Visnu and saw a beautiful water pot standing in the corner. Just at that moment the Lord took the form of Lord Varaha. Absorbed in this mood, He lifted the water pot with His tusks, and roaring loudly like a boar He stood there with His four hoofs

The Lord ordered Murari Gupta, "Offer prayers to Me Murari!" Murari remained dumbfounded. Amazed by this extraordinary sight, no words came to his mouth. The Lord then said, "Speak up Murari, speak up, you do not have to fear. Don't you know My supreme identity?" Trembling with fear, Murari pleaded with the Lord saying, "Oh Lord! You Yourself know how to glorify Yourself and offer prayers. Lord Ananta Sesha, who holds the entire creation on just one of His hoods, has manifested a thousand mouths to glorify You, yet He laments that He cannot find the limits to Your glories. Who is more capable than Ananta Sesha to glorify You? The entire material universe follows the instructions of the Vedas, yet these very Vedas are unable to fully reveal Your transcendental, absolute nature. I have heard that there are an unlimited number of universes in this material creation and that they all emanate from the pores of Your transcendental body. You are the fully independent Supreme Autocrat, and You are always blissful. How is it possible for the limited Vedic literature to describe the pastimes which You perform according to Your own sweet will. Therefore, Oh Lord, only You know Yourself fully, and others can know You only if You reveal Yourself to them through Your

causeless mercy. What ability do I possess to offer You prayers and glorify You?" Saying this, Murari Gupta fell flat on the floor offering obeisances to the Lord

Lord Varaha was pleased with Murari Gupta's words. Then expressing anger at the Vedic literatures, He spoke out loud, "The Vedas have the audacity to say that I have no hands, no legs, no mouth, and no eyes! There is a mischievous sannyasi living in Kasi who teaches his students. That rascal tries to mutilate My transcendental form. He studies the Vedas and teaches others, but he does not accept My transcendental form. As a result of such blasphemy he was attacked by the dreaded disease leprosy, but he could not understand the import of it

"I am the Lord of all sacrifices, the Supreme Lord Visnu. There are no imperfections in My transcendental form. Lord Brahma and Lord Siva are always engaged in glorifying My supreme transcendental position and nature. A mere touch of My body can spiritualize and purify everything; yet that rascal is so insolent that he proclaims that My transcendental form is non-existent. Carefully hear My opinion Murari Gupta. I will tell you that which is not manifest even in the Vedas. I accepted the incarnation of a boar to lift the material world out of the waters of nescience, know Me to be the ultimate goal of the Vedas. The purpose of My present incarnation is to propagate the congregational chanting of the holy name of Krishna. In this incarnation, as in other incarnations, I will annihilate the miscreants for the protection and pleasure of My devotees. I cannot tolerate My devotees being threatened and tortured. I will even kill My own son to protect My beloved devotees. This is not a lie Murari! "Listen attentively. In My boar incarnation, when I lifted the earth, Mother Earth became impregnated by My touch. She gave birth to My son, named Naraka, who was very strong and powerful. I gave My son all religious instructions. He became a very powerful king and dutifully protected the demigods, brahmanas, spiritual master and the devotees. However, the hand of destiny changed everything. Due to the influence and bad association of King Venu, he became a criminal and was cruel to the devotees. Any aggression or violence towards My devotees is totally intolerable to Me, so I killed My son to protect My devotees. I am revealing all these confidential matters to you because you have been serving Me for many births." Murari Gupta was overwhelmed by the Lord's presence and narration, and he wept with joy

All glories to Sri GauraChandra and Sri Murari Gupta! All glories to Lord Varahadeva, the protector of His devotees! In this way Lord Chaitanya went to the homes of all His devotees, and by His causeless mercy revealed His real supreme identity to them. The devotees and servants recognized their Supreme Lord and their hearts were filled with ecstatic bliss. They now became fearless and did not care for the atheists. They went everywhere, in all public places, and chanted Krishna's name loudly. Day and night the devotees spent their time with the Lord chanting and singing Lord Krishna's holy name. Only Lord Nityananda Prabhu was missing, and this saddened Lord GauraChandra. Lord Visvambhara was constantly thinking about Lord Nityananda. His separation became unbearable to the Lord. Lord Visvambhara knew Lord Nityananda to be the Supreme Lord, Ananta Vasudeva. I shall take this time to describe some transcendental facts about Lord Nityananda's birth, activities and so on

The Supreme Lord Nityananda Prabhu was born in the village of Ekacakra. Lord Nityananda, who is Lord Haladhara, Balarama, worshiped Lord Mooresvara, Lord Siva, in the form of His linga. This temple is situated close to the Lord's birthplace. Lord Nityananda's parents were extremely pious. His father, Hrdaya Pandita, was a very learned brahmana, very compassionate and detached from material life. His mother, Srimati Padmavati, was a very pious and chaste lady. She was a great devotee, and the Universal Mother. Lord Nityananda Raya was the eldest son of the family. Everyone was captivated by His good looks. I have already described in detail His childhood pastimes in the earlier portion of this book, so for now, I will give only indications, otherwise the book will become voluminous

Lord Nityananda spent some years performing His childhood pastimes in the house of Hrdaya Pandita. The Lord decided to leave home but He could not sever the bonds of affection of His mother and did not want to see her suffer. The parents could not live for a moment without seeing Lord Nityananda. Even a moment out of His sight seemed like a millennium to His mother and father. Hrdaya Pandita never went anywhere without his son. When Hrdaya Pandita went about doing his work, like going to

the fields, attending to the pilgrims, or going marketing, Lord Nityananda would always accompany him. If per chance, the Lord fell behind Hrdaya Pandita, His father would look frantically and frequently behind him to see whether the Lord was following him or not. The parents often embraced and fondled Him, and the Lord's soft body, which was like butter, would melt with the bodies of His parents. Lord Nityananda became more dear to Hrdaya Pandita than his own life. The Supreme Lord is the Supersoul, therefore he knew all the desires of His father, thus He remained in the house to make His father happy

One day, by divine arrangement, a sannyasi with a 'God-like' appearance visited Lord Nityananda's house. Hrdaya Pandita welcomed him and looked after him very nicely with great pleasure. Lord Nityananda's father spent the whole night with the sannyasi talking about Krishna and His pastimes. As he was preparing to leave, early the next morning, the sannyasi asked Nityananda's father, "I have one request." Hrdaya Pandita replied, "Whatever you desire you may have." The sannyasi said, "I am on a pilgrimage tour, but I do not have a good brahmana as a companion. Give me your eldest son for a few days to be my companion. I will protect and look after him with my life, and your son will also be able to learn about the many places of pilgrimage we visit."

The sannyasi's words greatly perturbed Hrdaya Pandita, who was a pure and pious brahmana. Fraught with worries, he became weak and thought, "The sannyasi has begged for my very life, and I feel that if I refuse then I will be ruined. Great personalities previously have offered even their lives to fulfill the desire of a sage or a renunciate. In the Puranas we read that Lord RamaChandra was more dear to His father, Dasaratha, than his own self. Once the sage Visvamitra begged Dasaratha to allow his son to come with him. It was very painful for Dasaratha to depart from his son, Lord RamaChandra, yet he did not refuse. I feel myself to be in the same predicament. Oh Lord Krishna, please guide me and protect me in this dilemma! By divine arrangement I have to take the position of Dasaratha and my son has to take the position of Lord RamaChandra, otherwise why is this happening to my son? And why does He have an air of detachment about Him?" Hrdaya Pandita went inside to consult his wife. The chaste Padmavati, the Universal Mother, heard everything from Hrdaya Pandita and said, "Whatever you decide, my Lord, is my decision too."

Hrdaya Pandita returned to the sannyasi, and put his son in his custody. He stood there crestfallen with his head hanging down, and Lord Nityananda left with the sannyasi. In this way Lord Nityananda was able to leave His house

As soon as Lord Nityananda left, Hrdaya Pandita crumbled to the ground unconscious. He wept bitterly in separation from his beloved son and Lord. His piteous cries could even melt a heart of stone. Overwhelmed with intense love in separation from the Lord, Hrdaya Pandita appeared to be in a state of total shock; he went about like a statue. The people said, "Hrdaya Pandita has become mad." For three months Hrdaya Pandita stopped eating. But unlike ordinary human beings, he did not die or become emaciated; he remained alive only because of his attachment for the Supreme Lord

In this context a person may question why the Lord left His house where He was so beloved? The correct answer to that question is that Lord Visnu and His devotees, the Vaishnavas, possess unlimited potencies, hence their activities are inconceivable. Lord Kapila, saturated in transcendental knowledge, left His home and widowed mother for the sake of saving the entire creation. Srila Sukadeva Gosvami walked out of His home and left His father who was none other than the great Vaishnava Vyasadeva, never once looking back. Even a wonderful and affectionate mother like Saci had to lose her son, who became the crest jewel of the sannyasis, and left her alone. Renunciation on the spiritual platform is not like ordinary renunciation. Who can understand the meaning of this? The Lord performs such pastimes for the liberation of all living entities; such is the unparalleled mercy of the Lord. The moving story of how King Dasaratha was separated from His dearest son Lord RamaChandra when He went to the forest, would bring tears to the eyes of even a meat-eater

After leaving His home, Lord Nityananda travelled, carefree and happy, to many places of pilgrimage. He visited Gaya, Kasi, Prayaga, Mathura, Dvaraka, Badarikashram, etc. He visited the birth place of Lord Buddha, and from there He went to the cave of Vyasadeva. In the South He visited the temple of

Lord Ranganatha at the tip of India, where Lord RamaChandra built the bridge to cross to Sri Lanka. Then He went to the Malai Hills. He travelled through lonely forests fearlessly. He also visited Gopati, Gandhaki, Sarayun and Kaveri, Ayodhya, Dandhakaranya, Trimala, Venkathanatha, Sapho, and Gadhavari. In Karnak Nagar He visited the temple of Lord Siva. Then He visited Reva, Mahisvati, Mala Tirtha and Haridwar

His travels finally brought Him to Mathura. He visited Gokula, the place where He had appeared in His previous incarnation as Lord Balarama. He roared with ecstatic emotion, but no one could recognize Him as the original Lord Ananta Sesha. In Vrndavana He felt like a young boy, playing with the sand of Vrndavana and rolling on the ground. This feeling was constantly with Him. He did not even feel like eating, he just wanted to roll and play in the dust of Vrndavana. No one could understand the inner mood of Lord Nityananda; He simply maintained Himself on the nectar of loving exchanges with Krishna. On some rare occasions He drank a little milk, and even then it appeared as if someone offered it to Him unsolicited. (akward?) While Lord Nityananda was living in this manner in Vrndavana, Lord GauraChandra manifested Himself in Nabadwip. Lord Chaitanya was constantly engaged in the congregational chanting of the holy name in great ecstasy, but He felt sad because of Lord Nityananda Prabhu's absence. Lord Nityananda was waiting in Vrndavana for Lord Chaitanya to reveal His sankirtana pastimes. As soon as He heard that Lord Chaitanya had begun His sankirtana movement, He immediately came to Nabadwip and stayed in the house of Sri Nandanacarya

Nandanacarya was a very elevated devotee, and he was happy to have Lord Nityananda Prabhu staying in his house. He saw that the Lord was very effulgent like the brilliant sun. The Lord had a large body and was dressed in the clothes of a traveling renunciate. He was always grave and equipoised. Day and night He chanted Lord Krishna's holy name. He is the Supreme Unequaled Personality, non-different from Lord Chaitanya. Absorbed within Himself, He often roared loudly like a lion, for He is the direct manifestation of Lord Balarama. His beautiful, glowing face could have easily defeated a thousand shining full moons. His captivating smile played sweetly on His exquisite lips. So white and radiant were His teeth that if a pearl were held next to them the pearl would look like a faded and discarded piece of glass. His long, languid eyes stole the pinkish tinge of the early rising sun. His arms were long and reached down to His knees, and He possessed a robust chest and broad shoulders. His lotus feet were soft, but (and?) His gait was graceful. He spoke to everyone with kind words which severed the bonds of material attachment within everyone's heart

The coming of Lord Nityananda to Nabadwip was welcomed by all the devotees with shouts of joy. Who can describe the unlimited qualities of Lord Nityananda Prabhu, the one who had the potency to break the sannyasa stick of Lord Chaitanya? Lord Nityananda is so merciful that anyone who chants His name becomes purified. Even a gross materialist, or an ignorant or fallen person can cross over this ocean of material nescience if he simply chants Lord Nityananda's name. His holy name is capable of purifying the entire material creation. Nandanacarya Prabhu was more than happy to have Lord Nityananda Prabhu stay in his house, and he looked after Him with great care

Whoever hears Lord Nityananda's pastimes of coming to Nabadwip will be blessed with love of God. Lord Visvambhara heard of Lord Nityananda's arrival in Nabadwip, and He felt great joy within. Earlier Lord Chaitanya had given indications of Lord Nityananda's arrival to the Vaishnavas, but they could not understand its import. The Lord had told them, "A great personality will come to Nabadwip within a few days."

Lord GauraChandra worshiped Lord Visnu in His temple, and then quickly went to meet all the devotees. He told them, "Last night I had a wonderful dream: A chariot came and stood in front of my door. The chariot's flag had a palm leaf drawn on it. This chariot was meant to carry one from this temporary material existence to absolute reality. The passenger of that chariot was a colossal figure, He carried a plough on His large shoulders, He was moving about as if He were restless. In His left hand He carried a renunciate's water pot which was wrapped over by cane reeds. On top He wore a blue cloth, and His lower dress was also blue. A beautiful earring pierced His left ear lobe. His whole appearance and demeanor gave me the impression that He was Lord Balarama. Then speaking in

(Hindi??) He repeated a question at least ten or twenty times saying, 'Does this house not belong to Nimai Pandita?' "Never before had I seen such a formidable looking mendicant. I felt great respect for this person and I asked, 'I see that You are a great personality. Who are You?' Smiling, He replied, 'I am Your brother. Tomorrow we shall get to know each other.' His words increased My delight and I began to feel that He and I were the same person."

In the middle of the narration the Lord went into an ecstatic trance, and entering into the mood of Lord Balarama, He began to roar and shout loudly, "Bring Me wine, bring Me wine." His thundering voice seemed to burst the eardrums. Srivasa Pandita said, "Listen to me my dear Lord, the wine that You want is not to be found anywhere, but You and others will have it only if You distribute it!" The devotees, a little afraid and trembling, stayed at a distance from the Lord. The Vaishnavas thought to themselves, "There must be a reason for all this."

With reddened eyes the Lord recited small lyrical poems and ballads. Smiling, He softly and rhythmically swayed His body like Lord Sankarsana, Balarama. After a while the Lord returned back to His normal self

Then Murari Gupta, the beloved devotee and friend of Lord RamaChandra, began to explain the inner meaning of the Lord's dream, "My feeling is that a great personality has come to Nabadwip. I had told You earlier that we would soon meet a great personality." The Lord then said to Srila Haridasa Thakura and to Srivasa Pandita, "Go and find out where this great personality is."

The two great spiritual stalwarts left on the order of Lord Chaitanya and roamed about Nabadwip, searching. On the way they discussed, "Maybe Lord Sankarsana, Lord Balarama, has come Himself." They went about looking everywhere with great happiness, but could not find a single trace of the person they were looking for. After three hours of intensive searching, they returned back. They humbly submitted their report to the Lord, "We could not find Him anywhere. We looked everywhere. We went to Vaishnavas' houses, spoke to sannyasis, went to the householders, even to the houses of the atheists and Mayavadis; but we were unsuccessful. We looked in every house in Nabadwip. The only houses we did not see were the ones on the outskirts of Nabadwip." Lord GauraChandra smiled, indicating that Lord Nityananda was a very mysterious personality

In the Lord's present incarnation as Sri Krishna Chaitanya some people only want to glorify Lord Chaitanya, but refuse to glorify Lord Nityananda Prabhu. Such a grievous sin is similar to worshipping Lord Krishna, Govinda, but not respecting Lord Siva or Shankara. Such an abominable person will surely be condemned to eternal hellish sufferings. Lord Nityananda's incarnation is very mysterious and confidential, it is impossible for anyone to see Him, unless and until Lord Chaitanya Himself reveals this secret. Although the living entity is part and parcel of Krishna and it is His constitutional position to be an eternal servant of Krishna, he has eternally forfeited this opportunity to engage in Lord Krishna's and Lord Chaitanya's devotional service

Unalloyed devotees such as Srivasa Pandita and Haridasa Thakura are fully realized in such esoteric understandings, yet for some mysterious reason, they could not find Nityananda Prabhu. Then Lord Chaitanya, laughing mildly said, "Come with Me and let us go find Him."

All the devotees became very jubilant and chanted, "All glories to Krishna!", and they accompanied the Lord. The Lord took all the Vaishnava devotees, and went directly to the house of Nandanacarya. Everything was already known to the omniscient Supreme Lord, Sri GauraChandra. Inside the house they saw a great personality, effulgent like a million suns. Without proper spiritual vision one cannot see Lord Nityananda. A sweet smile played on His lips and He was totally absorbed in meditation on Sri Chaitanya Mahaprabhu. The Lord saw before Him a towering spiritual stalwart, and Lord Visvambhara, along with all the devotees, offered their obeisances to Lord Nityananda Prabhu. They stood up respectfully and kept standing without speaking a word. Lord Visvambhara stood at the head of all the Vaishnavas. Lord Nityananda saw Lord Visvambhara and recognized Him as the beloved Lord of His heart

Lord Visvambhara was looking so beautiful, even more beautiful than Cupid Himself. A fragrant flower garland hung around His neck, His face was decorated with sandalwood paste, and He had nice fine clothes

What is glittering gold next to the Lord's aura? The full moon has lost interest in her own beauty and she yearns to see the glowing face of the Lord. How enchanting they look, Nityananda and Lord Gauranga, as they roam about Nabadwip with the devotees chanting the holy name of God! What is the luster and value of pearls next to the Lord's teeth? One is sure to lose his mind at the sight of the Lord's beautiful cascading black hair. All other lotuses look faded and artificial next to the pinkish, graceful lotus eyes of the Lord. His long hands extend down to His knees, and the thin line of His brahmana thread hangs loosely across His broad and expansive chest. A thin and perfect tilaka decorates His broad forehead. Without any jewelry or ornaments, every limb of His beautiful body looks exquisite and captivating. Whence goes the brilliance of millions of precious gems compared to His dazzling nails? What use do I have for ambrosia when I see the sweet smile playing on my Lord's lips? Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Four

All glories to Lord GauraChandra, the life and soul of all the living entities! May my memories constantly embrace His lotus feet

Within His heart Lord Nityananda was certain that this Lord Visvambhara who stood before Him was none other than His beloved Supreme Lord. Overwhelmed with bliss, Lord Nityananda Prabhu was unable to move, He stared unblinking at the beautiful face of the Lord. With His tongue He wanted to taste the Lord's beauty and drink it with His eyes; He wanted to embrace Him with His hands and smell His fragrance with His nose. To everyone's amazement, Lord Nityananda stood speechless, completely enchanted by the Lord's beauty

Lord GauraChandra is the Supersoul in everyone's heart, therefore He knew Lord Nityananda's heart. Thus, He was planning a means by which to reveal Himself to Lord Nityananda. The Lord indicated to Srivasa Pandita to recite a verse from the Srimad- Bhagavatm. Srivasa understood, and immediately recited a sloka describing the beauty of Krishna, "At that time Krishna, dressed as a dancer, stepped into the forest of Vrndavana. A peacock feather was stuck in His crown, His ears were decorated with graceful drooping yellow earrings, His golden yellow dress glistened and He was wearing the Vijyanti jewel around His neck. That land which carried the impression of His lotus feet, marked with the signs of the conchshell, disc, etc., is Vrndavana, His place of transcendental pastimes. He touched the flute to His lips and playing on it, filled it with His nectarean saliva. At the same moment His cowherd boyfriends were describing His beauty."

As soon as Nityananda Prabhu heard this verse He fell down unconscious. While Lord Nityananda lay in ecstatic bliss, Lord Chaitanya advised Srivasa Pandita, "Read on, read on."

After sometime Lord Nityananda Prabhu regained His external consciousness and began crying tears of joy. The more He heard the verses the more it increased His mad love for Krishna. His ecstatic roaring filled the universe and pierced through the covering of this material world. Lord Nityananda jumped down, crashing to the ground, and everyone thought that the bones of His body were smashed. Seeing this, the Vaishnavas became very afraid and loudly uttered, "Krishna, please save Him! Krishna please save Him!" Lord Nityananda rolled on the ground, His body covered with tears of love. Long and frequent sighs escaped His mouth as He looked deep into Lord Visvambhara's face. Lord Nityananda felt great ecstasy, and often He laughed out loud. Sometimes He jumped and danced; sometimes He wrestled; and other times He hung His head quietly

Lord GauraChandra and all the devotees began to cry in joy, seeing such total absorption and madness in love of Krishna. It became impossible for the Vaishnavas to hold Nityananda Prabhu still. When the devotees failed, Lord Visvambhara held Nityananda Prabhu in an embrace. As soon as Lord Nityananda was embraced by Chaitanya He immediately became still. The Lord who He was totally surrendered to, now embraced Him; so Nityananda Prabhu allowed Himself to be held without endeavor. Lord Chaitanya flooded Lord Nityananda with ecstatic tears of love. Lord Nityananda Prabhu was afflicted by the arrow of ecstatic love of God; and Lord Chaitanya held Him just as Lord RamaChandra had held Lakshmana when He lay unconscious, drained of all strength. Both Lord Nityananda and Lord Chaitanya wept, overwhelmed with joy. The intensity of love between Lord Chaitanya and Lord Nityananda Prabhu can be properly described only by the example of the loving relationship between Lord RamaChandra and Lakshmana

When Lord Nityananda came out of His ecstatic trance, all the devotees began loudly chanting Lord Hari's name. Visvambhara was embracing Nityananda Prabhu, and Gadadhara Pandita smiled, thinking how Their Lordship's roles had changed. He thought, "Lord Nityananda Prabhu, as Ananta Sesha, renders service to Lord Visvambhara by becoming the bed on which Lord Narayana always rests. But today His pride as a servitor has been broken, and He lies in Lord Visvambhara's embrace."

Gadadhara Pandita was well aware of Lord Nityananda's potencies; and the Supreme Lord Nityananda

Prabhu knew the innermost thoughts of Gadadhara Pandita. All the devotees were jubilant on meeting Lord Nityananda, and their minds were steeped in thoughts of Him

The ecstasy that Lord Visvambhara and Lord Nityananda experienced in meeting each other was impossible to be expressed through words, but it found expression in the continuous tears of joy from Their eyes that drenched the earth. Lord Visvambhara said, "This is the most glorious day in My life. Today I have seen the embodiment of loving devotion to the Supreme Lord, which is the essence of all the four Vedas. Such intensity of ecstasy is only capable of being manifested by the Supreme Lord Himself. Those fortunate souls who were able to see His loving devotional symptoms will never be rejected by Lord Krishna. Now, I understand that You, Lord Nityananda, are the full-fledged manifestation of the Lord's energy. You are non-different from Him. The living entities can get loving devotional service at the lotus feet of Krishna simply by worshipping You. You purify the entire cosmic manifestation; and Your transcendental nature is inconceivable, incomprehensible, and esoteric. You are the personification of the highest ecstatic love of God. Even a moment's association with You can dissolve millions and millions of sins. I can understand that Lord Krishna intends to purify and redeem Me by giving Me Your association. It is my great fortune that I was able to see Your lotus feet. And I know that if I worship Your lotus feet, then I will surely receive love of Krishna."

Unaware of the passing of time, Lord Gaurasundara was totally absorbed in glorifying Lord Nityananda Prabhu. Lord Nityananda and Lord Chaitanya had endless exchanges, but they were very confidential, so They conversed in signs. The Lord then asked Nityananda Prabhu, "I am hesitant to ask You which direction You came from." Lord Nityananda was always absorbed, and He spoke like an innocent, restless child. He understood that Lord Chaitanya had descended to this material world; thus when He replied, He did so with folded hands and great humility. He had felt very ashamed and shy when Lord Visvambhara was glorifying Him, and so through gestures, words and indications He explained everything in detail

Lord Nityananda Prabhu said, "I extensively toured all places of pilgrimage, but I could see only the place and not Krishna, the Supreme Lord. I asked some good people why their altars were standing empty. 'I do not see Him in His own place,' I said. 'Where is Krishna? Where did He go?' They all replied, 'Krishna has gone to Gaudadesa, Bengal. He was in Gaya recently, and not so long ago He returned back to Bengal.' When I came to Nadia I was greeted by jubilant chanting of the Lord's holy name, and someone told me that Lord Narayana, the Supreme Personality of Godhead, had appeared here. I heard that in Nadia even the most wretched fallen souls can get liberation. Thus being such an abominable wretch, I have come here."

Lord Visvambhara replied, "We are most fortunate that a devotee such as Yourself is amongst us now; and we are very grateful to the Lord that today we have seen Your ecstatic tears of love of God."

Murari Gupta smiled and said, "The confidential discussions between Lord Nityananda and Lord Visvambhara are incomprehensible to us." Srivasa Pandita said, "How can we understand all this? Their intimate exchanges are like Lord Hari's with Lord Siva, as they worshiped each other and increased the amazement of everyone." Gadadhara Pandita said, "You are quite right, Pandita. They seem to be exactly like Lord RamaChandra and Laksmana." Another Vaishnava said, "They look as if They are two Cupids." Someone else said, "They are Lord Balarama and Lord Krishna." Someone else said, "I don't have much knowledge, but from what I have seen it appears that Lord Krishna has taken Lord Ananta Sesha in His arms." Someone else commented, "They are like two friends. Their loving affectionate exchange is just like the relationship between Krishna and Arjuna." Some others were saying, "They have such intimate association with each other that we cannot understand it; and they are talking only in signs." Thus, the devotees expressed their joy at having Lord Nityananda amongst them, giving their different opinions

Lord Nityananda Prabhu serves Lord Chaitanya in every way-- sometimes as a friend, sometimes as His umbrella, His bed, or as His carrier. All these services can be rendered by Lord Nityananda alone. He serves Lord Chaitanya according to His own sweet desires. Others can also become eligible to serve the Lord, but only by the mercy of Nityananda Prabhu. Lord Nityananda Prabhu's glories are

unlimited; no one can fully know Him. Even Lord Sesha who is a great yogi, a pure devotee, and Himself a controller in this material energy, cannot fully fathom the limits of Lord Nityananda's transcendental nature. If one criticizes or offends Lord Nityananda Prabhu without knowing about all of His wonderful attributes, then although He is constitutionally an eternal servant of Krishna, he becomes forever rejected from the path of devotional service

Lord Nityananda is the object of Lord Chaitanya's complete love, and it is my heart's desire that that same Lord Nityananda reside in my heart as my most beloved Lord and Master. By His grace I have developed attachment and attraction for Lord Chaitanya. It is by His order that I write these wonderful pastimes of Lord Chaitanya. As there is no difference between Raghunatha, Lord RamaChandra, Yadunatha, and Lord Dwarakadisa; in the same way Lord Nityananda is non-different from Lord Krishna, or Lord Chaitanya Mahaprabhu

One who desires to cross over this ocean of nescience and drown in the nectarine waters of love of Godhead, must take shelter of the lotus feet of NitaiChandra. Whoever sings and glorifies this wonderful pastime will be blessed by Lord Visvambhara, along with his entire family. Lord Chaitanya is the Supreme Personality of Godhead, the most beloved object of everyone's love. The name of Lord Visvambhara is extremely rare and precious. Sri Krishna Chaitanya and Sri Nityananda Prabhu are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Five

All glories to the Supreme Personality of Godhead, Lord Sri Chaitanya, who is also praised by the name of Murari! He is the constantly glowing lamp of Nabadwip. He is like the fearless lion come to slay the elephant-like atheists. He has taken the knotted thread in order to exemplify the need of chanting a specific number of times the Lord's holy name, which are His own names. All glories to Lord Visvambhara, the Supreme Lord of all living entities, He is the Lord and master of Lord Nityananda and Gadadhara Pandita! All glories to the Lord, for He is subjugated by the love of pure devotees like Advaita Acarya Prabhu and others! O Lord, please engage the conditioned living entities in the eternal loving service of Lord Krishna, and release them from the bondage of material existence

In this manner all the devotees passed their time in great joy, discussing topics of Krishna's pastimes with Lord Nityananda Prabhu. All the assembled Vaishnavas were very elevated souls and unalloyed devotees of the Lord. They became totally immersed in the nectar of Krishna consciousness. Lord Nityananda Prabhu was extremely joyful, and He kept looking around at the Vaishnavas. It was a scene of extreme ecstasy, and tears of happiness cascaded down everyone's eyes

Seeing this ecstasy, Lord Visvambhara spoke to Lord Nityananda Prabhu, "Listen, My dear Nityananda Goswami, where shall Your Vyasa-puja be performed? Tomorrow there is a full moon, and it is on this day that Srila Vyasadeva is worshiped. So You may choose anyone, and make arrangements with him."

Nityananda Prabhu could understand Lord Visvambhara's mind, so He took Srivasa Pandita by his hand and smiling, said, "Listen Visvambhara, I will have My Vyasa-puja in this brahmana's house."

Lord Visvambhara then spoke to Srivasa Pandita, "Now you have a heavy responsibility over your head." Srivasa replied, "No my Lord, this is no botheration, by Your grace everything is in this house." The paraphernalia required like clothes, grains, brahmin thread, ghee, etc., are all available here. I have only to get the book which gives the procedure for performing a Vyasa-puja ceremony. And then tomorrow, by my great fortune, I shall witness a Vyasa-puja." Lord Visvambhara was very pleased with Srivasa's reply, and all the devotees were jubilant

Lord Visvambhara said, "Listen Nityananda Gosai, let us all make preparations to go to Srivasa Pandita's house." Lord Nityananda very much appreciated Lord Visvambhara's words, and immediately proceeded to Srivasa Pandita's house. The Lord and Nityananda Prabhu, accompanied by Their associates, looked exactly like Krishna and Balarama in Gokula, as They went about accompanied by Their friends

As they entered Srivasa Pandita's house, the devotees felt a current of joy run through their bodies. The Lord ordered the doors to be closed, allowing only friends and relatives to be inside. Then on the signal from Lord Visvambhara, they began singing bhajans and kirtanas, and gradually the external world faded away into oblivion. The chanting was ecstatic and befitting the occasion of Vyasa-puja. The two Lords began to dance ecstatically, surrounded by the devotees who were singing. The bond of love and affection exists eternally between Lord Nityananda and Lord Visvambhara, and now as they danced together each one was immersed in thoughts of the other. The devotees were experiencing extraordinary joy; some began to roar loudly, some fell unconscious, and others could not restrain the flow of joyful tears. The two Supreme Lords were experiencing all the symptoms of ecstasy like shivering, paling(?), horripilating(?), crying and falling unconscious. Who can describe all the ecstatic symptoms that They manifested? The two Lords danced, lost in Their ecstasy, and often They would embrace each other, crying. In the mood of brotherly love, They tried to catch each other's feet, but because both were wary and cunning, They could not succeed. They were overwhelmed in happiness, and they rolled on the ground forgetting Their absolute supreme position. Such are Their wonderful pastimes. The world of phenomena was forgotten and Their clothes fell from Their body. They could not sit still, and even though the Vaishnavas tried to hold Them down, they were unsuccessful. How is

it possible for the Vaishnavas to hold on to the personality Who holds the entire universe? The two Supreme Lords were lost in the nectar of chanting and dancing. Lord Gaurasundara kept repeating, "Chant! Chant!", drenching His whole body with tears of happiness. The Lord, having found that personality whose association He always desired, His eternal brother Lord Nityananda, was floating on an ocean of eternal endless ecstasy. Lord Visvambhara's dancing was so enchanting, sometimes He would touch His head with His feet. When Lord Nityananda Prabhu danced it seemed there was an earthquake. Thus, the two Supreme Lords danced in ecstasy. Who can describe that scene of great jubilation? Lord Visvambhara then sat on the seat of Lord Visnu, feeling in the mood of Lord Balarama. Like Lord Balarama, He was expressing madness, and repeatedly cried out, "Bring Me wine. Bring Me wine."

To Nityananda Prabhu the Lord said, "Immediately bring Me a plough." At the Lord's request, Lord Nityananda stretched out His hands and Lord GauraChandra received it in His hand. Some saw the two Lords go through these motions empty handed, while others saw Lord Nityananda give a plough to Lord Chaitanya

Only by the Lord's mercy can one understand His supreme position. Such confidential pastimes and topics of the Lord as displayed by Lord Chaitanya and Lord Nityananda are known to a very limited few

Receiving the plough from Lord Nityananda Prabhu, Lord Chaitanya now began to ask for wine, acting agitated and mad. Most of the devotees could not understand this mood of Lord Chaitanya. They looked at each other's faces in bewilderment, wondering why the Lord was asking for wine. Trying to think logically, they finally brought a pot of Ganga water to the Lord. The Lord distributed the Ganga water to everyone and drank much of it Himself, thinking this to be real wine

All around, the devotees began to chant hymns about Lord Balarama, and Lord Visvambhara kept repeating, "Nara", the name by which He would call Advaita Acarya Prabhu. The Lord continuously called out, "Nara", and His head kept dropping as if drunk; but nobody could understand the inner meaning of the word Nara. They asked, "Lord who is Nara?" The Lord replied, "On whose loud beckoning I am here, the personality you call Advaita Acarya Prabhu is Nara to Me in My present incarnation. Nara has brought Me down from the Vaikuntha planets, but He is enjoying peacefully with Haridasa Thakura. In this incarnation I shall propagate congregational chanting of the holy name in every house. Those who are intoxicated with material knowledge, wealth, family, austerity, etc., are naturally offensive to My pure devotees. To such wretched and fallen people I will not give the gift of loving devotional service to the Supreme Lord, but to the residents of Nabadwip Mayapura I shall bestow that supreme gift of love of God which is most desirable even by Lord Brahma." The devotees were overjoyed on hearing the Lord, and the Lord gradually became tranquil and still

The Lord asked the devotees, "Were My speech and actions uncontrolled?" The devotees replied, "No, nothing inconsistent." The Lord embraced everyone with great love and affection, and said, "Please always forgive My offensive nature." All the devotees began to laugh. "Surely", they thought, "the Lord was joking."

Unable to control His ecstasy, Nityananda Prabhu began to roll on the ground. Lord Nityananda was totally immersed in the nectar of love of Godhead. Sometimes He laughed; sometimes He cried. And sometimes He opened His clothes and stood naked, being in the mood of a young boy, and His body manifested this mood. His stick fell in one direction, and His water pot and clothes in another. That great and tranquil personality, Lord Nityananda, was now restless and uncontrollable. Lord Visvambhara had to hold Him still. Lord Chaitanya's words acted on Nityananda Prabhu just as a guard acts on a mad elephant. Lord Nityananda Prabhu became still. The Lord said, "Be calm, and if You want, tomorrow You can have the Vyasa-puja." Then the Lord left for His home

All the devotees returned to their respective homes, and Lord Nityananda remained in Srivasa Pandita's house. Late in the night, overcome with ecstasy, Lord Nityananda began roaring like a lion. He broke His stick and water pot. Who can fathom the activities of the Supreme Personality of Godhead? Who

knew why Lord Nityananda broke His stick and water pot? Early next morning Ramai Pandita saw the broken stick and water pot. He was amazed and perplexed. He went quickly to Srivasa Pandita and reported this matter to him. Srivasa Pandita said, "Go to Lord Visvambhara."

When Lord Chaitanya Mahaprabhu heard from Ramai Pandita the activities of Lord Nityananda Prabhu, He immediately came to the house of Srivasa Pandita. There, He found Lord Nityananda in a trance and laughing constantly. Lord Visvambhara took the broken stick and led Lord Nityananda Prabhu to the Ganga. Srivasa Pandita and the other Vaishnavas accompanied Their Lordships to the Ganga for a bath, and there Lord Visvambhara threw the stick into the river. Lord Nityananda Prabhu, still in a trance, was restless and did not heed anyone's advice; so Chaitanya Mahaprabhu loudly chastised Him, which pacified Him a little. A crocodile was swimming down the river, and on seeing it, Lord Nityananda jumped in to catch it. Immediately Srivasa Pandita and Gadadhara Pandita raised an alarm. Fearlessly, He continued swimming toward midstream. Only Lord Chaitanya's words could hold Him still and bring Him back

Lord Visvambhara cried out to Lord Nityananda, "Come immediately and let us proceed with the worship of Vyasadeva. Obeying Lord Visvambhara, He came out of the water and accompanied the Lord back to His house

Soon after, all the devotees assembled and began chanting the holy name of Lord Krishna. Srivasa Pandita was the preceptor for the rules of worship for the Vyasa-puja, and by receiving instructions from Sri Chaitanya Mahaprabhu, he executed them. A continuous, sweet kirtana converted Srivasa Pandita's house into the spiritual world of Vaikuntha. Well versed in all scriptures, Srivasa Pandita performed the ceremony according to the strict injunctions of the scripture. He gave Nityananda Prabhu a garland of fragrant flowers and said, "Oh Nityananda Prabhu, please take this garland and offer Your prayers and obeisances to Srila Vyasadeva. The scriptures instruct that Srila Vyasadeva should be garlanded when He is being worshiped, and if Srila Vyasadeva is satisfied then all our desires will be fulfilled."

The more Srivasa Pandita spoke, the more Lord Nityananda continued repeating, "Yes, yes." But He did not pay any heed to his words. He held the garland and muttered something softly underneath his breath which nobody could hear, and just looked all around

Srivasa Pandita went to Lord Chaitanya and reported this matter, "Your Sripada does not want to worship Srila Vyasadeva." The Lord immediately came to the presence of Lord Nityananda and said, "Nityananda, please listen to Me. Offer the garland to Srila Vyasadeva and worship Him." Lord Nityananda saw that Chaitanya was there and He immediately placed the garland on the Lord's head. The fragrant flower garland on the Lord's curly hair made a beautiful sight

At that very moment Lord Chaitanya revealed His six-handed form to Lord Nityananda Prabhu. The Lord held in His hands the conchshell, disc, mace, lotus, and plough(?). Seeing this, Lord Nityananda Prabhu immediately went into an ecstatic trance and fell unconscious. All the devotees became very afraid and started praying, "Protect Him, Krishna! Protect Him, Krishna!" while Lord Chaitanya clapped His hands loudly on His four arms (?) and continued to roar loudly

Lord Chaitanya then bent down to lift Lord Nityananda up from the ground saying, "Nityananda please get up and steady Your mind. Listen to the chanting of the holy name. The reason You descended to this material world is to propagate the chanting of the holy name, and now You have perfectly succeeded in this mission. What more do You want? You are the absolute proprietor of the treasure house of love of Godhead, and the embodiment of sublime devotional love. No one can receive love of God unless and until You distribute it; therefore please get up and look around You. You are surrounded by You own beloved associates; You may distribute it to anyone You want to. If anyone nurtures even the slightest dislike for You then, although He may worship Me, I will never recognize him as dear to Me."

Lord Chaitanya's words brought Him out of His trance, and seeing the Lord's six handed form, He

went into a state of great ecstasy. Lord Nityananda Prabhu is non-different from Lord Ananta Sesha, in whose heart Lord GauraChandra is an eternal resident. Without a doubt, Lord Nityananda Prabhu is Lord Balarama. The Supreme Personality of Godhead has appeared as Lord GauraChandra, the source of all incarnations; therefore it is not surprising that He should manifest His six-armed form. In His incarnation as Lord RamaChandra He offered oblations to His departed father. At that time His father, King Dasaratha, appeared in person to receive the oblations. If this can be considered to be wonderful, then the Lord's six-armed form is also wonderful. But all of this is natural for the Supreme Lord Krishna because His pastimes are extraordinary and supramundane

Lord Nityananda Prabhu's natural propensity is to serve Lord GauraChandra, and He is never distracted from this service even for a moment. Just like Laksmana served Lord RamaChandra constantly with His mind, body, and heart; similarly, Lord Nityananda Prabhu constantly engages in Lord GauraChandra's loving devotional service. The Supreme Personality of Godhead is the Lord of every living entity. He is unlimited, and the source of everything. Yet He enters the material realm and causes the creation, maintenance and annihilation of the material world. According to the verdict of the Vedas, He is the Absolute Truth, the Supreme Controller, yet He remains unaffected by the phenomena of material nature

In spite of His supreme lordship over everything, Ananta Deva, Sri Nityananda Prabhu, is eternally engaged in rendering loving devotional service to Lord GauraChandra. In every millennium, and in every incarnation, He accepts that His natural mood is to serve His Supreme Lord Krishna. As Laksmana, He became the younger brother of Lord RamaChandra and served Him constantly. He neglected eating, drinking, sleeping and other such activities to constantly serve the lotus feet of Lord RamaChandra; yet He felt unable to satisfy His intense desire to serve

As Lord Balarama He was the elder brother of Lord Krishna; yet He could not forsake His attitude of serving the Lord deep within His self. He always referred to Krishna as Lord, and He was always in the mood of rendering loving devotional service to Lord Krishna. Such is the wonderful nature of Lord Nityananda, Ananta Sesha. Only the most foolish rascals will see a difference between Lord Nityananda Prabhu and Lord Balarama. One who disrespects a devotee who is fully surrendered to the lotus feet of the Supreme Lord Visnu commits a great offense at the lotus feet of Lord Visnu Himself

Sri Laksmidevi, the goddess of fortune, is so elevated that Lord Brahma and Lord Siva offer praise and worship to her; yet she is naturally inclined to serve the lotus feet of Lord Visnu, Krishna. Lord Balarama, Sesha, is the omnipotent Supreme Personality of Godhead, yet His natural inclination is to serve the Supreme Lord. Therefore, Lord GauraChandra feels most satisfied when He can describe the glories and wonderful devotional attitude of Lord Nityananda Prabhu. It is the nature of the Supreme Personality of Godhead, Lord GauraChandra, to be subservient to the loving devotional attitude of His devotees. Therefore the Lord specifically likes to glorify His own surrendered devotees

There is special significance to hearing the Supreme Lord glorify His own devotees. The Lord and His devotees like to glorify each other, and in this way increase their attachment for one another. I have faithfully presented that which has been propounded in the Vedic literatures and Puranas about the relationship between the Supreme Lord Visnu and His devotees

Lord Nityananda has only one thought in His mind, "Lord Chaitanya is My Lord in every respect, and I am His devoted servant. Whoever considers Me to be the servant of My Lord and master Sri Chaitanya Mahaprabhu, becomes very dear to Me and receives My shelter."

For the pleasure of Lord Nityananda I have described this pastime of His seeing the six-armed form of Lord Chaitanya. Lord Nityananda always sees the transcendental pastimes of Lord Chaitanya within His heart, and Lord Chaitanya always exhibits His transcendental pastimes in Lord Nityananda's heart; yet still, the Lord externally manifests His pastimes according to His incarnations. Although Lord Nityananda is the Supreme Personality of Godhead, He always serves Lord GauraChandra. Who can understand such ecstatic topics? The Vedas and Puranas have revealed these philosophical matters. The Vedic literature is actually a compilation of all the wonderful activities of the Supreme Lord, and

it is the foremost objective of the Vedic literature to propagate the pastimes of the Lord. However, it is not possible to comprehend these spiritual matters without engaging in pure devotional service of the Lord. There are only a few who, by the mercy of Lord GauraChandra, have realized the truth

The Vaishnava devotees of the Lord are eternally pure and realized souls. Sometimes there are differences of opinion amongst them which might appear like an argument, but in fact it is an amazing relationship between devotees. Foolish rascals who do not understand this exchange, praise one Vaishnava and denounce the other. Such a mentality will lead to destruction of faith and knowledge. In the scriptures it says that when a foolish wretch worships the lotus feet of a brahmana and then strikes him on the head, he will be sure to go to hell. Similarly, when someone worships the Deity of Lord Visnu, but disrespects or disregards Lord Visnu residing in everyone's heart, he also goes to hell. What to speak of committing offense and violence to a Vaishnava devotee! If someone offends or tortures even an ordinary living entity yet worships Lord Visnu, the Lord of every living entity, then all his worship is worthless, and he suffers great pain. It is verified that to worship Lord Visnu on one hand, and be ignorant about Lord Visnu being the Supersoul in everyone's heart on the other, is like touching a brahmana's feet for blessings with one hand, and beating him on the head with the other. Such foolish persons do not know what is most beneficial for themselves. To criticize a Vaishnava devotee is a thousand times more sinful than offending an ordinary living entity. The person who faithfully worships the Deities, but has no love and respect for the devotees, also does not possess any compassion for the ignorant and fallen conditioned souls. He accepts one incarnation of the Supreme Lord and worships Him, while he rejects another. He treats Lord Krishna differently from Lord RamaChandra, seeing a difference between Them. He does not show any respect or devotion for Lord Balarama or Lord Siva. Such persons are described in the scriptures as the weakest devotees. In the Srimad-Bhagavatm it is stated that a person who has surrendered to a spiritual master and received initiation, who has left the association of nondevotees, and who worships the Deity of the Supreme Lord according to the Pancharatra injunctions, but who does not worship the devotees due to lack of proper understanding of the different categories of devotees, is known as a neophyte, or kanistha devotee, not a pure devotee. I have just briefly mentioned the symptoms of a neophyte devotee incidentally in the course of discussion

Seeing the six-handed form of Chaitanya Mahaprabhu, Lord Nityananda was totally overwhelmed. Whoever hears this wonderful pastime of Lord Nityananda is immediately released from material bondage. When Lord Nityananda came out of His ecstatic trance, He began to cry profusely, tears flowing from His eyes like rivers. Lord Chaitanya then said to everyone, "The Vyasa-puja worship has been completed. Now begin kirtana."

The devotees were jubilant when they received Lord Chaitanya's orders, and immediately began to loudly chant Lord Krishna's transcendental name. The brothers, Lord Nityananda and Lord Chaitanya, danced like two mad men, having severed all contact to this phenomenal world. The Vyasa-puja was celebrated with great joy and singing, and the Vaishnavas became even more inspired and jubilant. Some danced, some sang, while others rolled on the ground catching each other's feet

Lord Chaitanya's mother, Sacimata, everyone's worshipable mother, sat alone and watched the transcendental merry making. Each time she saw Lord Nityananda and Lord Visvambhara she thought to herself, "Both of Them are my sons."

The celebration of the Vyasa-puja was very ecstatic. It is only possible for Lord Sesha Himself to fully describe it. I am able to give only indications about the wonderful activities of Lord Chaitanya Mahaprabhu. I know that one advances spiritually if one glorifies the Supreme Lord Krishna in any manner

The day passed into night, and the devotees went on celebrating the Vyasa-puja, dancing with Lord Visvambhara. The Vaishnavas were mad with ecstatic joy, and they wept crying out, "Oh Krishna! Oh Krishna!" In this way the Lord propagated the process of loving devotional service to Himself

After the kirtana the Lord sat down with all His devotees. He spoke to Srivasa Pandita saying,

"Quickly bring the Vyasa-puja offerings." Srivasa Pandita arranged for all the prasadam to be brought in, and Lord Visvambhara Himself distributed the prasadam to all the devotees. The devotees were in bliss to be personally served by the Supreme Lord GauraChandra. The Lord called everyone from inside the house and gave them prasadam with His own hands. Receiving prasadam directly from the Lord is extremely fortunate for great personalities like Brahma; but now, even the servants and maidservants of the house were receiving that great spiritual treasure. Who can describe the glories of Srivasa Pandita, in whose house such spiritual activities occurred? Thus, the Supreme Lord performed wonderful pastimes in Nabadwip, but not everyone was aware of them

Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I, Vrndavana Dasa, humbly offer this song at Their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Six

All glories to the moonlike Sri Krishna Chaitanya, the fully independent Supreme Person, who is always engaged in eternal transcendental pastimes. He is the master the universe, the supreme controller of all controllers, the life and soul of every living entity, and the direct manifestation of transcendence. Please mercifully place Your lotus feet in my heart

All glories to all the intimate servants and dear devotees of Lord GauraChandra. All glories to their ecstatic dancing

All glories to Lord Visvambhara, the supreme benefactor of the universe, the life of Sri Paramananda Puri, and the dear most object of Svarupa Damodara

All glories to Sri Krishna Chaitanya, the beloved master of Sri Rupa, Sri Sanatana, Jagadisa, and Gopinatha. Oh Lord of Darpan Govinda, please bless the entire universe by Your merciful glance

Lord GauraChandra performed His pastimes of congregational chanting with Lord Nityananda, in this chapter I will describe Advaita Acarya Prabhu's pastimes with Sri Gauranga. One day Lord Chaitanya, exhibiting the mood of the Supreme Lord, ordered the younger brother of Srivasa Pandita; "Ramai go to Advaita Acarya's house and inform him of My appearance. Tell him that the person he has worshipped for so long, the person he wept for, the person he fasted for, that same Lord has now appeared. He has come to distribute knowledge of loving devotional service to the Supreme Lord, thus he must come immediately to meet Him. Also tell him about Lord Nityananda Prabhu's arrival, but do it secretly and explain to him everything you have seen. Tell him to come immediately, along with his wife, and bring all the paraphernalia for My worship."

Happy to be entrusted with these orders, Ramai started for Advaita Acarya's house, absorbed in remembrance of the Supreme Lord. Although he did not know the way he felt very joyful, his only treasure was Lord Chaitanya's instructions. Somehow, by divine guidance, he arrived at Advaita Acarya's house. Offering his obeisance to Advaita Acarya Prabhu he was overcome with great joy he could not speak

Advaita Acarya Prabhu already knew everything that was happening in Nabadwip. He could perceive this because he was on the pure devotional platform. He spoke to Ramai Pandita sweetly saying, "I know you have instructions to take me to Nabadwip." Ramai Pandita folded his hands in respect and said, "You already know everything, so please come quickly with me."

Advaita Acarya Prabhu was in a completely blissful state of mind, transcendental to all his bodily sensations. Who is able to fathom the transcendental nature of Advaita Acarya Prabhu? He is all important yet he speaks as if ignorant

Advaita Acarya Prabhu then questioned Ramai Pandita, "In which scripture is it mentioned that the Supreme Lord Hari will descend to Nabadwip in a human form for the redemption of the fallen conditioned souls? O Ramai, your elder brother, Srivasa Pandita, knows about my standard of devotion, renunciation and self realization."

Ramai Pandita was well aware of Advaita Acarya Prabhu's spiritual powers thus he remained quiet, smiling within. Advaita Acarya Prabhu's transcendental pastimes are unlimited, they are a source of great joy to the pious, while they remain incomprehensible to sinful persons

Again Advaita Acarya Prabhu inquired, "O Ramai, please tell me why you have come so suddenly?" When Ramai Pandita felt that Advaita Acarya had calmed down, he began to cry while delivering Lord Chaitanya Mahaprabhu's message: "That Supreme Personality for whom you have wept so profusely, for whom you have performed continuous worship, and for whom you have accepted vows of fasting and austerity, that Supreme Personality has now appeared to distribute love of Godhead, and He has instructed you to come to Him immediately. Please bring your wife with you, as well as all the proper

paraphernalia for His worship. Lord Nityananda Prabhu has also appeared, He is non different from Lord Chaitanya and He is your life and soul. You already know everything, what more do I need to say. If I am fortunate enough then I will be able to see all of you together."

When Ramai Pandita delivered this message Advaita Acarya Prabhu swooned in ecstasy, lifting his hands he began to cry. Suddenly, to everyone's amazement, he fell unconscious. Shortly after he regained his external consciousness, roaring loudly he repeated, "I have brought, I have brought my Lord. The Lord has left His supreme abode in the Vaikuntha planets and appeared here in answer to my prayers." Saying this he fell to the ground weeping

Hearing the news of the Lord's advent the chaste wife of Advaita Acarya Prabhu, Sri Sita devi, who is respected as the mother of the entire universe, began to weep joyfully. Although Advaita Acarya's son, Acyutananda, was only a young boy he also cried incessantly. Advaita Acarya's house was transformed into an abode of love of Krishna as mother and son, surrounded by their friends and relatives, wept together joyfully

Engrossed in thoughts of the Supreme Lord Advaita Acarya Prabhu tried to control himself but he was unable to remain still, his body swayed in slow motion, and he inquired from Ramai, "What did the Lord say to me?" Ramai replied, "To come immediately." Advaita Acarya said, "Listen Ramai Pandita, if He is actually my worshipable Supreme Lord then let Him appear before me to speak the truth. If He can exhibit His supreme opulence and place His lotus feet on my head then I will know that He is the Lord of my heart."

Ramai Pandita replied, "O Lord, what power do I possess to speak, if I am blessed then I can see with these eyes the Supreme Lord's pastimes, the Lord's desire is your desire and He has incarnated because of you."

Satisfied with Ramai's reply Advaita Acarya began preparing for the journey. "Get ready immediately", he told his wife, "Collect the different paraphernalia for worship and let us proceed."

Sitadevi was a chaste and dedicated woman, she had full knowledge of the truth about Lord Chaitanya's pastimes and appearance. She collected incense, garlands, scented oils, cloves, sweet condensed milk, yogurt, cream, butter, camphor, betel leaf and nut for worship

Advaita Acarya then left with his wife and Ramai Pandita. He reminded Ramai Pandita, "Do not tell the Lord that I have come, I want to find out what the Lord replies. I will hide in Nanda Acarya Prabhu's house."

Lord Visvambhara is the Supersoul residing in everyone's heart, thus He immediately knew Advaita Acarya's plans. Understanding that Advaita Acarya Prabhu had arrived in Nabadwip, He proceeded to Srivasa Pandita's house. By the arrangement of the Lord all of the devotees met there

Seeing that the Lord was in a contemplative mood the devotees remained quiet and apprehensive. The Lord suddenly rose up roaring like a lion he went to sit on the seat of Lord Visnu which was placed on the altar. He began shouting, "Nara has come, Nara has come. I know Nara wants to test whether I am the actual Supreme Lord, the Supersoul within everyone's heart."

Nityananda Prabhu understood all of Lord Chaitanya's moods, therefore He picked up the umbrella and held it over the Lord's head. Gadadhara Pandita, who was also perceptive to the Lord's moods, offered Him camphor and pan leaf. All of the devotees followed and worshipped the Lord with various ingredients. Some offered prayers to the Lord, while others rendered different services

Amidst all these activities Ramai Pandita returned. Before Ramai could speak the Lord said, "Nara has sent you to test Me." The Lord shook His head gently and said, "Nara has come, although Nara knows Me well he always tries to test Me. He is here in Nabadwip at Nanda Acarya's house and he has sent you here to test Me. Go quickly and bring him here immediately."

Ramai happily went back to Advaita Acarya Prabhu and narrated everything in detail to him. Advaita

Acarya felt extremely blissful hearing the incidents that took place and he came to Srivasa Pandita's house considering his plans to be successful. Advaita Acarya wanted the whole earth to know that Lord Chaitanya was the Supersoul and the all potent Supreme Personality of Godhead, now the Lord Himself had propagated this Supremacy

Advaita Acarya and his wife approached the Lord offering repeated obeisances from a great distance while chanting hymns in praise of the Lord. Advaita Acarya Prabhu was now fully content?(convinced) that he was seeing the fearless lotus feet of his beloved Lord, the most beautiful Personality in the entire creation. The beauty of millions upon millions of cupids seemed pale and ordinary next to the beauty of the Lord. His golden complexion was effulgent and His blissful face was beaming like millions of glowing full moons. The Lord looked down upon Advaita Acarya with great affection. Golden pillars were no match against the graceful and powerful arms of the Lord and the ornaments that decorated His arms paled any gems. His breast was marked with the Srivatsa mark and the great kosa?(kustubha) jewel hung loosely from His neck. From His ears dangled fish shaped earrings and around His neck swung the vijanti garland. His unlimited mighty power and brilliance outshone a million suns. Rama, the goddess of fortune, always serves His lotus feet, and Ananta Sesha holds the umbrella over His head. One is put to quandary to discern which are the Lord's nails and which are brilliant gems. He played the flute in a most exquisite position, bent in three places and a charming smile played on His lips

Advaita Acarya Prabhu saw everything shining all around the Lord, the Lord, His devotees and the beautiful ornaments that decorated the Lord's transcendental form shone brilliantly. He also saw the four headed Lord Brahma, the five headed Lord Siva and the six headed Lord Kartikaya offering Him obeisances, while Narada Muni and Sukdeva Gosvami recited prayers reverently. An extremely beautiful lady, who looked like mother Ganga, was offering the Lord obeisances seated on a chariot. All around the demigods were offering eulogies and prayers to the Lord. Turning around he saw that hundreds and hundreds of demigods were flat on the ground offering their obeisances and repeating Lord Krishna's name

Seeing these wonderful sights Advaita Acarya Prabhu lifted himself up from his prostrated position, overcome with awe and reverence. Huge many hooded serpents stood with their hoods raised high offering hymns and prayers to the Lord. In another direction he saw many chariots, horses, elephants and swans, the carriers of the demigods. Innumerable wives of the demigods stood around with tears in their eyes offering praise to the Lord and chanting Lord Krishna's name. There was not an empty space left either in the sky or on land. In another direction all the great sages offered chaste prayers to the Lord. Totally overwhelmed Advaita Acarya and his wife stood there speechless

Lord Visvambhara, the all merciful Supreme Godhead, looked at Advaita Acarya Prabhu and said, "I have descended to this earth because of your vow and your repeated devotional service and worship. I was resting on the ocean of milk and your roaring woke Me up. You are so merciful that you could bear the sufferings of humanity, and so you have brought Me here to alleviate their sufferings. All these demigods, sages, devotees and associates that surround Me have appeared in answer to your prayers. You have arranged for all living entities to see those great devotees whom even Lord Brahma is constantly thinking about."

Hearing these wonderful words from the Lord's mouth Advaita Acarya lifted his hands and wept along with his wife. "Today my life has become successful," he said, "All my dreams and desires have been fulfilled. Seeing Your lotus feet my birth and all my activities have gained meaning. It is by unlimited good fortune that I am able to see, in person, that Personality whom even the Vedic literature has never seen, yet describes Him with mere words. O Lord I am incapable of anything, everything is made up of Your mercy, who else but You can liberate the living entities.?" Tears rolled down Advaita Acarya's face as he spoke

"Now perform My worship," the Lord said. Having received the this instruction Advaita Acarya Prabhu began to worship the Lord's lotus feet with great ecstasy. First he washed His feet with scented waters and then covered Them with highly scented oil. He dipped the tulsi manjari into the sandalwood

paste and placed it on the Lord's lotus feet. Then he began to offer worship with flowers, scents, incense, frankincense and lamps, as tears of love flowed unrestricted from his eyes. He then offered the lamp with five flames while chanting prayers, after which everyone jubilantly glorified the Lord. He continued to worship the Lord strictly according to the injunctions of the scriptures, offering sixteen types of paraphernalia, as well as flower garlands, clothes and ornaments. He then glorified the Lord with the verse: "O my Lord, You are the well wisher of the cows and the brahmanas and You are the well wisher of the entire human society and world."

Advaita Acarya Prabhu offered his worship with this verse and then began to recite verses from the scriptures in praise of the Supreme Lord: "All glories, all glories to the Lord of everyone's heart Lord Visvambhara, all glories to Lord GauraChandra, the ocean of mercy. All glories to Lord Chaitanya Mahaprabhu, the source of all incarnations. He comes to prove that His devotees are always right. All glories to Him who feels great joy beholding the exquisite beauty of Laksmi devi. All glories to the Lord who is decorated with the mark of Srivatsa and is decorated with the kostu (kaustuba) gem. All glories to Lord Visvambhara who has propagated the chanting of the maha mantra, Hare Krishna. All glories to Him, for He manifests the pastimes of a pure devotee just to teach the living entities the process of devotional service and surrender unto Him. All glories to Lord Mahaprabhu who lies on the bed of Ananta Sesha. All glories, all glories to the only Supreme shelter of all living entities. O my Lord, You are Lord Visnu, You are Krishna and You are Narayana. You are eternal. and You appeared as Matsya, Kurma, Varaha and Vamana. In every millennium You protect and maintain the Vedic principles. You are Lord RamaChandra, the life of Mother Janaki, and the destroyer of all the demons. You gave a boon to the Chandala Guhuk, and You liberated mother . You appeared as Lord Nrsimhadev just to protect Your beloved devotee Prahlad Maharaja, and in that incarnation You slew his father Hiranyakasipu. You are the most precious jewel of the Vedas, and the best of the brahmanas. You appeared in Nilacala in Your deity form to receive the worship of the living entities. The four Vedas search after You, but You have mercifully appeared here and hidend Yourself from the Vedas. O Lord, You are most expert in hiding Yourself, but Your pure devotees are as expert in finding You out and exposing You. You have advented to propagate the congregational chanting of the holy name of God, this is unprecedented in the entire creation, there is no parallel to You. The nectar from Your two lotus feet satiates and intoxicates Lord Siva and Paravati. Roma, the goddess of Fortune, constantly serves Your lotus feet with great attention, and great sages sing incessantly in praise of Your lotus feet. Lord Brahma worships You with great awe and reverence, and all the Sruti, Smrti and Puranic shastras glorify Your lotus feet. As Lord Vamana You covered the entire universe up to Satyaloka with Your lotus feet, and Bali Maharaja surrendered His life and soul, laying his head at Your feet. The holy Ganga emanates from Your lotus feet, and Lord Siva feels greatly fortunate to hold her waters on His head."

Advaita Acarya's intelligence was a million times greater than Brhaspati's, thus he was fully aware of the absolute and transcendental position of Lord Chaitanya. Drenched in his own tears, Advaita Acarya Prabhu glorified the Lord and fell prostrate before Him seeking shelter under His lotus feet

Lord Gauranga is the Supreme Personality of Godhead, the Supersoul residing in every living entities heart. He lifted His lotus feet and placed Them on Advaita Acarya Prabhu's head, seeing this all the devotees began to glorify the Lord with jubilant sounds of victory, they swooned with joy and filled the air with sounds of the Lord's holy name, "Hari, Hari". The devotees lost control of themselves, some of them rolled on the ground, many of them slapped each other boisterously, while others embraced, and some just cried out loudly. Advaita Acarya and his wife felt that all their desires were fulfilled because Lord Chaitanya had placed his lotus feet on his head

Lord Chaitanya instructed to Advaita Acarya Prabhu, "O Nara! See My glories and dance." Advaita Acarya Prabhu happily began dancing with great devotion. Someone started a sweet, melodious kirtana and Advaita Acarya Prabhu continued dancing ecstatically in front of Lord Chaitanya. At times his dancing became sprightly(?) and at other times he danced gracefully with delicate movements. At times he felt very humble and moved about holding a straw in his teeth. Sometimes he spun around jumping in the air and then falling to the ground he rolled back and forth. At other times he would breath deeply

and quickly and fall unconscious with ecstasy. A variety of devotional moods overtook him as he danced ecstatically, spontaneously reciprocating with the mood of the kirtana. Finally he came and sat down quietly like a servile(?) servitor of the Lord. It is impossible to communicate this inconceivable and transcendental pastime

Advaita Acarya Prabhu ran to Lord Chaitanya's side, seeing Lord Nityananda he buckled his eyebrows, and Nityananda Prabhu began to laugh. Advaita Acarya Prabhu replied laughing, "It is wonderful that You are here Nitai for a long time I have had no trace of You, now if You want to go anywhere then I will tie You up."

Lord Nityananda laughed at Advaita Acarya Prabhu's demeanor. Though now They appeared in two different forms, in the pastimes of Lord Krishna They are the same Personality. I have already discussed previously how Nityananda Prabhu served Lord Chaitanya in various ways, with great pleasure. For this purpose He expanded Himself in many forms. In some forms He described the glories of the Lord, in other forms He meditatedg within his heart on the Lord, sometimes He manifested Himself as the Lord's umbrella and bed, while in in another form He would sweetly sing the holy name of the Lord. Only the most fortunate can understand that in this incarnation Lord Nityananda Prabhu and Lord Advaita Acarya Prabhu are non different. In the course of their pastimes whatever arguments or differences they had between them are all the inconceivable and transcendental behavior of the Supreme Lord. The manner in which they served Lord Chaitanya with great ecstasy is similar to the mood of service of Lord Ananta Sesha and Lord Siva. Those ignorant persons who do not understand the purport of their quarrels and take sides, criticizing one and praising the other, are destined to perish

The dancing of Advaita Acarya Prabhu mesmerized all the devotees and filled their hearts with ecstatic joy. when Lord Chaitanya instructed Advaita Acarya Prabhu to stop dancing he immediately sat down accepting the Lord's instructions with utmost respect. Lord Chaitanya then garlanded Advaita Acarya Prabhu with a garland from His own neck, smiling He said, "Ask for a boon Advaita Acarya."

Advaita Acarya Prabhu remained quiet, yet Lord Visvambhara insisted on his asking for a boon. Advaita Acarya replied, What more of a boon can I ask for? What I wanted I already have received. Because You personally watched my dancing my hearts desire has been fulfilled. What more could I ask for my Lord? I have seen You in person, that is all that matters. You know everything, You have seen everything with Your transcendental treasures.(?) You know what I want and what I do not want."

Inclining his head to one side Lord Visvambhara said, "I have appeared because of you, I will propagate the chanting of the holy name in every home so that the entire universe may dance, singing My glories. I promise that I will distribute love of Godhead to everyone. That devotional service which is worshipped and meditated upon by Lord Brahma, Lord Siva and by Me will now be given freely."

Advaita Acarya Prabhu said, "If You distribute love of Godhead, then give it also to the women, the sudras, the fallen and the ignorant people. And those sinful persons who have become intoxicated with material learning, wealth, family, etc., and subsequently do not respect Your devotees, or the process of devotional service to You, let them burn in the fire of hell. Let everyone else, including the chandalas, dance in ecstasy, chanting Your holy name."

Appreciating the words of Advaita Acarya the Lord roared loudly, "Everything you have said is true, let the entire world bear witness your mercy upon the ignorant and fallen conditioned souls."

While the low class chandalas danced in ecstasy, chanting the Lord's name, the brahmana scholars like Bhatta Misra Cakravarti and others could only criticize Lord Chaitanya. These atheistic scholars vigilantly studied the scriptures and felt very proud, thinking that they had mastered them, which actually destroyed their proper intelligence and understanding of the Vedas. These people criticized Lord Nityananda without understanding His transcendental pastimes, thus inviting their own doom

I have described in this chapter how the entire universe received love of Godhead by the mercy of Sri Advaita Acarya Prabhu. The esoteric discussions between Lord Chaitanya, Lord Nityananda and

Advaita Acarya Prabhu are all known to Sarasvati, the Goddess of learning. She appears in the mouth of all the pure devotees of the Lord and sings the unlimited glories and pastimes of the Lord

I offer my obeisances at the lotus feet of all the Vaishnavas so that I may be cleansed of all sins and offenses. Sri Krishna Chaitanya and Lord Nityananda are my life and soul, I Vrndavana Dasa humbly offer this song at their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Seven

Lord Chaitanya, the ocean of all transcendental qualities, is the most gracefully dancer. He is like the Cintamani gem which fulfills everyone's desire by the arrangement of Providence. The rare gem of devotional service unto His lotus feet has been given to me. All glories to Lord Gaurasundara, the life and soul of every living entity, and the most beloved object of Sri Advaita Acarya Prabhu and Lord Nityananda. He sustains life in Sri Jagannatha Pandita and Sri Damodara. May that Supreme Lord GauraChandra, who is the Lord and master of Jagadisa and Gopinatha, be glorified, along with all His dear devotees

Lord GauraChandra continued to perform His ecstatic pastimes with Lord Nityananda Prabhu in Nabadwip. All the Vaishnavas accompanied Srila Advaita Acarya Prabhu who led them in a grand, ecstatic dancing and chanting of the holy name of Lord Krishna

Lord Nityananda Prabhu remained in Srivasa Pandita's house and constantly exhibited the mood of a young boy. When He sat down to eat He would not feed Himself, but acted like a young boy, thus Malini, Srivasa Pandita's wife, would have to feed Him

Now hear the story of Vidyanidhi Prabhu's arrival in Nabadwip. Pundarika was a very dear associate of Sri Krishna. By the Lord's arrangement he appeared in the village of Cattagrama in East Bengal, and purified that land. The Lord Himself appeared in Nabadwip and when He could not find Pundarika Vidyanidhi there He sighed heavily, feeling separation from him

One day after ecstatic dancing the Lord sat down and exclaimed, "O My father Pundarika," and began to cry. "O Pundarika, O My father when will I be able to see You again." Such was the extent of the Lord's affection for Pundarika Vidyanidhi. In this way Lord GauraChandra revealed His intimate associates by performing such wonderful pastimes

All the devotees surrounding the Lord were unable to comprehend the import of the name He continued to repeat and reason for the tears which flowed from His eyes. They conjectured that Pundarika naturally implied Krishna, and Vidyanidhi could have many different explanations, but no one could understand that this person was a very confidential associate of the Lord. When the Lord finally came out of trance the devotees asked Him, "For which associate of Yours are You weeping my Lord? Please reveal to us who he is, when he was born and what he does, tell us Lord so that we may have the good fortune to know him."

The Lord replied, "You are certainly fortunate because you desire to hear about him. His activities and character are most wonderful, the whole world can be purified simply by hearing his name. His ecstatic appearance is almost like an ordinary man therefore no one can recognize Him as a pure devotee of the Lord. This highly learned scholar brahmana was born in Cakragrama, He strictly executed the prescribed religious principles and was respected by everyone, He always floats in the ocean of nectar of love of Krishna, and his body constantly displays various ecstatic symptoms such as crying, horripilation, etc. He never went for ablutions to the Ganga to cleanse himself of his sins like everyone else, nor did he enter her waters, he also avoided touching her with his feet. However he came to see and pay his respects to her everyday in the evening when the teeming crowds had all gone. He could not bear to see Mother Ganga disrespected and utilized by people who spat into her, cleaned their mouth with her waters, and washed their hair and dirty clothes in her, thus he preferred to come to her in the evenings when there was no one around

"Another wonderful characteristic of Pundarika Vidyanidhi is that he always drank Ganga water before worshipping the Lord, then he performed all his daily prescribed religious duties. This was meant to give a lesson to all the puffed up scholars about the greatness of Mother Ganga

"He is presently in Cakragrma, but he is soon coming to Nabadwip where he also has a house. None of you will be able to recognize him, as on first sight one would be inclined to think he was an ordinary

materialistic person. I am very anxious to see him, so all of you must endeavor and pray to bring him here very quickly."

Talking about Pundarika Vidyanidhi threw the Lord into an ecstatic trance and He began to weep saying, "O My father Pundarika." The Lord lamented loudly, for only He could understand the extent of the greatness of such a pure Vaishnava, and through His mercy only can that wonderful and unique position of a pure devotee be revealed

When the Supreme Personality of Godhead Himself attracts a living entity there is no way that one cannot respond, thus Pundarika Vidyanidhi suddenly desired to go to Nabadwip. He made arrangements and came to Nabadwip with many disciples. In Nabadwip he remained incognito and all the ordinary men considered him to be a lavish materialist, attached to a life of comfort and self enjoyment

With the acceptance of Mukunda, no one amongst the Vaishnava's knew about Pundarika Vidyanidhi's arrival in Nabadwip. Sri Mukunda was a ayurvedic, brahmana doctor who was born in Caktagrama, thus he knew about the wonderful Vaishnava qualities of Pundarika Vidyanidhi. When Mukunda found out that he was in Nabadwip, he was so overwhelmed that it was difficult for him to control himself. However, Mukunda did not reveal Pundarika Vidyanidhi's identity to anyone thus Pundarika remained a materialistic self enjoyer, in the eyes of the ordinary folks. Only Mukunda and his brother Vasudeva Dutta knew about the intensity of Pundarika's love for God

Gadadhara Pandita and Mukunda were very dear friends and always kept in each other's company. Mukunda thus told Gadadhara Pandita, "Listen carefully Gadadhara, a very great devotee has come to Nabadwip. You have been hankering for the association of pure Vaishnava's and today your desire will be fulfilled. I will take you to see a wonderful Vaishnava devotee, in return for this I simply want you to think of me as your dear servant."

The excited and happy Gadadhara Pandita called out the name of Krishna as they proceeded towards the great Vaishnava's residence. Arriving there they found Pundarika Vidyanidhi sitting comfortably. Gadadhara offered his obeisances and was respectfully seated

Vidyanidhi inquired from Mukunda, "What is his name and which village does he come from? I can see that his body is effulgent due to rendering devotional service to the Supreme Lord Visnu, both his form and demeanor are extremely wonderful."

"His name is Sri Gadadhara", Mukunda replied, "He is very fortunate because from early childhood he has been totally detached from family life. His external, material identity is that he is the son of the brahmana Sri Madhva Misra. Because he is totally absorbed in devotional service he only associates with Vaishnava's, and he is extremely dear to all the devotees. When he heard about you he was anxious to meet you."

After hearing the wonderful qualities of Gadadhara Pandita, Vidyanidhi was very pleased to meet him. That great personality, Sri Pundarika Vidyanidhi, sat like a prince. His beautiful bed was made of wood, covered with intricate brass and a reddish stone inlay work. Above were three tiers of ornamental overhangings, made of glittering brocade strips. He was seated on a soft mattress covered with clean expensive sheets and silk pillows were placed under his back. On either side of him many small and large water pots sat within his reach, as well as a nice shining brass plate with betel pan neatly prepared on it. Two large ornate mirrors hung on either side of him which he continually glanced into while smiling with lips reddened from chewing pan. He wore a sandalwood paste tilaka mark on his forehead and his face was decorated with dots made from a mixture of sandalwood and perfume. As for his hair, it was well groomed and shining with delicately perfumed hair oil. Two persons stood behind him fanning him gently with long peacock feathers and in front of him was a nicely prepared hammock. Because he followed a life of pure devotional service, he looked as charming as Cupid himself. Those who did not know him would consider him to be a prince as everything about him and around him gave the impression that he was a man of easy and comfortable life given to pleasure

When Gadadhara Pandita saw these luxurious items and a general atmosphere of materialistic life he became suspicious. Since Gadadhara was a fully renounced soul from his early childhood, naturally some doubts regarding the character of Pundarika Vidyanidhi entered his heart. He thought, "What sort of a Vaishnava is he, surrounded by so much finery and lavish living? Hearing about his devotional mood I developed great respect for this person, but now on seeing him it is slowly giving way to doubt and suspicion."

Mukunda understood the mind and heart of Gadadhara Pandita, thus he took upon himself to reveal the true nature of Pundarika Vidyanidhi. By the special mercy of Lord Krishna, Gadadhara Pandita was allowed to perceive everything, nothing remained unknown to him

In a very sweet voice Mukunda began to sing a verse from the Srimad Bhagavatm describing the glories of devotional service: "Alas how shall I take shelter of one more merciful than He who granted the position of a mother to the she-demon Putana? Putana was unfaithful and always hankering for the blood of human children. With that desire in mind she prepared deadly poison to be sucked from her breasts and came to kill Krishna, but because she offered her breasts to the Lord she attained the greatest achievement."

As soon as these words concerning devotional service entered his ears, Pundarika Vidyanidhi began to weep, tears of ecstatic love welled up in his eyes, rolling down his face profusely like streams of the Ganga. Simultaneously all the symptoms of ecstasy manifested on his person. He wept, trembled, rolled, horripilated, roared and finally fell into an unconscious state of ecstasy. Then suddenly regaining consciousness he said in a loud voice, "Speak, speak," and again fell down to the ground. Agitated with spiritual emotions he kicked everything that was near him and all the luxurious paraphernalia went crashing to the ground. The shining brass pots of water, the container of betel pan, pillows, bed sheets, everything became a confused mass. He began tearing his fine clothes, and his well groomed hair went haywire as he wept and rolled in the dust. He cried out, "O Krishna, My Lord, My soul, My very life, You have made me hard hearted like a stone." He lamented loudly, piteously crying out, "I have been deprived of the Lord's association in His most merciful incarnation." He rolled around and crashed down to the ground. Everyone was afraid he might break his bones. He trembled so violently that three persons could not hold him down. He kicked everything that was in his way, as his disciples stood by helplessly, unable to control him. In this way the storm of ecstatic love continued until it finally abated and he fell into an unconscious state of bliss. He lay down without breathing, totally submerged in an ocean of spiritual ecstasy

Amazed at what he witnessed Gadadhara Pandita began to worry thinking, "What inauspiciousness has overcome me to make me think in such an offensive manner about this great personality." He embraced Mukunda, being extremely pleased with him. Drenching him with tears of love he said, "Mukunda you have acted like a true friend, you have shown me a pure and unalloyed devotee of the Lord. It would be difficult to find another pure Vaishnava like him anywhere in this entire creation. One can become totally purified simply by observing his devotional attitude. Today, because you are right next to me I have been able to avoid a great catastrophe. When I saw all the luxurious paraphernalia surrounding Pundarika Vidyanidhi I was convinced that he was a materialistic Vaishnava given to the pleasures of life. You could read my mind and being a great magnanimous soul you revealed to me the unlimited extent of Pundarika Vidyanidhi's love of for God, yet today I have been offensive and the extent of my offense can only be mitigated by your mercy. You must be merciful to me and purify my heart. All these devotees who have taken to the process of surrender through devotional service to the Lord have all accepted the shelter of a guide under whose instructions they act. Yet I do not have such an instructor, so I have decided to take shelter of Pundarika Vidyanidhi and follow devotional service under his quidence. I know that I can counteract all my offenses to him by becoming his disciple." Thus Gadadhara Pandita revealed to Mukunda his desire to become a disciple of Pundarika Vidyanidhi. Mukunda was extremely pleased with the decision and patted him on the back saying, "very good, very good."

Sri Pundarika Vidyanidhi was in a state of ecstatic coma for six hours, gradually he returned to his

normal state and sat down quietly. It was impossible for Gadadhara Pandita to control the tears of joy which rolled profusely down his face, wetting his entire body. When Sri Vidyanidhi saw this he embraced Gadadhara Pandita, holding him to his heart. Overwhelmed by Pundarika Vidyanidhi's ecstatic devotion, Gadadhara was unable to sleep. (?) Mukunda spoke up, revealing Gadadhara Pandita's mind, "Doubt arose in Gadadhara's mind when he first saw your extravagant appearance and surroundings, but now he is repentant and wants to accept initiation from you. He is a renounced devotee of the Lord. Although he is young he is mature in spiritual realisation, and comes from the very good family of Madhva Misra. From early childhood he has always been very attached to the Supreme Lord. I think it is a very good match--a very elevated spiritual master like Pundarika Vidyanidhi having an equally able disciple like Gadadhara Pandita. Please consider these points and choose an auspicious day to initiate him with your diksa mantra."

Pundarika Vidyanidhi smiled and said, "Be assured that I will do as you say, for by the Lord's mercy I have had the great fortune to meet a person who is like a precious gem. The result of many lifetimes of pious activities is that one may find a disciple such as him. The forthcoming twelfth day of the waxing moon is very auspicious, come here to meet me and your plan will become successful." Overjoyed, Gadadhara Pandita offered his obeisances and took leave of Pundarika Vidyanidhi

Mukunda and Gadadhara went straight to meet Lord GauraChandra, who happily received the news of Pundarika Vidyanidhi's arrival

During the night, without being seen by anyone, Pundarika left all his associates behind and came to the place of Lord GauraChandra. As soon as he saw the Lord he fell down like a rod, offering his obeisances to the Lord, Overwhelmed with ecstatic trance he lay on the ground experiencing waves of joy. Shortly afterwards he regained external consciousness and roared loudly, then despising(?) himself he began to weep saying, "O my dear Krishna, You are my Lord and father. I am a great offender, please punish this wretch. O Lord You have liberated everyone in the world, only I have been deprived of such good fortune."

Hearing his lamentation all the assembled Vaishnavas, who knew Pundarika Vidyanidhi to be a great and elevated Vaishnava, felt pained and began to cry

The Supreme Personality of Godhead, Lord Chaitanya, is especially inclined to His pure devotees, therefore upon seeing His beloved devotee, He got up and embraced him. Crying the Lord said, "O My father Pundarika, finally I am able to see you today." The Vaishnavas were overjoyed to have the association of such an elevated devotee as Pundarika Vidyanidhi and their eyes filled with tears. So wonderful was this scene that no pen could possibly describe it

Lord Gaurasundara held Pundarika Vidyanidhi in a loving embrace, wetting him with His tears. Understanding how dear Pundarika was to the Lord, the devotees immediately felt affection, respect and a sense of closeness with him. The Lord continued to hold Pundarika Vidyanidhi closely as if He wanted to merge His body into his. For sometime the Lord was unable to move. Remaining like a statue He held Vidyanidhi in His close embrace. When the Lord came out of trance He began to chant the name of Hari, and said, "Today Lord Krishna has been very merciful to me, He has fulfilled all My desires. I have met a person of My heart's desire."

Pundarika Vidyanidhi greeted all the Vaishnavas fondly and they began to chant the holy name together. The Lord then introduced Pundarika saying, "His name is Pundarika Vidyanidhi, the Lord has specially created him to distribute love of Godhead."

Hearing this the devotees happily responded by lifting their their arms and chanting "Hari, Hari." The Lord said, "Today is a special day, a wonderful thing has happened, I woke up from sleep and my eyes beheld the ocean of love of Godhead directly in Person."

All this went on while Pundarika Vidyanidhi was absorbed within himself in an ecstatic trance, totally unaware of his immediate external surroundings. Suddenly he became aware of the devotees around him and he immediately offered obeisances to the Lord, properly recognizing Him for the first time

since their meeting. Then he offered his obeisances to Advaita Acarya Prabhu and exchanged obeisances with all the other Vaishnavas. It was a glorious scene, as all the devotees floated on waves of ecstasy, thrilled to have met Pundarika Vidyanidhi who himself is an ocean of love of Godhead. Only an extremely pious and fortunate person is able to describe this marvelous scene

Gadadhara Pandita took Lord Visvambhara's permission to accept initiation from Pundarika Vidyanidhi. Gadadhara said, "I could not understand the uncommon behavior of this great personality and so I became disrespectful. Therefore in order to cleanse myself of this sin I want to become his disciple, for certainly as my spiritual master he will exonerate me."

Appreciating Gadadhara Pandita's mood, the Lord said, "Yes, perform it quickly." Thus Gadadhara Pandita formerly accepted initiation from Pundarika Vidyanidhi, the ocean of ecstatic loving devotion

What ability do I have to speak about the wonderful qualities of Pundarika Vidyanidhi, for he was such an elevated Vaishnava that even Gadadhara Pandita was his disciple. I have just narrated in short this wonderful pastime of Pundarika Vidyanidhi, as I was hankering for this opportunity with the hope that I will be able to have his initiation.(?) Both the spiritual master and the disciple are competent and are dearly beloved of the Supreme Lord, Sri Krishna Chaitanya.?) Whoever hears of this meeting between Gadadhara Pandita and Pundarika Vidyanidhi will gradually experience the highest ecstasies of love of Godhead. Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul, I Vrndavana Dasa offer my humble song at their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Eight

All glories to the beloved Lord Gaurasundara, who is most dear to everyone, especially Lord Nityananda and Advaita Acarya Prabhu. He is the life and soul of Sri Jagannatha Pandita and Sri Gadadhara, and the most precious treasure of Pundarika Vidyanidhi. All glories to Lord Chaitanya for He is the Lord and master of Jagadisa and Gopinatha. All glories to the associates of Lord Chaitanya

Lord Chaitanya continued to perform wonderful pastimes in Nabadwip along with Lord Nityananda Prabhu. Assisting in Their pastimes Advaita Acarya Prabhu, as well as all the other Vaishnavas, performed grand kirtana, dancing ecstatically while constantly chanting of the holy name of Lord Krishna

While Nityananda Prabhu remained in Srivasa Pandita's house He manifested the mood of a young boy. He would not even eat by Himself and had to be fed by Mother Malini, who felt like a mother to Him. One day Lord Chaitanya began to discuss topics regarding Krishna Consciousness with Srivasa Pandita. Wanting to test Srivasa He asked, "Why do keep and maintain this Avadhuta in your house? You don't even know anything about Him, who He is, where He comes from or what is His family background is. I warn you that you are being too lenient and kind to Him. If you want to maintain the good reputation of your family in society then you should immediately turn this Avadhuta out of Your house."

Srivasa Pandita smiled and said, "O Lord, it is not proper for You to test me in this way. I know that Lord Nityananda is Your expansion. You are the Supreme Lord and there is no difference between Yourself and Lord Nityananda. I am Your servant and anyone who serves You becomes my master. Even if Lord Nityananda were a meat-eating drunkard and due to my association with Him I lost my reputation, wealth and everything, still, I tell You truly that I would never think of anything else other than serving His and Your lotus feet

Hearing Srivasa Pandita speaking in this manner the Lord stood up and roared loudly with great joy, "What have I just heard from you Srivasa Pandita? You have so much faith and love for Nityananda Prabhu? You have understood the truth about My dearmost confidential associate. This has pleased Me so much that I grant you this boon: Even if there comes a time when Laksmi devi, the Goddess of fortune, is forced to wander about with a begging bowl, still your house will never know the chills of penury. Everyone in Your house, including your pet dogs and cats, will find complete shelter in My devotional service. Therefore I leave Lord Nityananda Prabhu in your care so that you may look after Him and serve Him properly." Saying this the Lord returned home

Lord Nityananda spent His time roaming about Nabadwip. Sometimes He went to the Ganga to take a swim and happily allowed the currents to carry Him away. At other times He played with the young boys acting like a little child Himself. He would visit the houses of Gangadasa Pandita and Murari Gupta, and then run to Lord Chaitanya's house where Mother Saci showered Him with affection. Absorbed in the mood of a young boy Lord Nityananda would try to catch mother Saci's feet and she always tried to escape from Him. One night mother Saci had a dream which she later related to Lord Visvambhara in confidence. "Late in the night I dreamed I saw You and Nityananda. You were two five year old boys, running about playing and fighting. I saw both of You enter the Deity room and then come out with the deity of Lord Balarama in Your hand, and the deity of Krishna in Nityananda's hand. The four of You then began to fight with each other

Lord Balarama and Lord Krishna were angry and said to You, 'Hey, You cheaters, You impostors, get out of here. This house and this room belongs to Us, and everything else here like the sweets, curds and milk are all Ours.' Nityananda replied, 'Those days of stealing butter and curd for You to eat are now gone. You are no longer cowherd boys. Now You have become young brahmanas so give up Your possessiveness about all these sweets, yogurt and milk now. If You do not listen to Our sweet persuasion then We will convince you with a beating. Who is going to tolerate Your plundering and

mischief.' Lord Balarama and Lord Krishna replied, 'We will catch hold of both of You impostors and tie You up and leave you here. If by chance You go against the wishes of Krishna, no one will blame Us for this.'(?) Lord Nityananda Prabhu then replied, 'Who is afraid of Your Krishna? My Lord and Master is Lord Visvambhara.' The four of them fought with each other in this way, snatching the sweets and food from each others hands and mouths and eating it. Nityananda called out to me saying, 'Mother, bring My food I am very hungry'. Thereafter I woke up, but I cannot understand anything of this dream, therefore I am telling You."

Hearing the description of Mother Saci's dream Lord Visvambhara smiled and spoke to her tenderly. "That was a nice dream you had mother, but do not tell this to everyone. Our Deities are actually living and are very potent. Your dream has increased and strengthened My devotion and faith in Them. It is interesting that you dreamt about this, as I have been observing something strange which I did not reveal before because I was feeling ashamed. I noticed that the foodstuff which your daughter-in-law cooked and offered to Their Lordships, Lord Balarama and Lord Krishna, would remain half eaten after the offering was over. I was suspicious of my wife, but now everything has become clear

Visnupriya, Sri Laksmi devi the mother of the universe, heard the details of Mother Saci's dream from the inner quarters and smiled at her husband's words

Lord Visvambhara said, "Mother let me go and bring Nityananda here right away and you can feed him." Happy to hear this, Saci Mata quickly began to prepare for cooking

Lord Visvambhara went to Nityananda Prabhu and extended an invitation to Him, along with a warning; "Today, we are making a special offering to the Deities so please do not misbehave."

Nityananda Prabhu caught hold of His ears and cried, "Visnu, Visnu, only made people misbehave. You think that I will misbehave because You think everyone is like Yourself." Joking in this way they proceeded towards Viswambhara's house, absorbed in talks of Krishna

Entering the house They were given water to wash Their feet and then sat down to eat next to each other, surrounded by Gadadhara Pandita and other friends. Sitting together in this way Nityananda and Visvambhara looked exactly like Lord RamaChandra and Laksmiana sitting in Their Mother's house. The mood was the same and Their affection for each other was the same, as They were the same Persons

Mother Saci was very happy and excitedly hurried to serve out three full plates of prasadam for the two of Them. When she returned she found two young boys of five in the place where Visvambhara and Nityananda had been sitting. One of the boys had a blackish complexion and the other was very fair. Both of Them were exquisitely beautiful, and were without any clothing. One of Them had four arms which held the conch shell, disc, mace and lotus. His breast was marked with the Srivatsa, the glistening kosa(kaustubha?) jewel hung from His neck and beautiful fish shaped earrings dangled from His ears. The other boy held the plough and the pestle. She also saw her daughter-in-law, Visnupriya, situated on the breast of one of the young children. No sooner had she seen this wonderful sight than it vanished

Mother Saci stood still mummified with ecstasy and tears rolled down her face drenching her clothes. All the foodstuff scattered as mother Saci fell to the ground and lay unconscious

Lord Visvambhara rushed to wash His hands and mouth then quickly ran to rescue His mother. Lifting her up He said, "Mother, Mother, please get up, calm down, get control of yourself. Why did you suddenly fall to the ground?" Mother Saci slowly regained consciousness and quickly tied her loosened hair. Without uttering a word she went inside her room and began weeping. She was overwhelmed with ecstatic love for God and nothing else mattered to her. Her breath came in great sighs and her body trembled from head to toe

Meanwhile the servant, Isana, cleaned the eating room. He collected the remnants of food that had scattered on the floor and ate it all. Isana is truly extremely fortunate, for everyday he performed such

wonderful activities yet he remained like a servant, thus no one knew that he was actually perceiving the highest transcendental truth

Lord GauraChandra, along with His devotees, continued to perform congregational chanting of the holy name in Nabadwip. Although the Lord's eternal associates had appeared in different parts of Bengal, gradually, in small numbers, they began to come to Nabadwip. There they soon found out that the Supreme Lord had appeared. Allaying the fears of the devotees and filling their hearts with bliss, Lord Visvambhara manifested Himself before them as the Supreme Personality of Godhead. The Lord's devotees are as dear to Him as His own heart, thus that Supreme Personality who is intensely sought after through the Vedic literature, mixed freely with His devotees, embracing all of them so lovingly that each one of them felt as if he were the most prominent of the Lord's associates

The Lord regularly visited His disciples in their homes, where he would exhibit to them His four handed form. Sometimes He went to Gangadasa Pandita's house or to Murari Gupta's house, and at other times He visited Srivasa Pandita's. But all the while The Lord's constant companion was Nityananda Prabhu, whom He could not bear to be separated from. Lord Nityananda was always engrossed in the playful mood of a young boy, and Visvambhara wholeheartedly reciprocated with him in the same spirit

According to their particular faith, various devotees saw Lord Chaitanya appear before them in different incarnations: Matsya, Kurma, Varaha, Vamana, Nrsimha, etc

Some days the Lord was absorbed in the mood of the gopi's and wept continuously, oblivious to the passage of time. Other days He felt like Uddhava, or Akrura, while at other times felt like Lord Balarama and demanded that wine be brought to Him. Sometimes he was filled with the emotions of Lord Brahma and began chanting hymns, falling on the ground. Another time, feeling like Prahlad Maharaja, He offered prayers to the Supreme Lord. In this way Lord Chaitanya floated on various waves of devotional ecstasy

Observing the happiness of her son, Mother Saci was extremely happy, yet one dreadful thought continuously interrupted her cheerful mood: "What if my son leaves home?" Brushing such unpleasant thoughts aside she said, "Dear son, go and take Your bath in the Ganga," "Mother, please chant the holy name, Krishna, Rama." In every conversation with His Mother the Lord simply replied with one word: 'Krishna'

These super excellent transcendental pastimes of the Lord's are all inconceivable, they cannot be understood by any amount of material calculation

One day a wandering devotee of Lord Siva passed by singing the glories of his Lord, while dancing blissfully round and round. Hearing the singing of the Sivaite, Sri Chaitanya suddenly appeared in the form of Lord Siva, with great matted locks of hair piled on His head. Jumping up on the singers shoulders He shouted loudly, "I am Sankara, I am Sankara." The people watched in amazement as the Lord sat perched on the devotees shoulder. Playing on a horn and a small hand tabor, the Lord encouraged the Sivaite to continue singing

That day that fortunate devotee received the full benefit of purely glorifying his Lord Siva. purely without offenses. Supreme Lord Gaurasundara sat on his shoulders. The Lord regained normalcy and climbing down He personally offered alms to the singer. The singer devotee left feeling extremely grateful and satisfied. The devotee servants of Lord Gauranga, shouted Lord Hari's name in illusion feeling a surge of devotional ecstasy in the Lord's company

The Lord said, "you My brothers, please hear the essential teachings of all scriptures. Why should we waste our nights in useless activities. Let us make a firm resolution from today to spend the nights engaged in the most auspicious activities, chanting the Lord's name. By performing congregational chanting of the holy name all of us will drown in divine deluge as if the flood of devotional ecstasy is gushing like Ganga devi. Let the whole world be delivered by hearing the holy name; in that way You will become everyone's spiritual life giver and beloved treasure."

The Lord's words breathed great joy to all the Vaishnava hearts, Lord Chaitanya had begun His kirtana pastimes. Every night the Lord met the devotees in Srivasa Pandita's house and performed kirtana; some days He would also meet in Chandra Sekhara's house. These kirtana meetings would be attended by so many devotees, the Lord's dear servants, that all their names cannot possibly be remembered

Lord Nityananda was there with Gadadhara Pandita, Advaita Acarya, Srivasa Pandita, Vidyanidhi, Murari, Hiranya, Haridasa Thakura, Gangadasa, Banamali, Bijoy, Nandana, Jagadananda Pandita, Buddhimanta Khan, Narayana, Kasisvara, Vasudeva, Rama, Garudai, Govinda, Govindarama, Gopinatha, Jagadisa, Sriman, Sridhara, Sadasiva, Vakresvara, Srigarbha, Suklambara, Brahmananda, Purusottama, Sanjaya and others. The Lord was always surrounded only by such devotees who accompanied Him in kirtana and dancing. The Lord's ecstatic thunderous roars and loud kirtana rented the very limits of the material world

These kirtana agitated the envious atheists. They clapped their thighs and jumped up pouring out streams of profanity, "all this loud howling and wild dancing after a good wine bout as soon as it gets to be night time, is robbing us of our entire night's precious sleep. These impostors entice women to them with their hypnotic enchantments and enjoy them the whole night. These atheists are consumed in their own fire of hate, and the Lord, Sacinandana, dances in graceful ebullience.

As soon as the kirtana begins the Lord comes in trance, becomes oblivious of the phenomenal world. Dancing He falls to the ground with such force that the earth quakes and cracks in places. The devotees look at Him mummified in fear. As the Lord's tender body contacts the hard surface, Sacimata closes her eyes silently praying to Lord Govinda, Krishna for his protection. Sacimata knows that Nimai is in spiritual trance, yet due to her intense love for the Lord she experienced great agony. She did not know what action to take so she earnestly prayed to the Lord. "O Lord Krishna, please grant me this wish, that I may not know when Nimai hurls Himself to the ground, please grant me this mercy Krishna. Although for Nimai there is no pain but actual blissfulness, I will be happy to remain unaware of all this." Lord Chaitanya, the Supreme Lord knew Sacimata's wishes, so accordingly He infused in her divine ecstasy. As long as Lord Chaitanya performed kirtana and dancing Mother Saci entered a state of spiritual exhilaration and became heedless of this material world.

All the time now the Lord spent in kirtana and ecstatic dancing surrounded by His followers. Some days the devotees would collect in the Lord's house and begin loud sankirtana while the Lord immersed Himself in dancing

At times the Lord exhibited His mood as the Omnipotent Supreme Controller, then at other times he wept in humility saying, "I am Your servant." Dear reader's hear these narrations about the Lord's transcendental ecstasies very attentively for there is no one who can dance so gracefully as Lord Chaitanya in the entire creation. And likewise the beautiful and exuberant singing of His associates that accompany His dancing is also incomparable.

On special (religious) days (like ekadasi, dvadasa or Visnu tattva appearances) Lord Chaitanya assembled all the devotees in Srivasa Pandita's house from early dawn and began mesmerizing everyone with jubilant dancing. In the house of that most fortunate soul, Srivasa Pandita a melodious tumult of the holy names of Govinda Gopala went up in the atmosphere. Different kirtana groups emerged from out of the assembled devotees

Srivasa Pandita headed one group, Mukunda another and Govinda yet another. They all sang and the Lord danced. Nityananda Prabhu, that great spiritual stalwart circumambulated the dancing Lord while Advaita Acarya Prabhu stealthily lifted the dust from the ground where the Lord danced and put it on his head. Gadadhara Pandita and others experienced divine exhilaration and looked at the Lord with tearful eyes.

Hear some of the descriptions of how they performed kirtanas to accompany the Lord's magnificent dancing. They sang often in "Bhatigari Raga." The directions resounded with the singing of the holy name, "Govinda", and Mahaprabhu accompanied it lost in His scintillating body movements. They

sang, "Hari O Rama, Hari O Rama."

Lord Chaitanya would begin to weep during kirtanas, it continued minimum for an hour; His long tresses tossed about on the ground and He made no attempt to tie them. Only hearts of stone can remain unmoved by the sight; the devotees fell swooning to the ground trying to reach out to the Lord. And when He began laughing, He broke out in carefree effervescent mirth infecting everyone with ecstatic joy for hours. Lord Chaitanya being surcharged with the mood of servitorship became unaware of His own divinity. Jubilantly He repeated, "I am victorious, I am victorious," and all the devotees chorused the same.

At intervals the Lord sang out so loudly it sounded as if the entire universe would split open. Sometimes He became heavier than our earth, impossible for anyone to hold Him; and again He lost so much weight, in a moment He was lighter than cotton wool and being carried around the house jubilantly by devotees on their shoulders. The Lord frequently went into ecstatic trances on the least of provocation putting the devotees in anxiety and they chanted, "Hari" loudly into His ears to awaken Him

Then sometimes His entire body shivered uncontrolled, His teeth chattering like a little boy out on a winter morning. Next moment He was drenched in cold sweat like Mother Ganga was flowing out of His pores. His body would suddenly become burning hot, drying up all the cooling sandal paste applied to His person. He released gigantic sighs throwing asunder the devotees from His front and then He rushed at the devotees to catch their feet and all the Vaishnavas tried to escape the Lord.

The Lord liked to sit and rest back against Lord Nityananda lifting His lotus feet He looked smiling at the devotees. The devotees immediately comprehended the impact of this pastime and they ran to loot the priceless treasure of the dust of the Lord's lotus feet. Advaita Acarya said, "O You thief, now we have crushed Your pride." Lord Chaitanya blissfully rolled on the ground and allowed the devotees to glorify Krishna.

When Lord Chaitanya danced vigorously the earth quaked and the devotees looked around in apprehension, but when He danced with graceful postures He looked like the divine Krishna, the son of Nanda Maharaja. He roared sometimes with the roar of ten million lions but He carefully protected the devotees ear drums. Often He would be seen by some moving on air little above the ground, yet not everyone could see. He stared at devotees with eyes turned bright red due to feelings of extreme ecstasy, they were shocked at first but fled away laughing

Visvambhara became restless with ecstasy and danced, lost in Himself. He caught some one's feet and sometimes even clambered on His head. He would drape around someone's neck and weep and next moment climbed on to his shoulders. Again overcome by the youthful mood He became restless and made sounds of musical instruments with His mouth like a playful lad. He would shake His foot and laugh continuously and then get down and crawl on all fours feeling like a baby.

At times Visvambhara entered into the mood of Syamananda Sundara, Krishna and stood for hours in the trilinga position (the body bent in three places). He meditated for sometime and then played the flute, melodiously and He looked just like Krishna, the moon of Vrndavana. When He came out of this mood He again felt like the Lord's servitor and wept, with utmost humility He begged everyone wanting to serve their feet.

The Lord sometimes bent His body like a wheel, His feet touching the head, and remained like this for long hours. He expressed all His ecstatic moods in wondrous ways, dancing exquisitely immersed in the bliss of chanting His own names. Now His body trembled as He frequently made roaring sounds and now became unquiet fell crashing to the ground. A dancing resplendent golden figure suddenly they see Him multi colored; they see double images of Him. Supreme Lord Chaitanya exhibited such extraordinary displays of ecstatic emotion under the total influence of His mood of a Vaishnava devotee. He often repeated unspeakable words, shouting before the Vaishnava He respected as a "Prabhu" is now caught by his hair by the Lord and the Lord calls out, "This fellow is My servant."

The Vaishnava whose feet He tried to catch previously in humility, He now stands on His breath. The devotees all around were so captivated and moved by the Lord's ecstatic symptoms that they put their hands around each other's necks and cried.

The entire group of assembled Vaishnavas look so radiant, their bodies decorated with sandal wood tilaka and tulasi mala; and blissfully tasted the nectar of chanting Lord Krishna's name. The sounds of their voices, mrdangas conch shells and kartals mingled to a melodious uproar. As this auspicious sound of the holy name spread and filled the azure vaults evil and misfortune disappeared in every direction. How extraordinary is that Supreme master that the entire universe becomes cleansed of sin simply by the dancing of His disciples. And the Master Krishna Himself dances to the accompaniment of His own holy name, how can the Puranas ever explain this supernatural phenomena?

Lord Chaitanya danced surrounded by His devotees loudly chanting the auspicious name of Lord Hari. Lord Siva becomes spiritually surcharged with bliss at the sound of the Lord's name, that once He begins to dance and taste the nectar he loses track of his person and clothes. That very name of Lord transformed Valmiki to an embodiment of knowledge and renunciation. The same holy name offered Ajamila Supreme liberation. Hearing His name the shackles of material existence are broken, that self same Supreme Lord has now appeared in Kali yuga and is dancing to His own name. Narada Muni and Sukdeva Gosvami roams the universe singing His name and Ananta Sesha Prabhu with a thousand mouths glorifies His name. Whose name is the best means for atonement from my sin, that same Supreme Personality dances only to be seen by the most fortunate souls. I am so fallen and wretched that I was not born then to see this marvelous festival of sankirtana and dance.

Sri Vyasadeva's son Sukadeva Gosvami praised Kali yuga in Srimad Bhagavat because he knew the future advent of Sri Chaitanya Mahaprabhu. That same Lord now danced immersed within His joyful self enchanting all with the rhythmic patting of His feet. The Vijayanti garland around His neck swung wildly echoing the Lord's ecstatic dancing mood. He tore the garland and threw the shreds at His devotees' feet; gave up His joy rides on Garuda's shoulder, forgot His conch shell, disc, mace, lotus holding form, forsake His bed of Ananta Sesha; in His pastimes as Gaurasundara He rolled on the dust and wept overcome with the ecstatic mood of servitorship to the Supreme Lord. Gone was His mood of Lord and Master and the pleasures of the Vaikuntha planets, the ecstasy of being the Lord's servant overshadowed all other pleasures.

The Lord is Supreme subject of all pleasures, yet disregarding the pleasure of Laksmi devi's company and exquisite face He prefers to heave His hands and face in the ecstasy of the kirtana and drown in an ocean of acute separation from His beloved Krishna. THE Supreme Lord who is diligently served by elevated personalities like Lord Siva and Narada Muni they have given up their wealth, position for this, that same Lord Gauranga has neglected His Supreme Absolute Lordship and with utmost humility, taking straw in his mouth is begging and praying for devotional service. And if any wretched soul, in spite of the Lord's unprecedented novel example disregards devotional service to the Supreme Lord, he is unfortunate enough to throw away the nectar and drink poison

These are again those who read and propagate the teachings of Srimad Bhagavatm and establish themselves as Lord and Master, without appreciating the extraordinary beauty of devotional service, all their activities are lowly and futile. They do not know the essential truth in the Vedas yet they deliver dissertations on the scriptures, to equally agnostic audience. They are truly like the mules carrying the burden some load of useless learning. The Vedas and Bhagavatm have unequivocally elucidated the elevated position of devotional servitorship to the Supreme; Laksmi devi, Lord Brahma, Lord Siva and others carefully cultivate this priceless process.

Those who do not have complete faith in Lord Chaitanya's words are most unfortunate and are forever disassociated from His mercy.

It was so divinely enchanting to see Lord Gaurasundara dance surrounded by all His associates singing sweet melodious kirtanas. Advaita Acarya unable to control His ecstasy often went into a trance and covered His entire body with straw, and holding one in His mouth in humility with some on His head

He danced vigorously, His eyebrows drawn close together. The assembled devotees were astounded by Advaita Acarya's ecstatic symptoms, while Nityananda Prabhu and Gadadhara Pandita were shaking with laughter. Lord Gaurasundara the dear life of every soul, continued His sublimes dance, frequently overcome by endless ecstatic emotions.

Lord Gaura Sundara exhibited such extraordinary symptoms of ecstasy that are not even mentioned in the Srimad Bhagavatm, nor has anyone heard about them from anywhere else. Sometimes His body became stiff like a statue, and no one could possibly move or bend Him. Then again His body became soft as cream, as if He had no bones in the body. Other times He looked at least twice His normal size and again sometimes He looked at least twice His normal size and again sometimes He became thinner and smaller than usual. Sometimes He moved drowsily about like a drunkard, suddenly breaking out into a joyous boisterous laughter shaking His entire frame.

Seeing the assembled Vaishnavas surrounding Him, Lord Gaurasundara enraptured in spiritual emotions started calling each with their previous names. He looked around and shouted out to the individual names like, "Haladhara, Siva, Suka, Narada, Prahlada, Rama (laksmi) Aja (Brahma), Uddhava. In this way the Lord skillfully revealed different devotees previous identities in Krishna lila. All the devotees marveled, filling their eyes with the enchanting dance of Lord Gaurasundara in the mood of Lord Krishna.

The crowd at Srivasa Pandita's residence drawn by the delightful kirtana was overflowing and over anxious to see Sri Gaurasundara. Those who arrived early were in the house and could see everything, others remained outside. The Lord instructed for the doors to be closed. The people of Nadia were impatient, creating a loud commotion to get inside. They cried out, "we want to see the kirtana open the doors immediately." The Vaishnavas inside were unaware of any happenings, their complete attention captivated by the kirtana.

Amongst those who were not allowed inside were some atheistic and envious persons making various comments. They said, "they are a bunch of beggars, afraid and feeling ashamed they might be recognized by others, so they closed the doors." "You are right, it is only due to the pangs of hunger that they scream non stop for hours." "Actually they closed the doors because they do not want us to catch them drinking wine all night," "Nimai Pandita was good and normal, we do not know why God changed His mentality." "I think this is a consequence of His past life." "In fact, this is happening because of bad association, ever since Nimai lost His father He has no one to discipline Him, Nimai has since long given up His studies, grammar is such a subject if you lose touch of it for even a month you forget it, His mind is now idle, we know all their excuses

We know the real reason for their closed door activities. In the night they chant mystical incantations casting spells on women and bring them here. Together they eat and drink all sorts of things and decorate themselves with fragrant flowers and perfumes and engage in various illicit recreation, so they lock their doors to avoid public censure. Tomorrow I shall definitely have them arrested and taken away bound up like common criminals. All this howling and shouting, 'Hari, Hari' was never heard in these parts, now this kirtana has stolen the sleep and peace of common people. All material prosperity is now forever gone and instead we will have famine. The rains will stop due to their reprobate activities and no grains will grow and we will all starve. But let us wait outside a few days, because this madness cannot go on for too long, we shall see that Srivasa or Advaita or that Avadhuta Nityananda does." In this manner the godless persons raved and threatened, but the Vaishnavas were immersed in joyous ocean of kirtana and they did not pay attention to their words.

Outside the tirade continued, "It is not a brahmanas duty to sing and dance, that is for the low class man. Sad that a educated brahmana should set such a bad example." Just looking at them even a upright brahmana loses all his good qualities. No one should as much as see their dancing and kirtana even out of curiosity. Look what happened to Nimai, He was intelligent, now He is mad, dancing and singing with them and they are steadily increasing in number. What is their use of calling out to God, without any self realization. God resided within you, why reject the wealth in your own house and search for it elsewhere in the forest."

Then someone quite unexpectedly said, "no use criticizing others, better to just go home and mind our own business." Another voice supported him saying, "We cannot get inside to see the kirtana due to our own misfortune from our previous life. How can we criticize those who are fortunate to be inside, participating in the kirtana? They are very pious."

"He must also belong to their group," the atheists cried out, and pressed aggressively towards him. "What is the great loss if we do not see their kirtana? they are simply a few hundred, prancing around screaming as if in war. Without practicing chanting, penances or cultivating knowledge they follow a concocted method of discipline and meditation. They collect food- stuffs like rice, bananas, milk and curd and mixing everything they sit together and eat, this way they corrupt the caste system."

People came to see the kirtana only to abuse, "Just look at how madly they are acting, they indulged in such comments and left, again a fresh group of people gathered to continue the vilification. When two agnostics met they engaged in ridiculing the Vaishnavas and rolling in laughter. When they met anyone who had never see the kirtana they forced him to go to Srivasa's house, and only on repeated pleadings would they allow someone to get away.

Someone said, "what a wonder, in spite of seeing all this, the people crazily follow Nimai Pandita. With all the hustle and bustle Srivasa Pandita's house sounds like he is celebrating Durga puja. The only sound one hears is a great din, this certainly gives rise to all the ill rumors. Nabadwip is crowded with thousands of erudite scholars, yet there charlatans have gained prominence here. We must free Nabadwip from this Srivasa, tomorrow I will demolish his house and float his belongings down the Ganga. It is for the better of this town to be rid of this so called brahmana, otherwise when the brahmanical culture wanes by his bad example the Muslims will take over."

Such were the unending string of invectives against the Vaishnavas, yet some atheists were somehow very fortunate. They were born in the same place as the Lord, and so they automatically saw and heard the Lord's dancing, kirtana and other pastimes.

The devotees of Lord Chaitanya were deaf to all such criticism intoxicated by the sweet nectar of Krishna's name. Day and night they sang the different transcendental names of Krishna, "Jaya Krishna, Murari, Mukunda, Banamali." And day and night a tireless Lord Visvambhara sang and danced with His associates whose transcendental bodies were naturally indefatigable.

Immersed in the ecstasy of name kirtana with Lord Chaitanya millenniums passed by but by human considerations they were but a few years for the devotees. Like in the Rasa dance pastimes of Lord Krishna, the young damsels, the Vraja gopis spent millenniums with Krishna dancing with Him, but to Him it seemed a mere flitting moment came to an end only to early. Krishna's pastimes are all inconceivable and the associates of Lord Chaitanya knowing this had similar experiences of time like the Vraja gopis.

One night, an hour before dawn, Lord Chaitanya suddenly stopped dancing and climbed up on the altar and lifting up on His lap the shaligrama silas that were in Lord Visnu's seat He sat down in it. The seat crackled and protested loudly under His weight. Lord Nityananda quickly rushed to hold up the altar seat, now with Lord Ananta Sesha supporting the seat, it did not crumble and Lord Gaurasundara sat comfortably in it and swayed gently. Lord ordered for the kirtana to discontinue and as quietness settled He began to reveal the transcendental truth about Himself with a booming loud voice

"In Kaliyuga I have appeared as Krishna, I am the Supreme Lord Narayana and the fortunate son of Devaki, I am the Lord and master of the entire cosmic creation; it is I who glorified in all your songs for you are My servitors. I have appeared for the sake of all of you, I have accepted whatever foodstuffs you have offered they were gifts meant for Me."

Srivasa said, "O Lord, everything is Yours." Lord Chaitanya replied, "I will eat everything." Advaita Acarya said, "Lord, it is a great fortune for us."

The devotees became busy bringing edibles for the Lord, and the Lord enjoyed it with relish. He ate

milk, curd and fresh butter and kept repeating, "What else do you have, bring it." They brought Him milk, sweets like sandesh which He mixed with sugar; they brought rock candy with coconut milk and grains, bananas with flat rice and fried rice. He consumed large amounts and still said, "bring more." He ate in a matter of minutes more than what two hundred men could eat

Still the Lord said, "What else is there, bring it, bring it, Oh there is nothing here." The devotees were alarmed because their supplies were exhausted, they became amazed at the Lord in this mood and began to remember the Lord Almighty in fear.

They prayed to the Lord with folded hands, "O Lord what do we know about Your mystic potencies? How can we satisfy with our small gifts. Someone who can hold the entire creation in His stomach?" The Lord replied, "My devotees gifts are never small or insignificant to Me, quickly bring, bring! what other things you have."

They said, "please listen dear Lord, the only thing left is some camphor rice," the Lord replied, "do not worry, bring Me that."

The devotees became jubilant and forgot their fears, each one hurried to bring as much rice as they could and the Lord received it with open outstretched palms. The Lord then made large eyes and rolling them He began calling out loud, "Narra, Narra, Narra."

The dumb struck devotees sat around with terror in their hearts. They saw the Lord as a terrible master come to give out punishments, no one could approach Him. Lord Nityananda stood behind Mahaprabhu holding an umbrella over Him, and Advaita Acarya stood before the Lord with folded hands offering Him prayers. All the devotees hung their heads in consternation and remembered the shelter of Lord Chaitanya's feet.

Whoever relishes these narrations of the Lord's mystic opulence will certainly be able to see the beatific face of the Lord. And in whatever stage of spiritual realization one is situated he will perceive to that extent only such esoteric revelation anything more is impossible without the Lord's sanction.

Looking at Advaita's face the Lord said, "As for a boon, I have incarnated here only because of you." The Lord looked at all the devotees one by one and laughing said, "Ask for what you want." The Lord manifested His divine awesome potency in this way, sweeping away the devotees in waves of ecstasy.

The Lord's inconceivable pastimes are impossible to comprehend; in a matter of moments the Lord changes from an exacting Autocrat to a devotee swooning in devotional ecstasy. On regaining consciousness the Lord wept continuously manifesting the mood of servitorship. He sent around putting His arms around the Vaishnavas neck and wept calling them, "brother, friend."

An ordinary person could never see such activities, only by the arrangement of the Lord's maya potency the Lord's servitors were eligible to perceive the truth about the Lord's super mundane situation. The devotees were joyous and laughing at the Lord's wonderful character and they said, "Supreme Lord Narayana has advented."

He again fell down unconscious with overwhelming bliss, and lay on the ground as if dead. The devotees began to lament bitterly. They thought, "my beloved Lord has left me behind and left this world, why is He so cruel to me, I will also leave my body immediately."

The all knowing Lord again woke up feeling he thoughts of His devotees, and started a loud kirtana. The devotees were suddenly stirred up and in extreme exhilaration lost balance. Nabadwip devotees thus relished such wonderful loving pastimes with the Lord of Vaikuntha

Whoever hears these transcendental pastimes of the Lord, his mind will always dwell in the associations of devotees and in the Supreme Lord Gaurasundara Himself

Sri Krishna Chaitanya and Lord Nityananda are my life and soul, I Vrndavana dasa, humbly offer this song at their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Nine

Lord Sri GauraChandra is the Controller of the Universe and He accepted the garb of a sannyasi not for His own sake but for everyone's benefit

All glory to the son of Jagannatha Misra and Mother Saci, and all glory to His sankirtana movement

All glory to Lord Chaitanya, the very Life of Lord Nityananda and Gadadhara Pandita, and He is the most beloved by Advaita and Srivasa Pandita, Jagadananda Pandita and Haridasa Thakura, Vakreswara Pandita and Pundarika Vidyamidhi, Yasudeva and Srigarbha

Be merciful O Lord! and look upon every living entity graciously. May the Lord and all His associates be glorified, for hearing about the pastimes of Lord Chaitanya one immediately attains the supreme goal of Bhakti, love of God

Please listen intently to the narration in Madhya Khanda because they depict pastimes of Lord Chaitanya. Now hear the descriptions of Lord Chaitanya's "Mahaprakasa" lila or great revelation, for this fulfills the desire of all Vaishnavas.

The Lord manifested the glorious "Sat Praharia bhava" or Twenty one hour long devotional emotions. In this pastime He wonderfully revealed His different incarnations, extraordinary feat at feasting and freely giving away to the devotees pure love of Godhead. And all the Vaishnavas honored the Lord in a grand bathing ceremony known as "Raja Rajeswar" fit only for the most powerful Kings of the Universe.

One day Lord Gaurasundar came to Srinivasa Pandita's house accompanied by Lord Nityananda, who was beside Himself with joy. Gradually all the Vaishnavas assembled there. Lord Gaurasundara, who was then fully engrossed within Himself, looked about Him - as a regal Personality surveys His surroundings with intensely powerful glances. The devotees could perceive the Lord's mood and immediately they started loud kirtana.

On other days the Lord would dance in the ecstasy of a devotee servant of the Supreme Lord, Then changing that mood momentarily He revealed His identity as the Omnipotent Supreme Lord, that mood also would quickly change and he would again revert back to the mood of a devotee. But today, to the good luck of the assembled devotees, the Lord stood up as if to dance as usual, and instead sat on the throne of Lord Visnu

On previous occasions the Lord would sit on Lord Visnu's throne immersed in devotional ecstasy, as if unaware of His own conduct. No so today; today He did not obfuscate His real identity with the cloak of His internal energy. But sat on the throne continuously for twenty one hours. The devotees stood in front of Him with folded hands and hearts effervescent with joy. It was a wonderful sight the devotees were fully content, they spontaneously expressed that it felt like they were in Vaikuntha

And so it was, The Lord also sat amidst all like the Lord of Vaikuntha and everyone present there became totally free from the influence of the illusory material potency.

Lord Chaitanya instructed, "Sing that bathing song". The devotees were very pleased and they began to sing. The Lord gently swayed His head sideways in time with the song and showered the devotees with His merciful glances. The devotees now could service the Lord's mood and they desired to perform His `abhiset' or bathing ceremony.

The devotees brought water from the Ganga. First they strained the Ganga water. Then they added musk, sandal pasted, saffron and camphor into it proportionately, preparing everything with increasing love of the Lord

They began the ceremony with jubilant shouts and started chanting appropriate mantras.

Lord Nityananda was the first to pour water on the Lord's head, He kept repeating "Jaya, jaya" as He did so with great pleasure. Other leading devotees like Advaita Acarya and Srivasa Pandita bathed the Lord, chanting the famous "Purasa Sukta" prayers. The devotees of Lord Gauranga are very well versed in the science of the scriptures and of chanting Vedic hymns, so they poured water accompanying it with mantras.

Mukunda and others were singing sweetly the bathing ceremony song and other devotees wept or danced with overwhelming happiness. The upright and chaste wives were ululating with joy. The entire assembly was immersed in an ocean of bliss. The Lord of Vaikuntha Lord Gauranga remained seated and the devotees one by one poured water on His head bathing the Lord. Usually on such religious occasions

pots of water were supposed to be required but today it far exceeded that number.

Even the demigods came there not wanting to miss the opportunity to make more spiritual progress, but were disguised so as not to be recognized.

Where even a drop of water offered to the Lord's lotus feet, that also in meditation, is sufficient to ward off punishment given out by the God of death, What to speak about the good fortune of the people who were able to bathe the Lord directly, who were present there in person.

All the servants and maid servants in Srivasa Pandita's house were also engaged in bringing water for the Lord. The wonderful result that one enjoys from serving the Lord was amply proved by one incident. One of the maid servants, a pious woman named "Dukkhi" (sad), was one of the water carriers. The Lord saw her actively engaged and told her, "Bring, bring more," the Lord was so impressed with her devotional service attitude that He changed her name to 'Sukhi' or happy, indicating He had taken away her distress.

Having bathed the Lord. Accompanied with the chanting of the Vedic mantras, the devotees dried the Lord's body. They dressed Him in fresh new clothes and smeared His transcendental and exquisite body with fragrant sandal wood paste. They cleaned Lord Visnu's throne and arranged everything properly and the Lord sat on the throne which was truly His. Lord Nityananda held the umbrella over the Lord's head, while one of the more fortunate devotees began to whisk the Lord with the 'camara'. The devotees collected the paraphernalia for offering worship to the Lord and began to worship Him.

Their offering tray was packed with ckaranamrita, fruits, acamani, incense, fragrant oil, lamp, new clothes, brahmanas thread etc. As customary they worshiped Him with sixteen ingredients. Applying sandal wood paste on Tulasi manjaris they offered it at His lotus feet. The Gopala mantra consisting of ten syllables was chanted while they offered worship, following strictly the rules of this particular worship. All the devotees were offering their prayers to Him.

All the stalwart associates of the Lord, like Advaita Acarya Prabhu fell before the Lord's feet like rods and offered full obeisances to Him. All the devotees were experiencing spiritual love for the Supreme Lord and tears cascading down their cheeks mingled and flowed like a river. They constantly chanted verses eulogizing the Lord, and the Lord heard everything with great satisfaction.

They prayed "All glory to the Lord of the Universe, kindly direct Your merciful glance on this world now ablaze with the three fold suffering. All glory to the Original cause of everything, the Maintainer of everyone, You have advented to inaugurate the congregational chanting to the holy name. You establish the Savatam Dharma of the Vedas and You are the Protector of the pious, the Original Soul of all the fourteen worlds

All glory to Lord Chaitanya for He is the redeemer of the most fallen souls, an ocean of transcendental qualities, the Supreme Shelter of the meek and poor. All glory to Lord Chaitanya who is Vrajendra nandana Krishna and who expands to Lord Visnu and lies on the ocean of milk like Ksirodakasaji Visnu, He appears as an incarnation for the pleasure of His devotees

All glory to Lord Gauranga who is the Original and Absolute inconceivable, unprecievabl. He is

always transcendently situated, the compassionate Supreme Person. All glory to Lord Chaitanya. He was born in a family of Brahmanas as the crest jewel of this class as well as to liberate the entire brahmana population; He is the origin of the Vedic religion the life and soul of every living entity. All glory to Lord Chaitanya who saved Arjuna from an inglorious death and He gave liberation to the demoness Putana. All glory to Lord Chaitanya who never sees the faults of living entities, He is the husband of the Goddess of fortune." With such chosen words the devotees praised the Lord.

The Lord's servitors were drowning in an ocean of bliss seeing Lord Chaitanya manifest this extraordinary mood. The Lord mercifully removed the veil of maya from everyone's heart and offered His lotus feet to be worshiped by His devoted servitors. Some devotees brought sweetly perfumed oil and smeared it on the Lord's lotus feet, other's worshiped Him with an offering of tender tulasi leaves. Again more came offering precious gems, gold and silver ornaments and paid obeisances at His feet. Many valuable gifts were offered to the Lord, white, blue and bright yellow silken clothes, a variety of precious metal containers were placed in offering at the lotus feet of the Lord, the gifts were countless.

All the household servants in Srivas Pandita's house by dint of serving a pure Vaishnava now could directly serve Lord GauraChandra's lotus feet, Whose lotus feet are desired by all, even Lord Brahma, Lord Siva and Laksmi devi aspire for that mere opportunity.

They offered many items of worship to the Lord without fear or hesitation, the Lord having removed His reverential mood. They brought unhusked rice, tulasi, durba grass, musk, saffron, camphor and varieties of fruits, fragrant blossoms, sandal wood and placed them at His lotus feet. Each one worshiped according to his heart's inclination following different rules of worship.

Then Chaitanya Mahaprabhu, the Supreme Lord of Vaikuntha, exhibited another of His extra ordinary pastimes. He said to the devotees, "Get Me something I want to eat" and held out His hand. Whatever the devotees offered He ate it.

The different Vaishnavas brought a variety of foodstuff to eat, banana, mung dhal, yogurt, sweet condensed milk, butter, milk. They gave it in the Lord's hands and He undisturbed ate everything. Some of the devotees hurried to the market and rushed back with the choicest articles. They offered the Lord coconuts, a variety of milk sweets, in huge quantities, black berries, green melons, sugar cane. Some even brought water from the Ganga; The Lord ate everything. Seeing the Lord was happily eating everything they offered, they generous helpings of more delicacies many times over. Hundreds of devotees gave gallons of Ganges water and the Lord, Who is the Greatest of the Mystics drank all.

Hundreds of barrels of yogurt, sweet condensed milk, milk, hundreds of bunches of bananas; huge amounts of `mung dhal'; mountains of milk sweet preparations, camphor, betel, fruits and nuts were instantly consumed by the Lord in front of the amazed and gaping devotees.

The Lord contentedly ate everything offered to Him and in turn He revealed all the details of the devotees past life. When the devotees heard their individual stories they remembered their earlier days and fell to the ground in ecstasy.

The Lord addressed Srivasa Panidta, "Do you remember, you use to hear lectures on the Srimad Bhagavat at Devananda Pandita's house. Every line of the Bhagavatm is saturated with the nectar of divine love of Godhead, and so your heart melted on hearing those recitations of Bhagavatm. You had cried loudly and had fallen unconscious to the ground. The neophyte and ignorant students there, not knowledgeable in the matters of "Bhakti yoga", could not understand the reason for your extraordinary behavior

You were engrossed within Yourself in the ecstasy of love of Krishna oblivious of the external world and so did not know as they had carried you out of their door outside. Devananda Pandita, their teacher, witnessed the entire happening without dissuading his students. Since he himself was inexperienced in the science of Krishna consciousness, it is expected that his students will also be like him. On waking and finding yourself outside on the street you picked yourself up and returned home feeling sad

Your sadness persisted and so you preferred to be alone; you desired to read the Bhagavatm again. Seeing your sorrowful state I descended from Vaikuntha into your heart and made you weep with the ecstatic emotions of your love for Me. You experienced happiness again reading the Bhagavatm and submerged with your tears the place you were sitting in".

When Srivasa Pandita heard this he was overcome with emotions and he fell to the ground crying and drooling breathing fast and heavily. In this way the Lord spoke to Advaita Acarya Prabhu and different devotees and brought back to them recollection of their earlier days. He submerged the devotees in an ocean of bliss while He sat on His throne chewing betel leaf. The devotees danced and performed kirtana singing, "Jaya Sacinananda" all glory to the son of Mother Saci.

If perchance a devotee is absent immediately the Lord had him brought before Him. He put His hand out and would say to him, "Give Me something to eat", And whatever was offered to Him by them He ate it all. Then the Lord would say, "Do you remember that night I came to you as a doctor sat next to your bed, I had cured your fever". On hearing this from the Lord the devotees would fall down overwhelmed by uncontrolled spiritual emotions.

Seeing Gangadas the Lord said, "Can your mind recall. That night you were escaping from the Muslim king fearing capture? Your whole family was accompanying you and what you arrived at the ferry stand there were no boats, you were in a great dilemma. The night was turning to dawn and still no boats were in sight you began weeping in anxiety. You shuddered at the thought that the Muslims might molest your family in your presence and so it was better to drown in the Ganges, you thought

At that moment I appeared as a boat man rowing a boat towards you. Your spirits lifted seeing the approaching boat. You spoke to Me, the boatman with affection saying, "My dear brother, please take me across, I surrender my body, wealth, life, everything to you I solely depend upon you, here is a couple of rupees for your endeavor, take me and my family to safety

Then I ferried you and your family across and returned to My eternal Vaikuntha abode.

Gangadas was carried on the waves of blissful ecstasy from hearing the Lord, such are the wonderful pastimes of Lord Gaurasundara. The Lord continued, "Do you recall that incident, you were so worried you were so worried, and I came to your rescue and brought you across". Gangadasa unable to contain himself further fell to the ground rolling in ecstasy.

Lord Chaitanya, the Lord of Vaikuntha is sitting on His throne, His body covered with sandal wood paste and nicely decorated with fragrant flower garlands. One of His dear servants is fanning Him, another is arranging His hair, some other is preparing betel and offering it to Him, many of them were dancing in ecstasy around Him.

How the entire day passed and how the darkness of night stole in went unnoticed. Realizing that it was night the devotees got busy lighting up the lamps and they offered the lamps in worship at the Lord's lotus feet. They began to perform kirtana playing kartal, gongo, conch shell, mrdanga drum and string instruments. The Lord continued sitting in a benevolent mood but remained silent, in spite of the devotees various activities.

Devotees offered different kinds of flowers at His lotus feet and prostrated themselves before Him saying, 'O Lord protect me'. Some devotees prayed to the Lord with great humility others were singing loudly in praise of the Lord; the sound of jubilant crying was the only thing one could hear

Everyone present experienced such an indescribable and wonderful elated feeling right at this moment that everyone joining the assembly felt like immediately being transformed to the Vaikunthas. In this way the Lord exhibited a mood of Supreme opulence while all the devotees stood circling the Lord with folded hands in reverence.

Lord Gaurasundara behaved in a casual manner with His disciple placing His lotus feet on them and in this manner He performed His transcendental pastimes. Lord Gaurasundara was in His munificent

mood ready to disburse boons to His devotees, and the devotees remained surrounding Him with folded hands. The Lord showered His causeless mercy on everyone as He performed the pastime of twenty one hour ecstasy.

The Lord then ordered, "Go and bring Sridhara, immediately, let him see My opulence. He is constantly thinking about Me in separation. I want him to come right away. Go to the outskirts of the town and sit there waiting for anyone that calls for Me and bring them here to Me." The Vaishnavas rushed to fulfill the Lord's order and went in the direction of Sridhar's residence.

Now hear some stories about Sridhar, how he made a living from selling "khola" (the trunk of the banana tree). He buys the khola joint and then cutting it into short pieces he sells them. Whatever in a day half of it he spend in buying offering for mother Ganga. With the other half he uses to maintain himself. This is the test of a true devotee of the Supreme Lord.

Sridhar is a very honest and truthful person, like Yudhisthira Maharaj, he always quotes the correct price of his wear and never once vacillates from it. Those who know this fact buys from him at the price he quotes. In this humble way this great soul lives in Nabadwip, known to people only as the `khola seller'; his real self was unknown to all. He would spend the entire night engrossed in chanting the holy name of Krishna, forgetting everything including sleep.

The atheistic neighbors protested saying, "we cannot sleep in the night, Sridhar's screaming shatters the eardrums. That poor vagabond cannot fill his body and so now in the night he is kept awake by the pangs of hunger."

The atheistic neighbors invited sure doom for themselves in speaking in this manner, but Sridhara continued his spiritual activities unperturbed and remained always joyful. He loudly chanted the holy name all night long with overflowing love for Krishna.

The devotees who had gone to find Sridhara had covered only half of the way to his house, and could already hear his loud chanting. Following the voice they came to Sridhara's house. They said to him, "Please come with us O holy one and meet Lord Chaitanya, we are greatly blessed being in your august presence."

When Sridhara heard the mention of Lord Chaitanya he became overwhelmed with ecstatic feelings and feel unconscious to the ground. Quickly the devotees picked him up, and they very slowly and gently led him to the Lord.

Lord Chaitanya was extremely happy to see Sridhara and called out loud and warm invitations to him saying, "Come, come, You have amply worshiped Me, many lifetimes you spent in My devotional service. In this life you have rendered abundant devotional service, I have tasted your `khola' countless times. Many times I took different things from your hands, you have forgotten the verbal exchanges we had."

When Lord Chaitanya was manifesting His pastimes as a scholar, He acted bold and insolent. During this time hiding His real identity the Lord would daily enjoy Sridar's company under the pretext of bargaining with him. He would go to his shop and purchase banana, spathe etc. Daily they argue about the price for several hours and finally the Lord returned with His purchases bought at half the actual price. The truthful Sridhar always quoted the correct price but Lord picked the goods Himself and paid only half price. Then this would excite Sridhar, he would jump up and try to take the goods back from the Lord.

The Lord would then say, "Why my dear brother Sridhar! You are a renounced person, I think you are very rich. Then why do you try to snatch away these things from My hand. I am also surprised that in all this time you do not know who I am."

The Supreme Personality of Godhead Lord Chaitanya saw there was no trace of anger on Sridhar's face and so He snatched away the articles.

Lord Gaurasundara was looking so beautiful that He could captivate even Cupid's mind. His fine forehead was decorated with radiant urdhapurdra tilaka marks. He wore the dhoti in a most attractive manner tucking it in three different places, His earrings were nicely designed and slightly slanting. The Lord's temperamental and eyes were both extremely agile and restless. The shining white brahmin thread goes elegantly around His shoulder; Lord Ananta Sesha has accepted this very thin form of a brahmin thread to decorate the Lord. He smiled at Sridhara with cherry lips reddened from chewing betel and again picked up the articles.

Sridhara said to the Lord, "Listen O Brahmana, please forgive me this time. I am just Your dog". The Lord replied, "I know you, you are very cunning. You have saved much money selling these banana spathes". Then Sridhara spoke, "Are there not any other shops besides mine, please purchase from there at a cheaper rate."

Lord Chaitanya said, "I do not want to so easily abandon a steady supplier like you, give me these spathes and take the money for it." Sridhara was helpless against Visvambhara's charm and so he smiled at Him captivated by His extraordinary beauty, while Visvambhara continued His harangue being very pleased with His eternal associate and devotee Sridhara.

Lord Chaitanya said, "Every day you buy offerings for Mother Ganga, then why can you not sell me your things at a discount? I am the father of Mother Ganga you worship daily, this truth I am revealing to you."

Sridhara shocked at hearing this covered his ears with his palms and repeated Lord, Visnu's name, and seeing that Visvambhara was in an insolent mood gave Him the banana spathes. In this way the Lord bargained and fought with Sridhara everyday; Sridhara thought of the boy as a very restless young brahmana boy.

Sridhara finally agreed, "I give in to you, I will give you something free of cost, but then please leave me alone. What will I lose if I give away a piece of banana spathe, a banana flower and a slice of banana root?"

Lord Chaitanya replied, "Good, good that is enough, do not give anymore," the Lord daily ate dishes prepared with Sridhara's gifts. The Lord loves to receive gifts from His devotees. He would never ask for anything from a nondevotee.

The Lord desired to perform this pastime and so by His arrangement he had Sridhara sell 'khola' who can understand these transcendental exchanges between the Supreme Lord and His devotee. No one can perceive these super mundane activities without the blessings of the Lord, this fact is being reminded by the Lord.

The Lord Chaitanya said, "O Sridhara, behold My beauty, today I will bestow you with eight mystic perfections".

The great devotee Sridhara lifted up his head and saw that Lord Visvambhara had changed His complexion and become as dark as the bark of the Tamal tree, He was holding a flute in His hands and on His right stood Lord Balarama and the entire scene was engulfed in a glowing radiance.

He saw Lord Brahma and Lord Siva approach their Lordships and offering lotus and betel they began reciting verses in praise of the Supreme Lord. Lord Ananta Sesha standing behind the Lord His hood above the Lord's head like an umbrella, and saintly personalities like Sameka, Narada and Sukla deva Gosvami offered prayers to the Lord. All around the beautiful heavenly damsels sang glorifying the Lord with folded hands.

Sridhara seeing this wonder of wonders was so astounded that in the next moment he slumped to the ground. The Lord called out Sridhara's name asking him to rise, Sridhara on hearing the Lord's command awoke from his swoon and stood up.

Lord Chaitanya instructed Sridhara, "Sridhara, say something glorifying Me". Sridhara replied, "Dear

Lord I am an illiterate and foolish, what intelligence do I possess to glorify Your Lordship". But the Lord said, "Anything you speak is always glorifying Me."

By the Lord's order Mother Saraswati the Goddess of learning, now presided over Sridghara's power of speech, and Sridhara began to glorify the Lord.

"All glory, all glory to Sri Chaitanya Mahaprabhu, all glory to Lord Visvambhara, the Lord of Nabadwip

All glory to the Lord of the entire cosmic manifestation, all glory to the son of Mother Saci, Visvambhara

All glory to Lord Chaitanya whose incarnation and activities are a mystery even in the Vedas, he has appeared as the best of the brahmanas, He appears in every millennium to uphold religious principles taking different forms

Secretly you went about the town managing and maintaining everything, Your real identity unknown to all, and it is impossible for anyone to know Your real self without Your mercy."

"O Lord You are the religious Principles, the prescribed duties, the devotion- al service, knowledge, scriptures, the Vedas and the object of all meditation. You are the mystic perfections, the ever increasing opulence, the enjoying spirit, the path of mystic yoga. You are the faith in man, benevolence, illusion, and greed. You are Indra, the king of heaven, the moon, fire, water. You are the sun, the air, wealth and strength, devotion, liberation; You are Lord Brahma and Lord Siva. O Lord, You are not in need of anything because everything belongs to You."

You had told me earlier that mother Ganga I worship has emanated from Your lotus feet and yet due to my sinful heart I would not recognize You, I had no realization of Your Supreme position. You are the same Supreme Personality who had preciously blessed Gokula with Your appearance and now have again incarnated as the sweet Lord of Nabadwip.

You are the embodiment of the highest esoteric process, that same devotional science You have propagated all over Nabadwip.

Bhisma defeated You (making You break Your promise) in battle because of his devotional service, and for the same reason Mother Yasoda bound You.

Satyabhama devi could once sell You her, husband Lord Krishna, because of her desire and love for You; captivated by the love of Your devotees You carried the young cowherd boys on Your shoulders.

The entire living creation carries and cherishes Your thoughts in their hearts, yet You carried Sridham on Your shoulders. It is a great secret and mystery how You are defeated by Your devotees.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Ten

My dearest friend, Lord Gauranga, You are an ocean of transcendental qualities. All glory to You and all glory to Lord Nityananda Prabhu, the Supreme Personality without beginning or end.

After bestowing boons to Sridhara, Lord Chaitanya began to gently sway His head, and repeated the name "Nada, Nada, Nada" and spoke to Advaita Acarya, "Acarya! ask what you need". The Acarya replied, "My prayers have already been answered my Lord". Lord Chaitanya appreciated this answer with a thunderous roar that drowned all other sound.

While Lord Chaitanya was still manifesting His "Mahaprakasha" lila in the mood of the Omnipotent, Supremely Opulent Lord, Gadadhara Pandita prepared betel and offered them to the Lord, and the Lord took it and ate it. Lord Nityananda, whose partial expansion Lord Ananta Sesha is the support of the Universe, now held the umbrella over Lord Chaitanya. Advaita Acarya and other great personages stood before Him.

The Lord ordered Murari, "Look at Me", and Murari saw Lord RamaChandra in person. He saw that Visvambhara, Lord Chaitanya was sitting on the kingly throne with the bow and His complexion was green like the fresh tended grass shoots. He saw Janaki devi or Sita devi and Laksmana on His left and all round the brave monkey leaders were offering prayers. Murari perceiving his identity as Hanuman and now seeing his beloved Lord RamaChandra fell down in an ecstatic swoon by Lord Chaitanya's transcendental pastimes.

Lord Visvambhara called out aloud, "Hey, monkey, you seem to forget how the demon Ravana, who stole Sita devi, burnt your face. Enraged you set ablaze his capital, Sri Lanka and destroyed his entire race. I am that same Lord, Your worshipful Lord, now You are again in My presence. Rise, rise Murari, You are as dear to Me as My own life. I am that Lord RamaChandra, You are Hanuman."

See your Laksmana, Your beloved life and soul, You saved His life by bringing the Gandharvamadana mountain. Offer obeisances to the lotus feet of Janaki, Sitadevi, whose distress moved You to profuse tears."

Lord Chaitanya's words brought back Murari's consciousness, and on awakening he saw that wonderful scene and began to cry in love of Godhead. Murari's ecstatic crying moved even the lifeless dry wood, what to speak about the assembled Vaishnavas.

Again Lord Chaitanya began to speak to Murari, "You may ask Me for any boon."

Sri Murari replied, "My Lord, I do not want anything. Just grant me one wish, that I may sing only Your glories. I may put into any situation but birth after birth I simply want to remember You, and that I may serve You in the association of Your servitors. O my Lord! please do not place me in a position where I may deviate from the Absolute Truth and forget You are the Supreme Lord and I Your eternal servant. Wherever You descend accompanied by Your eternal associates I desire to be there as Your insignificant servitor."

The Lord replied, "So be it! so be it! I grant you this boon." Hearing this, a jubilant up roar from the devotees filled the air.

All the Vaishnava devotees were naturally affectionately disposed to Murari who was always compassionate to all living beings. Such was the purity of Murari's devotion that his mere presence transformed into a holy place of pilgrimage transcendental like Vaikuntha. It is impossible to describe the greatness of Murari for even the Supreme Lord advents for the pleasure of Murari.

Lord Chaitanya then declared, "All of you listen carefully, if anybody criticizes Murari he cannot be saved even by a million dips in the Ganga, in fact his baths in the Ganga or even chanting of Lord Hari's name will certainly destroy such a sinful wretch. "Murari", the Supreme Lord is secretly (gupta)

seated in Murari Gupta's heart, this is the spiritual import of Murari's name."

The Vaishnava devotees began to weep in ecstasy chanting Krishna's name seeing how Lord Chaitanya showered His mercy upon Murari. Anyone who hears the pastimes of Lord Chaitanya's extraordinary magnanimity will receive love of Godhead.

While Murari and Sridhara cry in love of Godhead being in front of the Lord, Lord Chaitanya chews on the betel pan with cracking loudness.

Lord Chaitanya then turned His benign glance on Haridasa and called out, "Look at Me Haridasa your body ad birth is superior to Mine and your class and caste is more elevated than Mine. Although that sinful Muslim tormentor has inflicted great pain on you yet I hesitate in My heart to punish him for it will disturb you, knowing your compassionate nature."

Listen Haridasa, when you were lashed with the whip in the different market places. I took up My Sudarsan disc and descended to the earth from Vaikuntha intending to sever the tormentor's heads.

When your tormentors were trying to beat you death all along you were thinking for their well being. You were unconcerned about your own pains, you had only compassion for them, and because of your merciful heart I could not use force, My Sudarsan disc weapon was rendered impotent. I could not strike those men because you were determined to forgive them and so unable to see your misery I protected you from their lashes by placing My back on your back.

. I accepted all those lashes meant for you on My back, see the marks on my back, I am not lying. Whatever other secondary reasons there were for My descent: unable to bear your sufferings I hastened My advent to this world. My beloved "nada", Advaita Acarya fully recognized who you are, I am totally bound by his loving devotion."

Our beloved Lord Chaitanya is very proficient in expanding the glories of His devotees, He will say or do anything to glorify and protect His devotees, He will even swallow fire for his devotees and willingly become His devotees slave.

Lord Krishna recognizes only His devotees and knows nothing else, to Krishna there is no one equal in position to His pure devotees. All those mean offenders who are antagonistic towards such pure devotees of the Lord are devoid of all good fortune. You can see from these pastimes the highly elevated position of the devotees, and the things Lord Chaitanya said to Haridasa Thakura.

When Haridasa heard about he Lord's magnanimous deed he fell swooning to the ground. He lost all external consciousness and was immersed in an ocean of ecstasy.

Lord Chaitanya said, "Wake up, wake up! and see My opulent manifestation to your heart's content." Haridasa awoke becoming externally conscious, crying he looked about searching for the Lord's extraordinary manifestation. He rolled about all over the courtyard sometimes breathing heavily, other times swooning. All the ecstatic symptoms swept over Haridasa's body like a hurricane, and although the Lord tried to steady him Haridasa could not remain still.

Thakura Haridasa said, "O Lord Visvambhara! You are the Lord and Protector of the Universe, now the responsibility of delivering a lowly fallen wretch like me rests on You, My Lord. How can I describe Your transcendental glories as I do not possess any good qualifications, I am sinful, and I am not even within the Vedic society.

Just seeing me makes a person vulnerable to sin, and touching me makes one so contaminated that he must bath immediately; how can I say anything about Your divine pastimes?

There is one fact that You yourself have stated, anyone remembering your lotus feet, be he an insignificant and fallen as an insect, is never forsaken by You. Whereas even a mighty king falls from grace if he disregards Your lotus feet. I am incapable of remembering You although I know you shelter the most impoverished soul if he simply remembers You.

The evil Duryodhana and Suhsasana dragged the righteous Draupadi into the palace court wanting to disrobe her. Confronted with the danger of disgrace she remembered You, Krishna. And because of this You made her sari endlessly long by Your mystic potency. Yet the evil doers could not perceive Your hand in this.

Once the witches surrounded Parvati devi desirous of eating her, and when she remembered You, You immediately appeared and punished the witches and saved Your devotee.

I am so sinful that I cannot remember such a magnanimous Personality as You; O Lord! please therefore give me shelter at Your lotus feet.

The demon Hiranyakasipu inflicted all varieties of treachery and brutal methods trying to kill Prahlad like poisoning, hurling down from the mountain, throwing in boiling cauldron of oil etc. Yet throughout his tribulations Prahlad meditated upon Your lotus feet and was saved from each and every calamity. In this way You humbled many of his enemies and took away all their vitality and strength: finally You appeared in Person due to Prahlad's meditation.

Once the five Pandavas were in grave dilemma fearing the wrath of Durvasa Muni, but by remembering You, You appeared personally and saved them. You calmed Yudhishthira Maharaja with your assuring words, see I am already here, you just sit down and relax and I will take care of Durvasa Muni and his army of disciples."

Only the shred of vegetable left stuck to the side of the pot after the Pandavas had eaten was taken by; Lord Krishna relishing the thought of coming to His devotees aid. The sage with his disciples meanwhile bathing in the river suddenly felt full in the belly like having eaten a sumptuous meal" ashamed and tearful they fled.

The miraculous benefits of remembering Your lotus feet was amply demonstrated by the Pandavas in this incident. The path of true devotion for everyone is to remember You; You perform Your super excellent activities to rescue Your devotees.

The story of Ajamaila is wonderful of how from the most degraded state he remembered the Supreme Lord at the moment of death. He saw the Yama dutas (angels of death) coming to drag his soul away to the nether regions of hell and in fear looking for shelter he saw his son's innocent face and called out his name "Narayana", the holy name of the Supreme Lord, and this immediately reminded him of the Lord. As soon as his mind rested on the Lord all his danger and distress disappeared. Only the elevated devotees of the Lord have easy access to the greatest spiritual treasure, which is the constant remembrance of the Supreme Lord, this is not surprising.

"O Lord! I am such a destitute that I do not even possess the sweetness of Your memory and yet You have not forsaken me. Although I am unfit to see You, You are present before me in person. I am praying to You now for only one benediction."

Lord Chaitanya replied, "Say all that you want to say, there is nothing that I do not want to give you."

Haridasa spoke to the Lord with folded hands, "O Lord, I have known only misfortune yet You give me so much hope. Just allow me to partake of the remnant of foodstuffs of Your devotees totally surrendered to Your lotus feet. Let this activity be my permanent and most prominent service life after life. My sinful birth and existence is miserable, without remembering You, but now please make my life successful by granting me the remnant of Your servitors.

I feel within my heart that I have committed a grave offense by asking of You to situate a elevated status of that of a Vaishnava, although I am grossly unfit. O Lord! my master, Protector and the maintainer of the entire creation, I am spiritually lifeless, therefore kindly forgive my ignorance. O Lord Visvambhara, the beautiful son of Mother Saci, You are my master, so be merciful to me and keep me as a dog in the house of a Vaishnava."

Haridasa Thakura was overwhelmed by feeling of ecstatic devotional emotions and he repeatedly

petitioned the Lord, his desire for humility and devotional service unfulfilled.

Lord Chaitanya replied, "Listen My dear Haridasa, you are a highly elevated Vaishnava, if anyone spends a day in your services and association or you kindly speak to someone for a short time, that person certainly achieves Me, there is no doubt about this. Whoever respects and serves you does so to Me also, for I perpetually reside within you.

As my servitor Your position is unique, you have therefore imprisoned Me within your heart eternally. I bless you that since you are crowned already with a faultless character that you will always continue to worship and serve Me and My devotees without a single deviation or offense."

A tumultuous sound of joy from the Vaishnavas greeted Lord Chaitanya's boon to Haridasa Thakura. High birth, caste, fruitive activities or wealth are worthless commodities to achieve love of Godhead only the intense loving desire for Krishna can bring one to the lotus feet of Krishna.

A Vaishnava may take birth in any family, but he always is the most exalted Personality this is the spiritual verdict. The living proof is Haridasa Thakura who was born into a Muslim family, yet what he saw and spiritually perceived is rarely experienced by even eminent personalities like Lord Brahma etc.

Only the most wretched sinner will discriminate a Vaishnavas caste, race or nationality, and for doing so he suffers the pangs of repeated birth in the lower species of life.

One who hears this pastime of the Lord and Haridasa Thakura with proper faith will certainly enjoy the fruit of Lord Krishna prema. These words are not my concoction but the bold declarations of all scriptures. One is sure to experience the bliss of devotional service to Lord Krishna if one hears the transcendental activities of the pure devotees of the Supreme Lord. All glories to Haridasa Thakura, a giant amongst the Vaishnavas, remembering him one is freed from all sinful reactions.

Devotees started talking about Haridasa: someone said, "He is like Lord Brahma", another observed "Prahlaad has come again as Haridasa." Haridasa Thakura was in every respect a great and unalloyed devotee, he is an eternal associate of Lord Chaitanya.

Lord Brahma, Lord Siva are always desiring in their hearts the transcendental company of Haridasa Thakura. All the demigods feel this same urge to associate with Haridasa, and Ganga devi wishes to bathe Haridasa in her waters. Such is Haridasa Thakura's exalted position - that just seeing him relieves one from the bondage of material existence; what to speak of associating with him. Great stalwart devotees like Prahlaad who was the son of a demon, and Hanuman who was a monkey are considered exalted Vaishnavas, similarly Haridasa Thakura was born in a low caste non Hindu family but is counted amongst the foremost Vaishnava devotees.

Haridasa along with Murari and Sridhara began to weep joyful tears. While Lord Visvambhara smiled pleasantly on them chewing betel. Sitting on the throne the Lord was engulfed in dazzling effulgence and an equally brilliantly shining Lord Nityananda stood holding the umbrella over Lord Chaitanya.

Lord Chaitanya looked towards Advaita Acarya smiling and began to reveal his inner thoughts, "Listen Acarya, do you remember when I once fed you one night? At the time I had not yet advanced and you were endeavoring excessively to bring Me down from My spiritual abode.

You would hold discourses on the Bhagavat Gita and explain everything in terms of devotional service, there was hardly a soul who could grasp these topics. And once when you did not find the meaning of a certain text pertaining to devotional service you did not look for discrepancies and faults in the text but gave up enjoyment for acquiring accurate esoteric knowledge. You were very depressed and lay back refusing to eat and I appeared before you.

When you fast, it is the same for me too, whatever you offer me I accept, I cannot stand to see your slightest pain, so I appeared in your dream that night and spoke to you.

"Awake, awake, Acarya and hear the real purport of the Gita text, this is truly its unequivocal meaning. Please get up and eat, give up your fast, for you I will reveal the esoteric meanings, eat to your satisfaction and everything will happen in a dream."

In this way the doubts that had arisen in Acarya's mind while discoursing on the Gita, the Lord reminded Acarya distinctly of the dreams in which He had appeared to him clearing his doubts. He reminded the Acarya distinctly of the dreams in which He had appeared to him clearing his doubts. He reminded the Acarya of the correct number and the precise dates of the dreams and the exact texts He had explained to clear his doubts. Truly Advaita Acarya's devotion is glorious, how can I describe his unlimited potency and his devotion?

Lord Chaitanya replied, "I had explained to you all the texts that were difficult with the exception of one, and that I will explain to you now. The Gita text that reads "Sarvatah panipadauta" meaning The Supreme Beings hands and feet are everywhere is wrongly interpreted due to the rigidity of partisan thinking of certain schools philosophical thoughts. The real purport of this verse is read as "sarvatra panipadauta" meaning - the Supreme Being pervades everything with His Omnipotent presence.

The complete Gita text reads - "Sarvabah pani padamat sarvata ksi-siro-mukham sarvatah srutimal loke sarvam avritya tisthati" (Everywhere are His hands and legs, His eyes and face, and He hears everything. In this way the Supersoul exists). I have just revealed to you the very confidential meaning of this text, who else is there other than you who can rightly comprehend this subject matter."

Advaita Acarya is a secret disciple of Lord Chaitanya, and Lord Chaitanya's explanations are His only shelter.

So when Advaita Acarya heard this explanation which was so dear to him he was overcome with happiness and he began to weep. He addressed the Lord saying, "I am unable to say anything, it is only my great fortune and glory that You are my Lord and master." Advaita Acarya was merged in ecstatic bliss seeing the wonderful potency of the Lord.

One who has no faith in these spiritual explanations and such spiritual exchanges are certainly doomed to perish. Only the rare souls, the pure devotees of the Lord can understand the spiritual dissertations of Advaita Acarya, who was personally taught by Lord Chaitanya.

The instructions of the Vedas are invariably interpreted in various ways, so also Advaita Acarya's highly esoteric explanations often found different interpretations. Who can grasp the meaning of the Acarya's dissertations that deal with such subtle spiritual matters, undoubtedly His words are as good as the Supreme Lord's own.

The Acarya's words are like the autumn clouds, it rains in certain areas only leaving other places dry; His words are understood by a few fortunate ones, not everyone. Advaita Acarya cannot be blamed for this, for everything depends on the persons ability to understand His words due to his piety and good fortune.

Advaita Acarya's main devotional duty was to serve the lotus feet of Lord Chaitanya, this can be testified by all the Vaishnavas. And those who disregard the instructions of other Vaishnava associates of Lord Chaitanya with the excuse that they are followers of Advaita Acarya only cannot gain the Lord's favor. Those who accept Lord Chaitanya as the Lord of all the Lords - the Supreme Lord are true followers of Acarya and the Acarya also recognizes their service.

Devotional service to the Acarya is imperishable, yet it is rendered impotent if one does not accept Lord Chaitanya as the Lord and master of everyone - including Advaita Acarya.

Ravana was a great devotee of Lord Siva but he did not accept the Supremacy of Lord RamaChandra, who is the Lord of even Siva. Lord Siva was displeased with his devotee and did not receive his worship or service, so Ravana's worship was useless, hence he and his entire race was destroyed. Lord Siva does not convey to his devotees his personal feeling about their actions - whether good or bad; whoever is sufficiently intelligent with understanding the desire of Lord Siva in his heart.

In the same way the followers of Advaita Acarya not understanding the desire of their master claim to be His disciples and criticize Lord Chaitanya. Advaita Acarya does not tell them anything due to His specific nature, so because of neglecting the advice of other Vaishnavas and the inner desire of Advaita Acarya, they perish. These condemned persons do not understand that Advaita Acarya's exalted position and His mystic perfection are all due to the mercy of Lord Chaitanya. And if anyone volunteers to instruct them on these matters they become enraged and go to strike their well wisher. Little do they know that. Lord Chaitanya's external potency Mayadevi is exceedingly powerful and She takes efficient care of such wayward and demoniac souls.

Those who do not understand that Lord Chaitanya is the most beautiful Supreme Personally and Advaita Acarya is His servitor and is like the Lord's different jewelry and ornaments that decorate Him. Their positions have clearly defined in the previous verses and in spite of it if people fail to comprehend them they are doomed. A person's elevation and progress in devotional life depends on how much he is serving Lord Chaitanya, there is nothing superior to the Lord's devotional service.

The devotees can advance in his devotional service in proportion to the mercy he receives from Lord Chaitanya and Lord Nityananda by rendering devotional service. In this way devotional mellows constantly increase. Lord Nityananda inspires everyone to chant all the time. He says - "My dear brothers say - `O my Lord GauraChandra'."

Advaita Acarya is totally engrossed in remembering Lord Chaitanya and His pastimes often moved to tears by devotional emotions. After hearing these transcendental narrations if one is unable to develop devotional fervor and love for Lord Chaitanya then contact with such a person should be avoided for it will wither away one's faith and piety.

One who understands that Advaita Acarya is a foremost Vaishnava devotee of Lord Chaitanya and serves Him in that capacity is himself an exalted Vaishnava devotee and he is assured of the shelter of Lord Krishna eternally. Such a Vaishnava is also very dear to Advaita Acarya; others who do not understand this relationship are despicable rejects of human society.

Advaita Acarya is always extremely pleased to hear about His Lord Chaitanya Mahaprabhu glorified as the Supreme Lord of all. Advaita Acarya Himself glorifies Lord Chaitanya in this manner, there should be no doubt about this. Lord Chaitanya revealed the real purport of the Gita to the Acarya and then hid the portals of devotional life to the non devotees.

Lord Chaitanya suddenly spoke out lifting His arms, "Everyone look at Me, ask any boon you desire". All the assembled devotees bubbled over with happiness hearing the Lord's words and they each asked a boon from the Lord.

Advaita Acarya spoke first saying, "My Lord I only pray that You shower Your grace on this ignorant and fallen soul." Someone else said, "My father opposes my devotional involvement, so grant me this O Lord that his heart may be transformed and he becomes a devotee." In this way they asked for the good blessings of their dear ones, disciples, sons, wives, servants and so on. One of them prayed, "Lord please increase my faith in my guru."

Lord Visvambhara is the benefactor of all His devotees and fulfills all their wishes, smiling sweetly He granted everyone's boon.

Mukunda all this while was behind the curtains outside the room unable to muster sufficient courage to appear before the Lord. Mukunda is loved by all and he also knows everyone intimately. No one could understand why he was being ignored because when he sang the Lord seemed to hear all the time. The Lord did not call him inside, nor did he come; the devotees felt sad about Mukunda.

Srivasa Pandita said to the Lord, "O Lord what offense has Mukunda committed at Your lotus feet? Mukunda is favored by You, and he is dear to all of us, who can prevent his heart from melting hearing Mukunda's singing? He is devotionally inclined and always careful in all respects, yet without seeing

any apparent fault in him You have insulted him my Lord. And if he has committed some mistake then punish him, but why do You disown him and push away Your own servant. O Lord let him see Your Lordship, but he will never come in unless You call him."

The Lord said, "Never speak like that to Me. Do not plead to Me on that wretched persons behalf. The descriptions you heard about pretenders who make a show of humility and next moment they are aggressive is in fact a correct assessment of Mukunda, none of you really know him in truth. Mukunda sometimes is a perfect figure of humility approaching Me holding straw in his teeth, but the next moment he comes to strike Me with an iron rod, I cannot bear to see that pretentious wretch."

Speaking eloquently in Mukunda's favor, Srinivasa said, "Who can understand the inconceivable workings of Your energies? We never noticed anything offensive in Mukunda's character, and the shelter of Your lotus feet is witness to his innocence."

Lord Chaitanya commented, "That spineless wretch will vociferously agree to all philosophical views to suit the company he is in when he reads the "Yoga Vasishtha" with Advaita Acarya he favors the impersonal mayavadi philosophy; in the company of Vaishnavas he pretends to be a Vaishnava singing and dancing with perfect humility. Again when he goes and joins another sampradaya there he rejects devotional service and flays the process of `bhakti' with aggressive criticism."

One who claims that there is some process which is higher than devotional service factually strikes me with an iron rod. He commits a serious offense to the path of devotional service, and so I cannot see his face."

Mukunda heard everything standing outside and heard that he will not be allowed to see Lord Chaitanya. Previously on his guru's request Mukunda did not accept the process of devotional service, and Lord Chaitanya with His inconceivable mystic potency could know all this. So Mukunda a pure devotee of the Lord contemplated, "There is no reason to remain alive any longer, I shall finish off this sinful body of mine. I do not know for how long I can go on."

Mukunda spoke up aloud, "Please hear me Srivasa Thakura, tell me, will I ever see my Lord Chaitanya again?" He broke down and wept bitterly; Mukunda's condition touched the compassionate hearts of the Vaishnavas.

The Lord replied, "Let him go through another ten million births and he then can certainly see Me."

When Mukunda heard this promise from the Lord's own mouth he was overtaken by tremendous joy and stood drenched in tears. Repeating, "I will get, I will get", Mukunda Lord Chaitanya's servitor, danced like a mad man in ecstatic love of God. The Lord's assurance that he will see him made him dance in ecstasy.

When Lord Chaitanya saw Mukunda dancing He laughed and ordered, "Bring him here immediately." The Vaishnava devotees eagerly informed Mukunda to come quickly to the Lord's presence, but Mukunda did not hear anything, he was completely submerged in ecstasy.

Lord Chaitanya said, "O Mukunda, your offenses are condoned, come, see Me, and receive My blessings." The devotees went and quickly brought Mukunda in front of the Lord. Mukunda fell to the ground seeing the opulent appearance of the Lord.

The Lord spoke, "Get up, get up My dear Mukunda, all your offenses have been exonerated. You lost your wealth of devotion by wrong association, but now again by your loving devotion you have conquered and indebted Me. I said to you that after ten million births you will have your desire to see Me fulfilled, You immediately pushed away all previous doubts and offenses. You had full faith in the infallibility of My words, thus You have bound me eternally in your heart with the bonds of loving devotion."

You are My singer and you shall remain with Me, all this time I was cutting jokes with you because of our intimacy. And if perchance you really commit millions of offenses then I do not consider them to

be offenses because you are eternally My dearly beloved associate. Your body is cent percent imbued with loving devotion to Me, I perpetually reside in your tongue as the holy trance."

Mukunda heard Lord Chaitanya's reassuring words, they moved him to tears and he felt apathy towards himself, condemning himself he said, "I am so degraded. I know nothing about devotional service, how can a faithless fool like me experience the bliss of devotion just by seeing You?"

Duryodhana could see easily your Universal form, whereas scholars study through all the scriptures in order to just perceive that same form. Yet, Duryodhana and his entire family was stamped out, under going exterminating pains, because he lacked the slightest devotion. Therefore without possessing the proper devotional attitude now can I experience bliss even if I see You my Lord?

When You went to rescue Rukumini devi on her request, from the protection of many powerful kings who saw You approach mounted on Your bird carrier Garuda, they saw Your noble kingly bearing and an effulgent form. Your devotees like Lord Brahma desire in meditation to see this effulgent form as You appeared in the Vidarbha kingdom. As You were kidnaping Rukumini devi the kings saw You, put up a fight with You and were all slain, all because they had no devotion for You.

When you appeared from the waters of the casual ocean in the form of a bear and picked up the earth from the waters between Your tusks, the demon Hiranyaksha saw this extraordinary brilliant form. The Demigods are praying to You to see this wonderful form. But Hiranyaksha was killed by You because he was a demon and no love and devotion to You.

His brother saw Your terrible and mighty form of half man and half lion that is rarely seen by anyone, whose breast is the resting place of mother Lakshmi, Your eternal consort. This wonderful form of Naransiuha unparalleled in the entire creation was seen by Hiranyakasipu, but his life was squashed with ease by You because he was a gross materialist, a non devotee.

O Lord I have no devotional feelings, yet strangely I am still alive, my head does not roll down due to grievous sins.

Kubja, the hunch back maid servant, of Mathura, wives of the sacrificial brahmin priests of Vrndavana. The noble ladies of the palace in Mathura, the garland maker Sudama, when did they see You before they saw You for the first time? Yet all of them were elevated to the blissful state of loving devotional service to You. And Kamsa the king of Mathura, at the same time saw You but was killed. I do not possess any devotion to You my Lord, but yet You keep me.

Lord Ananta Sesha, that extremely powerful personality holds this immense cosmic creation with great pleasure only because of his devotion to You. The Universe sits on just one of His many hundreds of hoods like an insignificant drop of water, while he is submerged in the ecstatic pastime of glorifying You. Although He Himself is without support or foundation He is the support and sustainer of everyone. He can perform such extraordinary feats simply due to the potency of devotional service to You. Yet I am so fallen and impious that I cannot appreciate even such wonderful devotional fervor, I am destined for eternal degradation.

Lord Siva, Sankara became the husband of Gauri, Durga (mahamaya) by dint of his devotional service, Narada Muni rose to the platform of an eternal associate of the Lord also through loving devotion. Vyasdeva compiled the entire Vedic literature yet he was feeling dissatisfied deep in his heart. You had revealed to him in precise form the essence of the highest spiritual knowledge which is the science of devotion but he was unable to grasp the full import slight impurities of the mind. Then You spoke to him again through Narada Muni the same science of devotional service and in this way he felt resuscitated, with happiness and went on to make perfect this human birth.

I am worse than an insect yet I am not moved by such devotion, O Lord, how can I ask to see You?" Mukunda began to weep raising his arms up in the air, his body trembled and he released heavy sighs in ecstatic devotional emotions. Mukunda is a pure devotee, with a simple and spontaneous love of the Lord, how can I describe sufficiently the extent of his glories. He is counted amongst the most intimate

eternal associates of the Lord.

Lord Visvambhara was moved by His devotees suffering and feelings. He said, "Mukunda's devotional service is very dear to Me, wherever and whenever you sing I will be present there. And all you have said is absolutely true, one cannot perceive Me as I am even if one see Me, one can see My true self only through the eyes of loving devotion."

"Truly I say to you for you are very dear to Me that the instructions I have given in the Vedic literature about the different rites and duties of everyone and their concomitant results cannot be changed by anyone. I alone can do as I please and supersede these rites and results, because I have the full authority to do so.

I have made you speak the truth about devotional service, nothing is of any value if it is not My devotional service. It pains Me grievously if someone is against My devotional service, and due to My suffering such an atheist is deprived of all happiness even if he sees Me.

Demon King Kamsa's washer man also saw Me, I asked him for help but he refused, this was very unfortunate for him because he was deprived of the opportunity to render devotional service. He had no attraction for Me. He had performed very severe austerity and penances for many many life times just to see Me; this piety gave him the fortune to see Me. Yet he could not experience the exhilaration of seeing Me due to lack of devotion.

I do not show any mercy to non devotees and even if they see Me they are deprived of the transcendental result, eternal happiness. One's devotion is drained if one is offensive to the authorized process of devotional service. Due to the absence of devotion seeing Me is fruitless. Whatever you have said are actually just the things I wanted to say: in fact why should any other topic grace your mouth?

I shall propagate the process of devotional service everywhere this I have said to you; I will do this through your voice, through your songs. All the Vaishnavas' hearts will melt with ecstatic joy hearing your songs. Just as you are very dear to Me so will you also be amongst all My devotees, the Vaishnavas. And wherever I descend in any incarnation you will be also present as My singer."

As the Lord showered blessings and boons on Mukunda the Vaishnava assembly resounded with great jubilation. Devotees clasped their hands and sang out, "glory to Lord Jagannatha, glorify the Lord" and so on. Whoever hears these narrations about Mukunda receiving the Lord's special mercy is favored by the Lord to become an associate of Mukunda as a singer.

All the topics on the pastimes of Lord Chaitanya are highly confidential subjects undisclosed in the Vedas, only the intelligent class of men can appreciate these topics and not the foolish. Those who relish these pastimes will certainly be able to see Lord Chaitanya face to face.

So it continued, each Vaishnava as he desired had his wish fulfilled by the Lord. Srivasa Pandita is a very great and exalted personality and so all these pastimes took place in his own house.

The Lord appeared to each devotee individually as different incarnations according to the devotees attachment to a particular incarnation of the Lord. All these manifestations were extraordinary and super excellent, Lord Chaitanya performed His pastimes in this manner. Everyday the Lord revealed His super mundane pastimes and all the assembled Vaishnavas along with their wives saw these extraordinary happenings.

One who surrenders his body and mind and becomes the Lord's servitor can perceive these transcendental activities. In Nabadwip there is no dearth of men in the renounced order of sannyasa mental spectators, men who are either performing severe penances studying the scriptures or performing yogic practices. Most of them are studying the Gita and Bhagavat since long, and some of them are even giving lessons to others on these scriptures, yet not one of them are willing to give up their own ways and practices and religious views. Some undertake strict vows to remain celebrate throughout life, never to accept service from others and in this way lead a life of extreme hardship.

The intelligence of this was covered over by false ego to such an extent that none of them could perceive the descent of Vaikuntha to Srivasa Pandita's residence and the spiritual bliss emanating from these. That which was seen and experienced by the servants and maid servants in Srivasa Pandita's house is unknown to even scholars well versed in all the scriptures. The wonderful boon Murari Gupta's servant received went unnoticed by those who shaved their heads to exhibit renunciation.

Lord Chaitanya can be captivated by devotion alone, and not with wealth, high birth, erudition or any such mundane means. One may be crowned with wonderful accomplishments yet he is unable to attract mercy of Lord Chaitanya, for the Lord submits to unalloyed devotion, as is clearly declared in the Vedas. So in Nabadwip, all the great scholars and pundits were unaware of these extraordinary happenings.

Those who are sinful are like a lake without water where beauty is absent, how can the living beings otherwise be deprived of the spiritual bliss of experiencing these pastimes? These supramundane pastimes of the Lord are continuously existing, never ever ending; the Vedas describe them as sometimes manifest and at other times unmanifest.

Lord Chaitanya's pastimes are being performed even now. Whoever is blessed by the Lord to see can see, others cannot see.

The Lord appeared to His different devotees in the particular incarnation the devotees worshiped Him. He personally taught them about His Supreme Absolute position and that He is the source of everything and everyone. This knowledge was then later transmitted to posterity.

The Lord said, "In every birth you have received my association, your servants and disciples will thus also see My pastimes through you." The Lord then distributed the garlands that graced His breast, and all were blessed to receive the chewed remnant of the Lord's betel. The devotees were caught up in the wave of ecstatic joy as they munched on the radiant moon like Lord's remnant.

The remnant of the Lord's food went to the pious and fortunate Narayani. She gave this innocent little niece of Srivasa Pandita (his brother's daughter) His remnant. She ate the Lord's remnant with joy and relish and the Vaishnavas blessed her saying that she was most fortunate since she could serve the Supreme Lord Narayani directly at such a young age.

After Narayani had eaten, Lord Chaitanya said, "Narayani, let Me hear you cry for Krishna in great ecstasy." Such is the influence of Lord Chaitanya's words that she immediately called out "Krishna, Krishna" and began to weep. Thus the pastime came to be known to all the Vaishnavas for all times and she became famous as "Narayani, who ate Lord Chaitanya's remnant."

As the devotees were beckoned by the Lord they hastened to His presence. All these pastimes of Lord Chaitanya that are being narrated are transcendental if one does not have faith in them then his future is dark.

Lord Chaitanya is very close and dear to Advaita Acarya this relationship makes Advaita Acarya glorious. And Lord Nityananda is very close and dear to Lord Chaitanya, these glories of Lord Nityananda are sung in all the Vedic literatures.

If one does not recognize his identity as a devotee of Lord Chaitanya, and he may be respected by the whole world, he is worth no more than a straw to the learned Vaishnava assembly.

Lord Nityananda introduced Himself saying, "I am Lord Chaitanya's servant", He is always in this mood of a servitor. And only by His mercy one develops love for Lord Chaitanya. All detriments in spiritual life are overcome by worshiping Lord Nityananda.

The greatest hope I always cherish in my heart is that Lord Chaitanya is the Lord of my Lord. O Lord Chaitanya kindly offer me the shelter of the lotus feet of Lord Nityananda, who as Lord Ananta Sesha is holding this universe. I am able to sing the glorious life and pastimes of Lord Chaitanya out of my

love and attachment for Lord Balarama. My Lord Balarama is always desiring the best for the world.

Lord Nityananda knows no other designation other than being Lord Chaitanya's servant and only through serving Lord Nityananda is one eligible to become a devotee of Lord Chaitanya. As by Lord Nityananda's grace I can know Lord Chaitanya in truth, similarly to fully comprehend the truth about devotional service one must receive the blessing of Lord Nityananda.

Lord Nityananda is very dear to all the Vaishnava devotees, everyone can receive from Lord Nityananda entry into the path of devotional service. Somehow, if by chance someone disregards Lord Nityananda then Lord Chaitanya Himself condemns him to eternal suffering. The full glory of Lord Nityananda is very rarely known, even the great yogi and exalted Vaishnava Lord Siva does not know His unlimited potencies.

One who is not offensive and critical of others, who chants Krishna's holy name always will soon be able to captivate with his love the uncontrollable and invisible Lord Chaitanya. The scriptures instruct that spiritual goals are unattractive through criticism of others, the religion expounded by Bhagavat is to respect everyone.

These narrations of the Madhya Khanda are like nectar, but to an atheist they taste bitter. If one has a bitter taste eating sweets then his is truly unfortunate and sick and that does not really change the taste of sweets to one of bitterness. Similarly if one cannot relish the nectarine pastimes of Lord Chaitanya then that is his great misfortune.

A person, even though in the renounced order of sannyasa, will enter into countless cycle of births of total ignorance if he is offensive to Lord Chaitanya. Whereas a bird, if even without proper spiritual knowledge, sings the name of Lord Chaitanya, will enter the Lord's eternal abode.

All glory to Lord Gaura Chandra, life of Lord Nityananda, kindly make Your beloved Lord Nityananda my life and soul. I offer my obeisances at the lotus feet of all Your associates with whom You performed so many pleasurable pastimes.

Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I Vrndavana dasa offer this song to their lotus feet.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Eleven

O Lord Gauranga, O most precious treasure, O unlimited ocean of love of Godhead, where do you come from? You are the Lord and maintainer of the helpless, the true friends of the down trodden. All glory to You Lord Visvambhara, the most powerful and regal of the brahmanas, victory to all Your associates who are like honey bees attracted to the nectar of Your lotus feet. You are as dear to Paramananda Puri as his own life, and You are the greatest wealth Svarupa Damodara possesses. You are very dear to Srila Rupa Gosvami and Srila Sanatana Gosvami, and the heart of Jagadisha and Gopinath.

Lord Visvambhara continues performing His pastimes in Nabadwip, not visible to every eye. The blessed Srivasa Pandita sits in his house situated in the central island of Nabadwip and sees the endless and marvelous pastimes of the Lord. He serves the Lord with pure love and sees the Maha prakasa' lila pastime with the other Vaishnavas.

Lord Nityananda was residing in Srivasa Pandita's house and loved and respected him as His father. Lord Nityananda was always manifesting the mood of a little child who drank Malini's (Srivasa's wife) breast milk.

Malini's breast had long dried up but on Lord Nityananda's touch milk flowed again in her breast. She was amazed at such miraculous happenings. Chaitanya Mahaprabhu ordered her not to reveal this to anyone, everyday she saw Lord Nityananda's child like behavior.

"Lord Visvambhara said to Lord Nityananda, "Listen Nityananda, so that You avoid arguments and fights with anyone, do not behave recklessly in Srivasa's house." Lord Nityananda objected saying, "Krishna! You can never see Me acting reckless. You cannot find another person as well behaved as I am." Lord Visvambhara replied, "I know You too well", Nityananda said, "Let Me hear You point out my mistakes and ill behavior."

Smiling, Lord Chaitanya said, "You want to know Your mistakes? You throw showers of rice in every room. Lord Nityananda said, "but this is the work of a madman and such mischief must be stopped; You want to falsely blame Me and not give Me any food to eat. If You want to eat all by Yourself that is alright with Me, but why do you defame Me to everyone?"

Lord Chaitanya replied, "I feel ashamed to rectify misconduct and so I am trying to rectify You". Lord Nityananda smiled and said, "That is very good! You must always teach Me whenever You see Me misbehaving. You are correct in assuming that I am the culprit". He then broke into peals of laughter.

Lord Nityananda became immersed in an ocean of happiness. His ambient receded to oblivion and taking His cloth He tied it around the head, standing naked before all. He pranced about in great leaps bubbling with laughter, staggering sometimes like a drunk man.

Gadadhara Pandita, Srivasa Pandita and Haridasa beheld this sight of the Lord's special mercy for it was meant to teach a lesson to the whole world.

Lord Visvambhara held Nityananda and said, "What are you doing? Such behavior is inappropriate in a householders house. You just told Me that You were not mad, and the next moment You contradict Your own words."

For One who is oblivious of the external world what reactions can words have on Him? Lord Nityananda was floating on the waves of ecstasy. Lord Visvambhara had to Himself dress Nityananda Prabhu. Such are His inconceivable activities. Lord Chaitanya's words fell on deaf ears for Lord Nityananda was totally unaware of everything like a mad lion .

He would not even eat with His own hands, Malini had to feed Him. Malini, the chaste and righteous wife of Srivasa Pandita could sense Lord Nityananda's inner feelings and so she served Him like a

mother to a son.

One day a crow stole a small bell metal container and flew away out of sight, upsetting Malini devi. The crow suddenly returned again but without the container. Malini devi was well aware of her husband's reaction once he saw that the ghee vessel of Krishna's was missing, his temper was nothing more short than a thunderstorm, she felt helpless and began to weep.

Just then Lord Nityananda came there and saw tears streaking down Malini devi's eyes. Smiling he asked, "Why are you crying? Tell me the cause of your distress? I will take care of everything."

Malini devi tearfully replied, "O listen Gosain, a crow flew away with the ghee vessel, who knows where. He assured her, "Mother stop weeping and worrying I will get Your vessel back."

The Lord spoke to the crow smiling pleasantly, "O crow, go and bring back the vessel quickly." Lord Nityananda resides in everyone's heart. Who has the power to disobey His orders. The crow immediately flew off followed by the distraught eyes of Malini devi. The crow returned soon with the vessel in its beak and kept it near Malini devi. Malini devi could very well understand the extraordinary potency of Lord Nityananda from this incident.

Swooning with ecstasy she began offering prayers to the Lord, "For one who can bring to life the dead son of His guru from the custody of Yamaraja and for one who maintains this cosmic manifestation, what is so wonderful in bringing back a small vessel from a crow? On His head rests the unlimited creation and He does not even feel its weight while performing His pastimes; the endless ocean of resilience is destroyed just by chanting His name to influence a crow to bring back a small vessel it had stolen is not an extraordinary deed for Him.

In the past as Laksmana You were guarding Sita devi while living in the forest, yet you only looked at her feet and no other part of her body. Your powerful arrows had later defeated and exterminated the entire demon family of Ravana, and so winning back this small vessel is indeed an insignificant deed.

At whose lotus feet river Jamuna devi begged forgiveness and offered chosen prayers to glorification, who has the potency to maintain all the fourteen worlds, what marvel is it to Him to get back a small vessel from a crow? Yet none of Your activities can be diminished, since all of Your activities, however easy and small it may seem are transcendental and the Absolute Truth, such is the clear verdict of the Vedas."

Lord Nityananda smiled as He listened to her prayers and remarked in His child like manner, "I want to eat". Whenever Malini devi saw Lord Nityananda milk oozed out of her breasts out of spiritual parental love and Lord Nityananda in order to fulfill her spiritual desires sucked on her breast like a child. There are some of the inconceivable pastimes of Lord Nityananda, my capacity to describe all this limited, the pastimes of the Lord are already widely known all over the world.

His activities are extraordinary and difficult to understand, those who know Him in truth can easily believe in all His pastimes. Lord Nityananda is always totally engrossed in ecstasy and He moves about Nadia as does the brilliant sun across the azure vault.

A mystic yogi or a learned scholar or anybody may think and say anything about Lord Nityananda, people may comment that Lord Nityananda is not a close associate of Lord Chaitanya, I do not care to hear about any such remarks, I only pray that His lotus feet remain imprinted in the depths of my heart.

There are many atheists who criticize Lord Nityananda, in spite of hearing His glory, I kick them in the head hoping for the Lord's mercy on them. Lord Nityananda is so lost in His transcendental pastimes in Srivasa Pandita's house that Lord Gauranga has to look after Him.

One day Lord Chaitanya was sitting in His house together with his wife Visnupriya devi, whose exquisite beauty matched only Lakshmi devi's. She prepared betel pan for the Lord and He received them smiling with pleasure. This way He spent nights and days with her lost in the pleasure of each other's company. Mother Saci's heart exulted to heights of unknown joy as she saw the happy couple.

Lord Chaitanya knew the reason for His mother's exhilaration and so He spent much time with His wife.

Around this time Lord Nityananda, who was always immersed in bliss came to Lord Chaitanya's house in a restless mood. He stood before everyone, naked like a innocent child, not feeling any shame.

Lord Chaitanya enquired, "Nityananda why are You without clothes?" Nityananda replied with a smile, "It is so, it is so." Lord Chaitanya said, "Nityananda wear your clothes." He replied, "Today I leave." Lord Chaitanya insisted, "Why?" Nitai said, "I cannot eat anymore." Lord Chaitanya said, "When I say something why do you answer with a completely different suspect?" Nitai replied, "I want all around attention."

Angrily Lord Chaitanya said, "It is not my fault." Nitai replied, "My Lord Saci devi is not here." Lord Chaitanya said, "be merciful and wear your clothes." Lord Nityananda said, "I will eat." Like this Lord Nityananda is always in the serving mood of Lord Chaitanya; while one hears the other speaks, and Lord Nityananda wanders all over Nadia laughing joyfully.

Lord Chaitanya got up and personally dressed Nitai and Nitai continued chuckling. Sacidevi smiled seeing Nityananda's activities and felt a motherly affection towards him thinking of Visvambhara. His words strongly reminded her of her older son and sometimes he even looked like him. Unknown to anyone mother Saci felt equal love for both Lord Nityananda and Lord Visvambhara

When Lord Nityananda came out of his trance he dressed himself up. Sacidevi gave him five milk cakes to eat. Nitai put one of the sweets in his mouth and threw the other four sweets far away. Saci devi raised an alarm saying, "Alas, alas, why are you throwing it away?" Lord Nityananda replied, "Why did you put all the sweets in one place?" Saci devi said, "I do not have anything more, what will you eat now?" Lord Nityananda answered, "ask for it and it will be certainly there."

Saci devi went inside the room only to be greeted by a wonderful surprise. She saw the four sweets thrown away by Nitai were there. She thought out aloud, "Where were the sweet cakes thrown and how could they be here now?" Saci devi was amazed and amused she removed the dust particles from the sweet cakes and came to Nityananda. She found him eating laddus, and enquired, "From where did you get those laddus?" Lord Nityananda replied, "I saw you were disappointed when I threw the sweet cakes away so I brought them back."

Seeing these miracles Sacidevi considered in her mind that who can know the extraordinary qualities of Nityananda Prabhu. To Nityananda Prabhu she said, "Nityananda why do you bewilder me in this manner? I know very well that You are the Supreme Lord, please therefore remove your illusory potency for me."

Lord Nityananda exhibiting the mood of a young boy went running after Sacidevi to touch her feet as she tried desperately to escape him. Such are the super excellent activities of Lord Nityananda. They bring pleasure to the pious devotees but to the envious it brings pain.

Those envious and sinful wretches who criticize Lord Nityananda become so contaminated that even Ganga devi who purifies everything runs away from him. Lord Nityananda is the Supreme Lord of the Vaishnavas, as Ananta Sesha, He holds the universe on his hood. Although I have no attachment for Lord Nityananda and Lord Chaitanya I pray that the treasure of the lotus feet of Lord Nityananda be firmly situated in the inner recesses of my heart. This is my earnest desire for which I beg at the feet of all Vaishnavas, let Nityananda Prabhu, Lord Balarama be my supreme Lord and master.

Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I, Vrndavana Dasa, offer this song at their lotus feet.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Twelve

All glory to Lord Visvambhara the Lord and master of all the Vaishnavas, please give us devotional service to You and make us Your surrendered devotees.

Lord Nityananda performed many wonderful pastimes with Lord Chaitanya in Nabadwip. Lord Nityananda did innumerable extraordinary deeds engrossed in the ecstasy of love of Krishna, like a little boy He went about His work with simple enthusiasm.

He spoke always very sweetly to all the devotees He met, and danced laughed and sang to Himself in bliss. Sometimes moved to outburst of ecstasy he roared loudly astonishing one and all.

He sometimes jumped and swam in the crocodile infested swelling hissing monsoon waters of the Ganga, fearless and carefree. Everyone grasped with consternation but Lord Nityananda swam about in the waters laughing and splashing. He swam about the mood of Lord Ananta Sesha feeling completely at home in the waters of the Ganga, while the spectator devotees held their breath in anxiety.

At times Lord Nityananda became so surcharged with ecstasy in love of Krishna that He went into unconscious trance lasting three to four days. These are some of the inconceivable pastimes of the Lord, they are endless and eternal and I am incapable of describing them all.

One day Lord Chaitanya was sitting alone when Lord Nityananda came to Him completely naked chuckling like a child; His eyes and pure face were twinkling and tears of limitless joy cascaded down His cheeks. He went about repeating like loud peals of thunder this sentence, "My Lord and master is Nimai Pandita of Nadia."

Lord Chaitanya smiled, amused at the sight of Lord Nityananda's large, brilliant, beautiful formed and completely bare frame. Hastily Lord Chaitanya removed the cloth from His own head and wrapped it around but Nimai continued to chuckle as if nothing happened.

Lord Chaitanya then smeared perfume on His body, decorating Him with a flower garland and began to glorify Lord Nityananda, "Your name is Nityananda and so is Your form and demeanor, always and eternally blissful. You are Nityananda now as You were Balarama before. No one can interrupt the ecstatic and unlimited joy, You experience as Your name suggests, in everything You do whether, walking, eating or otherwise. Ordinary men cannot appreciate Your transcendental potencies. You are always to be found where Lord Krishna is present, Krishna is eternal and is the Absolute Truth and so are You since You are His eternal associate.

Lord Nityananda is perpetually relishing the nectar of loving devotion to Lord Chaitanya, all His words and deeds are fulfilling Lord Chaitanya's inner most desire. Lord Chaitanya said to Him, "Since long I have one unfulfilled desire, I would like to have Your karpin loin cloth dress". Saying this He went and brought His karpin, then tore it to many long strips.

The Lord then distributed one by one these strips to the assembled Vaishnavas, telling them, "Place it on your heads, these are most precious worshipable objects even to Lord Siva, the king of the Yogis; what to speak about others. One attains the exalted position of becoming a pure devotee of the Supreme Lord only by Nityananda's grace; all of you should know that He is the embodiment of Lord Krishna's full transcendental potencies.

Lord Nityananda is identical to and is the immediate expansion of Lord Krishna. He is an eternal associate, friend and brother to Krishna, He expands Himself as Krishna's bed. Ornaments and other such paraphernalia. His character and pastimes are a mystery even in the Vedic literatures although He is every ones maintainer, Protector and friend. All His activities are full of devotional nectar to Lord Krishna; it is easy to attain the highest perfection of love of Krishna by serving Him. So all of you place these strips from His karpina on Your heads and go home and worship it with care and regard."

The Vaishnavas wrapped the Karpina strips lovingly around their heads following Lord Chaitanya's instruction. Again Lord Chaitanya spoke, "listen, all you devotees! now drink the water that has washed the lotus feet of Lord Nityananda, this will immediately imbibe in your unfaltering faith in Lord Krishna's devotional service, of this there is no doubt."

Having received Lord Chaitanya's instructions the devotees washed Lord Nityananda's lotus feet and drank the water, they drank as much as possible, five times, ten times and more, Lord Nityananda who was throughout the entire episode engrossed within Himself, remained smiling benignly.

Lord Chaitanya sat down and began to distribute this water (padodaka) with utmost pleasure. The devotees drank and became intoxicated chanting, "Hari, Hari." The devotees each expressed their joy, someone said, "Today was the fulfillment of my life", another said, "All the bonds of my material entanglement were served today", another commented, "today I feel I have become a servant of Lord Krishna," still another voice said, "this water is so relishable, its sweet taste still lingers in my mouth".

This water was so unique that immediately upon drinking everyone became spiritually excited, some danced, some began to sing, others started rolling on the ground, and still others could not stop roaring out aloud in joy.

Just then a jubilant kirtana started up, some devotees sang Krishna songs and others began to dance. In a moment Lord Chaitanya rose up and letting out a thunderous cry joined in the dance. Meanwhile, Nityananda Prabhu also stood up and started dancing, unable to contain their joy the devotees encircled both their Lordships and continued their ecstatic dancing and jostling.

They were intoxicated with joy falling on each other, played little games touching each others feet and smearing their heads with the dust; some hung on to the others neck sobbing happily. They all mingled happily forgetting the mood of reverence, the Lord and His servants all danced together. Lord Chaitanya and Lord Nityananda embraced each other ever so often and danced with blissful gestures. Mother trembled under the rhythmic dancing of Lord Nityananda and the whole world resounded with, "Hari Hari".

Drowned in the nectarine ocean of love of Godhead Gaura and Nitai the Lords of Vaikuntha danced in ecstasy with their servitors. All these pastimes are endless they simply became manifest at a certain time and place and again became non manifest, this is clearly explained in the Vedas.

After dancing the whole day, Lord Chaitanya finally sat down with all His devotees. He clapped thrice loudly and then spoke benignly, "Whoever worships Lord Nityananda in loving devotion loves Me also. His lotus feet are worshiped by Lord Siva and Lord Balarama hence always offer your love and devotion to Him.

If anyone is critical of Him or dislikes Him then even if anyone is a devotee he is rejected by Me. Whoever has even so much as received a slight touch of Lord Nityananda, Lord Krishna will never forsake him. Lord Chaitanya's words brought resounding applause from all the devotees.

Whosoever hears these transcendental narrations with faith and devotion becomes protected and maintained by Lord Chaitanya. Such activities of Lord Nityananda Prabhu are fully understood by only those who are His confidential associates and the eternal associates of Lord Chaitanya.

Lord Sri Krishna Chaitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana Dasa, offer this song at Their lotus feet.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Thirteen

All glory to Lord Chaitanya who is an ocean of all transcendental excellences. All glory to Him who is also known as Visvambhar, who is the law giver of the entire material creation. You are very dear to Lord Nityananda and the crest jewel of the brahminical race. All glory to Your dearest devotees

Lord Visvambhar continued His transcendental activities in Nabadwip but not all could see them. As Lord Visvambhar the Supreme hero descended from Vaikuntha, went about revealing His pastimes, the sublime joy of the devotees also increased. His dearest associate and brother Lord Nityananda accompanied Him everywhere and relished the transcendental mellows with Him and His devotees. The Lord was always intoxicated drinking the nectar of His own transcendental name. Every night He was submerged in the congregational chanting of the Lord's name with only His devotees; the nondevotees were disallowed in these kirtans. No one could fathom the Lord's potencies or activities. The envious persons, not being allowed to these kirtans, went around spreading bad rumours. Someone said, "who can be a real Vaishnava in Kaliyuga? All those people are doing this simply for their food." Someone else said, "if we could tie their hands and feet and throw them into the pond then we might enjoy quiet and peace." Yet another said, "know one thing for certain friends! this Nimai Pandit will ruin this village."

These miscreants tried various means to enter the kirtan hall while the kirtan was in progress. They even reverted to threatening the devotees, but because their hearts were dried up of any piety they could not influence the devotees and so could not participate in the kirtans. Lord Chaitanya performed these nocturnal kirtans, and purified the entire material existence. Many towns folk desired very much to see these kirtans but lamented bitterly: ascribing the reason for not being able to see the kirtans to their great misfortune. Some of them would approach one of the devotees and pray to them to first deliver them from their sins and then secretly smuggle them inside the kirtan hall. But the devotees know that the Lord is the Omniscient Supersoul, He would immediately detect an unauthorised person's presence, so out of fear of inviting the Lord's wrath, the devotees refused to take anyone inside

Once a brahmacari, a celibate student who was very peaceful, honest and faultless, practicing penances and living only on milk and fruits, not eating anything else, wanted to see the kirtans of the Lord. But the Lord personally shut the doors so that nondevotees may not enter. So this brahmacari would visit Srivas Pandit everyday and repeatedly request him to allow him inside the kirtan. He would say, "if you kindly take me inside your house during the kirtan then I can feast my eyes to the Pandits chanting and dancing, I will be ever grateful to you for this." Finally one day Srivas Pandit replied, "I know you to be a good person, who spent a sinless life eating only fruits and milk, maintaining strict celibacy; I think you are eligible to see the Lord's kirtan and dancing. But you have to remain hidden inside the house since the Lord's orders are that no one is allowed inside." He brought the brahmacari inside, who then carefully concealed himself

The kirtan started and the Lord of the fourteen worlds, Visvambhar began to dance. Lord Nityananda and Gadadhara Pandit danced around the Lord. While Advaita went dancing hither and thither floating on waves of joy. Everyone was drowned in an ocean of ecstasy becoming oblivious of the external world as the Lord of Vaikuntha was lost in Himself, dancing to His devotees singing. The only sound that was heard were the Lord's names. And the Lord exhibited all the ecstatic symptoms in unlimited waves

The omniscient Supreme Lord Visvambhar was fully aware of the brahmacari's presence. Though he was in concealment. After a short while the Lord commented, "Today I do not feel the usual ecstasy while dancing can any of you explain this; maybe someone is hiding inside the house, please tell me the truth." Srivas Pandit became very afraid, he said, "My Lord, I assure you there is no atheists or nonbeliever in this house, only a brahmacari, a fully qualified brahman who is sinless and drinks only milk and eats only fruits. He had a strong desire to see You dancing. You were very right my Lord, he is here now in hiding?" This information enraged the Lord, and said, "right now, this very moment take

him out of this house. What spiritual sadhana does he possess to enable him to see My dancing. How can he develop devotion to Me by drinking milk." The Lord dramatically raised His arms and pointing His finger to make a point, He continued, "Just by drinking milk no one can attain Me. Even a low caste dog-eater can claim Me if he takes full shelter of Me, then I also accept him. A person maybe a renunciate, a sannyasi without worldly attachments, but if he does not surrender to Me then I do not favor him. Tell me, how did Gajendra the elephant, or Hanuman the monkey or the gopis, the simple milkmaids of Vraja attain Me; what great austerities did they perform. Even the demons perform severe penances and austerities, but they are slain because they do not surrender to Me. I will not have any milk drinker here polluting everything, I will destroy everything."

The brahmacari was by now trembling with fear. He came out of his concealment thinking, "it has been my great fortune to be able to see what I have seen, and I have also received the commensurate punishment for my misdeed. But what a wonderful dancing and singing I saw!" A devotee thinks and feels this way, he being the Lord's servitor is always willing to accept all chastisement from the Lord. The brahmacari started to walk out of the house with these thoughts in his mind, which of course were already known to the Lord. The most merciful Lord then had the brahmacari brought back to the house. He placed His lotus feet on his head and blessed him, the blessed Lord said, "do not try to gain strength by performing austerities and penances. Render loving devotional service to the Supreme Lord Visnu, Krishna for it is the highest of all other activities."

The brahmacari began to weep in joy thinking constantly about the Lord's causeless mercy upon him. The devotees became jubilant and offered their obeisances to the Lord. The Lord then continued to dance ecstatically. One who hears this wonderful narration will certainly unite with Lord Chaitanya in devotional service. I offer my prostrated obeisances at the feet of the brahmacari who displayed such wonderful devotional understanding in accepting the Lord's chastisement

Time passed and the Lord continued His nocturnal kirtan sessions with His intimate devotees, barring everyone else to enter the premises. The pious population of Nabadwip felt pained at being disallowed during these kirtan pastimes of the Lord and they blamed the atheists and miscreants for this. They complained, "we cannot see this wonderful kirtan which is like a grand celebration each evening because of these fault finding nondevotees. They only know one activity and that is to criticize others and so they are being deprived of seeing such an extraordinary kirtan pastime of the Lord. And Nimai Pandit has thus shut the doors to keep out these mischief mongers but unfortunately even the good people are kept from coming

Everyone knows that Nimai Pandita is a very exalted devotee of Krishna, His heart is pure and faultless. And if we have full faith and devotion in Him then we will indeed see His kirtan and dancing. One of the pious souls commented, "let us just go sit there and then we can feast our eyes with Nimai's dancing. Nimai Pandit has appeared in Nabadwip to deliver the entire universe. I tell you that He will propagate the congregational chanting of the holy name of God in every house and in every town. In this way all the pious folks increased their good fortune and the impious ones multiplied their sufferings by criticising the Lord

With the approach of dawn all these devotees went to meet Nimai Pandit. Everyone brought some gifts for the Lord like, new articles, bananas, fruits, yogurt, clarified butter, flower garlands etc. As soon as they saw the Lord they fell to the ground and prostrated obeisances. The Lord blessed them saying, "may you be blessed by developing love for Krishna, do not waste time with gossip just chant Krishna's holy name."

The Lord then instructed them on the Holy name, "now listen from Me the maha-mantra, 'Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare'. Go and repeatedly chant this mantra a prescribed number of times. One can achieve all perfections from this chanting so go on repeating these names, for this chanting is not restricted by any rules. You can sit around together five or ten of You in your house and chant or sing this mantra accompanied by the clapping of hands or cymbals. When you are singing together then sing this, "Haraye namah Krishna. Yadavaya namah. Gopal Govinda Ram Sri Madhusudana. This congregational chanting

should be joined by one and all, father, brother, wife, son all together

Now that the devotees had directly received the mantra and the instructions to chant from the Lord they went back to their homes happily after offering their obsequences to the Lord. They followed strictly the Lord's instructions and all the time chanted Krishna's name, meditating on the Lord's lotus feet. And at the end of the day they assembled in their houses and loudly sang the holy names, gaily clapping their hands and cymbals in rhythm. In this manner Lord Chaitanya began inspiring everyone to take up the congregational chanting of the holy name; He went about embracing the devotees encouraging their devotional zeal, placing His own garlands around them. In a most humble manner He went about requesting all, "My dear brothers please serve Krishna."

Seeing the Lord in this mood, and emblem of humility the devotees become surcharged with spiritual sentiments and they began to weep and intensify their chanting. The whole town now became involved in congregational chanting. the devotees brought out their drums, conchshells and cymbals that they generally used to celebrate the worship of goddess Durga during a big festival, and began to play accompanying the kirtan with joyous sounds. The whole town was enveloped by the transcendental sound of the Lord's name

Sridhar, the leaf-plate seller, happened to be walking down that way loudly singing Krishna's name. When he heard that loud kirtan he began to dance in ecstasy. When the other devotees saw this dear devotee of Lord Chaitanya dancing they came and surrounded him and began to sing. Sridhara was overwhelmed with spiritual emotions and he fell to the ground rolling on the floor and kept chanting Krishna's name. When the nondevotees saw this they started ridiculing him and laughing at him. they said, "Just see him! that fellow also has become a Vaishnava. he can't afford clothes nor does he have money to eat suddenly he is exhibiting all these ecstatic symptoms, this is all for show. they all live by begging but now they have started an untimely festival. The atheists continued to hurl such insulting remarks at the devotees but the pious devotees went on chanting Krishna's name undeterred

One day the Muslim magistrate, the Kazi was passing that way. He heard the tumult of singing, of the Lord's name accompanied by drums, cymbals and conchshell. He tried to remember the instruction in his own scripture about practice of other religions. The Kazi cried out, "catch all of them, let us see what your teacher Nimai Pandit does to stop me." All the devotees fled in fear of Muslim fanatics. The Kazi's men went about breaking the drums and beating up the devotees, spreading terror. He said, "it seems that there is sudden out burst of Hindu religious activities nowadays in Nadia, I will punish the culprits severely. Since it is already late and getting dark I am letting you off but if I see this again I will convert all of you to Islam." The evil Kazi would send his men everyday patrolling the town looking for any kirtan. The devotees became despondent and they went into hiding fearing violent retaliation from the Kazi and his men

The envious atheists were siding with the Kazi. They commented, "God's name should be chanted in the mind. Which scripture enjoins one to make a hue and cry in chanting God's name. This is a correct punishment they have received for transgressing the Vedic injunctions. They have no fear of flouting the social norms. That Nimai Pandit who acts so proud will now be covered by the Kazi. And that Nityananda who roams about everywhere will soon see the end of all the fun. They call us atheists for speaking out the truth, at long last Nadia will be rid of these charlatans."

The devotees did not protest against the Kazi ban out of fear. They went to the Lord and reported to Him, "we have stopped our kirtan out of fear for the Kazi, whose men in hundreds search the streets and houses. We will have to leave Nabadwip and settle elsewhere, we have come to tell You this." When Lord Chaitanya heard that someone was trying to stop the sankirtan movement He became infuriated, He looked awesome, almost like Lord Siva at the time of the cosmic annihilation. He roared loudly like the rumbling of thunder and the devotees afraid of this sudden change in the Lord held their ears as if begging forgiveness from the Lord for a mistake they had not committed. The Lord said, "Nityananda, be prepared, go immediately to all the Vaishnavas, and assemble then on the streets. I shall bring out a kirtan party and take it all over Nabadwip. I will see what anyone can do to Me. You will see how I burn the Kazi's house down. Today I shall shower incessant rains of love of Godhead on

everyone. Today the atheist's will face the final hour. So do not waste a moment My brothers go and deliver this message to everyone. Tell them that if they are desirous of seeing Krishna's mystic potency in action then let them bring a flaming torch with them. I will smash the Kazi's palace and I will do kirtan all along. The entire creation is full of My devotees and when I am present there then what is there to fear! Go and put a stop to your anguish come and assemble in the afternoon after lunch."

The devotees dispersed right away, each going his way in great anticipation not caring about eating or anything. Excited talks filled every home that, "Nimai Pandit will take out a sankirtan and dance in the streets of Nabadwip." For the many thousands who were lamenting for so long that they could not see Nimai Pandit's dancing this news was cause of great rejoicing. So everyone prepared their own torch. Even if the father had made a torch the son made his own. They competed with each other to make the biggest torch. Huge barrels of oil were kept in readiness. Nabadwip in those days was very thickly populated. The constant flow of people with torches poured out of the houses onto the streets. Who could count the millions of torches. The women, children, and old men were excited with great anticipation. Slowly the clusters of devotees moved towards Nimai Pandit's house

When Lord Chaitanya heard that all the Vaishnavas had assembled at His behest and were at His door steps. He went to meet them and began to organise them in groups. Advaita Acarya was to head up a group and was the chief dancer and he would be supported by a kirtan group. In another group Haridas was the dancer and he also was backed by a kirtan group. Yet another group was to be led by the main dancer Srivas Pandit. The Lord's eyes fell on Nityananda and immediately He said, "I will not leave Your side My Lord. My only duty is to always be near You. I can never leave Your lotus feet inbedded in My heart. What power do I possess to dance independantly away from You. My devotional service to You is I am always with You." When Lord Chaitanya saw the streams of ecstasy flowing from Nityananda's eyes He embraced Him and kept Him near Him. In this each had his desire fulfilled. Some went off with his group others stayed close to the Lord dancing and singing

Now please listen attentively to the description of this "nagar- kirtan" for this will cut asunder the bonds of karmic reactions. Here is the list of some of the main devotees who came. Gadadhara Pandit, Vakresvara, Murari, Srivas Pandit, Gopinath, Jagadisa, Vipra Gangadas, Ramai, Govindanandana, Chandrasekhara, Vasudeva, Srigarbha, Mukunda, Sridhara, Govinda, Jagadananda, Nandan Acarya, Suklambara. the devotees of Lord Chaitanya are innumerable and I do not know all their names; Vedavyas will reveal all their names in the future in the Puranas. It is not humanly possible to describe how the Lord danced along with all His associates of different categories

The sankirtan pastimes of the Lord is unique, never was such pastimes ever revealed before in any other incarnation. As the kirtan picked up gusto the Lord's joy also increased. The devotees were carried in waves of sublime joy. The Lord and husband of the goddess of fortune was dancing on Nabadwip streets and anyone who saw Him bacame free from all sorrows. Soon it was dusk but the devotees were totally engrossed in the kirtan oblivious of the material realm. Millions of men, women, and children lined the streets standing in doorways seeing the moving mass of men and their tumultous singing of the Lord's holy name echoed and filled the cosmos. And above this tumult rang out loud and clear the Lords own thunderous voice. The devotees replied with equal gusto chanting Lord Hari's name. Then as if by previous arrangement all the torches were lit at the same time like magic. Millions of flaming torches lit up the darkened sky mathced by the millions of hearts kindled by the magic of sublime bliss. Words fail to describe the marvellous sight. One could be easily confused whether it was a full moon night or broad daylight or had Krishna Himself descended in the form of His Brahmajyoti

The Lord again called out loud the name of Lord Hari and the devotees became attentive. They surrounded the Lord with the kirtan. All the devotees were decorated with flower garlands around their neck and their bodies were smeared with sandalwood paste and scented vermilion powder. Each one had some musical instrument or the other in their hands, looking more powerful than thousands of lions. The Lord looked around Him to see HIs devoted, servitors eagerly waiting to render Him any service. He began to dance lifting the devotees in soaring heights of ecstasy. Everyone began chanting loudly and whoever saw the Lord's moonlike beautiful face were released from searing pain of material

existence

The Lord's charming looks overshadowed the attractiveness of millions of cupids put together. I am at a loss to find the appropriate similies to describe the Lord's beauty yet I venture to do so only by His mercy alone otherwise who can dare to attempt such an impossible task. He glowed like a mountain of gold, His body being smeared with sandal paste sometimes looked like the rising full moon. His curly dark tresses were decorated with the fragrant Malati garlands; a sweet smile clung intimately to His lips that can win the hearts of all the muses. the clear markings of sandalwood tilak with a red dot of Vermillion adorned His beautiful broad forehead. He raised His arms up in the sky chanting the name of Hari and danced; the knee long flower garland around His neck swayed with each movement. His upraised arms glistened like fine tapering pillars of gold, His body became drenched with the incessant flow of ecstatic tears from His lotus petal eyes. As the ecstatic feelings increased the hairs of His body stood on end like the ever fresh Kadamba flower. The moist reddish lips so exquisite and when parted revealed a symmetrical set of pearl like white teeth; the long arched eyebrows languished almost all the way up to the beginning of His ears. His strong shoulders shamed the king of elephants and His chest was broad and full. The brahman thread hung loosely across His chest. Laksmi devi and Tulasi devi are constantly praying for the shelter of His lotus feet. That Supreme Lord wears His fine and clean clothes very artistically. the uptilted nose is aristocratic and the sinewy tendons of His neck gives the impression of being the neck of the king of the forest, strong and powerful, He towers over the others, His long body well formed and proportionate whining like a mountain of Mother gold. Everyone looking at Him commented on His divine and beautiful presence. The millions who milled around for this momentous occasion were very fortunate inspite of their large number they all received the Lord's benedictions by being able to see the Lord's exquisite transcendental face. They simply stared at Him irresistably drawn to His beauty and exclaimed out loud the Lord's name each time uncontrollable emotions welled within their hearts

The citizens had nicely decorated their doorways with banana trees, water pots, mango leaves, and green cocunuts. The ghee lamp flickered in every house and an offering plate sat on the altars with yogurt, grains, and Dhruva grass. All this happened as if at the command of some unseen voice. Out on the street men, women children joined the congregation all intoxicated with sublime joy: oblivious to every other care. Seeing the carefree citizens leaving their house unguarded a thief thought to himself, "this is good opportunity for me to clean out the people's belongings." But as time passed and the chanting entering his ears took affect, the thief got rid of his stealing tendencies and also joined in with the others joyously chanting Lord Hari's sweet transcendental name

The streets were strewn with puffed rice and coins thrown by the citizens as they watched the chanting procession passing by and then later they themselves joined up with the procession and so the marchers swelled in numbers. One should not consider these descriptions as exaggerations. Such happenings are common place when the Supreme Lord is present. When Lord Krishna was in Dvaraka, it is described in the Srimad Bhagavatm, that He made appear in a twinkling of an eye nine hundred thousand palaces all bedecked with jewels and marble. Again in the Harivamsa it is described that when Lord Krishna was having water sports with the Yadus in the salt water ocean that surrounds Dvaraka the entire ocean in a moment turned nectarean sweet. And now that very same Supreme Lord is almost unconscious with sublime bliss dancing and chanting so naturally all auspicious happenings are occurring

The ocean of people now surged forward in slow fluid motion like the Ganga's current that flowed besides them. They all danced and chanted surroundin the dancing golden form of the Lord. Advaita Acarya, Haridas Thakura, Srivas Pandita and other senior associates of the Lord led huge groups of dancing and chanting devotees, everyone exulting in the bliss of the Lord's presence. Those who could not sing were now singing with sweet melodious voices. The Lord was surrounded by the best singers like Murari, Mukanda Datta, Ramai, Govinda, Vakreswar, Vasudeva and others. Lord Nityananda and Gadadhara Pandit danced on either side to the Lord submergedin divine bliss. And always the dancing and prancing form of the Lord brought wonderment and exhilaration in the hearts of all those who beheld His golden form

This was a magnificent sight; the dancers moved forward in rhythmic motions and the millions of burning torches were also in motion, their licking flames animated in a passionate dance. It was night, but the dancing figure of the Lord was clearly visible as if bathed in autumn full moonlight. Sometimes His body was covered with shining dust particles and at other times He bathed His transcendental form in the cascading tears of ecstasy. The different ecstatic symptoms appeared in His body, sometimes shivering, sometimes profuse perspiration, again at times horripilation, changing like the seasons. The sound of the Lord's name reverberated throughout the universe, "Hari Haraya nama Krishna Yadavaya namah, Gopal Govinda Ram Sri Madhusudana", "Hari Rama, Rama Hari". Some devotees danced on their own but there were many large groups of devotees dancing together keeping time with clapping hands. Another wonderful sight was that those devotees carrying torches and oil containers together. Nabadwip was ringing with sounds of sublime jubilation, as if the Lord's spiritual abode Vaikuntha, had descended, and residents of Nabadwip acquired the same characteristics as the residents of Vaikuntha. They All manifested four-arms but because they were so engrossed in the ecstasy of chanting and dancing that they did not even notice this divine transformation on their person, the ever increasing bliss of Vaikuntha was now here. as they passed by the bank of The Ganga, Lord Chaitanya dancing in the midst looked like Krishna, the son of Nanda Maharaj; a flute in His hand and the garland of wild flowers around His neck swayed

The devotees had never experienced the ecstasy of such a massive congregational chanting. They forgot their bodily identity, their tribulation; they sang and danced and rolled on the ground. Many persons became emboldened and made their views heard to the public. One said, "where did the rascal Kazi go now, if I just find him I will sever his head." Others shouted out aloud the names of certain atheistic persons and beat the ground, as if sealing their fate with a stroke, some of them even ran helter skelter trying to locate them. there was no accounting the number of people singing, or how many were playing on the Mrdanga drums. Nabadwip was flooded with the nectarean showers of love of Godhead, so much so that even the eternal residents of Vaikuntha were hankering for this bliss. Even Lord Ananta, Lord Siva and Lord Brahma experience this kind of joy. Sublime bliss had descended over the entire planet as the Lord danced with His associates and devotees, and there was no place for anything inauspicious or impure. This was the Lord's first major nagar sankirtan

The procession moved on but no one knew where they were going. There was just one resounding thunder of the Lord's name piercing the coverings of the material world that was all pervading. The demigods accompanied by their associates came to see the Lord. When they saw Him they like the humans also became overwhelmed with transcendental joy. They mingled in with the crowd dressed as humans to avoid detection and joined in with gusto singing and dancing. All the demigods were present, Brahma, Siva, Varuna, Kuvera, Indra, Yamaraj, Soma the moongod, etc. They became aware that everyone present there was experiencing transcendental ecstasy so they went along with the devotees wanting more of the Lord's association. Thus the humans and the demigods were chanting the Lord's holy name together

As the procession passed the uncountable houses all nicely decorated, the market places, the large squares one could understand that Nabadwip was a very well populated and an opulent town. It was impossible to count the people that lived there. It seemed that because the Supreme Lord was to advent here that He had arranged for many people to live here and participate in His sankirtan movement. Just the number of ladies who were chanting were so numerous that counting them would be futile

Everyone who saw the Lord dancing and chanting like a golden flash could not contain their hearts and emotions. Even those with hearts of stone were moved to tears falling to the ground seeing how the Lord showered His causeless mercy and hearing the sighs and sobs of sublime ecstasy of the devotees. As the Lord danced repeating over and over again Lord Hari's name the garland of flower swayed wildly. His beauty was breath taking, the way the brahman thread hung carelessly over His shoulders, the dhoti nicely pleated and tucked in place neatly, His golden frame covered with fine glimmering dust. Tears flowed unrestrained from His lotus eyes like the languid flow of the Mandakini Ganga of his heavenly planets. Who would have liked to see the moon after having seen the blooming lotus face of the Lord. As some of the tear drops clung to the cleft of His fine nose they shone like a string of

white pearls. His glossy black locks entwined with the garlands around His head made a fine sight. The devotees prayed, "O Lord please grant us this one desire that we may hold within our hearts this pastime birth after birth." The devotees were asking in this manner for benedictions from the Lord as the Lord continued His extraordinary dancing pastime, surrounded by His intimate associates. The Lord knew how to inspire devotees to come and join and He danced always reciprocating the mood and movement of the devotees. the Lord of Vaikuntha danced as the devotees sang, "come and sing 'Hari, Hari' all of you, fear not for the Holy name even though not chanted purely will deliver you from death."

The author humbly describes in poetry the description of Lord Chaitanya as He danced. Lord Visvambhar the Lord of the Universe danced along the bank of the Ganga. The devotees eagerly covered themselves with the earth having the impressions of His lotus feet. Wonderful ecstatic symptoms manifested on His person and tears like nectar cascaded from His eyes; with a voice like the rumble of thunder He chanted Lord Hari's name. Smiling sweetly He raised His arms and sang. His golden form was much more enchanting than Cupid. Charming dress His black curly hair was decorated with fresh and fragrant flower garlands; such beauty sent the mind reeling as if when a person is afflicted by the five amorous arrows of Cupid. In complete bliss Visvambhar moved about in a restless dance, He was intoxicated with the holy name. His body and limbs were perfectly shaped and beautiful being nicely smeared with sandal paste. The garland around His neck matched His love agitated movements. The arch of His eyebrows were like Cupid's bow shooting arrows of enchantment. His teeth were white and glistening like pearls, His benign face was an ocean of mercy. How can I describe the many hundreds of ecstatic emotions that manifested in Him, sometimes tears, or shivering, or perspiration etc. At times He bent His body in three places just like Krishna and played flute on His finger. He moved about like a maddened elephant, He was the cynosure of every eye. His brahman thread decorated His broad chest as if Ananta Sesha had taken that thin form to serve His Lord. Lord Nityananda and Gadadhara and all the other intimate devotees danced by His side and each time they looked at the Lord they saw the Lord smiling back at them. Lord Siva by chanting the name of this Lord becomes mad and goes about naked, that same Lord is now going on the streets of Nabadwip performing congregational chanting, Lakshmi Devi, the goddess of fortune, is hankering always to touch and dress this Supreme Lord's black curly locks and is so attracted by His dress, that self same Supreme Lord is so engrossed in singing and dancing that He rolls in the dust in ecstasy. Following Him are His devotees carrying millions of flaming torches lighting up the world like the full moon and not a soul could refrain from chanting the Lord's holy name. This was such a marvel that Nabadwip had never witnessed, the residents looked at each other and chanted "Hari, Hari"

Lord Nityananda was always by the Lord's side knowing Visvambhar's every mood, so whenever the Lord swooned in ecstasy He held out His hands to hold Him. As He held Him this time Visvambhar slowly sat down in a meditative pose and clapping His hand gleefully began to loudly chant "hari, Hari". Then He began to speak with childlike innocence, "I am the Supreme Lord Narayana, I killed that demon Kamsa and I deceived Bali Maharaj. I constructed that bridge over the ocean to Srilanka and killed the demon Ravana, I am Lord Ramachandra." In this manner He revealed His real Supreme identity. Not everyone could understand this esoteric truth for it is inconceivable by human mind. And in the next moment to increase their confusion the Lord changed His mood completely and said with utmost humility and meekness, "o Lord please grant ME devotion at Your lotus feet."

Whichever way the Lord acted were all so mind robbing, even when He put His toe to His mouth. The Lord of Vaikuntha, Lord Visvambhar was dancing all over the Nabadwip town. This town is actually the Svetadvipa of the spiritual world which will be later explained in the Vedas. Amidst the mrdanga drum, conchshell, cymbals whose number is countless and the chanting of the holy name danced the Lord like the crest jewel in His crown

All glory to the congregational chanting, all glory to Lord Visvambhar, all glory to the devotees of the Lord, whichever way I look I see Lord Visvambhar drowning everyone in the nectar ocean of love of Godhead

The procession sometimes moved fast sometimes much slower depending on how long the Lord danced in one place. The chanting was jubilant and echoed in the spiritual abode of Vaikuntha. The Lord, the cynosure of everyone, moved about like a mad lion intoxicated with the Holy name. The procession passed many bathing places and proceeded towards Simulia. No one was tired, millions were singing and dancing and a million flaming torches made it difficult discern whether it was midday or night. The people welcomed the procession with flowers and doorway decorati

on as they passed each house; the demigods rained a confetti of fragrant flowers. Mother Earth was thrilled with ecstasy as the Lord walked and danced. She wanted the Lord to wald on a soft surface so she had as if collected the strewn flowers and the pathway looked like her delicate tongue

Srivas, Advaita, Haridas were dancing in groups of their own going ahead of Lord Visvambhar. As in groups of their own going ahead of Lord Visvambhar. As the procession entered each new locality people left their homes and ran to see the Lord. They forgot all other duties and relatives they were all eager to see that beautiful moonlike face of the Supreme soul of the entire creation. Without consciously realizing they were all being drawn into this congregational chanting. Without being aware they were all becoming intoxicated with holy name of Krishna. They began manifesting symptoms of supramundane joy. Some rolled on the ground, some made sounds with their mouth as if playing a musical instrument. Others were embracing anyone they met. They had become so inebriated by the chanting and dancing that many were seen just offering prostrated obsequies falling to the ground like a rod, and there were others who were catching the devotees feet and simply crying in ecstasy

One could hear many comments from different people. Someone said, "I am this NImai Pandit. I have been assigned to deliver the world." Another commented, "I am a Vaishnava from Svetqadvipa." Yet another remarked, "I am an eternal resident of Vaikuntha." Again someone said, "where is that rascal Kazi. I will crush his head if I could lay my hands on him." Incited by such comments some ran to try to capture an atheist and climbed up a tree and then jumped down angrily shouting, "I am death to twelve atheists." Another said, "can you hear me O God of Death! tell me where is your son, the Sungod?" The Lord of Vaikuntha appearing as Saci's son was now and here chanting and dancing. the floodgates of the Holy name was flung open by Him. The Holy names which gave the God of Death Yamaraj the name Dharmaraj or the upholder of religious principles, and the Holy name that saved the worst of sinners Ajamila from the jaws of doom, was now being freely distributed by the Lord Himself, and those who could not chant the name could at least hear it chanted and reap the transcendental benefits. Chitragupta, the compiler of man's good and evil deeds in life has to be immediately informed that his records of evil deeds have to be thrown away. I cannot be blamed if I take stern action against him if he disobeys since now every living entity is delivered

That Holy name has converted Varanasi into one of the most important places of pilgrimage because Lord Siva is constantly chanting that Holy name of Krishna. This Holy name is always chanted by the purest of devotees who are the eternal residents of the spiritual abode. Lord Siva has become worshippable by all the demigods and humans because he is relishing every moment the sweet nectar of the Holy name. This very name is now being heard by every living entity. So the devotees warned all the atheists that if they do not discard their evil ways and take up the chanting of the Holy name and the worship of Lord Visvambhar than they will destroy them, the devotees loudly challenged the atheists to now come forward and desist their chanting of Krishna's name. They fisted the earth with great force as if beating to pulp a recalcitrant atheist. the effects of chanting the Holy name had so divinely enmaddened them that they were not aware of what they did or said

When the atheist saw that citizens of Nabadwip had all become mad with ecstasy they were bathing inside with hate and envy. They got together and began conspiring. They said, "if the Kazi was to come right now then I would like to see where that NImai Pandit will run to. What will happen to all their fanfare dancing and singing. Where will they hide their banana trees, mango leaves and rest of the decorations. As soon as Kazi hears their great commotion and sees their lit torches he will immediately come and they will have to jump into the Ganges to escape his wrath." One of them said, "then I will place myself near to a group and in the stampede I will tie their necks together." Another said, "then let

us go and inform the Kazi." Someone objected to this saying, "I see no logic in doing that." Another made his point strongly, "I can see only one logical thing to do, that is let us go all together to those sentimentalists and loudly shout that "the Kazi and his men are here", then they will quickly disperse." This way the atheists were eating their jealous heart out while the devotees floated on clouds of ecstatic chanting and dancing

The devotees were looking so effulgent. They were decorated with sandalwood paste and flower garlands. They were so fully engrossed in the Holy name that they became oblivious to everything. The sankirtan proceeded towards Srimulia. As the devotees chanted and danced the Lord also chanted and danced right in their midst. the activities of devotees increased the Lord's ecstasy. no one could imagine how much water was contained in the Lord's lotus eyes. Incessant tears cascaded in rivulets of pure nectarean water. Sometimes shivering overcame Him that He lay on the ground, even Nityananda prabhu was lamenting because He could not hold Him still. And when at the pinnacle of ecstasy He fell unconscious then no force of life was found in Him for a long time. this was the wonder of wonders

Excited talks went around amongst the citizens. They said, "this person must be the Supreme Lord Narayan Himself." Another said, "He is so much like Narada or Prahlad or even Sukadeva Goswami." "Whoever He maybe, He is certainly not an ordinary human being." the more critical and calculating ones said, "He is indeed a great devotee." Each one commented according to the level of one's understanding. Lord Nimai was oblivious of anything. He was engrossed in the ecstasy of the Holy name, and as He lifted His arms chanting "Hari, Hari!" everyone around by hearing the Lord felt irresistibly drawn to Him and they all echoed loudly after Him the Lord's name. Whichever direction the Lord chose the entire congregation moved that way. The Lord was now heading towards the Kazi's house. the sound of chanting and revelry became clearly audible to the inmates of Kazi's palace

When Kazi heard the loud clamour of chanting he enquired, "can you hear that sound of music and singing? is that a marriage party or is it some weird incarnations of strange beings. Have they disobeyed my orders and again started their Hindu practices out in the streets? Go quickly and find out all the details, after you return with information I shall personally go." Kazi's spy left immediately and arrived at the scene of the massive congregational kirtan. they were overawed at the sight of the huge mass of people shouting, "kill the Kazi" and murmuring verses from the Koran for protection they fled in terror

they came running to the Kazi and spoke rapidly in gulps, "what are we doing here, let us quickly escape. That Nimai Acarya is coming with thousands and thousands of men. They are carrying thousands and thousands of flaming torches all singing their Hindu God's name. The citizens have decorated their houses and doorways welcoming this immense and incredible procession. The roads are covered with flower petals and puffed rice. The sound of their singing is so loud that I felt that my eardrums will burst. i have never seen such a sight. even the coming of our royal monarch never draws such incredulous crowds. Nimai is their leader dancing in the middle and everyone is simply following Him. The singers we had attacked the other day are also there. They are all shouting, "kill the Kazi". And Nimai is the gangleader who is stirring them up. I wonder why this brahmana fellow Nimai weeps so much. the tears spout out like two rivers." The other spy replied, "I think He may have some relative somewhere. So He is crying because He is missing him." The other replied, "I am afraid to even look at Him, He looks like He is coming to gobble you up." Kazi said, "is that really Nimai Pandit maybe He is going to get married. I cannot imagine that anyone will try to disregard my orders. If they do, then I will convert them to Muslim." As they were discussing the sound of the kirtan came closer and closer

The huge mass of congregation arrived in the locality of Kazi's palace. the crest jewel amongst them all, Lord Visvambhar led them up dancing. the sound of their chanting boomed through out the entire universe echoing in the vaults of heaven, earth and hell. The chanting became unbearably loud for the Kazi and his men, and they made haste to escape fearing the worst for them. Like a mouse running for his life from the snake's mouth. But in the commotion and bustle they were confused, and lost the way. So many of the Kazi's men spread open their rolled up head cloth and hung it over their heads, so as not to be recognized, and joined in with the dancing, but with a thumping heart. The bearded

compatriots of Kazi hung their heads down so that their give away beard remained unexposed. There were so many people that it would be impossible for one to know everyone by face and besides the people were so excited that they were not aware of even their own persons. Everyone was lost in dancing and singing

Lord Visvambhar stood before Kazi's palace doors, His rising anger visible, with a voice like thunder He said, "where is that mischief monger, Kazi, bring him right this minute to Me and cut his head off. I will obliterate the entire yavana race from the face of this earth, like I have previously done. Break open and smash everything. Break it! Break it!" These were the orders of the Supreme Lord, who could disobey. The congregation was already exuberant and inebriated with the association of Lord Chaitanya and the Holy name, so such a command from the Lord was immediately put into action with great enthusiasm. They ransacked the entire property. they went through the house and indiscriminantly broke anything that came their way. The garden lay limp and ravaged as if after a hurricane. Banana trees lay uprooted; broken branches hung from mango trees; the flower garden was stamped to the ground. Lakhs and lakhs of people overran the palace rooms and the grounds. Through out the entire operation the congregation was chanting, "Hari! Hari!" The Holy name was their constant companion. They punctuated every move with Lord Hari's name

Lord Visvambhar then said, "now burn down everything. Put fire in the house, let the Kazi and all his men burn to death. I want to see what his king will do to Me. I also want to see who has the audacity to check Me. The God of death, time and death all are servants of my devoted servitors; they are created by my glance over material nature. I have advented mainly to propagate the congregational chanting of the Holy name, if any one so much as tries to cause obstruction then I will annihilate him. And even if the most lowly sinner participates in the chanting of the Lord's name then he shall be remembered by Me and saved. On the other hand even if, persons are performing austerity, renunciation, Vedic studies, yoga yet do not join the sankirtan movement they will certainly perish. So now do not fear, put fire to the house, I will bring about the total devastation of the entire race of Yavanas."

When they saw the Lord's wrath the devotees fell on their knees and raising their arms prayed to Him, "one of Your principle expansions is Lord Sankarsan, He never manifests His anger untimely; when the time is ready for the destruction of the material world then Rudra appears as Lord Sankarsana's incarnation and expansion. And after Rudra completes the work of annihilation or "pralaya" he again returns into Your transcendental body. The work of annihilation is carried out by the expansion of Your expansion, so if you are angry then who can check Your wrath. The Vedas glorify You as "angerless and eternally blissful", our hearts cannot see You as minimise the Vedic injunction. Even Lord Brahma never attracts Your ire; creation, maintenance and annihilation of the material world are simply Your transcendental pastimes. Today You have sufficiently chastised that Kazi and if next time he does anything again then You can destroy him. All glory to Lord Visvambhar, the Supreme Lord of all Lords; all glory to Lord Gaurasundar the Lord of the Universe, the Lord of Lakshmi-devi, and who rests on Lord Ananta Sesha

Lord Chaitanya smiled after listening to their choice prayers and then began to dance and chant with everyone. The Kazi was justly dealt with; the Lord was pacified that congregational chanting in public will continue. He now led the procession back towards the town. Chanting and dancing began again with previous jubilation and exuberance. Joy once more filled the atmosphere. the devotees were now free from any fear or inhibition. they could chant their beloved Lord Krishna's name at anytime. The atheists were subdued, their spirit broken and the devotees were victorious and jubilant. They again became submerged in the ecstasy of chanting and dancing. now all the devotees went ahead dancing and chanting and the Lord came up from behind. Lord Brahma, Lord Siva, Lord Ananta and all the other demigods enjoying themselves participating in the congregational chanting

The procession entered the locality of traders who deal with conchshells and other connected items. All the residents came out in the best and welcomed the congregation with the necessary Vedic rituals known as "purnakumbha". The roads were strewn with flowers and lamps were lit up in the house. Then they went through the weaver's locality. A great sound of jubilation and chanting of the Lord's

name greeted the approaching congregation. Everywhere they went people were mad with joy. they were relishing their well earned victory over despotism. Lord Chaitanya was very happy to see that all were chanting the Lord's Holy name

Lord Chaitanya dancing in mad ecstasy went to Sridhara's house. Sridhara lived in a small broken hut. he had practically no possession. A metal pot stood outside his door. The pot was dented and old. It was repaired so many times that even a thief would not think of stealing it. the Lord was dancing in front of Sridhara's house when He saw that the only visible metal pot was filled with water. The Supreme Lord Visvambhar wanting to teach the human society that how much He loved and cared for His devotees picked up Sridhara's worn out waterpot and proceeded to drink water from it with great pleasure, even if someone wanted to stop Him, who could do that. When Sridhara saw what Visvambhar was doing he came running, shouting, "O death, I am finished!" I know You have come to my house to destroy me!" So saying, Sridhara the most saintly personality, fainted on the ground out of great spiritual perturbation. Lord Visvambhar with utmost satisfaction said, " My whole being has now become purified. Today finally I have attained devotion to the lotus feet of Lord Krishna simply by drinking water from Sridhara's pot." Saying this the Lord shed tears of divine ecstasy. The lesson the Lord taught everyone through this pastime was that by drinking water from a pure devotee's water pot develops immediately attachment to the lotus feet of Lord Krishna

IN the Padma Purana Adikhanda

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it is stated, "the wise devotee who is desirous of purifying himself completely of all sinful reactions should specifically approach a pure Vaishnava and beg from him his food remnants. If all this is not available then at least he should beg some of his water remnants, or drink the water that has washed his feet."

the devotees began to cry in great joy to see the Supreme Lord manifest such mercy and special affection towards His devotee. Nityananda, Gadadhara, Advaita, Srivas fell down to the ground and began to roll and cry. haridas, Vakreswar, Chandrasekhara, Jagadananda and the numerous others close associates of the Lord, were unable to contain their spiritual emotions, they burst out in tears of exultation. they cried out Krishna's sweet name. Sridhara's house became the blessed exhibition site for the highest form of spiritual ecstasy in love of Godhead. The whole universe exulted with the chanting of Krishna's holy name; Lord jGauraChandra smiled benignly His mission was accomplished

Just behold the glory of this devotee's devotion, the Supreme Lord reciprocated his devotion with His full mercy. The Lord drank water with infinite pleasure from Sridhar's waterpot made of a base metal. The pot was full of repairs and dents, a pot that was used for many purposes. The Lord enjoyed drinking from this pot because He was drinking Sridhar's transcendental devotion to Him and so the common liquid water was immediately transformed into divine ambrosia. Thus the Lord taught that everything in relation to a pure devotee is transcendental

The Supreme Lord, on the other hand, ignores the valuable gem- studded waterpot of insolent materialists. he accepts any offering from His surrendered devotees, irrespective of any rules and regulations for offering. If His devotee has little and ordinary food then He forcibly takes it from him, as He has displayed this quality in Dvaraka with Sudama Vipra. it has been seen that the Lord sells Himself to His devotees. When the Pandavas were banished to the forest, Lord Krishna relished a simple offering of leafy vegetables from Yudhisthira Maharaj. The pure devotees are Krishna's father, mother, wife, brother; Lord Krishna sees His surrendered devotees as His own kith and kin, but not otherwise. Lord Krishna manifests Himself to His devotees according to the desire and mellow of the devotees; Lord Krishna allows Himself to be sold or purchased by His unalloyed devotees. All the scriptures have described this wonderful quality of Lord Krishna that He specially favors His pure devotees and is always protecting them personally from all calamities

One should see the magnanimous position of a pure devotee and thus be inspired to develop spiritual

attachment for Krishna. the position of Lord Krishna's servant is never to be viewed deprecatingly; Lord Krishna, the Supreme Godhead never accepts as His servant a person of little spiritual calibre. After having performed his prescribed duties for many millions of lifetimes, leading a pious life of non violence and humility, and praying constantly and sincerely to the Supreme Lord a person is awarded the opportunity at his time of death. Ganga water to him and the chanting of Lord Narayana's Holy name. This will certainly afford him liberation from all material bondage, only then can he be blessed to become a servant of Lord Krishna. All the commentators of Bhagavatm have clearly indicated that the liberated souls can render full devotional service to the Supreme Lord, performer of transcendental pastimes. Therefore the devotees position is almost equal to the Lord Himself, and the Lord always sees His devotees in a more exalted position than Himself even. The innumerable eulogies that have been compiled since time immemorial about the divine excellences of a pure devotee is inadequate to describe him perfectly. Lord Siva, and Lord Brahma are very happy to be called Lord Krishna's servants, and Ananta Sesha is always hankering to serve Him. Although the pure devotees are almost equal to the Lord Himself, yet they are constantly wanting to serve Him in loving attachment

Advaita Acarya is such an elevated devotee, many persons do not know his real mood and position and so they are disconcerted, when Advaita Acarya is glorified as a devotee of Lord Chaitanya. Lord Krishna is greatly pleased when anyone calls Him a 'devotee' because who besides Lord Krishna knows perfectly well who is a pure devotee. The most abominable sinners proclaim themselves as 'God' only to ensure a full belly regularly. Gathering around him a crowd of assinine disciples the imposter poses himself as the Lord of the Universe. Although the body of such a cheater, is only fit for the dog's meals he still becomes deluded by the external energy of Lord Visnu to think that he is the Supreme controller. And now just behold the opulence of the Lord of all Lords. Lord Gaura Chandra, simply by His desire millions of people converged with millions of burning torches to begin a historic march against oppression; all the way they were greeted with decorated doorways and showers of floral confetti from the heavenly denizens

It was difficult to understand the transformation that took place in the Lord after He drank water from Sridhar's waterpot. All the devotees began to shed tears of joy seeing the special mercy that the Supreme Lord showered upon His pure devotee. Sridhar was thunderstruck and with tears brimming over in his eyes holding straw in the teeth in utter humility he knelt before the Lord chanting His Holy name and said, "what have you done my Lord, what water have You drunk?" But Lord Visvambhar's bliss was uncheckable after having drunk water from His devotee's water vessel, He danced in ecstasy surrounded by all His associates who sang and danced along with Him. Nityananda Prabhu and Gadadhara Pandit were always like two jewels decorating the Lord's either side

Kholareca Sridhar's fortune is indeed so great that even Lord Siva and Lord Brahma are moved to tears of joy and appreciation; the Supreme Lord Chaitanya is unattainable by wealth, fame or erudition, but is captivated by unalloyed devotion. After the water drinking incident the Lord moved on from Sridhar's place towards the town. Nabadwip became the most hallowed place in the entire creation as Lord Chaitanya and His associates danced and sang in ecstasy the Lord's Holy name. Only the sound of the Lord's name echoed in the concave extremities of the universe. The divine exultation that is experienced by Sukadeva Goswami, Narada Muni, Lord Siva, and others on hearing the Holy name was now being experienced by the residents of Nabadwip as they passed through the different localities in Nabadwip. Although the kirtan was going on for a whole night one should not think that this was just one night, rather several yugas passed in that time unknown to anyone. Nothing is impossible for Lord Chaitanya, the Supreme Lord to accomplish, a mere raising of His eyebrow annihilates the entire universe. Only the most fortunate and pious souls can comprehend such esoteric truths about the Absolute: a dry mental speculator is not eligible for such revelations

The townspeople were enraptured beyond comprehension by Lord Chaitanya's beautiful dancing, loud thunderous shouts of joy and the profuse flowing of divine nectar in the form of the chanting of the Holy name. People thanked Mother Saci for carrying in her womb such a child as Lord Visvambhar; they blessed Jagannatha Misra for being a good father to the Lord. they were grateful for the good fortune that descended upon the residents of Nabadwip. They all wished that this night never ends as

the Lord performed His pastimes for many yugas. These pastimes of the Lord has no beginning or end. They 'appear' and then of a certain time they 'disappear', the Lord manifests Himself to the devotee according to the desire and mood of the devotee. In the Srimad Bhagavatam it says, "O Supreme Lord who is glorified in choice verses! Out of compassion and love for Your dear devotees in whatever forms they meditate upon You in their spiritual bodies."

Lord Chaitanya is even to this day performing His eternal pastimes, those who are pure in heart can see them. the Lord descends only to please His devotees. One may perform austerities and sacrifices for millions of lifetimes but without devotional service all his performances will be futile. And devotional service means to serve the pure devotee of the Lord, this is the verdict of all the scriptures

I offer my obsequies to Lord Nityananda. All glory to Him, for only with His mercy one can glorify Lord Chaitanya. Many persons see Lord Nityananda differently, some say He is Balaram, or He is very dear to Lord Chaitanya, or He is the expansion of the omnipotent Lord; many say they do not know who He really is. Each one see Him according to his realization. Whoever He maybe He is very special to Lord Chaitanya and may His lotus feet be the only treasure of my heart. Let all the atheist who criticise Lord Nityananda be very careful lest they be kicked in the head. I offer my obsequies at the feet of this dearest devotee of Lord Caitanya may He be my Lord and master. I can know Lord Nityananda only by Lord Chaitanya's mercy and I can know Lord Chaitanya only if Lord Nityananda shows me. Lord Chaitanya is Lord Rama and Nityananda is Laksmana, Lord Chaitanya is Krishna and Nityananda is Sankarsana. Lord Nityananda possesses the power to fully satisfy Lord Chaitanya with His transcendental service. the intimate associates of Lord Chaitanya are in full knowledge of Lord Nityananda's extra-ordinary position. But at times one may see a certain elevated devotee quarreling with other devotees; this is all transcendental and is happening by the desire of Lord Krishna. No one should side with any party, because they are all most elevated Vaishnavas and in doing so one will certainly make offenses against the Vaishnava. One can become a true Vaishnava by serving Lord Krishna and by not finding faults in others

Now I offer my obsequies at the lotus feet of Advaita Acarya, may I remain attached to his dear servitors. All glory to Lord Chaitanya along with all His associates. These narrations about His pastimes rewards one with the highest devotional mood. If one sides with Advaita against Gadadhara Pandita then due to this imbecile act that person is never allowed shelter by Advaita Acarya as his devotee

the transcendental pastimes of Lord Chaitanya are the purest form of divine ambrosia, I pray that these unlimited pastimes increasingly appear in the minds of all living beings. One who desires joy from hearing these narrations will surely see the beautiful face of Lord Chaitanya directly. Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Fourteen

All glory to Lord Chaitanya. He is epitome of divine peace. He protects the pious and annihilates the miscreants. All glory to the son of Jagannath Misra and Saci Mata, He is glorified with choice verses. All glory to the life of Jagadananda Pandit and Haridas and Kashiswara's heart's purest treasure. you are an ocean of mercy, friend of the poor and the maintainer of all living entities. Whoever surrenders unto You. You accept him and become his master

Lord Chaitanya could not stay without 'kirtan' as He passed time in Nabadwip. The kirtan started having such an effect on Him that as soon as He heard the Holy name He fell down in ecstasy in whatever place He was. Tears flowed profusely from His eyes. He became saturated with love of Godhead. If anyone for any reason said aloud the Lord's name Lord Chaitanya swooned to the ground and the symptoms of ecstasy started to manifest on His person as He rolled on the ground. Such displays of spiritual ecstasy was indeed very rare, even Lord Brahma would consider himself blessed if he could see this; yet the residents of Nabadwip saw all these transcendental activities enacted often right on the streets. And when sometimes the Lord experienced intense ecstasy He would become unconcious. His body numbed into stillness; on these occassions the devotees would carry Him away, themselves feeling sublime joy. Then bringing Him in an unconcious state behind closed doors they again started up the kirtan which submerged the entire universe in waves of spiritual bliss. The different devotional ecstasies that manifested on the Lord's person are all inexplicable and often unrecognizable by anyone of its esoteric significance. Sometimes the Lord spoke out saying, "I am Madan Gopal" and then with a sudden change of mood He will say, "I am an eternal servant of Lord Krishna." On certain days He would nicesantly repeat, "gopi, gopi, gopi" thinking of the damsels of Vrndavana and if He as much as heard Krishna's name, He burned inside with increasing anger and said, "where is this Krishna of yours coming from, this big rogue; He is a cheat, cunning and a hypocrite, who can think of worshipping Him. He wins the heart of the ladies and then once they trust Him He drops off their ears and nose. He is so greedy He almost snatches their lives from them. I do not care to hear about this thief." In this manner He would speak out angrily to anyone who repeated Krishna's name in His presence

Again on other days He would call out "Vrndavana" or "Gokula" or "Mathura" in great joy, and then on other occasions He would draw on the earth with His nails. Sometimes drawing a standing form of a person bent in three places and looking at it He would weep so bitterly as if the entire world would drown in His tears. He would at times say, "I see a huge dense forest full of lions, tigers and bears." Like this the Lord was totally absorbed in the mood of sublime devotion where night became day and day became night for Him. The devotees who watched these were overcome with great spiritual emotions and they embraced each other. What these devotees saw so easily of the Lord's ecstatic manifestation even Lord Brahma would constantly pray for such a favor

The Lord was now spending almost all His time outside His own house, in the residences of the different devotees. He gave up all His familial and external responsibilities; only sometimes He would do something to please His mother. The devotees were now always feeling intense joy having the Lord always with them, their bliss in kirtan increased. Nityananda, Advaita, Gadadhara never left the Lord's association, always participating in His never-ending transcendental activities

One day Advaita Acarya overcome by the mood of the gopis began to dance, while all the devotees sang with intense feelings. He danced in joy and at the same moment in great humility and distress he fell to the ground holding a straw in his teeth and began to roll as if intoxicated by the divine nectar of love of Godhead. Advaita continued to dance for several hours, but the other devotees were exhausted unable to keep up with Him. Then finally the devotees quietened him, making him sit down, and they sat around him. Finding Advaita somewhat tranquil Srivas Pandit, Ramai and a few others went for their baths. But soon again Advaita was overcome with feeling distress and as it gradually increased in intensity he began to roll in Srivas' courtyard. Lord Chaitanya after some work was resting in His house. Advaita's feelings of humility and distress became known to the Lord

The Lord always soothes away His devotees distress and worries. So Lord Chaitanya came to see Advaita. Seeing Advaita supine in Srivas' courtyard He took him by the hand leading him into the temple and shut the doors. Giving Advaita a consoling smile the Lord said, "listen Acarya! Tell Me what is your desire right now, what is to be done?" Advaita said, "O Lord, You are essence of all the Vedas. I want only You. What else is there to want?" The Lord laughed slightly and replied, "here I am in person, what more do you want?" Advaita insisted, "what you say is true, here you are before me the Absolute truth, yet I would like to see some of Your mystic opulences." The Lord softly asked, "tell Me what You desire?" Advaita said, "my Lord, I intensely desire to see what Arjuna had seen long ago."

As soon as Advaita had spoken these words Advaita saw a chariot in the midst of a raging battlefield, millions of soldiers were engaged in combat all around the chariot. Sitting inside this chariot was the beautiful blackish four handed form of Lord Krishna holding conch, mace, lotus and disc in each of His hands. Advaita was bright then beholding the Universal form of Lord Krishna. All the planets and stars like sun, moon, and mountains, rivers, oceans, forests well visible within this wonderous manifestation of Krishna. He saw Arjuna standing before this Universal form with folded hands offering words of prayer and praise

He saw millions of pairs of eyes, and millions of open mouths with huge licking flames exuding out of them. All the atheists and sinful demons were being sucked into this mighty conflagration to be consumed. The fault finders, and the heartless ones who perpetrate violence on others all burned in the flames from the mouth of Lord Chaitanya. Advaita was blessed with the Lord's special mercy and therefore he could see this marvelous Universal form of Lord Chaitanya. As Advaita saw this Universal form he began to cry in great ecstasy due to his intense love for the Lord and falling to his knees in great humility he begged the Lord for His eternal association as his Lord and master

While Advaita was seeing Lord Chaitanya manifest His universal form Lord Nityananda was roaming the streets of Nabadwip absorbed in divine bliss, as was His usual vocation, Lord Nityananda, because of His supra mundane position could immediately know that Lord Chaitanya was showing His special Universal Form to Advaita. He quickly went to Srivas' house and headed straight to the temple room. Lord Chaitanya also knew that Nityananda was coming. Shutting the doors behind Him. Lord Nityananda saw this Unlimited Form of the Lord before Him and falling down like a stick He offered His obsequences and closed His eyes

The Lord spoke, "arise O Nityananda! You are as dear to Me as My own life. You know everything about Me. Anyone who is attached to You in loving devotion I make him My own. No one is more dear to Me than You. And anyone who tries to see differences in You and Advaita will never gain the proper knowledge to understand the Supreme God or Me in this incarnation." Nityananda and Advaita began to dance jubilantly. Lord Chaitanya responded with a thunderous voice saying, "just look at Yourself!" Nityananda and Advaita overwhelmed with joy started glorifying the Lord with beautiful prayers. Lord Visvambhar smiled upon them with great appreciation. Although all these transcendental incidences were being enacted in Srivas' residence none of the others could see

These narrations are from the lotus mouth of Advaita Acarya, those who do not have faith in them are the most abominable of sinners And those who do not glorify Lord Chaitanya as the Supreme Absolute Lord are evil hearted men who are avoided by saintly personalities. My greatest hope and assurance is that Lord Chaitanya is the master of my dear master, Nityananda. The Lord chose Nabadwip to reveal His pastimes openly before the public eye yet only the devotees could comprehend its esoteric content. The most valuable wealth anyone can possess is the wealth of devotional service to the Supreme and the zenith of devotion is when one weeps in ecstatic bliss remembering the Holy Name of Krishna. One cannot develop love of Godhead by material means, only by sincerely calling out to Krishna can one at the end chant Krishna's name purely. One can also easily attain this state of perfect joy if one hears with implicit faith the narrations of Lord Chaitanya exhibiting His Universal Form to Advaita Acarya and Nityananda Prabhu

Finally Lord Chaitanya left for His residence with all the other devotees. Lord Nityananda and Advaita did not inform another soul about seeing the Lord manifest His Universal Form; they were still mad with joy and they rolled about on the ground sometimes singing, dancing and clapping hands. As they were thus engrossed in merriment soon they began to argue and abuse each other. Advaita said, "You simpleton, drunkard, who asked You to come to this place? Why did You force Your way in here? And whosoever calls You a sannyasi. No one knows Your family background, or caste, and as for known You eat in anyone's house from any caste. How does a mad intoxicated person like Yourself find Himself in the company of Vaishnavas? If you do not leave right away then You will find Yourself in real trouble."

Lord Nityananda replied, "you baldy fellow! You would be wise to sit quietly! I will first show you My power and strength with a few blows. You fogey old brahmana, you have no fear? I am an 'avadhuta' renunciate, and the Lord's brother. You are a householder totally engrossed in family life, whereas I am a fully renounced and realized soul. If I strike you cannot say or do anything, yet without reason you are trying to show off in front of Me." These words incensed Advaita with burning rage, he flung his clothes in all directions and began to severely chastise Nityananda. He said, "You fish eater, You meat eater, how do You call Yourself a sannyasi. I have undressed myself before You in sheer disgust. Who knows you, what about Your parents, Your house, nothing is known to anyone, let anyone come forward and identify You and recognise You. You are just a thief wanting to eat everything, gobble up anything and destroy all! You claim to be a sannyas, a sannyasi does not demand anything, but You fill Your belly three times a day. This Srivas Pandit cannot discriminate between the people of different castes, that is why he has allowed this 'avadhuta' to join this company of Vaishnavas. He does not understand that this so called avadhuta will ruin everyones caste and reputation, what a menace this drunkard is." It is difficult for ordinary folks to understand this exchange of spiritual love between the two which sounds like a pernicious verbal fight. No one would commit the spiritual blunder of supporting one against the other. The deep spiritual significance of such abusive exchanges between devotees are unfathomable to most. And due to ignorance of this fact if someone glorifies Advaita and denounces say Gadadhara Pandit then he will be doomed and certainly he will not be considered a devotee of Advaita either. The activities of the Supreme Lord and the Vaishnavas are all transcendental, incomprehensible to the materialist. An atheist can never understand that both the Lord and His pure devotees are on the same transcendental plane

One who worships Krishna's lotus feet seeing all Vaishnavas to be dear to the Lord will indeed cross over this ocean of material nescience. Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I Vrndavan Das humbly offer this song at Their lotus feet

Madhya Lila Chapter

Sri Chaitanya Bhagavat

Madhya Lila Chapter Fifteen

All glory to Lord GauraChandra, the Lord of the entire universe. He is the crown jewel of the brahmanas, the Supreme amongst all the Vedic personalities, the perfect renunciate. He is an ocean of compassion appeared like a brilliant gem out of the womb of the blessed Mother Saci. All glory to Lord Visvambhar and Lord Niytananda; all glory to His devotees and associates. One attains the highest perfection of life by constantly hearing the narrations of Lord Chaitanya's transcendental pastimes. These topics of the Nabadwip lila as recorded in the Madhya khanda is like an ocean of nectar. The Lord was always engrossed in Sankirtan relishing the taste of His own transcendental name, and thus intoxicated He exhibited the symptoms of ecstasy and also revealed His supra-mundane opulences

The sweet ambrosia of love of Godhead led the Lord to act like a mad man. the Lord whose body was the object of even Lord Brahma's worship was besmeared with dust from rolling on the ground. The devotees satiated Their vision seeing the Lord submerged in an ocean of divine bliss. And in those times when He emerged out of the blissful state of unconsciousness, He would sometimes sit surrounded by His associates; other times go to the Ganga to take a bath. On some occasions after dancing for a long time the Lord would come and sit with His devotees, who would then give Him a shower in the house with Ganga water

One of the maid servants of Srivas Pandita named Dukhi would carry all the Ganga water for the Lord's bath while the Lord was still engaged in dancing. She would watch the beautiful form of the Lord dancing in spiritual exultation and tears would well out in drops, and then she went out again to bring more pots of Ganga water for His bath. When the Lord saw the water pots full of Ganga water neatly arranged in rows He was very pleased. He enquired about this from Srivas Pandit, "who brings the Ganga water daily?" Srivas Pandit replied, "Dukhi, the maid servant brings them daily." The Lord said, "then you all should name her 'Sukhi' or happy instead of 'Dukhi' which means 'sad'. The name 'Dukhi' is not fitting to her. I think 'Sukhi' is the most appropriate name for her."

The devotees were moved to tears seeing the unlimited mercy of the Lord upon this poor maid servant. they began to call her now as 'Sukhi' and Srivas Pandit now stopped seeing her and treating her as a maidservant. This shows that one can easily attain Krishna's lotus feet by loving devotional service to Him; one cannot avoid the jaws of death merely by shaving ones head as a mark of renunciation. Material knowledge, high birth, beauty or wealth are useless if not used for Krishna's satisfaction with attachment. Lord Chaitanya, the Supreme Lord incarnated to play the part of an ideal personality. All his actions conform exactly to the Vedic injunctions. The blessings this maid servant Dukhi received from the Lord is never seen by those who are blinded by false pride. One can imagine the Divinity grace on Srivas Pandit whose servants and maidservants are so fortunate

One day, as was usual, the Lord was dancing in Srivas Pandit's house. The devotees, including Srivas surrounded the Lord and sang and danced. Just then in the inner quarters of the house Srivas'son passed away due to some illness: the ladies helplessly looked on. Outside the kirtan was in full progress and the Lord danced in ecstasy. Suddenly sounds of loud wailing filled the air. Srivas Pandit hurried inside the house and saw his son lying dead on the bed. Srivas Pnadit was a very elevated devotee, grave and knowledgeable; he took charge of the situation and forbade the ladies to lament so bitterly. He said, "you are all aware of Lord Krishna's transcendental potencies, hence restrain your tears and contain the sorrow in your heart. The Lord, whose holy name is capable of purifying even the most dreadful sinner just on a simple utterance and elevates him to the spiritual world, is now present here in person and dancing in ecstasy with His servitors who are each one of them like Lord Brahma himself. And in this auspicious moment if someone leaves his body why should anyone lament. I would consider myself very fortunate if I had the same fate as this boy. Although you are unable to gain distance from the attachments of family life, you should at least stop your crying. Nobody else should learn about this incident lest this raises an alarm and disturbs the Lord's bliss in dancing and if this happens then I shall certainly throw myself into the Ganges." These words had a sobering effect on the women and they

stopped crying; Srivas Pandit went back to join the kirtan. He was soon heaved high in the waves of divine bliss generated by the kirtan and the Lord's presence. Srivas Pandit was very exalted and rare, and such are indeed the characteristics of a servant of Lord Chaitanya

The Lord danced for a while relishing the bliss of dancing. Soon the news of Srivas Pandit's son's passing away reached the devotees. Still no one openly expressed anything, but were profoundly moved within. Lord Chaitanya, the omniscient Supreme Personality knew everyone's heart; He enquired, "today something perturbs My thoughts, what distress has cast its dark shadow in your house Pandit?" Srivas replied, "my Lord, what distress can effect me, since Your benign smiling face is illuminates my house." Finally the leading devotees informed the Lord about Srivas' sons demise. Gravely the Lord asked, "when did this happen" and was told that it occurred in the early part of the evening at about four." The Lord was told, "you were not informed of this matter because Srivas was concerned about disturbing Your dancing. His son passed away about two and a half hours earlier and with Your permission we can begin the necessary last rites now. When Lord Chaitanya heard this wonderful story about Srivas Pandit, He was amazed

He said, "how can I ever live without such an extraordinary companion?" and began to weep. He said, "how am I going to leave such a saintly person's association who is unaffected by the demise of his son due to his love for Me?" Speaking in this manner the Lord broke down and wept bitterly. The devotees were perplexed to hear the Lord's words which indicated He was going away. it did not make much sense to them for none of them knew that in the future the Lord would leave home to embrace the mendicants life of a sannyasa

When the Lord calmed Himself He took all the devotees to attend to the dead boy. In the presence of all the devotees Lord addressed the deceased son of Srivas Pandit, "what reasons made you leave Srivas Pandit's house?" The devotees were indeed surprised that the Lord was speaking to a dead body; their surprise turned to sheer wonderment when the deceased young boy spoke up saying, "my Lord everything happens according to Your will alone, who can influence Your will?" The devotees listened attentively to each word. The boy continued, "I have enjoyed in this body for the time prescribed my presence in it now the time period is over I am leaving to take up another body. And my Lord although I must leave my present body please be merciful to me so that I may never forget You. Who is one's father, and who is one's son, everyone is here to act on the result of ones individual karma. As long as my destiny allowed me to remain in Srivas Pandit's house I have stayed, but now I must leave for yet another residence. My Lord I offer my humble obeisances unto You and Your dear associates, please forgive all my offenses and permit me to take Your leave." With these parting words the child lay still

This wonderful miracle of the dead boy speaking such words of wisdom was a crowning experience for the devotees, they were reaching heights of exultation: the entire family of Srivas was now carried on the waves of ecstasy: their lamentation was a past dream. Experiencing the bliss of love of Godhead they threw themselves at the Lord's lotus feet and said, "O Lord birth after birth You are the father, mother, and son; may we never forget the shade of Your lotus feet. Let us take birth in any condition and place but please let our devotion at Your lotus feet be unflinching." Srivas Pandit and his three brothers prayed earnestly to the Lord and all the devotees cried out in appreciation and joy

The Lord said, "listen to Me Srivas! You are well conversant with the knowledge of family and material life. You are unaffected by the distressful conditions of family life. Not only that, you are so elevated that anyone who sees you will also become free from this entanglement.. Nityananda and Myself are Your two sons, so remove the pain of separation in your heart." The devotees jubilantly greeted these words of divine compassion and love from the Lord

The Lord accompanied all the devotees as they carried Srivas' son to the Ganga; performing kirtan all the way. The required rites completed they all bathed in the Ganga and each went his way home, chanting the holy name of Krishna. Srivas' family went back satisfied with the last rites. All these confidential pastimes of the Lord are extraordinary and faithful hearing of these narrations gives love of Godhead. And I offer my obeisances at the lotus feet of Srivas, whose sons are none other than my Lord Nityananda and GauraChandra."

These were the wonderful pastimes being enacted in Nabadwip and they are known and seen only by devotees. Madhya Khanda has tried to describe the pastime of the dead boy speaking words of wisdom to the best of the author's ability

The Lord was so deeply immersed in the ocean of love of Godhead that He had no attraction for family life. He could not even properly perform worship of the deities what to speak of doing other activities. As the Lord would sit down to worship the deities after bathing His clothes would become drenched with tears of love of Godhead. Unrestrained they flowed from His eyes, such were the surging within His spiritual emotions. He immediately came out of the deity room and changed into fresh clothes. Again in a matter of moments His clothes became soaked with tears of spiritual love. In this way He was unable to perform any worship of the deity. Ultimately He requested Gadadhara Pandit to offer worship to the deity saying to him that He was not fortunate enough to worship the deity. Such were the supra mundane activities of the Lord of Vaikuntha as He relished the nectar of love of Godhead

Lord Sri Krishna Chaitanya and Nityananda Prabhu are my life and soul, I Vrndavan das humbly offer this song at Their lotus feet

Sri Chaitanya Bhagavat

Madhya Lila Chapter Sixteen

All glory to Lord GauraChandra, the Supreme Purifier of the entire world, please offer me Your lotus feet on the seat of my heart

One day the Lord went to Suklambara Brahmanhari's and begged food from him to show His mercy upon him. The Lord said, "I feel an uncontrollable desire to eat your food, and believe Me there is no reason for you to be afraid." The lord persistently requested Suklambara and so Suklambara pleaded with the Lord saying, "O Lord, I am a most sinful person, despicable and worse, and You are the symbol of religious principles; O Lord, whereas You are to shelter me who is comparable to an insignificant insect caught up in this material illusion."

The Lord replied saying, "but do not consider My request to be an illusion. I very much want to eat food cooked by you. Go quickly and arrange for everything at midday I will come to your house."

Suklambara was still quite in anxiety and so he approached other devotees for comfort. They spoke reassuringly, "why should you be afraid. He is none other than the Supreme Lord. It is His nature to search out devotees who worship Him with single mindedness and from Them He likes to beg food. Remember He ate at Vidura's house, who was a sudra's son. Therefore, you quickly go to your house and prepare to cook for the Lord with care and devotion. Even after this if you are still afraid, then try to cook without directly touching the food. You are very fortunate, to have received this wonderful opportunity from the Lord." The brahman Suklambara hurried home feeling exceedingly elated

Feeling clean after bathing Suklambara put scented water on the fire for cooking rice. He also began to cook a delicacy prepared from the pith of banana tree trunk. While this cooking was in progress Suklambara folded his hands and began to sing the names of the Lord, praising Him and invoking His grace. Attracted by Suklambara's devotion, Lakshmi devi, the Universal mother and the goddess of fortune blessed the brahman's endeavor with her favorable glance; the delectable taste of ambrosia immediately mixed in with the food

Meanwhile Lord Visvambhar had completed His bath and came to Suklambara's house in dripping clothes. Suklambara's humble dwelling was situated on the banks of the Ganga. He was accompanied by Nityananda Prabhu and some of His associates. He changed to dry clothes and sat down to eat. The Lord served Himself according to His wish, as Suklambara watched Him with intense pleasure. As the Lord relished the food all the devotees looked on with delight. Supreme Lord Gauranga is the receiver and enjoyer of all pure oblations offered in sacrifices by no less than Lord Brahma and others of his stature, but now the Lord was thoroughly relishing Suklambara's cooking prepared from rice that he had begged, this is certainly very rare

The blessed Lord said, "I have never tasted anything so delicious in My life. The rice and thori are so palatable that I find no words to describe. How did you cook this to get such a taste. Actually you are My eternal associate as a friend. I have advented only for Your sake and for the sake of others like you."

All the devotees present began to shed tears of joy as their Lord showered mercy upon Suklambara. In this way the Lord relished His food and enjoyed the company of His devotees. Let the atheistic people blinded with sinful activities open their eyes and see how Suklambara was blessed by the Supreme Lord. Lord Chaitanya is unapproachable to those who are puffed up with wealth, following, learning, etc.; the scriptures declare that the Supreme Lord is easily won over by surrender in loving devotion."

Finishing His meal the Lord sat down in a relaxed manner chewing on a betel pan, and smiled gently. The devotees rushed to have remnants from the Lord's eating plate He just left behind. The Lord's remnants are so rare that Lord Siva and Lord Brahma would feel extremely blessed to receive some and would carry the plate on their heads, but now it was so easily available to all the devotees of the Lord. Such a wonderful pastime was taking place in a beggar's house, this is the transcendental

arrangement of the Lord

The Lord engaged everyone in discussing the transcendental topics of Lord Krishna's pastimes for a while and then lay down to rest. The devotees following their Lord also lay down. One amongst the devotees of the Lord, Sri Vijay das, an exalted soul, had a wonderful vision. There were very few in Nabadwip whose handwriting could compare with Vijay's, and he had copied many of Lord Chaitanya's books. People simply knew him as 'Vijay the artist' but were unable to gain his spiritual depth due to their lack of devotion. As they all lay next to the Lord, the Lord placed His hand gently on Vijay's body, and Vijay began to see marvelous sights. He saw the Lord's hand glistening like a golden pillar, long and graceful; the entire arm was covered in brilliant gems and jewelry. The fingers of the hand were bedecked with rings full of priceless gems which shone with the dazzle of a thousand suns and moons. The marvellous radiance spread to the abode of Lord Brahma, the highest planet of the universe. Vijay was overcome with joyous amazement. He opened his mouth and was about to exclaim when suddenly he felt the Lord's hand covering his mouth. The Lord smilingly said, "as long as I am present in Nabadwip you should not speak about this to anyone."

Hearing these words Vijay jumped up from his position with a roaring sound, waking up all the devotees. The devotees saw Vijay in an excited state and tried to calm him down unsuccessfully. After a spell of excitement and temporary madness that great soul fell down in a swoon of ecstasy. Seeing these symptoms the devotees realised that Vijay had seen transcendental visions and feeling great joy for him began to cry and share his ecstasy.

The Lord enquired from everyone, "what has happened to Vijay? Quite suddenly he started making these thunderous sounds. I know, he has a special sentiment for Mother Ganga and being so near Mother Ganga must have affected him. Otherwise it must be the presence of the deities in Suklambara's house, or maybe he has seen Lord Krishna here." Saying this Lord Chaitanya placed His hand on Vijay and brought him back to consciousness: the devotees were relieved and happy.

Although Vijay regained consciousness and was up and moving he was still silent, without responding like a stone. For seven days he roamed all over Nadia without food, sleep or any bodily care. People would not understand Vijay's spiritual trauma. After some days Vijay returned to his normal self. These were extraordinary activities the Lord performed in Suklambara's house. Who can enumerate the extent of Suklambara's fortune. The Lord chose to sanctify Suklambara's house with His presence and the presence of His intimate associates. He even ate food cooked by Suklambara. One who hears with faith these supramundane narrations of how the Lord graced Vijay and Suklambara will develop unalloyed devotion to the Supreme Lord, this is the dear verdict of the scriptures.

Everyday Lord Chaitanya accompanied by Lord Nityananda visited different Vaishnava's houses and manifest His transcendental pastimes. Lord Chaitanya was constantly steeped in ecstatic prema rasa, manifesting the mood and behaviour of different incarnations. Matsya, Kurma, Nrsimha, Varaha, Vamana, Raghunnath, Buddha, Kalki, Krishna all these moods were displayed by Him as and when He desired; they came and He quickly hid Them.

But somehow Lord Balaram's mood returned repeatedly to Him and He kept manifesting it.

As Haladhara, Balarama, Lord Chaitanya would become very excited and agitated, shouting loudly, "bring Me wine, bring wine!" Lord Nityananda always knew the Lord's different moods, He would immediately fetch a potful of Ganga water. Such was the volume of His voice that the entire creation shook and when He danced in that mood it was as if the earth would shatter to pieces and all the three worlds swayed precariously. The devotees were frightened to see such violent dancing and they sang songs glorifying the pastimes of Lord Balaram; these songs greatly pleased the Lord bringing Him to a state of supreme ecstasy. In this state He moved about like a madman, walking and swaying like a drunk. Yet the beauty of His face was indescribable, one's eyes never satiated from drinking into the exquisiteness of His face, the more one looked the desire to see His moonlike face increased. He constantly called out 'Nityananda! Nityananda!' and at short spells when He came out of His trance, He would say things like, "oh! life ebbs out of Me."

Then changing His mood Lord Chaitanya said, "O Krishna! You are my father, You protect Me, and Balaram My uncle educated Me with a stick." The Lord was so overwhelmed with spiritual ecstasy that it unnerved the devotees to see Their Lord in such a trance; They cried out in fear. All the activities of the Lord are so extraordinary. Sometimes He felt the mood of intense separation from Krishna that tears flowed in streams. His wailing pierced everyone's heart. Esoterically, He was feeling separation from Himself. As the gopis or the cowherd damsels of Vrndavana felt intense separation from Krishna, losing their minds in His absence, then seeing the rising moon and mistaking it for Krishna's glowing face they almost died due to mixed emotions, similarly all these ecstatic devotions possessed Lord Chaitanya and He rushed to His devotees clinging to their necks weeping continuously. Mother Saci filled with consternation to see her son in that state. How can mere humans describe the wonderful ecstatic 'prema' the Lord exhibited. Such displays of the highest order of devotional love was a daily occurrence with the Lord

One day the Supreme Lord Chaitanya was immersed in the pastimes of the gopis of Vrndavan. He was incessantly chanting, "gopi, gopi,". Along came a student scholar from somewhere and without understanding His mood said to Him, "O Nimai Pandit why are You chanting gopi! gopi!. You should better chant Krishna's name. What pious gain is there in chanting 'gopi! gopi!' But according to the Vedas one's piety increases manyfolds by chanting Krishna's name!" An ignorant man can never comprehend the Lord's spiritual state. The Lord said, "Krishna! He is a plunderer! Who worships Him? That ungrateful Krishna killed the innocent Bali and although His winsome looks and strength has won many women He deliberately cuts off a woman's nose. Again, He begs everything from Bali Maharaj leaving him with nothing and then sends him down to help. What will I gain chanting His name?" Saying this Lord Chaitanya picked up a stick and still immersed in 'prema bhava' He rushed towards the student menacingly. The student jumped up and ran out with the Lord close behind in hot pursuit, raving and ranting. The student ran in fear of his life not understanding the Lord's real mood

The devotees ran after Their Lord, and catching up with Him brought Him back and pacified Him. The student in the meanwhile made good his escape. Panting heavily and drenched with perspiration he came to his friends. They were all curious to see his plight and enquired the reason for his fright. He replied, "do not enquire further! I am lucky to be here alive and breathing. Everyone says, "Nimai Pandit is very saintly, but today when I visited Him I found Him chanting 'gopi, gopi'. He is only chanting these names day and night. So I told Him, "what are You doing o learned man, You should chant 'Krishna, Krishna' as is recommended in the scriptures. These words enraged Him to such an extent that He came charging at me with a stick. Not only that, He was even cursing and abusing Krishna, which I am afraid to repeat. Only destiny could have intervened to save my life today."

The students began to laugh foolishly and air their vacuous views. One said, "the people say He is a good 'Vaishnava' then why does He come chasing a brahmana with violent intentions." Another offered, "how can you call Him a Vaishnava if He refuses to utter Krishna's name?" Yet another remarked, "it sounds very strange that a Vaishnava is chanting only 'gopi, gopi!'" Another said forcefully, "why should we feel cowered and shrivel in this hovel. Don't we also possess that power so characteristic of brahmanas. He maybe a brahman, so are we learned in the scriptures. Why should we tolerate His threatenings. He is not a king or officer that He can punish us, let us group together and next time He tries to intimidate us we will thwart Him. He maybe the son of the learned Jagannatha Misra but our parents are no less worthy. Just see, yesterday we were studying together as mates and today how does He become suddenly the big 'master' "

The offenders and atheists spoke so caustically against Him but Lord Chaitanya, the Supersoul residing in everyone's heart knew everything. One day He was sitting with all His devotees when suddenly He made a mysterious remark, whose meaning was too shrouded for anyone to understand. He said, "the medicine 'pippalikhanda' was prepared to cure the excess phlegm but instead it increased the phlegm in the body." Saying this the Lord began laughing loudly musing over something incomprehensible to all, the devotees became very concerned

Lord Nityananda knew the inner meaning of the Lord's statement and the Lord's confidential mood. He

thought, "soon the Lord will leave home and take sannyasa." Lord Nityananda fell into deep despair. The life air seemed to leave His body at the thought of seeing His beloved Lord Chaitanya, beautiful as He is to be shorn of those lovely locks of hair

Lord Chaitanya suddenly clasped Lord Nityananda's hand taking Him away to a quiet and lonely spot. Lord Chaitanya said, "listen, dear Nityananda, I am revealing My heart to You. The purpose of My advent was to deliver the entire world, but instead of delivering the living entities it seems I have to ultimately destroy them. The people are supposed to attain salvation just by seeing Me, whereas now their material bonds become stronger. As soon as they contemplated on beating Me they became tightly chained to eternal bondage. I incarnated with the intention of liberating the good and innocent mass but now I have spoiled everything and am leading the people to their doom. Therefore, I have decided to shave off My head and take to the renounced life of a sannyasi, and go begging door to door. I will stand at the doors of those who wanted to attack Me with a begging bowl. then these same aggressors will fall at My feet and in this way I will deliver the whole universe. Everyone respects a sannyasi, no one will ever think of harming a sannyasi. Tomorrow when I take up begging as a sannyasi I can go safe anywhere. I have fully decided to take up the sannyas order and leave My home and family. Please do not feel sad due to this, rather please give Me permission to take up the renounced life. Whatever is Your desire I will certainly act in accordance, but You should consider that I have taken this incarnation for a specific reason and so require Your permission in this matter. If you really want to see that everyone in the world becomes liberated then you must not stop Me from My decision. And You are the last person to lament over this because You know the confidential reason for My advent."

When Nityananda heard from His dear Lord that He was shaving His beautiful locks and entering the renounced order, Nityananda's heart shattered to pieces in grief. He did not know what to say to Lord Chaitanya, but He was sure that the Lord will go ahead with His decision

Lord Nityananda replied, "My dear Lord, You are absolutely independent, whatever You wish must be executed. Who can desist You or go against Your wishes, whatever You have decided is surely to happen. You are the maintainer and protector of this cosmic manifestation, Your wishes are always for the good of the people. Who but You can conceive the best method for liberating the conditioned souls. You are perfectly free to act in any way You think best. And yet I think You may present these facts to all the Vaishnavas and ask their opinion. After hearing them You may do whatever You think is necessary."

Lord Nityananda's words satisfied Lord Chaitanya and He embraced Nityananda again and again. Thus advised Lord Chaitanya went to meet the assembly of Vaishnavas. The paralysing thought that Lord Chaitanya will take sannyasa echoed in grey emptiness in Lord Nityananda's mind. He walked about normally but within Him raged a fitful storm. "How will Sacimata contain her grief stricken life once her Nimai abandons home." He thought, "How will she live through the long lonely days and nights without Him?" Each time these thoughts raised through His mind He felt devastated with despair and finding a secluded corner wept bitterly because He could not bear to think what will happen to Sacimata

Lord Chaitanya came to Mukunda's house. Mukunda was overjoyed to see his beloved Lord coming personally to his house. the Lord said, "sing something about Krishna." Mukunda began to sing and the Lord listened to the transcendental sweetness of Mukunda's singing. Withdrawing the ecstasy within Himself the Lord calmed Himself and spoke to Mukunda. The Lord said, "Mukunda, please listen to Me, I have decided to leave My family and home to join the sannyas order. Shaving My hair I shall travel all over." The Lord's words crushed Mukunda's joy he had felt earlier on seeing the Lord. Piteously he begged the Lord, "my Lord since You are firm in Your resolve to become a mendicant, it must happen, but wait a little longer and stay with us and pass time in 'Krishna kirtan' then do what You have to."

Lord Chaitanya left Mukunda's home and went to see Gadadhara Pandita. Gadadhara offered obeisances to his Lord, praying at His lotus feet. The Lord addressed Gadadhara, "I want you to hear

Me carefully please. Gadadhara, I have to leave My family and home for the sake of My Lord Krishna. I shall shave My head and as a mendicant go wherever the road leads." Gadadhar remained motionless, thunderstruck. Feeling a burning grief swallowing him within, he replied, "Your words are very strange My Lord. You mean to say that one can attain Krishna simply by shaving the head and leaving home, and not by staying in the householder life? What spiritual gain is there in shaving one's head, all this maybe Your opinion, but certainly not found anywhere in the Vedic scriptures. How do You propose to leave a widowed mother all alone, at the very outset You will be burdened with the sin of bringing about Your mother's death. You are her life a dream, if You are gone what reason will she have to remain alive. Is one not dear to the Supreme Lord if one remains in the house, in fact a householder is liked by everyone. And if inspite of everything I told You, You still want to cling on to Your decision, then do what You like."

Like this the Lord visited all His dear and near ones and told everyone of His plan to take sannyas. Whoever heard this was shocked with grief. They wept bitterly at the thought of seeing their beloved Lord, beautiful as the springtime full moon, shorn off all His black cascading curls. They lamented, "what will be the use then to string a garland for His curly locks." Yet another said, "how will I live without seeing His delightful locks." Yet another said beating his head, "I will never be able to smell the transcendental aroma from His hair anymore." The devotees were wailing in grief, tossed about in an ocean of despair, loudly they wailed, for they were going to lose their beloved Lord

Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul, I Vrndavan das offer this song at Their lotus feet.

Sri Chaitanya Bhagavat

Madhya Lila Chapter Seventeen

All glory to Lord Visvambhar, the son of Mother Saci, bold as a lion our Lord is the deliverer of the fallen souls

All the devotees very much perturbed and grief stricken, they were already feeling the pangs of separation from their beloved Lord Chaitanya, they cried piteously. They said amongst themselves, "where will He go after taking sannyasa? Where will we see Him again? Surely, He is not going to return to this village after accepting a mendicant's robe, there is no way of finding out where He will be and which direction He will travel in." The devotees were constantly worrying in this manner, Their hearts filled with consternation that they may never see their most precious Lord again, no one took interest in food and sleep any longer

The Lord could not bear the pain His devotees were suffering. Smiling pleasantly to alleviate their distress the Lord assured them, "why do you unnecessarily vex yourselves? I am always present with you. It is wrong of you to think that once I have taken sannyasa I will leave all of you and go far away. Not for a moment can I leave you. All of you are My eternal associates. Not just for this birth, but birth after birth. Those of you who are associated with Me in this incarnation will eternally remain with Me in the mellow of congregational chanting of the Holy name. In every millenium I advent and in every one of My innumerable incarnations you have participated in My pastimes. With this advent I have come with two incarnations, one is the congregational chanting and the other is My transcendental deity form full of bliss. In both these incarnations you must participate in My pastimes with full vigour and joy, chanting with Me in ecstasy. I am taking sannyasa only to educate humanity, therefore please allay your fears and worries."

Placating the distressed devotees with His sweet words He embraced each one of them again and again. Lord's words had a pacifying effect on the devotees, and feeling more assured they allowed their beloved master to leave. Word spread swiftly everywhere that Nimai was going to embrace the mendicant's life. When Saci devi heard this news her heart almost stopped. Her grief was so intense that the pain of the entire universe seemed like nothing. She fell to the ground unconscious, tears flowing in torrents and remained lying on the floor, a heart rending sight, the lotus eyed Lord saw all this sitting very still and grave

Sacimata cried out to Nimai saying, "My darling son, please do not leave Your mother and go, all of us are simply depending on seeing Your divine lotus face. Your lotus eyes and moonlike glowing face, ruby lips and pearly jasmine white teeth, words like showers of ambrosia, graceful gentle elephants gait are impossible to live without. Your constant followers Advaita and Srivas and Your bosom friend Nityananda and Gadadhara are always there, just stay home and perform Your congregational chanting. You have incarnated to teach everyone the principles of religion, then what religion teaches one to leave one's mother. You embody the religious principles and if You forsake Your mother then how will You teach the world about religion?" Laden with immense love for her son Sacidevi waited out these words, and the Lord heard all this quietly, unable to speak, His voice choked with intense love for His mother

She continued, "Your elder brother left sometime ago and then Your father left for the Lord's eternal abode, only You remained, and looking at You I could forget my pains of separation; now If You leave I will certainly give up my life. My dearest son, just see the pitiful sight of Your lonely widowed mother, how can You leave me. Stay home, Nityananda is always here, You can perform kirtan in Your own house with all the devotees. You are everything to me. Your eyes are full of love and compassion and Your long hands are exquisite, Your words are cascades of nectar. My darkened house without a lamp is illuminated by Your presence, and Your lotus feet is the source of life giving elixir." Silently Visvambhar sat and listened, bearing the deep pain within as His mother out of intense love spoke painful words of separation; like Kausalya trying to reason with Lord Ramachandra

Sacidevi spoke on unable to calm herself the Lord still remained silently listening. She felt drained out, rampaged by the storm of grief, food and sleep were to her now a curse. The Lord seeing His mother's condition, revealed to her some secrets that might pacify her. He said, "Mother, please calm yourself and listen, I have been your son since many births. You were once Prishin and I was your son. Again you became Aditi in another life and you were residing then in the heavenly planets and I became your son Vamana. Then once again I became your son Kapila when you were Devahuti. When you were Kaushalya I was your son Rama. Another time you were Devaki in Mathura imprisoned in the dungeons of the cruel King Kamsa, and I became your son Krishna. In this present incarnation I will be your son twice. You will be the mother of My incarnation as the "deity form", and also the mother of My incarnation as the "Holy name". Mother, like this you have had Me as your son eternally, I can never leave you mother. I revealed this to you very confidentially, now mother please allay your fears and grief. Sacidevi on hearing this esoteric narration was somewhat calmed

Sri Krishna Chaitanya and Lord Nityananda are my life and soul, I Vrndavana das humbly offer this song at Their lotus feet

Antya-lila Chapter One

I worship the two brothers Lord Chaitanya and Lord Nityananda. They are the most magnanimous Supreme Lords, transcendently situated and embodying inconceivable spiritual potency. These two Supreme controllers have now appeared on this earth in Their eternal forms

O Lord, I offer my repeated obeisances at Your lotus feet. You are the Supreme Absolute Truth, omniscient of the past, present and future. You have now appeared as the son of Sri Jagannatha Misra. I also offer my fallen obeisances at the feet of all Your devotee servitors, who are Your sons (goswamis in the renounced order of life or the congregational chanting of the holy name which You fathered and propagate), Your consorts (according to apparent analysis, Visnupriya, who is the Bhudevi potency, Laksmipriya who is the Sridevi potency and Nabadwip Dham, which is lila or nila or durga potency - according to the consideration of mellow - these spiritual potencies are represented by Gadadhara, Narahari, Ramananda, Jagadananda and so on

All glories to Sri Krishna Chaitanya, the beloved Lord of Laksmidevi, the goddess of fortune. Lord Nityananda is very dear to Him. All glory to the Lord of Vaikuntha and the best amongst all the sannyasis. All glory to His illustrious devotees. Lord GauraChandra is the friend of the fallen souls. Please place Your lotus feet on the throne of my heart. Please hear attentively the topics described in the Antya-lila dealing with the Lord's activities after taking sannyasa and His traveling to Jagannatha Puri

The night of His sannyasa initiation, Lord Chaitanya remained in Katwa. Immediately after the completion of the sannyasa ceremonies, the Lord instructed Mukunda to sing. He stood up and began to dance vigorously. The devotees encircled Him and joined in the chorus. The Lord was immediately overcome with ecstasy. As He danced the Lord experienced heavy breathing, laughter, perspiration, shivering, horripilation and roaring. Then with a voice like thunder or the roaring of a thousand lions He crashed to the ground. The impact of His fall sent shock waves amongst the spectators. The kamandalu flew out of His hand to one side and the sannyasa staff went in another direction. The Lord became enraptured and maddened with love for Himself. Dancing and swirling, He went to His guru and embraced Him with glowing pleasure

In the Lord's merciful embrace Kesava Bharati was enlightened with love of God. He began to dance singing and pirouetting ecstaticly. His kamandalu and danda flew from his grip. He became oblivious to the external world and intoxicated with divine love he rolled on the ground, unaware that his clothes no longer covered his body. The Lord was pleased to see Kesava Bharati in such ecstasy. They danced together, putting the devotees into fits of ecstasy. The devotees appreciated this rare sight with vociferous chanting of the holy name

I offer my obeisances at the feet of Kesava Bharati, the most stalwart sannyasi, for he danced with the Supreme Lord who is difficult to meet even for the personified Vedas. He is the guru of the Lord of the entire endless creation. The night flitted by as the guru and his disciple danced together. At dawn the Lord begged leave of His guru saying "I will enter the forest, and there I will find the Lord of My heart Krishna Chandra

His guru replied, "I will accompany You and relish with You the ecstasy of sankirtan."

The Lord benedicted His guru and allowed him to come with Him, requesting him to walk in front while He followed behind

As the Lord was preparing to leave, He embraced Chandrasekhara Acarya and began to cry loudly. Lord Chaitanya said, "Please return home to all the Vaishnavas and tell them that I have left for the forest. Please go back without the slightest remorse, I am always imprisoned in your heart. You are My father and I your son. You are My eternal associate." The Lord then left. Chandrasekhara Acarya was overpowered by strong emotions and fell unconscious. No one can

understand the Lord's inconceivable potency, and therefore even the unbearable pain of separation can keep a person alive

After some time when he regained consciousness, Chandrasekhara Acarya left for Nabadwip. He informed everyone in Nabadwip that the Lord had entered the forest wearing His sannyasa robe. This news deeply pained all the devotees and they cried out in the excruciation of separation. The devastating effect of the news was widespread and intense. Advaita Acarya, numbed with grief cried, "I cannot live" and fell unconscious. The heart-rending cries of the devotees could have melted the most cruel heart. Sacidevi stood motionless like a wooden doll in stony silence, shocked by the news. The other ladies fell to the ground wailing piteously. Advaita Acarya, regaining consciousness exclaimed, "What further use do I have for this life now that my Lord has gone away. I will throw myself into the Ganga, and if you restrain me I shall do it in the darkness of night." The throbbing pain of separation rendered everyone restless and gloomy. They felt sick, uneasy and ready to finish their lives. Although most of them were grave and learned persons, now they were anxious, their minds in turmoil

As the devotees were preparing to end their lives and their unbearable misery, suddenly a heavenly voice caught their attention - "O Advaita Acarya and all devotees, do not be sad, go worship Krishna happily. Your Lord and master will return in a few days and be amongst you again. Give up your resolve to take your own lives, because you can be with the Lord just as before." Hearing this heavenly message, the devotees forgot about giving up their lives and sat around Sacidevi singing the Lord's glories

Lord GauraChandra, the best of sannyasis, now traveled with Nityananda, Gadadhara and Mukunda in a westerly direction, all the time chanting the holy name. In front of the Lord went Kesava Bharati and behind Him was Govinda. Walking like the king of the forest, the Lord was followed by thousands of wailing people. They were all around stamping the forest, but still they followed undeterred. Filled with compassion, the Lord turned to them and said, "All of you go home and chant Krishna's holy name. May you soon be blessed to have Krishna as your life's priceless gift. May that devotional mellow which is desired by Siva, Brahma, Sukadeva Gosvami and others appear in your hearts." The devotees loudly voiced their appreciation and joy and returned home as if in trance

The Lord walked into the district of Radha and blessed the entire tract of land. This district is pleasant, with asvathama trees everywhere. Cows were grazing peacefully in the beautiful natural setting, and the Lord upon seeing this scene began to dance blissfully. Devotees quickly gathered around Him singing and clapping. The Lord chanted "Hari, Hari" in a roaring voice that boomed across the universe, and whoever heard Him was purified of his material contamination. In this way He graced the residents of the Radha district dancing all the way

The Lord said, "I want to stay in the forest where the Vakresvara Deity is. It is quiet and lonely there." The Lord then continued on His way accompanied by His followers, dancing and singing ecstaticly. The local residents ran out to see the Lord and His wonderful dancing. Although sankirtana had never been performed in that area before, and no one had even seen the effects of Krishna prema manifest in a devotee, now they were offering obeisances to the Lord as He danced and wept in ecstasy. This was a rare experience for them. Amongst them were a few fallen sinners who asked, "Why is He crying so much?" But even those fallen souls were affected by the scene, and by the Lord's mercy they began to roll on the ground crying. The entire universe was now echoing the Lord's name. Yet there remained a few who refused to chant. Anyone who is against the chanting of the Lord's name is indeed the worst kind of sinner. Finally at the day's end the Lord with all His followers came to a village and spent the night in a pious brahmana's house

The Lord took His meal and went to sleep. The devotees slept all around the Lord. Just a few hours before dawn, Lord Chaitanya stole away quietly from the rest of the devotees and left for an unknown destination. When the devotees awoke early next morning, they found the Lord

missing. Again they were swept with waves of despair and melancholia and began to weep bitterly. They searched for Him everywhere inquiring from everyone in the village, but to no avail. They left the roads and paths and went into the fields

The Lord was absorbed in the transcendental ecstasy of love of Godhead. He walked in the middle of the expansive meadows and wept and wailed loudly. He loudly called out, "O Krishna! My Lord! My father!" The Lord of Vaikuntha, the Supreme Lord of all living entities and the best of the sannyasis wept openly. He cried so loudly that He could be heard several miles away. The devotees searching for the Lord quite a distance from where He was heard this strange crying. They began to follow the sound and soon saw the Lord crying loudly. Seeing their beloved Lord weeping, the devotees also began to cry. Finally Mukunda started to sing. When the Lord heard kirtan He began to dance, and all the devotees surrounded their Lord and happily joined the kirtan. The Lord then continued His journey westward, dancing on the way, with the devotees following singing kirtan

When they were only eight miles from Vakreswara, the Lord decided to change direction. He turned around and went east, still absorbed in the ecstasy of dancing. He was blissful and laughing to Himself. Finally He revealed the mystery behind His laughter and change of direction. He said, "I am going to Nilacala, Puri, because Lord Jagannatha has instructed Me, 'You should come to Puri immediately'." The devotees were relieved to learn of the Lord's plan. No one can know the workings of the Lord's mind save His intimate devotees, and then only by His mercy can they know His inner desires. Who can fathom why the Lord was first going to Vakreswara and then why finally He did not go? It seems that the Lord in a deceptive way was purifying the residents of the district of Radha by His presence. There was no other reason for Him going to Radha

The Lord now journeyed towards the Ganga which lay at a distance. He was always engrossed in the ecstasy of love of Godhead, yet He saw that the residents of the tract of land through which He was passing were disinterested in devotional life. No one chanted Krishna's name; Krishna kirtana was alien to them. Pained, the Lord said, "Why did I come to such a country where they never chant Krishna's holy name? It was a grievous mistake for which I must relinquish my life." Just then a group of little cowherd lads who were grazing their cows passed by. One of them was a very pious boy, and he suddenly began chanting Krishna's name. The Lord was extremely happy to hear the holy name from the mouth of this little boy. Joyfully He relished the moment and said, "The last few days I passed through many villages and nowhere was Krishna's name being chanted. Suddenly now out of the blue a young lad is chanting the holy name. Tell me what could be the reason?" The Lord spoke again, "How far is the Ganga from here?" The devotees replied, "About an hour's walk." The Lord continued, "This is the greatness of Mother Ganga. Due to her influence one hears the chanting of Krishna's name here. The breezes from the Ganga have purified this place." Glorifying Gangadevi in this manner, the Lord increased everyone's reverence towards her. The Lord spoke again, "I will cleanse Myself completely in the Ganga today." and again He started on His journey

The Lord walked with the pace and grace of a maddened lion. The devotees ran to catch up with Him. The Lord's eagerness to see Gangadevi quickened His steps and the devotees found it impossible to keep up with Him. Only Lord Nityananda, also walking like a lion, accompanied Him. They reached the banks of Gangadevi early in the evening. Lord Chaitanya and Lord Nityananda entered her waters with relish and thoroughly washed Themselves, profusely praising the Ganga with selected verses. They drank her cooling waters and offered obeisances to her

The Lord prayed, "O Gangadevi, your waters are the ambrosia of love of Godhead. Lord Siva is conversant with the truth about you. Such is your potency that the mere utterance of your name invokes devotional service to the Supreme Lord, and the result of drinking your water is miraculous. By your mercy the living entities acquire a taste for chanting Krishna's holy name. Because of your influence, even the wild beasts and birds that live close to your waters become

more fortunate than wealthy men who live far away from you. No one is more potent than yourself in purifying sins. In fact, you have descended to this material plane only to alleviate the sins of the living entities."

As the Lord glorified Gangadevi in this manner, she became bashful. That Supreme Lord whose feet are the source of Gangadevi was now eulogizing her - how wonderful was the incarnation of the Supreme Godhead in the form of Lord Chaitanya. One who hears these verses in praise of Gangadevi with faith will certainly develop attachment for Lord Chaitanya

That night, the Lord and Nityananda Prabhu stayed in a righteous brahmana's house. The next day, the rest of the devotees arrived and found Lord Chaitanya. Together they again proceeded towards Nilacala, Puri. Lord Chaitanya said to Nityananda Prabhu, "My dear magnanimous Prabhu Nityananda, You must immediately leave for Nabadwip. Srivasa Pandita and the other devotees are grievously afflicted due to My departure. You must alleviate their pain. Take this message from Me to them that on My way to Nilacala I will be waiting for them in Santipura in the house of Advaita Acarya. You bring them there right away. I am going to Phulia to see Haridasa." Sending off Nityananda, Lord Chaitanya headed for the village of Phulia

Having received His orders from Lord Chaitanya, Nityananda Prabhu journeyed toward Phulia in exultation. Lord Nityananda is always absorbed in the bliss of love of Godhead, His voice booming like thunder in ecstasy. Now He traveled almost like a maddened elephant, oblivious of everything around Him, no rules or taboos restricting His actions

He stopped under a kadamba tree for a while standing like Krishna. His body bending in three places, He began to play the flute rapturously. When He saw cows grazing, He rolled on the earth, and moving like a calf, He sucked milk from cows. He would break out into a dance while walking, unaware of His surroundings, always submerged in bliss. At other times, He just sat down on the road and wept so bitterly that it would pain one to see Him in that condition. Sometimes He would suddenly stop and start shaking with peals of laughter. Then again He would take the clothing covering His body and wrap it around His head leaving Him naked. At times He would feel in the mood of Ananta Sesha. Making serpent-like movements He would enter the waters of the Ganga and float and swim gracefully in the currents. Lord Nityananda's potencies are inconceivable, transcendental and mysterious. His limitless compassion is unmatched in all the three worlds

Lord Nityananda swam in the Ganga all the way to Nabadwip. He got out onto the banks, withdrawing within Himself His inner mood, and went straight to the Lord's house. What He saw pained Him greatly. Sacidevi had been totally fasting for twelve days. Life remained in her only on the strength of her devotional service. But she was completely imbued with Mother Yasoda's mood of pining for her son, and tears rained down from her eyes. Whoever she met she would eagerly ask, "Are you from Mathura? What is the news of Krishna and Balarama?", and swoon in ecstatic spiritual bliss. Then gradually she would again start speaking, "There! I can hear Their flutes and horns. Is Akrura coming to get Them?" Submerged in this manner in the mood of intense separation, she forgot her physical cares

Lord Nityananda fell at Sacidevi's feet, offering His obeisances. The devotees greeted Him enthusiastically, but His presence merely intensified their pining, and they began to weep. Mother Saci cried out, "My son! My darling boy!", and swooned. The devotees felt a surge of new emotions ripping through their hearts. They embraced Nityananda, and were bathed with His tears of ecstasy. He calmed them down and told them the good news. He said, "You must come immediately, the Lord is awaiting us in Advaita Acarya's house in Santipura. I have come here to take you there." The devotees, who had become lean and weak due to intensely missing their Lord, now received new life. They were jubilant and loudly chanted Krishna's name

Sacidevi had not touched food or water from the day Nimai left her house to take sannyasa twelve days earlier. Only thoughts of Nimai could sustain her life. For Nityananda her condition

was unbearable. He spoke soft reassuring words to her, "Nothing is unknown to you about the mysterious activities of Krishna. What knowledge can I give you about Krishna? Do not burden your heart with despair. Even the Vedas personified cannot receive the grace and good fortune already in your possession. that supreme object sought by the Vedas is your son. He is the life and soul of every living entity. That same Supreme Personality has accepted all spiritual and material responsibilities concerning you. He made this promise with His hand on His chest. The Lord always knows what is best for everyone. You should simply surrender everything at His feet and live happily and peacefully. Now, mother, please go and cook for the satisfaction of all the devotees; this is devotional service to Krishna. Everyone is eager to taste your cooking. If you remain fasting then Krishna has to fast also. I am extremely desirous of relishing the offerings prepared for Krishna by you

Nityananda's sweet words were like soothing balm to her afflicted heart. She got up and went to make necessary arrangements for the cooking. First she fed Nityananda Prabhu and then she fed all the Vaishnavas. She saw to it that everyone was fully satisfied and then she sat down to eat herself. The devotees were pleased that Sacidevi had broken her twelve day fast. Enlivened by the prasada, the Vaishnavas prepared to go to meet their beloved Lord with Nityananda Prabhu. The residents of Nabadwip were by now familiar with the details of Nimai's sannyasa ceremony. The Lord's wonderful sannyasa name, Krishna Chaitanya, had a miraculous effect on them. They chanted out loud the Lord's name, and glorified Him

When the people of Nabadwip came to know that the Lord was presently in Phulia village, they became elated and decided to go and see Him there. Old, young, men, women and children all hastened to Phulia chanting jubilantly, "Hari! Hari!" Those atheists and faultfinders who had previously been vituperative against the Lord were now eager to reach Phulia with their friends. They said, "He was born in Nabadwip, but His real identity remained a secret. Out of ignorance we maligned His work and spiritual mission. Now we must fall at His feet and beg forgiveness. Only then will all our offenses be exonerated."

Thousands of people flocked to the pier. The boatmen were in a dilemma. Everyone wanted to be the first and they could not risk crossing the river overloaded with people. Many found their own means to cross the river. Some went in small dinghies, others tied themselves to upturned earthen water vessels which made them float easily. Someone used a raft made out of banana tree trunks which was also very handy. Even pregnant women dared the crowd and jostling. Breathing heavily from exertion, they simply chanted Lord Chaitanya's name and made the journey. For the blind ones and lame ones the way became suddenly broad and facile just by remembering Chaitanya's name. A boat carrying hundreds found it impossible to make the other bank and capsized in midstream. This of course did not deter the people. They jubilantly chanted the Lord's name and floated upstream. The people's hearts were so infected with joy that it seemed they actually floated in an ocean of divine mirth

Those who did not know how to swim seemed to have miraculously become bouyant. By the grace of the Lord, they also were able to cross the river without difficulty. The sky reverberated with ecstatic sounds of the holy name. The people had only one thought in their minds - to reach Phulia. Disregarding all comfort and bodily needs, they joined the mass chanting with careless happy abandon. Their loud cries of "Hari!" echoed in the vaults of the cosmic creation as they reached Phulia

This wonderful sound of many people chanting reached the Lord. He came out to greet them. The people saw Him and held their breath. His exquisite appearance as a sannyasi and His extraordinarily beautiful face which eclipsed the beauty of millions of moons were a memorable vision for all. The Lord was continuously chanting the holy name as tears of ecstasy cascaded down His cheeks. Everyone was now falling to the ground to offer their obeisances. People fell on top of each other in their fervor to show respect to their Lord. They did not care if there were thorns on the ground. They were all boundlessly happy. They lifted their hands and prayed to the

Lord for His protection and shelter, crying out, "Save us! Save us!" The village of Phulia was now teeming with millions of people who were captivated by the infinitely charming face of the Lord. The fields and roads were overflowing with people who had no intention of returning to their houses, for they had even for a moment beheld the lustrous benign face of the Lord

The Lord blessed them all with His merciful glance and proceeded towards Santipura. When He arrived in Advaita Acarya's house, Advaita Prabhu fell at His beloved Lord's lotus feet. He began to weep, relieved of the miserable pain of separation. He remained supine, His arms curled around the Lord's lotus feet. He bathed them with His tears of love. At last Lord Chaitanya bent down and lifted Advaita Acarya into His warm embrace. Advaita, now soaked by the ecstatic tears of the Lord, again fell to His lotus feet in spiritual perturbation. Calming Himself and Advaita, the Lord sat down. Advaita's house was vibrating with loud exultation

Acyutananda was Advaita's son. He was a charming and effulgent little child endowed with extraordinary intelligence and supreme influence. Naked as usual for that age and covered in dust, Acyutananda came running to greet the Lord. His great fortune was that he was Advaita's son. He was blissful and smiling for he knew the identity of Lord Chaitanya. He fell at the Lord's feet full of respect. The Lord lovingly took him into His arms inspite of the dust smeared on his small frame. The Lord said, "Acyuta, you know that Advaita Acarya is also my father, hence this makes us brothers. Little Acyuta replied, "You are the well-wishing friend of all living entities. The Vedas describe that You are the original father of everyone." This greatly pleased and amused the Lord, and He smiled knowingly. The Vaishnavas were amazed at his words. They said, "These words are not the babblings of a mere child, but actually carry deep import. Acyuta must be a great personality."

At this moment, Nityananda Prabhu arrived with all the devotees and intimate servitors of the Lord from Nabadwip. When the devotees saw their dear Lord, Srivasa Pandita and the others began loudly chanting and fell flat on the ground offering prayers and tears at the Lord's lotus feet. These devotees were as precious to the Lord as His very life. He lovingly embraced each one of them. The devotees cried out in the pain of ecstasy and separation. Their cries purified the entire earth. To hear pure devotees weeping in love of Godhead can cut assunder the bondage of birth and death of all living entities. This wonderful opportunity was now made available to everyone by the mercy of Lord Chaitanya. Even Lord Brahma rarely receives such favors

Seeing His beloved associates from Nabadwip again after an absence, He began to dance rapturously saturated in ecstatic love of Himself, for He is the Supreme Lord. The devotees began to sing and the Lord encouraged them with loud exclamations of "Sing! Sing!" The Lord caught Nityananda Prabhu by the hand and spun around in ecstatic joy. Stealthily, Advaita Acarya came up from behind and touched the Lord's feet placing the dust on His head. The Lord's dancing postures were enchanting. Simultaneously He manifested the different symptoms of devotional perturbations of weeping, shivering, horripilation, mirth and so on. The movements and nuances of the limbs and different parts of His transcendental body were an expressive composition of some divine love poetry. His arms raised in exultation, and chanting "Hari! Hari!" He enchanted the devotees and submerged them in an ocean of ineffable bliss

The devotees were just recently deprived of their Lord's presence and now to be again in His company by His mercy was certainly cause for extreme exhilaration and celebration. They surrounded their Lord and danced and pranced oblivious of everything else. They fell on each other, bumped against each other, and rolled on the ground smearing their bodies with the dust of everyone's feet. Someone pressed another devotee's feet against his chest and remained saturated in bliss, tears of joy flowing unrestrained from his eyes. The devotees could not contain their happiness having regained their beloved Lord and master. The Lord of Vaikuntha dancing free from all care with His associates is indeed an extraordinary sight

Above the sounds of dancing, the singing of the Lord's name rang out loud and clear. Advaita Acarya's house resounded with sounds of mirth, of which only Nityananda Prabhu was fully

aware. Lord Chaitanya went around embracing His loving associates and infusing them with love of Godhead. Receiving the Lord's divine touch, the devotees became mad with joy. In a loud voice that resembled the rumbling of thunder they expressed their boundless bliss. This further increased the pleasure of others. As the Lord danced with His associates, Mother Earth seemed to sway and tilt. Nityananda, Advaita and the others all were caught in a maelstrom of infinite ecstasy, and they freely allowed their limbs and body to express their ceaseless happiness. After awhile the Lord stopped dancing and entering a mood of divine Lordship He sat down upon the throne of Lord Visnu

The devotees stood around Him in great awe and reverence with folded palms as the Lord began to reveal His real identity as the Supreme Lord. He said, "I am Krishna, Rama, Narayana, and Matsya. I have assumed these incarnations and more. I am Kurma, Varaha, Vamana, Buddha, and will be Kalki. I am Prsnigarbha, Hayagriva, the Supreme Lord of lords. I am the moon of Nilacala, Lord Jagannatha; I am Kapila and Nrsima. All living entities visible and invisible are My servitors. The Vedas sing of My supramundane excellences, and I am served by the endless planetary systems. I am time, the destroyer of everything except My devotees. All dangers are easily eradicated simply by remembering Me. I rescued Draupadi from great public shame and insult. I also saved the Pandavas from the fire trap in the house of lac. I protected Siva by slaying the terrible demon Vrkasura. I liberated My servant, Gajendra the elephant, from excruciating death pains. I stood by Prahlada in all his tortures. I protected the cowherd boys from all kinds of harm and attacks. I churned the milk ocean to extract the nectar of immortality. I deprived the demons of that nectar and gave it to the demigods, thus aiding them to victory. I slew the obnoxious demon Kamsa, who was threatening My devotees. I finished the demon King Ravana, destroying his entire race. I lifted Govardhana Hill with My left hand, and I tamed the vicious snake- demon, Kaliya. I appeared in Satya-yuga to propagate the practice of austerity and meditation, and in Tretya-yuga to introduce the performance of sacrifices. In Dvapara-yuga My purpose was to establish proper procedures of temple worship. Presently in Kali-yuga I have come to promulgate the congregational chanting of the holy names of God. Even the Vedas fail to enumerate all My incarnations. In Kali-yuga by participating in this sankirtana movement every sincere soul will taste the nectar of love of Godhead. This is the reason for My appearance in this yuga. The entire Vedic literature instructs the searching soul to seek My shelter, but I am always to be found in the company of My surrendered devotees. They are everything to Me - father, mother, friend, son, brother. Although I am absolutely independent, My nature is to be captivated by My devotees' pure love for Me. All of you are My eternal associates. All My incarnations are only for your pleasure and protection. Know for certain that I cannot remain even for a moment bereft of your association."

Out of His causeless mercy for His devotees and all the living entities, the Lord revealed the confidential knowledge of Himself. The devotees were jubilant. They fell flat on the ground offering obeisances. They were so devotionally perturbed that they were unable to do anything. They prayed and rolled on the ground, relishing the highest ambrosia of love of Godhead. The Lord's associates were now saturated, their previous heartaches due to separation from the Lord were now cured. The compassionate Lord is expert in alleviating everyone's grief, so why should suffering humanity not take shelter of the Lord. Lord GauraChandra is an ocean of mercy. He always discounts the wayward soul's faults and sees his goodness

Thereafter, withdrawing His mood of supreme opulence and absolute autocracy, the Lord was back to His normal self, calm and composed. He led everyone down to the Ganga to bathe. He played and frolicked in the waters with the devotees. On returning, He watered the tulasi plant, indicating the others should follow, and circumambulated her. Then they all went to the temple room, offered obeisances to Lord Visnu, and circumambulated the Lord. Lord Gaurahari called everyone, and they sat down together to eat. The Lord sat down beside Lord Nityananda amidst happy and cheerful devotees. The Lord was the cynosure of everyone, with His smiling face and golden body covered with sandalwood paste. The scene of the devotees sitting around the Lord with Nityananda Prabhu sitting beside Him was an exact replica of Krishna and Balarama sitting

in the forest of Vrndavana surrounded by Their cowherd boyfriends having a picnic with Their packed lunches. Who can fully describe this wonderful happening? As soon as the Lord had finished and left, the devotees jumped up and grabbed His remnants from His plate. Even the old men acted like little boys; such is the transformation that takes place due to contact with the Lord's divine potency. One who hears these pastimes of the Lord and His associates, of their reunions, sankirtana and eating together, will certainly attain Lord Chaitanya's mercy and relish love of Godhead

Sri Krishna Chaitanya and Nityananda Prabhu are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Antya-lila Chapter Two

All glories to Lord GauraChandra, the life and soul of every living being. He is terror personified for the miscreants and the protector of the devotees. He is the Lord and master of Ananta Sesha, Laksmidevi, Brahma and Siva; and the friend of the poor. He is an ocean of benevolence and the best of all sannyasis. All glory to the Lord and all His associates. May He shower benedictions upon me so my mind may remain in eternal meditation on His lotus feet

The Lord passed that night in Advaita's house relishing unlimited spiritual bliss. He and His loving associates relished confidential talks about His transcendental activities. In the morning, after completing His daily morning duties, the Lord sat down with all the Vaishnavas. He said, "I am going to Nilacala, but you should not become despondent because of this. After offering My obeisances to Lord Jagannatha, I will return to be amongst you again. Return to your houses and blissfully engage in performing kirtana, for you are My eternal associates and are more dear to Me than My own life."

The devotees replied, "As You wish, O Lord. No one can divert You from Your decision. Yet it must be mentioned that at the present time it is unsafe for travel to Orrisa. The kingdoms of Bengal and Orrisa are on the verge of war. The way is infested with dacoits. Please consider waiting until the situation improves." The Lord said, "Obstacles may be there, but I must go."

Advaita Acarya could understand the Lord's heart, He was bent on going to Nilacala. Advaita approached the Lord with folded hands and said truthfully to Him, "Who can obstruct Your path? All hindrances are Your slaves, so who has the power to stop You? Once You have made up Your mind to go to Nilacala then You can leave at Your own sweet will." The Lord was pleased to hear the truth spoken so plainly from Advaita, and He acknowledged it by loudly chanting "Hari! Hari!" The Lord set out towards Nilacala. His gait was that of a stalking maddened lion. The devotees ran after Him unable to control their emotions and tears. After a distance, the Lord turned to them and spoke sweet loving words, "Please do not be sad, I will never leave you. Go home now and take shelter of the holy name and I will return in a few days." He embraced everyone one by one and soaked them with His tears of love. It was a moving scene as the Lord and the devotees cried in each others' arms. Finally pacifying and reassuring everyone, the Lord traveled south. But the devotees were not to be consoled so easily. As the Lord disappeared from their sight they fell to the ground crying piteously

Just as the gopis of Vrndavana had wept bitterly as if thrown into an ocean of endless woe when Krishna was journeying to Mathura leaving Vrndavana. The same mood of separation was now being experienced by the devotees of Lord Chaitanya. The situation and mood then in Krishna's pastime is the same now in Lord Chaitanya's pastime. Life and death are entirely controlled by Krishna. It is of no consequence if one consumes poison or the elixir of immortality, only what Krishna wants will happen. If He wants someone will die, if He wants someone will go on living

The Lord was journeying happily towards Nilacala with Nityananda, Gadadhara, Mukunda, Govinda, Jagadananda, and Brahmananda. The Lord wanted to test His devotees. He inquired, "Please tell He frankly if anyone of you have brought any necessary things for the journey." They replied, "No one has the power to act independently, my Lord. Without Your permission we did not bring anything." The Lord was greatly pleased at their reply. The Lord now spoke, delineating the import of this seemingly simple question. He said, "You have made He very happy by not bringing anything with you. Everyone is liable to enjoy only what is destined to him. Even if he is in the forest, that which is due to him through destiny will find him. If Providence wills that someone goes without food, then even if he is a prince he will have to fast. the prince's larder may be filled with food, but if the Lord so wills it, he cannot eat. He might suddenly get into a quarrel with someone and out of anger refuse to eat and remain sulking. He may also, without warning, be attacked by high fever, in which case there is no question of eating anything. This is all

happening in truth by the Lord's sweet will. The entire universe is Lord Krishna's storehouse filled with grains and foodstuff. If the Lord desires, we can get food anywhere and everywhere." The Lord was teaching everyone the proper attitude towards God. One who accepts to heart these instructions becomes perfectly happy in life. One may try very carefully to do something, but the result of that endeavour depends entirely on the Lord's will. Discussing in this manner, they arrived at the village of Atisara

A very saintly personality named Ananta Pandita was living in Atisara. The Lord decided to sojourn to his residence. This shows how fortunate Ananta Pandita was. Ananta Pandita was overwhelmed with divine bliss to have the Lord of Vaikuntha personally come to his house as his guest. He joyfully busied himself to feed the Lord and all the devotees. The Lord sat down together with all the devotees and relished and honored prasada. He was instructing everyone how to lead the ideal mendicant life of a sannyasi by begging everything. That whole night He spent in discussing topics of Krishna's pastimes. Next morning after blessing Ananta Pandita with His merciful glance, the Lord proceeded in His journey, Krishna's name constantly vibrating on His lips. When the villagers saw the Lord's compassionate moon-like face, which was a soothing balm to all tribulations, they spontaneously began to repeat the Lord's holy name. Yogis steeped in meditation find it practically impossible to attain His lotus feet in their hearts, yet now even ordinary persons could see Him as He went on His journey

The Lord traveled along the banks of the Ganga and arrived at a place known as Catrabhoga. Here the Ganga was flowing in one hundred separate streams for the benediction and joy of the people. Also situated here is a bathing place known as Ambulinga-ghat. Lord Siva is present here in his linga form known as Ambulinga in water. I shall now relate the history behind this form of Lord Siva. In the long past, Bhagirath had worshipped Gangadevi praying to her to descend to the earth. The waters of Ganga were the only means to bring back to life his ancestors. When Gangadevi complied and started flowing on the earth, Lord Siva was pining for her association. Finally Lord Siva came to earth. Seeing her flow in Catrabhoga, he became overwhelmed with emotion and entered her waters, himself taking the form of water. Gangadevi on seeing Lord Siva began to worship him with great devotion. Lord Siva knows the depth of Gangadevi's devotion and attachment for the Lord, and Gangadevi is also aware of Lord Siva's highly elevated position. By the touch of Ganga water Lord Siva became water, and Gangadevi offered him prayers with deep reverence

From that time, the place became famous as Ambulinga ghat. Catrabhoga also became an important place of pilgrimage with both Gangadevi and Lord Siva present there. And now the transcendental significance of this pilgrimage site was further enhanced by the foot marks of Lord Chaitanya. The Lord approached the pilgrimage spot with increasing ecstasy. He roared loudly the holy names and fell swooning only to be caught timely into Nityananda Prabhu's safe embrace. The devotees responded loudly taking the Lord's name, The Lord took everyone into the waters of the Ganga at the Ambulinga ghat and bathed. The Lord and the devotees enjoyed an exhilarating bath. All these descriptions will be compiled later in detail by Vedavyasa

The Lord came out of the water feeling uncontrollable spiritual emotions storming in His heart. As He changed into fresh dry clothes, His clothes became soaked with tears of ecstasy. On the land Ganga was flowing in one hundred streams and the tears from the Lord's eyes also cascaded down in a hundred streams. The devotees were so amazed that they could only laugh at this extraordinary phenomenon

The landlord of the village was RamaChandra Khan. Although he was a materialist, he was also a pious man. Otherwise how could he meet Lord Chaitanya. The Lord by some divine arrangement came to his house. As soon as he saw the powerful and effulgent appearance of the Lord, RamaChandra Khan hurriedly got down from his swing in great awe. He prostrated himself before the Lord. The Lord was still absorbed in love of God, and oblivious to everything around Him. He was crying profusely and heaving deep sighs and falling to the ground. He kept chanting

"O Jagannatha! O Jagannatha!" RamaChandra Khan was extremely moved to see such an intense devotional mood. He thought, "There is no way to stop this piteous crying." and himself broke out in tears. Who in the three worlds could remain impassive to see these tearful entreaties? Even a stone-hearted person would melt. The Lord calmed Himself and inquired from RamaChandra, "Who are you?" Offering prostrated obeisances at the Lord's feet, he spoke with folded hands, "O Lord, I am the servant of Your servant." Then the local people spoke up, informing the Lord, "He is the landlord of this entire southern part of the state." The Lord said, "It is nice that you are the chieftan here. Please tell Me how I can proceed to Nialcala tomorrow." As the Lord was speaking about Nilacala, He was once again overcome by divine ecstasy. Crying out Lord Jagannatha's name, He began to weep profusely and fell to the ground swooning. RamaChandra spoke in a concerned voice, "O Lord, whatever You order I consider my prime duty to fulfill. The roads are very dangerous. Traveling between the two countries has become practically impossible. The inimical kings have placed camouflaged spears along the border. And if the soldiers find even an innocent traveler, they capture him and torture him thinking him an enemy spy. The only way I can arrange is to send you in secret. I place myself in great danger, but I do not care for this danger, I will certainly carry out your bidding. And my Lord if You kindly accept me as Your servitor then I pray that You and Your associates take food in my house. I will use everything I possess - money, influence, men - to bring You across the border tonight." The Lord was pleased with RamaChandra and blessed him with His merciful glance

By that one glance, RamaChandra was purified of all material attachments. The Lord went to his residence. RamaChandra's house became sanctified and everyone in the house exulted, practically experiencing the results of their previous piety. The brahmana RamaChandra himself prepared the food with devotion and deference. The Lord nowadays ate very frugally. He had no spare moments away from His deep absorption within Himself. He sat down to eat only for the satisfaction of His devotees. His real food is always the spiritual mellows. His eating habits had changed ever since He embarked on this journey to Jagannatha Puri

All the way here the Lord had exhibited the mood of separation, imploring Lord Jagannatha. Day or night, land or water were just fading images of no consequence to Him. He was steeped in meditation within Himself tasting the bliss of love of God. The devotees were always by His side keeping watch over Him, and protecting Him from any external harm. The different ecstatic moods exhibited by the Lord are impossible for an ordinary mortal to describe. This is possible by Vedavyasa only. Who can understand the character of the Supreme Lord? Who can predict how Krishna will act next? Lord Nityananda knows fully well the object of Lord Chaitanya's love, for whom He pines so imploringly. The Lord of Vaikuntha, Sri Krishna Chaitanya, is always engrossed in transcendental exchange of mellows where He Himself is the object of love. Yet He forgets Himself as the main actor of these pastimes. On one hand He thinks of Himself as Lord Jagannatha, and on the other He yearns for union with Lord Jagannatha, in this way bringing the devotees to His side with concern for Him. How can the living entities realize the Supreme if He Himself does not shower them with His causeless mercy? The Lord sat with Nityananda Prabhu and the other devotees who were so dear to Him. He barely took a morsel of food and got up with a thunderous roar. With the after-lunch ablutions done with, He kept on asking, "How far is Jagannatha Puri? How far is Jagannatha Swami?" Mukunda quickly started to sing. The Lord began to dance. The residents of Catrabhoga being pious had a rare treat. They saw the Supreme Lord, the hero of Vaikuntha, dance before their very eyes. As He danced, one after another of the ecstatic symptoms began manifesting on His person. Crying, shivering, roaring, horripilation, perspiring profusely, becoming statue-like and so on. Who knows the many subtle spiritual transformations that reflected on Him as He spun round and round. Tears gushed out of His eyes like the rushing currents of the Ganga in a monsoon state drenching everyone. The incarnation of love of Godhead in the form of Lord Chaitanya had descended, for who else but Lord Chaitanya has the potency to exhibit such pastimes? Time passed; the night was almost ending. The Lord calmed Himself and sat down. Although it was late night, the long hours seemed to have swiftly gone by like a few moments only. Everyone was delivered by the Lord's causeless

mercy. RamaChandra Khan, waiting for this opportune moment, said, "My Lord, the boats are ready waiting for You." The Lord immediately got up and went to the river bank. He alighted the boat and cast His benedicting glance on everyone. The boat headed toward Jagannatha Puri, His own abode

The Lord asked Mukunda to sing. He began to sing while the boat moved silently in the still night. The boatman was a simple and illiterate person. He said, "This singing is very fearful. I will surely lose my life tonight. On land the tigers will maul us, and the water is infested with crocodiles. This part of the river is terrorized by bands of dacoits who if they catch us will forcibly take both our wealth and our lives. So please remain quiet until we reach Orissa."

The devotees were put into consternation, but the Lord's absorption in spiritual mellows continued uninterrupted. In a short while, the Lord sounded like thunder and said, "What do you fear? Who are you afraid of? The sudarsana cakra, the lethal spinning disk of the Supreme Lord that protects the Vaishnavas at all times from every danger is here. Just look around you. Assail your trepidations and continue the Krsan kirtana. The reassuring words from the Lord had a miraculous effect on the devotees and they began to sing with renewed gusto

Utilizing this exigent situation the Lord gave instructions to the devotees, "The sudarsana cakra is always present to protect the devotees of the Lord. The sudarsana destroys any inimical and atheistic forces who try to harrass the devotees. The devotees are having such an invincible protector as Lord Visnu's own weapon, so who can possibly harm the Vaishnavas?" Only those who have received the Lord's mercy can fathom the meaning of these confidential instructions. Soon the boat reached Orissa. The devotees had performed kirtan the entire way. The boat stopped at the river port called Prayaga ghat and Lord Chaitanya got off the boat. The hearing of this narration of the Lord entering Orissa accelerates the process of reaching spiritual perfection. The Lord was extremely joyful having set His lotus feet on the soil of Orissa. He offered obeisances, and the devotees did the same

In that area is a well-known bathing place called Ganga ghat. The Lord took His bath there. He then went to offer obeisances to a Siva linga deity known as Mahesa. This deity was established right next to the bathing place by King Yudhistira of the Pandavas. The Lord brought the devotees to a temple and requesting them to wait there He went away to beg alms. The Lord went door-to-door with His cloth spread out to receive alms. As He stood before each house, the people were captivated by His maganimous appearance and immediately offered Him something. Whatever was available in the household they gave it with great pleasure. Laksmidevi, the goddess of fortune, and thre giver of all foodstuff and opulence is always praying to receive shelter at tha Lord's lotus feet. That same Supreme Personality is now knocking on every door in the guise of a sannyasi begging alms only to benedict the conditioned souls

The Lord returned to the devotes after collecting alms feeling content. The devotees began to laugh seeing what the Lord had begged and said, "The Lord can certainly maintain us." Jagadananda Pandita eagerly prepared the food. The Lord sat down with all the devotees and ate. They passed the night in that village performing Krishna kiratna. At dawn they were again on the road walking towards Puri

After a few miles they were suddenly stopped by persons demanding tax, refusing right of way to the devotees unless they paid. But when the tax collectors saw the grave and imposing figure of the Lord, they were impressed. They inquired, "How many men are with You?" The Lord replied, "I do not have anyone in this world, and I do not belong to anyone. I am all alone. The entire world is mine." Saying this, the Lord began shedding incessant tears flowing out in streams. The tax man said, "O master, You may kindly leave, but I will not release the others until I have received full payment." The Lord left the group of devotees remembering Lord Krishna and chanting His names. The devotees were plunged into an abyss of despondency, thinking the Lord had left them

The devotees, after some consideration, began to laugh at how the Lord had displayed wonderful impartiality, but in the next moment they were again despairing worried that the Lord would leave them altogether. Nityananda Prabhu pacified them saying, "Do not worry. The Lord will not leave us behind." The taxman said, "you are not accompanying that sannyasi, so you must pay the proper charges." The Lord had gone just a short distance and sat down with His head hanging down, tears welling out of His eyes. Even a heart of stone would melt seeing the Lord weeping in such an entreating way. The taxman was filled with wonderment. He said, "He is certainly not an ordinary soul. It is impossible for a human being to shed such an excessive amount of tears." Looking again carefully at everyone, he enquired from several devotees, "tell me clearly who you are. Whose associates are you?" They replied, "that sannyasi is our master. You must have heard of Him. His name is Sri Krishna Chaitanya. We are His servitors." Saying this, the devotees broke down in tears of divine love for their Lord. The taxman was now dumbfounded. Being infused by their mood and purified by their association, he also began to cry, tears coursing down his cheeks

The taxman now hastened toward the sitting figure of the Lord and threw himself down on the ground like a rod before the Lord's lotus feet. Very humbly he said, "the great fortune of seeing You has actually resulted from pious activities of many millions of lifetimes. Kindly forgive me for my offences at Your feet, and I pray that You may arrive safely in Nilacala." Lord Chaitanya blessed the taxman and continued His journey. The Supreme Lord has advented as Lord Chaitanya to deliver all living entities. Only the atheistic sinners who are inimical towards the Vaishnavas and addicted to performing the most abominable activities will be deprived of the Lord's mercy. Lord Chaitanya's name is so potent that even the demons have a change of heart by chanting His name and glories. Yet the devilish reprobates do not accept this mercy nor have faith in its powers

The Lord of Vaikuntha showered His merciful glance on everyone as He went on His way to Nilacala. He was always absorbed in drinking deep into the endless nectarean ocean of loving mellows of Lord Krishna. One day He arrived on the banks of the river Subarnarekha. The Lord and the devotees found the water crystal clear and so took their baths in the river thus sanctifying it. Then they continued on towards their destination

Somehow, Nityananda Prabhu and Jagadananda Pandita had fallen back a distance from the rest of the group. Lord Chaitanya decided to sit down and wait for the two to catch up with them. Nityananda Prabhu was always engrossed in deep meditation on Lord Chaitanya. This loving mellow made Him act intoxicated and mad. Sometimes He cried loudly almost wailing, then suddenly began roaring loudly in an ear-splitting voice, then again abruptly starting to laugh. When He saw a river or stream He plunged into the water and swam for a long time. At times He covered His body with dust. He would sometimes fall swooning in ecstasy to the ground so hard that people were made to believe that all His bones were shattered. When He started dancing just on His own, it was difficult, or so it seemed, to keep the earth steady from tilting off balance. This sort of behavior and power are not unnatural for Lord Nityananda. Lord Ananta Sesha is His partial expansion and Lord Chaitanya resides eternally in His heart

Jagadananda Pandita wanted to go and beg food from the village, so he wanted to leave the Lord's danda behind. He was assigned by the Lord to carry His sannaysa danda, or staff, on the journey. He left Nityananda saying, "Here, look after the Lord's danda very carefully while I am gone." and gave Him the danda. Nityananda Prabhu, who was always meditating on Lord Chaitanya, took the danda and sat down. He started laughing, holding the danda in one hand and began to speak to the danda. He said, "O danda, where is the logic that you should be carried by that personality who I bear in my heart." Nityananda Prabhu, who is Lord Balarama, got up, and then smashed the danda to the ground with immense force breaking it in three places

The Supreme Lord alone knows His own desires. How can I know why Nityananda Balarama broke the danda? Nityananda Prabhu knows intimately Lord Chaitanya's mind. Lord Chaitanya also fully understands Lord Nityananda's mind. They are brothers eternally, and They appear

together in every millineum. Rama and Laksmana knew each other's hearts deeply. They are the one and same Supreme Lord. They have separated only to teach and enhance the loving mellows of devotional service. I am able to know Lord Chaitanya and His pastimes only by the mercy of Nityananda Prabhu. Who other than Lord Balarama Himself would have the power to smash the Lord's danda? Actually it is Lord Chaitanya, the supreme teacher, who teaches through many subtle ways. One who understands this essential truth enjoys blissful devotional life

When Jagananda Pandita returned, he found Nityananda sitting with the three broken pieces of the danda lying next to Him. He was startled at first, but soon he began to worry. He inquired from Nityananda, "Who broke the danda?" Nityananda replied, "The one who took the danda in the first place. The Lord Himself has broken His own danda. Who else could do such a thing?" Jagadananda picked up the broken pieces of the danda and without replying silently walked away

Jagananda went directly to where Lord Chaitanya was seated. He threw the broken pieces of the danda in front of the Lord. The Lord looked up and asked, "How was the danda smashed like this? Did you get in a fight? Tell Me what happened." Jagadananda narrated everything as he had seen it. He said, "Nityananda, who is always rapt in meditation, has done this." Lord Chaitanya turned to Nityananda and inquired, "What was Your reason for smashing My danda?" Nityananda Prabhu retorted, "They were just some bamboo sticks that I broke, and if You cannot forgive Me for this, then punish Me as You wish." The Lord replied, "A danda is the residence of all the demigods and You reduce its importance to some bamboo poles!" Who can comprehend the esoteric pastimes of Lord Chaitanya? What He considers in His mind He never speaks, but says something quite different. So if anyone falsely claims to know the Lord's mind, he is certainly ignorant and a cheat. If the Lord decides to destroy someone, on meeting him the Lord treats him affably. And to devotees who are as dear to Him as His very soul He shows Himself to be unbiasedly disposed. These are the various moods and pastimes the Lord reveals. They are inconceivable, hence only those who are graced by the Lord's mercy can perceive their true nature

The danda was broken by the Lord's own desire, yet now He was showing His anger. The Lord said, "I had only My danda as a companion, but that also was broken by Krishna's will. Now I am alone, so all of you go ahead and I will follow behind." No one dared to refute Lord Chaitanya's decision. The devotees became concerned over this matter. Mukunda intervened and said, "You go ahead of us my Lord, for we must stay back for some work." With polite agreement the Lord left, walking away like a lithe, mad lion with a supple gait that is hard to describe

The Lord soon arrived in Jalesvara village. He went directly to the temple of Lord Siva, the main deity in that village. The Siva linga deity was well looked after by the local brahmana priest. The floral decorations in the temple and on the deity were attractive, and the smell of incense permeated the air giving the place an exhilarating devotional mood. Devotees in the temple were singing, playing musical instruments and dancing. The Lord's anger subsided in that joyful atmosphere. He let the loving devotional feelings in His heart gradually flow and merge in with the music. Enlivened by His dear devotee's (Lord Siva's) opulence and influence in the temple, Lord Chaitanya began to dance happily. Lord Chaitanya kows Lord Siva's glorious character, for he is favorite amongst His devotees. If anyone disrespects Lord Siva, not following the example of Lord Chaitanya, then he cannot be considered a Vaishnava, and all his spiritual advancement is annulled

As the Lord danced, He made joyful sounds so loud that the very mountains seemed to tremble. Lord Siva's devotees were struck with amazement, and thought that Lord Siva must have appeared in person. The musicians and singers again reached a crescendo, and the Lord became fully absorbed in dancing, losing all contact with the outside world. Meanwhile, His devotees arrived. Mukunda began to sing, joined by others. Seeing His beloved associates, the Lord experienced great joy, and danced more vigorously while the devotees danced circling Him. The whole scene was dynamically transformed. Tears flowed out effusively in a hundred streams from

the Lord's eyes. Who can describe all the happenings properly? This temple of Lord Siva was now sanctified by the Lord's presence and dancing. The real purpose for which the temple was built was now fulfilled

After awhile the Lord became peaceful and embraced all His devotees with great love, giving them divine pleasure. Upon seeing Nityananda Prabhu, the Lord rushed to embrace Him. Holding Him firmly He said, "Your real business is to calm Me down and restrain Me and help Me maintain My sannyasa vows, but instead You are increasing My madness. If You continue in this way, soon You can have My head too. I am openly declaring that whatever You want of Me I will always do accordingly. This is the real truth." The Lord thus instructed everyone, "Always take great care about Nityananda Prabhu. His position is much more elevated than Mine. This is not spoken in an exaggerated manner, it is the simple truth. If anyone commits an offense at His lotus feet, but has not offended Me directly, still he is refused entry into the more confidential devotional service of the Lord. An offender against Nityananda may be situated in devotional service, hence is considered by some as a devotee, but I reject him." When Nityananda Prabhu heard His own praise, He bashfully hung His head. All of the Lord's pastimes are so wonderful, and they bring much pleasure to the devotees

Passing that night in Jalesvara the Lord started on His journey again at early dawn accompanied by all the devotees. He went towards Bansdaha, and on the way was stopped by a sakta sannyasi (one who worships the energy of the Lord in the position of the Lord Himself). The Lord knew that the stranger was a sakta, but spoke to him with sweet words. The Lord said, "Please tell me My friend where you have been for so long that I am meeting you only now. Where are your other friends?" The sakta became captivated by the Lord and slowly he began revealing all information about himself and all the other saktas. Lord Chaitanya smiled as He listened to him. The sakta invited the Lord to his so-called monastery, saying, "Please come now to my matha and we can all enjoy the bliss drink together," The sakta was referring to an alcoholic drink as "bliss" and this amused Lord Chaitanya and Nityananda Prabhu. The Lord replied, "I will definitely come to enjoy your bliss drink. You should go ahead first to be sure everything is prepared for when we come." The sakta was very pleased to hear that his invitation was accepted and he left quickly, feeling elated. How fathomless is the Lord's character

The Vedas declare that Lord Krishna is the friend and deliverer of the poor and wretched. Hence the Lord spoke so amiably to the sakta sannyasi. People began to say, "This sakta has now been delivered, and by his contact other saktas will also become purified just like him." The Lord uses various means to liberate the conditioned souls

The Lord arrived at Remuna village. In Remuna is the Deity of Lord Gopinatha. Upon seeing Himself in the Deity form, the Lord began to dance ecstatically with all His devotees. Lost in love of Himself, He became oblivious to everything. He wept pitiously in loving separation. Even the cruelest hearts melted hearing Him cry. After a few days, Lord Gaurasundara came to Jaipura village and stayed in a locality called Brahman nagara. There He visited the temple of Lord Adi Varaha. This Deity is unique and was self-manifested. By seeing this Deity, all material entanglements are severed. The temple was situated on the bank of the river Vaitarini. Just by seeing this river one is cleansed of all sins. This entire area is a very holy pilgrimage site

Even if an animal crosses the river at this spot, the demigods have the vision to see him take a four-handed Vaikuntha form. Nilacala Puri is exactly eighty miles away from this spot known as Nabhigaya or Virajaksetra. This entire area is dotted with many temples. It is impossible to tabulate all of them with details

At first the Lord went with the devotees to take bath in the river by the bathing place named dasasvamedha ghat. Then they went to offer worship to Lord Varaha. The Lord danced ecstatically in front of Adi Varaha deva, and the devotees sang, creating a wonderful devotionally saturated atmosphere

The Lord was very happy to be in Jaipura. His happiness increased with time, and He danced more vigorously. Suddenly, without warning, Lord Chaitanya left the devotees and disappeared. It is difficult to know the Lord's desire and the reason for His actions. When the devotees found Lord Caitanta missing from their company, they began to look around in the temple in desperation. Their search proved futile. They became very worried. Nityananda Prabhu, realizing the plight of the devotees, said, "Please calm yourselves. I am certain I know where the Lord has gone. He wants to visit all the temples and holy places in Jaipura alone. So we should also go out begging and return to this same spot. We will spend the night here, for the Lord is sure to return here tomorrow morning."

The devotees went out and collected food and returned. They cooked the food received as alms and ate together. Lord Chaitanya in the meantime had visited the different temples and returned to the devotees. The devotees were jubilant, and greeted Him with loud chanting of "Hari! Hari!" In this way the Lord with His associates blessed Jaipura with His presence and then continued on the journey

After a few days, the Lord arrived in Kataka city. From there He went to take a dip in the river Mahanadi. He then went to the temple of Saksi Gopala to offer worship. The charming, unsurpassable beauty of the Deity of Saksi Gopala greatly impressed Lord Chaitanya, and feeling surging ecstasy, He began to roar with a thunderous voice. He offered many prayers, and exhibited wonderful devotional symptoms crying in ecstasy for the Lord. The authorized and recommended procedure to invoke life into the Deity is by chanting the mahamantra. This mahamantra was propagated by Lord Chaitanya. And although He is the incarnation of the Supreme Personality of Godhead, yet He is always exhibiting the mood of servitorship to the Supreme Lord

Lord Chaitanya then came to Bhuvaneshvara. This city is actually the hidden Kasi, the residence of Lord Siva. Lord Siva had collected waters from all the different holy places and brought them to Bhuvaneshvara and formed the lake known as Bindusarovara. Lord Chaitanya knew the significance of the lake and that it was Lord Siva's favorite. He took His bath in the lake and further increased its auspiciousness. The linga form of Lord Siva that was being worshipped there was self-manifest. He went to see the linga and mingled with the crowd of Siva devotees who were chanting loud praises of Lord Siva. The linga was surrounded by small lit ghee lamps set in rows offered by the visiting devotees. Lord Chaitanya was pleased to see the opulence of His beloved devotee Lord Siva. The Lord's associates were also very happy in that devotional atmosphere. Lord Siva is always immersed in the meditation of the Supreme Lord, which makes him relish the nectar of devotion and cannot keep from dancing. That same Supreme Lord GauraChandra, his master, was dancing ecstaticly in front of him. The Lord and His devotees spent the night there

I will now describe from the Skanda Purana how Lord Siva found this place. Lord Siva and his consort, Parvatidevi, were living contentedly in Kasi for a very long time. Then they went to Kailasa and left Kasi to be ruled by kings. Soon a king named Kasiraja ascended the throne. He was an ardent worshiper of Lord Siva. Suddenly by the will of destiny he lost everything in a war. He was determined to destroy his victor in battle, Sri Krishna. With vengeance in his heart he sat down to perform the most terrible of austerities, meditating on Lord Siva. Lord Siva, attracted to appear before him by the potency of his austerity, offered him to choose any boon. Kasiraja eagerly asked, "I pray only for this boon from you, my lord, that I may avenge my defeat and destroy Krishna in battle." Lord Siva is a magnanimous personality. No one can say how he will grace someone with his favor. He said to Kasiraja, "O King prepare for battle. My army of followers will be right behind you in the field. Let me see who is strong enough to defeat you as long as I am behind you with my weapon Pasupati."

Reassured by Siva's words, the foolish King Kasiraja went to battle against Krishna, smiling confidently. Lord Siva, accompanied by his associates and followers, followed the army of

Kasiraja. His intention was to fight for the king. Krishna, the Supersoul situated within everyone's heart, could know immediately what was happening. He swiftly sent His disc weapon, Sudarsana, to destroy the enemy. The Lord's Sudarsana disc is invincible, so unchallenged it went straight to Kasiraja and severed his head from his body. Then Sudarsana started destroying the city of Varanasi, the capitol of Kasiraja. This enraged Lord Siva. Seeing that his abode was being plundered, he released his terrible Pasupati weapon. What can any other weapon, however powerful, do against Sudarsana? The Pasupati weapon quickly retreated in fear. Sudarsana then went after Lord Siva himself. Lord Siva fled from the awesome weapon. The power and heat from the Sudarsana covered the whole world, and Siva had no place to hide. Lord Siva found himself in the same predicament as the sage Durvasa when he was being chased by the fearsome weapon

Lord Siva finally understood that he was being preyed upon by the Sudarsana disc, and that only Lord Krishna could help him out of his dilemma. Then, making his decision, he remembered Lord Krishna, taking shelter at His lotus feet. He began to offer prayers to the Lord, "All glory to the Supreme Godhead, Krishna, the son of Mother Devaki. You are omnipresent and the shelter of all living entities. You give men both good intelligence and ill motivations. You are the creator, maintainer and protector. You never see the faults of others and You are an ocean of compassion. You are the only well-wishing friend of all those who are suffering. You are the forgiver of all offences, so kindly forgive my offences since I have taken shelter of You."

Lord Krishna, being appeased by Lord Siva's prayers, recalled His Sudarsana and appeared before him. Lord Siva saw Him faintly smiling, although His eyes were still stern. He was surrounded by His cowherd boyfriends and Vrndavana damsels. Krishna said, "O Siva, you are well-aware of My position and power, so what suddenly prompted you to act in this fashion? That degraded king, Kasiraja, is no better than a little insect, and siding with him you are fighting with Me. Now you have seen the fearsome might of My Sudarsana disc which not even you could counter. All the most powerful weapons like Brahma astra and Pasupati astra put together are no match for Sudarsana. The unique feature of the Sudarsana disc is to prey after the one who sends counter weapons. Now I am feeling that there is no one in the entire creation who dislikes Me more than you." Hearing these somewhat angry words of chastisement, Lord Siva felt trepidation within

Lord Siva threw himself down to the ground and caught hold of Lord Krishna's lotus feet. Surrendering himself to the Lord, Siva said, "O Lord, the entire creation is subservient to Your will. Who can claim to act independently? Just as dry straws are strewn by the wind, so does the entire material nature bend to Your commands. Everyone executes Your wishes. There is no one who can disobey Your biddings. Somehow You have given this feeling of false pride, and blinded by this I was unable to see anything else but myself as big and powerful. I am helpless, my Lord, since it is You only who made me think in this manner. Your lotus feet were always my life and soul, and I stayed in the forest and meditated solely on Your lotus feet. Yet You churned this mood of arrogance within me. What can I do? I acted as You desired. In spite of everything, I have committed serious offenses at Your feet, so now kindly forgive me and bless me with Your mercy. And I pray for this boon that I may never again develop such evil intelligence. I have been rightly punished for my arrogance. Now kindly tell me where I can stay, for who else but You can I turn to with such problems."

Lord Krishna smiled slightly and spoke kindly, "Listen, My dear Siva, I am giving you a very beautiful place. Live here with all your associates and followers. This place is known as Ekamraka-vana. In this idyllic surrounding you will appear and be worshipped as Kotitigesvara. This place is in every way as captivating as Varanasi. Besides, this place is also spiritually extremely elevated, but is not known to all. Today I will reveal to you the esoteric significance of this place which is so dear to Me

On the shores of the ocean, covering a very large area is the place known as Nilacala. This is also known as Purusottama ksetra or the abode of the Supreme Person. It has a most pleasing and peaceful atmosphere. Even at the time of the cosmic annihilation, this place remains intact,

unscathed. I reside eternally here, and daily receive opulent offerings of foodstuffs. Its area is spread over eighty square miles. All living entities living within this area are, by the influence of this place, possessing four-handed forms, though visible only to the demigods and their equals. The demigods glorify this place as the most auspicious of all places of pilgrimage. The act of sleeping here is equivalent to deep meditation or samadhi. Similarly, lying postures accrue the pious result of offering obeisances to the Deity. Simply walking around here is the same as circumambulation, pradiksina, and all speeches are glorification. These are all enumerated in the Vedas. Such is the potency of this ksetra that even if one eats fish here it is the same as eating sacred vegetarian food or havisya. This place is very dear to Me, hence it is known by My name. All the residents here are My equals. It is outside the jurisdiction of Yamaraja, the guardian of death. I am the judge here who decides on the evil and pious deeds and their results

The place I have designated as your residence lies north of My abode, Puri. Your place is, as I have described before, very beautiful and charming. Here one can very easily attain liberation and bliss. This place will be famous as Bhuvanesvara

The glories of Jagannatha Puri greatly impressed Lord Siva. He again embraced the Lord's lotus feet and began to speak, "O Lord of my life, I have one prayer. I am always so falsely proud, therefore if I remain far away from Your association, it is most detrimental for me. I am yearning in my heart to stay close to You, because I can never benefit from bad association. If You consider me Your servant, then kindly allow me a place in Your own abode. After hearing the wonderful glories of Your dham from Your lotus lips, I am feeling an uncontrollable urge to simply live there. Living very humbly, I want to render menial service to You. All I pray for is just a little space in Your Dham. His voice choked with emotion, and tears coursed down his cheeks

The Lord was very pleased with Siva's words and He embraced him firmly saying, "Hear Me, O Siva. You are as precious to Me as My own body. One who is dear to you is even more dear to Me. I reside always within you, there is no doubt about this. I allow you to stay in all My abodes. In fact, you are the protector and maintainer of all the Dhams. And this place known as ekamra vana I am giving to you. Stay here and make it your home. This place is also My favorite. I will be pleased if you stay here always. One who claims to be My devotee but disregards you is only trying to pretend devotion to Me." This is how Lord Siva came to reside in this famous place, Bhuvanesvara. It is still existing

In order to teach everyone that Lord Siva is very dear to Lord Krishna, Lord Chaitanya danced in front of Lord Siva. He was now practically demonstrating all the instructions of Lord Krishna as they are found in the Puranas and other Vedic scriptures. Clapping His hands, Lord Chaitanya danced and sang "Siva Rama Govinda." The Lord then offered worship to Lord Siva with all His devotees. The Supreme Lord is the supreme instructing spiritual master. One who does not follow His instructions suffers due to this grievous mistake

The Lord took His disciples and went around Bhuvanesvara visiting different temples of Lord Siva. The Lord was particularly happy to see one Siva linga that was off the beaten track. When He left Bhuvanesvara, He was feeling very elated all the way to Kamalapura village. From Kamalapura the Lord looked in the direction of Puri and saw the fluttering flags in the distance atop the Jagannatha temple. His heart flooded with spiritual emotions, drowning Him in an ocean of ecstatic bliss. The Lord began to cry out rumbling like thunder. The transformation in mood was amazing. He began to shiver and went sluggish, unable to move. His eyes were fixed on the temple spires, and He stumbled on, reciting Sanskrit verses. Take careful note of the verse - "Just see, the cowherd boy, Krishna, is shyly smiling from the top of the temple seeing Me, thus increasing the extraordinary beauty of His face." Such is the transcendental nature of the Supreme Lord's pastime that He kept repeating this verse, and at the same time stumbled and fell swooning with each step. And such was the force of His fall simultaneously exhibiting intense separation that even the expressive inner voice felt inadequate to describe everything

The Lord moved forward offering full obeisances on the ground. Thus instead of walking He fell

like a stick to the ground, and stood up each time at distances measuring the length of His body. He stood up, looked up at the temple spires, chanted the verse, and fell crashing to the ground. People all around stared agape in complete awe and amazement. No one else could have done this. It was possible for the Lord because He was the divine incarnation of supreme spiritual love. The whole way, He exhibited the apex of divine love for the Supreme Godhead. How fortunate were the souls that lined up the roads to see the Supreme Lord lost in ecstasy. They said about the Lord, "He certainly is the Supreme Lord, Narayana, Himself."

The devotees moved along with their Lord surrounding Him on all sides, their freely flowing tears of ecstasy soaking the earth. The distance from Kamalapura to Athara-nalla is a good hour and a half's walk. The Lord required six times more that time. When He came to Artha-nalla He withdrew within Himself all the ecstatic moods and feelings. He equipped Himself and sat down with all the devotees. He spoke entreatingly to the devotees saying, "You have been real well-wishing friends to Me, having brought Me to Lord Jagannatha. Now kindly tell Me whether I go after you, or I am allowed to go ahead of you alone." Mukunda replied, "You go ahead of us."

The Lord left their company and walked towards the temple of Lord Jagannatha. His gate was regal like the maddened king of the forest. With quickening steps He entered Jagannatha Puri temple. Whoever hears this narration of the Lord entering Nilacala Puri will be carried on waves of ecstatic bliss. By the will of the Supreme Lord, Sarvabhauma Bhattacharya also came at the same time to see and worship Lord Jagannatha in the temple

As Lord Chaitanya stood in front of the Deities Of Lord Jagannatha, Subhadra, and Sankarsana, Balarama, He began to roar loudly like the booming of the ocean waves. He was yearning to hold Lord Jagannatha in His embrace. He jumped and pranced as His spiritual emotions became ebullient His spouting tears being sprinkled all around. Suddenly He fell crashing to the ground swooning with uncontrollable bliss. How can one fathom such moods of the Supreme Lord. The ignorant and foolish interior guards of the temple thinking the Lord was misbehaving immediately prepared to punish Him and beat Him. Just then, Sarvabhauma Bhattacharya rushed to the supine form of the Lord and stopped the guards from striking Him. He saw the unconscious body and thought to himself, "Studying all the symptoms, I think this person is not a human being. It is impossible for anyone to call out so loud, shedding such incessant tears. This is all very extraordinary. Maybe He is Krishna Chaitanya." Such were the thoughts which flitted through the mind of the blessed Saravbhauma

The temple guards were warded off by Sarvabhauma, and they stood now at a distance watching on with fear and reverence. Lord Chaitanya still lay almost unconscious being moved to such a state of ecstasy upon seeing His very own self on the altar. The Vedas are inadequate to describe such esoteric transformations of the Supreme Lord. Lord Gaurasundara, the Supreme Lord, is sitting on the altar in His caturvyuha expansions feeling content. The selfsame Lord has now become the devotee rendering service to Himself. The Lord knows these transcendental mysteries about Himself. This is delineated in the Vedas and Bhagavat. The Vedas always describe the Lord's pastimes only with the good intentions of delivering the conditioned souls

Sarvabhauma remained patiently waiting, protecting the Lord from any harm. The Lord still remained deeply immersed in love of Godhead in the mood of a devotee, oblivious of the external world. Finally Sarvabhauma decided to take the Lord to his own house. He spoke to the sentries, "Please carry this jewel amongst saints and follow me." The sentries lifted the still unconscious form of the Lord on their shoulders and carried Him out. Sarvabhauma's arrival in the temple at the same time as the Lord's transcendental ecstasy was not a mere coincidence. The Lord's character is incomprehensible to humans. They don't know how events take place

Once outside the temple, they carried the Lord amidst thunderous chanting. The large crowd which had gathered was very jubilant. Just then, the rest of the devotees from the Lord's party arrived..., and met their Lord being carried out in front of the simhadvara. They became very joyful seeing their beloved Lord. Everyone in the crowd wanted a chance to carry the Lord, so the

Lord was passed down from hand to hand like being transported by a swarm of ants, as the ants pass foodstuff down a long line. The devotees paid their obeisances to the Lord, and joined the flowing mass of jubilant people. So many people had come carrying the Lord that when they arrived at Sarvabhauma's house the doors had to be closed keeping the huge crowd outside

Sarvabhauma was extremely pleased to see the associates of the Lord. He received them with proper respect and etiquette, seating them comfortably. By now his doubts about the Lord's identity were calmed. Sarvabhauma was feeling elated beyond words. How very fortunate he was. That Personality whom the Vedic literature so eloquently and repeatedly glorifies, in fact there are entire volumes fully devoted to glorifying Him, was now here in his house in person. When he saw Nityananda, a radiant Personality, he fell to the ground, smearing his head with the dust from His lotus feet. Then he gathered some of his men and asked them to accompany the Lord's associates to the temple of Lord Jagannatha

Their guides were at first hesitant, then thinking frankly a better proposition, began to earnestly request the devotees in the following manner. With folded hands they said, "Please be calm and composed when in front of the Deities of Lord Jagannatha. Do not act like your guru did some time ago. We do not know who you are, but only if you give your word to remain equipoised in the temple are we willing to accompany you. The way your guru acted, we are sure that it was only by God's will that Lord Jagannatha remained on His altar. I think there is no need to elaborate further on the subject, because all of you saw how your guru crashed to the ground. If it were anyone else, he would have died on the spot. This is all very inconceivable to us. Therefore we request you to please remain composed. The devotees began to laugh, but they assured their guides that they had nothing to worry about due to them, that they would behave normally

The devotees went inside the temple and beheld Lord Jagannatha, who is the source of the quadruple expansions of caturvyuha. He was the Lord of the universe, and He manifested Himself as the source of all bliss and is always with His devotees. The devotees exulted in His presence, shed tears of ecstasy, and circumambulated the Lord, all the time glorifying Him with Vedic prayers. The priests brought them the Lord's flower garlands, prasadamala, and placed them around their necks. The devotees were very happy, and begging permission from the priests to leave, they returned to Sarvabhauma's house

Lord Chaitanya was still in the same condition, deeply absorbed within Himself in the ecstasy of love of Godhead. Sarvabhauma sat at His feet, and the rest of the people were loudly chanting "Rama, Krishna." The Lord's activities are all inconceivable. He was in a state of unconsciousness for more than nine hours continuously. Then gradually the Lord began to stir. He was awake again, and the devotees greeted Him jubilantly chanting the Lord's name. Collecting Himself, the Lord inquired, "Please describe to Me exactly what transpired." The devotees were quiet. Lord Nityananda at last spoke, "You had gone to see Lord Jagannatha in the temple, and as soon as You saw the Deity, You fell swooning in ecstasy. By the will of Providence, Sarvabhauma was there at that moment and he took care of You and brought You to his house. You have been totally absorbed in ecstasy for the past nine hours. Here is Sarvabhauma offering obeisances to You." Lord Chaitanya quickly got up and embraced Sarvabhauma

The Lord spoke to Sarvabhauma, "Lord Jagannatha is very merciful; He has brought Me to Sarvabhauma's house. I was wondering how to contact you and have your association. Lord Krishna has easily fulfilled My desire." The Lord looked benignly at Sarvabhauma and smiled. The Lord continued to speak, "Kindly hear Me. I came to the temple and saw Lord Jagannatha. Upon seeing Him I felt the immense urge in My heart to go and embrace Him and hold Him to My chest. Luckily, Sarvabhauma was about, and I was saved from a serious danger. Therefore, I firmly declare that from today I will see Lord Jagannatha from a distance, not entering into the inner sanctum. I will stand next to the pillar of Garuda and see the Lord. I am fortunate today that I did not embrace the Lord, thus avoiding a dangerous situation."

Nityananda Prabhu said, "You certainly averted a possible mishap. It is late. You should quickly bathe." Lord Chaitanya replied, "Nityananda, You should always correct Me and steady Me. I have given this body of Mine in Your total care." After completing His bath and other rituals, and feeling refreshed, the Lord came and sat with the devotees, a sweet smile faintly playing on His lips. Sarvabhauma had arranged for a lot of mahaprasada, so he had it brought in and placed it before the Lord. The Lord offered His prayer of thanks to the Lord for the opulent mahaprasada, and sat down to partake of it with all the devotees

The Lord said, "Give Me as much as you can of the latra preparation, and you can take all the pitha, cheese dumplings and other sweets. The Lord was very much relishing the transcendental taste of mahaprasada. He ate His latra with the greatest relish, and the devotees this simple, spiritually saturated pastime. They laughed with boyish joy. Sarvabhauma, who had arranged this feast, was certainly an eternal associate of the Lord, otherwise, no person could have this sort of rare gift and fortune. He brought rice for the Lord on a golden plate and gave it to him. The Lord immediately began eating it. The scene was so transcendently exhilarating that the details fail me and are therefore reserved to be later delineated by Vedavyasa

After the meal, the devotees sat around their Lord. The meal was a treat for all in every respect. Anyone who hears these transcendental pastimes with devotion will indeed be blessed with Lord Caitanay's direct association. And anyone who hears the narratin in Antya-lila of how Lord Chaitanya came to Nialcala will swim in an ocean of devotional love

Lord Sri Krishna Chaitanya and Nityananda Prabhu are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Antya-lila Chapter Three

All glory to Sri Krishna Chaitanya, the repository of all transcendental qualities. He is the life and soul of Nityananda Prabhu and Swarupa Damodara Prabhu. He is the supreme actor of Vaikuntha and an ocean of compassion. He is the crest jewel of all the sannyasis and the true friend of the destitutes

Please hear attentively these narrations of Lord Chaitanya's pastimes as recorded in the Antya-lila or final part. His pastimes are concentrated nectar derived from nectar, and Lord Siva and Lord Brahma are always hankering to relish it. Therefore these pastimes when heard with proper faith become the source of great spiritual pleasure for everyone except the sinful miscreants. Hearing these esoteric subjects will certainly bestow on one the lotus feet of Lord Krishna. In this chapter, we find the Lord wishing to remain incognito, not revealing His real identity. And once the Supreme Lord decides not to assert Himself or to be recognized, then who can know Him? One day the Lord sat with Sarvabhauma in a secluded place. The Lord said, "O respected sir, I want to open My heart to you. Although I have come to Puri to see Lord Jagannatha, My main concern was to meet you. Lord Jagannatha is not going to speak with Me, but you can sever the bonds of My material attachments. Lord Krishna has fully empowered you to distribute love of Godhead. If you want, you can give it to Me also. Therefore, I am taking shelter of you, and you kindly do what is most beneficial for Me. What must I perform and how must I act in order to keep from falling into the deep dark well of material existence? Please advise and guide Me in every way, because I have surrendered Myself unto you." In this way the Lord spoke to Sarvabhauma, deluding him fully

Sarvabhauma could not fathom the Lord's words and intentions. He began to explain to the Lord the religious duties of man. He said I appreciated everything you spoke. The lofty heights of devotional realizations you have revealed are to say the least wonderful. You have indeed been blessed by Krishna's grace. Being such an intelligent person, what prompted You to take to the renounced order of life? Please try to analyze and understand what is to be gained by taking sannyasa. The first thing that happens on taking sannyasa is that the person is immediately attacked by pride. By holding the sannyasa danda, he thinks that he is empowered with special knowledge, and never folds his hands or bows his head to anyone. And when he meets a very saintly soul, who is according to the Vedas to be worshiped by smearing the dust from his lotus feet on one's head, the sannyasi simply offers respect to him, not feeling any reason to be cautious. This sort of arrogance is not at all healthy. Try to understand this point from the verse of the Bhagavatm "The Supreme Lord has entered every living entity as the soul, His part and parcel. Therefore, knowing this, he should offer his dandavat obeisances even to a dog-eater, dog, cow, ass and all other beings." This is the proper standard for a Vaishnava. Only a charlatan devotee will act otherwise

The only thing he gains by taking sannyasa is that he shaves off his sikha and receives respect and honor from many persons. This certainly is one big waste, and thus the next disaster is that he loses all good sense. The living entity is meant to worship and serve the Supreme Lord, but instead of that, the sannyasi calls himself Narayana, the Supreme Personality of Godhead. When the human soul in the form of a fetus is cramped up in the mother's womb, the Supreme Lord comes to his rescue, and by His grace gains the proper knowledge and intelligence. Lord Siva, Lord Brahma, Ananta Sesha, and Laksmidevi are all trying to serve that same Supreme Personality. In fact, even after being engaged in His service, they hanker for more. The whole cosmic process of creation, maintenance and annihilation is undertaken by that same Supreme Person's servants, yet the sannyasi has no shame to call himself prabhu or lord. When lost in deep sleep, he does not even know who he is, still he shamelessly thinks he is \narayana, the Supreme Godhead

The Vedic literature declares that Lord Krishna is the supreme father of the entire creation. One

who serves and obeys the father is a good son. In the Bhagavad-gita it states

I am the father of this universe, the mother, the support and the grandsire." Now listen to what the Supreme Lord, Narayana, Himself tells Arjuna about sannyasa in the Gita One who is unattached to the fruits of his work and acts strictly according to scriptural injunctions is called a yogi or sannyasi, not he who lights no sanctified fire and performs no work." Further in the Srimad-Bhagavatam it says

One should act only for the sole purpose of pleasing Lord Hari. One's education should be meant only to elevate him to Krishna consciousness. Because the Supreme Lord, Hari, is the Supersoul and guide of all living entities who have accepted material bodies, He is the supreme controller and cause of this material world." After these scriptural evidences if you still insist on saying that Sankaracarya is not of the same opinion, then I will quote something that he himself has said which indicates his desire to serve the Lord. He said, "O Lord, although jiva and Brahman are non-different qualitatively, I, a jiva soul, am always under Your control, and my existence depends entirely upon You and not vice-versa. There is no qualitative difference between the ocean and its waves, but still the waves exist because of the ocean and not the other way around."

Therefore, the Supreme Lord, Krishna, is the father, and this cosmic manifestation belongs to Him. He is the maintainer of both the material and spiritual realms. One who does not worship and serve the father is to be ostracized. This is the essence of Sankaracarya's words. Without a sincere probe into the actual meaning of his words, what is the use of shaving one's head, because this will result in further distress. A sannyasi should utter the name of Narayana incessantly with loving devotion, but without this devotional attitude, there is no use becoming a renunciate. Hence I ask you why you embarked on this idea of becoming a sannyasi. If you wanted to deliver the world by distributing the science of devotional service to Lord Krishna, then what compunction drove you to shave off your shikha and discard your brahmana thread? And if you argue that great spiritual stalwarts like Madhavendra Puri also became mendicants, shaving their hair and so on, then I will reply that you are not yet of age to accept the renounced order. These stalwarts took sannyasa only after three quarters of their lives had passed and after they had relished enough of their social life. Whereas you have just entered the youth of life. How can you justify taking sannyasa? How can the renounced order help you advance in spiritual realization, considering the devotion you already possess, as I saw manifest in your person? All these ecstatic symptoms of love of Godhead are rarely achieved even by the great yogis, then why did you opt to be misled by illusion?" Lord Chaitanya was very pleased to hear the science of devotional service as explained by Sarvabhauma. The Lord said, "O respected Sarvabhauma, please do not consider Me to be a sannyasi. I have shaved My head and given up My brahmana's thread leaving home and family only because the pangs of separation from My beloved Krishna were becoming unbearable for Me. Therefore do not look upon Me as a sannyasi, rather, I pray to you to be merciful so that I can develop attachment for Krishna." The Supreme Lord had desired to put His own devotee into such illusion; how can this poor servitor know the truth? If the Lord Himself does not reveal Himself, then who is able to know Him as He is? Yet when His devotee speaks without proper knowledge, still this greatly pleases the Lord. The Lord is always engaged in performing many pastimes with His devotee servitors. In fact, He advents only for the pleasure of His devotees. The Lord is always reciprocating the devotional mellows with His devotees. As the devotee surrenders unto Krishna, the Lord is willing to give that much of Himself. He is always favoring His devotees; He is bhakta vatsala. Who can influence the Lord to act otherwise? Lord Chaitanya looked at Sarvabhauma and smiled, but Sarvabhauma was still very much under the spell of the Lord's illusory energy, and so he failed to fully comprehend His words. Sarvabhauma said, "Your status as a sannyasi is certainly more elevated than mine. According to scriptural injunctions, You are worshipable and I am the worshiper. It is not logical that You should praise me. This might make me an offender." The Lord replied, "Please do not deceive Me further in this manner. I have fully surrendered to you." In this way the Supreme Lord, Gaurasundara, played with His servitors. Who can fathom the transcendental pastimes of the Lord? The Lord again spoke to Sarvabhauma, "I have a great yearning to hear explanations of the Srimad-Bhagavatam from you.

All the doubts that assail Me can be allayed only by you." Sarvabhauma replied, "I am well aware that You have deep and mature understanding of all the scriptures. What purport from the Bhagavatm is unknown to You? Yet I realize that it is the nature of noble and cultured devotees to discuss amongst themselves about the science of devotional service. Now tell me please which portion of the Bhagavatm seems to create confusion in You. I will try my best to explain it." The Lord of Vaikuntha, Sri Krishna Chaitanya, smiled quietly and recited a verse from the Bhaagvatam,

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

By the Lord's grace, Sarvabhauma began his dissertation in the presence of Lord Gaurasundara who is the Lord of the goddess of learning and speech, Mother Sarasvati. He explained, "The real meaning of this verse is as follows, The essential truth is loving devotional service at Krishna's lotus feet. Those persons who are fully realized souls and are free from all hankering and bindings surrender to the lotus feet of Krishna. Such is the extraordinary potency of Lord Krishna's transcendental qualities. Such liberated souls are constantly glorifying Lord Krishna's pastimes and qualities. And those who disregard the Lord's transcendental nature are doomed to annihilation." Sarvabhauma was totally absorbed in the discourse he was giving. He offered thirteen different expositions on the same verse, and finally fell silent saying, "I am unable to go on further on this subject."

The Lord smiled again and said, "Each one of your delineations is correct. Now I will also give My explanations. Please judge if they are accurate or not." Sarvabhauma stared wonder struck at the Lord. "Any further elucidation on this subject is beyond human power." Yet the Lord's annotations were His original, and never before were they explained. Sarvabhauma, still in a state of shock, thought, "These words must have emanated from the mouth of the Supreme Lord Himself."

After His explanations the Lord roared like thunder, and becoming absorbed in Himself He manifested His wonderful six-armed form. The Lord spoke, "Sarvabhauma, now what do you say. Do you think I am not qualified to be a sannyasi? Do you not consider Me a sannyasi in your heart? I have come here only to see you. Many lifetimes you have spent in My service with great devotion, so I have come personally to present Myself before you. I have incarnated specifically to initiate the sankirtan movement. Know for certain that I am that Supreme Lord who is the cause of the entire cosmic manifestation. And you have always been My unalloyed devotee, so I have specially come to see you. I have come to protect My devotees, the saintly souls, and to destroy the demoniac forces. Allay your fears now and glorify Me."

Sarvabhauma saw this most wonderful six-armed form more dazzling than a million suns and he fell swooning in uncontained ecstasy. The Supreme Lord, GauraChandra continued to roar loudly still exhibiting His six-armed form. The Lord was very pleased within with Sarvabhauma, and placing His hand on his head the Lord said, "Arise." The divine touch on his head awakened Sarvabhauma yet the feeling of extreme bliss had mummified him, he could not speak. The Lord, an ocean of munificence, placed His lotus feet on Sarvabhauma's heart. Sarvabhauma, finding the most precious treasure within easy reach, wrapped his arms around the Lord's lotus feet in a tight clasp. With pure joy gushing in his heart, Sarvabhauma said, "Today I have captured the thief that steals my heart." He broke down in tears crying like a child. He had found a treasure sought after even by the goddess of fortune, Ramadevi

Words now poured out of Sarvabhauma's mouth, "O Lord Krishna Chaitanya, You are the Lord of my life. Please look upon this worthless wretch with compassion. I am so sinful that I dared to try to teach You religious principles, not knowing that You are the transcendental cause of all causes.

O Lord, who is there, even the most powerful mystic, who is not mesmerized by Your illusory potency? So what effort is required to put me into illusion? But now, my Lord, please grant me undeviating devotion at Your lotus feet

All glories to Sri Krishna Chaitanya, the Lord of my heart. He has appeared from the womb of the divine mother, Saci. He is the life and soul of everyone; and the protector of the Vedas, the brahmanas, the pious and religious principles. He is the Supreme autocratic Lord of all the planetary systems including the spiritual planets of Vaikuntha. You possess an eternal form full of knowledge and bliss, and You are the invaluable crown which decorates the sannyasa order." The saintly Sarvabhauma, endowed with transcendental intelligence, glorified the Lord with choicest verses

He continued eulogizing, "May my heart, like the bumble bee, be deeply attracted to the lotus feet of the Supreme Lord, who has manifested Himself in this present incarnation as Sri Krishna Chaitanya only to rejuvenate the path of devotional service unto Himself, which due to the passage of time had become almost lost and neglected."

Again he sang, "I take complete shelter of the Supreme Absolute Lord who is unrivaled, is the cause of all causes, and is the most munificent personality. He has advented as Sri Krishna Chaitanya to teach humanity the science of renunciation, knowledge, and devotion to Himself." A hundred verses, like sublime incantations, cascaded out of Sarvabhauma's lips as he held onto the Lord's lotus feet

He continued, "My Lord, You have appeared simply to liberate the fallen souls, so kindly deliver this fallen wretch. I have been bound up by Your maya potency by the chains of material education, wealth and high birth. How then can I know You as You really are? Thus I beg You for one favor, O Lord of the universe, that my mind and heart become totally engrossed in You, without deviating even for a minute. All Your activities are inconceivable and transcendental, hence they are incomprehensible to all unless You personally reveal them to us. You have accepted the transcendental wooden form of Lord Jagannatha and You are sitting in Nilacala mercifully enjoying the foodstuffs offered by Your devotees. Now You personally offer and also eat it Yourself, then distribute it to everyone as Your mercy. Then You cry in separation upon seeing Your own self, and become maddened with love attracted by Your own form. How can anyone then understand You at all. You alone know Your real self, and the others who are able to know You are those fortunate souls who have been graced by Your causeless mercy. Then who am I, an insignificant entity, to know You? Even Lord Siva, Lord Brahma and other demigods fall victim to Your powerful deluding potency, maya." In this way, Sarvabhauma offered many entreaties and praises, becoming suddenly eloquent by the Lord's blessing

The Supreme Lord GauraChandra, still manifesting His six-armed form, smiled benignly upon Sarvabhauma and said, "Dear Sarvabhauma, you are My eternal associate, therefore you were able to see My mystic opulences. I have come to this place only to meet you, because you have worshiped Me for a long time. All your explanations on devotional service have greatly pleased Me. You have enunciated the absolute knowledge, and naturally so, for why should anything inferior come from your lips? The one hundred verses which you just composed in My glorification when heard or read by anyone will certainly help develop undeviating devotion unto Me. These verses will be famous as the Sarvabhauma-sataka, or Sarvabhauma's one hundred verses

Whatever you have seen of Me now should remain a secret, not to be discussed amongst others. At least as long as I am present on this earth, I forbid you to reveal it to anyone. Nityananda is very close to Me, in fact He is My second body. Serve His lotus feet with deep devotion. His character and identity are also extremely esoteric subjects, only when I disclose the truth can anyone know about them." After confiding in Sarvabhauma, the Lord withdrew within Himself His mystic manifestation. Sarvabhauma became submerged in ecstasy with the truth about his Lord dawning upon him

Anyone who hears these supramundane pastimes of the Lord and His qualities is immediately liberated from the entanglement of the material mesh, and finally attains Lord Chaitanya's personal abode. These are very confidential pastimes on Lord Krishna's pastimes, hence one is assured the shelter of the Lord if one sincerely hears them. In this way Lord Chaitanya liberated Sarvabhauma and continued His sankirtana in Nilacala. He performed nonstop kirtana and dancing. Days and nights became submerged in a deluge of devotional nectar. The residents of Nilacala were offered a rare transcendental treat of this sankirtana mood, and they responded jubilantly singing, "Hari! Hari!" The people saw Lord GauraChandra and said, "Here is our moving Lord Jagannatha." The Lord's looks mesmerized the people; they forgot whatever they were doing. Wherever He went, He was always greeted with resounding chanting of "Hari! Hari!" People threw themselves to the ground to bathe in the dust that bore the impression of His lotus feet. And only the most pious and fortunate could avail themselves of this transcendental opportunity. Their bliss is impossible to describe

Who could resist such perfect beauty? The Lord's exquisite form stole everyone's heart. His eyes were always decorated with cascades of tears of loving separation and bliss, His lips forever vibrating the Hare Krishna name. His golden body embellished with sandalwood paste and flower garlands moved with a lissome gait that makes the movements of a mad elephant look awkward. Lord Chaitanya, the Supreme Lord, although He walked about in the streets was always deeply saturated in the sublime nectar of love of Godhead and was oblivious to this world

One day Sri Paramananda Puri returned after a long tour of all the holy places of pilgrimage. Lord Chaitanya saw him approaching from a distance and got up hastily with great deference. The Supreme Lord GauraChandra was extremely happy to see His devotee, and lifting His hands in the air, He began to dance. Relishing this delectable moment of meeting His devotee after a long period of separation, He exclaimed, "Hari! Hari! My eyes have seen Sri Paramananda Puri! How fortunate is My birth; how blessed is My vision! In all respects My religious practices have now become fruitful. Today My acceptance of the sannyasa order has become a success; Sripada Madhavendra Puri has appeared before Me " He rushed to embrace His beloved devotee, and holding Paramananda Puri to His bosom, the Lord bathed him with tears of divine ecstasy

Paramananda Puri, looking at his dear Lord's moon-like beatific face, came into a state of indescribable bliss, numbing him, making him forget himself. After awhile they offered obeisances to each other. Indeed, Paramananda Puri is the object of Lord Chaitanya's love. The Lord was pleased to find back His eternal servitor, and kept him beside Him as His associate. Paramananda Puri, having again found his dear Lord, served His lotus feet with increasing ecstasy. Sri Paramananda Puri is a very close and dear disciple of Sripada Madhavendra Puri, and a devotee who relishes the different loving devotional mellows

A few days later, Svarupa Damodara came and joined them. Svarupa Damodara was so intimate with Lord Gaurasundara that they would spend many days and nights always in close spiritual intimacy. Damodara is also a very versatile musician. His singing invariably inspired Lord Chaitanya to dance. In fact, this final portion of this book will deal a lot with the activities of Paramananda Puri and Svarupa Damodara

Gradually all the associates and servitors of the Lord began to come to Nilacala. Those associates who were born in Utkala or modern Orissa also came one by one to join the Lord. Elevated souls like Pradyumna Misra, who was always absorbed in love of God, and Paramananda and Ramananda came and joined the others. Damodara Pandita and Sri Sankara Pandita came shortly after. Pradyumna Brahmachari also came. He was a pure servant of Lord Nrsimhadeva. It is described that Lord Nrsimha manifested Himself in his body and that while he performed kirtan he looked like Lord Nrsimha as a sannyasi. Bhagavan Acarya, who, like a lotus, could remain unpolluted even in the midst of mundane discussions and association, also came to meet the Lord

Once they saw their beloved Lord, the devotees became immediately free from all distress and

joined their Lord in singing and dancing. The Lord of Vaikuntha, now a sannyasi, danced with His associates in divine ecstasy. Lord Nityananda was always submerged in the loving mellows of Lord Chaitanya, and this made Him restless and caused Him to act according to His own sweet will. Once He rushed toward the Deity of Lord Jagannatha wanting to embrace Him. Even the temple sentries could not keep Him in check. Then one day He jumped up on the golden altar and entwined His arms around the Deity of Lord Balarama. The sentry on duty, seeing this, came rushing at Him to bring Him down from the altar. But as soon as his hand tried to arrest Nityananda, he went flying at least seven paces. Unperturbed, Nityananda Prabhu lifted the flower garland from around Lord Balarama's neck and slipped it on His own neck. He got down and walked away majestically like the king of the elephants

The sentry, still bewildered, quickly got up. He thought, "This sannyasi is certainly endowed with superhuman powers, because no one can get away unpunished after touching Lord Balarama. I have the strength to keep a mad elephant in check, and a human being cannot escape my grip. I definitely had Him in a strong grip, and yet the very next moment I found myself as if blown away like dry grass." The next time he saw Lord Nityananda, he approached Him with utmost humility. Lord Nityananda's character is like that of an innocent child. He immediately forgave him and embraced him

A few days later, Lord GauraChandra, the husband of Lakshmi-devi, the goddess of fortune, went to live near the ocean. The beach and surrounding area were pleasant and idyllic. This was pleasing to the Lord. The moon had set the night aglow with her soft aura, the southern breeze caressed the Lord as He sat on the seashore. His body and beatific face were exquisitely decorated with sandalwood paste. He was continuously chanting the Hare Krishna mahamantra. The flower garland hanging loosely around His neck covered a large portion of His chest. He was a picture of perfect beauty. The devotees sitting around Him relished His every movement. The waves were like swiftly approaching white lines foaming as they crested one after another. The Lord smiled, looking at the endless swells of churning water. The benedictions of Gangadevi and Yamunadevi had already received from the Supreme Lord were now being showered upon the ocean

The Lord spent the whole night performing kirtan in divine bliss, He was immersed in the nectarean ocean of His own loving mellows, and danced vigorously, drowning His devotees in the flood of ecstasy. The different ecstatic symptoms like horripilation, crying, shivering, roaring and perspiring sometimes came in waves one after the other, and at other times all at once. All the different devotional ecstasies bloomed like the various seasonal flowers on the Lord's body. This was only possible because of the Lord's inconceivable potency. The devotees gathered around the Lord as He danced, saturated in the mood of a Vaishnava. The Lord felt happy in the company of His devotees, and forgot the pangs of loving separation

The Supreme Lord utilizes but a small fraction from His resources of unlimited potency to carry out His pastimes, and even that is impossible for any other person to imitate. The Vedic scriptures in describing the Lord unequivocally state that no task is too difficult for the Lord to do. The ecstatic devotional symptoms of love of Godhead exhibited by Lord Chaitanya cannot be repeated by anyone. There is no end in describing Lord Chaitanya's glories. Only those who are graced with Lord Chaitanya's grace are able to comprehend Him with all His potencies. Therefore all the knots of material entanglement can be easily severed by taking full shelter of the Supreme Lord. That Supreme Personality who is constantly meditated on by the most perfected beings like Lord Siva, Lord Brahma and so on is now dancing freely with His devotees lost in the currents of His own devotional ecstasy. I fall at the feet of those devotees who performed sankirtana with the Lord

All night kirtans on the seashore became more frequent, and the Lord participated with ecstatic dancing. It was around this time that Gadadhara Pandita began to spend practically all his time with the Lord. They ate together, slept together, went on walks together. Gadadhara Pandita served Lord Chaitanya continuously. When he read aloud to the Lord from the Srimad-

Bhagavatm, the Lord entered a state of blissful trance. Gadadhara Pandita's voice always made Him happy, and he would accompany the Lord to visit different Vaishnavas

One day the Lord went to Sri Paramananda Puri's matha and sat close to him. Sri Paramanda Puri is very dear to the Lord, just as Arjuna was very dear to Krishna. They became totally absorbed in discussing Lord Krishna's pastimes very confidentially. They spent a long time together. There was a well in that matha, and the water was not clean and drinkable. Lord Chaitanya, as the Supersoul knew all the details regarding this well. So He inquired from Puri Gosvami, "Please tell Me how you find the well water." Puri Gosvami replied, "This is a very unfortunate well; its water is very muddy." The Lord showed immediate concern, lamenting over this inconvenience to Puri Gosvami. He said, "It seems that Lord Jagannatha is being very miserly. Actually, whoever touches the water of this well will be cleansed of all sins. Therefore, by Lord Jagannatha's mystic potency, the waters turned muddy so no one can drink or touch it."

The Lord stood up, and lifting His hands in the air He began to speak, "O Lord Jagannatha, I beg this benediction from You that Mother Ganga may enter this well. Please instruct Gangadevi, now flowing in the nether regions, to appear in this well." The devotees became extremely jubilant chanting "Hari! Hari!" The Lord returned home that night with all His devotees. While the devotees slept, Gangadevi, feeling honored to carry out the Lord's order, appeared in that well. In the morning everyone saw the miracle. The well water had turned crystal clear. The devotees marveled and chanted the Lord's holy name, and Sri Puri Gosvami became almost unconscious with joy

The devotees understood that the Ganga had entered the well. When Mahaprabhu heard the news, He came and upon seeing the fresh clean water became very content. He spoke to the devotees saying, "Listen all devotees, whoever drinks this water or bathes in it I say truly that he will experience unalloyed devotion to Lord Krishna." The devotees responded jubilantly to the Lord's words. The Lord then bathed in and drank the water from the well with great exhilaration. He said, "I remain in this world only because I am bound by Sri Puri Gosvami's love. I am his property. If he wants to sell Me, then he can do so. Anyone who simply sees Puri Gosvami becomes the receptacle of Lord Krishna's love." Describing the extraordinary qualities of Sri Puri Gosvami, and blessing the well, the Lord left for His residence

The Supreme Lord takes pleasure in lauding the transcendental qualities of His devotees. Who is so mean and despicable that he will not worship such a Supreme Lord? The Lord always advents to protect His devotees and to perform wonderful pastimes in their association. He even does things for His devotees which in general opinion are considered wrong, as He did when Lord Rama killed Vali in support of Sugriva, His devotee. The Lord gladly serves His servitors, thus Lord Chaitanya won the hearts of His devotees

The Lord liked to perform sankirtana on the ocean shores. He built His residence near the beach, and stayed swimming in the ocean of devotional bliss. The ocean experienced indescribable ecstasy having the Lord's close association, hence Rama, Lakshmi-devi, was born out of the ocean. Whatever sins the residents of Nilacala may commit become completely cleansed simply by bathing in the ocean. Gangadevi, calculating the value of this golden opportunity, swiftly flowed to merge into the ocean. Sri Krishna Chaitanya's presence blessed the ocean and purified its waters

When Lord Chaitanya had come to Nilacala, King Prataparudra was away waging war against the southern kingdom of Vijayanagara. Meanwhile, Lord Chaitanya, after a long sojourn in Nilacala went back to Bengal. The Lord felt especially merciful towards Gangadevi, so He came to Bengal. Sri Vidya Vacaspati was Sarvabhauma's brother. He was gentle, charitable, and very saintly. One day Lord Chaitanya arrived at his residence with all His servitors without prior notification. Sri Vidya Vacaspati, seeing that his guest was none other than the Lord of Vaikuntha, Lord Gaurasundara, fell like a rod at His lotus feet. The brahmana host was so confused with extreme joy that he did not know what was the proper thing to do next, The Lord, also happy to see th

saintly brahmana, embraced him and said, "I have a request. My heart is bent on going to Mathura, Vrndavana. I want to spend a few days here to bathe in the Ganga. But please find Me a quiet bathing spot where I will not be disturbed by crowds. Thereafter, I want you to help Me start My journey to Vraja. If you want Me to remain here, then you must make these arrangements."

Sri Vidya Vacaspati attentively heard everything the Lord said. He replied with great humility, "O how fortunate now is my entire family and race simply by receiving the dust from Your lotus feet by Your coming to my house. My house and everything belong to You my Lord. Kindly remain here comfortably. I will see that no one knows You are here." The Lord was content to hear his humble and sincere words, so He stayed there for a few days. But how can one hide the sun? So also the Lord's arrival was immediately known. Word spread like wildfire everywhere that Lord Chaitanya, the shining jewel of the sannyasa order was residing in Sri Vidya Vacaspati's house. The people experienced great exhilaration; they felt that they were in Vaikuntha even though they were in their earthly bodies. They became jubilant and chanted "Hari!" "Hari!" forgetting their sons, wife, wealth, home and everything else

People became very excited and began to talk animatedly amongst themselves saying, "Let us go and be blessed by the sight of His lotus feet." They made preparations to go to see the Lord and so almost forgot all etiquette in their enthusiasm. A milling crowd moved toward Vidya Vacaspati's house, all loudly chanting "Hari! Hari!" All the regular paths and roads were full. People went off in all directions, stamping on plants and bushes. I shall continue to describe this wonderful phenomenon of Lord Chaitanya's extraordinary influence by which He will liberate all living entities. Please listen attentively

People came unchecked, undeterred by thorny bushes they happily went to see the Lord. Areas which were woody and wild were cleared up by the moving mass of people and made into makeshift pathways. All of them had one word on their tongues - the holy names of God. People were expectant, and some talked amongst themselves. One said, "I will fall at His feet begging Him to give me just this benediction that all my material entanglements be severed." Another said, "If I could just see Him once with these eyes, then I consider I have received everything obtainable, then why should I ask anything more from Him?" Yet another said, "I was hopelessly ignorant about His real position and potencies, therefore for so long I have only criticized Him in a very offensive manner. Now I will clasp His lotus feet to my heart and beg Him to tell me how I can get rid of all my offences." A fatherly man said, "My son is a compulsive gambler, and so I will beg the Lord to make him stop." Someone else said, "The only boon I want is that I may always remain fixed at His lotus feet with my body, mind and words and never leave that shelter." Someone else said, "What a wonderful opportunity, I only pray that I may never forget my dear Lord Gaurasundara." Talking in this manner, they kept moving in a massive column, all of them feeling indescribable bliss

The milling masses converged on the ferry port, all wanting to be the first to cross the river. The boatmen were put into extreme anxiety as they saw the uncontrollable crowd piling into the larger boats. Hundreds tried to pack into one boat. Finally the boats began to cave in under the enormous weight. The people then handed over their clothes to the boatmen as some compensation for their loss, and with unconstrained joy continued their endeavors to cross over. They became innovative in the absence of boats, and used any available means. Some tied upturned earthen water pots around their chests to float across. Others made rafts out of banana tree trunks and drifted across. The swimmers had great fun swimming in the currents. The whole atmosphere reverberated with such tumultuous sounds of chanting "Hari! Hari!" that it replicated and pierced the outer covering of the material cosmos

Vidya Vacaspati came running in search of large boats and collected many. But the impatient crowd had not the time to wait; they just crossed over anyhow. Only the Supreme Personality can attract the minds of people in the way Lord Chaitanya was now doing. The people, having passed

over the Ganga, came directly to Vidya Vacaspati and fell at his feet. They said, "You are very saintly and fortunate because the Supreme Lord Chaitanya is a guest in your house. Your good luck cannot be described, so now you kindly save us. We are the most sinful persons, fallen into the dark well of material existence. Kindly lead us and show us His lotus feet so that our wretched and bad lives may become successful."

Sri Vidya Vacaspati was extremely moved to see the sincerity of the people, and he began to weep with joy. Thousands of people were gathered there and Sri Vacaspati led them all to his residence. The only words vibrated in the atmosphere were the chanting of the Lord's name. Lord Gaurasundara is an ocean of compassion, and He had incarnated specifically to liberate all living entities. When He heard the tumultuous chanting of the holy names of God, He came out of the house to bless the huge mass of fortunate souls and increase their pleasure

An enchanting figure appeared before them whose beauty was unparalleled. His effulgent face was always decorated with a gentle smile, and His eyes were effusive with transcendental joy. His golden form was ornamented with sandalwoodpaste tilaka markings, and a flower garland hung loosely on His chest. With a gait as graceful as an elephant He walked and raised His long exquisite knee-length arms and chanted "Hari! Hari!" with a sound which resembled a thunderbolt

When the people saw Lord Gaurasundara they jumped and danced in great exultation chanting loudly and then fell to the ground like sticks offering obeisances. Getting up like the ocean waves, they raised their arms to the sky and prayed, "O Lord, please save us sinners." The Lord smiled benevolently and blessed them saying, "May you develop love for Lord Krishna. Chant Krishna's name, worship Him and hear about His pastimes. Make Lord Krishna the greatest treasure of your lives."

The people were happy beyond words to receive such benedictions. They repeatedly praised the Lord and pleaded, "Your advent in this world is a secret. You appeared in the womb of Mother Saci in Nabadwip only to liberate the whole universe. But we are so sinful that we could not recognize You and remained in the deep dark well of ignorance spoiling our human lives. You are an ocean of mercy. O Lord, the benefactor of all living entities, benedict us that we may never forget You." All this was happening by the potency of Lord GauraChandra, that these ordinary people were speaking eloquently

The whole village began to become excessively crowded. There was no empty space. People climbed to treetops and roofs. Their eagerness to see Him increased with every passing moment. The extraordinary phenomenon was that although the trees and roofs were overcrowded, no houses collapsed or trees fell crashing down. This all happened by the transcendental potency of the Lord. Endlessly their eyes remained fixed on His perfect and beautiful face. Once having seen Him, they had not the desire to return home. They chanted jubilantly and drank in the captivating beauty of the Lord with their immovable glances

The Supreme Lord Gaurasundara is the master of all mystic potencies, hence He could leave Sri Vidya Vacaspati's residence without his knowledge and went to Kulia village. The people also did not see Him leave. Only Nityananda and a few other associates accompanied Him. Meanwhile, Sri Vacaspati began to frantically look everywhere for the Lord. Not finding Him anywhere, he came to the conclusion that the Lord must have left. He was grief-stricken. Lifting his face to the heavens, he began to weep bitterly. The people outside, noticing the Lord's absence, were convinced, "The Lord must have gone inside to avoid this commotion." Thus the entire mass of thousands began to chant loudly echoing in the vaults of all the three worlds

Sri Vidya Vacaspati's mind was still paralysed with grief. He came out amongst the thronging mass and broke the sad news of the Lord's departure to them. He said, "I could not even know at what time in the night He left and where He went, The crest jewel of the sannyasa order, our beloved Lord, has deluded us, a most sinful lot, and gone. My dear brothers, I say truthfully I do

not know His destination." Sri Vacaspati tried with many words to convince them of the truth, but he could not invoke their trust in him. They continued to think that the Lord was hiding in seclusion to avoid the madding crowd, and so they waited in expectation

People came up to Sri Vacaspati and requested him, "Please take me inside to see the Lord. I promise you I am alone." They started catching his feet and entreating him, "We want to see Him just once with these eyes, then we can return home happily. Please place this prayer before the Lord. So that sinners like us may also see Him, He will not refuse you." Vacaspati patiently tried to tell them the truth, but failed to convince them of his sincerity. As time went by, people realised that the Lord was not coming, and they became impatient and frustrated. They spoke cutting words to Vacaspati

Someone said, "Vacaspati has hidden that rarest gem amongst sannyasis, our Lord Chaitanya, and then he is coming and telling us lies. Why should he feel sorry if we are liberated? What joy is there in saving oneself alone?" Another person complained, "A good person's nature is that he is satisfied when others are liberated. An ordinary soul simply thinks selfishly of his own betterment, but a saintly soul sees first to the salvation of others even before he considers himself." Yet another person said, "Even in ordinary social dealings, if one buys sweets and instead of sharing them with others just eats them himself, it is considered an offence." Again someone said, "This brahmana is somewhat crooked in his behavior, he is not inclined to help others." On one hand Vacaspati was greatly afflicted by the Lord's departure, and now such blame being hurled at him at random caused him extreme distress. He had no means of relief from this dilemma

At this very moment, a brahmana came and spoke softly into Vacaspati's ear, "Lord Chaitanya has gone to Kulia village. Now do what you want to immediately with this information." The clouds of gloom cleared away, and Vacaspati was happy again. He embraced the brahmana warmly. Vacaspati rushed out to the crowd and told them the news. He said, "All of you have been falsely blaming me not knowing the actual facts, thinking I have hidden the Lord in my house. I just received the information from a brahmana that the Lord is in Kulia village. Let us go and find out if this information is correct. If it is true then you must agree that I am an honest upright brahmana."

The people responded with appreciation chanting "Hari! Hari!" and left together right then for Kulia with bubbling joy in their hearts. The word spread speedily that the most exalted of sannyasis, Lord Chaitanya, was in Kulia. Meanwhile, the crowd had multiplied itself several times over. It seemed that Kulia had much more magnetism than Vacaspati's village. The crowd had swelled to millions. Only Ananta Sesha could describe this extraordinary phenomenon. No one could say from where this endless stream of people had magically appeared. It was difficult to tabulate the number of boats that capsized yet there was no loss of life and everyone could cross the Ganga. The miraculous happening was that each time a boat was on the verge of drowning, land appeared below and prevented the calamity. All this was happening only by Lord Chaitanya's desire. Whoever sings the glories of such a Supreme Personality can easily cross over this material ocean as if it were as small as the hoofprint of a calf. And it is not surprising that those who were eager to see the Lord could cross Gangadevi without untoward incidents

Countless thousands crossed the river on their own, drowning in an ocean of joy. Once on the other side, they embraced each other chanting loudly the Lord's holy name. It was a big day for making money; no one could calculate how much the boatmen earned. Makeshift markets selling a variety of wares suddenly appeared everywhere and did bustling business. Gradually every space was being filled up, and the whole town became an ocean of fluid mass of people. Far above the humdrum of activities was the loud and clear sound of chanting God's name - it was the all-pervasive word that was comprehensible. Yet in spite of this tumult, the Lord remained in seclusion

When Sri Vidya Vacaspati arrived in Kulia, he began searching for the Lord. But the Lord had

refused to show himself in public, hence it became difficult to locate His whereabouts. After a frantic search, Sri Vacaspati discovered the Lord. As soon as he saw the Lord, he fell to the ground like a stick and offered Him obeisances. Vacaspati began reciting verses repeatedly describing the Lord's present incarnation and pastimes. He prayed, "O Lord, You have appeared as Chaitanya Mahaprabhu just to liberate the whole universe. You have already liberated those who have fallen into this deep dark well of material existence. Your mercy is as vast as the unlimited ocean, so kindly let this mercy touch my heart eternally. Seeing the entire creation steeped in mundane activities, You have showered Your causeless mercy on them, giving them love of Godhead. May You, the most magnanimous Supreme Personality, always reside in the core of my heart."

Glorifying Lord Gaurasundara in this manner, he fell again at His feet. I offer my humble respects at the feet of Visarada, the father of the illustrious Sarvabhauma Bhattacharya and Vidya Vacaspati. Vacaspati looked up at his dear Lord, and exhilarated by the shower of His merciful glances, he began to speak again. He stood up and with folded hands he prayed, "O merciful Lord, I have one prayer. You are the supreme autocrat, acting according to Your own sweet will, fully independent of anything. Others can know Your mind only as much as You reveal it to them. You are not bound by rules and regulations imposed by anyone. All the people outside do not understand this simple truth about You, and so in their minds they are angry and blame me saying I have hidden You inside my house. They are not aware of the actual facts and so they are angry at me. Therefore, my Lord, kindly step outside for a moment and show Yourself, then they will once again accept me as a truthful person, a brahmana that I am."

The Lord smiled hearing his words, and was immediately ready to comply with the brahmana's request. As soon as the Lord stepped outside, the people became drowned in an ocean of bliss. People everywhere threw themselves to the ground offering their obeisances. Each according to his knowledge and capacity began reciting verses eulogizing the Lord. Their joy gradually increased, and hundreds of kirtan groups sprouted up from everywhere and began to sing sweetly. The holy name of Krishna resounded with melodious clarity and filled and vibrated in the concave vaults of the Earth. This could happen only by the extraordinary potency of Lord Chaitanya

The Supreme Lord, now dressed as a sannyasi, initiated the congregational chanting of the holy name of Krishna. That name is so sublime that it gives one the taste of divine nectar. The higher planets like Brahmaloaka and Sivaloka are free from all distress simply by experiencing a mere fraction of that nectar. The great mystic yogis and sages are mad after a drop of that nectar. Anyone who out of gross illusion refutes the existence of such a Supreme Personality, who is endowed with all potencies and opulences, loses all good qualities and status in society and is shunned by everyone. Therefore simply worship the lotus feet of Lord Chaitanya. Ignorance is destroyed by hearing His pastimes. By remembering Him and His transcendental activities all sins are extirpated

The Lord became ecstatic seeing kirtan being held everywhere. Tears cascaded down His cheeks as if Gangadevi had manifested in His eyes and began to flow freely everywhere. The Lord became immediately absorbed in the congregational chanting; everything else fading out into insignificance. Whichever kirtan group appeared in front, the Lord joined with them in dancing with sublime joy. This multiplied the enthusiasm and bliss of that group, and they considered themselves most fortunate to be graced by the Lord in this way. Lord Nityananda, who is the foremost amongst the devotees who are mad with love for God, sometimes caught Lord Chaitanya and made Him dance. Sometimes He danced along with the Lord, lost in the ecstasy of spiritual love

Lord Chaitanya now danced with full abandon, roaring loudly with ecstasy. Such is the potency of this sound that all despondency is dissipated on hearing it. Lord Siva becomes so intoxicated when he dances meditating on Lord Gauranga that he is not even aware of his nakedness. Now

this same Supreme Lord, Gauranga, is dancing in the view of mortals. The whole cosmic manifestation is created by His potency, and all the demigods are always eager to have the direct sight of the Lord. His advent has liberated the entire universe, and has now sent the whole mass of people into waves of divine bliss. Yet the Lord was unaware of the crowd that swelled and poured in from all directions to see Him. He was totally absorbed in love of Godhead and danced ecstaticly

Everyone in the town of Kulia was liberated by the Lord's presence. From the most elevated soul to the most fallen soul, all received the Lord's mercy. And whosoever hears this narration will also become free from the shackles of karmic reactions. The compassionate Lord stayed outside long enough for everyone to see Him and bring up their consciousness to a state of intense joy. He then went inside accompanied by His associates and sat down feeling very much their presence. Just then a brahmana came and clasped the Lord's feet tightly. He said, "O Lord, I have one prayer. If You can spare a little time, I may tell You. Without understanding the essence of the devotional path, I have committed a grievous offence by criticizing a Vaishnava. I would repeatedly shout and taunt, 'Who is a Vaishnava in Kali-yuga, and what is kirtan?' In this way I have condemned myself. Now when I remember these incidents, my mind begins to burn up. O Lord, You have the potency to liberate anyone, so kindly tell me how I can mitigate my sins."

Lord Chaitanya smiled benignly on hearing the brahmana's straightforward and honest confession. He said, "Please listen, O brahmana, if one who has taken poison is administered nectar or the drink of immortality, then gradually the effects of poison weaken and the body becomes immortal. So now I will reply to your question and tell you how this nectar works. All the criticisms you made although unwittingly are equivalent to having drunk poison. So now you must drink the nectar of Krishna's name and pastimes with that same mouth. Use the tongue that offended Vaishnavas from now on to glorify them. Above all other activities, constantly glorify the Vaishnavas through songs, poems or any other way. The ambrosia of Krishna's pastimes is transcendently blissful, and can easily dissolve all poisonous effects of Vaishnava criticism. I am telling you truly that this is the method of purification for one who criticizes a Vaishnava unknowingly. If one give up such malpractices and offensive behavior and constantly glorifies the Supreme Lord and His unalloyed devotees, then one can totally destroy all sins. Otherwise, millions of pious activities and penances cannot counteract the offences committed against a Vaishnava. So go now and practice glorifying the devotees of the Lord, and you will become free from all sins."

The devotees became very happy when they heard these wonderful instructions and they responded by chanting, "Hari! Hari!" The Lord nicely explained the method of exoneration from the offence of Vaishnava criticism. One who disregards these instructions of Lord Chaitanya and criticises a saintly person must drown in the ocean of grief. And those who accept the instructions of Lord Chaitanya as the Vedic truth can smilingly cross the ocean of nescience

The next visitor was Devananda Pandita. When Lord Chaitanya was still in family life in Nabadwip, where He performed many transcendental pastimes, Devananda Pandita had not the desire then to come and meet the Lord. He did not possess sufficient faith in the Lord so he avoided coming in contact with Him. Yet although having the required piety to see Him again, why did he not come across the Lord earlier? All such arrangements are actually in Krishna's hands. So when Lord Chaitanya had accepted the sannyasa order and left home, Devananda Pandita had the good fortune to closely associate with Vakresvara Pandita

Vakresvara Pandita was very dear to Lord Chaitanya. He was such an elevated soul that he could purify the entire universe. He was always totally absorbed in relishing devotional mellows with Lord Krishna. When he danced, both the demigods and the demons were captivated. In fact, as soon as he would begin to dance, by Lord Chaitanya's mercy all the ecstatic symptoms like crying, shivering, perspiring, laughing, horripilation, roaring, and swooning in divine bliss would all appear on his person. It is impossible to describe all the devotional symptoms in Vakresvara

Pandita. By some providential arrangement Vakresvara Pandita came to stay in Devananda Pandita's house, attracted by his devotional qualities

Devananda Pandita was very pleased and impressed with Vakresvara Pandita's radiant appearance and his unalloyed devotion to the Supreme Lord. He began to serve Vakresvara Pandita with sincere devotion. When Vakresvara Pandita would dance, he would walk around him with a cane keeping the crowd away from disturbing him. And when on occasion Vakresvara would fall swooning in ecstasy Devananda Pandita rushed to catch him in his arms. He would take the dust from Vakresvara's body and feet and smear it all over his own body with much humility and devotion. In this way, serving him and seeing his elevated devotional characteristics, there developed a strong faith in Devananda Pandita for Lord Chaitanya

From this incident one can understand the words from the Puranas where it states that devotion to the Supreme Lord is developed only through serving the pure devotees of the Lord. Devananda Pandita was a very pious and noble person. From his childhood he was studying the Srimad-Bhaavata. He was calm and peaceful, in control of his senses, unattached to material things, and had so many other good qualities. In spite of these qualities he could not develop attraction to Lord Chaitanya's lotus feet. But by Vakresvara's grace, his perverted intelligence became rectified. Therefore we find in Srimad-Bhagavatam that service to a pure devotee is even higher than service to the Supreme Lord Himself. Thus in the Bhagavatam it is stated, "There may exist some doubt about the success in attaining perfection by serving the Supreme personality of Godhead, but there is absolutely no doubt whatever in achieving perfection by serving the pure devotee of the Supreme Lord."

Therefore it is clear that to gain the mercy of Lord Krishna one must serve His unalloyed and surrendered devotee. Devananda Pandita developed the right devotional attachment for Lord Gauranga due to his intimate association with Vakresvara Pandita. Now he lay supine, hugging the Lord's lotus feet in great awe and humility. The Lord was very pleased to see Devananda Pandita's mood of devotion and humility. He reached out to him and made him sit. In this way He forgave all his previous offences and blessed him

The Lord said, "Because you have served Vakresvara Pandita so well, I am able to see you here today. Vakresvara is a manifestation and embodiment of Krishna's transcendental potency, hence whosoever serves him well immediately attains the lotus feet of Krishna. Lord Krishna's favorite residence is the heart of Vakresvara Pandita. When Vakresvara dances, Krishna Himself is induced to dance. Vakresvara Pandita's presence converts any place into a place of holy pilgrimage - into the spiritual abode of Krishna, Vaikuntha."

The brahmana, Devananda Pandita, folded his hands and began to pray to the Lord, "O Lord, out of Your infinite compassion You have appeared in Nabadwip solely for the purpose of delivering the entire humanity. I am so sinful that at that time due to my bad karma I could not even see You, nor could I experience the divine bliss of Your association. Your nature is to shower benedictions on every living soul, hence I pray that I may develop attachment to Your lotus feet. I have one special favor to ask of You; I need Your divine guidance. I am completely without knowledge, yet I am trying to teach from a book full of knowledge. The Bhagavatam is meant to be taught only by realized souls. O Lord, please instruct me what to teach and how to explain the Bhagavat."

The Lord began to explain the essence of the Srimad-Bhagavatam, "Listen, O learned brahmana, Interpret the Bhagavatam only in the light of bhakti or devotion. Do not enter any other process. The beginning, middle and end - throughout the Bhagavatam establishes that devotional service to the Supreme Lord is eternal, absolute and infallible. Devotional service is the only reality, the absolute truth. Even at the time of total dissolution of this cosmic creation when everything else is annihilated, only this reality remains unaffected, perfect. The Supreme Lord Krishna does not give devotional service to everyone. He easily offers liberation to an aspirant while hiding the science of unalloyed devotion. Only through His grace does He elevate someone to the path of

bhakti

The philosophical conclusions on the path of bhakti available in the Srimad-Bhagavatm have no parallel in any other scripture. Just as all the incarnations of the Lord, like Matsya, Kurma and so on are self-manifest and appear and disappear at will similarly, the Srimad-Bhagavatm is not a text composed by ordinary mortals. It is transcendental, hence it also appears and disappears by God's will. The Bhagavatm having disappeared has once again appeared on the tongue of Srila Vedavyasa by the causeless mercy of Lord Krishna. The esoteric truth about the Supreme Lord is inconceivable as is the Srimad Bhagavatm. This is the verdict of all the scriptures

If one claims to know and understand the Srimad-Bhagavatm, then he is certainly ignorant about its real conclusions. On the other hand, if one is submissive and admits his lack of understanding, then the essence of the Bhagavatm will indeed be revealed to him. The Bhagavatm is saturated with divine love of Godhead. It is in fact the body of Lord Krishna. It contains the confidential pastimes of Lord Krishna. Srila Vedavyasa, after having compiled the many different Puranas and Vedas was still feeling a vacuum in himself, but when he finally spoke the Bhagavatm, he became completely satisfied in his heart. But sometimes someone might even find himself in a dilemma by reading this great scripture, so be very careful

The only way you must explain the entire Bhaagvatam is through bhakti. In this way you can clear away your offences and you will experience sublime bliss in your heart. All scriptures conclude that devotion to Lord Krishna is the ultimate destination. Especially the Bhagavatm is imbued with the supramundane exchanges of mellows with Krishna. Now return and study the Bhagavatm well and explain to everyone that devotional service to Krishna is the highest ambrosia."

Devananda Pandita fell flat on the ground at the Lord's lotus feet thinking himself the most fortunate soul. Surrendering his body, mind and words to the Lord, and offering repeated obeisances, he returned to his home. Lord Gaurasundara instructed everyone about the actual position of the Srimad- Bhagavatm. The Bhagavatm teaches nothing but bhakti, so if one does not explain the path of devotional service while teaching the Bhaagvatam, then he uselessly wastes energy and words and he also earns the fruits of offences

One who understands that the Srimad-Bhagavatm is a treatise dedicated fully to the science of devotional service becomes a recipient of Lord Krishna's special grace. The presence of the Bhagavatm in any house makes the house sanctified and free from all inauspiciousness. Worshiping the Bhagavatm is equivalent to worshiping Lord Krishna. Hearing and reading the Bhagavatm is unalloyed devotional service. There are two meanings of the word Bhagavat - one is the book Srimad-Bhagavatm and the other is the person Bhaagvat who is the personification of Lord Krishna's mercy. By daily worshiping, studying and hearing the Srimad-Bhagavatm, one is actually elevated to become a person Bhagavat

On the other hand, if Srimad-Bhagavatm is read by a sinful person without the proper attitude, then due to lack of proper understanding he will criticize Lord Nityananda. Lord Nityananda is the embodiment of the essence and divine mellows of the Srimad-Bhagavatm. One who understands this is truly an intelligent and fortunate soul. Lord Nityananda is continuously explaining the purports of the Bhagavatm with His thousand mouths even now. Although Lord Nityananda is unlimited, He is not able to fully complete His dissertation on the Bhagavatm. Such an unlimited scripture is Srimad-Bhagavatm. It is transcendental and it contains the conclusion of the path of bhakti

The Lord taught everyone the real essence of Srimad- Bhaagvatam using His discussion with Devananda Pandita as a means. And those who came with spiritual questions, the Lord answered them all to their full satisfaction. By coming to Kulia, Lord Sri Krishna Chaitanya blessed everyone. Everyone there was fully satiated by looking at the Lord. Their vision remained glued on the Lord. This way the Lord fulfilled everyone's desire and dissolved all their distress and

despondency. One who hears these pastimes with pleasure will certainly associate with the Lord directly. A person may be born in family or caste - all is good if he hears about the transcendental pastimes of Lord Krishna's pastimes

Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Antya-lila Chapter Four

All glory to Lord GauraChandra, who is an ocean of mercy, and whose lotus feet are all auspicious. I offer my obeisances to Sri Krishna Chaitanya, hte pride of the sannyasa order, and His devotees

After delivering everyone in Kulia, the Lord proceeded towards Mathura accompanied by His associates. He traveled along the banks of Gangadevi, often drinking her waters or bathing in them, thus fulfilling her long-standing wishes. On the banks of the Ganga and near to the city of Gaura lay Ramakeli, a township with a large community of brahmanas. Here the Lord remained incognito for a few days. But soon everyone came to know that Lord Chaitanya had arrived, just as it is an exercise in futility to try to hide the sun. So men and women of all kinds and ages poured in from every direction, feeling excited and flushed with pleasure

The Lord was as usual totally absorbed in divine ecstasy, nothing interfered with it. One after another the different ecstatic symptoms manifested on His person, and He fell swooning again and again. The devotees were also wrapped in the Lord's blissful mood, and they performed continuous kirtan, leaving aside all other business. When sometimes the Lord cried out in a spiritual mood, this sound would be carried far and heard by travelers a couple of miles away. Although most of the people were simple rustic folk, ignorant about the intricacies of devotional service and mellows, yet by seeing the Lord in all His variegated splendor they became very happy. The people remained watching the Lord from a distance, and offered their prostrated obeisances, resounding the holy name of "Hari! Hari!" When the Lord's name entered Lord Chaitanya's ears, His bliss increased severalfold. He lifted His arms and encouraged them saying, "Go on - chant, chant, chant!" The Lord blessed these people with such a feeling of overwhelming joy that even the Muslims joined in chanting "Hari! Hari!" - what to say of others. The Lord was emanating so much compassion that even the Muslims offered prostrated obeisances from a distance to the Lord. And the Lord had no other thought in His mind than kirtana and dancing

The crowd began to swell and grow. They watched entranced. No one had any desire to leave. The people were jubilant, and their chanting made a tumultuous sound that rose upwards and rent the atmosphere for miles around. The only sound was "Hari! Hari!" Close by, within earshot, was the ruling Muslim king's assembly house, yet this did not cower their spirits. They fearlessly chanted loudly, forgetting all attachments to home and family. But in the meantime, the police inspector had gone to the king's palace and reported the arrival of a sannyasi in Ramakeli. He also reported that this sannyasi's continuous chanting of some ghostly mantra of the faithless had attracted a huge gathering. To this news the king replied, "Tell me, how is this sannyasi? What does He eat? What is His name? Describe His appearance."

The inspector said, "Listen, your majesty, I have never seen anything so marvelous. His beauty far excels the beauty of Cupid. His complexion overshadows the brilliance of gold. His tall, majestic appearance, long arms extending to His knees, and slender concave abdomen are most charming. His lion's neck, elephant's shoulders, lotus eyes, and exquisite face more effulgent than a million moons are incomparable. With red coral lips, a perfect set of pearly teeth, and arched brows like Cupid's bow, a full broad chest decorated with sandalwood pulp, generous hips covered by cloth with the color of the rising sun, completely capture the mind. His feet are like two blooming pink lotuses, His ten toenails are like ten shining mirrors. I think He must be a prince out traveling in a sannyasi's dress

The most remarkable thing about Him is that His body, which is as soft as fresh-churned butter, keeps falling to the ground with great force. He crashes down at least a hundred times in an hour, yet His body remains unhurt, unscathed. The hairs of His body are always standing on end like a jack-fruit. At times He shivers so violently that hundreds of people cannot keep Him calm. His eyes emit tears like two effusive rivers flowing endlessly, and sometimes He laughs out so long and

loud that for a couple of hours He does not stop. Then suddenly He falls swooning to the ground, overcome by the kirtana and remains lying unconscious, to the petrification of the onlookers. When He danced, it was a treat for he eyes how He raised His hands and incessantly chanted, "Hari! Hari!" He seemed to forget every other activity

People who converged on that spot from all directions had no desire to leave. I myself have come across many sannyasis, mystics and wisemen in my lifetime, but this sannyasi is certainly extraordinary. I repeat, your majesty, this sannyasi's arrival in your land is indeed a great blessing. He does not eat or sleep; He is all the time enrapt in dancing and kirtana." The king, although grossly materialistic, heard everything, and he marveled at the descriptions of the sannyasi

The king called for Kesava Khan and inquired from him still in disbelief, "Kesava Khan, I want your opinion on this matter. Tell me what you think about this person everyone calls Sri Krishna Chaitanya. Let me know in detail about this powerful guru and sannyasi's character. People are running from everywhere to see Him. What brings Him here?" Kesava Khan, a noble upright gentleman became wary. He answered, "Who says He is a gosani, or famous guru? He is a mendicant sannyasi, a poor foreigner. He just travels living under trees."

The king replied, "Do not refer to Him as poor. It is offensive even to hear such things. This sannyasi is not an ordinary mortal. He is that Person whom the Hindus call rsna and the Muslims call Khoda. This kingdom of mine runs under my direction, but His orders control the entire universe. And even in my own kingdom there are so many who are inimical to me, whereas, if He were not the Supreme Godhead, why should one and all everywhere worship Him with full surrender? If I stop my staff's salary for six months, they will have so many complaints against me, but in His case, I see that people are maintaining themselves at their own expense and then going eagerly to serve Him. Therefore, please understand that this sannyasi is God. Do not say that He is some poverty-stricken mendicant."

After a thoughtful pause the king continued to speak, "Now hear my orders concerning this sannyasi. I do not want anyone to disturb Him. He is free to go anywhere and preach anything He wants from His scriptures. Let Him perform kirtana with the people and be satisfied and stay wherever He desires. If anyone tries to stop Him for anything, be he the Kazi, police inspector, or anyone, I will punish him with death." With these words, the king inside his inner quarters. Such are the wonderful ways of Lord Chaitanya that this was the same King Hussain Shah who was responsible for desecrating and destroying hundreds of temples in Orissa

Although Hussain Shah was such a fanatic and despotic Muslim ruler, even he accepted Lord GauraChandra as the Supreme Lord, but the spiritually blind cannot see Him as the Supreme Personality. They shave their heads and become sannyasis, but when they hear the Lord's eulogies, they burn within with envy. The whole universe resounds with the Lord's panegyrics and ignorance is dissipated by hearing His glories. Ananta Sesha, Laksmidevi, Lord Brahma and Lord Siva are all intoxicated and mad after relishing the superexcellent pastimes of the Lord. The Vedas sing laudatory hymns in His praise, describing His supreme lordship over everything. So if anyone feels irked hearing the transcendental qualities of Lord Krishna Chaitanya, then even if he is endowed with all good characteristics, they become malefic and cause him distress. On the other hand, if a person bereft of all good qualities remembers the Lord's lotus feet, he is immediately elevated to the spiritual abode of Vaikuntha. The concluding portion, or Antya-lila of this book reveals the transcendental activities of the Lord performing sankirtana

The King's wise words created new confidence in him amongst the pious circles. They secretly assembled in a house and began discussing this news. They said, "Our king's character is terribly tyrannical. He is always influenced by the mode of ignorance. He has caused widespread devastation, demolishing thousands of temples in Orissa. Suddenly by some divine arrangement he is now being prompted by the mode of goodness. His words strongly indicate this change. But now again if someone influential comes along and sways the King with ill advice against Lord Chaitanya, then the King might have Him brought in his presence and then anything could

happen. So we must immediately send a message to the Lord suggesting that this place, being always under the surveillance of the Muslim king, is unsafe, and so He must proceed to the next village. A secret message was dispatched to Lord Chaitanya through a reliable and honest brahmana

The Lord was then totally submerged in divine ecstasy relishing the bliss within Himself, and was continuously roaring like the rumbling of thunder. Millions of people chanted "Hari! Hari!" and Lord Chaitanya danced in ecstasy. No unnecessary words or other activities distracted Him from dancing, singing and encouraging the others to sing. The messenger brahmana stood there amazed at the sight, failing to find the right opportunity to speak to Him. What to speak about others trying to talk to Him, the Lord even refused to converse with His own associates. The Lord was swimming in the tides of ecstatic bliss. He was tasting the nectar of His sweet devotion unto Himself forgetting every other activity

The messenger did not find the occasion to speak to the Lord, so he approached His devotees. The brahmana said, "You are all followers of the Lord, so please approach Him timely and give Him a message from the pious section of our village. It says, 'What is the necessity of staying so close to the King's palace?' The brahmana offered his repeated dandavats to the Lord from a distance and left. The Lord's associates were worried by the implications of the message. Yet they could not deliver the message to Him because the Lord was oblivious to everything else and simply engrossed in dancing. Raising both His arms He sang, "Sing, sing the name of Hari!" And the millions who now swayed to the music joined in with clapping hands and singing "Hari! Hari!" Simply by remembering the Lord's devotees, all obstacles are removed, and the noose of material entanglement falls away. The living entities are able to perform their slightest activity only by the help of His energy. He is glorified in the Vedas as the Supreme Brahman, Absolute Truth, eternal and pure. His illusory potency, Maya, puts the living entity into illusion whereby he forgets his constitutional position and becomes shackled by the chains of material life. This very same Supreme Lord has appeared only to liberate the conditioned soul by bringing down with Him and distributing the nectar of love of Godhead amongst all

Which king can cause fear in the Lord? The Vedas declare that Yamaraja, the lord of death, and death personified are the Lord's menial servants. Lord GauraChandra, the son of Mother Saci, is the Lord of both the material and spiritual planets. Now He continued kirtana with unbounded joy, unconcerned about anything else. The Lord had ignited the hearts of the teeming millions who came to see Him with such transcendental happiness that even they were unafraid of the King's close proximity, what to speak of the Lord Himself becoming intimidated by the King. Although the spectators were mostly very ignorant, when they saw Lord Chaitanya they became fearless of even death, then why should the thought of a mere king invoke trepidation in them? The atmosphere resounded with jubilant chanting of "Hari! Hari!" as the crowd appreciated the presence of the Lord of Vaikuntha mingling with them singing and dancing freely

Suddenly the devotees began to worry, and this was immediately felt by the Lord, who is the Supreme Soul within everyone's heart. The Lord smiled and returned to His normal behavior. He then spoke, cutting asunder the anxiety of His devotees. He said, "I know you are very concerned and afraid, but why should the King call for Me? It is natural for Me to meet someone who wants to see Me, but it is not possible that everyone would like to meet Me. So why be worried? If the King wants to see Me, then I will see him. And how can the King order Me to come to him? What power does he have to do so? Only on My prompting can the King say these words. What is his ability to see Me when others more powerful search the Vedas to seek My grace and sight? Kings, sages, demigods and perfected yogis fail to see Me even after a long arduous search

I have advented to propagate the congregational chanting of the holy names of God, and with this I will deliver this sinful material world. Those demons and evil forces who never accepted My authority and lordship will weep in joy in this age by chanting My names. I will vigorously distribute in this age such extraordinary devotional service, which is sought after even by

demigods, sages and perfected beings, that even the most abominable sinners, dogeaters, untouchables and women will receive it. But those who, becoming intoxicated with education, wealth, family background and knowledge, criticize and offend My devotees I deprive of everything, and they can never know My true identity

I declare truly that My name will be preached in every town and village of this earth. I have appeared in this universe, so I want that people seek after Me, yet nobody is doing so. Therefore it is highly improbable that the King would want to see Me." The Lord finished His talk giving the devotees hope and joy. The Lord stayed in that village for another few days performing kirtana and dancing, without the shadow of fear hanging over the people. Who can understand the Lord's mind? The Lord went back to Bengal instead of proceeding to Mathura

Lord Chaitanya told the devotees, "I am going to see the Lord of Nilacala." The supremely independent Lord, the source of the highest spiritual bliss, traveled southward, singing and dancing on the way. He stayed close to the Ganga all the way, and in a few days He arrived at Advaita Acarya's house. Advaita Acarya's days were fully taken up blissfully absorbed in watching the wonderful activities of His son, neglecting all other work. Now I will describe these wonderful activities of the son that had so captivated the whole attention of the father, Advaita Acarya

Advaita Acarya's son's name was Acyutananda. He was certainly the fit son of an able father. One day an elevated sannyasi visited their house and met with Advaita Acarya. The sannyasi was at first hesitant, then Advaita Acarya offered His respects and seated him. Advaita inquired, "How can I serve you, master?" The sannyasi replied, "There is one thing I want to beg from You. I have a few questions I want You to answer." Advaita Acarya replied, "Kindly eat first and we can talk later." But the sannyasi insisted, "I want to first know the answers to my queries." Advaita Acarya relented and said, "All right, please ask your questions."

The sannyasi said, "Please tell what is Kesava Bharati's relationship with Lord Chaitanya?" Advaita Acarya considered the question in His mind and thought, "There are two concepts, social norms and spirituality. Although the Supreme Lord does not have parents, still we say Krishna, the son of Mother Devaki. In a spiritual sense the Supreme Lord does not need a guru, yet we find that the Lord is having a guru and we glorify these activities of His. Therefore, why should I talk about the spiritual aspect first? Better I speak about the social norms first."

After thinking in this manner, Advaita Acarya said to the sannyasi, "Sri Kesava Bharati is Lord Chaitanya's guru. You already know that, yet why do you ask?" As Advaita Acarya was speaking these words, Acyutananda came running into the room. Acyutananda was five, without any clothes, his chubby and charming form was covered with dust. He was as beautiful and attractive as Kartikeya. At this age he was already very knowledgeable, devoted, and an extremely potent personality. When he heard his father's words saying that Lord Chaitanya has a guru, he became very upset and angry. But when he spoke he smiled and said, "Father, what did You say? Can You please repeat it. You really think that Lord Chaitanya has a guru? I cannot understand how You can dare to say such a thing. If such words have emanated from Your mouth, then surely we find ourselves in Kali- yuga now. Or maybe it is because the illusory potency of Lord Chaitanya is insurmountable. Even Lord Brahma and Lord Siva are deluded by it. I can understand that You have been affected by Lord Chaitanya's deluding potency. It must be under the influence of the Lord's illusory potency that You have uttered such a statement as, "Lord Chaitanya has a guru

"By Lord Chaitanya's desire the entire cosmic manifestation enters into the pores of His transcendental body as He lies in the waters of the causal ocean. Many wise and powerful sages, proud of their status, find themselves confused and lost. Just as when Lord Brahma came out of the lotus that grew out of Lord Chaitanya's navel by Lord Chaitanya's desire to participate in this pastime. Lord Brahma was lost and could not see or understand anything. Finally Lord Brahma began meditating on the lotus feet of the Lord. The Lord being satisfied then gave him transcendental knowledge. With this knowledge, Lord Brahma began to create this material

universe. This knowledge was then passed down to the great sage, Sanaka, and others. Very mercifully they propagated this knowledge to others. Gradually, by disciple succession the knowledge has come down. Then how is it possible that You say that that very same Supreme Personality, Lord Chaitanya, has a guru? You are my father and my instructing spiritual master, so I am to learn from You. Why then are You giving wrong instructions?" Acyutananda became silent. Advaita Acarya felt rising pride mixed with unbounded joy within Himself. He cried out, "Dear son, dear son!" and picked Acyutananda up in His arms, drenching him with tears of ecstasy. He said to His son, "as a matter of fact, you are My father and I am your son. You have come to Me as My son to give Me spiritual instructions. I have certainly offended you, so please forgive Me. I promise never to say such things any more." Acyutananda became immediately shy hearing his own praises, and he kept his head down. The visiting sannyasi was overwhelmed hearing Acyutananda's words, and he fell down to the ground like a stick offering his obeisances. He said, "He is truly a worthy son of Advaita Acarya. Like father, like son. All this is very wonderful to me. Right here is proof of the Lord's inconceivable potency. Otherwise how could such words emanate from a mere child's mouth? I have chosen an auspicious moment to come and see Advaita Acarya and I saw the most amazing miracle." He offered repeated obeisances to Advaita Acarya and his son, and feeling content and blissful, the sannyasi left, chanting Lord Hari's holy name

Acyutananda was indeed a worthy son of Advaita Acarya because he had taken complete shelter of Lord Chaitanya's lotus feet. If someone worships Advaita Acarya but disregards Lord Chaitanya, even if he is Advaita Acarya's son, he will be doomed. Advaita Acarya was so impressed with His son that He forgot all other duties. He took him in His arms and wept in great satisfaction. He smeared the dust from His son's body all over His own body. He began to dance happily saying, "Lord Chaitanya's associate has appeared in My home." Who can know the extent of Advaita Acarya's devotion as He danced with His son in His arms

Lord Chaitanya found Advaita Acarya engrossed in dancing when He arrived at His house with all His associates. When Advaita Acarya saw that the dear Lord of His heart had arrived, He fell to the ground and offered His obeisances chanting "Hari! Hari!" He immediately went into a state of intense ecstasy oblivious to His body and home. The ladies of the house chanted loudly, praising the Lord. Advaita Acarya's house echoed with jubilant sounds. Lord Chaitanya firmly took Advaita Acarya in His embrace and showered Him with tears of immense joy. Advaita Acarya fell to the ground and placed the Lord's lotus feet on His chest weeping profusely. The devotees were amazed to see such wonderful loving exchanges between the Lord and His dear associate, so they also were unable to contain their tears of happiness

Advaita Acarya Prabhu composed Himself, and with utmost humility He offered Lord Chaitanya a seat. The Lord sat down on the elevated seat, and His associates sat surrounding Him. Meanwhile, Advaita Prabhu and Nityananda Prabhu grasped each other in a warm embrace reading each other's hearts effervescent with joy. All the devotees offered obeisances to Advaita Acarya, who in turn clasped everyone in a loving embrace. Only Vedavyasa is able to fully describe the transcendental joy that descended in Advaita Acarya's house that day

Suddenly, Advaita Acarya's son Acyutananda, appeared in that assembly and fell at Lord Chaitanya's lotus feet. The Lord quickly picked him up in His lap and bathed him in tears of love. The Lord kept him lovingly, not letting him go, and Acyutananda clung to the Lord not wanting to get down. The devotees were moved to tears of joy seeing the Lord's extraordinary mercy upon this small boy. Acyutananda was dearly loved by everyone, and all the Lord's associates were very much loved and respected by Acyutananda. Lord Nityananda and Swarupa Damodara loved him dearly. He was amongst the foremost of Gadadhara Pandita's disciples. For these reasons, Acyutananda was considered by everyone to be the worthy son of an equally worthy father. Thus the Lord was experiencing divine bliss to be amongst His old and dear associates once again. He remained for a few days in Advaita Prabhu's house immersed in the ecstasy of kirtana. Advaita Acarya's joy at having His dear Lord in His house was ever-increasing

After the initial excitement, Advaita Acarya gave more thought to other matters. He sent a messenger to Nabadwip to inform Mother Saci of the Lord's arrival in Santipura. The messenger was transported in a palanquin for speed. He requested Mother Saci to immediately accompany him back to Advaita Acarya's house. Since Lord Chaitanya had left home, Mother Saci had gradually become more and more immersed in an ocean of spiritual bliss of love of Godhead. She was unaware of external situations. She spoke things that had no immediate relevance, or seemed to be listening to someone unseen

When Mother Saci met anyone, she would ask, "Please tell me the news from Mathura, Vrndavana. How are Krishna and Balarama faring in Mathura? And how well is that sinful demon, Kamsa, continuing his tyrannical activities? What about that thief, Akrura, who stole my Rama and Krishna? In fact, I heard that that demon, Kamsa, died and Ugrasena was crowned the new king." Sometimes Mother Saci cried out loud, "Rama! Krishna! Quickly go and milk the cows. I will go and sell the milk in the market." Sometimes she was seen running absorbed in deep thought with her hands stretched out in front saying, "Hold Him! Hold Him! There runs the butter thief. Let me see how You escape today. I will catch You and bind You." At other times she would say, "Come, let us go to the Yamuna for a bath." Many times she waited pitiously, her eyes releasing endless gushing streams of tears in such a manner that even stone hearts melted

Lord Krishna would sometimes appear in her meditation then she laughed out in loud peals in the same manner for hours, exuding inexplicable joy. Then suddenly she would fall into an ecstatic swoon lasting several hours, where the external world stopped existing for her. Another amazing symptom was when she began to tremble it was as if someone were repeatedly lifting her up in the air and hurling her down to the ground. No one other than Mother Saci could exhibit such ecstatic feelings of love of Godhead

Lord Chaitanya is certainly the unlimited reservoir of love of Godhead, Krishna. He has also infused into Mother Saci that same spiritual loving potency. Therefore who can fully describe the various ecstatic transformations of Mother Saci? Day and night she is immersed in an ocean of devotional bliss. And from time to time, when her consciousness focuses on the immediate present, then also it is only to perform worship to the Deities of the Supreme Lord. All her activities are devotional service to Krishna. The messenger from Santipura arrived at a time when Mother Saci was engaged in remembering Krishna

The messenger said, "Lord Gaurasundara has come to Santipura. Come, Mother Saci, let us go right away to see Him." This news deeply moved mother Saci into a state of overwhelming placid bliss. She was indescribably content. The other devotees of the Lord were jubilant. Gadadhara Pandita, Murari Gupta and other beloved devotees of the Lord immediately accompanied Mother Saci to Santipura. When Mother Saci and the devotees arrived in Santipura, the news was quickly brought to Lord Chaitanya

The Lord rushed to meet His mother. When He but saw her from a distance, He fell to the ground like a rod and offered obeisances. He circumambulated her on and on chanting many verses and offering repeated dandavats. He prayed, "You are the universal mother, the embodiment of pure devotion, transcendental to all material inebrieties. By your gentle glance upon the living entities alone, the jivas can develop love and attachment for the Supreme Lord Krishna. You are personified devotional service to the Supreme Lord. You have the potency to fulfill everyone's desire. You are in fact Gangadevi, Mother Devaki, Yasoda, Devahuti, Prsni, Anasuya, Kausalya and Aditi. They have all emanated from you and will finally merge in you. Who can describe your transcendental glories? You dwell in everyone's heart." The Lord chanted eulogies in this manner, and He fell to the ground in joy, offering obeisances

Who other than Krishna Himself can exhibit such extraordinary heights of devotion to father, mother, guru, or to any superiors. As He offered obeisances and chanted prayers, His whole body was bathed in ecstatic tears. And when Mother Saci saw her son for the first time after such a

long interval, she became inert with ecstatic bliss. All the while the Lord sang verses of praise, she remained stiff in spiritual shock like a wooden doll. The Lord continued exuberantly, "Whatever devotion I have for Krishna is only due to your grace. And all the millions of servitors of the Lord who have the slightest relationship with you are extremely near to My heart. Anyone who simply remembers you will become free from all material bondage. Gangadevi and Tulasidevi are famous for purifying everything by their mere touch, but even they are highly privileged to have your association

You have put so much time, energy, and love to raise Me from birth. I have been always cushioned by your affection at every step of My life. I will never be able to repay this incalculable debt of love to you. Here again, only your wonderful qualities can counteract this burden of debt." It gave the Lord a special satisfaction to glorify His mother. The devotees also experienced transcendental joy hearing the Lord. Mother Saci, or Ai as she is more popularly known, knew that her son was Narayana, the Supreme Lord, incarnated on Earth, and so could say anything at any time

Mother Saci then spoke up saying, "Who can understand Your words? Logs in an ocean are tossed about and drawn away by waves not having any control of direction. Similarly, the living entities are in this material ocean being swept away without volition by the waves of Your lusty potency. This is all I am able to say. The rest is You know what is best to be done. I see You are praising me and offering obeisances to me, but my understanding of all this is that You are independent, hence You can act as You wish." The devotees greeted Mother Saci's words with spontaneous appreciation. Who can really glorify the extent of Mother Ai's devotion to the Supreme Lord? It was in her glorious womb that the Supreme Personality of Godhead, Lord Gaurasundara appeared. Even if someone speaks the name Ai without understanding its spiritual significance, still by the transcendental potency of the word he is alleviated from all suffering

Mother Saci's heart was filled with immense satisfaction seeing her son. The devotees were swept away by tides of trembling ecstasy. It is impossible for a puny mortal to fully describe the joy that permeated there. Even Lord Nityananda was overwhelmed with happiness seeing Mother Saci's satisfaction. Advaita Acarya was reciting prayers to Devakidevi and offered repeated obeisances to Mother Saci. All the devotees like Haridasa, Murari, Srigarbha, Narayana, Jagadisa, Gopinatha and others were very blissfully affected by her joys. Whosoever reads and hears these ecstatic narrations is enriched with the jewel of love of Krishna

Advaita Acarya came to the Lord and gained permission for the fortunate Mother Saci to cook for Him. Mother Ai went to the kitchen with bubbling joy thinking, "I am cooking for my GauraChandra, who is the Supreme Lord Narayana." Innumerable items of food appeared as if by magic. Many of the preparations she cooked were unknown to me and so I have no name to describe them. Mother Saci knows that the Lord loves to eat sak or spinach, so she turned out twenty varieties of sak. In fact, each vegetable was prepared in ten to twenty different ways. After cooking, she brought all the dishes and placed them neatly in the dining hall and put some tulasi buds on each item. In the middle of the room she spread a very nice sitting mat for the Lord

The Lord came with all His associates to eat. When He saw the elaborate arrangements with the countless dishes He fell down and offered dandavats. The Lord exclaimed, "Leave aside partaking of these foodstuffs. Just by seeing this transcendental food one becomes free from all material entanglement. And how can I sufficiently glorify the quality of cooking? In fact, simply by smelling the food one develops pure devotion to Lord Krishna. Now I can understand that Lord Krishna Himself along with His associates must have already tasted this delectable food."

The Lord then circumambulated the bhoga and sat down to eat. Taking permission from the Lord, the devotees also sat down to see Him eat. As the Lord of the Vaikuntha planets ate, the fortunate Mother Ai feasted her eyes on Him. He tasted every single item that was there with childish relish. But amongst all the dishes, the Lord preferred the different types of sak spinach. He ate that again and again. Thus sak gained the special favor of the Lord. The devotees were

thoroughly enjoying this scene as the Lord always went back to eat the sak. The Lord then began to explain the esoteric efficacy of eating sak

The Lord smiled and said, "This sak here is known as acyuta. By relishing this sak one quickly develops a special attachment for Krishna. And the result of eating patal, bastuka and kal saks is that one attains the association of pure Vaishnavas birth after birth. By eating salinca and helanca sak, one is not only free from diseases, but achieves the platform of pure devotion to Lord Krishna." The Lord ate, and inbetween spoke out the transcendental qualities of eating different kinds of sak. Everyone experienced such spiritual ecstasy that day while the Lord took prasada that only Lord Ananta Sesha knows these facts in detail and is constantly describing them with His thousand tongues. In Kali- yuga that same Lord Ananta Sesha has appeared as Lord Nityananda, the Avadhuta. Everything that I write are simply pointers and are only by His grace. They are all explained by Srila Vyasadeva in detail. Anyone who reads and hears these descriptions becomes free from the darkness of ignorance

After this pleasurable experience of eating, the Lord got up and washed Himself. As soon as He left the seat to wash and again sat down to relax, the devotees pounced on the Lord's remnants and began to eat. Someone said, "Why should a brahmana take these remnants? I am a sudra; only I have the right to eat this." The other replied, "I am not a brahmana." Many just slipped in through the crowd and taking a handful of prasada ran away. Someone said, "The sudras are not eligible to eat remnants. Try to understand this by analysis. It is already stated in the scriptures." Another said, "I do not want any remnant food. I just want the food vessels." Yet another devotee said, "It has always been my duty to throw away the Lord's leaf plate, but now you are forcibly taking the remnants, simply showing your bossy nature." In this way the devotee used all cunning to steal some of the nectarean remnants touched by the lotus mouth of the Lord. And considering that the food was cooked by Mother Ai and then taken by the Supreme Lord, it was natural that everyone became so greedy for it. Happily licking their fingers after eating, they washed and came and sat in front of the Lord

The Lord looked at the devotees sitting around Him and spotted Murari Gupta. The Lord smiled and said to him, "Murari, I heard that you have composed something about Lord Raghava in eight verses. Please read it." Murari began to read the verses in Sanskrit as if in a trance of ecstasy. The meanings of which are, "I constantly serve the lotus feet of Lord RamaChandra, the spiritual master of the three worlds, whose brother, Laksmana, is Lord Ananta. Laksmana is dressed in opulent kingly attire, with a bright golden complexion, always meditating on serving His older brother, Lord Rama, and who is a most expert archer and is always walking in front of the Lord

"I constantly serve the lotus feet of Lord RamaChandra, the spiritual master of the three worlds, who with His family slew Khara, Trisira and Kabandha, thus clearing the idyllic forest of Dandaka of mischievous demons, who killed King Bali and made friends with Sugriva." Like this, Murari Gupta recited all the eight verses. Then on the Lord's instructions he began to explain the meanings of those verses

Murari explained, "With a complexion like that of fresh durba grass, He is seated on a gem-studded majestic throne smiling benignly. Sri Janakidevi, Sita, is on His left. He is the supreme archer, teaching everyone the art of archery. He is the desire tree who more than fulfills all the yearning of His devotees. His younger brother, Laksmana is Lord Ananta Sesha. He is constantly absorbed in serving His elder brother. Walking everywhere ahead of His elder brother, Laksmana is an extraordinary archer. Lustrous with a golden complexion, He dons a stately golden robe. Lord RamaChandra, the pride of the Raghu dynasty, is the supreme teacher of everyone. I worship His lotus feet birth after birth. Bharata and Satrugna fan Him with whisks, and Hanuman and his army of monkeys kneel with folded hands singing of their Lord's glorious activities

I pray that birth after birth I may sing of His transcendental activities, for it is He who befriended and graced Guha, who belonged to the lower caste of dog-eaters. The Lord willingly renounced

the kingdom and crown on the instructions of His guru to live in the forest and perform divine deeds. He killed King Vali, and mercifully offering His friendship to Sugriva, He made him king. Everyone should take shelter of His lotus feet for He is the Lord of all the three worlds and He kindly liberated Ahaya. Worship the lotus feet of the Supreme Lord who built a bridge across the ocean with the help of the monkey army and Lakshmana and later killed the demon, King Ravana, who was powerful enough to defeat even Indra, the king of the heavens

Worship the lotus feet of the best of the Raghu kings. By His mercy, the devout Bibhisana became the king of Lanka although he was not in the least interested in the position. Such are the Lord's wonderful activities that even the Yavanas or Muslims are eager to hear His pastimes. He is always carrying His bow only to suppress the miscreants. He cares for His subjects in the kingdom just like His own children. By His mercy alone all the residents of Ayodhya were transported to the spiritual sky in their selfsame form and became permanent residents of Vaikuntha. Just worship the lotus feet of the Supreme Lord Raghavendra, who is eulogised in the Vedas as the Supreme Brahman, the Lord of the universe. Mahesvara, Lord Siva, loses his clothes intoxicated by the nectar of chanting His holy name, and Lakshmi-devi is eternally engaged in massaging His lotus feet."

Thus Murari Gupta recited and explained all the eight nectarean verses in praise of Lord RamaChandra composed by himself. Lord Chaitanya was very satisfied with Murari Gupta, and He placed His lotus feet on Murari's head in blessing. The Lord said, "listen, dear Gupta, I am blessing you that you can eternally serve the lotus feet of Lord RamaChandra. Whoever takes your shelter and association for a single moment will easily attain Lord Rama's lotus feet ." The devotees resounded their loud approval hearing Lord shower His blessings upon Murari Gupta. In this way the magnanimous Lord dispensed boons to the devotees, always surrounded by the bee-like associates who are eternally attracted to the lotus feet of the Lord

Suddenly a leper appeared in that assembly and came before the Lord. He threw himself down on the ground like a stick groaning in pain. Then getting up he lifted his arms high and began to wail loudly. He said, "O merciful Lord, You have risen like the sun on this Earth only to dissipate the sufferings of this material life. Your compassionate nature is always moved by the distress of others, and so I have come to You. I am burning in the pain of leprosy. Kindly tell me how I can be relieved of this." When the leper had finished speaking, the Lord addressed him angrily with a thundering voice. He said, "Go! Go away from here! Just seeing you incurs sin. Even if a very pious man sees your face, the day will bring him only woe. You are a wretched sinner and a Vaishnava offender. Much more suffering is in store for you. You cannot even tolerate this pain, you contemptuous reprobate. How are you going to live through the sufferings in Kumbhapa hell

"A Vaishnava is so pure that just uttering his name can cleanse the entire universe. Lord Brahma takes pleasure in singing panegyrics to the Vaishnava. One easily attains the inconceivable association of the Supreme Lord Krishna simply by serving a Vaishnava. In fact nothing is superior to the worship of a Vaishnava. The Srimad-Bhagavatm unequivocally explains that a Vaishnava is more dear to Lord Krishna than even elevated personalities like Lord Ananta Sesha, Lakshmi-devi, Lord Brahma or Lord Siva. In Srimad-Bhagavatm it says "O Uddhava, you, My devotees are more dear to Me than anyone else. Although Brahma is My son, Siva My partial expansion, Sankarsana My brother, and Lakshmi-devi My wife, they are not so dear as you are. What to speak of others, even I in My Deity form am not so dear

"So anyone who offends a Vaishnava and criticizes him has to suffer terrible consequences life after life. A person's piety, education and austerity are rendered useless by criticizing a Vaishnava. Lord Krishna even refuses to accept worship from a Vaishnava offender. Mother Earth feels blessed when the Vaishnava dances on her, whose very sight destroysnescience and sin in every direction, who when dancing if he lifts his arms to the sky waives away all ill fortune in the heavenly abodes. Such an elevated devotee is Srivasa Pandita, and you are so demoniac

that you have offended him. Your leprosy is just a mere reminder of your offenses. The actual punishment is yet to come, to be meted out by Yamaraja, the god of death. Therefore I do not even want to see you, and I am not he one to deliver you."

The leper quietly heard the Lord's chastisement, then with utmost humility and meekness, holding straw in his teeth he began to speak. He prayed, "In my ignorance I have destroyed myself. Delirious with the material disease, I have grievously criticized and offended a Vaishnava. For this heinous act I have rightly deserved my painful due. Now my Lord, pray think of my deliverance. It is the nature of saintly personalities to heal the suffering of the wretched and forgive the blasphemers. Therefore I have taken shelter of You, but if You turn me away, who will save me? You know the penances for the different sinful activities, so as a kind father to all please tell me what penances will condone my offenses. As I have sown by Vaishnava aparadha, so I have painfully harvested my grief."

The Lord replied, "Leprosy for an offender is just his first punishment. It is only the beginning; the worst is yet to come. Yamaraja has eight lakhsforty thousand types of excruciating punishments waiting for the offenders. You should go right away to Srivasa Pandita and throw yourself at his feet. It was Srivasa Pandita you offended, and so you can be excused by his mercy alone. If a thorn is stuck in the throat, then it has to be pulled out by another thorn, not that when a thorn gets stuck in the feet the shoulders have to be treated. This is the only means for your reprieve. Srivasa Pandita is very elevated and intelligent. If you beg him then he will surely forgive you."

The devotees expressed their loud approval of the Lord's perfect and honest instructions. The leper paid his obeisances to the Lord and the devotees and hurried off to see Srivasa Pandita. Srivasa Pandita, out of his causeless mercy exonerated the leper from all offenses and saved him from the worst fate. The Lord had clearly described the horrific results of offending a Vaishnava. In spite of hearing this, if a person is still so foolish to indulge in criticism and blasphemy of Vaishnavas, then Lord Chaitanya will personally mete out the due punishments

If one sees two Vaishnavas quarrelling, then one should never think that something is amiss, or that there is enmity and malice between them. Such quarrelling is in fact pleasing to the Lord and is transcendental. The arguments and abuses exchanged between Rukminidevi and Satyabhamadevi although sounding like serious fights, are factually not so, because they are forever united in their service to their common Lord and master. There is no enmity between Vaishnavas. The Supreme Lord Himself induces these fights due to His frolicsome nature. But if anyone foolishly sides with one Vaishnava against another, then he is doomed due to offending a Vaishnava. The Vaishnavas are the extensions of the Lord's limbs, so how can one benefit by serving Him with one hand and inflicting pain on Him with the other? One who has developed such vision becomes steady in devotional service. One who understands that Lord Krishna and His devotees, the Vaishnavas, are nondifferent, and with this knowledge serves the Lord, can easily cross the ocean of nescience. One who glorifies, hears and understands these transcendental subject matters can always avoid Vaishnava aparadha

The Lord remained a few days more in Santipura enjoying His stay in Advaita Acarya's house. Soon it was time to celebrate the auspicious occasion of Srila Madhavendra Puri's appearance day. Although there is no difference between Madhavendra Puri and Advaita Acarya, yet Advaita Acarya considered Himself to be Madhavendra Puri's disciple. It is certain that Lord Gaurasundara is eternally present in Madhavendra Puri's body. His devotion to the Supreme Lord is unparalleled. By Lord Krishna's grace, the Lord's transcendental potencies were fully manifest in Madhavendra Puri. Kindly hear attentively how Advaita Acarya became a disciple of Sri Madhavendre Puri

Before the advent of Lord Sri Chaitanya in this world, the entire planet was bereft of any devotional feelings towards the Supreme Lord. Even then, Srila Madhavendra Puri, by the special mercy of Lord Chaitanya was constantly experiencing devotional ecstasy. All the ecstatic

symptoms would manifest on his person. He was so totally saturated in meditating on the Supreme Lord Krishna that he was not aware of what he was doing. While walking on the streets suddenly he would start to dance very gracefully and chant the holy name. Sometimes due to intense devotional feelings, he would go into a spiritual coma lasting several hours. Again at times experiencing acute love in separation, he would cry shedding torrential tears gushing out like the River Ganga in spate. Then there were instances where he would break out in loud peals of laughter and intoxicated by the nectar of love of Godhead, he became unaware that he had lost the clothes he had on

Srila Madhavendra Puri spent his days happily relishing his sublime relationship with Lord Krishna. Only the absence of devotion amongst the general populace disturbed him and made him morose. He gave much thought to how to alleviate this suffering of the people. He arrived at the conclusion that the Supreme Lord Krishna must appear. The society then had no interest in nor understood the purpose of celebrating festivals of Lord Krishna's pastimes or holding night-long kirtans glorifying Krishna. People's understanding of a perfect religious activity was to stay up nights listening to songs about the demigoddess Mangal Candi. The only gods they knew were demigods like Sasti and Visahari, and they worshiped these demigods with much fanfare and ostentation

Many persons simply desired to increase their wealth and dynasty. To reach this end, they worshiped emons and ghosts with offerings of animal flesh and wine. Their fondest enjoyment was to listen to banal songs of equally mundane songsters. It was truly a sign of great piety if someone uttered the names of God, "Govinda or Pundiraksa" once, at the time of the morning bath. People were so steeped in the mode of ignorance and deluded by Lord Krishna's maya that they had no concept of who a Vaishnava is, what is Krishna kirtana, why do devotees dance and even weep in ecstasy during kirtana

Srila Madhavendra Puri was deeply pained by the godlessness of the people, yet he found no one to speak to. Thinking that sanniyasis would be sympathetic to his concern because of their renounced order, he approached them, but to his dismay he found that they were polluted by the desire to become one with God. So he gave up further attempts to talk to them. He felt forlorn, he had no place to turn to where he could discuss topics of Lord Krishna's pastimes. Learned scholars, yogis, hermits and even sanniyasis were never heard speaking any instructions guiding the people to serve the Supreme Lord. All of them were only interested in exhibiting their learning by presenting logic and argument. In fact they had become agnostics refusing to accept and revere the Deity forms of the Supreme Lord. Seeing these negative conditions and himself all alone, Srila Madhavendra Puri decided to live away from society in a forest

Srila Madhavendra Puri observed, "Why am I roaming amongst people searching for a Vaishnava? How can I meet one amongst them if they themselves have no appreciation for a Vaishnava? Therefore let me just go to the forest and live there. There at least I will not have to associate with a nondevotee." About the time he made up his mind to withdraw from society, by divine arrangement he met Advaita Acarya. Sri Advaita was also greatly afflicted for the same reason. He felt despondent seeing the lives of people were empty and meaningless without devotion to the Supreme Lord

Sri Advaita Acarya in the meanwhile in spite of such reverse conditions had continued to preach about devotional service to Lord Krishna by the Lord's mercy alone. His discourses on the Gita and Bhagavatm always stressed devotional service to Lord Krishna, which is in fact the essential truth in these books. So when Sri Madhavendra Puri came to Sri Advaita's house it was a wonderful meeting of two highly elevated Vaishnavas. When Sri Advaita saw Srila Madhavendra Puri, recognizing all the signs of saintliness in him, he immediately fell to the ground offering his obeisances. Srila Madhavendra Puri picked up Sri Advaita and embraced him warmly, drenching him with tears of spiritual ecstasy

They sat down and entered the unlimited ocean of nectar of Lord Krishna's pastimes. They forgot

about themselves and everything else talking to each other about Krishna. Srila Madhavendra Puri was such an elevated devotee and lover of Lord Krishna that just by seeing a blackish cloud he would become unconscious due to uncontrollable spiritual agitation. Hearing Lord Krishna's name brings him immediate ecstasy, and roaring loudly he would manifest various symptoms of divine love. Sri Advaita could see all these Vaishnava qualities in Srila Madhavendra Puri. He was extremely pleased to meet him and so he wanted to hear spiritual instructions from him. This was how the two spiritual stalwarts met

Sri Advaita Acarya since their meeting always celebrated Srila Madhavendra Puri's appearance day with great festivity leaving all other work. So now he applied himself fully to commemorate this special occasion. Lord Chaitanya and His associates were also very happy to join in the festivity, especially seeing how vigorously Sri Advaita went about decorating and making endless preparations for the celebration. Necessary requirements began pouring in from different people, just a clear indication to show how so many persons were attracted to the saintly qualities of Srila Madhavendra Puri. The devotees distributed different duties amongst themselves according to their capabilities to help in the preparations

Mother Saci accepted the responsibility for all the cooking. The housewives gathered around her and began to get things ready. Lord Nityananda, who was always self-satisfied, wanted to serve and worship the Vaishnava. One devotee expressed his desire, "I want to make all the sandalwood paste." Another said, "I will make the flower garlands." "And I will fetch water." said another. "Then give me the duty to wash and clean the floors." said yet another. Another devotee said, "All right then let me wash the feet of all the Vaishnavas." Everywhere devotees were very busy. Some were spreading the multicolored cloth awning overhead and tying the corners to the nails. Others hurried to bring vegetables, oils and so on to the kitchen. Many devotees began kirtan and dancing, and some joined in playing the gong and blowing conchshells. Devotees were jubilant, loudly chanting "Hari! Hari!" while they enthusiastically performed their various services. The festive mood had everyone in a grip. Happy tumult echoed everywhere. The loud chanting of the holy name, the blowing of conches, and the sounds of cymbal, gong and drums transformed Sri Advaita's house into Vaikuntha

The Lord was very satisfied with all the elaborate arrangements. He went around the house looking at everything. couple of rooms were packed with bags of rice. The fire wood was stacked like high mountains. Several rooms were being used for cooking with innumerable pots strewn everywhere. A few rooms were filled with lentil dahl; about seven rooms were packed with clothes. Room after room had just flat rice, puffed rice and leaf plated. It was impossible to count the number of bananas, coconuts, and big lumps of gur, molasses lying around. Then came the many, many rooms filled with an array of all sorts of vegetables like patal, aubergine, banana tree stem, potatoes, spinaches and so on. Another spectacle that met His eyes was the rows and rows of large containers filled with milk, yogurt and cream. Piled high were the sugar canes, and next to them were large vessels of oil, ghee and salt. This miraculous display which appeared as if from nowhere is indescribable in its variety and volume

The Lord was filled with wonder for He knew that all this was not humanly possible to accomplish at such short notice for one person. The Lord said, "Such manifestation of opulence cannot be the work of an ordinary mortal. Sri Advaita must be Mahesa, Siva, this is what I strongly feel. This miracle is possible only for Mahadeva, Lord Siva. Advaita Acarya must be the incarnation of Lord Siva." The Lord smiled and kept repeating these words. And in this manner, through insinuations the Lord revealed the actual spiritual identity of Advaita Acarya. One who is pious will accept these statements of Lord Chaitanya with great spiritual joy. And those nonbelievers who have no faith in the Lord's words, will be confronted by Advaita Acarya Himself as a horrendous consuming conflagration. Although Sri Advaita is inherently very compassionate, His shelter is as cooling as the embalming rays of millions of moons, He transforms Himself into the terrible form of all-devouring death to those who have no faith in Lord Chaitanya

The Srimad-Bhagavatam clearly declares that if anyone utters Lord Siva's name even without the proper understanding of the esoteric truth about him, still he is absolved of all sins immediately. And if there is such a wretched person who denounces Lord Siva's name, and who feels depressed upon hearing his name, he is certainly thrown into an ocean of dark despondency. (SB

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): If anyone utters the name, Siva, consisting of two syllables, just once even without any faith then all his sins are purified. Lord Siva's orders cannot be disobeyed. He is famous as being completely pure-hearted and you are trying to be inimical to such an exalted personality. Fie on you! You embody misfortune." Lord Krishna Himself says that how can any person worship Him and not worship Siva? How can one develop love for Lord Krishna if he disregards Lord Siva who is so dear to Lord Krishna. In the Srimad-Bhagavatam it says, "How can anyone render devotional service to Me (Lord Krishna) without worshiping My dear devotee Siva in the proper devotional mood. A person who does not respect Siva is envious of the Vaishnavas and is a sinful reprobate." Again, in the Skanda Purana it says, "First one should worship Lord Krishna, the cause of all causes, and then worship the best of the demigods, Lord Siva. Then all the other demigods should be worshiped with great faith and devotion." Sri Advaita Acarya is accepted by the saintly personalities as Siva himself. This is so because Lord Chaitanya gave sufficient indications to establish this truth. Naturally, less-intelligent persons raise clamorous objections against such truths. This is because they cannot gauge Sri Advaita Acarya's transcendental potencies

Thus the Lord went around taking note of all the profuse arrangements, although it is impossible for me as the author to note it down in detail, such was the elaborate array. The Lord was very pleased and He began to glorify Sri Advaita to everyone. The Lord again came back to the place of kirtana. His presence immediately accelerated the enthusiasm of the kirtana, and drowned the devotees in a deluge of divine nectar. Devotees danced in every direction, singing and clapping, their uncontained joy increasing with every passing moment. Far above all sound was the clearly discernable singing of the holy names of God. The devotees were now shining with greater effulgence, their bodies decorated with sandalwood paste and flower garlands. The Lord's associates were all very near and dear to Him, and their joyous singing of the holy name spread everywhere purifying the entire universe

Lord Nityananda, with His tall impressive stature like that of a wrestler, danced and pranced about like a little boy chuckling with pure innocent glee. Sri Advaita Acarya was totally absorbed in dancing unaware of the passage of time. Haridasa Thakura and all the other devotees danced and sang jubilantly. And at last Lord Chaitanya joined the dancing after inspiring everyone else to dance first. He danced together with all the devotees. The devotees circled Him and danced keeping Him in the center. The whole day passed in the ecstasy of dancing and kirtan, and finally the Lord sat down with all the devotees. Sri Advaita begged permission from the Lord to prepare for eating, and busied Himself making the necessary arrangements for all the Vaisnavas' prasada

The Lord sat down to eat with His entire group of devotees. As usual the devotees sat around Him everyone wanting Him to be in the center. Like the many shining luminaries in the dark purple sky were the devotees, and the Lord arose on the horizon looking more iridescent than a million moons. Mother Saci had prepared a delicious feast in honor of Sri Madhavendra Puri with with an incredible variety of rice preparations, vegetables and sweets. The Lord relished the transcendental delicacies and spoke about the glories of Sri Madhavendra Puri between mouthfuls. It was difficult to say which mouthful He relished more. The Lord said, "If one is fortunate enough to taste this wonderful prasada in honor of Sri Madhavendra Puri's appearance day, then one is immediately showered with loving devotion to Lord Krishna."

The Lord then got up from prasada and after washing Himself He sat down. Sri Advaita brought

many flower garlands and sandalwood paste and placed them before the Lord. First the Lord garlanded and smeared sandalwood paste on Lord Nityananda and Swarupa Damodara Prabhu with great affection. Then one by one the Lord garlanded and smeared sandalwood paste on all the Vaisnaavs with His own hands. The devotees were extremely happy to have received these directly from the Lord. They all cried out loudly the Lord's holy name making a joyous clamor that is impossible to describe. There was no way to gauge the pinnacles of ecstasy Sri Advaita climbed, because above everything He had the Lord of Vaikuntha Himself as His guest

How is it humanly possible to fully describe all these transcendental pastimes of the Lord? The different activities the Lord performs within the span of a day cannot be recorded by anyone even if allowed a period of a million years to complete it in. Like a bird flying in the vast vault of the sky is unable to find its limits, similarly the pastimes of the Lord are unlimited, and one is able to know as much as He empowers one to see and understand. The woodwn doll is completely controlled by the puppeteer, so also I can say as much as the Lord prompts me to say. I do not know the chronological order of these pastimes. Somehow I am writing the glories of the Lord. I beg humbly at the feet of all the Vaishnavas to forgive me for my offenses in this effort of writing. One who listens to these transcendental topics will certainly attain loving devotion to Lord Krishna

Lord Sri Chaitanya Mahaprabhu and Lord Nityananda are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet

Antya-lila Chapter Five

All glory to Lord Gaurasundara, the spiritual preceptor of the entire universe. You are the desire tree of all the surrendered devotees. All glory to You, who are the most brilliant gem of the sannyasa order, the Lord of Vaikuntha. Please bless the living entities with Your merciful glance. All glory to the Supreme Lord Gauranga along with all His devotees and associates, for You are the most munificent Lord, an ocean of divine compassion.

Please hear attentively the topics narrated about the Lord in this concluding portion of this book. The Lord stayed another few days in Sri Advaita's house, and then went to Kumarahatta to Srivasa Pandita's house. Srivasa Pandita at this time was immersed in meditation on Lord Krishna, so when Lord Gaurasundara, the Lord of his life, appeared in person before him, it was like the object of his meditation was suddenly there in his presence, and as if the result of deep and sincere meditation was answered. Srivasa Pandita threw himself to the ground like a stick and paid his respects to the Lord. He clasped the Lord's lotus feet to his chest, and heaving long sighs of love he wept profusely. The Lord picked up Srivasa Pandita and embraced him, drenching him with tears of divine love.

Srivasa Pandita's entire family was truly blessed by the Lord's causeless mercy. They all crowded to see the Lord, and raising their arms in a gesture of overwhelming joy, they began to weep. Srivasa Pandita was beside himself with happiness. He could not fathom the exhilaration he experienced in the presence of the Lord of Vaikuntha in person as his guest in his house. He picked up the best seat on his head and brought it to the Lord. The lotus-eyed Gauranga sat down. The devotees sat surrounding Him and began kirtana. The ladies of the house all made auspicious sounds of welcome to the Lord. Srivasa Pandita's house resounded with joy.

The news spread quickly of the Lord's arrival in Srivasa Pandita's house. Acarya Purandara came immediately to meet the Lord. The Lord embraced him with warm affection and reverence, considering him to be His father. Acarya Purandara was overwhelmed with spiritual emotion and could not hold back his tears of extreme joy as he embraced the Lord. Sri Vasudeva Datta was very dear to the Lord. He knew all the esoteric conclusions by the Lord's grace. Sri Vasudeva was always meditating on how to properly benefit the living entities. Compassionate to everyone, he was perpetually absorbed in thoughts of Lord Chaitanya. He never looked for faults in others, but always praised their good qualities. He had great attraction and love for the Supreme Lord and His service, and he was always respectful to the Vaishnavas and rendered humble service to them. When the Lord saw Sri Vasudeva Datta He was very pleased and He embraced him and wept profusely in ecstasy. Sri Vasudeva fell down to the ground and clasped the Lord's lotus feet and began to cry out loudly. He cried so pitifully that what to speak of men, even the stones could be moved to tears. Sri Vasudeva was endowed with such wonderful qualities that he alone could exemplify himself.

The Lord loved Sri Vasudeva so dearly that He said, "It is indeed true that I belong to Vasudeva." Repeatedly the Lord said, "My body is Vasudeva's property; he can sell Me anywhere he wants. This is true and not meaning anything else. A moment's association with Sri Vasudeva can bless anyone with Lord Krishna's protection from all dangers. O Vaishnava devotees, please hear Me. I say truly that Sri Vasudeva owns me completely." The devotees became jubilant hearing the Lord shower such causeless mercy on Sri Vasudeva, and loudly chanted the holy name. Lord Gaurasundara is expert in praising His devotees and increasing their glories. Just as the devotees are always eulogising the Lord's transcendental qualities, the Lord also does so in the same manner.

The Lord stayed for some time in Srivasa Pandita's house performing exhilarating pastimes. Srivasa Pandita and his brother Ramai Pandita were always engaged in singing the glories of the Lord, and the Lord feeling spiritually animated by their singing danced in ecstasy. Both the brothers,

Srivasa Pandita and Ramai Pandita are very beloved of the Lord. They are like the two bodies of the Lord. Srivasa Pandita pleased the Lord in many ways by performing kirtana, discussing from the Srimad-Bhagavatam and maintaining proper standards of Vaishnava etiquette. It was in Srivasa Pandita's house that the Lord performed some of His most wonderful pastimes.

One day the Lord called Srivasa Pandita aside and asked him confidentially about some family matters. The Lord said, "I see you never go anywhere. How will you manage to make ends meet in the family and how are you doing it presently?" Srivasa Pandita replied, "My Lord, I have not the heart to go anywhere." The Lord gently prodded the subject further, "You have a large family to maintain, how then will you look after them?" Srivasa Pandita said, "Whatever comes because of my fate will certainly come as a provision." The Lord then said, "Then Srivasa, take sannyasa!" Srivasa replied, "That is not possible for me."

The Lord said, "On one hand you refuse to accept sannyasa, and on the other hand you do not go to beg alms. How do you plan to maintain your family? I am unable to understand you. Nowadays if one does not make the effort of going hither and thither then nothing comes of its own. Under the circumstances please tell Me what do you propose to do?" Srivasa Pandita said clapping his hands thrice, "Here is my explanation - one, two, three." The Lord insisted, "Please explain properly why you clapped thrice and what does 'One, two, three' imply?" Srivasa Pandita replied calmly, "I have taken a solemn vow that if after fasting for three meals I do not get any food then I will surely tie a stone around my neck and drown myself in the Ganga."

As soon as the Lord heard these words He roared like thunder and said, "What did you say, Srivasa Pandita? You will be fasting because of lack of food? Even if Laksmidevi by some rare chance has to go begging, your family will never experience poverty. Srivasa Pandita, you have already forgotten what I have said in the Bhagavad-gita (9.22) 'Those who worship Me with devotion meditating on My transcendental form, to them I carry what they lack and preserve what they have.' One who is fixed in undeviating meditation on Me has never to beg at anyone's steps. All the mystic potencies automatically manifest in him. My devotees are fully protected by My Sudarsana disc at all times, and even at the time of total annihilation of this material universe, they remain transcendental and unaffected."

The Lord continued, "One who simply remembers My devotee, I take responsibility of maintaining him. The servitor of My servitor is dear to Me, and he certainly attains My shelter. My servitors need not have any concern about their maintenance since I am taking their responsibility on My shoulders. So Srivasa Pandita you just remain happily in your house and every requirement will automatically come to you. I am blessing you and Sri Advaita with the boon that none of you will ever be affected by old age, debility, or senility."

The Lord then called for Ramai Pandita and told him, "Listen, Ramai Pandita, I instruct you to always serve your elder brother, as if he were the Supreme Lord. Know also that you are as dear to Me as My very life, so I want that you never deviate from this service to Srivasa Pandita." Both Srivasa Pandita and Ramai Pandita were overwhelmed with divine bliss. The blessed Lord had filled their hearts with indescribable joy. By Lord Chaitanya's causeless mercy, even now, in some pastime, all requirements are coming on their own to Srivasa Pandita's doorsteps.

The Lord remained a few days more in Srivasa Pandita's house enjoying His stay in the company of His associates and the affectionate family members of Srivasa Pandita. From there He went to Sri Raghava Pandita's house in Panihati. Sri Raghava Pandita was always busy in serving Lord Krishna. So when the Lord arrived, Sri Raghava Pandita was overwhelmed to see his beloved Lord face to face. He fell to the ground offering obeisances, and clasped His lotus feet, the very same lotus feet that are the source of Laksmidevi's constant joy. He began to weep in jubilation. The Lord was also extremely happy to see His dear devotee, and He picked him up and embraced him, while unrestrained tears of joy bathed Raghava Pandita. Sri Raghava Pandita did not know what to do or how to receive the Lord such was his effusive bliss. The Lord of Vaikuntha, Sri Chaitanya, was very pleased with Srila Raghava Pandita's devotion, and He showered His mercy

upon him.

The Lord said, by coming to Raghava Pandita's house and seeing him, all My gloom has been dispelled. Coming to his house has resulted in the same purification, and hence satisfaction, as bathing in the holy Ganga." Then smiling benignly at Srila Raghava Pandita, the Lord said to him, "Dear Raghava Pandita, please go immediately and prepare food for Lord Krishna's satisfaction." Raghava Pandita immediately went off swimming in ecstasy to execute the Lord's order. His heart inundated with divine love, he cooked as his heart dictated, a plentiful variety.

The Lord came to eat accompanied by Nityananda Prabhu and all the associates. The Lord relished Srila Raghava Pandita's cooking and praised each and every preparation. The Lord said to Raghava Pandita, "Raghava Pandita has cooked everything so excellently well. Especially I have never tasted such a delectable preparation of spinach, sak, ever before. Raghava Pandita already knew that the Lord was very fond of sak, so He made it a point to prepare it in many delicious ways. The Lord, finishing His food, washed and came and sat down.

Meanwhile, word had spread that the Lord was staying in Srila Raghava Pandita's house. Sri Gadadhara dasa heard the news and came hastily to meet the Lord. Srila Gadadhara das was very near and dear to the Lord. He epitomised pure devotion to the Lord. The Lord was extremely pleased to see Gadadhara dasa and out of great love for him He placed His lotus feet on his head. Sri Purandara Pandita and Srila Paramesvari dasa also came rushing to see the Lord. Paramesvari dasa was so surrendered to the Lord that the Lord reciprocated and manifested Himself in person in his Deity. Both these saintly devotees were in great ecstasy to see the Lord, and they cried tears of divine love. Srila Raghunatha Vaidya, that very exalted Vaishnava, also came to meet the Lord. In this way, an endless stream of devotees came to see the Lord. Panihati village experienced an extraordinary spiritual event by the Lord's advent and stay there. The Lord inundated the whole village with divine ecstasy by His personal presence.

Once, the Lord called Srila Raghava Pandita aside and spoke to him alone. He said, "Raghava, I want to reveal to you confidentially that Nityananda Prabhu is nondifferent from myself. You must understand that whatever Nityananda wants of Me I do it. Without sophistry I say that everything I do is through Nityananda. We are one and the same. That which is rarely attained by great mystics steeped in meditation is easily obtained from Lord Nityananda. Therefore, engage yourself with sincerity and deference in Nityananda's service, knowing Him to be the Supreme Lord." Before leaving the fortunate village of Panihati, the Lord instructed Makardhava, "Serve Raghava Pandita nicely. Know that the loving attachment you have developed for him is highly appreciated by Me."

The Lord then came to a place called Varaha-nagara. He visited the residence of an exalted and saintly brahmana. The brahmana was well-versed in the Srimad-Bhagavatam, and upon having the Lord's audience, he began to recite the verses. As the Lord heard the verses from Srimad-Bhagavatam read by him with sublime devotion, He went into an ecstatic trance. With a voice resembling the roll of thunder, He cried out "Read on! Read on!" The pious brahmana was blissfully submerged in the text reading aloud and the Lord began to dance in divine exultation, oblivious to everything around Him. Verse after verse described the transcendental glory of loving devotional surrender, and the Lord swooned again and again falling like a rod on the ground with tremendous force. Such was the Lord's spiritual ecstasy that the people were amazed and afraid to see Him fall with such intensity. This pastime lasted late into the night. The brahmana read and the Lord danced.

Gradually the Lord came out of His ecstatic trance and He calmly sat down. He was extremely happy with the brahmana, and so He embraced him. The Lord said to him, "I have never heard anyone reciting the Srimad-Bhagavatam so sweetly, therefore I name you Bhagavat acarya or the spiritual preceptor of the Bhagavatam. You need not engage in any other activity; just go on reciting the Bhagavatam." Everyone was jubilant with the brahmana's new and deserving title. They appreciated it with loud chanting of the Lord's name. Blessing the residents of that place,

the Lord traveled along the banks of the Ganga visiting many houses of devotees. He satisfied all the devotees, fulfilling their hearts' yearning to see Him. Finally He returned to Nilacala, Puri. One who hears these descriptions of the Lord's return to Bengal becomes immediately free from all distresses.

Great crowds of people greeted the Lord as He entered Jagannatha Puri with jubilant sounds saying, "The moving Lord Jagannatha has come back to Nilacala." The news flashed with the speed of lightening everywhere. Sri Sarvabhauma Bhattacharya and the other Oriyan associates of the Lord came running to see Him. The devotees were morose because of feelings of separation since the Lord was away, and now on His return they were exulting and welcomed Him with loud kirtana. The Lord, the reservoir of divine love, embraced them, reciprocating their spiritual affections, and bathed everyone with His effusive tears. Once in Nilacala, He began to reside in Kasi Misra's house.

Here in Puri, the Lord spent all His time dancing in ecstasy and performing sweet, sublime kirtanas everywhere. Often He danced before Lord Jagannatha losing Himself in the ecstatic graceful movements, sometimes within the closed precincts of Kasi Misra's residence, and at other times He simply ran out to the ocean shores and danced to the rhythmic crashing of the waves on the sand. Blissfully oblivious of every other activity, the Lord now engaged in this wonderful pastime. He was up early with the first blowing of the conchshell from the temple, and as the doors to Lord Jagannatha opened He was there bowing before the Lord. So wonderful was His love for Lord Jagannatha that tears cascaded from His eyes and flowed like the river Ganga. All the people stared, transfixed in amazement, their worries and sorrows long forgotten. Crowds followed Him wherever He went. They were moved and inspired. Loudly they chanted "Hari! Hari!" as they went behind the Lord's dancing form.

The King of Orissa, Maharaja Prataparudra, also heard the news of the Lord's return to Nilacala. He immediately left the capitol, Cuttaca, and hurried to Nilacala, Puri. The King was very keen to see the Lord and meet Him, and had been trying since long without success. He had requested many of the Lord's associates, including Sri Sarvabhauma Bhattacharya, to approach the Lord on his behalf, but all of them were afraid to approach Him on this matter. So thinking, he said exasperated to Sri Sarvabhauma, "If you are so afraid to speak to Him about me, then at least point Him out to me without Him seeing me." Appreciating the King's intense desire to see the Lord, the devotees decided to help him. They conferred and said, "The Lord becomes totally absorbed while dancing, and the external world fades into oblivion from His consciousness. At that time the King, who is so deeply religious, can see the Lord from his place of hiding."

The devotees explained their plan to the King, and the King eagerly responded saying, "I just want to see Him once by any means." So one day the King was informed that the Lord was dancing, and he hurried to the spot. He quickly found a vantage point that was well hidden. From there he saw the most wonderful sight of his life. The Lord's eyes were like two river sources spouting unlimited tears like waterfalls, and all the ecstatic symptoms manifested on His person at different times. He sometimes fell to the ground with such terrible force that people gasped in horrified alarm. When the Lord began His roaring like thunderclaps, the King had to hold his hands over his ears. Then suddenly the Lord would be overcome with the mood of intense separation from Krishna and break down in heartbreaking tears. So many subtle spiritual moods played on the Lord's person that it is impossible for anyone to describe.

Dancing constantly with His long arms up in the air, and chanting "Hari! Hari!", the Lord was fully saturated in ecstasy. Finally, when He became aware of His immediate surroundings, He came and sat down amongst the devotees. The King after seeing the Lord's dancing till the end, stealthily slipped away, his heart full with effervescent joy, his inner eye still viewing the graceful movements of the Lord. Though the King was fully satisfied, his mind was stuck with a gnawing doubt, which later turned out to be a blessing in disguise.

When the Lord was submerged in dancing, tears cascaded down from His eyes, and saliva drooled

out of His mouth and nose in the acme of divine ecstasy. His body was smeared all over with drool and dust, and the King could not comprehend that these were symptoms of spiritual love for the Supreme Lord Krishna. Doubt crept into his mind, but without revealing this to anyone he went away feeling happy and content. On returning home, he went to rest for the night. The King had failed to understand even after the day's experience that his worshippable Lord Jagannatha had appeared dancing before him incarnated as Lord Chaitanya, the topmost sannyasi, so the Lord Himself set about to communicate this truth to the King.

That night, the pious King Prataparudra saw Lord Jagannatha appear in his dreams. He saw that Lord Jagannatha's body was covered with dust. His eyes like torrential springs gushed out incessant tears. Drool was dropping out of His mouth and nose wetting His body and making it gleam. In the dream, the King thought to himself, "What kind of pastime is this? all these activities of Lord Jagannatha are incomprehensible to me." The King approached his beloved Lord to touch His lotus feet, and Lord Jagannatha said, "No, no, this is not proper. When I am smeared with camphor, musk, sandalwood paste, vermilion and other perfumed oils, then I am the most desirable and clean, but see now My body is covered with dust and drool and I am not fit to be touched by you. Today you came to see Me dancing and when I was covered in dust and drool you found Me repulsive. Now that I am in that same dirty condition, how can you think that now I am clean enough to be touched by one who is a great monarch with an illustrious ancestry?" Speaking in this manner, Lord Jagannatha, the most merciful Lord, smiled at His servitor.

The next moment, the King saw, still in the dream, that Lord Jagannatha was no longer seated on the throne. The new occupant of the throne was Lord Chaitanya. His body was covered with dust, and smilingly He spoke to the King, "How can this be possible. Today you went away having found Me repugnant, then why do you want to touch Me now?" After the Lord finished speaking, He continued to smile benignly upon the King, thus showering unlimited mercy on him. On awakening after awhile, the King began to weep bitterly and condemned himself for his act.

He repented, "I am the most sinful wretch alive. I could not recognize that Lord Chaitanya was the Supreme Lord. Of course, how much intelligence does a human possess to understand the infinite truth on his own. Even Lord Brahma is deluded by His illusory, maya. Therefore my Lord, be gracious on me, forgive me for my offensive behavior. Accept me, a lowly person, as Your servant and bless me. Then the King realized that his worshipable Deity, Lord Jagannatha, was in fact Lord Chaitanya. With this realization his yearning to meet the Lord increased manifold. Yet none of the Lord's associates could arrange a rendezvous with the Lord.

Soon after this incident one day the Lord was sitting in a garden surrounded by all His devotees. Mustering up courage, alone he approached the group and fell flat at the Lord's lotus feet. Immediately the King was heaved high on waves of ecstasy. Shivering, weeping, and horripilation all manifested on his person. The Lord, seeing that the King was indeed imbued with the spiritual sentiments of a Vaishnava placed His hands on him and said, "Rise, O King." The touch of the supreme master's hand on him brought him out of his ecstatic trance and he clasped his hands around the Lord's feet and began to cry.

The King began to pray to the Lord, "Save me, O Lord! Save me! You are an ocean of mercy and the Lord of all living entities. Please look upon me favorably and forgive a fallen sinner like me. You are the fully independent Supreme Lord, most munificent. O Lord Chaitanya, You are the friend of the poor and meek. Please protect me, for You are eulogized with chosen verses by all the most powerful demigods. You are the husband of the goddess of fortune, Lakshmi. You are the only shelter and Lord of all the surrendered souls. Your form is absolutely transcendental to all material inebriety. You are the initiator of congregational chanting, fearlessly propagating it, for You are the conquerer of the terrible demon, Mura. Your transcendental qualities and names are all unfathomable, and You are the repository of all supramundane excellences. Your lotus feet are constantly worshiped and glorified by Lord Siva, Lord Brahma, Lord Sesha, Sridevi and

others. You are also the priceless gem amongst all the sannyasis. O Lord gaurasundara, I bow humbly before You with this prayer that You may never reject me and deprive me of Your sublime shelter."

Lord Chaitanya was very satisfied with King Prataparudra's prayers. He blessed him saying, "May you develop an unalloyed taste for serving Lord Krishna. Do not engage in any other activity except to render devotional service to Lord Krishna. Go and perform continuous chanting of the holy name, and you will always be protected by the Lord's Sudarsana disc. My reason for coming to Nilacala was to meet the three of you, you, Sarvabhauma Bhattacharya and Ramananda Raya. There is just one request of Mine I want you to keep, that is not to broadcast about Me. If you do so then I will leave right away." Saying this, He lifted the flower garland adorning His neck and placed it around the King. The Lord bade him farewell, feeling very satisfied with him.

Offering repeated dandavts to the Lord, the King left, taking seriously to heart the Lord's instructions to him. The King's mission was complete; he had seen and met the Lord. From then on he was always engrossed in meditation on the Lord's lotus feet. One who hears this narration of how King Prataparudra met Lord Gaurasundara is guaranteed to receive divine love of Godhead. The Lord's pastimes in Nilacala are numerous, and He enjoyed His own activities.

The Lord's eternal associates who appeared in Nilacala all spontaneously recognized Lord Chaitanya as the Lord of their heart. Sri Prasyumna Misra is an ocean of love for Krishna. Lord Chaitanya personally gave him shelter at His lotus feet. Then there is Sri Paramananda Mahapatra, who is an embodiment of nectarean love for Lord Chaitanya. Sri Kasi Misra was always in a state of divine ecstasy relishing the sublime nectar of Krishna prema. The Lord stayed in his house. The Lord spent most of His time in congregational chanting in the company of these servitors.

Most of the Lord's followers who had developed disinterest to continue in family life, all came to stay in Nilacala. Lord Nityananda spent a long time in Nilacala. He was always enthusiastic, jubilant, and roamed everywhere in Nilacala like the noon sun. He was perennially saturated and intoxicated with divine love. I am incapable of writing fully about His unlimited ecstatic love. He is always chanting just one name, Sri Krishna Chaitanya; no other name escaped His lips even in a dream. Just like Sri Laksmana was completely devoted to Lord RamaChandra, so is Nitai fully surrendered to His love for Lord Chaitanya. The reason for the whole world glorifying Lord Chaitanya even today is solely due to Lord Nityananda's mercy. In this way, the two brothers, Lord Chaitanya and Nityananda Prabhu passed Their days in Nilacala.

One day Lord Gaurasundara, the Supreme Personality of Godhead now appeared in human form, was sitting in a secluded place conversing with Lord Nityananda. The Lord said to Nityananda Prabhu, "O exalted one, dear Nityananda, please listen. You must return to Nabadwip immediately. In My own words I have promised, "I will drown every ignorant, wretched and fallen soul in the deluge of Krishna prema. But now if You also take to the life of a hermit discarding Your indomitable enthusiasm, then who will deliver these fallen souls? You are the storehouse of devotional mellows, distributing divine love to everyone. Now if You withdraw within Yourself from these activities, then what was the necessity of Your appearance on this planet? If You want My opinion, then I think You should go immediately to Bengal and relieve the sufferings of the conditioned souls by showering them with a mood of devotional service."

On receiving these instructions from the Lord, Nityananda Prabhu started for Bengal with all His devotee associates. These elevated souls were, Ramadasa, Gadadhara dasa, Raghunatha Vaidya, Krishnadasa Pandita, Paramesvari dasa, and Purandara Pandita. On the way, Lord Nityananda was the first to be overcome with spiritual ecstasy. This spiritual mood infected all the other associates. They were filled with wonderment seeing Lord Nityananda. Soon they were also experiencing unlimited divine bliss. Ramadasa, a stalwart amongst the Vaishnavas, was imbued with the spiritual mood of the Supreme Lord Krishna Himself. Right in the middle of the road he stood like Gopala, bent in three places for almost an hour, oblivious of his surroundings.

Gadadhara dasa was overcome with the mood of Srimati Radharani. Laughing in sweet peals he said, "Who wants to buy yogurt?" Raghunatha Vaidya was draped in the sublime personality of Mother Revati. Paramisvara dasa and Krishnadasa were both experiencing the mood of Gopala and the cowherd boys. They began to make sounds with their mouths when heding the cows. Purandara Pandita had climbed up a tree. Shouting he said, "I am Angada," and jumped down in a leap from the branch. Lord Nitynanda had infused in everyone's heart the ecstatic experiences of exhilarating spiritual moods. They traveled like this for a few miles sometimes going to the left and sometimes to the right without any direction.

After awhile they asked the local people, "Please tell us how we can reach the Ganga." They replied, "O goodness, you have already come too far. You must go back a distance of two hours." They changed direction according to the direction of the locals, and traveled for awhile in the right direction, but again after some distance they got aimlessly lost in their mood of ecstasy. They had to stop someone and ask again for proper direction. Again one of them pointed out, "You have to travel another twenty miles to the left." Realizing their confusion, they laughed looking at each other and embarked once more on their journey. They had forgotten the existence of their own bodies, what to speak about remembering the right direction. Unconcerned about the needs of the body like thirst, hunger, fear and suffering, they were always experiencing great joy. Who can describe the transcendental activities of Lord Nityananda as He traveled, because they are inexhaustible.

Finally they arrived at Panihati village on the banks of the River Ganga. Lord Nityananda went first to Sri Raghava Pandita's house, and put up there with all His devotees. Both Raghava Pandita and Sri Makardhavaja Kan and their families were very happy to receive their most exalted guests. The guests remained there for a few days. In that wonderful atmosphere Lord Nityananda and His devotees felt always spiritually exhilarated. Every once in awhile Lord Nityananda would roar out His appreciation. Once He felt strongly within Himself the spiritual urge to dance. Suddenly all the singers began appearing there. Sri Madhava Ghosa, the famous kirtana singer came. His kirtana singing was the best in the whole world. He was known as the singer from Vrndavana because he was especially expert because he was especially expert in singing about the Lord's pastimes in Vrndavana, which were Lord Nityananda's favorite kirtanas.

Lord Nityananda danced with such ecstatic abandon that the earth reeled under His weight. Roaring sounds like thunder incessantly issued from His mouth, and when He fell crashing to the ground people stood back in amazement. When His merciful glance fell on any person, he was instantaneously infused with divine love of Godhead, and by the power of that love the recipient also fell to the ground swooning. Lord Nityananda is the embodiment of the highest spiritual love, and He has advented simply to alleviate the suffering due to ignorance in this world. While dancing, He manifested all the different ecstatic symptoms of divine love. Finally He sat down on Lord Visnu's throne and acquiesced to a request to be bathed by the devotees.

Sri Raghava Pandita and His other eternal associates immediately made preparations for the abhiseka or bathing ceremony. They carried in hundreds of pots filled with Ganga water and perfumed it with delicate aromas. The devotees one by one poured water over His head with a gladdened heart, and all the while chanted the Lord's holy name. The devotees chanted appropriate mantras for the abhiseka and felt divine exhilaration surge through their person. After the abhiseka they clothed Him in fresh new clothes, decorated Him with sandalwood paste, and covered His full broad chest with garlands of fragrant wild flowers and tulasi leaves. Then they made Him sit on the ornate Visnu throne of shining gold draped with flower garlands and leaves. When Lord Nityananda sat down, Sri Raghava Pandita went behind the throne and held an open umbrella over His head.

The whole house now began to reverberate with jubilant sounds of human voices chanting the holy name mingled with the melody of musical instruments. Lifting their arms and begging the Lord to protect them, the devotees forgot all their cares and worries and even their own bodies.

Lord Nityananda, now totally steeped in the ecstasy of His own divine self, glanced all around, emanating love of Godhead from His eyes, and also showered them with merciful drops of tears.

He called Raghava Pandita and ordered, "Dear Raghava Pandita, go and bring Me right this moment a garland of kadamba flowers. I am very fond of kadamba flowers. In fact I am always attracted to stay in the kadamba forest." With folded hands Sri Raghava Pandita replied, "But my Lord, this is not the season for kadambas." The Lord gently pressed, "Go and look carefully in the garden. Maybe a few can be seen blooming somewhere." Sri Raghava Pandita went inside the house to the garden and was very astonished to see what met his eyes. Fresh and lovely kadamba flowers were blooming gleefully in his lemon tree. The flowers were a beautiful hue and gave out sweet fragrance. In fact, these extraordinary flowers could destroy all the material attachments of anyone looking at them. Sri Raghava Pandita was beside himself with joy as he beheld this supramundane phenomenon.

He quickly gathered the kadamba flowers and began to deftly string them into a garland, and then brought it before Lord Nityananda. Lord Nityananda was greatly pleased to see the kadamba garland, and He placed it around His neck. The Vaishnavas were intoxicated with the heady aroma of the flowers and were fascinated by the miracle. But soon another miracle took place. Suddenly the whole room was fragrant with a new scent. The delectable fragrance of Dona flower filled the air captivating everyone's mind. Laughing aloud, Lord Nityananda teased saying, "Tell Me which flower smells like that." The devotees replied with folded hands, "The air carries the delightful scent of dona."

Letting everyone speak first, Lord Nityananda finally revealed to them a great secret. He said with overflowing compassion, "Pay good attention to this very mysterious happening. Lord Chaitanya has come from Nilacala and is present here and now to hear your kirtana. He is laden with dona flower garlands He is wearing around His neck, and He has entered the form of a tree. The scent from these divine garlands has now permeated everywhere. He has come personally from Puri to hear your kirtana and witness your dancing. Therefore, all of you leave everything else aside and just constantly chant the holy names of Krishna. Let the nectar of the wonderful activities of Lord Sri Krishna Chaitanya infuse love of Godhead in you."

Revealing thus this transcendental happening, Lord Nityananda began to roar loudly, chanting, "Hari! Hari!" He glanced at everyone, His vision emanating sublime love of Godhead. The devotees, touched by the Lord's infinitely tender glance, were instantaneously transported to a region transcending the mundane plane of physical awareness. Dear readers, please try to comprehend the extraordinary potency of Lord Nityananda, how He inundated the entire planet with the knowledge and taste of devotional service to the Supreme Lord. That superexcellent mood of devotional surrender of the damsels of Vrndavana as is described in the Srimad-Bhagavatam was facilely made available by the mercy of Lord Nityananda to the whole world.

Lord Nityananda was sitting on the throne, and all the devotees sang and danced in front of Him. Some of the devotees, unable to contain their surging glee, climbed up a tree and began to move on tender branches and twigs, but miraculously did not fall. Others roared thunderously and jumped down from the tree. There were others who circled their arms around a tree trunk and uprooted the whole tree all the while loudly chanting "Hari! Hari!" Some became surcharged with such immense spiritual strength that they ran to the nearby rows of betelnut trees and putting their arms around a few of them uprooted them all at once like a bunch of grass. Lord Nityananda's extraordinary potency to infuse the devotees with blissful love of Godhead was so dynamic that their bodies began manifesting all the static symptoms of love of Godhead as described in the Srimad-Bhagavatam like crying, shivering, being paralyzed, perspiring profusely, horripilation, roaring, hoarseness, turning pale, and so on.

Wherever Lord Nityananda glanced, He saw everyone being showered by the nectarean rain of devotional ecstasy. As His transcendental glance rested on any devotee, he was instantaneously

injected with divine love, and swooning, that devotee fell to the ground unaware of the loss of his clothing. Magnetically drawn to the Lord's divine person, the devotees stretched out in an attempt to reach Him. The Lord, a perfect picture of complacency, remained seated on His throne smiling benignly. All His associates became imbued with extraordinary spiritual potency and mystic opulences. They became omniscient; their every word became true; their features flowered into Cupid's beautiful attractiveness. Whoever they touched became electrified with spiritual current thus making them lose any affiliations towards the mundane, even their own bodies.

Lord Nityananda spent three months in Panihati performing transcendental pastimes with His associates. The three months passed quickly, carrying the devotees in the waves of divine ecstasy. Unconcerned about their physical needs, they sang and danced. Only the Vedas will try to fully describe in detail the activities that went on in Panihati. What Lord Nityananda did in the span of an hour is practically impossible for anyone to narrate exhaustively. Sometimes He danced in a stately manner surrounded by the devotees, and then suddenly He decided to sit on the throne and ordered the devotees to dance before Him one by one.

During each of the devotees' dance performance, many incidents occurred. The dancing inspired transcendental loving emotions amongst the devotees, drowning them in a deluge of love of Godhead. All the spectator devotees felt swooning in a moment when the ecstasy reached an apex. It looked like a cluster of banana trees being uprooted in a storm. The devotees did as directed by Lord Nityananda. They constantly chanted Lord Chaitanya's glories led by Lord Nityananda. The whole atmosphere was spiritually highly volatile. Whoever came even to simply watch the happening would be so infected with this spiritual mood that they would also become totally involved, oblivious of everything else. Whatever the devotees desired was immediately fulfilled. Thus the three months seemed to fly by without anyone noticing.

One day during these three months, Lord Nityananda felt the desire to decorate Himself with ornaments and fine dresses. No sooner He felt the urge and fineries were being brought by different people without prior information. All these gifts were very precious and of the best quality. The finest silks, exquisite gold jewelry studded with brilliant gems. The people came with their gifts and offered them to the Lord with great reverence. The Lord tried on all the different ornaments. There was such a wide variety of all shapes and designs of jewelry that one had never seen before. Gold ornaments studded with pearls, emeralds, rubies, the gold intricately worked upon to give exquisite designs.

He wore beautiful rings on all His ten fingers. Many brilliant necklaces of priceless gems decorated His neck and chest. Then showing special favor to Lord Siva, He slipped two Rudraksa necklaces around His neck. As He moved, the light set afire the gems set into His golden earrings. The silver anklets around His lotus feet tinkled pleasingly. White, cream, blue and yellow silks draped Him in flowing grace. An enchanting sight it was indeed. Devotees had lovingly made beautiful garlands of fragrant flowers like malati, malika, yuthi, and campaka and now put them over His head to sit delicately on His chest with the rest of the shimmering gems. But with each motion they swayed. The fragrance of these garlands mingled mingled with the aroma of fresh sandalwood paste that were applied on His body filled the air with a heavy sweet scent.

Soft shining silks of different hues were tied around His head to make a multicolored turban. Bright flower garlands were also neatly placed on the turban to make a unique headgear. His happy face exuded irresistible glowing charm enough to overshadow the brilliance of a million moons. Smiling, He constantly chanted the Lord's name. His lotus-eyed glance roved the room and released in every heart the floodgate of love of Godhead. Two iron rods that shone like silver stood on either side of His throne. He held one in His hand as Lord Balarama holds His plough. His associates, who were actually the expansions of the cowherd boys of Vraja, took up different ornaments and instruments that decorate them as they go grazing the cows. They dressed themselves with armlets, belts, anklets, necklaces; tied horns, flutes and reeds to their belts; and

looped the rope for tying cows around their shoulders.

Then Lord Nityananda went out with all His associates as if going to graze the cows. They visited the houses of all the Vaishnavas residing on both banks of the Ganga. Himself immersed in an ocean of ecstasy that was within Himself, the Lord blessed everyone with His association. The people were helplessly drawn to Him on sight, captivated by His power and beauty. He is the embodiment of all transcendental mellows, representing both the holy name and the Supreme Godhead Himself. Even the atheists and agnostics upon seeing Him began to offer prayers to Him feeling an urge in their melted hearts to offer everything to Him. The most munificent Lord showers causeless mercy upon all.

Wherever He went, whatever He did, Lord Nityananda was constantly absorbed in sankirtana. And when He began dancing and singing kirtan, He sent everyone reeling in spirals of divine exultation. Even the young children exhibited wonderful powers in His presence. Children from ordinary households manifested such strength that they uprooted big trees roaring loudly like thunderbolts. They said, "I am a cowherd boy," and ran about. Hundreds tried to hold these children but failed to do so. This was such an extraordinary feat for a mere child. The children chanted jubilantly, "Sri Krishna Chaitanya, jaya Nityananda!" A more wonderful phenomenon then came to light. The children had gone without food for an entire month. Everyone was amazed, so before they lost their minds, they prayed to Lord Nityananda and took shelter of Him. The Lord looked after the children like a father. He fed them, actually putting food in their mouths. Sometimes He bound them, making them sit next to Him. He would even beat them as a disciplinarian, and enjoying Himself, He would laugh out loudly.

One day Lord Nityananda came to the house of Gadadhara dasa feeling great affection for him. Sri Gadadhara dasa was always submerged in the ecstatic mood of the gopis of Vraja. Lifting a water pot filled with Ganga water on his head, he would go around vending, "Who wants to buy cowmilk?" Such was his absorption in the mood of Vraja. In his house he worshiped a beautiful Deity of Lord Bala Gopala, Krishna. When Lord Nityananda came inside the house and saw the charming Bala Gopala Deity, He immediately picked Him up and held Him to His chest. All the devotees began to chant Krishna's name loudly, and Lord Nityananda, roaring like a lion began to dance.

Sri Madhava Ghosa started singing. He was specially gifted with a very sweet voice, and so when his song described Krishna's pastimes of levying taxes on the gopis, Lord Nityananda was overwhelmed with a surge of divine emotions. Thus the Lord was engaged in ecstatic pastimes with the most fortunate Gadadhara dasa who never forgot for a moment that he was a gopi.

The Lord continued to dance so gracefully that it is impossible to describe His lissome movements. He manifested all the ecstatic symptoms and the transformations of ecstatic emotion of love of Godhead. His movements were like flashes of lightning, yet charming and delicate. The expressions with His eyes and eyebrows were subtle, and He always kept a mild smile playing on His lips. The movements of His head were expertly done like a seasoned classical dancer, knowing the correct nuances to express the various transcendental moods. Then bringing His exquisite feet together, He began to jump with ease and flowing movements. He was the all-merciful Lord, so wherever He looked all the men and women felt drawn into an ocean of indescribable bliss. Such was the impact of His benign glance that everyone lost all sense of time, body and matter, and experienced only an overwhelming joy.

The divine devotional bliss that Lord Nityananda showered on everyone without discrimination by His causeless mercy was the object of great value for very elevated yogis and sages. By His mercy, other miracles also came to be manifest. When a grown-up man as strong as an elephant has to fast for three days, he becomes weak. The children were fasting for a month, but now when they danced they seemed to have more energy and stamina than a lion. And although Lord Nityananda manifested such miraculous powers, no one could understand how everything was happening due to the illusory potency of the Lord, Sri Krishna Chaitanya. Lord Nityananda

spent a few days in Gadadhara dasa's house drowning everyone in an ocean of transcendental bliss. Gadadhara dasa felt divine exhilaration. Forgetting the mundane surrounding, he constantly chanted and made everyone also chant encouraging them tirelessly.

In that same village lived a very tyrannical Muslim priest, or Kazi. He was strongly opposed to the congregational chanting of the holy names. Intoxicated with spiritual ecstasy, Gadadhara dasa one night made his way to the Kazi's house. Everyone was mortally fearful of the Kazi, but Gadadhara dasa this night strode fearlessly to his residence. Never once did he stop chanting as he entered the house. The Kazi's friends and family members stared speechless in disbelief at Gadadhara dasa. Gadadhara dasa said, "Where is that rascal Kazi? He had better chant Krishna's name or I will sever his head." The Kazi came charging in, fuming with rage, but seeing Gadadhara dasa he calmed himself.

The Kazi inquired, "Why have you come here, Gadadhara dasa?" Gadadhara dasa replied, "I have some things to discuss with you. Lord Chaitanya and Lord Nityananda have incarnated in this age and have inspired the entire world to chant Krishna's holy name. Only you remain to chant, so I have come to urge you to chant Lord Hari's name. The Lord's holy name is all auspicious and supremely beneficial, and I take responsibility for saving you from all sinful reactions if you simply chant." Although the Kazi was known to be very cruel, now he was speechless and stupified. Then smiling wanly, the Kazi said, "Listen, Gadadhara dasa, tomorrow I will certainly comply with your request to chant "Hari! Hari!" but tonight please go home." As soon as Gadadhara dasa heard Lord Hari's name from the Kazi's mouth, he became jubilant. He said, "Why wait for tomorrow? Just now you have taken the Lord's name, and now you are completely free from all sins and inauspiciousness."

Saying this to the Kazi, Sri Gadadhara dasa began to dance like a madman clapping his hands. Then suddenly he turned around and left, leaving a surprised Kazi still staring after him. Gadadhara dasa returned to his residence. Gadadhara dasa was always absorbed in meditating on Lord Nityananda. He is counted among the foremost of Lord Chaitanya's associates. This Kazi was considered so evil that no saintly persons would come near him. In fact, they said his close proximity would contaminate anyone. Yet Gadadhara dasa showed his mercy even to such a demoniac person as he was. Gadadhara dasa was able to make him temporarily forget his malicious ways and inspire him to take Krishna's holy name once.

The truth is that one who is imbued with love of Krishna can never be attacked by snakes, tigers or any wild beasts, or be burned by fire. The devotional surrender to Krishna Lord Brahma strives for, and the intimate loving exchanges of the gopis of Vrindavana with Krishna were all manifest in the persons of Lord Nityananda's associates solely by the causeless mercy of Lord Nityananda. Therefore, all of you, my brothers, please serve the lotus feet of Lord Nityananda. By His infinite grace one can attain the eternal shelter of Lord Chaitanya.

A few days passed, and one day Lord Nityananda had the urge to see Mother Saci. So He left the next day journeying towards Nabadwip with His associates. On the way He came to a village called Khardaha. He went to the house of Purandara Pandita. The Lord felt such great ecstasy that He began to dance jubilantly. It is impossible to pin down His graceful and lithe movements. Purandara Pandita was also a great devotee who was already mad with love of Godhead. He climbed up a tree and began to roar loudly like a lion. Another devotee named Chaitanya dasa had become so surcharged with spiritual ecstasy that he was oblivious of everything around him. He ran into the forest chasing away the wild beasts with his rumbling roars. Once he saw a tiger and jumped on his back. The tiger was helpless, unable to do anything. Such is the potency of Lord Krishna's mercy. He then picked up a huge python and placed it on his lap and began to play with it fearlessly as he had earlier played with the tiger. All these miracles were taking place by Lord Nityananda's mercy.

Lord Nityananda is especially inclined and affectionate to His devotees. He makes them very subtly taste the highest devotional mellows that even Lord Brahma is hankering after. Sri

Chaitanya dasa was deep in ecstasy, totally forgetting himself. He continuously spoke his intimate thoughts. He remained in the water for several days without a trace of discomfiture. All his movements in this moment were practically unnoticeable, almost like an inert being. His devotional ecstasies were too numerous and subtle to be described. Sri Chaitanya dasa was truly a very surrendered devotee, just like the great Murari Pandita. Even if the breeze that has touched his body touches someone, he can immediately feel growing attachment for Lord Krishna.

There are some who call themselves Chaitanya das, or servant of Lord Chaitanya, but even in their dreams they never glorify the Lord. Lord Chaitanya is the heart and soul of Advaita Acarya, and by the Lord's mercy and Advaita Acarya's loving devotion to the Lord, that Advaita Acarya is always situated in transcendence. All glory to Advaita Acarya whose devotion to the Lord is exemplary and He is supremely powerful due to the Lord's grace. The real devotees consider that this relationship between Lord Chaitanya and Advaita Acarya as His servitor has made Advaita Acarya great, whereas the pretender devotees think that such description of Advaita Acarya wanes His glory. How can such reprobates keep names like "servant of Lord Chaitanya" and take shelter of Advaita Acarya. As for those who refer to these sinful reprobates as Advaita Acarya's followers, they also do not actually know the Acarya's heart. Their keeping names like Chaitanya dasa is the same as when the demons keep names like punyajana or pious person.

Lord Nityananda stayed on in Kardaha for a few days and then left with His followers to the village of Saptagrama. In this village, the famous seven sages (sapta rsis) performed severe austerities sitting on the bank of the Ganga, and finally attained the lotus feet of Krishna, Govinda. This place is known throughout the universe as Triveni ghat. The three most holy rivers - Ganga, Yamuna and Sarasvati confluence at this spot. The mere act of seeing this place purifies one of all sins. Lord Nityananda and His associates bathed there feeling sublime joy. From there they went to Uddharana Datta's house, also situated on the banks of the Ganga and sojourned for a few days.

Sri Uddharana datta received the Lord with great love and reverence and worshiped Him with all his heart, body and words. In this way, Sri Uddharana datta inherited the transcendental fortune to serve Lord Nityananda, who is the Supreme Lord eternally for His servitor Sri Uddharana datta. And because of Sri Uddharana Datta, the entire community of traders became purified, of this there is no doubt. It was as if Lord Nityananda had advented specifically to deliver this community and elevate them to receive loving devotional service of the Supreme Lord.

Lord Nityananda spent all His time going from one trader's house to another performing congregational chanting of the holy name. The traders' families surrendered fully at the Lord's feet, taking His shelter. It was a rare and amazing sight to see how this inheently proud, shilling and pence community responded so spontaneously to the process of pure devotional service to Lord Krishna. This clearly indicates the unlimited potency of Lord Nityananda that He could imbue in this materialistic and ignorant community the urge for self-realization. The Lord tirelessly kept up an enthusiastic sankirtana with His associates as long as He stayed in Saptagrama. His sankirtana pastimes here will take more than a thousand years to fully describe.

The blissful feelings that one experienced in sankirtana here in Saptagram reminded everyone of their ecstasy in Nabadwip sankirtana. People and devotees were so surcharged with the holy names that they ignored eating and sleeping. The whole village resounded with the holy name. Lord Nityananda led the sankirtana to every home through all the streets and localities of Saptagrama. And when the people beheld the Lord's dancing form, it was impossible for anyone to check himself from swooning in joy. What to speak of others, even a meat-eating Muslim, who generally do not believe in Lord Visnu, Krishna, was moved to tears of ecstasy, so much so that a brahmana derided himself for not being able to match his devotion. All glory to Lord Nityananda, whose mercy can make the impossible possible. The days in Saptagram passed amidst such miracles and ecstasy, and Lord Nityananda was its main actor.

Lord Nityananda then traveled for a few days and came to Santipura and went directly to His beloved compatriot, Advaita Acarya's, house. Sri Advaita Acarya felt an indescribable pleasure spreading through His heart upon seeing Lord Nityananda. Roaring loudly "Hari! Hari!" Sri Advaita offered repeated obeisances and circumambulated Him. He encircled His arms around the Lord in a loving embrace and bathed Him in His cascading tears of joy. Both of Them were almost unconscious with overwhelming spiritual emotions as loving exchanges welled up in their hearts. They rolled in the courtyard, tight in each other's embrace, and then both tried to touch the other's feet. Each of them roared continuously like a thousand lions, unable to contain Their madness. Finally, after a long time, they sat down quieting themselves.

Advaita Acarya then folded His hands and began to pray to the Lord in sublime pleasure. He said, "Your transcendental form is saturated with eternal joy, hence You are named Nityananda. You are the embodiment of Lord Chaitanya's transcendental qualities. You are the cause of liberation of the conditioned souls. You are also the firm pillar of religion unswayed by the destructive forces of total dissolution, the only shelter. You teach the science of love of Godhead, devotional service to Lord Chaitanya. You are truly the solid main trunk of the tree of Lord Chaitanya's family, possessing full spiritual potency. You are the supreme teacher of all devotees of the Lord like Lord Brahma, Lord Siva, Narada Muni and so on. Although everyone can attain the platform of devotional service to the Supreme Lord only through Your grace, yet You are not affected by pride in spite of this most elevated position. You are the deliverer of the most fallen souls never scrutinizing anyone's faults, thus only those who are endowed with volumnes of piety are able to know You. You are personified supramundane knowledge; anyone can eztirpate nescience simply by remembering You. No one can know You as You are unless You personally reveal Yourself. Transcendental qualities like freedom from anger and ever-blissfulness decorate Your personality. You are the Supreme Personality of Godhead, the support and mainstay of Ananta Sesha and the other demigods.

You are Sri Laksmana. the slayer of demons, and in Vrndavana You are Lord Haladhara or Baladeva, the son of a gopi. You have appeared in this material world simply to deliver the wretched conditioned souls. The pure devotion that is so intensely desired by great mystic yogis and philosophers is readily given by You to anyone." Speaking eloquently in the Lord's praise, Sri Advaita felt an upsurge of great spiritual emotions, and He went into an ecstatic trance. Sri Advaita is one of the few who are fully aware of Lord Nityananda's real personality, for this knowledge is accessible to the meager few who possess sufficient spiritual insight.

The arguments and verbal fights that are sometimes seen between Lord Nityananda and Sri Advaita Acarya are actually just mock, done in a spirit of deep comaradaric affection foer each other and not fathomable by all. Very few can comprehend the essence of Sri Advaita's words. He is nondifferent from the Supreme Lord. But now they spent intimate moments together discussing topics of Lord Krishna's pastimes. This increased their attachment and respect for each other. Lord Nityananda finally begged permission from Sri Advaita to leave, and proceeded to Nabadwip.

On reaching Nabadwip, Lord Nityananda first went to meet Mother Saci. He offered obeisances at her feet. Mother Saci was excessively happy to see Lord Nityananda. She said, "My dear, You are truly the Supersoul who knows everything. I was yearning to see You, and immediately You appear from nowhere. Who can know Your true self? Now please stay in Nabadwip for sometime so I can see You once in every ten days or so. I am miserable and I wanted to see You. You have come miraculously to wipe away my tears." Lord Nityananda smiled gently as He listened to Mother Saci's words.

Lord Nityananda was not confused about Sacimata's spiritual potency and position. He said, "Listen, Ai, you are the universal mother. The purpose of My coming to Nabadwip is to see you. I also have a strong desire for your transcendental association, and so now I will remani in

Nabadwip in accordance with your instructions." Thus presenting Himself to Mother Saci and addressing her in a befitting manner, the Lord went about Nabadwip doing His business.

Lord Nityananda gathered His associates and went to every house in Nabadwip performing congregational chanting. He was in constant ecstasy as He did incessant sankirtana. The Lord dressed in a special and very attractive way that was a pleasurable sight. He wrapped many colored silk clothes around His head like a maharaja, and on top of this turban were strand after strand of flower garlands. His chest was covered with innumerable glittering necklaces of gold, pearls and many studded gems. From His ears gently dangled golden earrings set with shiny white pearls. Bejeweled armlets and bracelets graced His hands and arms. His whole body was covered with countless jewelry of priceless value. Different parts of His body were exquisitely decorated with designs of sandalwood paste. Often He acted like Bala Gopala, Krishna, as a small fat toddler of Vrndavana.

Sometimes He picked up an iron rod overcome with ecstatic emotions and held it with both hands, all His fingers decorated with golden rings. Multicolored silks draped all over Him. Cane, flute and horn were stuck in His belt with leisurely carelessness. His very sight captured the minds of the people. His gait was that of the royal elephant. With every step the silver ankle bells jangled musically. The Lord's transcendental glances immediately invoked spiritual love of Godhead wherever they rested. Lord Nityananda moved about in the town of Lord Chaitanya's birth with great pleasure, dressed in this wonderful fashion to give joy in the hearts of everyone.

Nabadwip was like the capitol city of Mathura, teeming with people. Many pious people lived there. They were so religious that wretched sinners could become free from their sins just by seeing them. So also there were such abominable reprobates that if their shadow touched anyone he would become bereft of all his piety. All these people, whoever they were, were inspired on the path of pure Krishna consciousness by the mercy of Lord Nityananda. Lord Chaitanya had earlier liberated so many of these people, and now Lord Nityananda was purifying many others. He saved the thieves, rogues, derelicts and wretches.

Listen to the wonderful story of how Lord Nityananda saved the most fallen. In Nabadwip lived a young brahmana who was the biggest rogue and dacoit. Although born in a brahmana family, he was an arsenal of all depraved habits and was the leader of the dacoits. He was brutally malicious and killed without feeling. He was always in the company of rogues. Once this dacoit leader saw Lord Nityananda bedecked with all the fineries and priceless jewels and gloated after this treasure wanting to steal it all. So pretending to be a member of the Lord's sankirtana party, the dacoit went along with the chanting party wherever they went. He was biding time for the right opportunity to steal everything. Lord Nityananda immediately knew his wicked intentions.

The Lord, learning of this, left His party and went quietly to live in Hiranya Pandita's house. Hiranya Pandita was a very pious brahmana and lived frugally, becoming of a true brahmana. In the meanwhile, the dacoit leader called his men and chalked out a plan. He said, "My brothers, why should we worry any longer? Our protector, Goddess Candi has arranged for all the wealth to be in one place. This avadhuta has on His person gold, gems and jewelry worth lakhs of rupees. He is right now hiding in Hiranya Pandita's house which is in a secluded and lonely part of town. Collect your swords and shields and we shall meet tonight and raid that house and loot everything." They dispersed quickly and quietly eagerly waiting for night to descend when they could carry out their nefarious crime.

That night the dacoits with their weapons collected near the house where the Lord was residing. They sent a spy to get proper information. The Lord was then enjoying a sumptuous meal with all His associates sitting around Him and chanting loudly. The devotees were all submerged in the bliss of chanting Lord Krishna's holy name. Some roared jubilantly like thunderclaps, others wailed loudly in insatiable joy, and still others clapped their hands and laughed in peals. All around, the devotees were crying out loudly to express their child-like unrestrained glee. They were all wide awake. The spy returned to his gang informing them, "The avadhuta is eating, and

everyone else is wide awake and jubilant." So the dacoits decided that, "Let them eat and go to sleep, then we will attack the house."

They made themselves comfortable under a tree and settled down to wait. They started talking amongst themselves, dreaming of their future fortunes. Someone said, "I want the gold bracelets." Another said, "I will take the pearl necklace." Another fancied, "The earrings are for me." Yet another dreamed, "I'll have the gold chains and necklaces." Someone else said, "But leave the silver ankle bells for me." And they went on daydreaming of enormous riches. Just then, by Lord Nityananda's desire, slumber overcame the whole dacoit gang. Right there under the tree the dacoits went into a deep sleep. Such was the workings of the Lord's divine potency that they slept through the night undisturbed and almost in a state of unconsciousness.

The crows' harsh cawing woke them up early next morning. They became disheartened and frustrated to find that the night had passed. They collected their weapons, and keeping them in safe hiding they went to the Ganga for their baths. After the bath they began to blame each other. One of them accused the other, "You were the first to fall asleep," and he retorted, "So you were the one who stayed awake the whole night." Someone tried to pacify them saying, "Why do you have to fight like this? Be thankful that Goddess Candi has saved us from total shame." The young brahmana dacoit leader said, "Of what use are these arguments? Whatever has happened is due to Goddess Candi's desire. The passing of one day is not the end of everything. I can understand that because we did not worship Mother Candi before, she has deluded us all. Today let us perform a grand Candi worship with a lot of meat and wine."

They eagerly collected the required ingredients and meat and wine and worshiped Goddess Candi that night. The next day the dacoits sharpened and cleaned their weapons. In the night they came to Lord Nityananda's residence dressed in dark blue clothes. The residents of the house were already in deep slumber. Hiding near the house, the dacoits saw that it was guarded by many sentries. The sentries were all well armed and were all loudly and continuously chanting the holy name as they walked about guarding the house. All of the sentries were giant-sized, able-bodied men. They carried many different weapons. The dacoits could easily make out that any one of the sentries could take on a hundred of them alone.

These sentries were not ordinary guards. They wore tilaka marks on their foreheads and bodies, and wore tulasi beads around their necks. They constantly chanted Lord Krishna's holy name while Lord Nityananda slept inside the house. The dacoits were taken by complete surprise. They slowly slouched to a distance away from the house and sat down. They wondered dejectedly, "From where did these sentries come suddenly?" One of them said, "The avadhuta must have somehow known of our coming and He brought these sentries from somewhere." His friend replied, "This avadhuta person is very knowledgeable and is a seer. I have heard this from many people. He can certainly protect Himself. The sentries that are on guard are all more formidable than normal sentries; they are almost superhuman. I suppose this is another display of His divine potency. No wonder they call Him Goswami." Another interjected, "I think you are quite ignorant, for one who eats and wears such fancy ornaments, how can He be called a goswami, controller of the senses?"

Finally the dacoit leader, the young brahmana, spoke up saying, "I have calmly considered all the factors. I see that many powerful and influential people come to meet the avadhuta. These sentries must be the best soldiers of some powerful king come here to guard Him. And these sentries by His influence have become attracted to spiritual elevation, hence they also chant "Hari! Hari!" So as long as these sentries are here, we should stay away. I think after about ten days we can expect them gone, and then we can return, but now let us disperse quietly and go back to our houses." The dacoits stealthily left that place and were gone. Lord Nityananda inside the house continued to perform His pastimes unperturbed.

Anyone can easily overcome all reverses just by remembering those souls who have taken full shelter of Lord Nityananda's lotus feet. Who can harm such an omnipotent Supreme Lord when

simply by remembering His servitors one can surmount the insurmountable ocean of nescience? Lord Ganesh, the remover of all adverses, along with his associates, are Lord Nityananda's servants. The Lord's partial expansion, Rudra, Lord Siva, is the destroyer of the entire material world. Another of the Lord's partial expansions, Lord Ananta, holds the cosmic manifestation on one of His hoods. If by chance He moves, there are terrible earthquakes. Who can make such a supremely powerful Lord fearful of anything or anyone?

The Lord is moving about in Nabadwip freely performing ecstatic kirtanas wherever He goes. Undisturbed, He eats, sleeps and enacts His pastimes, His entire body still decorated with priceless gems and jewelry. He is Lord Baladeva, the son of Rohinidevi. Chewing pan mixed with camphor, He smiles enchanting the whole world. Fearless and with endless exuberance, the Lord, accompanied by His associates, roams everywhere. His devotees too were unassailed by any kind of anxiety.

The dacoits made another attempt to lay siege to Lord Nityananda's residence. That night, by divine arrangement, the sky was overcast with black, billowing clouds that plunged the earth in pitch darkness. The streets were deserted. The dacoits held their weapons close to their bodies feeling insecure in this sudden terrible gloom. As they came close to the house, they were suddenly struck by blindness. They stumbled forward, groping as if in a dark abyss, their minds paralyzed, their intelligence unable to function. Some of them plunged into the moat surrounding the house and were immediately attacked by leeches, insects and giant mosquitos. Some of them lost their way into the refuse garbage pit and fell in. The insects and scorpions were unsparing and vicious. Some others walked straight into a bush of thorns and became completely entangled and bruised by the big cruel thorns. Afraid to move in the dark and be further punctured, they remained like prisoners, unmoving. Others had veered far from the house, and in the darkness falling inside the canal near the house and lay moaning and groaning in pain with fractured legs and hands. Many dacoits began to feel suddenly very feverish. They began to slowly consider their plight.

Just at this moment, Lord Indra with great pleasure sent down sheets of rain accompanied by raging storms and ominous lightening. Already the dacoits were being ravaged by leeches, scorpions and insects, and now they were being further inflicted by the merciless downpour. Then came the large pieces of hail pounding them endlessly. Although the dacoits did not die, they were tossed about in an ocean of excruciating pain and misery. Blinded and drenched, they began to shiver with the clammy coldness, standing helpless against the fury of nature. Lord Indra knowing that the dacoits had come to harm Lord Nityananda, became angry and punished them specially hard.

After taking the punishment for awhile, the dacoit leader, the young brahmana, was suddenly struck by a thought. He reasoned in his mind, "This Nityananda is not a mortal; He is certainly the Supreme Lord. The first time, He put us in deep slumber, and I did not understand by His illusory potency. The next time, it was these very strange and almost superhuman sentries, but even then I could not realize the truth. Hence I deserve this misery because I am such a sinful reprobate that I wanted to steal from the Lord His wealth. Yet now faced with this insurmountable danger, who can save me except Lord Nityananda Himself." Thinking in this manner he began to meditate on Lord Nityananda's lotus feet taking full shelter in Him. The result of taking shelter and remembering the Lord's lotus feet is that such a person, even though the lowest of sinners is immediately saved.

The young brahmana prayed, "You are the Supreme Lord, Bala Gopala, please save me, please protect me. You are the maintainer of all living entities. O Lord, a person who falls to the earth, his only shelter is Mother Earth herself. Similarly one who commits offences at Your lotus feet can seek the only shelter, Your lotus feet, by which all miseries are mitigated. And You are so merciful that You forgive all the offences of the most wretched living entities. I am the black sheep and destroyer of the brahmana society, a slayer of cows. There is no one more degraded

than myself. Yet it is also true that even if the most sinful person prays for Your shelter, then he can become free from this material imprisonment. O Lord, You sustain all the living entities throughout their lives, and at the end only You are there to protect them. So Lord, please save me today from this predicament, and if I remain alive, then I have certainly learned my lesson. I only desire that I can have You birth after birth as my Lord and master, and I Your eternal slave."

Lord Nityananda is the most munificent Supreme Lord. When He heard the piteous prayers of the dacoit leader, He immediately alleviated their misery. Suddenly, the dacoits found themselves able to see again. By the Lord's divine powers, the storm and gail did not afflict them further. Gradually they began to move and walk as if they had risen from their graves. They returned to their individual houses, and right away bathed in the purifying waters of the Ganga. The dacoit leader had different feelings; he began to weep incessantly. He did not go anywhere, but went inside the house wanting to meet and throw himself at the Lord's feet.

Inside, the Lord of the universe, Lord Nityananda, was sitting and glancing benignly at all the miserable conditioned souls. The devotees all around Him were chanting loudly, and the Lord Himself roared like thunder with divine bliss. At this moment the dacoit leader entered in the Lord's presence. He threw his arms in the sky, and crying out "Save me!" he threw himself down before the Lord. His whole body quivered, and the hair on his body stood on end as tears flowed out in streams. Totally absorbed in sublime ecstasy, he became oblivious of everything around him, and he roared like a lion, unable to stop the surge of divine emotions.

Such was the spiritual influence of Lord Nityananda that the brahmana began to suddenly dance with his arms raised high chuckling in irrepressible glee. He sang continuously, "O Lord Nityananda, savior of the fallen souls, You are my only master." The devotees and the other people assembled there were astounded at this sight. They exclaimed, "What a miraculous transformation; from a deadly dacoit to this condition." The more cautious ones said, "Maybe this is just a trick. Suddenly he will start his real business of looting." Others said, "Our Lord Nityananda is the savior of the most abominable sinners. By His mercy this reprobate has been transformed."

Lord Nityananda, seeing this display of extreme spiritual emotions, smiled and said, "O brahmana, please explain the reason for your present behavior. I have noticed some wonderful expressions in you. What have you seen or heard relating to Lord Krishna that has prompted you to act in this manner. Tell us everything without being constrained." The fortunate brahmana remained dumbfounded for some time hearing the Lord's words, only unrestricted tears flowed freely from his eyes. He then rolled on the ground and sometimes cried loudly, sometimes laughed out loudly, then suddenly springing up he began to dance and sing. All his actions were spontaneous and natural.

The brahmana calmed himself after a while and began to speak in the Lord's presence. He said, "O Lord, I am a resident of Nabadwip and a brahmana in name only. Actually my demeanor is that of the lowest caste of candalas or dog-eaters. My nature is as vicious as a hunter's. From my early days I have always been in the company of thieves and dacoits, hence I know only violence, hate and murder. The residents of Nabadwip shake in fear at my sight and there is not a sin left that I have not committed. When I saw Your beautiful ornaments I wanted to steal them. So one night I gathered my dacoit gang and came to loot those jewelries from Your transcendental body. But that night You put everyone of us into deep slumber, yet by Your illusory potency I could not understand Your hand behind this extraordinary phenomenon.

A few days later we made another attempt. This time we had properly worshiped Goddess Candi and then came with well-oiled and sharpened weapons. Yet another miraculous spectacle awaited us. We saw Your house surrounded by tall and stout guards marching about, chanting the holy name loudly. All of them were wearing long garlands reaching down to the knees. You were safe and unperturbed sleeping inside the house. We are so wretched that even then we could not recognize Your divine status. Disgruntled we muttered, "Who knows where these sentries have

come from." and then shuffled away to our houses.

Before our third attempt we waited for quite a few days then yesterday we came, and instantly upon arrival we lost our vision. We stumbled into the compound of this house unable to properly see and fell into ditches and thorny bushes. The storm, hail and rains mercilessly tortured us but we were helpless against them. After we had gone through hellish punishment and pain, everyone gradually became enlightened about the boundless mercy of the Lord. By Your grace we began to remember Your lotus feet. Our sight returned, and we were able to see in the true sense. Such is Your causeless mercy, hence You are the savior of the most fallen souls. YOU are so magnanimous that simply by thinking of You I was let free from the hellish distress. Anyone can easily enter the spiritual world extricating the nescience within just meditating on You." Speaking in this manner, the brahmana began to cry and dance with raised flaying hands. Such are the superexcellent pastimes of the Supreme Lord Nityananda.

The assembled devotees were astounded hearing the brahmana speak, and they felt great regard for him and offered him respect. The brahmana began speaking once more, "O Lord, now I beg permission to leave. I have no desire to maintain this body any further. As I have nurtured malicious intent in my heart towards You, I must repent. I will cast this useless body into the Ganga and finish my life." The Lord and the devotees were moved by the brahmana's sincerity. The Lord then replied, "O brahmana, you are truly a very fortunate soul. You are an elevated servitor of Lord Krishna. How is it otherwise possible for you to witness this miracle? Because you are the recipient of the Lord's mercy and His beloved servant. The Supreme Lord Chaitanya has advented to save the most fallen souls, of this there is no doubt.

Now listen carefully, O brahmana, From this moment if you give up your ghastly sinful activities then I am willing to take responsibility for all your previous misdeeds. No more aggression, violence, looting or murder; forever get rid of them. Practice religious life and chant the holy names of the Supreme Lord. Then later you can also save others. Go and meet other dacoits and murderers and bring them to the path of pure religious living."

The Lord then took the garland from His neck and placed it over the brahmana's head being very pleased with him. The air was resounding with the devotee's jubilant cheers of the holy name. The shackles of material nescience broke away from the brahmana.

The brahmana threw himself at the Lord's feet and grasping tightly he began calling out His name again and again, tears streaked down his cheeks. He cried out, "O Lord Nityananda, You are the savior of lost souls. Please allow this wretch a little place at Your lotus feet. I was so abominable that I was malicious to You, and so there is no place for me to go."

Lord Nityananda is an ocean of compassion. He placed His lotus feet on the brahmana's head. The brahmana became instantly purified of all offences. Later this converted dacoit brought many others to take shelter of Lord Chaitanya by chanting and leading a pure life. All of them discarded their old bad ways of looting and murder and began to behave gently. They were chanting lakhs of holy names, and soon became experienced and fixed in devotional service to the Supreme Lord. They absorbed themselves all the time in singing the pastimes of Lord Krishna with divine love. Such is the magnanimity of Lord Nityananda. In none of the previous incarnations was the Supreme Lord so compassionate as Lord Nityananda. Lord Nityananda gives liberation and love of God instantly to the conditioned souls. Hence if anyone, even an elevated brahmana, disregards Lord Nityananda, then such a person is degraded to the level of dacoits and murderers.

The ecstatic symptoms of love of Godhead which are so intensely desired by the master yogis who want to experience crying, shivering, horripilation and other such spiritual emotions is now made easily available to rogues and thieves by the wonderful divine potency of Lord Nityananda. Therefore all of you please worship such a merciful Lord Nityananda. By His grace one can attain the shelter of Lord GauraChandra. One who hears Lord Nityananda's pastimes will indeed reach

Lord Chaitanya. And one who hears properly this story of the deliverance of the dacoits is assured to see face to face both Lord Nityananda and Lord Caiatnya. In this way Lord Nityananda performs His pastimes undisturbed and with great pleasure.

Lord Nityananda went daily on congregational chanting to different villages all over Nadia with His associates. He visited Khancanda, Badagaci, Dogacia, and sometimes they crossed to the other side of the Ganga to Kulia village. Badagaci village folk were especially fortunate because of their piety. Lord Nityananda spent a lot of time there. One cannot gauge the amount of blessings the residents of Badagaci received.

Lord Nityananda's associates were always in very blissful spirits. They had no other business than chanting and dancing and accompanying the Lord as He went everywhere. Steadily the mood of Vrndavana cowherd boys increased in them. They were now always dressed as cowherd boys with cowhorns, flutes, and strings for tying the calves, wearing garlands of Gunja flowers around the neck, a metal bangle on the wrist, and small foot bells around the ankles. They constantly exhibited sublime ecstasy, sometimes crying, sometimes shivering, and again at times horripilating in love of Lord Krishna. Each one's beauty blossomed to match Cupid's good looks as they joined in the congregational chanting.

With an inspiring and fearless master like Lord Nityananda always leading them, the devotees were submerged in divine exhilaration. The transcendental excellences of the Lord's associates are so limitless that even in a thousand years I will be unsuccessful in fully describing them. Yet I must still mention the names of as many associates as I can remember and try to describe their glories. Just by recollecting the names of Lord Nityananda's associates, a person can transcend this material existence. All these associates are incarnations of the family members of Nanda Maharaja of Vraja. They are cowherd boys and damsels from Lord Krishna's pastimes in Vrndavana. Lord Nityananda has specifically instructed His associates not to mention their previous names and identities.

Sri Ramadasa Mahasaya is a very great devotee of Lord Nityananda. He spoke from a transcendental level as if the Supreme Lord were Himself speaking. Nobody could fathom his words. He carried Lord Nityananda always in his heart. Sri Ramadasa was considered amongst the associates as the most feeling devotee submerged in ecstatic thoughts. Lord Krishna on a particular occasion entered his body for three months.

Murari Gupta is famous as Lord Chaitanya's intimate servitor. He was so fearless that he actually played with a tiger and a snake. Sri Raghunatha Upadhyaya, an Ayurvedic doctor, was a pure devotee, and by his mere glance he invoked devotional attraction for Lord Krishna in others. Sri Gadadhara dasa was always tasting the transcendental nectar of divine mellows. The very sight of him cleansed others of all sinful reactions. Sri Sundarananda was like an ocean of devotional ambrosia. He was one of the foremost of the Lord's associates. Sri Kamalakanta Pandita was at every moment exuberant in devotional service. Lord Nityananda gave him the village of Saptagrama.

Sri Gauridasa Pandita is a most fortunate soul. He served Lord Nityananda with his body, mind and words. Indeed the Lord was his very life. Sri Purandara Pandita was extremely peaceful and grave, always experiencing divine ecstasy in the Lord's association. Lord Nityananda is also the life and soul of Sri Paramesvari Thakura. The Lord being especially inclined towards him is always present in his body. Sri Dhananjaya Pandita was a stalwart preacher of bhagavat dharma and so Lord Nityananda made His permanent residence in his heart. Sri Balarama dasa was always absorbed in loving devotional service. Anyone in his presence became free from all sinful reactions.

Sri Yadunatha KaviChandra was incessantly swimming in a nectarean ocean of love of Godhead. His constant guide and shelter was Lord Nityananda. Sri Jagadisa Pandita emanated spiritual brilliance everywhere he went. Lord Nityananda was his prime source of divine inspiration. Sri

Purusottama Pandita appeared in Nabadwip. He was fully surrendered at the lotus feet of Lord Nityananda. In His earliest pastimes, Lord Nityananda stayed in his house. By his mercy one is drawn to the divine lotus feet of Lord Nityananda. Sri Dvija Krishnadasa appeared in the Radha district in Bengal, as did Lord Nityananda. He is amongst the foremost of the Lord's eternal associates. Sri Kaliya Krishnadasa is famous in all the three worlds. Simply by remembering him one attains the association of Lord Chaitanya.

Sri Sadasiva Kaviraja was also a very blessed personality. The glorious Purusottama dasa was his son. Sri Purusottama dasa was always in deep meditation, oblivious to his own body and surroundings. Lord Nityananda is forever situated within his heart. Sri Uddharana Datta was a very magnanimous Vaishnava who was especially qualified to render direct service to Lord Nityananda. Sri Mahesa Pandita and Paramananda Upadyaya are stalwart Vaishnava devotees of the Lord, grave and compassionate. Sri Gangadasa, son of Caturbhuj Pandita, also received the Lord's special mercy because the Lord stayed in his house. Acarya Vaishnavanda was a very magnanimous soul. Previously he was famous by the name of Sri Raghunatha Puri.

Sri Paramanda Gupta was a very eminent person. Lord Nityananda also spent a long time staying in his house. The pious Sri Krishnadasa, who lived in Badagaci was another very fortunate soul, because Lord Nityananda also stayed with him. Sri Krishnadasa, Sri Devananda, and the spiritual instructor Acarya Chandra, were all very elevated and pure Vaishnavas, whose only attraction was the lotus feet of Lord Nityananda. The two brothers, Sri Madhavananda Ghosa and Sri Vasudeva Ghosa, were famous for their nectarean singing. They constantly relished spiritual mellows. Sri Jiva Pandita was the recipient of the Lord's special mercy. The Lord had stayed in his house. Then there were the four who were very dear to Lord Nityananda. They were Sri Manohara, Sri Narayana, Sri Krishnadasa and Sri Devananda.

In a thousand years I would not be able to enumerate the names of all the servitors and associates of Lord Nityananda. The hundreds and thousands of devotees were all heart and soul surrendered to Lord Chaitanya and Lord Nityananda. By receiving Lord Nityananda's mercy His associates are all spiritual guides for the whole world. They constantly meditated on Lord Chaitanya. I have but mentioned only a few who I know personally. Later Vedavyasa will reveal more divine personalities.

The last of Lord Nityananda's servitors is Vrndavana dasa (the author). He was conceived in the womb of Srimati Narayani, who had received the remnants of Lord Chaitanya's foodstuff. Even today the Vaishnavas glorify her as the one who ate Lord Chaitanya's remnants, which was recognized as a rare blessing.

Lord Sri Krishna Chaitanya and Lord Nityananda are my life and soul. I, Vrndavana dasa, humbly offer this song at Their divine lotus feet.

Antya-lila Chapter Six

All glory, all glory to Lord GauraChandra and Lord Nityananda. All glory to all the Lord's associates. Lord Nityananda continued His congregational chanting pastimes and experienced great joy in the association of all His eternal associates and servitors. Lord Nityananda performed His pastimes here in Nabadwip just like He had done in His previous incarnation in Vrndavana. He attracted every living entity with amazing simplicity to surrender at the lotus feet of Lord Chaitanya

Lord Nityananda was like the brilliant sun surrounded by His inspired and enthusiastic devotees as they roamed all over Nabadwip performing kirtana. His divine body was covered with ornaments and flower garlands. His lips were ruby red from chewing betel and camphor. Seeing the activities of Lord Nityananda, some experienced divine exhilaration, but there were others who became suspicious

A certain brahmana residing in Nabadwip and who had studied together with Lord Chaitanya became suspicious of Lord Nityananda's behavior. The brahmana was very attached to his devotion to Lord Chaitanya, but unfortunately he was unaware of Lord Nityananda's transcendental potencies. One day the brahmana decided to go to Nilacala, Puri, and stayed there immersed in sublime joy. Every day, he visited Lord Chaitanya and felt a gradual increase in attraction for the Lord. On one of his daily visits he suddenly felt the urge to ask the Lord some questions in confidence

The brahmana inquired, "O Lord, I have a request. If you allow me then I can present it before You. If You consider me as one of Your servants, then I would like to hear Your views on certain points. Lord Nityananda, the avadhuta, is now in Nabadwip. I cannot understand His behavior. People say He is in the renounced order of life, namely sannyasa, yet I see Him chewing betel and camphor all the time. A sannyasi is not supposed to even touch certain things like gold, silver, precious gems and so on, but I see Him decorating His body all over with ornaments made from these substances. Instead of a saffron loin cloth He is putting on flowing silk robes and using sandalwood and flower garlands

Another of the Lord's quaintness is that He does not carry the sannyasa staff but an iron rod. He is always seen in the company of sudras, persons coming from lower castes. I could not see Lord Nityananda always acting strictly according to the instructions of the scriptures, hence I am assailed with doubts about Him. Many persons hail Him as a great personality, yet why does He not act in a way befitting His position as a sannyasi? O Lord, please remember that I am just Your menial servant. Please tell me what all this actually means."

The pious brahmana thus inquired submissively at an opportune moment from Lord Chaitanya, and the Lord revealed to him the esoteric meanings of everything without reservations. The Lord smiled gently at the brahmana's words and spoke the following. He said, "Listen carefully, O brahmana. One who is very elevated and a realized soul is free from all faults

In the Srimad-Bhagavatm it is stated, "Those who are free from unwanted desires such as attachment for things unconnected to Lord Krishna, Those who have transcended the mundane vision of seeing only the material covering of the soul, namely this gross body, and have risen to the platform of perceiving the spiritual spark in every living entity, thus having attained equal vision, those who have become elevated to the spiritual platform of seeing face to face the Supreme Lord who is beyond the three modes of material nature, these great souls, who are dedicated to Me, the Supreme Personality of Godhead, do not have to enjoy or suffer the results of either pious or impious activities nor do they have to act according to rules and regulations."

Lord Nityananda is absolutely pure. He is in this material world like the lotus which is untouched by the water it stands in. O brahmana, know for certain that Lord Krishna is eternally within Him. If any person tries to imitate Lord Nityananda, then he will suffer terrible consequences and incur heavy sinful reactions. If anyone other than Lord Siva tries to drink deadly poison, then he will surely die. The scriptures carry sufficient examples to substantiate this fact. In the Srimad-Bhaagvatam "No one should try to act in this manner, not even in the mind. Just as if a person other than Lord Siva tries to drink the deadly the deadly poison that came out of the ocean will certainly die, similarly if due to foolishness someone tries to imitate the pastimes of the Supreme Lord he will surely be destroyed.' 'O King, the fire is all-consuming, yet it remains unaffected and uncontami- nated by any sin or dirt, similarly a very powerful and potent personality should not be condemned for transgressing religious laws or staring lustily at a woman.' Therefore if anyone criticizes Lord Nityananda's activities, then he will have to suffer for his own mistakes severe reactions life after life. Even if a very elevated soul acts in a derogatory manner, if he is criticized, nay even ridiculed, then he is surely doomed. All these conclusions one can learn from the Srimad-Bhagavatm, but only if it is explained by a pure Vaishnava. Listen attentively what the Srimad Bhagavatm has to say about the person who laughed and ridiculed a great personality

Lord Krishna and Lord Balarama were staying and studying in the house of Their guru. After completing Their education They wanted to return home, so They inquired from the guru what They could offer him as a daksina or donation. The guru consulted his wife and said to Them that he and his wife would like to have their dead son brought back to life. Lord Krishna and Lord Balarama immediately went to see Yamaraja, the lord of death. On request from Them all the formalities were concluded and the son was brought back alive to Their guru

When Mother Devaki heard about this wonderful happening, she also wanted her dead sons back. So one day she approached Lord Krishna and Lord Balarama and begged them saying, 'O please listen to me, Krishna, Balarama. You are the Lords of the mystics. You are both the original Lords, eternal and absolutely pure. You are the father of this universe. I know You are the cause of all causes. Creation, maintenance and annihilation of this universe are carried out by the partial expansion of Your expansions. Yet in spite of these potencies, You both have appeared in this world as my sons only to alleviate the suffering of this world

'Just as You have brought back Your guru's son from the abode of Yamaraja as a parting donation to Your guru and his wife, similarly I also yearn to see all my six sons the mean Kamsa mercilessly murdered. The guru's son had long been dead, and yet You brought him back to life by Your mystical potencies. Then kindly satiate my thirst to see my sons and bring them back to life.' As son as they heard their mother's wish, They immediately preceded to Bali Maharaja's palace. When Bali Maharaja saw that the visitors were his most worshipable Lordships, Lord Krishna and Lord Balarama, he felt a surge of spiritual bliss in his heart. He surrendered all he possessed, his wealth, wife and children, and himself at their Lordship's lotus feet. The ecstasy of love of Godhead was building up inside him. Horripilation appeared all over his body and he began to shed tears of divine bliss. He fell at Their feet, and clutching them to his heart, he offered prayers to Them

Bali Maharaja prayed, 'All glories to Lord Ananta, who has appeared as Lord Sankarsana, and all glory to Lord Krishna, the crest jewel of Gokula. O Lord Balarama, Haladhara, You are the best friend and leader of all the young cowherd boys. And Lord Krishna is the most precious treasure of His surrendered devotees. O Lord, both of You are rarely to be seen even by great purified sages who are on the transcendental platform. Yet, my Lord, You are so magnanimous that You have appeared before me, a demon steeped in dark ignorance. Therefore, as is described in the Vedic literature, You have no friends or enemies, and this I am witnessing at this very moment. The one who came to murder You by making You suck her poisoned breast got liberation to the Vaikuntha planets after being killed by You. Hence it is difficult to understand Your heart. Even the Vedas and the great mystic yogis have failed to do so

Your illusory potency is so unfathomable that masters of mysticism fail to grapple with it. Then how can a sinful demon ever understand it? O Lord of the universe, my only prayer is that You do not cast me down to the dark well of material existence. I fall at Your lotus feet. Please just let me live under a tree and pass my days in peace. Kindly count me amongst Your servitors and give me their association, that I may never desire for anything else.' Bali Maharaja prayed in this manner at Lord Krishna's and Lord Balarama's lotus feet

Gangadevi or Bhagirathi springing from Lord Narayana's lotus feet purifies the abodes of Lord Siva, Lord Brahma and so on as she flows through them. Now Bali Maharaja and his family having washed Their Lordships lotus feet were drinking and sprinkling over their heads that same sacred water of Ganga. Bali Maharaja then worshiped Their Lordships offering Them incense, perfumed oils, flowers, camphor and ghee lamps, clothing and beautiful ornaments. He then prayed to the Lords, 'O Lord, kindly instruct me if You consider me Your servant. Whoever follows Your instructions easily transcends all rules and regulations.' Bali Maharaja's words pleased Their Lordships and now They attended to the business at hand

The Lord said, 'Dear Sir Bali, please hear Our reason for coming here. My mother's six sons were murdered by the wicked Kamsa. Later he was killed as a reaction to this grievous sin. Mother Devaki is greatly afflicted by this calamity and whenever she remembers this she cries piteously. You have these six boys with you, so I have come to take them to please my mother. All six of them were Brahma's grandsons and they were perfected beings. I will relate to you how they landed themselves in this distressful situation. Previously they were Lord Brahma's son, Marici's, six sons

Once very surprisingly Brahma was struck by Cupid's arrow. Blinded with lust he chased his own daughter. The six young boys began to smirk and laugh seeing this scene, and this caused them to fall down instantly from their godly positions. Because they had ridiculed a great personality, they had to take birth in the family of the vicious demon, Hiranyakasipu, who had avowed to live by the sword and put everyone into subjugation. During the fight between the demigods and the demons, Indra vanquished these six with his powerful thunderbolt weapon. They died after much torment. Yogamaya then arranged for them one by one to be born as Mother Devaki's sons. In this life they also suffered greatly from birth. Even while mere infants they were murdered by their own maternal uncle, Kamsa. Mother Devaki, of course, is unaware of these hidden facts. She considers them to be her sons. I want to return them to my mother, Devaki, hence My presence here. When they drink Mother Devaki's breast milk, they will be instantaneously acquitted of all their previous sins

'Take heed, O Bali Maharaja, The consequences of ridiculing a devotee of the Lord are very severe. Even perfected yogis suffer heavily if they disrespect a Vaishnava, what to mention about lesser humans. A Vaishnava offender has to pay a heavy price life after life. I am delving on this subject for your benefit so you may learn from this and never insult a Vaishnava. If a person worships Me and chants My name, but offends a Vaishnava, he has to suffer severe setbacks in his devotional life. And as for those who love and respect My devotees, I make Myself easily available to them.' In the scriptures it says, 'There may exist some doubt about the success in attaining perfection by serving the SUPreme Personality of Godhead, but there is no doubt whatsoever in achieving perfection by serving the pure devotees of the Supreme Lord'(Varaha Purana). Further, in another place it states, 'Those who only worship Lord Govinda, Krishna, but do not worship and serve the Lord's devotees, are highly insolent. They never receive the Lord's blessings.' Dear Bali, you are dear to Me and you are My servitor, hence I have revealed these esoteric meanings of the scriptures to you."

Bali Maharaja felt divine exhilaration from hearing the Lord's instructions. He acted on that moment and brought the six sons and offered them as gifts to the Lord. Lord Balarama and Lord Krishna escorted the six boys to Their mother, Devaki. Mother Devaki was overwhelmed with joy and love seeing her six dead sons now before her. Her breast milk flowed out of affection and she

suckled the six sons. When these six boys sucked Mother Devaki's breast milk, they were in fact taking the remnants of the Supreme Lord. This gave them instant realization of the truth. They fell flat on the ground like sticks offering obeisances to the Supreme Lord and everyone else. The Lord looked kindly upon them and started instructing them. He said, 'Now you may return to the heavenly abodes of the demigods, your actual residence. But remember never to ridicule or laugh at a great spiritual personality. Lord Brahma is an expansion of the Supreme Lord, hence is to receive equal respect as the Supreme Lord. He is not to be condemned even if found doing wrong. You have already suffered severe consequences by deriding him, so in the future beware of such mistakes. Now you must go and beg for- giveness from Lord Brahma, then only will you feel cleansed and blissful.' So, my dear brahmana, I have related to you these topics from the Srimad Bhagavatm so that you may give up your suspicions about Lord Nityananda. Lord Nityananda is in the highest transcendence. Persons with little knowledge and piety cannot comprehend His position. And if any person becomes attracted to Him because of the miracles He performs from time to time, then also he will attain liberation. Lord Nityananda has advented only to liberate the fallen conditioned souls. They will be actually liberated because of His causeless mercy

Lord Nityananda's behavior is beyond the jurisdiction of any rules and regula- tions. Who has the capacity to understand His mind? Without properly gauging His extraordinary and supramundane character, if anyone criticizes Him though he may be serving the Supreme Lord still he will lose all his devotion. So you must immediately leave for Nabadwip and make everyone there understand these esoteric facts about Lord Nityananda. If by any chance someone criticizes Him, then no one can save him from his imminent doom. On the other hand, whosoever loves and respects Him is true in his devotion to Me. This I confirm firmly. If Lord Nityananda marries a Muslim girl or enters the drinking house, His lotus feet are still most worshipable, even for Lord Brahma."

Lord Chaitanya's potent words acted effectively in the brahmana's heart. He became blissful and his faith and love for Lord Nityananda increased tremend- ously. The brahmana came to Nabadwip. The first thing on arrival he went to meet Lord Nityananda. The brahmana honestly admitted his offenses to the Lord. The Lord in turn heard him patiently and then graced him with His causeless mercy

Lord Nityananda's activities and character are the most confidential topics in the Vedas. They are inscrutable by human norms. He is the supreme mystic who is also known as the original Supreme Lord, Ananta, holding up the entire material creation on one of His thousand hoods. His body is absolute and transcendental. Without Lord Chaitanya's mercy it is impossible to fully understand Him

Different people know Lord Nityananda in different ways. Some say He is exact- ly like Lord Balarama. Another says He is the foremost and dearest of Lord Chaitanya's devotees. Again someone says He is supremely potent, an expansion of the omnipotent Lord. Many persons honestly admit that they cannot fathom His character. In this manner people freely air their opinions about the Lord. Whatever the people might say about Lord Chaitanya or Lord Nityananda, may Their lotus feet be permanently imprinted in my heart. I pray at everyone's feet to invoke their blessings that birth after birth I can remain the Lord's servant and He my eternal master. This is my only desire

After hearing all this about Lord Nityananda,s boundless mercy, if anyone is so degraded and sinful as to still criticize the lord, then I firmly kick him on his head. Lord Chaitanya is the Lord of my Lord and master, Lord Nityananda. This fact gives me great hope and strength. Will I ever be bless to see my Lord Nityananda and Lord Chaitanya sitting on a throne surrounded by all Their servitor associates? All glory to Lord Chaitanya. O Lord Gauranga, kindly bless me so that I may have Lord Nityananda's shelter

Along with this plea I further pray that even after gaining Lord Nityananda's association I may never forget Your lotus feet

Wherever You and Lord Nityananda appear as incarnations,there I want to be eligible to be Your eternal servitor

Lord Sri Krishna Chaitanya and Lord Nityananda Prabu are my life and soul. I, Vrndavana dasa, humbly offer this song at Their lotus feet