

Caitanya-mangala

Preface

Locana Dasa was born in 1520 A.D. in Kogram within Gauramandala, West Bengal. He was a disciple of Sri Narahari Sarakara Thakura, an intimate eternal associate of Sri Caitanya Mahaprabhu. One day in 1537 A.D., following his guru's order, Locana Dasa sat on a stone slab under a badari tree and started writing the CaitanyaMangala on a piece of bark.

Since Vrndavana Dasa Thakura had already written a book entitled Caitanya-Mangala, the leading devotees in Vrndavana [Sri Raghunatha Dasa Gosvami, Sri Jiva Gosvami, Kasisvara Pandita, Pandita Haridasa Gosvami, and Anantacarya] met to resolve the problem. They decided that henceforth Vrndavana Dasa's book would be called Caitanya Bhagavata, and Locana Dasa Thakura's book would remain as CaitanyaMangala.

In The History and Literature of the Gaudiya Vaisnavas, Dr. S. Das [a disciple of Srila Bhaktisiddhanta Sarasvati Thakura] says, "Locana Dasa does 'not claim to be a doctor of theology. He was a musician like his preceptor [Narahari Thakura]. He made music and dedicated his pre-eminent musical abilities toward serving one mission.

"Locana Dasa did not compose this beautiful narrative poem, Caitanya-Mangala, to thrust abstract philosophy and a labyrinth doctrine down the people's throat. Rather, he wanted to impress the divine character of Sri Caitanya on the popular mind, and thereby arouse its religious sensibilities."

In Vaisnava Abhidana, Haridasa Dasa [a famous Gaudiya Vaisnava historian] describes Caitanya-Mangala, "Locana Dasa based his Caitanya-Mangala on Murari Gupta's authorized Sanskrit biography of Lord Caitanya entitled Sri-Krishna-Caitanya-carita. CaitanyaMangala is written in simple, beautiful language, and it can be sung in various beautiful ragas.

"Caitanya-Mangala is a rasatmaka-sastra [book full of rasa], and Caitanya Bhagavata is a varnanatmaka-sastra [a book full of descriptions]. In some cases, Locana Dasa's poetic expression surpasses that of Vrndavana Dasa Thakura.

"Readers should not confuse Locana Dasa Thakura's authentic and authorized book, Caitanya-Mangala, with another book of the same title written by Jayananda. Jayananda's book has many strange descriptions of Sri Caitanya Mahaprabhu. Among the society of Vaisnavas, Jayananda's book is not loved, appreciated, or widely read. In fact, Bhakti-ratnakara doesn't even mention or refer to his book. Jayananda didn't show any talent in composing; his writing is incoherent and sloppy."

To produce this English translation of Sri Caitanya Mangala, we used a 1929 Bengali edition published by Srila Bhaktisiddhanta Sarasvati Thakura at the

Bagbazaar [Calcutta] office of the Gaudiya Math. Between 1920-1936 Srila Bhaktisiddhanta Sarasvati Thakura printed many important books including Srimad Bhagavatam, Bhagavad-gita, Caitanya-caritamrta, "Caitanya-Bhagavata, Caitanya-Mangala, Brahma-samhita, Upadesamrta, Prema-bhakti-candrika and Bhakti Sandarbha.

Srila Prabhupada strictly followed the example and teachings of his spiritual master, Srila Bhaktisiddhanta Sarasvati Thakura. Through his Bhaktivedanta Book Trust, Srila Prabhupada published almost all of the same books as his guru maharaja. Presently, Srila Prabhupada has inspired the BBT to publish an English translation of Sri Jiva Gosvami's Sandarbhas.

Similarly, Srila Prabhupada has inspired us to publish this English edition of Sri Caitanya-Mangala. We hope that our guru maharaja, Srila Prabhupada, our param-guru, Srila Bhaktisiddhanta Sarasvati Thakura, and all the devotees will be pleased with our efforts.

Mahanidhi Swami

Sutra-khanda

Chapter 1 Prayers of Invocation

All glories to Sri Krishna Caitanya Mahaprabhu, the crest-jewel of all sannyasis. In Kali-yuga, He appears in His complete form to give the priceless jewel of love of Godhead to the surrendered souls. The Lord delivers the devotees and satisfies them with this rare gift of prena bhakti, pure love of God. But, roaring like a thunderbolt, He crushes the atheists of the world to dust.

I pray to Sri Vighnanesvara, Lord Ganesa, who has the body of a huge elephant with one tusk. He brings success in all endeavors. All glories to Lord Ganesa, the son of Parvati Devi.

With folded hands, I pray to Lord Siva and Parvati. Let us all fall at their feet, offering our respects. Lord Vishnu is the only master of the three worlds. Lord Siva and Parvati can award anyone the boon of Vishnu-bhakti.

I pray that Goddess Sarasvati will play on my lips so that they will glorify Gaurahari, who is as yet unknown in the three worlds. May the wonderful topics of the golden-hued Lord of Sarasvati flow from my mouth.

I humbly beg the demigods and all my superiors that nothing will obstruct my attempt to glorify Lord Gaurahari. Let me not ask for the boon of wealth; for I am fallen and sinful. But please allow me to complete this book without any difficulty.

Let me glorify the pure devotees of Lord Vishnu, and the most fortunate mahabhagavatas. These exalted devotees purify the world with their divine qualities. They are merciful to all and everyone loves them. Such devotees are the most auspicious personalities in the world.

I am a totally unqualified person, incapable of telling right from left. Yet I'm trying to catch the sky with my hands, like a blind man trying to see a cintamani

gem on a nearby mountain. I don't know what the result will be.

SRI CAITANYA MANGALA

I have but one hope -- that Lord Gauranga will be merciful, because He doesn't consider whether one is good or bad. Overlooking disqualifications, the Lord freely gives everyone the shelter of His lotus feet.

Please listen 'to the description of the behavior of a pure devotee. Dedicating his life for others, he gives his causeless mercy to all living entities. He becomes happy by making others happy. This Locana Dasa has only one hope. I want to attain the lotus feet of Narahari Sarakara Thakura [his spiritual master], who is my lord and the owner of my life. Although most fallen, I desire to 'glorify the indescribable qualities of Sri Caitanya Mahaprabhu. To achieve this perfection, I hold the lotus feet of Narahari Thakura within my heart eternally.

Prayers to Lord Gauranga and His Associates

All glories to Sri Krishna Caitanya, Sri Nityananda Prabhu, Sri Advaita Candra, and all the Gaura-bhaktas.

All glories to Narahafi and Gadadhara Pandita, the lords of my heart. Please cast your most merciful and auspicious glance upon me.

Gauranga's golden transcendental form embodies all compassion. With many select prayers, I will glorify His soothing, reddish lotus feet. Let the devotees sit together and be blessed by the touch of Gauranga's lotus feet. O Lord, darling of Sacimata, let us offer our respectful obeisances to You. Please look favorably upon us and bestow a drop of Your mercy.

All glories to Advaita Acarya, the crest-jewel of all lords. The world became fortunate by the mercy of your lotus feet. O Sita-Prananatha! [Lord of the heart of his wife, Sita] With folded hands, I praise you and beg for your mercy.

I worship Sri Nityananda Prabhu, the son of Rohini Devi, the avadhuta, who is non-different from Lord Caitanya.

First of all, let me glorify the lotus feet of Gargacarya, who, taking pride in his grandson Gauranga, goes mad in ecstasy when he praises His qualities.

I worship Jagannatha Misra, the father of Visvabhara, and Saci Thakurani, His mother.

I worship Laksmi Thakurani, who was bitten by the snake of separation from Lord Caitanya.

I worship Vishnupriya Devi, who accepts the reddish lotus feet of Lord Gauranga as Her ornament.

Joyfully, I glorify Pundarika Vidyanidhi, for whom Mahaprabhu cried in ecstasy.

I glorify the lotus feet of Madhavendra Puri, Isvara Puri; and Sri Pandita Gosvami.

I worship Govinda Gosai and Vakresvara Pandita who are like maddened bees after the sweet nectar of Gauranga's lotus feet.

I worship Paramananda Puri, Vishnu Puri, and Gadadhara Dasa, holding their feet on my head.

With a heart full of joy, I pray .to Murari Gupta. Please bless me so that I can properly glorify Sri Gauranga Mahaprabhu.

I glorify Srivasa Thakura and Haridasa Thakura. I only desire to obtain the feet of the brothers, Vasudeva Datta and Mukunda Datta. I glorify Raya Ramananda who is an abode of love. Let me constantly praise Jagadananda Pandita.

I worship Rupa, Sanatana, and Damodara Pandita. I also offer my repeated obeisances to Raghava Pandita.

I worship Sri Rama, Sundarananda, Gauridasa, and all followers of Lord Nityananda.

I glorify my worshipable lord, Narahari Thakura, who protects me in this world and the next. Except him I have no friend in the three worlds. So let me worship Narahari Thakura who is an ocean of Gauranga's qualities.

With folded hands, let me fall on the ground to offer my obeisances to Govinda, Madhava, and Vasu Ghosh.

I whole-heartedly glorify Sri Vrndavana Dasa Thakura, who enchanted the world with the words of his Caitanya-Bhagavata.

My dear brother, we should always glorify the family Deity of Raghunandana. As a boy, Raghunandana Thakura fed a laddu to his Krishna Deity. Who would dare consider that boy an ordinary person?

I worship his father, Sri Mukunda Dasa, who has unalloyed faith in the path shown by Sri Caitanya Mahaprabhu.

I worship all the known and unknown devotees of the Lord. I keep their feet on my head as a crown jewel.

I worship the mahantas and their followers. I always sing the glories of their feet.

Don't mind if I mention someone's name first and another's later. There is no precise alphabetical order. If, by mistake, I forget to glorify someone's name, I beg forgiveness by offering them a hundred obeisances.

I glorify all the devotees, both on the earth and in the heavens. One by one, I offer my obeisances to everyone.

Desiring to attain love of Godhead, let us happily glorify the transcendental qualities of Sri Gauranga Mahaprabhu.

I, Locana Dasa, my heart brimming with joy, sing the transcendental glories of Sri Caitanya Mahaprabhu.

The Source of Caitanya-Mangala

First, let me beg the blessings of all the mahabhagavatas. Then I can properly sing the glories of the Lord. I am the lowest of the low, so how can I explain the greatness of Sri Caitanya's transcendental character? Since I don't know anything, what's the use of my incoherent words? If, without knowing the highest truths about Lord Caitanya, I try to say something, I will suffer embarrassment before the great souls.

Although I'm not qualified and full of faults, I cherish an intense desire to sing about the sweet qualities of Sri Gauranga Mahaprabhu.

While living in Navadvipa, Sri Murari Gupta had the opportunity to remain always in the company of Gauracandra. Who can describe his greatness? He is

known throughout the world as Hanuman. After crossing the ocean to Lanka, Hanuman burned Ravana's palace to the ground. Then Hanuman brought Rama the good news about His beloved Sita. He revived Laksmana by bringing visalyakarani [a medicinal herb]. That same Hanuman now resides in Nadia as Murari Gupta.

Being highly realized, Murari Gupta knows all truths. As an eternal associate of the Lord, he is fixed at the lotus feet of Sri Gauranga Mahaprabhu. He expertly told all of Lord Caitanya's childhood and boyhood pastimes in his great Sanskrit epic, Sri-Krishna-Caitanya-carita mahakavya, [also called Karcha, diary].

At the behest of Sri Damodara Pandita, Murari Gupta explained Gauranga's transcendental pastimes from beginning to end, and how the Lord mercifully distributed love of Godhead. Damodara Pandita recorded these as slokas in his Karcha [diary].

Reading this book inspired me to write a biography of Lord Gauranga, using a form of Bengali verse called Panchali. Although I'm not qualified to write this biography, please don't neglect it or get angry with me. As an ignorant child wants to touch the moon upon seeing it, who wouldn't want to taste nectar when it comes before him? Similarly, I want to glorify Lord Gaurasundara, and therefore I need the mercy of the Vaisnavas.

Let me offer my obeisances to the lotus feet of the Vaisnavas. My heart yearns to sing about Gauranga's wonderful qualities. My worshipable lord is Narahari Sarakara Thakura. With a humble heart, I beg him to please fulfill my desire.

Brief Outline of Subjects in Caitanya Mangala

First, I'll describe the wonderful pastime of how Advaita Acarya, the best of the brahmanas, worshiped Sacimata's womb. Sri Caitanya Mahaprabhu, the Lord of the three worlds, appeared on the earth along with His eternal associates.

I'll narrate His childhood pastimes, His name-giving and grain-eating ceremonies. Although He didn't wear ankle-bells, Sachi heard them when Nimai crawled about. Against His mother's will, Nimai would touch dirty objects. Then He would preach high philosophy to justify His action.

To test His strength, the local ladies would ask Nimai to fetch a coconut. Surprisingly, within seconds He would manifest one. I will describe how the Lord played with a puppy, bringing joy to the neighbors. Murari Gupta watched Nimai playing in the street with His friends. The people of Nadia greatly relished the Lord's dancing and chanting of Hari-nama along with His boyfriends.

His father taught Nimai how to write with chalk on a stone slab. Whoever hears this pastime obtains relief from all suffering.

Now listen carefully as I tell about Visvambhara's playing with His elder brother, Visvarupa. These two brothers were just like Indra and Upendra who were born of the same mother. I will describe Visvarupa's sannyasa, and how Visvambhara consoled His mother and father.

Visvambhara loved to play all day on the sandy banks of the Ganges with His friends. Seeing this, His father, Jagannatha Misra, became angry and disappointed.

He dragged Visvambhara into the house and rebuked Him for wasting His time in frivolous sports.

Please listen attentively as I describe how Nimai bestowed mercy to His father in a dream. Next, I will tell of the Lord's ear-piercing, sacred thread, and other ceremonies. After completing His boyhood pastimes He started His pastimes of youth. During this period, He gradually manifested love of Godhead.

Visvambhara, along with His classmates, began studying at the feet of His teacher. The Lord would laugh at the Bengali dialect spoken by some of the students. Later, I will describe how Nimai Pandita asked Sacimata to observe Ekadasi. When Jagannatha Misra left this world Nimai cried over the loss of His father.

I will tell you the beautiful story of Lord Gaura's marriage ceremony, which gives unlimited happiness to everyone. I'll describe a confidential incident that occurred on the Lord's way to the Ganges. Gauranga's trip to East Bengal [Bangladesh] and how Laksmipriya Devi, His wife, left this world will be told. Upon returning, the Lord re-married, taught His students, and traveled to Gaya. You'll receive immense pleasure by attentively hearing these narrations.

When the Lord returned from Gaya He constantly displayed symptoms of ecstatic love of God. O brother! You'll derive profuse pleasure from hearing the pastimes in Madhya-khanda. Your hair will stand on end as you relish these transcendental subjects, which are just like solidified nectar. I feel great ecstasy within my heart even before I describe how, by discussing Krishna katha in the association of devotees, one will manifest ecstatic love of God.

Madhya-khanda tells about Gauranga's Navadvipa pastimes of preaching and distributing love of Godhead. These topics flow like streams of nectar. Lord Caitanya manifested matchless pastimes, never seen in any previous yuga. I'll tell how the devotees met the Lord in Navadvipa.

You will hear how Sacimata received the gift of prema, and how one night Gaura heard the sound of Sri Krishna's flute. Hearing that flute, the Lord became overwhelmed with ecstatic love, when suddenly, a divine message vibrated in the sky.

Lord Caitanya revealed His Varaha rupa to give mercy to Murari Gupta. Lord Brahma and the demigods became blissful upon seeing this. I'll narrate how Suklambhara Brahmacari attained love of Godhead. Receiving Gauranga's mercy, Gadadhara Pandita cried all day and night in ecstatic love. Immediately after sowing a mango seed, Lord Gaurasundara satisfied the devotees by distributing mango prasada. Anyone who hears this will become free from all doubts.

Covering His spiritual identity, Sri Caitanya manifested ecstatic love of God. Although the depth of the Lord's love is unfathomable, still He revealed it to everyone. I'll tell the wonderful pastime of Sri Gauranga's meeting Sri Nityananda Prabhu and also Haridasa Thakura. The meeting of Advaita Acarya with Lord Nityananda is especially sweet.

The deliverance of Jagai and Madhai will be narrated. I will explain how Gauranga bestowed mercy upon a brahmana and his son. The followers of Lord Siva received Gaura's mercy. Lord Caitanya once jumped into the Jahnavi [Ganges] immediately after seeing a brahmana's misconduct. Hearing this pastime will

astonish the heart of anyone in the three worlds.

Listen to Gauranga's unparalleled pastime of cleaning the Gundica temple. Hear the miracle of how He cured a leper. You'll taste unlimited bliss hearing about Gauranga's assuming the mood of Lord Balarama.

Once while enacting a drama in Candrasekhara's house, Gauranga manifested such prema that its influence spread throughout the land and sky.

I'll explain the confidential topic of Gauranga's adopting an incredible mood of renunciation. Upon seeing Sri Kesava Bharati in Navadvipa, the Lord felt delighted in His heart. At that moment, He decided to take sannyasa from him. Hearing about Gauranga's sannyasa, Sacimata and Vishnupriya became drowned in an ocean of distress. The Lord left Navadvipa and took the renounced order of life from Kesava Bharati in Katwa.

In Advaita Acarya's house, the Lord met the devotees, consoled everyone, and began His travels. On the way to Purusottama Ksetra [Jagannatha Puri], He stopped in Remuna and shared an intimate pastime. Everyone will feel joyful as they hear me tell each of Lord Caitanya's transcendental pastimes.

On the way to Jajipura, Gauranga exhibited a wonderful pastime in Ekam nagar. I'll tell the ecstasy Gauranga felt upon seeing Lord Jagannatha, and how Lord Caitanya showed His divine form to Sarvabhauma Bhattacharya.

The topics of Madhya-khanda are the essence of all nectar; but you must also hear the pastimes in the Sesh-khanda. Madhya-khanda ends with Gauranga's manifesting pure love of Krishna. Joyfully, Locana Dasa explains these subjects.

All glories to Sri Krishna Caitanya who descends on earth as an incarnation. Ah! How fortunate are the residents of earth. Mother Bhumi was blessed to be ornamented with His divine lotus feet.

To give mercy, the light of the universe appeared in Navadvipa. The anxious devotees, who had been waiting for a long time, now ran to Sriman Mahaprabhu to receive His gift of love. The devotees were like eager bees flying swiftly toward a lotus full of honey, or like cakora birds drinking the rays of the full moon. The devotees were maddened cataki birds that sing joyfully upon seeing rain clouds.

Immersed in bliss, Gauranga dances madly and sometimes roars like a lion, while giving out love of God. The devotees, feeling just like men who have recovered their long-lost wealth, began worshiping the Lord with their tears of happiness. As elephants jump into a lake to get relief from a forest fire, the devotees forgot their miseries by drowning in the nectar ocean of Krishna-prema.

In ecstasy someone cried out the name, 'Thakura!' In a joking mood, someone else hiked up his dhoti tightly between his legs, and slapped his arms like a wrestler preparing to attack. Everyone forgot themselves in the bliss of love of God. That same love which Laksmi Devi hankers after with folded hands, Sri Caitanya Mahaprabhu was now freely distributing without discrimination.

What more can I describe than this? Lord Ananta Sesa, who holds the universes on his head, appeared as Nitai to taste the sweet rasa of Krishna-prema. Sri Nityananda Prabhu, being totally enraptured in prema-rasa, couldn't recognize friend or foe. He therefore gave love to everyone. Walking with the gait of a maddened elephant, Nitai caused the earth to lose its balance.

Listen to the matchless character of Mahesa [Lord Siva] who appeared as Sri Advaita Acarya. His glories are unlimited. Advaita Acarya forgot his knowledge

ofjnana by constantly discussing topics ofprema rasa with Lord Caitanya.

Without restriction, Advaita relished transcendental pastimes with other rasika-Vaisnavas. After tasting the loving mellows of Krishnao prema, Advaita Acarya and his associates joyfully distributed them to everyone without opposition. Without these two Lords, Sri Nityananda and Sri Advaita Prabhu, no one would have received such mercy.

Gauranga appeared on earth for this purpose. All glories to the auspicious moment when the whole world, desiring pure love of Krishna, will chant the holy name of Hari. Even Brahma finds difficulty in attaining Krishna-prema. Locana Dasa huppily describes these trancendental topics.

Chapter 2 The Beginning of Caitanya Mangala

Krishna's Decision to Descend as a Devotee

All glories to Sri Krishna Caitanya and Sri Nityananda. All glories to Sri Advaita Acarya, the abode of bliss and happiness. All glories to Sri Gadadhara Pandita. All glories to Narahari Sarakara. All glories to Srivasa, the authority on devotion.

With all my heart, I worship the feet of the dear devotees of Lord Caitanya. Please listen carefully to the following topics about the Supreme Personality of Godhead, Sri Krishna Caitanya.

Previously, Damodara Pandita and Murari Gupta, two most intimate eternal associates of Lord Caitanya, discussed the appearance of the golden avatara, Sri Gauranga Mahaprabhu. For the benefit of everyone, that most important discussion is retold here.

Damodara Pandita asked Murari Gupta, "Please explain why Lord Gauranga appeared. I will become blissful by hearing these topics from you. Why did the Supreme Personality of Godhead, Sri Krishna, leave his syarna-varna [cloud-blue color] and assume a golden form? Why did He remove His dress as a gallant lover to adopt the dress of a sannyasi? Why did He travel so .widely to preach? Why did He cry when chanting "Radha-Govinda!" Why did He distribute prema-bhakti in each and every home?

I, Locana Dasa, will tell you all these most confidential topics. By hearing them, .the ignorant people of the world will get salvation.

After hearing these questions, Murari Gupta replied, "Pandita Damodara, listen to me. I will explain these truths to you. In Satyayuga, the scriptures say that dharma has four limbs: mercy, cleanliness, austerity, and truthfulness. Treta-yuga has three qualities- mercy, cleanliness, and truthfulness. Dvapara-yuga has two- cleanliness and truthfulness. Kali-yuga has one---truthfulness.

"In Kali-yuga, irreligiosity replaces religion. People reject the rules of Varnasrama-dharma. Under the dense darkness of Kali, everyone becomes sinful and addicted to irreligious acts.

"Narada Muni, the greatest among the sages, feeling compassion for humanity, decided to rout Kali, the personification of sin, from the earth. Seeing that the snake-like Kali had swallowed everyone in sin, Narada appeared to re-establish

religion.

"Narada Muni thought to himself, 'Somehow or other, I must immediately bring the Supreme Lord Krishna to the earth. Only He can re-establish religion in this sinful age of Kali. The Vedas and the Agama scriptures concur that the desire of Lord Govinda is one with the desire of His pure devotee.'

"Narada continued his contemplation, 'If I am actually a true servant of Lord Krishna, I will be able to bring Lord Yadu Raya, [Krishna] into this Kali-yuga. First let me observe the activities of the people in Kaliyuga. Then I will summon Sri Krishna, the embodiment of religion. I'll also bring the demigods, and Krishna's intimate friends and followers who will act as His weapons and associates. '"

Murari Gupta said to Damodara Pandita, "So, great demigods like Brahma, great sages like Narada Muni, and even Katyayani Devi took birth on earth when the Lord descended. From Dvaraka, members of the Yadu family expanded themselves to also appear on earth.

"Listen carefully. Now I will explain the appearance of Sri Gauranga Mahaprabhu, the essence of all incarnations. He displayed more compassion than any other avatara. Narada Muni, who always relishes and sings Krishna's names and qualities, became greatly distressed by the sufferings of others. He was eagerly traveling throughout the universe giving out the holy names of Krishna. But unfortunately, being too attached to material existence, the people of Kali-yuga refused to accept the holy name.

"While chanting the holy names of Krishna, sometimes Narada would cry or laugh loudly. Sometimes he became choked in ecstasy. Glorifying Krishna with his vina, Narada sometimes became submerged in the mellows of Krishna-prema. Torrents of tears would rush from his eyes as he chanted Hare Krishna.

Although that love filled Narada's body with ecstatic joy, the people of the world could not appreciate it.

"Amazed, he felt sorry for their fallen condition, and he thought of how to deliver them. The venomous snake Kali had bitten everyone, infecting them with the poison of maya. Totally forgetting Krishna, people were madly pursuing sense enjoyment. Their hearts found delight in the endless waves of lust, anger, greed, envy, illusion, and madness. Living the philosophy of "I" and "mine", they wasted the valuable human form of life without ever inquiring about their real friend, the Supreme Lord ."

Narada Muni Visits Dvaraka

Murari Gupta continued, "Thus the great sage Narada, seeing the miserable condition of the people in Kali-yuga, thought deeply about their deliverance. Knowing that only the Supreme Personality of Godhead, Lord Krishna Himself, could rectify the situation, Narada Muni set out for Dvaraka, in the spiritual world.

"At that time, Lord Dvarakadisa, having just spent the night with Queen Satyabhama, decided to visit the palace of Queen Rukmini. As soon as Rukmini learnt that Krishna was coming to see her, she became filled with ecstasy. Her body trembled in anticipation.

"Although the palace was already spotlessly clean, Rukmini, in the ecstasy of

receiving Lord Krishna in her palace, dressed nicely and personally cleansed her private chambers. Musicians filled the air with sweet vibrations to greet the Lord. Placing pots full of water near the door, she lit ghee lamps and fragrant incense to provide an auspicious welcome for her Lord.

Rukmini's Lamentation

"The good-natured, topmost Queen Rukmini, along with Mitravinda and Nagnajiti, joyfully received Lord Krishna. Rukmini washed His lotus feet with scented water and offered arati. Taking Krishna's feet as her only property, Rukmini held them to her breasts. While looking lovingly at the Lord, Rukmini cried uncontrollably.

"Cakrapani [Krishna, the wielder of the disc], becoming astonished, asked Rukmini, 'O Devi, I can't understand why you are weeping. Please tell me why you are crying so profusely. The whole world knows that you are My favorite. Who is more dear to Me than you?'

"Krishna continued, 'Have I disobeyed any of your orders, or done anything wrong, My dear? Are you still disturbed over that time I joked with you? Feeling guilty about that, I tried to pacify you in many ways, but I couldn't soften your heart.' "Remembering that time when Krishna spoke cruel words to her, Rukmini spoke in an angry tone mixed with affection, 'My heart may be hard, but still I am most fortunate in that You are my life and soul.'

"Rukmini continued, 'My Lord, Your lotus feet are more dear to me than even You Yourself. After drinking madhvika [an intoxicating celestial drink], Lord Siva dances continually, hoping to attain Your lotus feet. Prabhu, You know everything there is to know, but how is it that You don't understand the heart of one who loves Your lotus feet? You will understand the intensity of the love I feel if you cultivate Radha-bhava, the mood of Srimati Radharani's selfless love, within Your heart.'

"Becoming astonished by hearing these words' of His dearest Queen Rukmini, Lord Krishna asked her to explain it again. Lord Krishna said, 'O Devi, I didn't understand exactly what you just said. What is it that remains unknown to Me? Your words have captivated My heart. I have never heard before that there was something which I did not understand. What is that rare substance which is most valuable in the three words? Though I cannot perceive the meaning of Your words, My mind has become blissful just by hearing them. O Devi, I beg You, please tell only, "Me." '

With complete faith in the lotus feet of the Lord, I, Locana Dasa, describe these transcendental pastimes.

The Power of Krishna's Lotus Feet

Murari Gupta continued, "Rukmini Devi, the goddess of fortune, replied to Lord Krishna, 'My dear Lord, You are the crest-jewel of all transcendental qualities. Within Your heart You can't know why I'm crying, even though everything else is known to You. You don't know the power of Your lotus feet. My heart weeps

because soon You'll leave my palace and go away.'

'The fragrance of Your lotus feet spreads in all directions. Simply smelling that fragrance frees anyone from old age and death. One who drinks the nectar of Your lotus feet becomes transcendental to day, night, and the passing seasons. The pure devotees who lovingly clasp Your reddish lotus feet are worshiped by the whole world. And the world becomes auspicious by worshiping the feet of such pure devotees.'

The Power of Radharani's Pure Love

"Rukmini Devi continued, 'My dear Lord, You control everyone in the three worlds. No one can control You. Now please listen. I'm going to tell You something from the bottom of my heart. Whoever has intense attachment to serving Your lotus feet will definitely taste transcendental ecstasy. Because I am completely devoted and surrendered to You, I can experience the ecstasy of worshiping Your lotus feet.

'You, however, are the Supreme Lord, so how can you understand this ecstasy? Besides me, only Srimati Radharani knows how to relish the mellows of love and taste the highest transcendental pleasure. Although devotees discuss these topics throughout the day and night, they are always amazed by the unique quality of Radharani's pure love for You.

'Laksmi Devi, the goddess of fortune; Lord Brahma, the demigods, and the demigoddesses are all eager to serve Your lotus feet. By receiving the nectar of Your feet, they all attained spontaneous devotional service. Kamala, the goddess of fortune, who always lies on your bed enjoying Your kisses and loving embraces, always desires to attain Your lotus feet. Who can estimate the unlimited glories of Your lotus feet?

'Even after enjoying so much happiness, the goddess of fortune longs for the mercy achieved by serving Your lotus feet. Only Radharani who enjoyed with You in Vrndavana, can understand this completely. No one can compare with Radharani.

It mystifies me how Radharani binds You so completely with Her transcendental qualities. Even today, Your heart pines for Her, and tears pour from Your eyes whenever You chant the name of Radha. Just see the power of Radha's pure love.

'Now I'm ecstatic to have Your lotus feet in my home. Fearing our inevitable separation, I can't help but cry. The taste of serving Your lotus feet overpowers my attraction to You. In transcendental love, Your devotees always hanker for Your lotus feet, meditate upon You, and absorb themselves in Your pastimes. You are the only shelter of the pure devotees.

'Laksmi Devi always serves Your lotus feet with a desire to love You. Although You are Her Lord and master, You fail to reciprocate with Her desire and give pain to Her heart. Whoever wants to taste an unlimited supply of nectar will find it by serving Your lotus feet. Laksmi and Sarasvati think themselves most fortunate to have surrendered at Your feet, even if You neglect them.

'Whoever tastes the ecstasy of Your love considers the four kinds of liberation,

and even residence on Vaikuntha, to be most insignificant. It is a quality of Your lotus feet that they manifest pure ecstatic love of God in those who serve them. With folded hands, I pray to You, my dear Lord. Your feet are sweeter than lotus nectar. Please give me this benediction. May I become a honeybee forever attached to Your lotus feet. Fearing separation from You, my heart trembles in lamentation. Grant me the boon that You' ll never leave my home."

In reality, this was not a prayer of Rukmini Devi, but rather an outburst of love, gushing from Her heart of pure devotion. Thus, I, Locana Dasa, sing the nectar can glories of the Lord.

Murari Gupta continued narrating the story to Damodara Pandita. Murari said, "After hearing Rukmini Devi's wonderful words, Krishna's heart danced in ecstasy. His lotus eyes, reddish like the rising sun, filled with tears of compassion. Sitting on His throne, Lord Krishna gently placed Rukmini on His lap and consoled her. He held Rukmini's chin with His right hand and lovingly looked at her. Waves of nectar overflowed from the ocean of prema within their hearts.

"Lord Krishna said to Rukmini, 'O My beloved, I've never heard such an amazing and wonderful description. Until today, no one has ever suggested to Me that I should personally taste the love that My pure devotees have for Me.'

Lord Krishna Reveals the Form of Gauranga

"Suddenly, just at that moment, the great sage Narada Muni arrived in Dvaraka. His heart was full of anxiety and he appeared disturbed. Rukmini Devi stood up respectfully, and welcomed the sage with sweet words. Krishna offered an asana to Narada, bathed his feet, and then affectionately embraced him. In a happy mood, the Lord inquired about Narada's well-being.

"Narada's eyes were reddish and brimming with tears of divine love. His voice was choked up and his body was shaking'. Narada was so overwhelmed from seeing Krishna that all He could do was cry. Though trying repeatedly, Narada couldn't speak due to the effect of transcendental ecstasy.

"Lord Krishna said to Narada Muni, 'O great sage, please tell us clearly why you are so unhappy and disturbed. You are dearer to Me than My own life. I know also that I am your very life and soul. It devastates Me to see you in such a condition.'

"Narada Muni replied, 'My dear Lord, what shall I say? You are the lord of everything that exists. You are the Supersoul in all living entities. Singing Your holy names and qualities is my nectarean foodstuff. Enchanted by Your transcendental qualities, I traverse the unlimited universes, preaching Your glories.

'However, when I can't hear Your names being chanted, and when I see the conditioned souls intoxicated by pride, absorbed in materialistic activities, and devoid of Krishna consciousness, it gives me great pain. I don't see any means of deliverance for these people. Therefore, my mind is always disturbed thinking about this. I have now revealed to You whatever sorrows I had in my mind. In Your presence, by the mercy of Your lotus feet, I feel greatly relieved.'

"Hearing the words of Narada, Lord Krishna smiled compassionately and said, 'Listen, great sage, somehow you have forgotten about a previous event. Narada, don't you remember the time you gave My naha-prasada remnants to Lord Siva. After Parvati Devi ate some, she promised to distribute My naha-prasada to all

living entities.'

"Lord Krishna continued, 'Listen Narada, I just heard a wonderful description from Rukmini. As a result of that, I want to promise you, Narada, that in the age of Kali, I will manifest a form filled with humility.

I shall become a devotee of Myself in order to taste the happiness relished by My pure devotees. Not only will I experience the bliss of premabhakti, but I will give it out 'to everyone in the world.

'Although I am the Supreme Lord, I will appear as My own devotee. In the association of other devotees, I will freely distribute My love by performing Hari-nama sankirtana, congregational chanting of My holy names. I will appear in the transcendental abode of Navadvipa in Sridhama Mayapur, within the home of Sacimata.'

"Then Krishna explained the qualities of His incarnation in Kaliyuga by which He would attract the conditioned souls. Lord Krishna said, 'Narada, My transcendental body will be tall, molten gold in color, and My arms will be long and beautiful. The incomparable beauty of My golden form will defeat the beauty of Mt. Sumeru.'

"While absorbed in this ecstasy, Lord Krishna suddenly showed His form as Sri Gauranga Mahaprabhu! Narada Muni fainted in divine rapture, upon beholding this most beautiful form of Lord Krishna which would appear in the coming age."

Locana Dasa says this was the first time that Lord Krishna revealed the transcendental form of Lord Gauranga, the beautiful golden Lord, saturated with pure love of God.

Murari Gupta continued his story, "Beholding such a wonderfully beautiful form, Narada Muni's heart burst with love and tears rushed from his eyes in a thousand streams. Gauranga's brilliant golden complexion was more effulgent than millions of suns. The shining beauty of millions of moons and millions of Cupids would have been put to shame by His inconceivably beautiful face. Blinded by Gauranga's dazzling effulgence, the sage closed his eyes and trembled in ecstasy. "Seeing Narada's stunned condition, Lord Krishna withdrew His glowing effulgence and called out in a loud voice. Returning to external consciousness, Narada saw Lord Krishna before him, but he was very eager to see the Lord's beautiful form as Gauranga once again.

"Lord Krishna said, 'O Narada, most fortunate sage, you will be loved wherever you go. Please go throughout the universe and tell the residents of Brahmaloaka and Sivaloka that I will soon incarnate in Kaliyuga as Lord Gauranga. In this form of personified mercy, I will establish the yuga-dharma of sankirtana-yajna.

'Revealing the glories of Krishna's fioly names, I Will personally preach the glories of devotional service and give the bliss of Krishnaprema freely to all. Although over the ages, many branches of religion have appeared in the world, I will preach pure love of God to unite all people. I will appear on earth, along with My intimate friends and followers. With them I will satisfy My cherished desire to relish the pure love that My devotees taste by serving My lotus feet.'

"Narada's miseries and anxieties disappeared on hearing these divine words from the beautiful mouth of Krishna. Having his heart's desire fulfilled by the Lord, Narada, playing his vina and singing Krishna's names, left Dvaraka."

Narada Visits Uddhava in Naimisaranya

"While traveling through the airways, Narada reflected on this wonderful pastime. Narada thought, 'Oh, what unparalleled beauty have I just seen in the golden form of Lord Gauranga, whose compassionate eyes appeared reddish like the rising sun. Oh, what a profuse expression of nectar I have seen. I saw the sweetest smile on Gaura's beautiful lotus face. He is superior to all the Lord's previous incarnations. Before today, I have never seen such a reservoir of love. My eyes and my life have attained perfection simply by seeing such an embodiment of the ocean of mercy. My heart can never forget Him. My eyes long to see Gauranga again and again.'

"While meditating in this way, the sage arrived in Naimisaranya where he met with the great devotee Uddhava. Seeing Narada Muni, Uddhava immediately stood up, offered dandavats to the great sage, and then bathed his feet.

"Then Uddhava said to Narada, 'This day is most auspicious. I consider myself fortunate, because at an auspicious moment you have come to Naimisaranya.'

"Narada gave Uddhava a deep embrace, kissed his forehead, and smelled his head. Narada expressed a mood of parental affection for the younger Uddhava. After offering an asana to Narada, Uddhava revealed his mind to the sage.

"Uddhava said to Narada, 'Today is very special, for I have now attained perfection. There is something that has pained me for a long time, which I must tell you..Previously, Vyasadeva lived here in Naimisaranya compiling the Vedas; but he wasn't satisfied. Then by your confidential instructions Vyasadeva wrote the Srimad-Bhagavatam in order to deliver the people in general.

'Narada, you know the absolute truth and the science of Krishna consciousness. Since you can understand the mind of Lord Krishna, please tell me about the future. The people of Kali-yuga are blinded by total absorption in sinful activities. In the previous ages of Satya, Treta, and Dvapara, people were religious. In Kali-yuga, the darkest of ages, however, people know nothing but impiety. Please dispel my doubt, for no one surpasses your kindness. Can you tell me how people in the age of Kali will be delivered? '

"Narada Muni smiled compassionately, and with a delighted heart said to Uddhava, 'O Uddhava, you are a pure devotee of Lord Krishna, and your question fills me with joy. Now I will reveal a most confidential subject to you. Not long ago, I felt the same anxiety that you do.

'By the mercy of Lord Krishna, I now understand the unique position of Kali-yuga. Quite to the contrary, people in this age are the most fortunate. In previous ages it was always very difficult to follow the particular yuga-dharma [religious practices for perfection]. But in Kali yuga, the process of self-realization is easy --- to simply chant Lord Krishna's holy names. In the age of Kali, people can attain freedom from the cycle of birth and death by dancing joyfully and happily singing the Lord's names and qualities.

'Uddhava, listen carefully and I'll tell you about a wonderful pastime I saw in Dvaraka, in the spiritual world. When I arrived in Dvaraka, Lord Krishna was sitting on His throne with Queen Rukmini. The Lord was telling Rukmini about

His desire to distribute His own love to people in general. Seeing I was in a disturbed state, the Lord asked about my condition. Then I expressed my heart to the Lord.

'With a smiling face Lord Krishna said, "Narada, just now, Rukmini is telling Me about the glories of pure love. I'm becoming overwhelmed with ecstasy simply to hear about it. In Kali-yuga, I will manifest a humble mood in order to taste the love of My beloved. I will give that love to the people.

"Of course, in the age of Kali, everyone will be fallen, sinful, and irreligious. So, to explain the principles of religion I will present a meek and humble personality. That humble form, the embodiment of divine love, will be the epitome of beauty. He will be tall, molten gold in color, powerfully built with a broad chest, and long, graceful arms."

'Uddhava, while describing this, the Lord suddenly manifested the golden form of Lord Gauranga. At that time, He promised to distribute His love. This is everything that happened to me in Dvaraka. Now, I'll travel throughout the world to broadcast the wonderful news of Gauranga's appearance. Eager to taste the prema-bhakti of His beloved, the Supreme Lord, in a transcendental form of unlimited mercy and beauty, will descend on earth in Kali-yuga.'

"Listening to Narada's description, Uddhava became stunned with happiness, started crying, and fell down at Narada's feet. Uddhava said, 'Narada, I feel completely rejuvenated by your exciting news.' Then, Narada Muni, playing his vina, went to inform the devotees about the Lord's incarnation in the age of Kali."

By reading the conversation of Narada Muni and Uddhava taken from the Jaiminiya Bharata [Asvamedha Parva], I, Locana Dasa lose myself in transcendental bliss. If you don't understand my words, then you can read the story yourself in the thirty-second chapter of Jaiminiya Bharata.

Narada Muni Visits Lord Siva in Kailasa

Murari Gupta continued his narration to Damodara Pandita. "While playing his vina and continually singing the glories of Gauranga; Narada Muni traveled around the world informing the demigods about Lord Caitanya's appearance.

"Overwhelmed with spiritual rapture, Narada would fall down on the ground again and again. One moment he would cry; the next moment he would laugh loudly. His whole body would tremble, and he would speak in a faltering voice. Hiking up his dhoti, Narada would sometimes jump around excitedly, loudly roaring, "Gaura! Gaura! Gaura!" It was impossible for Narada to forget the nectarean love of Sri Gauranga Mahaprabhu, and the beautiful transcendental body, more dazzling than the sun, that he had just seen.

"Narada's heart was so full of ecstatic love that sometimes he couldn't move. Nevertheless, within the twinkling of an eye, Narada Muni came to Lord Siva's abode on Mt. Kailasa. Narada felt excited about his upcoming meeting with Mahesa [Lord Siva]. He was eager to tell him all about his recent experiences with Lord Krishna.

"Narada was thinking to himself, 'Krishna-bhakti is the most nectarean subject in the three worlds. In Kali-yuga, the Lord will reveal the treasure of Sri Vrndavana-dharna. Ananta, Siva, and Brahma are ever desirous of the pure love

that the Lord will freely distribute to the fallen miscreants of Kali-yuga. Mahesa will feel great happiness when he hears the good news. By the mercy of Goddess Katyayani, I will take the dust of Lord Siva's feet. By his grace I'll get strength to chant the holy name.'

"Thinking in this way, Narada Muni approached the door of Lord Siva's home. Nandi, Lord Siva's bull, was guarding the door of the powerful Lord Mahesa. After offering respects to the great sage, Nandi informed Siva and Parvati about Narada's arrival.

"In a happy mood, Siva and Parvati came out to greet the sage. Narada Muni, that most intelligent devotee, fell down at the feet of Lord Siva and Parvati. Feeling ecstatic in the presence of such a Vaisnava, Lord Siva immediately lifted Narada up and embraced him.

"In the mood of a loving mother, Katyayani said to Narada, 'O great sage, please tell me. Is everything all right with you? All the truths in the fourteen worlds are known to you. On this most auspicious day, where have you come?'

"Narada Muni said, 'Goddess Katyayani and Mahesa, please listen to my wonderful story. You are like the mother and father of this universe. You always desire the deliverance of the fallen souls. Now, touching your feet, I will remind you of a confidential subject which you have forgotten. If you listen to my narration, then surely I will receive your mercy. '

'Once upon a time, Uddhava inquired of Lord Krishna, "My Lord, what will happen to the earth after Your disappearance? Will any devotees remain here? How will the conditioned souls in the age of Kali attain liberation?"

'Replying to Uddhava's question, Lord Krishna taught the science of self-realization. He taught Uddhava a philosophy by which a person could attain liberation by seeing the Supreme Lord everywhere and in everything.'

'Lord Krishna said, "Uddhava, always remember that I am the water, the land, the earth, and the tree. I am the demigod, the Gandharva, and the Yaksha. I am the creator and I am the annihilator. I am the life of all living beings. I am within everything, and at the same time, I am outside of everything."

'After hearing Lord Krishna, Uddhava, striking his chest, expressed his feelings to the Lord. "Krishna, I am convinced that You are allpervading. Your lotus feet are more dear to me than You Yourself. I can't find the proper words to glorify the devotees who take shelter of the moonlike nails of Your lotus feet."

'At that time, Uddhava spoke this verse from the SrimadBhagavatam (11.6.46):

"Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy."

'Uddhava continued, "Krishna, the ability of this Haridasa to conquer Maya comes from eating Your rna-ha-prasada remnants. Therefore, I always desire to receive Your food remnants."

Narada Waits Twelve Years for Maha-prasada

"Narada continued speaking to Parvati and Lord Siva. 'Hearing this conversation between Lord Krishna and Uddhava, I became dumbstruck. Although I myself have been on the path of devotion for a long time, and have been

constantly chanting the holy name of the Lord, still I had no idea about the potency of Lord Krishna's maha-prasada. Simply on the strength of the Lord's maha-prasada, Haridasa [Uddhava] had' become a powerful, pure devotee-preacher of the Supreme Lord. In the presence of the Lord, Uddhava praised that maha-prasada.

'Within my heart, however, I felt deprived because I had never tasted the Lord's maha-prasada. Then I thought of how to please the Lord with my actions, so that He would give me a taste of His maha-prasada. With this idea, I visited Vaikuntha and rendered various services to Laksmi Devi.

'Being satisfied with me, Laksmi Devi affectionately said, "Tell Me, Narada, what do you want? I will give you a boon."

'After hearing Her offer, I decided to reveal my heart 's desire. With folded hands, I told Laksmi Devi. "For a long time, I have been feeling pain within my heart. Everyone knows that I am your servant. But somehow, I never got the chance to taste the Lord's maha-prasada. Please glance favorably upon me and give me the boon of receiving a handful of Lord Narayana's maha-prasada. This is my only desire.

'Laksmi Devi became astonished and surprised to hear my request. Then she submissively said, "Narada, Lord Narayana ordered Me not to distribute His maha-prasada remnants to anyone. How can I break the order of the Lord, my dear Narada? But listen, I will disobey His order and give you some. Considering my predicament, however, you must wait for some time. Then I'll collect His maha-prasada for you."

'Fully understanding my situation, Laksmi Thakurani appropriately responded with such sweet and compassionate words. Sometime later, the Lord, in a jolly mood, took Laksmi Devi by the hand and sat her down beside Himself. At that time, Laksmi Devi wanted to ask the Lord about the maha- prasada but she feared His reaction.

'In a very submissive voice, Laksmi Devi said, "My Lord, I have something to ask You, but I am afraid to speak. I have a problem and I need your help. My Lord, please save Your maidservant. Please listen, O abode of all transcendental qualities, I am holding Your feet."

'Smiling slightly with a sign of questioning in His eyes, Lord Narayana cast a glance toward His sudarsana disc. Beginning to tremble, Sudarsana spoke humbly to the Lord, "My Lord, I don't know the cause, but it seems that Laksmi Devi has a problem."

'Then Laksmi Devi said, "It's not Sudarsana's fault. But Narada Muni' s request has put me in anxiety. Although nobody knows it, Narada has served for twelve years. Being pleased, I offered him a boon. Narada repeatedly asked for the same thing. He wants nothing other than Your maha-prasada remnants, my Lord. Although I have no power to disobey your order, I carelessly gave this promise to Narada Muni. O, my Lord, please save me, and engage me in Your service."

'Understanding her dilemma, Lord Narayana said, "Listen, My dear Laksmi, You made a big mistake. Without My knowledge, you can secretly give My remnants to Narada."

'After some days had passed, the mother of the universe, Laksmi, gave me some of Lord Narayana's maha-prasada remnants. I honored the maha-prasada to my full

satisfaction. Of course, the incomparable effulgence of Lord Narayana's transcendental form defeats the combined brilliance of millions of moons and millions of suns. And His indescribable beauty puts millions of Kamadevas [Cupids] to shame.

'Yet, by the touch of the Lord's maha-prasada, my own effulgence and spiritual potency has increased one hundred times. Feeling intense spiritual ecstasy, I chanted Hare Krishna and played my vina as I traveled to Kailasa to see you.'

"Lord Siva said to Narada Muni, 'I must say, Narada, you look extraordinary. Tell me, why do you appear so spiritually surcharged and effulgent?'

"After hearing Narada describe his experiences, Lord Siva scolded him, 'Narada, after getting the Lord's maha-prasada, which is rarely attained, you ate it all yourself, without offering any to me. Out of affection, you have come to see me, but why didn't you bring any of this rare treasure?'

The Effect of Maha-prasada on Lord Siva

"Hearing Siva's statements of dissatisfaction, Narada hung his head down in shame. Then Narada remembered that he still had a morsel of maha-prasada. With great delight, he quickly gave it to Mahesa. Immediately, Lord Siva ate the maha-prasada.

"Then to everyone's surprise, Mahesa Thakura [Siva] began dancing uncontrollably in the joyous ecstasy of love of God. The earth trembled under the pounding of his feet. Everyone became amazed, seeing Mt. Sumeru rocking back and forth in ecstasy, due to Siva's powerful dance. Vasumati [Mother Earth] was also rocking dangerously.

"Overcome by the bliss of pure love of Krishna, Lord Siva totally forgot himself. His devastating dance threatened to drive the earth planet down to Rasatala, the bottom of the universe. The hood of Ananta Deva was stretching back to the point of touching the back of Kurma. Startled by this strange tickling sensation, Kurma poked His head out of his shell and stared at Ananta.

"Lord Siva's loud and euphoric roaring of the Lord's holy names bounced off the dome-like covering of the universe, reverberating throughout the ten directions. Seeing the whole universe shaking in ecstasy, and unable to tolerate the weight of Siva's dancing, Mother Bhumi [earth personified] ran to Mt. Kailasa.

"With folded hands, Mother Bhumi appealed to Goddess Katyayani, 'O Parvati Devi, please, I will die if your husband keeps on dancing. I see that the whole material world is also in great danger. So you better do something if you want to save the creation from destruction.'

"After hearing Mother Bhumi's plea, Parvati rushed to the place where Pasupati [Siva-the lord of the living entities] was dancing in a trance of divine ecstasy. With folded hands, Parvati Devi spoke some harsh words to break Lord Siva's absorption.

"His ecstasy broken by Parvati's strong words, Lord Siva regained external consciousness. Feeling very sad, he said, 'Devi, what you just did is not proper. Why did you interrupt my ecstasy? By doing so, you have practically killed me. You are acting like my enemy. I've never tasted so much bliss before in my whole

life. Why did you stop it?'

Feeling great distress, Parvati Devi spoke again with doleful words, 'My Lord, just see the earth before you. The weight of your dancing has pushed her down to the bottom of the universe. Because you're threatening to destroy the universe, I spoke such strong words to you. Please forgive me for my offense.'

"With a smile of satisfaction, Lord Siva pardoned his wife. Seeing her husband in a relaxed mood, Parvati humbly asked him a question, 'Prabhu, everyday you dance in the ecstasy of pure Krishna consciousness. Why is it that today your dancing has pushed the earth down to Rasatala? Your spiritual effulgence is as brilliant as ten million suns. I've never seen you exhibit such a magnificent form. Please tell me, why is it that today you displayed such unlimited rapture in Krishnaprema?'

"Lord Siva replied, 'Devi, listen to the joyful news of my good fortune. Today, the great sage, Narada, gave me some of Lord Narayana's maha-prasada remnants. Although glorified in the Vedas, Vishnu's mahaprasada is inconceivably rare. In all three worlds, it is very difficult to get the Lord's remnants, which are mixed with the nectar of Krishna's lips. Today, my life is a success. By the mercy of Narada Muni, I received Lord Narayana's maha-prasada. This is my real wealth and the source of my ecstasy.'

"Noticeably disturbed by her husband's statement, Mahamaya [Parvati] said, 'For all this time, I thought that you were always kind and merciful to me. As husband and wife we are one, for you have accepted me as half of your body.

'But today, your false love is revealed. It's all just pretension. You cheated me! After getting that rarely attainable maha-prasada, you ate it all yourself. You didn't even give me a speck of it.'

"Sulapani [Siva, holder of the trident] feeling slightly guilty, said, 'O Bhavani [Parvati, goddess of the material energy] you have no right to receive this transcendental wealth.'

The Vishnu-Katyayani Samvada

"These words inflamed adya-sakti [Parvati] with furious anger. Parvati said, 'One of my names is Vaisnavi; and I also have devotion for Lord Vishnu. Now before this assembly, I make a solemn vow. If Lord Narayana bestows His compassion upon me, I will make sure that the Lord's maha-prasada is distributed to everyone throughout the universe, even to the dogs and jackals.'

"At that moment, the Lord of Vaikuntha, Vishnu Himself, arrived in Kailasa to uphold Parvati's promise. Respectfully, Parvati stood up and offered obeisances to the Lord. With tears in her eyes, she let out a sigh and told her problem to the Lord."

In a joyful mood, I, Locana Dasa narrate this story.

Murari Gupta continued speaking to Damodara Pandita. "Then Lord Vishnu spoke in a sweet voice, 'Katyayani, don't be in ignorance. You are My adya-sakti, and through you I manifest the entire material creation. I know that you have devotion for Me.

'You are My prakrti svarupini [the form of Vishnu's energy]. You always engage in My devotional service. Without you, the material creation can't exist. The whole

creation worships you and your husband, Lord Siva, as Hara and Gauri knowing that you both are My very self. Pleasing you removes the misconception that you and Lord Siva are different from Me. Please be assured I will keep your promise. I will personally distribute My maha-prasada to everyone in the universe.'

"Lord Vishnu, the possessor of all jewel-like qualities, continued speaking. 'Listen, Katyayani Devi. Now I'll tell you a secret about an ancient episode which will alleviate the miseries of the material world. No one knows the inner meaning of the story concerning the demigods' churning of the 'ocean of nectar. They used Mandara mountain as the churning rod, and Vasuki, the king of the snakes, as the rope. The first object they produced from churning was a kalpa-taru, a tree which gives unlimited wealth and fulfills all a person desires.

'Within that special tree there was a transcendental effulgence emanating from the beautiful form of Lord Caitanya, the supreme embodiment of pure mercy. There has never been a form or incarnation equal to the form of Sri Krishna Caitanya. He is the fountainhead of all incarnations. He will appear in the world, displaying His transcendental pastimes. By preaching Krishna consciousness, I will distribute My mercy to the people in general.

'In the age of Kali, I will manifest the golden form of Sri Gauranga Mahaprabhu to propagate the sankirtana-yajna, congregational chanting of My holy names. Taking the form of the golden avatara, I will fulfill your vow Parvati, 'and give love of Krishna to everyone. Please keep this confidential topic secret. In the form of Lord Gauranga, the essence of all incarnations and full of all transcendental qualities, I will deliver all people in Kali-yuga.'

'The preceding conversation between Lord Vishnu and Parvati Devi, which is called the Vishnu-Katyayani Samvada, was taken from the Padma Purana. King Prataparudra, who was an ocean of transcendental qualities, distributed these teachings throughout his empire.

"Narada Muni continued talking to Lord Siva. 'Mahesa, the Lord ordered me to announce His upcoming appearance in Kali-yuga. At that time, the Lord and His eternal associates will descend to earth to remove all calamities. The Supreme Lord in the form of Lord Gauranga will appear in a brahmana family.'

"Lord Siva and Parvati Devi became happy after hearing the good news from Narada. Bliss filled the home of Lord Siva as everyone loudly chanted the holy names of the Lord. Sounds of ".Had! Had!" vibrated everywhere. Playing sweetly on his vina, Narada Muni left Mt. Kailasa.

Narada Visits Brahmaloaka

"As he traveled, a stream of nectarean melodies rose from his vina, enchanting the ears of the three gods. Losing external consciousness, Narada couldn't walk properly, and his face turned red due to love. Although unaware of his fatigue, when he arrived in Brahmaloaka he was covered with drops of perspiration.

"Seeing his son in this condition, Lord Brahma had mixed feelings of concern and happiness as he welcomed the great sage. Narada offered respects to Brahma, his father and spiritual master. In a fatherly mood, Brahma lifted him up, embraced him, and asked about his well-being.

"Lord Brahma said, 'Narada, I feel immensely satisfied to behold your beautiful

face. Please fill my ears with the nectar of your words. Hearing you will soothe my heart. Where have you been? Whom have you met, and what have you experienced?'

"Before Narada could answer, his body began trembling in transcendental ecstasy. Tears flooded his eyes, and his face reddened with feelings of joy. Then Narada said, 'Brahma, listen to a wonderful story. You are the creator of everything, and the name brahmānda comes from your name. 'According to the characteristics of each age, the people follow a particular type of dharma. In Kali-yuga, people are extremely sinful. At the end of Dvāpara-yuga, people were full of sorrow and lamentation. They became afraid of the upcoming age of Kali.

'This situation pained me so much that I went straight to the Lord. I boldly asked Him about the deliverance of the people in Kali-yuga. I told Him I was worried because the brahmanas are not following the Vedas. As a result, the people have very little inclination for religious practices.

'On hearing my words of distress, the Lord, who is full of all transcendental qualities, said, "Narada, to deliver the people in the age of Kali, I will personally descend and preach the science of devotional service. The benefits one derives from charity, sacrifice, austerity, and religious activities will automatically come, simply by doing Hari-nama sankīrtana."

'The Lord continued, "Narada, although the age of Kali is full of faults, just by chanting My holy names one will obtain freedom from material existence. Now please go to the abodes of Brahma, Siva, and the others. Tell them to take birth on earth in Kali-yuga, and in the form of Lord Gaurāṅga, the embodiment of compassion, I will also descend."

"On hearing Narada's description, a seed of sweet love sprouted within the heart of Lord Brahma. He became overwhelmed with love of God; tears streamed down his cheeks. Brahma picked up Narada and placed him on his lap.

"At that time, Lord Brahma said, 'O my dear sage, your mercy fills my heart with pleasure. People are blinded by sense gratification and ignorance of the truth. By your mercy they will become free from Maya's clutches. Delivering fallen people is your only activity. Please listen attentively. I want to tell you about a recent experience.

'Some time ago, my sons like Sanaka and other sages came here to reveal their minds. They said, "Lord Brahma, you are the dear son of the Lord. Please give some brief answers to our questions." Then those sages glorified the qualities of Lord Viṣṇu.'

'The sages said, "The Lord is inconceivable, inexhaustible, and eternally blissful. He is full of spiritual energy, very subtle, and the controller of all controllers. He is all-pervading and the very form of religion. The Lord is unlimited and devoid of any material qualities. He is free from all contamination, and has no material form. He has no beginning, middle or end. This can be realized only by pure consciousness."

'The sages continued, "Although unborn, the Lord seems to take birth in the material nature. Lord Sri Krishna relished transcendental' rasa with the gopis in Vṛndāvana. He acted just like an ordinary lusty man, enjoying conjugal affairs, though everyone knows that the Lord is the true ātma of all living entities, whether man or woman. So we want to know why the Lord disturbs our minds by performing such unusual pleasure pastimes? O Brahma, please dispel our doubts

by telling us the truth."

"Lord Brahma said to Narada, 'O Narada, please listen attentively. Hearing the doubts of the sages filled my heart with anxiety. I became morose, because I also could not fathom the mystery of the Lord's transcendental sports. Literally there are hundreds of Brahmas like me who don't understand this subject. These truths lie far beyond the knowledge of Vedanta.

'While I was expressing my heart like this, the Lord manifested a wonderful form before me. He appeared as the Hamsa avatara. Lord Hamsa said, "Lord Brahma, the solution to the sages' question appears in the catuh-sloki [four seed verses] of the Srimad-Bhagavatam. I will now disclose this to you."

"Lord Brahma continued, 'Narada, I must tell you that the catuhsloki are the very source of all my bliss. No one in the universe knows the truth about this. For many days, Srila Vyasadeva stayed in Naimisaranya describing the Mahabharata and the Puranas. After explaining these subjects, Vyasadeva still felt morose.

'Overcome by bewilderment, he didn't know what to do. In the middle of the jungle, he just lost external consciousness. Understanding his difficulty, 'the Lord became compassionate'. Summoning me, the Lord spoke the nectaran catuh-sloki, and then He ordered me to give this transcendental treasure to Vyasa.

'At that time the Lord said, "Brahmaji, Vyasadeva doesn't know the inner meaning of My pastimes. Give him these four verses and let him write the Srimad-Bhagavatam based on these slokas. Then speak the Bhagavata to Narada Muni, on whose tongue the Goddess Sarasvati always resides. Tell Narada that in every yuga he is the most merciful to the living entities."

"Lord Brahma continued, 'Narada, no other scripture compares with the Srimad-Bhagavatam which is completely transcendental. Narada, you should teach the Bhagavata, in order to deliver all living entities. There is no other subject in the Bhagavata, except the glorification of the supremely independent Supreme Personality of Godhead, Lord Sri Krishna. Anyone who misunderstands this point is a fool.

The Yuga-Avataras

'Narada, now I remember some Bhagavata verses spoken by Gargamuni at the time of Lord Krishna's name-giving ceremony on earth. Gargamuni described that in different yugas, or ages, the Lord appears on the earth in various incarnations. Gargamuni said in the SrimadBhagavatam (10.8.13):

"Your son Krishna appears as an incarnation in every millennium. In the past, He assumed three different colors---white, red, and yellow--and now He has appeared in a blackish color. [In another Dvaparayuga, He appeared (as Lord Ramacandra) in the color of a suka, a parrot. All such incarnations have now assembled in Krishna.]"

"Lord Brahma said, 'Some people question the break in the usual sequence of the four yugas. They think that the Lord appeared in the four yugas in only three colors. In reality, there are only four colors"white, red, yellow and black---and four yugas--- Satya, Treta, Dvapara and Kali. Please consider which age Lord Gauranga belongs to. For the benefit of ignorant people, I will now explain this by quoting various verses from Srimad-Bhagavatam (11.5.19-31):

"King Nimi inquired from Karabhajana Muni: In what colors and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshiped in society?

"Sri Karabhajana Muni replied: In each of the four yugas, or ages~ -Satya, Treta, Dvapara and Kali--Lord Kesava appears with various complexions, names, and forms and is thus worshiped by various processes.

"In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads, and the rod and waterpot of a brahmacari.

"People in Satya-yuga are peaceful, non-jealous, friendly to every creature, and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

"In Satya-yuga the Lord is glorified by the names Hamsa, Suparna, Vaikuntha, Dharma, Yogesvara, Amala, Isvara, Purusa, Avyakta and Paramatama.

"In Treta-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. He embodies the knowledge of worship by sacrificial performance, which is contained in the Rg, Sama and Yajur Vedas. His symbols are the ladle, spoon, and other implements of sacrifice.

"In Treta-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth, worship Lord Hari who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three Vedas.

"In Treta-yuga the Lord is glorified by the names Vishnu, Yajna, Prsnigarbha, Sarvadeva, Urukrama, Vrsakapi, Jayanta and Urugaya.

"In Dvapara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Srivatsa and other distinctive ornaments, and He manifests His personal weapons.

"My dear King, in Dvapara-yuga men who desire to know the Supreme Personality of Godhead, who is the supreme enjoyer, worship Him in the mood of honoring a great king, following the prescriptions of both the Vedas and tantras.

"Obeisances to You, O Supreme Lord Vasudeva, and to Your forms of Sankarsana, Pradyumna and Aniruddha. O Supreme Personality of Godhead, all obeisances unto You. O Lord Narayana Rsi, O creator of the universe, best of all personalities, master of this cosmos and original form of the universe, O Supersoul of all created entities, all homage unto You.

"O King, in this way people in Dvapara-yuga glorified the Lord of the universe. In Kali-yuga also, people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear this from me." [end of Srimad-Bhagavatarn quote]'

"Lord Brahma continued speaking to Narada Muni. 'Listen Narada, the three yugas--Satya, Dvapara and Treta-- have already passed, and the white, red, and black color avatars have appeared respectively. The great sage Karabhajana has explained this. Now hear what the sage says about the incarnation in Kali-yuga. Srimad-Bhagavatam (11.5.32):

krishna-varnam tvisa-krishnam / sangopangastra-parsadam yajnaih sankirtana-prayair / yajanti hi su-medhasah

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons, and confidential companions."

The Bhagavata Predicts Gauranga's Advent

"Lord Brahma said, 'Narada, listen carefully to my explanation. Whenever the Srimad-Bhagavatam mentions the two syllables krs and na--it refers to Lord Sri Krishna, the Supreme Personality of Godhead. The word akrishna [mentioned in the verse quoted above] means He was not black in complexion but golden. Therefore we sing "Gaura!" "Gaura!" The Lord incarnated with His eternal associates, His followers and His weapons which took the form of devotees. I say the word anga means Balarama, which I call sanga.

'The word upanga refers to all of His ornaments. His sudarsana disc and other weapons appeared as His associates, along with Narada and Prahlada. Sri Krishna's eternal associates who had served Him in His previous incarnations, appeared now as Sri Krishna Caitanya's companions and associates. At the time of Lord Caitanya, someone will identify His associates and give their previous names in Krishna's pastimes.

'The common people will have difficulty understanding this, what to speak of the low-minded. For this reason, the sage Karabhajana said sumedhasah--only intelligent people will understand. In the age of Kali, religion will manifest in the form of sankirtana-yajna. Intelligent people will taste ecstasy by chanting the Lord's holy names.

Sri Krishna: Three Colors, Four Yugas

'Now I will explain again how Lord Krishna came in three different colors in the four yugas. In Satya and Treta-yugas the Lord appeared in two colors- white and red. But in Kali and Dvapara-yugas the Lord came in one color--black. However, there is actually no break in the sequence of colors mentioned by Gargamuni in the Srimad-Bhagavatam 10.8.13. There he said the Lord appeared in white, red and yellow colors in the three previous ages.

'Narada, now listen to a blissful elaboration on the Sanskrit words used by Gargamuni. In Srimad-Bhagavatam verse 10.8.13, Gargamuni said that the four yugas appear within the three phases of time---past, present and future. After passing Satya and Treta yugas, Krishna comes Himself in Dvapara. Then in Kali-yuga, Krishna Himself incarnates as His holy names. Gargamuni has used the word idanim, which means recently. But this pastime will happen in the future. The word bhavisya means future. A scholar can prove the meaning of the future by knowing the past.

'This is sufficiently indicated by the word *tatha* [in that place] which refers to the Lord's red and white incarnations that have already been seen. The yellow color will be seen in Kali-yuga when Lord Had appears in a yellow color as Sri Gauranga Mahaprabhu. If someone doesn't accept my explanation, then he must explain why Gargamuni used the word *tatha* in the verse.'

Locana Dasa says please accept these statements as correct and don't ignore them.

"Lord Brahma continued speaking to Narada, 'This explanation is the supreme proof which shows why Krishna is the avatara for Kaliyuga: Although there is a debate about Krishna's appearance as an avatara outside of the normal time, if you hear carefully, you will understand the truth. The other yuga avatars are either parts or expansions of the parts of Lord Sri Krishna. Krishna Himself is the Supreme Personality of Godhead. He is not an incarnation, as proven in the Srimad- Bhagavatam (1.3.28):

*ete camsa-kala pumsah / krishnas tu bhagavan svayam
indrari-vyakulam lokam / mrdayanti yuge yuge*

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krishna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

'Using the authority of the Srimad-Bhagavatam, I will explain why Krishna is called a yuga avatara. Gargamuni's realizations are difficult to understand for ignorant people like us. Only an intelligent devotee can understand.

'Gargamuni said that in the four yugas, the Lord appeared in four colors in three different times--past, present, and future. In Satya, Treta, Dvapara and Kali-yugas the Lord appears in white, red, yellow and black colors respectively.

'Who is the fountainhead of all incarnations? Sri Krishna, the Supreme Personality of Godhead, who appeared in the Yadu dynasty, is the source, and all others are His expansions. The Lord comes to establish religion and destroy the atheists. In Dvapara-yuga, the Supreme Lord Krishna Himself appeared on earth, and in Kali-yuga, Krishna came as Lord Gauracandra. They are the same and they are also different. According to Vyasadeva in the Srimad-Bhagavatam, in two yugas, Dvapara and Kali, the two incarnations of the Lord had the same color, Krishna-- blackish.

'Narada, it's explained in the Brhat Sahasra-Nama-stotra that Lord Siva appears in the beginning of Kali-yuga. He takes the form of Sankaracarya and promotes atheism by preaching impersonal philosophy. In the Bhagavad-gita (4.8,9), Krishna promises that whenever and wherever religion is reduced, He comes to earth to remove atheism and reestablish religion. Due to ignorance people in Kali-yuga become absorbed in sinful activities and sense gratification. Thus, they remain bound in the miserable material existence.

Gauranga, Kali-Yuga, and Sankirtana

'In every yuga, the Supreme Lord comes to earth to deliver the saints, destroy

atheism, and reestablish religious principles. In Kaliyuga, Krishna comes as the Gauranga avatara to propagate the chanting of the holy names as the universal yuga-dharma. Glorification of God's holy names is the only religion for the age of Kali.

'Other than the Supreme Lord Himself, who else could have established the yuga-dharma of Hari-nama sankirtana, which quickly and effectively removes the sins of the age of Kali. Charity, sacrifice, austerity, yajna, self-control, studying the scriptures, renouncing material desires, and other religious principles are automatically attained by sincerely chanting Hare Krishna. The unlimited glories and qualities of Krishna's holy names destroy ignorance and free one from the horrible cycle of birth and death.

'Not knowing this essential quality of the age of Kali, people think that this is just a dark age full of sins. Actually, Kali-yuga is the most wonderful age because of this one quality. From' any position, sinful living entities can attain salvation simply by performing Hari-nama sankirtana. '

"After saying this, Lord Brahma, overwhelmed with ecstasy, warmly embraced Narada Muni. Then Brahma stood up suddenly and proclaimed, 'One will attain unlimited sense pleasure and satisfy all his desires simply by once seeing the radiantly beautiful form of Lord Gauranga'

"Lord Brahma continued his discussion by quoting some sastric verses to verify Lord Krishna's appearance as Sri Gauranga Mahaprabhu, and to glorify Kali-yuga and the process of Hari-nama sankirtana. He cited the Mahabharata (Vishnu-sahasra-nama stotra):

*suvarna-varna hemango /varangas candanangadi
sannyasakrc camah santo / nistha santi parayanah*

"When Krishna, the Supreme Personality of Godhead, appears as Sri Gauranga, His complexion is gold [suvarna] in His early pastimes. His limbs are the color of molten white gold [hemanga]. His body is extremely beautiful [varangas], and He is decorated with sandalwood pulp [candanangadi]. These four are the symptoms of the Lord's grhastha-lila.

"The Lord will take sannyasa [sannyasikrc] and show equanimity [sama] in different ways by describing the mysteries of devotion to Sri Krishna, and by satisfying everyone with knowledge and attachment to Krishna. The Lord is peaceful [santa] because He renounces all topics not related to the service of Krishna. His mind is always fixed [nistha] in performing Hari-nama sankirtana. He silences those opposed to the Lord's service by teaching pure devotional service. He is the abode of the highest spiritual peace and devotion [parayanah] ."

"Lord Brahma quoted another verse to show that Lord Caitanya's appearance was also predicted in the (Bhavisya Purana):

*ajayadhvamaja yadhvam na sansayah kalau sankirtana rambhe bh.avisyami saci
sutah*

"The Supreme Lord said, 'In Kali-yuga, I will appear as the son of Saci, and inaugurate the sankirtana movement. There is no doubt about

"Lord Brahma continued speaking, 'Narada, listen to some more wonderful topics. The age of Kali is full of darkness, impiety, and sinful acts. The few pious activities that remain are diminishing day by day. The essence of all religions is contained in Hari-nama sankirtana.

'The chanting of the holy names will spread all over the world. If a materialist chants the name of Had, the Lord will give him sense gratification. One who chants with faith, however, will give up all sense enjoyment, and conquer the Lord by his pure love. In Kali-yuga, chanting the Lord's names and qualities is the supreme religion.

'Hari-nama sankirtana is like a big ax to cut the hard knot of sinful activities. The age of Kali is so special that people from previous yugas want to take birth in this age. Why? They want the opportunity to chant Hare Krishna and preach .the holy names. This fact is confirmed in the Srimad- Bhagavatam (11.5.38) 'The inhabitants of Satya-yuga and other ages eagerly desire to take birth in the age of Kali, since in this age there will be many devotees of the Supreme Lord."

'When the all-powerful Supreme Lord Krishna came, why didn't He give prema-bhakti to the sinful? What other avatara would give prema, even to the undeserving and unsundered? That type of compassion was unseen in any other yuga. That supremely merciful form of the Supreme Lord is none other than Sri Gauranga Mahaprabhu.

'A religious man accumulates great benefits and destroys his impious acts by doing pious works, going on pilgrimages, and by following religious rituals; but none of these compares with chanting Hare Krishna. In summary, it is quite clear that Kali-yuga is the best of all ages. There is absolutely no other dharma [religious practice] save and except the congregational chanting of Lord Krishna's holy names.'

"After full deliberation, Lord Brahma came to this conclusion. Narada was extremely delighted to hear these things from Lord Brahma. In appreciation, the sage showered forth sweet music from his vina.

"Then Narada said, 'Brahma, what more shall I say? You have already said whatever I have kept in my heart and soul. Some people pass many kalpas entangled in fruitive activities. Suddenly, by the grace of the Lord they get to render a little service to a Vaisnava. Hearing the divine topics of Krishna from such a Vaisnava, they attain freedom from material bondage. Then they become so devoted to serving Krishna that they don't care a fig for the five kinds of mukti [liberation].

'Brahma, I want to say something about prema-bhakti and who is eligible to receive gopi-bhava [the love of the gopis]. The pure love of the gopis conquers the Lord of the three worlds in the same way that a paramour conquers her lover by her spontaneous love. Who can explain that premarbhakti of the gopis? Uddhava, the great devotee of the Lord, was ready to take birth as a creeper in Vrndavana, in order to get the dust from the feet of the gopis. Uddhava himself describes this in the Srimad-Bhagavatarn (10.47.61):

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis

trample them and bless them with the dust of their feet."

'The lotus feet of the Lord which are meditated upon by Lord Brahma, Siva, the munis, and the greatest yogis are rarely attained by them. Laksmi Devi massages those feet which have an indescribably sweet effulgence. Although the four Vedas are constantly reciting the glories of the Lord's lotus feet, they have hardly reached the shore of the ocean where He rests upon the bed of Ananta Sesa.

'Being controlled by their pure spontaneous love, that very same Lord Himself worshiped the feet of the gopis. There are also hundreds of devotees who have brought the Lord under control by following in the footsteps of the gopis. There is no comparison to the confidential pure love shared between the Vraja gopis and Krishna, the Supersoul of all living entities. Their love is matchless and supreme.

'Although it sometimes resembles the lusty dealings between mundane paramours, that love is totally pure and transcendental. That quality of pure bhakti, which Ananta and Laksmi have never even heard of, Lord Gauranga will preach in the age of Kal[^]i.'

"Then Narada, as per the Lord's request, asked Lord Brahma to tell everyone in Brahmaloaka to expand themselves and take birth on earth in Kali-yuga in order to assist Lord Caitanya's pastimes. After saying this, Narada, feeling ecstatic, left Brahma's abode.

"Narada continued visiting the demigods. He was playing gently on his vina and singing sweetly. These nectarean sounds showered the world with bliss and enchantment. Absorbed in ecstasy, Narada chanted 'Hari bol! Hari bol!' as he informed the three worlds of the upcoming appearance of Sri Gauranga Mahaprabhu, the avatara for the age of Kali. The Lord would come with His joyful associates."

Locana Dasa says Lord Gauranga's mercy will inundate the world with nectar. All glories, all glories to the Lord of the universe ! In Kaliyuga the Lord appears to propagate Krishna-bhakti. In Kali-yuga the people and the land of Nadia are all fortunate. All glories to Jagannatha Misra, in whose house Gauranga appeared!

Oh how wonderful! The glorious Lord Gauranga, along with the auspicious sound of conches, mrdangas, and karatalas, will preach the transcendental glories of the Lord and flood the fourteen worlds with the mellow love of Krishna. Sri Krishna Caitanya will first taste the sweet rasa of Vraja-prema. Then He will distribute it to satisfy the hankerings of everyone from the candalas to the demigods.

Forgetting myself in the ecstasy of Krishna consciousness, I, Locana Dasa, proclaim that in this way, the supremely auspicious, blissful treasure of Vmdavana will appear on the earth.

Murari Gupta continued speaking to Damodara Pandita. "Indra, Candra, the Yogindras, and the demigods became joyful and danced ecstatically upon hearing about the Gauranga avatara from Narada Muni. The residents of every planet felt rejuvenated, like dead trees sprouting anew.

Lord Jagannatha Glorifies Gauranga

"When Narada returned to the earth planet, he noticed a decline in the religious

practices of the people. They had given up the practices of charity, penances and austerities. Neglecting all pious activities, men were using their bodies, minds, and words only to glorify their wives. Men were totally infatuated with women and sense enjoyment. Nobody cared a fig for yoga or self-realization. Observing these symptoms, Narada became convinced that during his visit to Brahmaloaka, the age of Kali had arrived on earth. Feeling disturbed, Narada sat down to meditate.

"Suddenly, he heard a divine voice in the sky: 'I am Lord Jagannatha, the Lord of the universe, and I have appeared as daru brahma [form of the Lord in wood]. I am residing in Nilacala beside the sea for the deliverance of all fallen souls. Have you forgotten the past? In order to fulfill the promise of Katyayani Devi, I have descended to distribute my maha-prasada to everyone. Now, O best of the sages, come to Nilacala [Jagannatha Puri] and obey My order.'

"Overwhelmed with love, Narada cried out, 'O Jagannatha'. Playing his world-enchanting vina he hastened to Nilacala. Entering the grand temple, he saw the large, round lotus face of Lord Jagannatha. His face was more cooling, brilliant and beautiful than a million moons.

"Narada saw Lord Jagannatha as the Supreme Personality of Godhead Sri Krishna, the fountainhead of all incarnations. The Lord was full of ecstasy and had an effulgent smile. Now He had appeared in a most merciful form as a worshipable Deity.

"Falling at Lord Jagannatha's feet, Narada said, 'Please Lord Jagannatha, the age of Kali has come. Please bestow Your mercy. People are bewildered, extremely degraded, and full of lamentation. Controlled by their senses, they're engaged in the most gross sinful activities.'

"Lord Jagannatha smiled, touched Narada's hand and said confidentially, 'Narada, now you should go to Goloka, the topmost spiritual planet. Lord Gaurasundara is residing there. Laksmi and many other ladies lovingly serve Lord Had who is the only enjoyer. The residents are happy there. Radha and Rukmini are the principal queens. Along with their many expansions, they serve the Lord as His consorts. Following in their footsteps, hundreds and thousands of devotees also serve the Lord.

'Satyabhama serves the Lord with her incomparable beauty and matchless qualifies. Indeed, she is the most beautiful woman in the three worlds. She is the connoisseur of cleverness and knows the limits of rasa. Satyabhama enjoys charming pastimes encompassing the various rasa-laden arts.

'After worshipping Srimati Radharani, the Lord expanded Himself into many forms to enjoy the rasa dance in Vrndavana with hundreds of loving gopis. With one mouth, how is it possible to describe the limitless glories of this sweet pastime?

'In Dvaraka, all the ladies obey Rukmini Devi. Their minds are full of devotion and they always sing the Lord's glories. Even when they're all together with Krishna, they experience individual flavors of rasa.

'The four types of salvation are given by the Lord of Vaikuntha. Even fallen people in the material world may attain liberation by rendering devotional service. Only pure bhakti, however, can control the Supreme Lord. Being surrounded by Laksmi Devi, the Lord is always rich; but He is always in need of the taste of pure love.

'Just as sugar can't taste its own sweetness, but helps others to taste and enjoy

it; similarly, with the help of bhakti, salvation is automatically attained. Liberation impedes the natural flow of pure devotional service. You should know that prema-bhakti-yoga far surpasses the four types of liberation.

'The Supreme Lord of Goloka will come to Puri as Sri Caitanya Mahaprabhu to distribute His mercy. As the Lord of all lords, He will have a tall golden form. By freely giving His mercy He will mitigate everyone's suffering. He will preach, chant, and glorify the holy names. He will distribute the bliss of pure Krishna-prema to deliver all people in Kali-yuga. Now go see Him and you'll get relief from all your miseries.'

"After hearing from Lord Jagannatha, Narada Muni left Puri and traveled to Vaikuntha. While moving, Narada was thinking, 'I have heard many confidential talks in the Srimad-Bhagavatam about mukti and bhakti. I have also heard about that place which is unknown, unmanifest in this world and beyond the knowledge of the Vedas. Today I will see that place manifest before my eyes.'

Narada Visits Vaikuntha

"Infatuated with Krishna-prema and playing his vina, the great sage moved quickly to Vaikuntha. He became even more ecstatic when he heard the sweet singing of the residents of Vaikuntha. Arriving at the gate, Narada praised Lord Vishnu with the most auspicious prayers. The Lord of Vaikuntha was sitting on a jeweled asana, surrounded by His eternal associates. Narada Muni fell at the Lord's feet in respectful submission. Immediately the Lord picked him up and embraced him.

"Laughing and smiling, the Lord said, 'Narada, please reveal your mind to Me. Immediately tell Me the secrets of your heart. I am eager to fulfill your desire. I will easily reveal to you whatever you can't understand.'

"With folded hands and a humble heart, Narada replied, 'My Lord Narayana, You are the Supersoul of all living entities. Since You already know everything, what more can I say? In Your daru brahma form as Lord Jagannatha You told me about a wonderful form of Yours. Now I want to see that form.'

"Then Lord Narayana, the jewel mine of all transcendental qualities, said, 'That form is My original form, replete with many different energies standing like a shadow. They serve Him in His unlimited number of incarnations.

'I am all-pervading and within everything. Laksmi Devi and the four muktis [forms of salvation] follow Me. I am the wealth of Laksmi Devi. Narada, this Vaikuntha planet which you have come to is an expansion from the original, topmost spiritual planet called Goloka Vmdavana. The four types of mukti act here like a shadow covering the brilliant reality of bhakti. In Goloka Vmdavana, however, there is nothing but spontaneous pure devotional service.

'Srimati Radharani is the original energy, the very embodiment of prema. She alone controls Sri Krishna, the supreme enjoyer. Their abode is called the Maha-Vaikuntha, the topmost planet among the Vaikunthas. Three-fourths of the Lord's energy is found in the spiritual world.

'I can definitely say that Gaurahari is beyond the touch of Maya. He is a desire tree full of compassion. O great sage Narada, go to His abode and take shelter of Sri Caitanya Mahaprabhu, the siksa-guru for the whole world!'

Narada Sees Gauranga in Goloka

"Nataria moved toward Goloka playing his vina and singing the glories of Hari. Overwhelmed with ecstasy, his body showed various symptoms of transcendental love like hompilation. One momemit he would run, calling out "Gauranga!" The next moment he would stagger a few steps, turn his head around for no reason, and then run forward rapidly.

"Suddenly, a soothing Vaikuntha breeze flowed over him, and in the distance he saw a wonderful effulgence more cooling than a million moons. Narada's senses became inert when he smelled the sweet fragrance of the Lord' s lotus feet. Narada saw that the residents of Goloka were in a joyful mood. "Thousands of Cupids surrounded the Lord, waiting to serve Him. Their bodily features were very attractive. Their talking was a shower of nectar singing, and their walking was full dancing and dramatic gestures. They seemed completely satisfied by an inner bliss created from pure love of God.

"Kalpa-vrksa trees and Kamadhenu [surabhi cows] dotted the landscape. Seeing some flowering vines, Nataria remembered Uddhava's desiring to take birth as a creeper in Vmdavana. Soon Narada came to an attractive private grove in the inner portion of Goloka. There he saw the golden form of Krishna, Sri Gauranga Mahaprabhu, sitting upon an ornately decorated, brilliant golden throne. The throne was placed on a jewel- studded platform under an incredibly beautiful desire tree.

"Sri Krishna Caitanya, His gentle face adorned with an ecstatic smile, sat there peacefully. His form was more nectarean and beautiful than the sweetness of honey. A mango twig resting atop a covered water pot sat beside the throne. Gauranga Raya's left toe was touching the waterpot. The grove was illuminated by a bejeweled lamp, shining like the sun.

"Radhika and Her gopi friends [representing the energies of Vrndavana], holding jeweled waterpots, stood on the Lord's right side. On the left side [representing the energies of Dvaraka] were Rukmini and her followers, holding golden waterpots containing jeweled water. Nagnajiti gave a full pot of water to Mitravinda who in turn gave it to Sulakshana. She gave it to Rukmini who then used that celestial Ganges water to bathe Gauranga Mahaprabhu.

"Tilottama [one of Indra's apsaras] filled another waterpot, passed it to Madhupriya, who gave it to Candramukhi. She gave it to Radhika Rai [Radharani] who poured the water on Gauranga's head in abhiseka. Satyabhama gave celestial scents, dresses, garlands and ornaments to Lakshmana, Subhadra and Bhadra. With golden waterpots full of celestial Ganges water soaked in jewels, everyone bathed the transcendental form of Lord Caitanya.

"From all four directions, celestial ladies came with wonderful clothes, jewels and ornaments for the Lord. The best minstrels stood near Lord Gaura Raya, praising Him with select prayers. According to the Vedas, the best meditation is to always remember the abhiseka of the Lord of Goloka.

"The beautiful body of Mahaprabhu shone like molten gold. His two arms were long and graceful. He was being worshiped by devotees chanting the four-syllable

mantra. That same form appears with four arms in Vaikuntha. There His body is the color of a newly-formed rain cloud, and He holds the four symbols of Vishnu in His four hands: cakra, padma, sankha, gada.

"Upon seeing Gauranga, the great sage became overwhelmed with divine love. He fell upon the Lord's feet and bathed them with his tears. Smiling, the Lord picked up Narada and put him on His lap.

"At that time, Narada said, 'O my Lord, you are very dear to me. You have destroyed all my pains and miseries. My dear Mahaprabhu, I've never seen such amazing things. Now my life is perfect. Never before have I seen such nectarean beauty compressed in one form. Even my father, Brahma, can't understand you. You are completely indescribable.

'Some say You are the supreme effulgence. Others say Your existence defies definition. There's no example to describe Your effulgent aspect. Some say that You're the topmost supreme personality. No amount of speculation can measure You. One can't get liberation even if he knows all about Your all-pervading energy. In this way, Your transcendental pastimes defy comprehension.

'Ananta, with thousands of mouths, can't reach the end of Your transcendental qualities. Although he's trying, he can't properly glorify you. By Your mercy I saw Your form as Lord Gauranga which was impossible for me to perceive otherwise. Yogis and Sankhyaites believe the path of bhakti is the gross way to approach the Supreme. They say only through mysticism and meditation can one realize transcendence. Nevertheless, the devotees are resolute in their consciousness. They simply fix their minds on the lotus feet of the Lord and worship Him with undivided attention.

'According to the Vedas, some follow the path of Varnasrama~ dharma. Some munis, without understanding the Vedas, try to present the conclusion of Vedanta. Why do different philosophers present conflicting views? Some stubbornly insist that the Absolute Truth is non-differentiated oneness. I fully understand that You are beyond the reach of knowledge, guess work or speculation.

'Please give me the mercy of Your lotus feet. I feel great anguish. My Lord, just let me die and be reborn so that I can attain prema-bhakti and lead a life of Krishna consciousness.'

"After hearing Narada Muni's appeal, Lord Gauranga smiled and said, 'Narada, king of the sages, just come with Me. Let us go to Navadvipa and we'll deliver the people of Kali-yuga by preaching My pure devotional service.

'I reside in Svetadvipa along with My elder brother Balarama whose expansion is Ananta. He is served by Lord Siva and the eleven Rudras. Balarama, in His expanded form as Ksirodakasayi Vishnu, and His wife Revati, are now sporting in the ocean of milk. He arranges for the incarnations to first enter the material world. Narada, go quickly to Svetadvipa and ask the Lord to take the name of Nityananda and appear on earth with His eternal associates.'

"Narada Muni, feeling blissful and satisfied in his heart to hear from Lord Gauranga, chanted 'Hari bol! Hari bol!'" Locana Dasa declares that one will be swept away in waves of ecstasy by hearing this transcendental conversation.

Gauranga Tells Why He Descends

Murari Gupta continues narrating to Damodara Pandita. "After Narada's departure, the Lord thought to Himself and then announced to His beloved associates: 'Listen carefully as I explain why I incarnate on earth.'

"The Lord, the greatest of all controllers, always thinks about the welfare of the world. He was surrounded by Radharani on His right side and Rukmini on His left. All His delightful queens, dear associates, and intimate followers were also present. They were all eager to listen to the Lord's nectarean words. Millions of eyes were not enough to appreciate the unique beauty of the Lord's face. As many cakora birds hanker after the rays of one moon, similarly their eyes were thirsty to drink the nectar of the moonlike face of Lord Gauranga.

"Revealing the purpose of His incarnation to all His eternal associates, Lord Caitanya said, 'In every age I appear in the material world to deliver the saints and to reestablish religion. Without understanding the purpose of My advent, the ignorant people continue to commit sinful activities. It hurts Me that after Satya-yuga sinful activities gradually increase with the progress of the ages. Seeing the appalling condition of Kali-yuga, I feel compassionate and personally incarnate in order to manifest My love.

'I will personally teach the people the difference between religion and irreligion. I'll give them the most difficult-to-attain jewel of premabhakti. In Navadvipa on the bank of the Ganges, I'll appear as the son of Jagannatha Misra and Saci Mata. In My previous incarnations I killed the demons, but as Lord Gauranga I'll conquer them with My love.

'In My other incarnations I took fierce forms and powerful weapons to obliterate many huge and invincible demons. In Kali-yuga, however, I'll use the weapons of My transcendental holy names, qualities, and the potency of My prema-bhaktas [pure devotees]. With these I'll conquer the people's demoniac mentalities and award them pure devotional service to Radha and Krishna.

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Adi-khanda

Chapter 1

TEXT BEFORE MISSING-----

with ecstasy, his lips quivered, his voice faltered, and his body trembled. He circumambulated Sacimata and offered obeisances to her.

This strange behavior of the senior and respected Acarya surprised Sacidevi and filled Jagannatha Misra with doubts. Jagannatha Misra exclaimed, "Acarya Gosvami, what are you doing? I can't understand your unusual behavior. Please dispel our doubts. Otherwise I will burn in the fire of anxiety over this incident."

Advaita Acarya replied, "Jagannatha, in the future you'll understand everything."

Realizing the inner meaning of the scriptures, Sri Advaita Prabhu displayed ecstatic symptoms in his body like crying and horripilation. Then he worshiped

Saci's womb by smearing it with fragrant sandalwood paste. He circumambulated her seven times, offered his respects, and left without saying anything. Jagannatha Misra and Saci pondered over the incident, wondering why the Acarya had worshiped Saci's womb.

Saci's womb now glowed a hundred times brighter. Forgetting herself, Sacidevi saw nothing but happiness everywhere. The demigods came down and stood before Sacidevi. Brahma, Siva, Saunaka, and others were praying:

"All glories to the Lord who is eternal, unlimited, and one without a second. All glories to the infallible Lord who is eternal bliss personified. All glories to the Lord who always protects His devotees.

"The Supreme Lord is transcendental to the three modes of nature. All glories to Maha-Vishnu who lies in the causal ocean. All glories to the Lord of the spiritual sky who is the supreme root of all existence. All glories to the Lord of Vaikuntha, the paramour lover of Radha. All glories to the Lord of the innumerable Vaikuntha planets.

"All glories to the Lord who is known as dhira lalita. All glories, to the darling son of Nanda Maharaja who steals the hearts of everyone. In Kali-yuga He manifests from the womb of Sacidevi in order to enjoy His transcendental pastimes in this world.

"All glories to the Lord who bestows divine bliss upon all. Such unparalleled compassion has never been seen before. In Kali-yuga the Lord descends to give Himself to everyone without discrimination. After realizing this love, we still couldn't get even a pinch of it. Now You are freely distributing it to all.

"After tasting the sweet mellow of divine love Yourself, You'll give this taste to everyone without considering their defects. Even the candalas will relish it. Please give us a particle of prema so we can join You in glorifying Radha and Krishna."

Then the demigods circumambulated Lord Gauranga while saying, "All glories to the inaugurator of the sankirtana movement."

With his four mouths, Lord Brahma offered varieties of prayers to Lord Gauranga. Sacidevi derived great satisfaction from hearing them. Sacidevi treated everyone with kindness. As Saci passed the tenth month of her pregnancy she felt ever-increasing happiness from all directions. On the auspicious day and moment of Gauranga's appearance, Rahu swallowed the full moon of the Phalgun month.

Nimai's Beauty Enchants the Universe

The people of Nadia were standing in the Ganges and filling the atmosphere with the chanting of Hari-nama. A gentle breeze scattered a celestial fragrance in all directions. Everyone in all ten directions felt extremely happy. All six seasons manifested simultaneously at the time of the Lord's auspicious appearance. Thrilled with joy, the demigods rushed down in their celestial airplanes to catch a glimpse of the golden baby. By the Lord's arrangement, the only sound heard during His advent was the loud chanting of "Had bol! Had bol!"

The treasure of Vaikuntha appeared in the courtyard of Sacidevi. Her heart bursting with joy, Saci waved her hand and cried in a choked voice to her husband Jagannatha Misra, "Prabhu come quickly, see the beautiful face of your son and

make your life successful. The village ladies ran excitedly to bless the boy. When they saw Him they chanted, "Jai! Jai !" The demigods, the Nagakanyas [daughters of the snake king], and the personified Vedas also came to glorify Gaurahad.

His every limb manifested an abundance of rasa. Gauranga's body was a condensed form of luscious nectar. Seeing this form soothed the eyes of all. It appeared to everyone that He was the paramour lover of the gopis.

The ladies said, "We have never seen or heard of such a boy whose sight immediately makes our hearts palpitate with desire. We feel an irresistible attraction to Gaura Prabhu. Not a day passes when we don't see Him."

The entire universe could not contain the boundless joy that Jagannatha Misra felt upon looking at the face of his boy. Gaura's face shone with the soothing glow of hundreds of moons. His smile resembled a blossoming lotus flower. His elegant, highly-raised nose defeated the beauty of a sesame flower.

The rays of Gauranga's dazzling body appeared nectarean. Affection rises in the heart upon seeing His red lips, finely shaped chin, and shining cheeks. His neck resembles that of a lion, and His shoulders are as powerful as an elephant's. He has a broad chest, and His long arms hang to His knees. Gaura's entire body is saturated with bliss.

His hips are wide and attractively curved. His powerful thighs taper like the trunk of a banana tree. His feet resemble a red lotus flower. The soles are marked with a flag, goad, camara, chariot, lightning bolt, umbrella, swastika, jambu fruit, and a triangle surrounded by waterpots.

The combined effect of all 'this beauty was like a river flowing with nectar. These auspicious marks and symptoms indicated a most exalted personality, a king of kings. Indra, Candra, the Kinnaras and Gandharvas, and other demigods came to earth just to feast their eyes on Gauranga's indescribable beauty. Upon seeing the Lord, everyone's eyes became anointed with nectar, just as if they were seeing their dearmost lover.

Just after His birth everyone came to admire the sweet, satisfying beauty of the boy. Everyone felt very comfortable in His presence. They felt as if they already had a long- standing and intimate relationship with Him. Seeing the boy's beautiful golden limbs filled their hearts with unlimited happiness.

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Millions of Cupids fled in shame upon beholding the beauty of His lotus face. The whole city filled with chants of "Jai ! Jai !" The ever-fresh transcendental Cupid had appeared as the son of Jagannatha Misra. Even the boy' s crying sounded like nectar to the ears. The ladies observing Him thought He must be an incarnation of the Lord of Goloka. Feeling great ecstasy, I, Locana Dasa, proclaim that the Lord of all creation has now appeared on earth.

All glories to that boy who saturated the four directions in bliss. Hundreds of village housewives brought auspicious items like sweets, rice paste and vermillion. Sacidevi placed her baby on her lap and said in a faltering voice, "Everyone please bless Him with the dust of your feet. May He live forever. He is not my boy, but I still think of Him as mine." To protect the boy 's body, which defeats the taste of nectar, from any future dangers, the ladies suggested the name "Nimai."

On the eighth day, Sacidevi performed the asta-kalai ceremony to please the local children by distributing eight types of kalai [dahl]. The next day on navaratri, the villagers enjoyed a blissful festival of singing. The darling son of Saci

grew up gradually day by day like the waxing of the moon.

Sacimata decorated Nimai's eyes with black kajjala [mascara] and marked His beautiful forehead with bright yellow tilaka. Sometimes Nimai would move His arms and legs in all directions as newborns always do. Then He would smile ever so sweetly, revealing His inner peace. With unblinking eyes, Jagannatha Misra and Sacidevi gazed at their wonderful boy.

Every day Sacimata would massage Nimai with turmeric and scented oil. In motherly affection, she would kiss His cheeks repeatedly. Sacimam was the most blessed and fortunate person in the universe.

As Nimai grew, the bliss of the residents of Nadia also increased day after day. They totally forgot the passage of time. The houses overflowed with joy. Not only the men and women, but even the young, old, and the blind became intoxicated with boundless happiness due to their love for Nimai.

Nimai's face, more beautiful than the full moon in autumn, looked like Cupid personified. Renouncing their domestic duties the young girls of Nadia would run three times a day to see the darling Nimai. They would compete with each other to pick up the boy while saying, "Let me see, let me see !" Placing Nimai on their laps, they felt completely satisfied. In Nimai's association the girls felt an indescribable bliss that increased day after day and moment after moment.

Desiring to attain the lotus feet of Sri Narahari Sarakara, I, Locana Dasa, sing the glorious pastimes of Lord Gauranga.

Chapter 2 Childhood Pastimes of Nimai

As the son of Saci grew up, His body looked like a stream of nectar. I can't find anything to compare His body to, yet my heart moves me to try. Even blind men ran madly to see the ever-expanding beauty of Nimai's moonlike face. The gentle half-smile on His lips seemed like a dancing wave in the ocean of nectar.

Drowning in rasa, His reddish eyes flooded with joy. The beautiful black kajjala surrounding His eyes appeared like a dam holding back the ecstatic ocean of prema rushing from His lotus eyes. The pious and fortunate Sacidevi and Jagannatha Misra simply looked affectionately at the beautiful face of their son.

At one moment Nimai cries; the next moment He laughs. Occasionally, He sits on Saci's lap and nestles in her bosom, or rests His feet on her breasts. Sometimes Saci holds Nimai upside down by His ankles and swings Him. At such times He looks like a golden creeper blowing in the wind.

Sometimes Nimai opens His eyes very widely and laughs slightly, producing a flow of the sweetest nectar. His nose which is shaped like the beak of a parrot fascinates everyone. A healthy brilliant glow radiates from his smooth attractively shaped cheeks.

After six months had passed, Jagannatha Misra performed the narna karana, name-giving ceremony for his son Nimai. He decorated his son with golden bangles, anklebells, waistbells, and a pearl necklace. His foot soles were smeared with fresh vermilion. His crimson lips looked like a Bandhuli flower and His eyes resembled a blooming red lotus.

All the parts of Gaura's transcendental body shone more brightly than lightning. His bodily effulgence was so intense that you couldn't look at Him. The Lord was

given the name Visvambhara, which means one who maintains the worlds.

Sometimes baby Nimai held His parents' fingers and tried to walk, but He would fall down after taking a few steps. Although only broken words came out when He tried to speak, they were overflowing waves of nectar to everyone's ears. In this way, day after day Nimai played in the courtyard of Sacimata. His simple playing removed all miseries and pacified the world.

The feet which were previously worshiped by Laksmidevi are now embraced by Prthvi, Mother Earth, who has become overcome with ecstatic love. There is only one moon in the sky, but now it appears there are ten moons on the ground in the form of the cooling rays emanating from Gauranga's shimmering toenails. Blind and sinful men become fortunate by seeing these rays. The king of Gaura's moonlike face reigns supreme over millions of moons.

With His eyebrows curving like the bow of Cupid, He satisfies all desires. How can I express the limit of the soothing moonlike rays of His compassion, which destroys the misery and darkness from the hearts of everyone? Who can describe His wonderful childhood pastimes that purify the whole world?

Visvarupa, the older brother of Visvambhara, was a precocious student and he quickly learned all the Vedas. Who can explain the greatness of Nimai's brother? Visvambhara's compassion increased as the days passed.

Locana Dasa feels joy in his heart to hear these topics.

One night Sacimata said, "O moon, O moon up in the sky. Why don't you come down to earth? We'll wipe off your black spots and place you as an ornament on Gauranga's forehead. Come on my darling Nimai, my beautiful golden boy. Stop Your crying and go to sleep. But actually; Your crying pleases me more than nectar. Look, Your father has brought bananas and condensed milk for You.

"Oh my dear naughty boy, now close Your eyes and go to sleep. Your face looks like a golden lotus and Your eyes resemble a red lotus flower. Now Your half closed eyes look like bees half-submerged in the ocean of honey contained in Your sweet lotus face."

Sacidevi made a bed of jute covered it with a soft cotton bedspread, embraced Nimai in her lap, and then laid her precious jewel down to sleep. Nimai began to suckle one of Sacimata's breasts while caressing the other one with His little fingers. Locada Dasa says although Gauranga is the crest-jewel of all Lords, He behaved just like an ordinary boy.

The Demigods Visit Nimai

Listen carefully to another day's pastimes wherein the Lord revealed His identity. While Jagannatha Misra slept in one room, Saci peacefully relaxed with her son in another. Suddenly many footsoldiers entered Saci's bedroom, frightening her. Then the demigods arrived, took Nimai from Saci's lap, and placed Him on a jeweled throne. After bathing and worshiping Nimai, they circumambulated Him and offered obeisances.

The sound of gongs, conchshells, and the singing of the holy names filled the room. The demigods all chanted, "All glories to Lord Jagannatha, the Lord of the universe. All glories to the supreme maintainer. In Kali-yuga this boy will maintain us. O Visvambhara, we fall at Your lotus feet and beg You. Please bestow upon us

the rare treasure of Vraja-rasa."

Sacimata was shocked and terrified by this scene. She was not afraid for herself; she only cared for the safety of her son, who was her everything. Sacidevi picked up Nimai and told Him to go to His father's room in order to sleep peacefully. As her son left the room, Sacimata heard anklebells tinkling on Nimai's feet. She thought this was strange since He didn't have any anklebells.

The demigods walked behind Nimai with folded hands when He left Sacimata. The Lord addressed them, "O demigods, don't hanker after Me. Just spend your time singing about the glorious, love-filled pastimes of Radha-Gopinatha." Then Nimai cried and chanted, "Radha!" "Radha! Govinda! Kalindi ! Yamuna! Vrndavana!" Hearing this, the demigods also began walling and singing along joyfully.

Sacimata fainted upon observing the wonderful activities of her son. Hearing her collapsing on the floor, Jagannatha Misra ran to the spot to revive her. Saci cried out, "O Visvambhara, O Nimal." Together they left the room and went to lovingly embrace their son. Jagannatha Misra remembered the transcendental pastimes of Krishna when he saw the bare feet of Nimai.

Sacidevi explained to her husband what she had just seen in her bedroom. "Prabhu, there were demigods having four hands and some with five heads. They came in celestial airplanes to worship our son. When Nimai saw them, He danced in the courtyard and chanted 'Radha-Krishna.' I thought I was dreaming. Being frightened, I sent Him to you for safety.

"Although our son has a well-shaped beautiful divine form, I fear what might befall Him in the future. After losing seven daughters, I've finally received a son. I'll die if anything happens to Him. As I don't have many children, Nimai is the star of my eye, just as a walking stick is the greatest treasure of a blind man. Nimai is as dear to me as the soul is to the body-- I can't live without Him. Please arrange some ritual in order to petition the demigods for His protection."

Nimai's Naughty Pranks and Pastimes

The next day Nimai got covered with dust while rolling on the ground playing with His friends. Seeing Him smeared with dust, Sacidevi said, "Nimai, you look like a golden doll Whose face is more beautiful than the moon. Why are You causing me so much anxiety by rolling about in the dust?" Then Saci cleansed the dust from her son and kissed His face in ecstasy.

After many years, the darling of Sacimata began roaming about with friends of the same age. They played various games under the trees on the banks of the Ganges. Sometimes they played markata kela, a game of imitating monkeys by standing on one leg.

Learning that Gaurahari was playing too near the Ganges, Sacidevi grabbed a stick and ran there to catch Him. While standing on one leg and playing, Nimai heard Sacimata calling in a threatening voice. Fearing punishment, Nimai ran away like a mad elephant, while continually looking back over His shoulder. Yelling "Catch Him! Catch Him!," Saci chased behind. The Lord, the jewel among the brahmanas, easily outran His mother.

In great haste Nimai entered the house and started breaking His mother's

earthen cooking pots. When Sacidevi reached there, she just stood in amazement. Nimai His head down in shame, His body shook and He began to cry. Nimai's teardrops looked like a garland of pearls dripping down from the moon. Seeing Gauranga' s face, Sacimata, melting in affection, called for her darling to come sit on her lap. In this way the transcendental pastimes of her naughty sori Nimai were beyond S acidevi's comprehension.

Sacimata saw thht Nimai had a very restless and stubborn nature. One day Sacidevi revealed her mind to the ladies of Nadia: "Gosvami fulfilled my cherished desire for a son, but my son's behavior is most unusual. Nimai says one thing, and then He does something else without weighing the consequences. I can't understand His actions. He doesn't care whether the activity is pure or impure; He just acts."

The ladies cried loudly after hearing this. They put Gauracandra on their laps and said, "O my darling, why do You do these mischievous . acts?" Visvambhara became upset with their question, and seeing this the ladies felt unhappy. Now they could understand why Sacidevi had complained about her son. The ladies said, "Saci, when did your son first start acting like this?" Sacimata replied, "I can't say anything about Him, but I will tell you something that happened. One night when I was holding Nimai in my lap, my bedroom was suddenly invaded by many demigods. They put Nimai on ajeweled throne, offered dandavats to Him, and worshiped my son. It's true; I saw this wonderful sight with my own eyes."

The ladies advised Sacidevi, "Look, it sounds like some tantra to us. There must be some powerful being who has taken possession of your son. Ask your husband to get the brahmanas and perform a yajna. Call the demigods and perform auspicious rituals for the benefit of your son Nimai. Hopefully, after receiving their offerings, the demigods will go back to heaven. Don't worry Saci. If the demigods are properly worshiped, they will remove all your fears." Taking the dust from Saci's feet, the village ladies departed.

Then Sacidevi informed her husband. Immediately, and with great concern, Jagannatha Misra collected the paraphernalia and invited the brahmanas to perform a yajna. Taking Nimai along, Sacimata bathed in the Ganges. Saci thought that soon her son would be freed from His restless nature.

In a playful mood, Visvambhara Raya ran ahead of Saci and picked up some used, dirty earthen pots. Seeing Nimai playing with such contaminated things, Saci sighed and said in a voice full of exasperation, "Alas! My son is so impudent and undisciplined." Rebuking her son, she said, "Nimai, shame on You! Don't You have any knowledge of what's pure and what's impure?"

Visvambhara replied in a compassionate tone, "Mother, the whole world is going astray without knowing these principles. There is nothing in this world except earth, water, fire, air and sky. Service to the lotus feet of Lord Krishna is the essence of all religions, because Krishna is the Supreme Lord above all others."

Nimai's words astonished Saci who responded by taking her son to the Suranadi [Ganges] for a bath. Upon returning home, Sacidevi said to Jagannatha Misra, "Prabhu, please listen about your son's character. Without a doubt, Nimai is.the embodiment of all sacrifices. He just stood amidst some filthy pots and preached to me. Unfortunately you weren't there to see or hear Him.

Feeling happy within, Jagannatha took Nimai in his lap and said, "He is the shining light of my family, the star of my eyes. He's the very soul of our bodies."

Forgetting himself in parental love, Jagannatha simply gazed at Gauranga's enchanting face. Nimai showed signs of transcendental ecstasy. He cried profusely, spoke in a stuttering voice, and His entire body broke out with goose bumps. Locana Dasa happily sings the glories of Gauranga.

As Nimai's golden body grew, it rivaled Mt. Sumeru in beauty and stature. Sacimata eagerly listened to Nimai's nectar-sweet words. When Sacimata said something to the Lord, Nimai would reply, "Mother, I can't hear your voice." Then out of eagerness, Sacimata spoke more loudly.

But just to tease His mother, Gaura would repeat, "I can't hear you mother." Nimai's antics completely enchanted Sacimata in parental love. Yet, to enhance the Lord's pastimes, she chased Nimai with a stick. At the same time Sacimata shouted, "Why can't You hear my voice? You're speaking like a crazy person. I'm sure You won't care for me in my old age."

On another day, Nimai, going against Saci's order, stomped the ground with His feet. Sacidevi became furious, glared menacingly, and chased Him across the courtyard. Visvabhara ran to a dirty place full of used clay cooking pots and sat down. Disgusted, Sacimata, struck her forehead with her palm and scolded her son: "Nimai, alas, what are You doing?" Nimai became more angry. Then in defiance of His mother, Nimai stood up proudly atop the pots.

Seeing her son react exactly the opposite of her intentions, Sacidevi tried to pacify him with affectionate words. Saci said, "Come on my divine sweet boy. Please stop misbehaving. You are the son of a brahmana and should follow the conduct of a brahmana. Also, You belong to an aristocratic brahmana family, and therefore people will criticize You. Come darling, let's go take bath in the Ganges.

"Your mother's heart is breaking, now come sit on my lap. Otherwise, I'll drown myself in the Ganges. Then You'll be all alone in the house. You will just cry and roam from room to room. Why are You smearing that ash from the clay pots all over Your beautiful golden body? Please leave that dirty place right now. O my dear one, having drawn black lines here and there on Your body, You now look like the radiant moon covered with its spots."

Visvabhara, the abode of transcendental qualities, said, "You don't understand mother. Again and again I'm telling you the same thing. First you listen, then decide what's pure and impure. In anger, Nimai took a small piece of brick and hit Sacimata in the head. Pretending to be hurt, Saci hinted, falling flat on the earth.

Nimai cried and called out, "Mother! Mother!" Hearing the crying, the neighboring housewives rushed to the spot. They revived Sacimata by splashing Ganges water on her face. After crying "Visvabhara!" Sacidevi embraced Nimai and sat Him on her lap. Suddenly, for the second time, Sacidevi fell unconscious. Again Nimai began crying.

One divine lady touched Nimai's chin and smilingly said, "Nimai, go get two coconuts for Your mother. Then your mother will come back to life. Otherwise, I tell You, You'll lose Your mother."

Visvabhara became elated, and in a second produced a pair of fresh coconuts. The astonished ladies said, "My boy, how did You get these coconuts without going anywhere? Being just a small child, from where did you get them? Anyway, now we can understand a little about Your character."

Visvabhara made a roaring sound and wrapped His arm around His mother's neck. Returning to external senses, Sacidevi put Nimai on her lap and repeatedly

kissed His lotus face. Taking the edge of her sari, Saci removed the soot from Nimai's golden body. Then she bathed her son in Ganges water.

Sacimata became enraptured by Nimai's beautiful face which looked more brilliant than millions of suns. The Lord appeared as grave as the ocean. His nails glittered like a million moons. Nimai's indescribably beautiful body derided the beauty of millions of Cupids. His eyebrows danced playfully like the bow of Kamadeva, the god of love. Sacimata became wonderstruck upon seeing the Lord of all the planets manifested before her.

At this time, Sacidevi recalled when many demigods had appeared in her home at the time of Nimai's conception. Reflecting on Nimai's childhood pranks and pastimes, Saci became convinced. Her son was the supreme eternal and effulgent Lord Narayana, who is transcendental to material existence.

After realizing this, Sacidevi said, "He is free from all material contamination. He has no material form. He is omniscient, all-pervading and self-satisfied. The greatest yogis meditate to attain His matchless transcendental form. Lord Brahma, Siva, and the other demigods can't calculate the extent of my fortune. My son is worshipable by everyone."

Immediately Sacidevi put Nimai on her lap. As soon as Nimai touched her lap, Sacimata forgot all about His majestic opulences. She simply thought, "Nimai is my son."

Upon returning home, Sacidevi, in the mood of a mother, pondered, "I wonder what demigod or celestial being has manifested within my son?" Then to protect her son from calamities, she chanted the holy names of the Lord---Govinda, Hrsikesa, Janardana. She also tied a mantra-charged talisman around Nimai's arm.

On behalf of her son, Saci chanted; "May the Sudarshana disc protect Your head. May Narayana protect Your eyes, nose and face. May Gadadhara protect Your chest. Let Giridhara protect Your hands. May Damodara protect Your belly. Let Lord Nrsimha protect the area around Your navel. May Trivikrama protect Your knees and Lord Dharadhara protect Your feet." After saying this, Saci blew short bursts of breath [an auspicious ritual] all over Gauranga's body.

Catch the Moon

In this way a blissful day turned into a full moon night. After engaging the servants in their evening duties, Sacidevi took Nimai into the courtyard for some fresh air. The full moon was climbing the sky. Acting like an innocent boy, the clever Nimai cried, "Mother! Mother!"

Sacidevi said, "Don't cry. I will give You whatever You want." The Lord replied, "Mother, please give Me the moon." Saci said, "Can anyone catch the moon in the sky?"

Nimai said, "Then why did you say that you would give Me whatever I wanted? For this reason, I asked for the moon."

Then Nimai began wailing. Holding the corner of Sacidevi's sari, He kept crying while rubbing His eyes with His free hand and kicking the dirt with His feet.

Nimai was insistent; He wanted the moon. Gaura Raya clutched His mother's sari and yanked her hair. The next moment He hit her in the head with His hand. Still unsuccessful, He rolled on the ground and cried.

Sacimata said, "O Nimai, You are incorrigible and Your behavior is most unusual. How can I possibly catch the moon in the sky? There are already so many moons on Your body. Look how the moon has become ashamed before You. Out of shyness, he is now hiding himself behind the clouds. O my son, please listen."

Then Sacimata placed Nimai on her lap and showered Him with kisses. Obsessed with parental love, Sacidevi forgot herself in transcendental bliss. Her voice became choked up in ecstasy. Locana Dasa joyfully sings the glories of Lord Gauranga.

The Puppy Story

Gauranga used to pass His time playing and enjoying many frivolous games with His friends. One day they found a litter of puppies. Nimai picked out the nicest one.

Nimai's friend said, "Look Nimai, You chose the best puppy and left the ugly ones for us. It's not fair. If You keep that one, then we're going home."

Visvambhara said, "Come on. Listen, I'll keep this puppy in My house and we can all play with him there."

Nimai took the puppy home and tied it to a chain. Having just finished her duties, Sacimata had gone to bathe in the Ganges along with her friends. Visvambhara's friends came into the house and played with the puppy dog. They fondled the dog, rolled in the dirt with it, and laughed and joked.

Suddenly, a quarrel broke out among the boys. Nimai took the side of one boy and found fault with the other. Gaurahari said, "Listen, everyday you come here to play and you always start a fight. Why do you behave like this?"

In defense, the boy said, "Well, You stole the puppy!" Then he stormed out of the house.

Seeing Sacimata returning from the Ganges, that boy said in a voice choked with anger, "Your son Visvambhara is playing in the house with a puppy dog. Sometimes He puts it on His lap, or hangs it over His shoulder. Go and see for yourself." Sacimata quickly entered the house and saw Visvambhara playing with the puppy. In astonishment, she hit her forehead with her palm. "Visvambhara! What are You doing?" said Sacimata. "I simply can't understand Your behavior. You have so many things to play with, but instead You play with a dog.

"You are the son of a very religious father. What will people say if they see You playing with a dog? This behavior does not befit a brahmana's son. It pains my heart to imagine how people will criticize You if they find out.

"Your form is so pure and wonderful. Why do You find happiness in smearing Your body with dirt? Seeing You like this, I bow my head in shame and wish to die. Your body shines like fresh lightning, and Your face is more beautiful than many moons. Yet, instead of wearing Your clothes, You cover Your body with dirt and play with low-class boys."

Fuming with anger, Sacimata bit her lower lip and rebuked her errant son. "Okay Nimai, if You like that puppy so much, then take him to Your room. Just forget about Your mother and father and play with Your dog!"

But the charming beauty of Gaura's gorgeous and innocent face quickly

dissipated Sacimata's anger. Adopting a joyful mood, Sacidevi said, "Come my darling son, get on my lap. I want to hug You and kiss Your sweet smiling face. Now, just leave that puppy alone for a little while, and go bathe in the Ganges.

"Besides, You must be hungry. It's already lunchtime. Why are You filling me with anxiety. Now tie up Your puppy, take bath, and after lunch You can play with him again. Your face looks tired like a golden lotus withered by the scorching sun. A drop of perspiration, like a pearl, rests on the tip of Your nose."

Smiling, Visvambhara said, "Mother, please watch My puppy while I take a bath." After cleansing the dirt from Nimai's body, Sacimata rubbed Him with fragrant oil. Gaurahari and His friends went to bathe in the Ganges. They laughed, swam about, and threw water on each other just like playful elephants do when bathing. Gauranga's golden body appeared powerfully built and as immovable as Mt. Sumeru.

Meanwhile back home, Sacimata untied Nimai's puppy and sent him away. One of Gauranga's playmates saw this, and then ran to the Ganges to inform Nimai. "Hey Nimai, Your mother sent Your puppy away!"

Nimai immediately ran home. Not seeing His puppy, Nimai's heart burned in anger. Feeling separation, He cried and scolded His mother. "Listen mother, you don't understand. Why did you do this to Me? I feel very hurt. He was such a nice beautiful puppy. How could you send him away?"

Playing innocent, Sacimam said, "I don't know what happened to Your puppy. He was just here. Maybe a thief has stolen him. Now stop crying. We'll search for the puppy and bring him back tomorrow. I promise I'll find Your puppy. Now please stop crying."

After saying this, Sacimata wiped the tears from Nimai's face, put Him on her lap, and smothered Him with kisses. Then Sacimata pacified Nimai with khira, sandesh, bananas, and other tasty sweets.

Sacimata dressed her darling son. She tied His hair in a topknot and applied black kajjala around His eyes. She wrapped a ruby-red cloth around Nimai's nicely curved hips. She hung a pearl necklace around His neck. Sandalwood tilaka adorned His forehead. Gold bangles highlighted the beauty of His wrists and ankles.

Grabbing a sweetball, Nimai ran outside to play with His friends. His walking defeated the pride of the king of elephants. His deep voice sounded as sweet as nectar. Nimal, the crest jewel among His brahmana friends, looked like the full moon surrounded by a cluster of stars. The demigods felt great happiness to witness Lord Gaura's transcendental pastimes. Locana Dasa is amazed to see that the Supreme Lord touched cats and dogs.

That puppy dog attained the greatest fortune by the transcendental touch of Lord Gauranga. The dog gave up his bad habits and became Krishna conscious. One day the dog just started dancing ecstatically while chanting the holy names, "Radha-Krishna! Govinda!"

Hearing that a lowly dog was chanting Hare Krishna, the townspeople of Navadvipa ran to see the miracle. Before everyone's eyes, the dog exhibited the bodily symptoms of ecstatic love of God. The dog was crying, his hair stood on end, and his entire body was covered with goose bumps. Suddenly, that most fortunate dog gave up his body.

At that moment, a golden celestial chariot came down from the sky, and carried

the dog to Goloka Vrndavana. Topped with many domes, the chariot was lavishly decorated with pearls and dazzling jewels. The sound of bells, gongs, conchshells, and karatalas accompanied the divine singing of Gandharvas and Kinnaras, who were singing the glories of Radha and Krishna.

Hags flapped atop the chariot whose brilliance outshone the light of the sun. In his spiritual body, the dog was sitting upon a jeweled throne inside the chariot. His body, adorned with divine ornaments, looked more beautiful than millions of moons. The former dog was singing the glories of Radha, Krishna, and Gauranga. The Siddhas fanned him with camaras as he soared back to Goloka.

Lord Brahma, Siva, Sanaka, and other demigods surrounded the chariot and sang Gauranga's praises. "All glories, all glories to the ocean of mercy, the darling of Sacimata. Never before has He bestowed such mercy. He liberated a dog and sent him back to Goloka!"

The demigods continued, "All glories to Gaurahari, the resort of the helpless. You are the best of all incarnations. By Your mercy, the people of the age of Kali will attain salvation. What wonderful pastimes will You reveal in the future?"

"When will we demigods become fortunate and receive Your supreme mercy? Simply by Your touch, a dog attained liberation. We've never seen such mercy, even in the pastimes of Lord Hrsikesa, Krishna. We hanker for Your mercy, so we too can attain the same destination as that dog.

"O Gaura Raya, we bow down to Your wonderfully glorious lotus feet. You always overlook one's faults and offenses. In this way, any fortunate living entity who takes shelter of You, Lord Gauranga, will attain Goloka."

Repeatedly singing these glorious transcendental pastimes, I, Locana Dasa, continually marvel at the divine incarnation known as Lord Gauracandra.

Sasthi-puja

One day Sacimata and the neighboring ladies went to perform Sasthipuja under a banyan tree. [Sasthi is a female deity who protects children]. Sacimata, covering the food offering with the edge of her sari, proceeded along the footpath. Visvambhara, who was playing nearby, ran over to see what His mother was carrying.

Extending His arms to the sides, Nimai blocked Saci's way and demanded, "Mother, what are you carrying? Let Me see."

Sacimata said, "We are carefully taking offerings to worship Goddess Sasthi under the banyan tree. You just stay here and play. When I return I'll give You some sandesh and bananas. After worshipping Sasthi, I will ask for the boon that You'll be free from all suffering and inauspiciousness."

Hearing this and knowing His mother's heart, Gaurahari, the personification of nectarean beauty, said softly, "Mother, again and again I will tell you. You don't understand, but I am experiencing great suffering right this minute. My belly is burning with hunger."

Suddenly, as quick as lightning, Gaurahari snatched the sweets Saci was saving for Sasthi, and popped them in His mouth. Somewhat upset by this, Sacimata exclaimed, "Alas, what have You done! O You restless boy, how can I explain to You that You have disrespected the demigods? Why are You so mischievous, even

though You are a brahmana's son? Seeing Your naughty behavior, I feel like giving up my body."

Surprisingly, Gaurahari became very angry and said sternly, "Mother, you just don't understand anything. I know everything and I am all in the three worlds. I am one without a second for no one is equal to Me. Just as water poured on the root satisfies the whole tree, similarly, simply by worshiping Me alone, one's whole life becomes complete and perfect." Then Nimai Pandita quotes the Srimad-Bhagavatam (3.31.14):

"As pouring water on the root of a tree energizes the trunk, branches, twigs, and everything else, and supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service satisfies the demigods, who are parts of that Supreme Personality."

after saying this, the clever boy Gaura warmly embraced His mother. Feeling astonished within her heart, Sacimata proceeded to worship Goddess Sasthi. Sacimata prayed to the goddess, "My son Nimai is indomitable and disobedient. Sasthi Devi, please overlook His offenses. Nimai is my only treasure. You kindly gave Him to me. Please don't let any trouble befall Him. Actually, this boy belongs to you, Sasthi Devi."

Holding a straw between her teeth, and falling at the feet of the elderly ladies, Sacimata said humbly, "Please bless my restless son Nimai. May His mind become peaceful and obedient. Everyone please bless my son that He may live forever."

After finishing Sasthi Puja, Sacimata took Nimai by the hand and walked home. Sacidevi told her husband, Jagganatha Misra, that she thought their son was the Supreme God of all gods. Locana Dasa says that Lord Gauranga now plays joyfully with His boyfriends.

Chapter 3 Gauranga's Boyhood Pastimes

Nimai spoils Murari's lunch

Murari Gupta visited Navadvipa accompanied by his his followers - while walking down the road, they were discussing yoga-sastras. Nimai, walking directly behind Murari Gupta, began mimicking Murari's way of speaking. Murari noticed it from the corner of his eyes and continued talking to his followers.

Nimai and his friends increased their mocking of Murai by exactly imitating both his walking style and hand-gestures. Noticing this, Murai became furious and rebuked Nimai, "Who says that this boy is well-behaved? I recognize Him to be the son of Jagannatha Misra...."

Angry over Murari's criticism, Nimai said, "When you take your meal today I'll make you realize something wonderful".

Bewildered by this equivocal statement he returned to his residence. He became absorbed in his domestic activities and forgot this incident. At noon he sat down to peacefully take his meal.

Meanwhile Nimai disguised His identity by dressing very opulently.....

Holding laddus made from condensed milk in His hand, Visvambhara arrived at Murari Gupta's house. Entering the house, Gauranga said in a roaring voice, "Murari!" While sitting for his meal, Murari heard that voice and remembered what Nimai had said earlier about appearing in his home. Feeling a bit surprised, Murari said, "What are You doing here?"

Nimai replied, "Oh, don't get up. I'm here, so just carry on with your prasada." As Murari Gupta became absorbed in taking his meal, Nimai slowly moved closer. Then suddenly, Nimai passed urine on Murari's plate.

"What! What are You doing? Shame, shame on you," said Murari Gupta as he quickly got up.

Clapping His hands and dancing, Gauranga gleefully said, "Giving up the path of devotion, you have adopted the path of yoga. You should forget about karma and jnana, and just worship Radha and Krishna with all your heart. Become a rasika bhakta and you'll taste the blissful mellows of loving Krishna. One attached to material things can't do Krishna-bhajana, and his consciousness remains low and impure.

"Don't you understand these things? Lord Hari is omnipotent and full of compassion. He is the treasure and the very life of the gopis of Vrndavana. Why do you hurt the Lord by not serving Him?"

After saying this, Gaurahari, the golden jewel, suddenly vanished. Murari Gupta couldn't find Him anywhere. Murari thought that the well-dressed boy must have been the son of Sacimata. To verify it, he quickly went to the house of Jagannatha Misra. Due to being overwhelmed with joy, he couldn't walk properly.

Meanwhile, Jagannatha Misra and Sacidevi were caressing, kissing, and speaking affectionately to their son Nimai. Out of intense parental love, Jagannatha and Saci were both trying to hold Nimai in their laps at the same time.

At that moment Murari Gupta arrived, he couldn't say anything to Jagannatha and Sacidevi when they welcomed him. Murari forgot everything that had happened when he beheld the beautiful face of Gauracandra. He became stunned in ecstasy.

He was covered head to toe in tiny bumps of joy. Tears flowed profusely, drenching his body. His voice faltered, and his eyes reddened like the rising sun. He fell down at the feet of Gauranga and repeatedly offered his obeisances.

While watching all this, Visvambhara climbed up on Sacimata's lap. He acted as if He didn't understand what was happening. Sacimata then spoke to the eider and respected Murari Gupta.

"Murari, my son needs your blessings. He must have made an offense to you. Everyone knows that you are one of the best doctors. Please tell me what offense our son has committed. Let any suffering come to us, but give us the blessing that our son may live forever."

After saying this, Sacidevi and Jagannatha humbly held Murari's hand and offered their respects.

Smiling, Murari Gupta said, "Visvambhara is the Supreme Lord of all lords and the maintainer of the universe. In the future, the boy that you are raising will reveal His true identity to you. You are the most fortunate parents in the world. Take care of Him and protect Him. Heed my words: this Visvambhara is actually God." After saying this, Murari quickly left the house of Jagannatha Misra.

His heart bursting with bliss, Murari went to visit Advaita Acarya, the reservoir

of all good qualities and the universal teacher. Falling at Acarya's feet, Murari said, "You are the greatest devotee. You are like a desire tree that can fulfill all desires. I just saw a most wonderful boy in the home of Jagannatha Misra. His name is Nimai Pandita Visvambhara. He is totally transcendental to this material world. Yet, He plays happily with his friends just like an ordinary boy."

Upon hearing this, Advaita Acarya, the jewel among the brahmanas, let out a roaring sound, he said, "Murari, listen, this is very confidential. Nimai Pandita is the reservoir of all rasas and the embodiment of transcendental beauty. He is the Supreme Brahman." Then Advaita Acarya and Murari Gupta joyfully embraced and forgot everything.

Locana Dasa sings the flories of the Lord, who out of compassion has descended to this world.

The Hari-nama Game

Gaurahari, the crest-jewel among all brahmanas, clapped His hands and danced with His boyfriends. They blissfully chanted the holy names of the Lord. One day they made a game of Hari-nama sankirtana. In a mood of delight, the boys chanted "Haft bol! Hari bol!", while laughing and running in a circle around Visvambhara. In a thundering voice Gaura said, "Chant! Chant! Chant!" and rolled on the ground. Then He sat the boys on His lap.

Feeling euphoria from the touch of the Lord, the boys cried and exhibited thrill bumps all over their bodies. They clapped their hands excitedly and chanted, "Hari, Hari." The boys, surrounding the lionlike Gaura, appeared like intoxicated bees hovering above a honey-filled lotus flower.

At that moment, a few panditas [learned priests] arrived to watch the sporting of Visvambhara. Lord Gauranga decorated his many friends with garlands of wild flowers. Seeing the boys happily playing and chanting "Had, Hari", the panditas began chanting and dancing along with them. Any travelers passing on the road would also join in and start dancing with abandon.

Hearing the enthusiastic chanting, the village ladies, with waterpots on their heads, ran to see the fun. Sacimata came and saw Nimai frolicking with the panditas. She called her son to sit on her lap and scolded the panditas.

Sacidevi said, "Such is the behavior of you panditas. You make someone's son go crazy, and then he dances wildly like a madman." Saci's strong words snapped everyone out of their rapture.

The onlookers said, "What did Sacidevi say? What did she mean?" Then they pondered over her words. Sacimata collected Nimai and went home. Thus Locana Dasa happily sings the glories of Lord Gauranga.

Visvarupa Takes Sannyasa

I shall now describe a conversation between Murari Gupta and Damodara Pandita.

Damodara Pandita asked Murari Gupta, "Where has Visvarupa, Nimai's elder brother, gone?"

Murari replied, "Listen to me, great Pandita Damodara. I will tell you whatever I know. Visvambhara, the abode of good qualities, quickly learned all the scriptures. He's expert in all brahminical duties. He affectionately serves His parentS. He is fully conversant with Vedanta, the essence of all religion. He does nothing but devotional service to Lord Vishnu. He is dear to everyone. He has achieved all perfections, yet within His heart He stays completely detached and fixed in the Absolute Truth.

"Visvarupa, the son of Jagannatha Misra, held the sastras in his left hand and discussed Krishna-katha with his classmates. One day while walking home, Jagannatha Misra saw this and thought, 'Now, my young beautiful son is eighteen years old and ready for marriage. I should make arrangements for Visvarupa's marriage.'

"Noticing his father's meditative mood, Visvarupa thought, 'it seems my father is thinking about my marriage, but I shouldn't get married. Of course, this might upset my mother.' The next day at dawn, Visvarupa clasped his manuscripts and left home forever. He swam across the Ganges and took sannyasa.

"At midday there was still no sign of Visvampa. Jagannatha and Sacidevi searched every house in Navadvipa, but couldn't find their son. The neighbors whispered among themselves about Visvarupa's taking sannyasa. When Jagannatha Misra and Sacidevi heard this, they both fainted unconscious on the ground. The three words, appeared full of darkness.

"Sacidevi cried out, 'O my son Visvarupa! Come home, I want to see you. Why did you leave everything? How will your beautiful delicate body and tender feet tolerate the hardship of walking far and wide? You can't tolerate the slightest pain for even a moment. To whom will you present your insistent demands? When you were studying, you couldn't concentrate on your lessons.

'I can't go anywhere without thinking of you. When I take a bath, my mind is disturbed with the thought that you may return at any time. When I hear you calling "Mother" I forget everything else; for that sound is my greatest treasure. Seeing your sweet face, I no longer think of myself. I don't know what kind of suffering has caused you to neglect me and accept sannyasa.

'O my husband, go search for Visvarupa and bring him back to me. Let the people say whatever they want, but bring back my son again. I shall perform his sacred thread ceremony.'

"Trying to pacify his bereaved wife, Jagannatha Misra said, 'Please listen Sacidevi, don't lament. The whole material existence is false like a dream. Your son Visvarupa is a great personality. By accepting sannyasa at such an early age, he will bring fortune to our family. Please bless him so he can remain fixed in his sannyasa vow, and progress steadily on the path of devotional service. Don't lament for his welfare. If a member of the family takes sannyasa, he benefits many generations of that family. So, our son has done a wonderful thing.'

"Damodara, in this way Jagannatha and Sacidevi consoled each other. This concludes the story of Visvarupa's sannyasa."

Locana Dasa says that at that time Visvambhara was sitting on Sacimata's lap and gazing at His father's face. Visvambhara said, "Father, it doesn't matter Where My brother, Visvarupa, has gone. Don't worry, I will look after you." On hearing this, Jagannatha Misra and Sacidevi lovingly embraced Nimai and forgot their miseries.

Nimai Starts School

As Nimai grew up, Jagannatha Misra thought seriously about His education. On an auspicious day and time, Jagannatha placed chalk in Visvambhara's hand, the ritual to initiate a son's education. Jagannatha Misra and Sacidevi became satisfied to see Visvambhara, the guru of the whole world, enthusiastically studying.

After some time Nimai's parents performed His *cura karana*, [headshaving ceremony]. Invitations were sent to the relatives. When that auspicious day arrived, the townspeople of Nadia became joyful. Panditas chanted the proper mantras and did a fire yajna, [sacrifice]. The local housewives chanted "Jai! Jai!" while distributing perfumes, betel nuts, and sandalwood paste to the guests. Musicians made pleasant sounds with gongs, conches, shenai, mrdangas and karatalas. In this way, Visvambhara observed His crown and ear-piercing ceremony.

The whole town of Navadvipa rejoiced upon seeing the beautiful face of Visvambhara. Everywhere, people were loudly singing the glories of Gauranga. Sacimata and Jagannatha Misra were very fortunate to have such a son who could fill everyone with bliss. To see the sweet smiling face of Gaurahari is the greatest sight for the eyes to behold.

Nimai Gets in Trouble

One day Nimai was playing with His friends at a bathing ghata beside the Ganges. They invented a game of counting the footprints left in the sand by the birds. Whoever could count all the prints and reach the river's edge first won. If someone missed a footprint he would be disqualified. The losing party would carry the winner on his shoulder.

Quickly, the boys ran as fast as they could. Visvambhara perspired profusely from playing so hard. The beads of sweat on Visvambhara's golden body looked like drops of honey oozing out of a golden lotus flower. He felt embarrassed when His father came to take Him home. The other boys also returned to their homes.

After Visvambhara finished bathing, His father reprimanded Him. Jagannatha Misra said, "You've let Your studies go to the dogs like a low-class boy. Even though You are the son of a brahmana, You don't know how to properly behave. Now I'll teach You a lesson." Catching His hand, Jagannatha threatened to beat Nimai Pandita with a stick.

Sacimata intervened. "Wait! Don't beat my son. He won't play any more, but He will sit with you and study the sastras."

Visvambhara ran over to Sacimata and jumped in her lap. He said softly, "I won't play, I won't play."

Protecting her son, Sacidevi sternly said, "Prabhu, don't beat my son. He's dying in fear of you." Then Sacimata, using the edge of her sari, affectionately wiped the tears from Nimai's face. Saci said to her husband, "Let Him give up His studies and become a fool. I just want Him to live a hundred years."

Getting angry, Jagannatha Misra replied, "If your son becomes illiterate how will

He maintain Himself?. Which brahmana will give his daughter to Him in marriage?"

Visvambhara looked fearfully at His father. Jagannatha Misra's heart was burning inside, but outwardly he kept a peaceful composure. As fatherly affection rose within his heart, tears moistened Jagannatha Misra's eyes.

He threw away the stick. Taking Nimai and sitting Him on his lap, he said in a sweet voice, "Listen, my son. If you study nicely, the people will praise You. And I will give You bananas."

Jagannatha Misra's Dream

Gradually the day faded into evening. That night Jagannatha Misra had an amazing dream. The next day, he felt perplexed about the dream and told his friends about it.

Jagannatha said, "Last night, I saw a well-built brahmana with an effulgence as bright as the sun. The dazzling jewels and ornaments decorating his body made it impossible to look at him.

"In a voice thundering like a cloud, that brahmana said, 'Why do you think that Visvambhara is your son? You don't know that I am the Supreme Personality of Godhead. An animal can't understand the potency of a touchstone. How dare you look upon Me as your son. I know all scriptures and I am the guru of the demigods. Why did you take a stick in your hand to beat Me?' So you can understand from that dream why I feel perplexed. I have no idea what it means."

Sacidevi and the others looked at the face of Visvambhara and became very joyful. Placing Visvambhara on their laps, Jagannatha Misra and Sacimata addressed their friends. "The greatness of our son Gaurahari is beyond the reach of the Vedas. He is beyond the power of Siva, Sanaka and other rsis. Our son Gauranga is such a glorious personality."

While saying this, the sweet mood of parental love overwhelmed Sacidevi and Jagannatha. This removed any trace of *aisvarya-bhava*, the formal mood of awe and reverence. Everyone became ecstatic upon hearing Jagannatha Misra's dream. Locana Dasa happily sings the glories of Gauranga.

Visvambhara's Sacred Thread Ceremony

Gaura's pastimes continually flooded the city of Nadia with an ocean of bliss. The whole universe couldn't contain the happiness and fortune of Jagannatha Misra and Sacidevi. Nor can anyone describe it.

One day when his well-behaved son turned nine years, Jagannatha Misra decided to award Him the sacred thread. Calling an astrologer, he and his wife picked an auspicious day for Visvambhara's brahminical initiation. Jagannatha invited the relatives and asked for their blessings. He also invited Advaita Acarya, the well-known scholar expert in all Vedic rituals.

Jagannatha Misra distributed betel nuts, sandalwood paste and flower garlands to the visiting brahmanas. The village ladies exchanged vermilion, and Saci gave them catechu, bananas, and oil mixed with turmeric.

At dusk, amidst the sounds of conchshells, ululating, and ecstatic chants of "Jai! Jai!" the Adhi-vasa ceremony took place. Brahmanas recited auspicious verses and the court jesters sang lively songs. Some brahmanas gave blessings to Visvambhara according to sastric rules.

Early the next morning, Jagannatha Misra performed the Nandimukha [an ceremony of obsequies done before an auspicious event like marriage] and the Sraddha ceremonies. After washing the feet of the brahmanas, he started the sacrifice exactly on time.

First, Sacidevi along with the local ladies rubbed turmeric oil on Gaura's body. Then she rubbed amalaki oil in His hair and bathed her son with Ganges water. While doing this Saci became overwhelmed, losing herself in bliss.

Gongs, mrdangas, conchshells, karatalas, and other musical instruments softened the scene with celestial sounds. The thunderous vibration of the dhaka [big wooden drum] could be heard from miles around. Hearts were swaying to the sounds of the shenai. Vinas, flutes and pakhowajas [wooden drums] resounded harmoniously.

Dancers and singers performed joyously as Visvambhara's head was shaved. Sandalwood paste and garlands adorned His golden limbs. The brahmanas chanted Vedic hymns when Visvambhara sat in the sacrificial arena. They dressed Him in red cloth and gave Him the sacred thread. Visvambhara's indescribable transcendental beauty relieved Cupid of his pride.

Jagannatha Misra whispered the Gayatri-mantra into his son's ear. When Nimai took a stick in His hand, it struck fear in the heart of sin personified. After the ceremony Visvambhara begged alms, a custom of one in the sannyasa- asrama, the topmost of the four asramas.

Gauranga and the Yuga-avatars

While Visvambhara's head was being shaved during his brahminical initiation, He reflected on the yuga-dharma of the age of Kali. He was thinking how soon He would take sannyasa and preach Hari-nama sankirtana to relieve the suffering humanity in Kali-yuga.

Suddenly Visvambhara's body erupted in ecstasy. Horripilation caused the hairs all over His body to stand erect, making them appear like the spike-shaped petals of golden kadamba flowers. His expanded eyes, brimming with compassion, looked like full blooming lotus flowers. His body shone like the rising sun. Diving in the ecstatic ocean of prema, Gaurahari let out a loud roar.

The brahmana priests became filled with amazement. After deliberating for some time, Sudarshana and other big panditas concluded that Gaurahari was not a mortal being. Perhaps He was a demigod. However His astoundingly brilliant effulgence indicated that He is none other than the Supreme Lord Govinda Himself.

One pandita postulated, "What do we realize about the qualities and behavior of the Supreme Lord? We can only approximate with our puny intelligence."

A second brahmana said, "Listen, I may not understand the activities of Gauranga. But I do know that He appears in every age to deliver the conditioned

souls. He reestablishes religious principles, destroys the miscreants, and delivers the devotees by appearing in each of the four yugas.

The brahmana continued, "Incarnations like Sri Rama and others who come to destroy the demons are called karya-avatars. In Treta-yuga, the Lord takes a red-colored form to teach the religion of yajna, sacrifice. In some Treta-yugas, however, the Lord appears as Lord Ramacandra. His transcendental body is the color of fresh green grass. Lord Rama forms an alliance with forest monkeys to vanquish the demon Ravana.

"Many Treta-yugas have passed but they're not all the same. In Satya-yuga the Hamsa avatara of the Lord was white, and austerity was the yuga-dharma. According to the yuga, the Lord appears in a particular color. Such incarnations which reestablish religion are called yuga-avatars.

"Please listen attentively as I describe Lord Sri Krishna who appeared in Dvapara-yuga. Although Sri Krishna, the darling son of Nanda Maharaja, came alone, all the other incarnations and expansions of Godhead were contained within Him. For this reason, Krishna is known as purna-brahma, the most perfect form, the Supreme Personality of Godhead. Also, Sri Krishna is the transcendental paramour lover of the Vraja gopis.

"When the Krishna avatara, the crest-jewel and essence of all incarnations, appears in a particular Dvapara-yuga, that Dvapara is the best of Dvaparas. In other Dvapara-yugas, two incarnations appear called karya and yuga avatars. Lord Krishna does not appear in every Dvapara-yuga.

"Lord Gauranga Mahaprabhu appears to preach Krishna consciousness in that particular Kali-yuga directly following the Dvapara-yuga in which the Supreme Personality of Godhead Lord Sri Krishna appears. The two special yugas wherein Lord Krishna and Lord Caitanya appear are called svatantra. Lord Krishna and Lord Caitanya don't appear in every Dvapara and Kali-yuga.

"In other Dvapara-yugas, Krishna appears in expanded forms, but not in His original forms. People receive great fortune in the Dvapara and Kali-yugas wherein both Krishna and Gauranga appear. Krishna and Gauranga perform their transcendental pastimes only once in a day of Lord Brahma. During the reign of the Vaivasvata manvantara, Lord Syamasundara came as Lord Gauranga. Lord Gauranga worships Lord Krishna, the Lord of Dvapara, by doing Hari-nama sankirtana.

"Kali-yuga is glorious, the topmost amongst yugas, because everyone can easily perform the yuga-dharma of chanting the holy names in sankirtana. Lord Caitanya delivers the lame, blind, and invalid by inducing them to chant Hare Krishna. Please believe my words. When the Lord appears as a yuga avatara He serves a particular purpose according to the needs of that specific yuga.

"In Dvapara-yuga Lord Sri Krishna comes as the yuga avatara. By what activities did He establish the yuga-dharma? Scriptures say that temple worship is the religious process for Dvapara-yuga. When and where did Lord Krishna establish temple worship? Pay attention and I will clarify this matter.

"The Lord Himself, the completely independent supreme being, decides whether He'll establish the yuga-dharma or simply enjoy pleasure pastimes. The wonderful thing is that He did everything at once. In order to perform pastimes in the form of Radha and Krishna, the Lord manifested His form of Gauranga.

"Radharani is the form of Krishna's divine hladini-sakti. She is individual,

independent and separate from Krishna. Radha and Krishna have only one body, but They have separated as two persons in order to perform pastimes. Lord Gauranga takes the name of Radha and joins with the gopis to serve Krishna. Radharani and the gopis, who are Her personal expansions, serve Sri Krishna with pure transcendental love.

"However, Srimati Radharani alone is the personification of Krishna's svarupa-sakti. Radha feels that Her love is always fresh, new and ever-increasing. The Srimad-Bhagavatam declares that this mood of loving service is hard to understand.

"In other Dvapara-yugas the Lord established religion by encouraging vows, charity and meditation. The people, though, failed to capture the essence of religion which is pure love of God. In the age of Kali, Lord Krishna came as Lord Gauranga specifically to give pure love of God to everyone. Assuming the molten gold color of Srimati Radharani and Her mood of pure love within His heart, Krishna Himself appeared as Sri Caitanya Mahaprabhu in this Kali-yuga.

"Covered by Radha's mood, Lord Caitanya cries out in love. His body continually exhibits ecstatic symptoms like horripilation, and changing bodily color from gold to pink.

Sometimes Gaura roars to awaken the sleeping souls of Kali.-yuga. People experience real joy when they embrace Mahaprabhu's sankirtana movement. After accepting the transcendental names of Radha and Krishna, they begin chanting, dancing, crying, and laughing in ecstasy. Soon they emerge from the darkness of ignorance, and see the transcendent reality of blissful spiritual life.

"The Supreme Lord came in the form of Gauranga to make the world God-conscious. Adopting a humble mood, He teaches the science of loving Krishna. Lord Gaurasundara takes pleasure in giving Himself to others. Even without being asked, He gives away Krishna-prema to everyone without discrimination. For this reason this yuga-avatara is called a complete incarnation of the Supreme Personality of Godhead. In previous Kali-yugas the Supreme Lord came in the form of Lord Narayana.

"The two-syllable word Krishna is the name of the avatara who appeared with the color of a parrot's wing feathers [bright yellow]. Commentators say that this person is also the color of blue sapphires. The Gauranga avatara contains all the unlimited expansions of God within Him. No other incarnation matches Gaura's compassion. The sastras say that in Kali-yuga the Lord takes a golden form and spreads the sankirtana movement. This Lord is none other than Visvambhara.

"Learned panditas have concluded that the Lord reveals particular aspects of Himself according to time and circumstances. People whisper about Gauranga being the Supreme Lord, and now this idea is spreading everywhere. Some people remain doubtful, but almost all are astonished by Gaurahari's incredible pastimes. Yet others who heard about Him saw Visvambhara as the Lord of the universe. Rejoicing over Gaurahari's activities, the whole town of Nadia shouted, 'Jai! Jai !'" Locana Dasa happily sings the glories of Lord Gauranga.

"I'm Going Home"

One day Nimai, his body displaying a brilliant effulgence, said in a voice

thundering like clouds, "O Mother, please listen to Me. You are making an offense. From now on please don't eat grains on Ekadasi. Carefully follow My order." Sacimata felt surprised and hesitant, her body swelled with motherly affection. Saci said, "All right, I'll obey Your order." Nimai was pleased. In this way, Nimai taught His mother the scriptural injunctions.

Once Nimai happily ate some pan and betel nuts given to Him by a pure-hearted brahmana. After some time Nimai called Sacimata and said, "I'm going home. Now treat this brahmana as your son." Nimai stood silently for a few seconds, and then suddenly lay motionless on the ground. Becoming afraid, Sacimata poured Ganges water in His mouth. In a moment Nimai recovered, illuminating the entire room with His effulgence.

Locana Dasa says Nimai's saying "I'm going home" needs an explanation, but who can give it? Murari Gupta, an intimate eternal associate of Lord Caitanya, knows all sastric truths.

Damodara Pandita asked Murari Gupta, "O great soul, please explain the inner meaning of Nimai's statement, 'I'm going home.' What sort of maya or sakti is behind the Lord's actions? Please refer to the sastras and explain it to me."

Murari Gupta said, "Listen, do you think I know everything about the Lord? I'll speak what I understand. If it sounds reasonable to you, then accept it with faith.

"The Lord enters the heart of His pure devotee who hears about His activities, sees Him, meditates upon Him, and chants His holy names. The Lord's body is transcendental to the three modes of material nature. The body of the pure devotee is the home of the Lord. From within the heart of His devotee the Lord can easily perform His pastimes.

"He considers worship of His devotee superior to His own worship. The Lord wants to be subservient to His devotee. Some people think this activity to be the working of maya. The materialists can't understand why the Supreme Lord gives more importance to His pure devotees than Himself.

"The Lord's body is the embodiment of bliss. He is very beautiful, completely pure and the most treasured object. The Lord doesn't do anything else except enjoy transcendental pastimes. Therefore why do the rascals deride Him as having no qualities? The Lord never manifests Himself to those covered by maya. But He always engages in pastimes within the heart of His pure devotees.

"The Lord takes pleasure in seeing His devotee's eating, sleeping, and enjoying different activities. Krishna treats everyone equally, but He reciprocates differently with His devotee due to the devotee's attitude of loving surrender. After seeing the Lord's activities, a non-devotee thinks, 'What is this Krishna? He's nothing but an ordinary man.'

"Krishna plays the role of an ordinary mortal. In reality, Krishna has a completely transcendental body. He is the all-powerful Lord of lords. Anyone who doesn't accept the fact that the Lord resides in the body of His pure devotee is the lowest among men.

The Vedas, Puranas, and the great devotees proclaim that the body of a pure devotee is totally pure because Lord Krishna lives within his heart. Just as the Ganges or any place of pilgrimage can purify and deliver someone, so too can the dust from the feet of a pure devotee. If a rascal misunderstands this and criticizes a pure devotee, then surely he commits a grave offense."

Thus Murari Gupta and Damodara Pandita talked happily about this intimate

topic. Locana Dasa finds great joy in hearing these talks.

Disappearance of Jagannatha Misra

Please listen to a wonderful story which will mitigate the miseries of the heart. One day Jagannatha Misra, the jewel among the brahmanas, returned home after studying the sastras in his guru's asrama. By the arrangement of providence, Jagannatha broke out in a high fever. Sacidevi worried and cried.

Nimai Pandita consoled her with some philosophy. "Mother, everyone must die someday. In due course of time even Brahma, Rudra, the vast ocean and the Himalayas must meet with destruction. Why are you worrying over death? Gather all your friends and chant Krishna's holy names. At the critical time of death, it's a friend's duty to remind another friend of the Supreme Lord Krishna."

Hearing the unfortunate news, the friends and relatives rushed to Sacidevi's house and stood around Jagannatha Misra. Seeing his imminent death, the senior members of the family held a discussion.

Visvambhara said, "Mago, [mother] why are you delaying? Now engage the relatives." Then Visvambhara, Sacimata and some friends carried Jagannatha Misra's body to the Ganges. While clutching His father's feet, Visvambhara cried uncontrollably and spoke in a choked voice.

"You're going away leaving Me alone. I won't be able to call you 'father' anymore. From today My house is empty. I won't see your feet again. Now the ten directions are filled with darkness for Me. You'll no longer hold My hand and teach Me."

Upon hearing the tender words of his son, Jagannatha Misra tried to respond, but couldn't. In a choked and feeble voice he said, "Listen, Visvambhara, I can't help but tell what's in my heart. In the future You may forget me. So now I am submitfing You to the shelter of the lotus feet of Raghunatha." [their family Salagrama Deity] Then Jagannatha Misra absorbed himself in remembering Hari.

The brahmanas placed tulasi leaves on his neck and bathed Jagannatha Misra in the Ganges water. While surrounded by his friends and family, Jagannatha Misra, the best of the brahmanas, chanted the holy names of Krishna and returned to Vaikuntha on a celestial chariot.

Feeling great bereavement, Sacidevi cried piteously. Claspig the feet of her husband, Saci lamented, "Oh my lord, take me with you. I've served you for so many years, and now you're going to Vaikuntha without me. I faithfully served you while you rested and when you were eating. Now I see nothing but darkness in all directions. The whole world seems void without you.

"From now on I have no shelter except my little son. Where will Nimai stay and whom will He look to for guidance? A son like your Nimai is rare to find anywhere in the three worlds. Forgetting Him, you are leaving this world behind."

Nimai, the darling son of Saci, cried profusely upon seeing His father's death and hearing Sacimata's pitiful words. The teardrops falling on Nimai's chest looked like a string of costly pearls. The crying of the Lord induced His friends, devotees, and the whole world to wail in woe.

Nimai's friends tried to console Him with sweet words. "Visvambhara, if you keep crying the creation will suffer." The housewives pacified Sacidevi. "Just look

at your darling son Visvambhara and forget about all this."

Lord Gauranga checked His emotions and acted soberly in order to perform the necessary funeral rites for His father. Visvambhara, along with the family members, executed the details according to the prescribed Vedic rules. With great devotion He worshiped the ancestors. He fed the brahmanas and gave them gifts.

Jagannatha Misra, the father of Lord Visvambhara was the greatest among the brahmanas. Anyone who hears with faith and devotion about Jagannatha Misra's disappearance and return to Vaikuntha, will also attain Vaikuntha if he dies on the bank of the Ganges.

Gazing at Gauracandra's face, Sacimata sighs while thinking, "If I can get Visvambhara absorbed in His studies, then He will pass His days happily."

Locana Dasa requests everyone to attentively hear about the wonderful character of Lord Caitanya.

The Matchmaker Vanamali

One day Sacimata took Gaurahari by the hand and engaged Him in education. Giving Him to the panditas, Saci humbly requested, "O great ones, please instruct my son. Keep Him near You. Please shower Him with affection and treat Him just like your own son."

Hearing this, the brahmanas, feeling a bit hesitant, replied humbly, "Today we have received a rare fortune. Sacimata, you have given us charge of the one who is loved by millions of Sarasvatis, goddesses of learning. He will teach the whole world to chant the holy name, and give His love to everyone. Sacimata, you should know that we will definitely learn from Him." After leaving her son with the panditas, Sacidevi returned home.

Sometime later Visvambhara studied under Vishnu Pandita. Visvambhara, the guru of the universe, blessed Sudarsana and Gangadasa by also learning from them. Accepting a human form, the Supreme Lord as Visvambhara studied and taught like an ordinary man. He did this to bless the people of the world.

One day in the school of Pandita Sudarsana, the Lord joked with His classmates. Smiling ever so sweetly, He humorously imitated the strange speech of the residents of East Bengal. Visvambhara's frolics pleased and enchanted everyone.

At another time, Visvambhara visited the asrama of Vanamali Acarya. The Lord offered respects to the venerable acarya. Standing up to receive the Lord, Vanamali took Visvambhara by the hand and walked outside to the road. They talked humorously together.

Just then the daughter of Vallabhacarya was walking to the Ganges with her friends. The girl's beauty, qualities, and behavior were famous throughout the three worlds.

Accidentally, Visvambhara Hari glanced at her, and at that time He realized why He had appeared on this earth. Laksmi Thakurani, the daughter of Vallabhacarya, understood the same thing. In her mind she took the lotus feet of Visvambhara on her head.

Vanamali Acarya, fully understanding their minds, paid a visit to Sacimata a few days later. Vanamali offered respects to Sacimata, smiled, and said in a sweet voice,

"There is a girl just suitable to marry your son. Her beauty, qualities, and behavior are unequalled in the three worlds. She is the daughter of the illustrious Vallabhacarya. If you desire, please give your permission."

Sacidevi replied, "My son is still a boy. Let Him continue studying for now. He has no father, so allow Him to grow up and mature a little."

Disappointed, Vanamali Acarya left abruptly. Outside on the road he wailed loudly, "Alas, Gauracandra!" Vanamali lamented to himself, "O purifier of the fallen souls. You are known as a kalpa-taru, a wish-fulfilling tree. But why aren't You satisfying my desire?"

"All glories to You who delivered Draupadi from fear and harassment. All glories to You who rescued Gajendra from the jaws of the crocodile. All glories to You who delivered Ajamila from the prostitute. O father of the universe, now please give me Your mercy and save me!"

While attending school, Visvambhara became aware of Vanamali's distress. Visvambhara packed up His books, bade farewell to His guru and left the town. He walked with the beautiful gait of a mad elephant.

The ornaments on Gauranga's body were shining brightly. The universe became charmed by seeing His hair hanging in bunches of curly locks. Gaura's splendidly-colored lips defeated the hue of red Bandhull flowers. His dazzling white teeth looked like rows of pearls. Patches of fragrant sandalwood paste beautified His mind-enchanting form. Very fine white cloth was expertly and attractively wrapped around His graceful form.

The Lord's transcendental beauty surpassed the captivating power of millions of Cupids. Indeed, Gauranga's delightful form is like Cupid's net for ensnaring the innocent deer that are the hearts of the chaste girls of Nadia.

Visvambhara walked quickly down the road to meet Vanamali Acarya. Indeed, Visvambhara is a wish-fulfilling tree to satisfy the desires of His devotees. Seeing Visvambhara in the distance, Vanamali raised his hand and ran to meet the Lord while crying, "Ha! Alas!" Vanamali fell at Mahaprabhu's feet. The Lord smiled, quickly picked him up, and embraced him.

Visvambhara asked in a sweet voice, "Acarya, where have you been?"

Vanamali replied, "Listen Visvambhara, Your mother is good natured, so I revealed my mind to her. I told her about a girl who is just suitable to be Your marriage partner. She's full of all good qualities and is the daughter of Vallabhacarya. She's the perfect match for You. But when I proposed this to Your mother, she didn't consider it important. So now I'm returning home."

The Lord listened silently, smiled slightly, and went home. Seeing Visvambhara's sweet smile, Vanamali became hopeful that the Lord would soon marry. He felt happy as he walked home.

At home Visvambhara asked His mother, "What did you say to Vanamali Acarya? He looked very morose when I just saw him on the road. I felt unhappy to see his sad face. What did you say to make him so upset?"

Sacimata immediately understood the inner meaning of her son's words. She sent someone to quickly bring Vanamali Acarya. Overwhelmed with bliss, Vanamali ran to Sacidevi's house. He fell at her feet and in a faltering voice said, "Why have you called me?"

Sacidevi said, "Carry out your previous proposal. To satisfy everyone I sanction Visvambhara's marriage. Your affection for Visvambhara is greater than mine. Now

just make the necessary arrangements for His mardage."

Happily accepting Sacidevi's request, Vanamali Acarya ran to Vallabhacarya's house with the proposal. Vallabhacarya cordially welcomed the Acarya and said, "I am fortunate to see you. Please tell me why you have come."

Vanamali said, "I have been drawn to your house because of your continual affection. Sri Visvambhara, the son of Jagannatha Misra, comes from an exalted brahmana family and possesses all good qualities and character.

"Providence himself has decorated Visvambhara with all wonderful attributes. He is glorified throughout the three worlds. Therefore how is it possible for me to adequately describe Him? Visvambhara is definitely the perfect person to become your son-in-law. Now you decide."

Vallabhacarya said, "I'm very grateful to hear your proposal. Because I'm poor, however, I have nothing to give in charity except my beautiful daughter. If this is acceptable to you, then I am ready to offer my daughter in marriage to Visvambhara. The rsis, sages, ancestors and demigods will rejoice over this marriage. This marriage arrangement must be the result of my having performed many austerities. You are my greatest friend. Although until now I didn't express it, you are fulfilling my deepest desire."

Vanamali went to Sacidevi's house to inform her about the conversation. Hearing about it and becoming pleased, Sacidevi gave her blessings to Vanamali. Saci's friends and relatives happily received the news, approved unanimously, and chanted "Very good ! Very good !"

Chapter 4 Gauranga's Pastimes of Youth

The Marriage of Visvambhara and Laksmipriya

With a smiling face, Sacimata said sweetly, "O my dear son Visvambhara, the daughter of Vallabhacarya is a wonderful girl-- just suitable for You. I will be fortunate to have her as my daughter-in-law. If You accept this proposal, then make the necessary arrangements for the marriage ceremony."

Following His niother's order, Visvambhara collected the paraphernalia, called a qualified' astrologer, and fixed a proper date. On that auspicious day, brahmanas, friends, and relatives attended Nimai's marriage. The whole town of Nadia flooded in an ocean of love, immersing everyone in bliss. Sacimata and other ladies made preparations.

The acaryas performed the Adhi-vasa ceremony while brahmanas filled the four directions with Vedic mantras. Mrdangas and conchshells surcharged the air with auspicious sounds. The entire house was beautified with lamps, flags, flower garlands and fragrant sandalwood. Gauranga's body shone like the beauty of a million Cupids. The brahmanas became astounded to behold Visvambhara's dazzling effulgence. Visvambhara worshiped the brahmanas with gifts, betel nuts, garlands and sandalwood.

Engaging the best brahmanas, Vallabhacarya performed the Adhivasa ceremony on behalf of his daughter Laksmipriya. He sent beautiful garlands and sandalwood to Visvambhara. When the Adhi-vasa ended in the evening, the women brought

pots full of Ganges water. The young unmarried girls of Nadia became covered by the nectarean Waves from the ocean of rasa churned by Gauranga's marriage.

Collecting Ganges Water

Decorating themselves with various attractive ornaments, the virgin girls and the wives of the brahmanas went to Sacimata's house. With their wide doe-like eyes and walking which resembled the gait of elephants, those girls could have easily charmed Cupid himself. With their bangles chiming sweetly and their dresses swaying this way and that, they could have stolen the minds of even the staunchest of sages. Their chit-chat showered nectar and the earth shook from their laughter.

They joked with one another while singing the glories of Gaurasundara. A beautiful pearl mounted in gold swung from the tip of their noses. Cupid became agitated by hearing their sweet delicate voices.

When the girls and ladies arrived, Sacidevi welcomed them with scents, betel nuts and sandalwood paste. Placing Sacimata in front, they walked in procession to the Ganges while singing some sweet songs. They wore new cotton or silk saris, and they rocked their heads gently from side to side as they walked.

Sometimes they followed behind Sacimata and other times they walked near Gauracandra. They took betel, camphor, garlands, and sandalwood paste and carefully offered it to Gaura, just to get His touch. Performing the water-carrying ceremony, the ladies of Nadia became mad with joyous bliss.

Thus Locana Dasa narrates the marriage custom of collecting Ganges water.

In this way, the night passed blissfully. The next day Visvambhara conducted the customary marriage rituals. He bathed, gave charity, and worshiped the demigods and His relatives. Following the Vedic injunctions, He observed the Nandimukha and Sraddha ceremonies [worshiping the ancestors to get their blessings for a marriage]. The brahmanas, singers, and dancers were all satisfied with gifts and food. However, Lord Gauranga's sweet words of appreciation pleased them more than the charity. After Visvambhara bathed, the barbers cut His hair. At this time, as per tradition, the housewives cleansed the Lord's body.

Varieties of musical instruments filled the atmosphere with sweet auspicious music. Sacidevi treated the guests with great love and affection. Revealing her heart to them, Sacidevi said, "I'm without my husband and my son has lost His father. I am poor, so how can I properly serve you?" Her voice faltering, Sacidevi broke down, crying profusely.

Hearing these piteous words of His mother, Visvambhara lowered His head. His heart burned in separation as He remembered His father. With loving words, Saci pacified her son. Then she followed His order to satisfy the brahmanas with charity.

The Ecstatic Marriage Procession

Meanwhile, in Vallabhacarya's house, the brahmanas were worshiping the demigods and Vallabha's forefathers. Vallabhacarya gave numerous golden

ornaments to his daughter Laksmipriya. He decorated her with perfumes, flower garlands and sandalwood paste. At just the right time, that greatest of the brahmanas, Vallabhacarya, sent a brahmana to bring the bridegroom.

Lord Visvambhara's friends helped Him dress in attractive clothes. They smeared His body with sandalwood paste. They hung makara kundala [shark-shaped earrings] on His nicely shaped ears, and a pearl necklace around His smooth and powerful neck. Gaura's dark and gently curving eyebrows looked like the strung bow of Cupid.

Visvambhara's ornaments, jeweled rings, and golden bangles created such a shimmering effulgence that no one could look at Him. He was wearing a celestial flower garland and an expertly folded dhoti with a red border. The sweet fragrance of His body saturated the air. Gauracandara took a golden mirror in His hand; He looked like the full moon.

Visvambhara paid obeisances to His mother and then left the house at an auspicious moment. He rode in a celestial chariot along with His friends. Brahmanas, singers, and dancers surrounded the Lord's procession. They made a festive atmosphere of music and mantras.

Horns, whompers, mrdangas, and kettle-drums heightened the ecstasy. With great enthusiasm, everyone chanted "Hari bol! Hari bol! Jai ! Jai !" The people of Nadia felt so much euphoria that they appeared to be going crazy in transcendental bliss. Huge crowds came to see the Lord. Although people were pushing, no one could move forward. Everyone was amazed by the scene.

Some women couldn't arrange their hair or dresses properly due to the excitement. They were breathing heavily from running to catch a glimpse of Visvambhara. Throwing away their shyness, the women went quickly to see the beautiful form of Gaurasundara. They shouted and called one another to come. Even proud ladies dropped their arrogance and ran swiftly to see the Lord. In fact, everyone in Navadvipa was running down the road.

The demigods stopped their celestial airplanes to relish Gauranga's all-attractive form. Their wives couldn't take their eyes off Gaura's beautiful face. Gandharvas, Kinnaras, and other heavenly ladies filled all directions with auspicious songs.

On the auspicious occasion of Gauracandra's marriage, the village ladies of Nadia were singing: "Now comb your hair, put on a colorful new sari and decorate your eyes with kajjala. Let's dress up nicely and go see the marriage of Sri Visvambhara. Quickly put on your golden bangles, waist-bells, anklebells, and other glittering ornaments.

"Brush sindhur on your hairpart and put a dot of sandalwood paste on your forehead. Chew betel nuts to color your lips attractively, and take a betel-leaf in your left hand. The sight of Visvambhara pierces our hearts with the five arrows of Cupid; we can't control ourselves."

Flutes, vinas, conchshells, kettle-drums, karatalas, mrdangas, big wooden drums and small x-shaped drums blended together to produce a wonderful sweet rasa of sound. The residents of Navadvipa were intoxicated with joy.

Without shame they continually admired the face of Gaurasundara which defeats the pride of Cupid. In order to see the beauty of Gauracandra, the housewives completely ignored the cries of their families. Howers falling from their scattered hair and their clothes disarrayed, they neglected their husbands and children and raced madly out of their houses. The residents of Nadia ran to see the

Lord.

Locana Dasa says that all directions resounded with jubilation.

In this way the marriage procession of Sri Visvambhara went to the home of Vallabhacarya. Sounds of "Jai Jai F" vibrated in the sky. Gaura's natural golden bodily effulgence combined with hundreds of lamps to illumine the whole house. After washing the Lord's feet, Vallabhacarya escorted the bridegroom into the house. Then Mahaprabhu stood on a wooden seat under a canopy bordered by four banana trees.

As Gauranga stands there with a nectarean smile on His lips, He looks like the full moon. The shimmering ornaments on His body seem like molten gold. His towering golden form challenges Mt. Sumeru. A divinely fragrant garland, appearing like the waves of the Ganges rolling down the Himalayas, swings from Gaura's body.

Seeing His beautiful forehead under the wedding crown, millions of Cupids feel dejected and hang their heads in shame. The fascinating movements of His earrings remove the pride of women. Wearing their best saris and their hearts full of joy, the ladies of Nadia greet the groom with bright lamps. A procession of ladies beginning with the elders and ending with Laksmi's mother circumambulate the bridegroom seven times. Then they joyfully pour yogurt on the Lord's feet.

After finishing this part of the marriage ceremony, Vallabhacarya told the women to bring the bride. Sitting upon a throne, the bride illuminated the earth with her radiant beauty. Laksmidevi was covered with resplendent ornaments and surrounded by many luminous lamps. Shining like the full moon, she removed the darkness of the night.

Laksmidevi circumambulated her Lord seven times and bowed down to His feet in submission. Following tradition, a curtain was drawn around the bride and groom, so that they could privately exchange their first loving glances. They looked long and deeply at each other, just like Candra and Rohini or Hara and Parvati. The guests threw flower petals on the newly-married couple and at each other. Everyone danced madly and happily chanted, "Hari ! Hari !"

Visvambhara, the husband of Kamala [Laksmidevi], sat His bride on His left side. Laksmi, her face blushing in shyness, sat beside the Lord. Then Vallabhacarya worshiped his son-in-law. Lord Brahma worshiped those same feet to get the power to create the world. From those feet, the Ganges descended to purify the people of the earth. Bali Maharaja donated three steps of land to those feet. Later he got their divine touch upon his head. A yogi got the post of Lord Siva by meditating on those feet. Laksmi joyfully worships them.

The eighteen Puranas describe Lord Visvambhara's partial incarnations including Vishnu, Varaha, Matsya, Kurma, Nrsimha, Vamana, Parasurama, Brgugama, Buddha, and Vyasa. That same Lord has become the son of Vallabhacarya, who has now become the most fortunate person in the world.

Gauranga's glories are so nectarean that even a stone-hearted man drops his atheistic attitude after hearing them. Darkness is dispelled by worshiping those feet which Vallabha bathed in water. That Lord to whom Indra, the master of heaven, had given a royal throne, Vallabhacarya offered a simple seat. That Lord, who was adorned in opulent divine raiment, was given ordinary cloth by Vallabhacarya.

Thinking over these things, Vallabhacarya systematically did the activities of the sacrifice. Nobody's fortune could surpass that of Vallabhacarya, whose daughter was accepted by the Supreme Lord of Vaikuntha. The Lord and His lady sat in a private room to take prasada after completing the marriage rituals.

Hundreds of housewives and young girls sat around Laksmidevi and Visvambhara and joked with Them. The Lord's sweet smile charmed everyone. One chaste girl said, "Visvambhara, listen to me. Take these betel-nuts and give them to Laksmi before she falls asleep. Personally put them in her mouth so we can all enjoy the sight."

One lady said, "Whose fortune can match Laksmi's, for she has become the wife of Lord Visvambhara." Another woman said, "What charity, austerities, and meditations did she do to get Visvambhara as her husband? Is there any chaste lady whose mind doesn't become restless upon seeing the splendid face of Gaurasundara?"

One young lady said, "His beauty steals the heart of even the proudest lady. Gauracandra's face is so wonderfully attractive that everyone desires Him. Every beautiful woman longs to be embraced by His long, powerful arms. Laksmidevi will enjoy these features of Gauracandra. But alas, when will we get the chance? Our only desire is to be His maidservants and serve Sri Gauranga-sasi."

In this way, the ladies of Nadia expressed their love for Visvambhara and His desrest Laksmidevi during Their joyous marriage ceremony.

The whole night passed in laughing and joking. At dawn Visvambhara did His morning duties, including the traditional Kusandika ceremony [fire yajna performed by newly married]. He performed the appropriate brahminical duties and distributed prasada to the assembled brahmanas. The next day, while the ladies stood around the Divine Couple, the older relatives worshiped Laksmidevi and Visvambhara.

Feeling simultaneously happy and sad, Vallabhacarya offered gifts of perfumes, durva grass, rice paddy, betel-nuts, and sandalwood to the bride and groom. He said, "I'm a poor, worthless man. How can I give You proper charity? I am extremely grateful to You for accepting my daughter as Your wife. I will become free from the miseries of material existence by taking shelter of Your lotus feet. I fully pleased the demigods and my ancestors by offering my daughter to You. Your lotus feet are continuously worshiped by Lord Brahma, Siva and other demigods.

"My Lord, I have another request. Visvambhara, please listen." Suddenly, Vallabhacarya's voice choked up and tears flooded his eyes. Placing Laksmi's hand into Visvambhara's, Vallabha said, "From today on, I'm giving my daughter to You. Now she belongs to You. Please protect and maintain her.

"In my house Laksmi was like a queen. Now she will become Your maidservant and Your mother's daughter-in-law. Behaving like the reigning queen of my house, Laksmi enjoyed a lot of freedom. She would sometimes act capriciously while eating with her mother. She used to sit on our laps..She's our only child, our darling daughter.

"What more can I say? Now she's Yours. Being overcome by illusion, I've just said these things. Actually, it's my strong affection for Laksmidevi, who is the most fortunate girl in the universe, that makes me speak like this." After saying this, Vallabhacarya checked his emotions. Still, he shed tears of love and his eyes turned

red like the rising sun.

Taking His dear Laksmi on His left side, Visvambhara left the house on a palanquin. A huge procession of musicians, dancers, and singers accompanied the Lord. The atmosphere was alive with waves of joy. Demigods in the heavens followed Them in flower airplanes.

Meanwhile at Visvambhara's house, Sacimata and other ladies happily prepared to welcome Laksmidevi and the Lord. Water pots covered with mango twigs and coconuts were placed beside the front door. The ladies offered incense, ghee lamps, and other auspicious articles to the Lord as He entered the house. Everyone was in a festive mood. Musicians, dancers, and singers performed spontaneously. Many ladies ululated and chanted "Jai! Jai !"

Sacidevi felt unlimited delighi' as she sat her son and daughter-inlaw on her lap. Taking the Divine Couple to her room, she gave them durva grass and rice paddy. Then she blessed them that they would live forever. Sacimata affectionately kissed Visvambhara's cheeks, glanced at, and then kissed Laksmidevi too. Abundant bliss permeated every room in Sacidevi's house.

Locana Dasa finds tremendous happiness in singing the glories of Gauranga.

Chapter 5 More Pastimes of Youth

Gangadevi's Love for Gauranga

Now everyone, please listen to another day of the Lord's pastimes. During the enchanting evening atmosphere, Visvambhara and His friends went to take darsana of the Ganges River. On both sides of the river many brahmanas and saintly persons offered respects and prayers to Gangadevi. Ladies carried pots of Ganges water. Many different panditas, with names like Misra, Acarya, and Bhatta, stood by admiring the pure and beautiful Ganges River. Both the young and old were worshipping the Ganges with fruits, flowers and sandalwood pulp.

Due to uncontrolled love for Visvambhara, the Ganges rushed rapidly, spilling over her banks in order to gently touch the body of the Lord. People wondered why the Ganges seemed much more beautiful today. Although she's usually calm and quiet, why was she now loudly roaring and surging with waves? There was no storm brewing, yet why was she flooding her banks?

Standing on her bank was one brahmana who was most devoted to her. By the mercy of Gangadevi, his heart was pure, so he could see the past, present and future. Seeing the Ganges swirling in ecstasy, he got excited and wondered why this was happening.

Nearby? Visvambhara stood on the banks of the Ganges and gazed at her with love and devotion. Due to horripilation, His body expanded in size, and His reddish eyes filled with tears of compassion. The brahmanas understood that He was the Supreme Personality of Godhead.

They could see that Visvambhara was overcome with love for Gangadevi. Knowing Ganga's heart, the Lord walked forward to touch her. Ganga's desire was not fulfilled, so she splashed her waves across the lotus feet of the Lord. In extreme ecstasy, Gauranga chanted "Hari bol !" and then offered His lap to His

favorite one.

Out of love, Gauranga keeps Gangadevi in His heart. In the shape of hundreds of streams, Ganga's tears of love flowed toward the ocean. Her pure waters flowed from each hair on Gauranga's body, but the people call it perspiration. In this way the ocean of love overflows.

In all directions, the people were blissfully chanting "Had! Hari !" The whole town of Nadia became astounded to witness this pastime. They became convinced that Visvambhara was the Supreme Personality of Godhead. The brahmana devotee who had watched Visvambhara's pastime with Gangadevi fell at the Lord's feet.

Crying, the brahmana said, "Finally after a long time, the Ganges has bestowed her mercy upon me. Gangadevi allowed me to realize the true identity of Mahaprabhu, who is beyond the reach of the greatest yogis and sages." Overwhelmed with love, the brahmana cried and rolled on the ground. On seeing him absorbed in love, Lord Gauranga returned home.

Then the brahmana explained why the Ganges River overflowed her banks that day. He said, "Once upon a time Lord Siva was ecstatically singing the glories of Lord Krishna. Narada Muni and Ganesa accompanied him, playing vina and mrdanga respectively.

"Due to spiritual euphoria, their bodies erupted in goose bumps from head to toe. The harmonious spiritual vibration of their concert pierced the coverings of the universe. Being attracted, the Lord went to see them.

"The Lord said, 'O Mahesa [Siva], don't sing My glories in this way. You don't realize its effect. Your music and singing causes My body to melt.'

"Smiling, Mahesa said, 'Let me see the mystical effect of my song.' Then Lord Siva sang even more vigorously, filling up the universe with his song. Suddenly, the Lord's body gradually melted. Seeing this, Mahesa became terrified. He stopped singing and the Lord stopped melting.

"The water which came from the melting of the Lord's body was actually liquid Brahman, and it was full of compassion. Everyone says that this water, which is the embodiment of Janardana, is a place of pilgrimage. Lord Brahma preserved this precious water, the rarest thing in the material world, in his kamandalu [waterpot].

"To favor His devotee, Bali Maharaja, the Lord again manifested Himself. Appearing before King Bali in His dwarf form of Vamanadeva, the Lord begged three steps of land. Vamanadeva's first step covered the earth planet. His second step crossed the universe. The final step He put on Bali's head.

"Just listen to the unlimited glories of Tripada [Vamanadeva] whose mercy blessed the three worlds. The water flowing from the nails of the Lord's lotus feet inundated the universe. Lord Brahma lovingly worshiped the Lord's feet. He honored that water by pouring it over his head. People call the Ganges 'Tripada Sambhava' seeing that she came from the lotus feet of Tripada, Lord Vamanadeva.

"Now that same wonderful Lord has appeared before us as Mahaprabhu Visvambhara. Let us relish His darsana. On seeing Mahaprabhu, Gangadevi remembered this pastime, and out of love, overflowed her banks. As Visvambhara lovingly gazed at her, Gangadevi saw that the Lord's body was sweeter than nectar. Then on the pretext of making waves, she tenderly caressed the Lord's lotus feet. Since Gangadevi expressed her feelings to me, I could explain this."

Everyone rejoiced over hearing this beautiful story. Thus Locana Dasa happily

sings the glories of Gauranga.

Visvambhara Conquers East Bengal

In this way Visvambhara spent His time joking and playing with His friends. Suddenly, one day He thought, "I should visit East Bengal for the benefit of the people there. People say that that country is a rejected place Since the Pandavas did not stay there. The Ganges River flowing in East Bengal is called the Padmavati. By My touch, I will bless that river and make the Padmavati known to all." Thinking like this the Lord told Sacimata, "Mother, I must travel outside to earn wealth." Gauranga collected some of His eternal associates and began His journey. Sacimata felt disturbed over the impending separation from her beloved son.

Sacimata said, "My darling son, I have one request. You want to go to a distant country for earning money. But without You, how will I live? A fish can't live without water; similarly, I can't survive without You. If I can't see Your beautiful moonlike face, I will surely die."

Gaurasundara spoke some comforting words. "Mother, don't be apprehensive. I will come back right away." He told Laksmidevi, "Please take care of mother and serve her nicely." Ignoring Sacimata's lamentation, the Lord left home.

Whoever saw Visvambhara during His journey would become overwhelmed by His transcendental beauty. One person said, "I want to look at Him all day and night." The village women felt themselves blessed to have His darsana. They wondered who was that fortunate lady that bore this son. They had never before seen such an attractive person.

Who was that most fortunate girl who worshiped Hara and Gauri [Siva and Parvati] and got Him as her husband? His aura shines like fresh gold and His strongly-built body threatens Mt. Sumern. A pure white brahmana thread hangs from his lion-like shoulder. His charming beauty wins the hearts of the ladies.

One lady, versed in Krishna rasa-tattva, analyzed Gaura's appearance and said, "His big, beautiful eyes defeat the beauty of a lotus flower. His glances are even more beautiful. Gaura's features remind me of Sri Radhavallabha [Krishna the beloved of Radha] His golden complexion matches Sri Radha's."

When Gauranga's feet touched her, the Padmavati River became thrilled in ecstasy just like the Ganges. Lush green trees line both sides of the beautiful Padmavati River, which shelters many fish, turtles and crocodiles. Sages and brahmanas sit serenely on her banks. Many people enjoy bathing in her waters.

By the divine touch of Visvambhara, the Padmavati became pure. Anyone who bathes here without offending the Vaisnavas will get free from his sins and attain prema-bhakti. The residents along the banks of the Padmavati were grateful to their eyes for giving them the darsana of Gauracandra.

Everyone in that country became devotees of Lord Gauranga. The caress of His feet cooled the earth and filled Mother Bhumi with joy. All misfortunes of that place were removed. East Bengal now became famous as the country that was liberated by Lord Hari. The infamy caused by the Pandavas never visiting that place was destroyed forever.

In the form of Hari-nama sankirtana, Gauranga mercifully offered a boat to carry

the people across the sea of material existence. If someone tried to run away, Gauranga, the captain of the boat, would catch him with His own hand. He would hold him on His lap and take him to the other side of the river of birth and death. What other incarnation of the Lord has personally asked for the sins of the fallen? Where will you find such mercy? Lord Gauranga gave everyone a chance to easily attain love of Radha and Krishna.

The Snakebite of Separation

Back in Navadvipa, Laksmidevi, her heart fully dedicated to Lord Visvambhara, faithfully and happily served Sacimata. She regularly cleaned the house and worshiped the family Deity with perfumes, incense, ghee lamps, flower garlands and sandalwood pulp. Sacidevi forgot her distress and became content because of her daughter-in-law's sweet behavior. Laksmi also felt pleasure in the company of Sacimata.

Laksmi and Sacidevi were peacefully living together, but who can impede the will of Providence? Laksmidevi's heart continually burned in painful separation from her beloved Lord Gaura. One day this separation took the form of a snake and bit Laksmipriya. Sacidevi panicked and called for a mantra doctor to neutralize the venom. None of his cures could help Laksmi. Sacidevi became afraid and distraught.

As Laksmidevi neared the end of her life, she was brought to the bank of the Ganges. Tulasi beads were wrapped around her neck, and everyone in the four directions chanted the Lord's holy names. No one could understand that Laksmidevi would now go to the Lord's eternal abode. Then suddenly, a celestial chariot surrounded by Gandharvas descended from the sky to pick her up. Laksmidevi chanted the name of Hari and went to Vaikuntha. The people were amazed to see this.

Saci and the women of Nadia also cried piteously as they remembered the good qualities of Laksmidevi. Tears streamed down their breasts, wetting their saris. They exhaled hot breath and hit their foreheads with their palms, expressing their deep lamentation. Laksmidevi, whose nature and qualities equaled those of the goddess of fortune, had no match in the whole city of Nadia.

Sacidevi wept while saying, "How can I go back to my house alone? Who will worship our family Deities and care for me? From today on, my house is empty and void. Why have you left Visvambhara? O sinful snake, where have you gone? Why didn't you bite me instead of my wonderful daughter-in-law? My son left His wife behind and traveled to a distant country just to serve me. How can I bear to look at my son's face, with my heart burning in separation from my daughter-in-law?"

Seeing Sacidevi's bereavement, her friends tried to pacify her with comforting words. "No one can change their destiny. This body and the whole material existence is just an illusory reality. As a wise woman, you should know these things. Why aren't you listening to our words of consolation?"

"Everyone must die one day. Even the greatest demigods up to Lord Brahma will meet with destruction. For one who is born death is certain, either in youth or

in old age. From the Vedas we know that Krishna is the only truth. One who doesn't serve the Supreme Lord is certainly a fool." After consoling Sacidevi, all her friends chanted the holy names in order to check their tears.

After staying in East Bengal for some time, Visvambhara joyfully returned home. Before leaving, Visvambhara worshiped an unlimited number of Vaisnavas with varieties of wealth. Visvambhara brought cloth, gold, pearls, coral and silver for Sacimata.

When he arrived home, Visvambhara paid respects to His mother and looked affectionately at her face. With a saddened face, Saci stood speechless. Again Gaura touched her feet, but still no response. Puzzled, Visvambhara asked, "Mother, why is your face so downcast? It bums My heart to see you look so sad."

Tears poured down moistening the sari covering her breasts, and her voice choked up as Sacimata spoke. "My daughter-in-law has gone to Vaikuntha."

Gaura's heart sank to the depths of misery and His eyes filled with tears of compassion. He said, "Listen mother, I'll tell you a story about why Laksmidevi took birth. Once upon a time, an apsara used to dance in the heavenly palace of Indra. By the arrangement of Providence, she made a mistake while dancing and broke her rhythm. As a result, Indra cursed her to take birth as a human.

".Feeling sorry, Indra said, 'Don't be sad. You will get a chance to serve the Lord in His earthly pastimes. I bless you to become His wife at that time. Then you'll return to my abode.'

"Mother, My wife Laksmidevi already told Me about this. So don't lament, for no one can change the will of Providence." Sacimata heard her son's words with great attention. She stopped thinking about it and gave up all her lamentation. Then Gauranga rejoined His friends and discussed other topics. Locana Dasa says just hear the wonderful story of Laksmidevi's ascending to Vaikuntha.

Chapter 6 Visvambhara Marries Vishnupriya

The Negotiation

Prabhu Visvambhara, the darling of Mother Saci, happily associated with His friends. Sacimata, however, felt sad and lonely without a daughter-in-law. She met privately with the brahmana Kasinatha to arrange for a second marriage for her son. On her prompting, Kasinatha went to the house of Sanatana Pandita to propose a marriage.

Sacidevi told Kasinatha, "Tell him that my son has all the good qualities needed to be a suitable groom for his daughter. If he agrees, then we can proceed with the negotiations.

Quickly, Kasinatha went to Sanatana Pandita's house. Offering him a seat, Sanatana inquired about the purpose of his visit. Kasinatha said, "Listen Panditji, let me reveal my heart. You are most fortunate, and you know the conclusion of the scriptures. You are a pious man devoted to Lord Vishnu's service. Knowing this, Sacidevi, the mother of Visvambhara, sent me here with a proposal. She wants your daughter for her son. Visvambhara is a perfect match for your daughter. Consider my proposal and act accordingly."

Sanatana Misra said, "Kasinatha, please listen as I disclose my heart to you. Day and night I've also thought about this match, but I didn't dare express it. Today is auspicious, for Providence has become pleased with me. As a result, Visvambhara, the ocean of transcendental qualities, will become my son-in-law.

"I'm grateful to Sacidevi. By her order I've received the rare fortune of offering my daughter .to Sri Govinda, the Supreme Brahman. As Lord Brahma and Lord Siva always worship the lotus feet of Govinda, I will do the same. Tell Sacidevi that after I fix an auspicious day, I'll send a brahmana with the time."

Kasinatha ran back to Sacidevi, offered his respects, and told her the good news. Hearing this, Sacimata became happy, and arranged for Visvambhara's marriage. On some pretext, Sacidevi visited her future daughter-in-law. After a few days, a brahmana arrived at Sacidevi's house with a proposal from the pandita: "I will consider myself most fortunate if you accept my daughter as the bride for your son, Visvambhara."

Sacidevi joyfully said, "Good, let's quickly marry them."

The messenger cheerfully replied, "Upon obtaining Visvambhara as her husband, her name Vishnupriya [Sanatana's daughter] will attain its real meaning. Vishnupriya's future will equal that of Rukmini who got Sri Krishna as her husband."

After making Sacidevi happy with his words, the brahmana reported everything to Sanatana Pandita and made him happy too. The Pandita collected the paraphernalia for the marriage ceremony. That most intelligent brahmana, Sanatana Pandita, made costly ornaments for Vishnupriya. Meeting with an astrologer, he fixed an auspicious day for the adhi-vasa ceremony.

The astrologer said, "Listen Sanatana. It's an amazing coincidence that I just met Visvambhara on the way here. Seeing Him made me feel extremely satisfied. In a joking mood I told Visvambhara, 'Tomorrow You'll get married.' Looking astonished, Visvambhara said, 'Where's the marriage? Whose marriage are you talking about? Who are the bride and groom?' "So Panditji, think it over carefully and then decide what to do." After hearing all this, Sanatana Pandita felt broken-hearted. So he sat quietly collecting his thoughts. Then he talked with his friends.

Sanatana Pandita said, "I've already purchased the marriage paraphernalia. It's just my bad luck; I can't blame anyone else. Although I haven't committed any offense, still Gaurahari will not accept my daughter in marriage."

The wife of Sanatana Pandita was chaste, well-qualified and fully devoted to Lord Vishnu. Seeing her husband's distress, she became sorry. Giving up her natural shyness, she spoke to him. "Visvambhara Himself has rejected the proposal. How can the people of Nadia blame you? You can't force Visvambhara Hari. He is the all-powerful, completely independent Lord. He controls everyone including Brahma, Siva, Indra and other demigods who are His humble servants.

"How can such a person become your son-in-law? Just be peaceful and pray to Krishna. Although I'm reluctant to tell you this, there's nothing I can do to mitigate your misery."

Sanatana Pandita took solace in the wise counsel of his dear wife. He said, "It's not my fault that Visvambhara didn't accept my proposal." Falling silent due to the pain in his heart, Sanatana just lamented along with his wife.

Sanatana thought, "Why has Visvambhara put me to shame? All glories to the Lord who protected Draupadi from shame. All glories to the savior of Gajendra,

the elephant. He delivered the Pandavas, and He's the life and soul of Rukmini. All glories to the Lord who removed the misfortune of Ahalya." [Ahalya was delivered by the Lord after being cursed to become a stone by her husband.]

In this way the bereaved couple thought, and uttered many prayers. Lord Gauranga could understand their plight and He thought, "They're My devotees, so why are they feeling so upset?" Then the Lord, in a humorous mood, asked a brahmana to give a message to Sanatana Pandita.

Visvambhara said, 'øTell Sanatana that what the astrologer said about Visvambhara's rejecting your marriage proposal was incorrect. The astrologer didn't understand that Visvambhara was only joking with him. Sacimata had already consented to the marriage. Therefore, Visvambhara will definitely agree to marry your daughter Vishnupriya. Now quickly arrange for their marriage."

The Marriage Ceremony

After the astrologers from both families set the auspicious day and time, the brahmanas and relatives prepared for Gauranga's Adhi-vasa ceremony. Sacidevi distributed oil, turmeric, vermilion, sweets, bananas and betel-nuts among the women. The ladies sang many songs, and the brahmanas recited Vedic hymns. Musicians pleased everyone with various instruments like mrdangas and karatalas.

During the Adhi-vasa, Gauranga worshiped the brahmanas with camphor, perfumes, flower garlands and sandalwood paste. He also gave them gifts of cloth and gold ornaments. Sanatana Pandita sent gifts and a few brahmanas, along with their wives, to respectfully observe the Adhi-vasa ceremony of his son-in-law. He then performed the Adhivasa for his daughter. Vishnupriya's body was lavishly adored with expensive jewels and beautiful dazzling gold ornaments.

The next day Gauranga performed His morning duties and bathed in the Ganges. Then Visvambhara worshiped the family Deity and His forefathers. Observing the traditions for marriage, the Lord bathed again. Barbers cut His hair and nails. The housewives anointed Him with fragrant oils, rubbed turmeric powder on His limbs and poured water.

Every corner of Nadia filled with jubilation. Mahaprabhu's friends decorated Him with celestial ornaments and a beautiful silk dhoti with a red border. The entire atmosphere was pervaded by the sweet divine fragrance of Gauranga's transcendental body. His attractive face was enhanced with shining tilaka and sandalwood paste.

Lord Visvambhara's red lips were brighter than Bimba fruits. Captivating shark-shaped earrings dangled playfully from His perfectly shaped ears. The sound of His anklebells agitated the hearts of all young girls.

Meanwhile, Sanatana Pandita dressed his daughter Vishnupriya in attractive clothing and jewelry. Even without any make-up, Vishnupriya's body glows with natural beauty. Her bodily complexion embarrasses the brilliance of lightning. A glistening hair-braid, blacker than the hood of a cobra, hangs down her back. The soberest of sages would be charmed by its beauty. The vermilion on her hairpart defies description.

Perfection has taken the form of Vishnupriya's nose and eyebrows. The gentle, expanded eyes of Vishnupriya resemble a doe's. Her rubyred lips rival Bandhuli

flowers. A row of shining, perfectly-formed pearls have become her pure white teeth. Her beautiful neck is smooth as a conchshell and marked with three auspicious lines. Vishnupriya's gracefully sloping shoulders are gorgeous.

Red lotus flowers have manifested as the palms of her hands. The auspicious symbols and lines in her palms proclaim the exalted character of the most chaste Vishnupriya. Her delicate fingers resemble carnpaka flowers, and her attractive tingemails shimmer like millions of moons. It defies logic how her thin waist can support her firm, large and beautiful breasts shaped like Mt. Sumera.

Vishnupriya's wide hips look like the wheels of Cupid's chariot. Her thighs taper gradually like the trunk of a banana tree. Indeed, Providence has made Vishnupriya perfectly beautiful from head to toe. Perfume, flower garlands and sandalwood paste accentuate her indescribable beauty. With her brightly glowing dress and ornaments, Vishnupriya looks like goddess Parvati.

Santana Pandita sent a brahmana to bring the bridegroom. The brahmana considered his life worthwhile when he saw the striking beauty of Lord Gauranga. Taking blessings from Sacimata and the village ladies, Visvambhara touched His mother's feet, and then boarded a special palanquin. A thunderous harmony of flutes, vinas, conchshells, mrdangas and other drums delighted the wedding procession along the way to the bride's home. Singers and dancers performed exuberantly for Gauranga's pleasure. Everyone in Nadia turned out to see Visvambhara's procession.

The women of Nadia wore their most opulent and colorful silk saris. They highlighted their beautiful dark hair with gold and pearl ornaments. One lady draped flowers over her ears. Another walked rapidly with the gait of a mad elephant. They applied red lipstick, surrounded their eyes with kajjala and cast furtive glances like the movements of restless wagtail birds.

Leaving their husbands behind, all the young girls of Nadia raced from their homes. When they saw the incomparable Visvambhara, they sank in the enchanting ocean of His beauty. ,

Running in a mad frenzy, the ladies forgot some of their garments and jewelry. In their ecstasy to behold Gaura, their clothing became loose and slipped from their bodies. Holding hands as they ran, they appeared like a row of swans gliding across a lake, or the full moon beams in autumn.

Men, women, children, the young, the old, the sick, the lame and the blind ran down the road like crazy people. Pushing and jostling each other, they all competed to catch a glimpse of the gorgeous Lord Gauranga. Seeing Gaura's Cupid-like face, women became impatient; birds and beasts stood still. Visvambhara was surrounded by His friends. An attractive wedding crown adored His head.

Locana Dasa says that to remove the miseries of the ladies of Nadia, Hari has entered through the doors Of their hearts.

Sanatana Pandita floated in an ocean of bliss when Visvambhara's procession arrived at his house. He washed Gaura's feet and sat Him upon an asana. Gauranga's brilliant complexion outshone the light of the hundreds of lamps burning inside the house. Ululation from the excited women created auspiciousness to greet the Lord. Conchshells, dundubhi and other musical

instruments sounded too.

Elderly ladies dressed in pure silk respectfully circumambulated Lord Visvambhara. First Vishnupriya's mother, and then the other ladies waved a ghee lamp before Lord Gauranga. Everyone jumped in ecstasy to see the embodiment of all transcendental qualities standing before them.

Vishnupriya's mother was thinking, "My daughter will soon serve Gaurahari." The light from the jeweled lamps waved by the ladies played amidst the radiant rays of Gauranga's divine form. Upon smelling the intoxicating fragrance of the Lord's body, the ladies forcefully guarded themselves to keep from going mad. The ladies walked around Gauracandra seven times and then poured yogurt over His lotus feet.

Sanatana Pandita welcomed the bridegroom with ornaments, opulent clothes and a malati garland. He smeared sandalwood paste on Gaura's golden body. The Lord's body looked like Mt. Sumeru and His thighs resembled the Ganges River. Becoming enraptured, Sanatana's body erupted in tiny bumps of ecstasy.

On her father's order, Vishnupriya sat down on a jeweled throne in front of Visvambhara. Her head was lowered in shyness and she smiled gently. Her eyes, moistened with tears, were brimming with love as Vishnupriya looked at her Lord. Then she circumambulated Visvambhara seven times and offered respects with folded hands.

The Divine Couple exchanged flower garlands amidst a tumultuous outburst of "Jai! Jai! Haft bol! Hari bol!" from the joyous crowds. Everyone said, "Oh, what a blessed couple! They look like Candra and Rohini, or Sambhu and Parvati."

Then Visvambhara smiled sweetly and relaxed on a throne, as Sanatana Pandita offered Him the hand of Vishnupriya. After receiving various gifts from the guests, they sat together to take prasada. The elderly mothers offered camphor and betel-nuts before escorting them to a special sleeping chamber.

To the assembled ladies, Vishnupriya and Visvambhara looked like the manifestation of Laksmi and Vishnu on earth. Just to get the Lord's touch, some ladies offered flower garlands or sandalwood paste. With folded hands, another offered betel leaves to Visvambhara while praying within her mind, 'O Lord, I desire to serve you life after life.' Thus, Lord Gauranga, the crest-jewel of all transcendental qualities, spent the night.

Visvambhara awoke early the next day and performed the marriage ritual called Kusandika. The following day Gaura and Vishnupriya went to His home. His relatives chanted "Jai! Jai!" and blew conchshells. Sanatana Pandita and his wife offered betel-nuts, sandalwood, and flower garlands. They placed auspicious durva grass and rice paddy on Mahaprabhu's head while blessing Vishnupriya to live a long life. Vishnupriya, melting in affection, gazed lovingly at her mother and father.

His heart swelling with emotion, Sanatana said in a faltering voice, "What more can I say? Visvambhara, You are the most qualified person. You have so kindly accepted my daughter as a gift. Other than my daughter, what gift would be suitable for You? By becoming my son-in-law, You have blessed both me and my home. My daughter has also become blessed by receiving Your lotus feet." Then Sanatana Pandita, who was crying copiously, joined Vishnupriya's hand with Gaura's and bade them farewell.

The Divine Couple mounted a palanquin and returned to Visvambhara's home. They were followed by an enthusiastic party of singers, chanters and musicians. With a delighted heart, Sacimata welcomed her son and daughter-in-law with incense and a waving ghee lamp. The neighbors chanted loudly "Jai! Jai !"

While holding hands, Vishnupriya and Visvambhara walked into the house. Sacimata, her voice faltering due to love, put her son on her lap and kissed His moonlike face. Feeling boundless bliss, she also sat Vishnupriya on her lap. The townspeople stepped forward to offer various gifts.

Thus Locana Dasa happily sings the transcendental glories of Lord Gauranga.

Chapter 7 Lord Gauranga Travels to Gaya

In Navadvipa, Visvambhara merrily spent His time with His friends and family. The Lord dutifully executed the various rituals and devotedly taught the Vedas to a group of students. The leading brahmanas of Nadia praised Prabhu for His exemplary actions.

Lord Gauranga easily defeated the genius of Brhaspati who knows the essence of the Vedas. This is only natural since Gauranga is God Himself, the very source of the Vedas. Who can estimate the glories of the disciples who are learning from the guru of the universe?

Prabhu Visvambhara, the husband of millions of Sarasvatis, also showers His mercy on the local panditas by giving them the essence of knowledge. In this way Gaurasundara instructed the residents of Navadvipa.

One day, Prabhu decided to visit Gaya so He could worship the lotus feet of Gadadhara Vishnu. He would also distribute Vishnu-prasada to help His forefathers. Many brahmanas joined the Lord's party. Seeing her son about to leave, Sacimata burned with anxiety.

Sighing heavily, she said in a voice choking with tears, "Listen Visvambhara, again you are going to a distant country. In Your absence, my house will become enveloped in darkness. You are my only guide, like a walking stick to a blind man. You are the star of my eyes. You are the soul of this body. Without You, I have no one. You're visiting Gaya to deliver Your ancestors, so what more can I say."

Lord Gauranga consoled Sacimata with sweet words. "Mother, 'always think that I'm staying with you. Don't lament. Please allow Me to be a dutiful son and offer vishnu-prasada to My forefathers."

Women, children, old men, lame men and even birds and beasts ran to see the Lord as He traveled to Gaya. The residents of every street passed by Visvambhara became enchanted by the beautiful sight of the Lord. Without telling their husbands, housewives left their families and excitedly ran to embrace Gauranga with their eyes. They shouted, "Look, here comes Sri Hari of Vraja." In this way, wherever Gauracandra traveled, the people raced after Him. Simply by His presence, Lord Gauranga inundated everyone in an ocean of love.

Once while walking, Gauranga suddenly saw a pair of deer amorously sporting together. Seeing this, the Lord laughed like a worldly man. Then Visvambhara explained to His associates that if people don't worship Krishna, they will behave just like animals. They'll become mad with lust, anger, greed and illusion.

The same consciousness found in animals is also found in humans. The only

difference is that animals are devoid of Krishna consciousness. A man who doesn't serve Krishna is called an animal. After saying this, the Lord, the spiritual master of all the worlds who fulfills everyone's desires, continued His journey to Gaya.

Gauranga Drinks the Brahmana's Foot-Water

Lord Gauracandra bathed in the Cira River. Then He joyfully worshiped the Deity and his ancestors according to Vedic rules. He took rest near the hill in a brahmana's house. A brahmana traveling with Visvambhara found fault with one of the local brahmanas, even though he was acting properly as per the traditions of that region.

Detecting this disrespectful mentality, Visvambhara decided to teach that brahmana how to behave properly toward another brahmana. By His own arrangement, Lord Visvambhara suddenly broke out in a high fever. All His associates felt apprehensive to see Mahaprabhu's condition.

The Lord said, "Please listen. Some mistake must have occurred when I worshiped My forefathers. There are always some obstacles in the performance of any auspicious activity. Because of this I am now suffering. Please give Me the water that was used to bathe a brahmana's feet. Drinking that water will remove sins and suffering such as My fever."

Hearing the Lord's request, a local brahmana stepped forward, offering his own foot water for Mahaprabhu's service. Visvambhara promptly drank that water, and at once His fever disappeared. The Lord thanked the brahmana.

The offensive brahmana who was traveling with the Lord's party said, "My Lord, You suffered due to my offensive mentality. On seeing the customs of the local brahmanas, I became critical. Yet You have shown Your devotion to them. Please forgive me for my offense. Your keeping Bhrgu's footprint on Your chest proves how devoted You are to the brahmanas. From Your own lips, You teach devotion unto Yourself, and thus deliver the world."

Then addressing the local brahmana whom he had offended, that repentant brahmana said, "All glories to you, O king of the brahmanas ! By serving you, one can attain all perfection. I bow down to you. You are the most beloved of the brahmanas and of the compassionate Gaurahari."

After hearing this confession from that brahmana, Visvambhara forgave him and the other brahmanas in His party. The Lord instructed, "Don't criticize the brahmanas of this country, for they are worshipers of Madhusudana [Krishna]. One can't be a brahmana unless he worships the Supreme Lord Krishna, as stated in the Puranas:

'Even if a person is born of a candala caste [dog-eater], if he has devotion for Lord Vishnu, he is superior to a smarta- brahmana [a strict adherent of scriptural rules]. But a brahmana devoid of Vishnubhakti is lower than a candala.'

Gauranga Shows Vraja Bhakti In Gaya

In this way Gaurahari pardoned the brahmana.' Continuing His pilgrimage, the Lord arrived in Rajagiri, an important holy place. Visvambhara bathed in Brahma-

kunda, worshiped the Deity and gave charity. Eager to see Lord Vishnu's feet, the Lord hurried to Gaya. On the way He met Isvara Puri, a mahabhagavata and renowned sannyasi.

Falling at the feet of Isvara Puff, and with tear-filled eyes, Lord Gauracandra said, "I am fortunate' to get darsana of your feet. Please tell Me how I can cross the ocean of material existence. Please give Me devotion forthe lotus feet of Krishna. This body is meaningless without receiving initiation into the Krishna-mantra. The Puranas proclaim this and the saints concur."

Privately, Isvara Puri whispered the Hare Krishna mantra to Visvambhara. Immediately, the Lord lost control of Himself. He cried out in excitement, "Radha! Radha! Radha!" Waves of happiness inundated the Lord. Remembering the pastimes of Vraja, Visvambhara became absorbed in relishing the sweet taste of madhurya-rasa.

Then, overcome with the sentiments of Radharani, He shouted, "Krishna! Krishna! Krishna!" Laughing loudly, Gaura cried "Vmdavana! Govardhana! Kalindi! Yamuna!" After a brief pause, the Lord called out, "Balarama! Sridama! Sudama! Nanda! Yasoda!" Thinking of His cows, he called "Dhavali! Saonli ! At another moment, He became restless and roared, "Sakhi!"

Entering the mood of dasya-bhava [mellow of servitude], Visvambhara, holding a piece of straw in His mouth, declared, "I have killed Aghasura, Putana and other asuras. And I held up GiriGovardhana." The next moment, He stood in His traditional three-fold bending form, gently playing a flute. Then with a look of astonishment on His face, Gaurahari glanced in all directions.

With tears rolling down His cheeks and a choked-up voice, Visvambhara spoke softly to His guru: "By your mercy, My life has become successful. My material existence has stopped." By this, Visvambhara showed the perfect example of guru-bhakti [devotion to one's spiritual master].

Moving on, the Lord came to the Phalgu river. He laughed and recalled some previous pastimes which filled Him with mixed feelings of joy and sorrow. While remembering Sitadevi, He appeared to enter a state of bewilderment. In Treta-yuga, Lord Rama had come here with His consort, Sita.

Visvambhara took bath, offered pinda [prasada to His forefathers] and worshiped the demigods. In the name of Jagannatha Misra, His father, the Lord gave charity to the brahmanas. In order to worship the demigods and His forefathers, the Lord visited various holy places. In the south, He saw Udici and in the north He visited Jihvaolola. In these places, the Lord distributed charity to the brahmanas in the name of His forefathers.

In a happy mood, Lord Gauranga finally arrived in Gaya. There He offered pinda on sixteen different altars. With great enthusiasm, the

Lord approached the sacred stone beating the impression of Lord Vishnu's lotus feet. The Lord was thinking, "Today, with these eyes, I will see the lotus feet of Vishnu."

After joyfully offering His dandavats, Visvambhara sat down and said, "Everyone please listen. Although now I'm seeing the footprints of Lord Vishnu, why am I not becoming overwhelmed with love?"

Then Gauranga bathed the lotus feet of Vishnu and caressed them with love. By

touching Lord Vishnu's lotus feet, Visvambhara immediately manifested symptoms of pure bhakti. Gauranga cried, shivered, and became stunned in ecstasy. After completing the rituals, Lord Gauranga danced jubilantly along with the brahmanas in His party.

A few days later, Gauranga, thinking to visit Mathura, told the brahmanas, "Let's go see Vrndavana." The brahmanas felt hesitant about the Lord's proposal, since they didn't have enough money for the trip.

Gaurasundara said, "When a man is born, his eating habits are born with him. Without understanding this, he engages in varieties of works. But if one serves Krishna, he becomes successful and attains perfection. However, if he doesn't serve Krishna, he drowns in an ocean of misery."

After saying this, Gauracandra and His companions left for Vrndavana. Suddenly, from the clouds rumbling above, a voice proclaimed, "O Mahaprabhu Visvambhara, please listen. Don't go to Vmdavana. Return to Your home. Later, when You take sannyasa, You' ll go on pilgrimage and visit Vmdavana."

Considering this oracle, Lord Gauranga changed His mind and walked back to Navadvipa. Arriving in Navadvipa, Visvambhara paid obeisances to Sacimata and bid adieu to His brahmana companions. Sacimata cheerfully sat her son on her lap and cried in love² She showed bodily symptoms of divine ecstasy like horripilation and trembling. The residents of Nadia, bursting with joy, ran as fast as they could to see the Lord. Although she felt boundless bliss within her heart, Vishnupriya restrained herself before her Lord.

Locana Dasa happily describes the transcendental pastimes of Lord Gauranga.

The glories of Navadvipa are unparalleled. Navadvipa overflows with discussions about the nectar qualities and pastimes of Lord Gauranga. These topics far surpass the limits of the Vedic wisdom. Hearing these subjects creates auspiciousness and awakens love of God. Even Lord Siva, Sukadeva, Laksmi and Ananta Sesa think themselves fortunate if they can hear these topics.

How can I, Locana Dasa, a low, foolish, worthless person, devoid of moral discrimination describe these things? I consider myself the lowest of all because my behavior resembles the animals'. Lord Gauranga, the essence of all incarnations, made Nadia the center from which He preached love of God. Bowing to the feet of the Vaisnavas, I beg them to bless me with the ability to properly glorify Lord Gauracandra.

Even though I'm lowly and fallen, please don't neglect me. Please give me your mercy. Falling at the lotus feet of Lord Gauranga, I beg for a pinch of His mercy. My lord and master, Narahari Dasa Thakura, is my only hope. True, I have no right or qualification to sing the glories of my spiritual master. Yet, this is my only desire.

Somehow or other, it will be possible for me to properly glorify him. By his mercy I'll try to carefully disclose the confidential glories of Nadia. Either knowingly or unknowingly, I, Locana Dasa, have finished the topics of the Adikhancla.

Madhya-khanda

Chapter 1 Teaching and Giving Krishna-Prema

All glories to Narahari and Gadadhara who are the lords of my heart. Please be merciful and cast your auspicious glances upon me.

Now listen, everyone, to the Madhya-khanda. By doing this, you will attain love of Godhead. These topics are the essence of all nectar. This section includes the Lord's pastimes of distributing Krishna-prema throughout Nadia.

Showing the utmost tolerance and compassion, Gauranga delivered the sinful rogues Jagai and Madhai. The Lord freely gave everyone that love which even Lord Brahma rarely obtains. Sriman Mahaprabhu inaugurated the Hari-nama sankirtana movement. He took sannyasa to deliver the most fallen. These topics, which are like tasty pieces of solidified nectar, will purify the heart of even the staunchest atheist.

Upon His return to Navadvipa, Visvambhara felt very happy, sporting with all His friends and relatives. At this time the Lord began teaching the young brahmana boys of Nadia. All these boys were pious, strict, and pure in behaviour. They were the most fortunate students in the three worlds.

One day Gaurahari compassionately instructed His students. "The lotus feet of Krishna are the one and only truth. The purpose of all knowledge is to attain Krishna-bhakti. According to the sastras, everything else is ignorance.

"Knowledge is fleeting. Yet devotion for Radha and Krishna will remain with you eternally. One who is proud of his wealth, high birth and education cannot attain Krishna. However, one who has pure devotion can easily get Yadu Raya [Sri Krishna]. Please consider that the Supreme Lord Krishna becomes controlled by the mellow of bhakti."

Then Lord Visvambhara recited two Sanskrit verses from the sastras. "Who was the hunter who was full of bad habits, and how old was Dhruva? What was Vidura's family background, and what was Ugrasena's valor? How beautiful was Kubja? Was Sudama brahmana wealthy? From these examples we can understand that Lord Madhava cares more for devotion than for innumerable personal qualities." Thus, the Lord taught love of Krishna to His students, and saturated their hearts with joy.

Once while Gauranga was relaxing on His bed, He began crying incessantly. He was immersed in ecstatic Krishna-prema as He tasted the mood of Radharani feeling separation from Krishna in Mathura. Beating His chest, the Lord said, "O Akrura, you took away My Krishna!"

Swooning in separation and crying piteously, Gaura continued, "That stupid woman, Kubja, took Krishna away from Me. Krishna always steals the minds of all young women." Saying this, the Lord emitted a roaring cry and exhibited many wonderful signs of ecstasy on His body.

Sacimata, astonished at her son's behavior, asked, "Visvambhara, why are You crying? What has caused this misery?" Lost in ecstasy, Gaura only wept in reply. Sacimata thought, "From the symptoms, it appears that my son has attained prema by the mercy of Krishna."

Aware of all truths, Sacimata, with a sweet and affectionate voice, said, "Listen, my darling son. Your appearance is the most rare and wonderful thing in this

world. It is Your habit to give me whatever wealth You collect from Your various travels. This time You've returned from Gaya with the rarest, most valuable treasure of Krishna-prema, which is beyond the reach of even the demigods. Though I'm afraid to ask, please give me that Krishna-prema."

His heart melted by Sacimata's sincere and humble request, Gaurahari said, "Mother, by the mercy of the Vaisnavas, you will definitely get love of God."

Instantly upon hearing this, Sacimata received prerna-bhakti, pure love of God. Her body shook, erupted in thrill bumps of joy, and tears streamed from her eyes. In ecstasy Sacimata chanted, "Krishna! Krishna! Krishna!"

Locana Dasa says that this was the first manifestation of Lord Gauranga's distribution of prema.

The Lord's Ecstasy at Suklambhara's House

Sometimes Lord Visvambhara enjoyed pastimes in the home of a brahmana named Suklambhara Brahmachari. There the Lord became enraptured in deep transcendental ecstasy. Rivers of tears rushed from His eyes, and a stream of mucus flowed constantly from Lord Gauranga's nose. Suklambhara didn't feel any displeasure when he served by wiping the Lord's nose.

Gaurahari cried without cessation. Day and night, He just wept and lay on the ground. In the daytime the Lord would ask, "What time of night is it?" Someone would reply, "My Lord, it's daytime, not night." Totally absorbed in love of God, Gauranga cried and cried. He couldn't distinguish between day and night.

If by chance the Lord heard someone singing the glories of Krishna, He would immediately start wailing again and rolling on the ground. At other times, Gauranga loudly chanted the name of Krishna. His body would tremble in delight, goose bumps would appear everywhere, and He would fall prostrate on the ground. The hairs standing erect in ecstasy on Gaura's body made it look like it was covered with 'kadamba flowers. Whenever Visvambhara managed to get control of Himself, He would speak, give charity, worship His Deity, or honor mahaprasada. In this way, Lord Gauranga joyfully passed His days and nights steeped in transcendental love of God.

The Lord was continually savoring the bliss of Krishna-prema and sharing it with others. Sri Gaura came to this earth primarily to relish the mellow taste of His own love. For this, He is known as the crestjewel of all incarnations. Delivering the fallen souls of Kali-yuga was a secondary purpose for His advent.

Keeping the previous incarnations within Himself, Lord Visvambhara appeared with His eternal associates. They helped Him spread the sankirtana movement. Manifesting in Navadvipa, Gaurasundara has dispelled the darkness of ignorance from the world. The brilliant rays of His compassion illuminated the age of Kali, and destroyed the miseries of everyone.

The devotees would gather around Lord Gauracandra and forget themselves by drinking the nectar of prema. Their very life was this nectar, just like the cakora birds that exist solely on moonbeams. The Lord's eternal associates such as Gadadhara, Narahari, Srivasa, Mukunda, Murari, Vakresvara, Sridhara, Sri Sanjaya, Pandita Dhananjaya, Suklambhara, Nilambhara, Sri Rama Pandita, Mahesa

Pandita, Haridasa, Nandana Acarya, Rudra Pandita and Pandita Damodara always accompanied Him.

If I try to mention the names of all the Lord's associates, this book will become too big. Devotees from different countries joined the Lord. They also became transcendently intoxicated with love of God. Lord Gauranga relished spiritual delight in the association of the devotees. He gave His mercy equally to all.

One day while walking on the road, Prabhu Visvambhara, along with Srivasa Pandita and his brothers, heard the enchanting sound of a flute. Yet the flautist was nowhere in sight. That sound transported the Lord into a fit of ecstasy. He cried, lay on the ground, became numb and laughed uncontrollably. Sometimes Gaura acted like a crazy man, and sometimes He kept silent.

Srivasa Pandita, Rama Narayana and Mukunda entered Srivasa's house with the Lord. The devotees surrounded Gauranga, and again He swooned in a trance of ecstasy. One moment He stood still. The next moment He would cry, chant and roll on the ground. Completely immersed in premananda [the bliss of divine love], Gaurahari would pass each day and night. Nothing but Krishna-katha issued from His lips.

The Sankirtana Movement Begins

One day while sitting in His home, Visvambhara became immersed in Krishna-prerna and cried profusely. He said, "What shall I do? Where shall I go? How will I fix My mind on Krishna?" Lamenting like this, Mahaprabhu screamed. Hearing Him, others also cried.

Suddenly, a divine voice announced from the sky, "Listen Visvambhara, You Yourself are God. You've come to this world to give Your mercy by teaching love of Godhead. By doing Hari-narnasankirtana, You will establish religion in this world. Don't lament. The people of Kali will be delivered by receiving Your mercy. Your love will remove the sufferings of everyone. Now stop lamenting and start Your sankirtana movement!" Mahaprabhu was happy to hear this, but He kept quiet.

Gauranga Shows Varaha to Murari

One say Visvambhara visited the home of His beloved devotee Murari Gupta. The Lord showed symptoms of ecstatic love like numbness, horripilation and His cheeks' changing color to pink. He entered the Deity room and started talking to Himself. Tears poured in abundance from His eyes, looking like the Ganges River rushing down Mt. Sumeru.

The people said, "Just see the matchless beauty of the Lord. He has now become a huge boar, as big as a mountain, and with His sharp teeth He's running toward us to kill us."

Lord Gauranga assumed the form of a boar and ran on His hands and feet. With His red eyes, round shape and roaring sound, He has surely become a powerful boar.

Using His teeth, Mahaprabhu raised a brass pot into the sky. Dropping it on the ground, the Lord opened His mouth widely and said, "Murari, do you recognize

Me?"

Murari Gupta fell at the Lord's feet and said, "Prabhu, I don't have the qualifications to describe Your real identity which is unknown even to Svayambhu." Then Murari spoke a verse from the Bbagavad-gita (10.15): "Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the Universe!"

Murari continued, "O Mahaprabhu, You can know Yourself; others cannot." Gaurahari asked, "Can the Vedas describe Me?"

Murari humbly replied, "Even Sahasravadana [Ananta Sesa] can't understand Your tattvas, truths. How can the Vedas explain the knowledge concerning You? No one can know You."

Gaurahari said, "Listen, to what the Vedas say about Me in the Svetasvatara Up. (3.19): 'The omnipotent Supreme Personality of Godhead has no material hands or legs. Yet He runs swiftly to receive offerings. He has no material eyes, but still He sees everything. He has no material ears, yet He hears everything. He knows everything, but no one knows Him. Realized brahmanas say that He is the Supreme Personality.'

"The Vedas may say that I have no hands and feet," continued Gauranga. "The Vedic descriptions of Me have created bewilderment about My true identity." The Lord paused briefly, smiled slightly and said, "Ws as if the Vedas have not described Me at all."

Then Murari Gupta begged Lord Gauranga, "My Lord, please be merciful to me. Please give me ecstatic love of God."

Gauranga Gives Prema to Murari

Lord Gauranga said, "Listen Murari, You have love for Me. So just serve the Parabrahman appearing in the human form, having the color of an indranila gem [blue sapphire]. He stands most attractively in His three-fold bending form, carrying a flute in His hand. Worship Srimati Radharani, the .golden-complexioned daughter of King Vrsabhanu. She is the original energy of the Lord, and Her effulgence defeats the color ofgoracana [bright yellow].

"Engage yourself in the service of the gopis, and you'll attain the son of Nanda. In cintamani-bhumi, Vrndavana-dhama, He sits on a jeweled throne resting upon a gem-studded platform surrounded by kalpavrksa trees. By His inconceivable potency, Kama-dhenu [surabhi cows] wander everywhere fulfilling all desires. His glittering bodily effulgence is known as the formless Brahman. You should know that this is the sweet truth about Krishna."

The devotees felt transcendental joy to hear these talks from Lord Gauranga. In a mood of submission, Murari Gupta requested, "My Lord, I want to see the Lord's form as Raghunatha [Lord Rama]."

Within a second, Murari saw Lord Ramacandra in His beautiful body the color of fresh green grass. Sitadevi, Lakshmana, Bharata and Satrugna stood around the Lord. Murari rolled on the ground in astonishment. Gaurasundara pacified him with the touch of His lotus hand while blessing him. "May you become saturated in love of God. Actually Murari, you are no one other than Hanuman, and I am the same Lord Rama." After saying this, the Lord entered the temple. Hari-nama - the

Only Way

One day in the home of Srivasa Thakura, Lord Visvambhara called all His associates and said, "Listen to this wonderful story about how to attain love of Radha and Krishna in the age of Kali." Then the Lord quoted the Naradiya Purana: "In Kali-yuga the chanting of the Lord's holy name is the only means of deliverance. There is no other way; there is no other way; there is no other way."

Lord Gaura said, "The fools in the age of Kali don't understand that the Lord's name is equal to the original transcendental form of God. Vyasadeva repeated this fact three times in order to dispel the doubts of these dull and sinful souls. Furthermore, Vyasa used the word kevalam to indicate that by chanting without offense one obtains liberation.

"Vyasadeva also discouraged demigod worship by repeating Hari's name three times. The Vedas prove that one should definitely do Harinama along with meditating on Gopala, the gopis and the cows."

Gauranga said these things, while absorbed in the sentiment of Varaha. In ecstatic love, the Lord chanted the holy names and danced madly in the nectar of sankirtana.

One who hears the glorious pastimes of Lord Gaurahari will immediately awaken Krishna-prema within his heart. Holding a straw between my teeth, I, Locana Dasa, humbly admit that I don't have any other treasure than the lotus feet of Gauranga.

Sri Gauracandra, the full moon beaming over Navadvipa, distributed the nectarean stream of His love. The cakora bird-like devotees existed simply by drinking that nectar. Out of intense compassion, the Lord continually manifested His love. Now listen to another wonderful pastime.

The Demigods Get Prema

The beauty of Lord Gaurasundara defeats that of millions of Cupids. His shoulders are broad and strong as a lion's. He has a lotus face and eyes, and a smooth neck marked with three auspicious lines like a conchshell. Once while sitting in His house, the Lord spoke in a deep resonant voice, "I'm seeing figures having four, five and six faces respectively. This increases My curiosity."

Srivasa Pandim, who was sitting beside the Lord, gave his opinion. "The demigods like Brahma with four faces, and others with five faces have come to see You, my Lord. They're begging You for the treasure of prerna, since You are the ocean of love."

Then Mahaprabhu sat on a divine asana. He rested one leg on one devotee and one arm on another. Srivasa and the demigods swooned at the Lord's feet while crying, "You are the most compassionate. Please bestow upon us the sweet nectar of Your love."

In a thunderous voice, Gauranga said, "May you all receive the gift of love of God." Instantly, the demigods developed Krishna-prerna and displayed bodily symptoms of transcendental bliss. The Vaisnavas wholeheartedly rejoiced to see the demigods dancing happily and chanting, "O Radha-Govinda!"

As the demigods and devis danced, ecstatic love for Krishna caused blissful

changes in their bodies. Their hair stood on end, they perspired heavily and rolled on the ground carelessly. Then in a flash they jumped up and bellowed "Hari-bol! Hari-boH Gaura-Govinda! Gaura-Govinda!" At another moment, they put their heads on Gauranga's feet and pleaded, "May our minds forever stay fixed on Your lotus feet."

Smiling broadly, the Lord said repeatedly, "Let it be, let it be. May you all become full of love for Krishna." Then the demigods rose in the sky, returning to their celestial abodes. Observing all this, the assembled Vaisnavas cheered excitedly.

Suklambhara Brahmachari's heart and body were pure and his character was most pleasing. He was verily a walking place of pilgrimage. After witnessing the incredible mercy that the Lord just gave to the demigods, he desired the same. Being eager to attain love of God, Suklambhara fearlessly revealed his mind to Gauranga.

He said, "Please listen, O Lord Gauranga. You are the Supreme Personality of Godhead. After a long time my eyes have now found satisfaction. I've visited various places of pilgrimage such as Mathura and Dvaraka; but I couldn't find any happiness there. I beg You, please give me the treasure of Krishna-prema."

The Lord replied, "O Suklambhara, there are many men like dogs and foxes that frequent those holy places. So what does it matter to Me? Unless Krishna arises in the heart, no benefit will come from visiting places of pilgrimage. Love of Krishna is the only religion. This is confirmed in the Naradiya Purana:

'Fish love to bathe, snakes live on air, sheep live on leaves, the ox of the oil-man always moves, the crane is always meditating, a mouse lives in a hole and a lion lives in the forest. Similarly, the behavior of the so-called renunciates resembles these animals. Without purifying the consciousness, however, austerity and meditation will not give any result. '"

Then the Lord quoted the Narada Pancaratra (2.6): "One who worships Hari need not perform any austerity. One who neglects the worship of Hari, also need not perform austerity. For one whom the Lord resides within and without, austerity is not needed. And for one whom Hari has not manifested within or without, doing austerities is useless."

Hearing the Lord's explanation, Suklambhara collapsed on the ground crying. Incapable of tolerating the distress of His devotee, Gaurasundara awarded him love of God. Suklambhara's whole body erupted in ecstatic bumps of sheer delight. He wept and trembled in the exhilaration of Krishna-prema. This brought tremendous pleasure to the assembled devotees.

Gadadhara Receives Love of God

Sri Gadadhara Pandita, the embodiment of all transcendental qualities, always stayed near Lord Gauranga and chanted the holy names. One night, Gadadhara stayed beside the Lord. Being pleased with him, Lord Gaura gave Gadadhara His flower and said, "Tomorrow morning, by the mercy of the Vaisnavas, you'll get the rarely attained gift of love of God."

The next day when He met the devotees, the Lord recounted the previous night's talks wherein Gadadhara received love of God. In a happy mood Gadadhara

took bath in the Ganges. Due to the appearance of ecstatic love, Gadadhara started quivering. He worshiped Sri Jagannatha Deva, and then He worshiped Lord Gauranga. Gadadhara smeared sandalwood paste on Gaura's body, hung a celestial flower garland on His neck and praised the Lord with choice words. Everyday Gadadhara would render these services to the Lord.

In the evening, after making Lord Gauranga's bed, Gadadhara would lie down at the Lord's feet. Within his mind he was always thinking how to serve the Lord with love and devotion. He pleased the Lord with his sweet talks. Gaurahari would greatly relish Gadadhara's nectar words. Catching his hand, they used to dance together in sankirtana.

Clutching Narahari's hand in His other hand, Mahaprabhu reenacted the rasa dance within the courtyard of Srivasa Pandita's house. The assembled devotees saw the Syamasundara feature in Gauranga's body. Gadadhara manifested the form of Radharani, and Narahari became Madhumati-sakhi. Everyone chanted "Hari-bol Hari-bol!" as they saw Sri Vrndavana-dhama appear before them. The son of Saci manifested the supreme abode of Vrndavana, replete with Gopala, gopis and cows. The cowherd boys and girls of Vraj became the brahmana companions of Lord Gaurahari in the age of Kali.

In a previous birth, Sri Raghunandana was the ever-fresh Cupid. The devotees danced in a circle around Lord Gauranga. Seeing the moon of Vrndavana rising over Navadvipa, everyone stared crying. At one moment, Prabhu performed Gaura-lila with Gadadhara. The next moment Gauranga relished the mood of Syamasundara dancing with Radharani in the rasa-lila. Beholding these enchanting pastimes, the devotees sang "Hari! Hari! Jail Jail" again and again.

Suddenly, dense dark clouds rolled in, roared fiercely and captured the evening sky. Fearing some imminent danger, the devotees felt uneasy. They were thinking how to escape the calamity. To obtain the mercy of Gauranga, the clouds rolled and howled in ecstasy upon seeing Gaura's pastimes.

Picking up a pair of small cup-shaped karatalas, Mahaprabhu started narna-sankirtana. Lord Gauranga looked up into the sky to bless the demigods. Just at that moment, the rain clouds dispersed, leaving behind a clear, friendly sky. Feeling relieved, the devotees cried out happily.

The Lord then danced to the singing of His followers under the pure night sky, illuminated by the moon and stars. The clouds descended to the earth in the form of devotees to chant and dance along with the Lord and His entourage. What to speak of the clouds, Gaurahari gave His love to everyone in the three worlds without discrimination.

While dancing with His devotees, the darling of Sacimata swam in an ocean of ecstatic love. His anklebells chimed sweetly with the movements of His lotus feet. The chaste wives of the brahmanas chanted joyfully, "Jai! Jail" This scene pleased the demigods watching from the heavens. Enraptured in Krishna-prerna, the devotees danced cheerfully with Lord Gauranga.

Who can estimate how many austerities they have performed in previous lives to taste the rare treasure of prerna-bhakti? Lord Visvambhara distributed His mercy throughout the earth and sky. Feeling delighted within my heart, I, Locana Dasa, describe these pastimes.

Mukunda Gets the Mercy

Srivasa Thakura and his three brothers sang auspicious songs. Haridasa chanted, "Hari! Hari!" Roaring in ecstasy, they glorified the transcendental qualities of Gauranga, comparing him to Kisora-Kisori [Radha-Krishna]. Murari Gupta and Mukunda also praise Prabhu. They are just like mad bees hovering over the Lord's sweet lotus feet, hankering to taste the nectar of love.

Keeping Gauranga in the center, the devotees surrounded the Lord and blissfully chanted, "Jai! Jai !" From all directions, the devotees were madly weeping for Krishna's love. Some devotees warmly embraced each other. Others sang the glories of Gaurahari.

Gadadhara Pandita fell down at Prabhu's feet and said, "What incomparable beauty is standing here!" Gauranga's lotus face turned pink in ecstasy. Tiny bumps of delight, appearing like strings of golden pearls, erupted all over His transcendental body.

Expressing His heart's treasure, Gaurahari, smiling pleasantly, said, "I am God." At the very next moment, the Lord paid obeisances and begged blessings from the Vaisnavas. Then, just after that, the Lord bestowed blessings on all His eternal associates.

The prerna shown by Gauranga had never been seen before. All the men and women in the world became mad to experience that rapturous love of God. Locana Dasa also loses himself by the influence of that Krishna-prema.

Chapter 2 The Beautiful Form of Lord Gauranga

How is it that Providence created this beautiful body of Lord Gauranga? One's heart must be made of stone if it doesn't melt upon seeing the gorgeous beauty of Gaurahari. Who has churned the nectar to make the butter which was used to make the body of Gauranga? Who has squeezed the universe to produce the rasa which has formed the face of Gauracandra?

Who has made those attractive eyes by adding a touch of the yogurt of love to milk, and thereby producing a thickened yogurt of intense attachment to Krishna? Who has added honey to His words and His sweet smiles? Who has rubbed lightning into His body, and the moon into His face? Who has created the picturesque beauty of Lord Gaurasundara?

All the full moons are hopelessly mesmerized by the lovely fragrance of Gaura's lotus hands and feet. His resplendent nails illuminate the entire universe. Women lose control of themselves and cry! helplessly in His presence. Who has created His captivating face which makes me cry affectionately?

Who has painted the shining lines of tilaka, appearing like Indra's arrows, on the forehead of Gauranga? Instantly upon seeing Him, women want to touch Him. The various jewels decorating the temple of Gauranga's body increase everyone's attraction towards Him.

Catching sight of Gaura's beauty, the chaste ladies of Nadia flee their homes; the

lame start walking again; and the atheists and sinners start chanting His glories. The nectarean attributes of Gauranga filled everyone with delight.

Losing all self-control, the people rolled on the ground, moistening it with their tears. Someone danced madly, others embraced and some just laughed loudly. On account of their intense attachment for Gaurahari, the women of Nadia always kept Him in the core of their hearts.

Even the rsis and yogis can't resolve their doubts when they see the Lord of the universe constantly weeping and chanting "Radha! Radha! Radha!" Gauranga is always thinking of Radharani. Leaving behind His love for Laksmi, His golden form has become thin. Just see, the Lord of the three worlds is dancing with His pure associates. What type of wealth or happiness is He hoping to attain?

Locana Dasa says that by receiving the love that Gaura Raya is freely distributing, a dying man can renew his life, and a blind man can scale a mountain.

Mango, Maya and Bhakti

Listen to another wonderful pastime of the darling son of Sacimata. Lord Gauranga revealed His confidential position to His eternal associates, but not to the unqualified. Gaura said, "This material world is temporary, and all material pursuits are futile."

The devotees then lost themselves in the bliss of chanting the holy names. Chanting His own names, Mahaprabhu became mad with prema, cried in ecstasy and fell on the ground. At that time He revealed to His internal associates that He is the Supreme 'Personality of Godhead.

Holding the seed of a mango, Sri Gaurasundara said, "Look, I am going to sow this mango seed and produce a tree." Instantly upon entering the soil the seed became a flowering tree. Gaura said, "See how wonderful it is? My mango tree already has flowers."

Within moments, ripe mango fruits appeared. Someone plucked a juicy, fragrant mango and offered it to the Lord. As quickly as the fruitladen mango tree had come into existence, it disappeared.

By manifesting this momentary mango tree, Lord Gauranga showed the potency of Maya, the illusory energy of God. Through this episode the Lord taught the nature of attachment, and that nobody should lament for the material world. Gauranga said, "By My energy this whole material existence was created. Due to ignorance, the mass of people call it their Own.

"Who can cut this string of attachment created by Me? There 's only one way to conquer this attachment. People should offer the results of their work to Me. Then they may engage their bodies in My service, and become free from material bondage.

"If one offers everything to Krishna, surely He'll attain Krishna in all respects. The Gita, Puranas and the Bhagavata state that by pure devotion to Krishna, one will attain Krishna Himself. One's life becomes meaningful by dedicating it to God."

With a blissful heart, Locana Dasa describes this wonderful pastime of Lord Gauracandra.

One day Lord Gaura smiled and asked Mukunda Datta, "Tell Me Mukunda, is it true that you have knowledge of Brahman? Well, let Me quote you a verse." The devotees became apprehensive.. The Lord said, "Ramante yogino hanante...yogis always delight in the unlimited Lord who is etemal, full of bliss and knowledge. For this reason, the Supreme Brahman [Para-brahman], the supreme absolute truth is also called Ram a. "Mukunda, you consider worship of the four-armed form of the Lord to be superior. Yet, you have little knowledge about the two-armed form of God. If you want to obtain real wealth, you should worship the beautiful two-armed form of Sri Krishna with all your heart.

"The sastras say that Narayana is a manifestation of Kri shna; not that Krishna comes from Narayana. Mukunda, you should bathe in the Ganges. Take the dust from the feet of the Vaisnavas and start anew your execution of devotional service. The mercy of the devotees is tremendously important."

Feeling grateful for Visvambhara's kind words, Mukunda replied, "My Lord, let Your lotus feet be the umbrella over my head. Please pour upon me the nei:tar shower of Your servide. Do I have any way of telling what is good or bad for myself?. Covered by ignorance, I can't see within or without.

"You are the Lord, the personification of bliss. You are nondifferent from the son of Nanda Maharaja. You are the fountainhead of all incamations."

Satisfied with Mukunda, Lord Gaurahari put His lotus feet on his head. Immediately, Mukunda showed signs of ecstatic love of God. His body manifested intense euphoria with torrents of tears and shivering limbs. In a faltering voice Mukunda prayed to Gauranga, "All. glories to the supreme controller, the cause of all causes."

Interrupting him, Visvambhara said, "Listen, O doctor. Stop speculating on the transcendental wisdom of theBhagavad-gita. If you want to live and enjoy the love of Krishna, then reject the pursuit of jnana, dry speculative knowledge. With your heart full of love, always chant the names of Krishna. You're neglecting to worship the Lord who is known as Natavara Sekhara, the best of dramatic dancers. He has a syama-complexion glowing like magnificent blue sapphires, and He holds a flute in His hand."

Falling down on the ground, clutching Gaura's feet and weeping, Mukunda said, "O my Lord Visvambhara, without Your mercy who can cross over the ocean of material existence? Even Brahma, Siva and others can't conquer Your maya. I am powerless, the lowest of all. How can I give up my material attachments and surrender unto You?

"Seeing my distressed condition, O embodiment of mercy, please be kind and allow me to serve You. Until now, the treasure of divine love has remained hidden within me. You have so compassionately revealed it. I want to become a bee in order to drink the honey nectar of Your lotus feet. O ocean of mercy, although I am the most vile, please give me this boon."

Hearing the pitiful words of Mukunda, Lord Gauranga's compassion swelled. His heart bloomed with joy as He said, "My dear Mukunda, your desire will soon be fulfilled."

Srivasa Pandita, a pure devotee and an 'intelligent scholar, always worshiped Lord Krishna. He and his brothers would also devotedly serve the feet of Visvambhara and the Vaisnavas. Every day he would chant nama-sankirtana, and describe the transcendental qualities of the Lord. Sri Rama was highly devoted to

his brother Srivasa. Together they always sang the glories of Hari.

Since they were favorite devotees of Lord Gauranga, the Lord enjoyed sporting and dancing in their home. When Prabhu danced them, He looked like Lord Kapila surrounded by His entourage of sages, engaging in transcendental pastimes. In this way Lord Gaurahari gladly spent the days teaching His many students.

One day a young brahmana student foolishly said, "That which you call Sri Krishna is actually maya." Hearing this blasphemy, Gauranga blocked His ears and immediately jumped in the Ganges with all His clothes. The devotees followed suit. Afterwards, they loudly chanted "Hari! Hari!" Lord Gauranga said, "This wretched person has contaminated My ears." After saying this, everyone chanted Krishna's holy names over and over.

Locana Dasa says Lord Gauranga is the personification of all transcendental qualities.

Chapter 3 The Glories of Advaita Acarya

Blissful feelings arise in my body as I begin to describe the wonderful pastimes of Lord Gauranga. One day Gaurahari, Srivasa and other associates visited Advaita Acarya. Some devotees sang melodiously, some danced and some chanted Hari-narna.

Suddenly, Gaurahari broke into a dance, sending everyone into ecstasy. Inundated with waves of prerna, the devotee's bodies became covered with horripilation. Tears rained forth and they lost their balance. Hiking up His dhoti, Gauranga roared like a lion. Oblivious to the world, His followers rolled on the ground. In this way, Lord Gaurahari's sankirtana party joyously moved toward the house of Advaita Acarya.

Upon meeting Advaita Acarya, Gauranga and His companions offered dandavats. Sri Advaita returned the respects and said humbly, "O Prabhu, You are the crest-jewel of millions of Advaitas." They embraced and bathed each other with their tears of love.

Then they sat down comfortably and Advaita Acarya said, "Prabhu, the atheists say that Kali-yuga is devoid of devotion. Now let them come and satisfy their eyes by seeing my Lord Gauranga Mahaprabhu."

Resounding like a cloud, Gaurahari said in a grave voice, "Besides bhakti, what else is there in Kali-yuga? Rather, bhakti is the only thing available in this material world.

One who says there's no bhakti in the age of Kali is a useless person. In no other age has the Lord given so much mercy."

At that moment, Srivasa Pandita, feeling some trepidation, said to Gauranga, "My Lord, one of those atheistic brahmanas is standing before us. He will surely disrupt our kirtana festival. He's an atheistic person overly proud of his learning." Mahaprabhu told that brahmana, "You wicked miscreant, don't come here." The brahmana hastily retreated.

Lord Gauracandra then enacted a blissful pastime. Holding Srivasa's hand in His one hand and Gadadhara's in the other, Gauranga looked at the face of His devotee Sri Raghunandana and cried. The Lord touched Sri Rama Pandita with His lotus

feet. Together with the devotees, Lord Gauranga chanted and danced blissfully before Advaita Acarya. Gaurahari danced in the center while the devotees sang joyfully and spun around the Lord. The beautiful Lord appeared just like the Lord of Vraja encircled by His beloved gopis.

After the exhilarating sankirtana performance, Lord Gauracandra took prasada lovingly prepared by Advaita Acarya and his wife, Sitadevi. Sri Advaita offered the Lord a fragrant flower garland, and smeared camphor-scented sandalwood paste on His body. Advaita thought, "Now I have received so much mercy from the Lord Himself."

The followers of Advaita Acarya cried and fell at Gauranga's lotus feet. Visvambhara lifted them up and embraced them tenderly. The Lord and His associates stayed there singing and dancing for a few days before returning home.

Locana Dasa becomes extremely joyful upon hearing these wonderful pastimes of Lord Gaura.

At home Mahaprabhu enjoyed discussing Krishna consciousness with His devotees. Sri Visvambhara said, "Krishna is the only Lord of creation, He is the soul of all." To demonstrate the process of creation, the Lord extended His arm and repeatedly opened and clenched His fist.

"Listen," the Lord continued, "The truth of the Lord's creation can only be understood when one is absorbed in devotion. Although it is difficult to understand, I'm trying to describe this so that conditioned souls may obtain liberation from material existence. Without being liberated, one can't understand Krishna.

"See My five fingers. One is covered with honey and the other four smell bad. You would gladly lick the finger smeared with honey, yet you would reject the other four. In the same way, a liberated soul will accept the Lord and leave everything else behind.

After pausing briefly, Gauranga again delivered His mercy. "There is nothing except Krishna-bhakti. Through bhakti one can know Lord Krishna who is the essence of all things. One's devotion will become steady when one realizes this. He will quickly attain causeless devotion for Lord Krishna." Then Prabhu meditated on Krishna's lotus feet while repeatedly chanting, "HarH Hari! Hari!"

Then Prabhu Visvambhara described the blissful Vrndavana- lila of Radha-Syamasundara. "In the middle of the Vrndavana forest, Radha and Syama sit on a beautiful throne in the center of a jewel-inlaid temple. They are surrounded by the gopis. Peacocks, cuckoos, doves, parrots and bees sing sweetly. Sri Vrndavana is full of fragrant flowers, and is encircled by the Yamuna River.

"It is so attractive and captivating that even Laksmidevi becomes eager to visit. When Laksmi saw Sri Vrndavana, she became thrilled with ecstasy. Her eyes became red as if in intoxication. She cried streams of tears and her body filled with horripilation. Due to love she cried, laughed, sang and danced."

While saying this, Visvambham's throat became choked up. He ended his talk saying, "With their transcendental qualities the devotees purify the three worlds." The Lord then danced joyfully, inspiring His associates to join in the rapture of Harionama sankirtana. Thus Lord Gauranga happily lived amongst His devotees on the banks of the Ganges in Navadvipa.

One day Advaita Acarya came to Nadia to visit Visvambhara. Mahaprabhu,

however, had gone to the house of Srivasa Pandita. Anticipating His quick return, Advaita made preparations for bath and worship. In Srivasa's house, Lord Gaura offered flowers in worship to a club-like stick.

At that time the Lord told everyone with a voice of delight, "I worshiped this gada [club] to destroy the miscreants who offend My devotees. Using this club, I'll punish such atheists. There is one rogue who has offended My devotees, and for this offense he'll suffer from leprosy for many lives. Then he'll go to hell and become a stool-eating pig. With this club, I will kill that person along with his followers.

"I wanted to go to the forest, but this place has become a vast forest. Here one man is like a tiger. One man is like a rock. Another one is like a blade of grass or a tree. Some people act just like jungle beasts. For this reason, I call this place mahavana [a great forest]."

Knowing that Advaita Acarya had arrived in the Lord's home, Gaurahari decided to return. Advaita came before Visvambhara, gave gifts, and offered respects by lying prostrate at His feet.

Lord Gaurahari caught Acarya's hand and said, "Only for you have I descended to this world. You held My lotus feet on your head, cried and offered tulasi rnanjaris to Me. Being a pure devotee, you summoned Me with your loud cries. Because of your love for Me, everyone has now received My mercy."

Sitting on a dais, Gauranga ordered Advaita Acarya to dance. Advaita Acarya, the greatest of all brahmanas, stepped exuberantly while simultaneously singing the Dasa Avatara stotra [prayers glorifying Krishna's ten incarnations]. Srivasa Pandita and other devotees, overcome with prerna, joined the Acarya in sankirtana.

Sri Gaura feeling satisfied, smiled gently and said, "All these boys are begging for love of Godhead; so I will give them prerna-bhakti."

Advaita Acarya heard this with tremendous satisfaction. Now his mission was successful. He said, "Listen my dear Lord. These devotees are dedicated to Your feet. You're an affectionate ocean of mercy. Please bestow Your mercy by giving them the treasure of Krishna-prerna."

Then the devotees sat down around Lord Gaurasundara. They appeared like the horizon with the full moon climbing the evening sky. Looking at Advaita Acarya, Prabhu said, "Well Kamalaksa [Advaita], you are My dear devotee. I am here because of you. My transcendental singing, dancing and qualities give you happiness. Let others also see and become devotees of Krishna."

Don't Take Shelter of Karma or Jnana

Srivasa said, "My Lord, I have a question, but I hesitate to ask it. Yet I'm anxious to know the answer. Is Advaita Acarya Your devotee?" Lord Gaurahari's face turned red with anger as He scolded Srivasa. "Both Uddhava and Akrura are very dear to Me, but you think that Advaita Acarya is less than them. In all of Bharatavarsa, you'll not find a devotee of Mine like Advaita Acarya, you ignorant brahmana.

"Now listen. Advaita Acarya, the king of the Vaisnavas, is My devotee and My very soul. He's the master of the creation who has descended just to deliver the people of Kali-yuga. The sastras say he is Maha-Vishnu. O bhakta-avatara [Srivasa], now you should understand the exalted transcendental position of

Advaita Acarya. With a sincere heart, you should always serve and worship him." Srivasa listened silently and soberly to Mahaprabhu's instructions.

Gaurahari continued, "Srivasa, don't cultivate jnana. If I ever see you doing this, I won't give you love of Krishna. By ignoring karma and jnana you will get Krishna-prema. Knowing this, don't take shelter of karma and jnana."

Srivasa replied, "O Lord, please bless me to forget the mundane pursuit of karma and jnana."

Murari Gupta said, "Visvambhara, I don't know anything about speculative knowledge."

Gauranga said, "If you really want to know it, then you should learn from Advaita Acarya. But I think you should just be sincere and worship Krishnacandara with a pure heart. Compared to bhakti, rukti-- the goal of jnana-- is insignificant."

On hearing this, the assembled devotees became blissful. They vowed within their hearts to execute the Lord's order. The devotees danced and sang in such divine madness that the demigods became astonished by the display. Such are the wonderful pastimes of Lord Gauranga's preaching love of God in the land of Nadia.

His eyes, blooming red lotus flowers, dart here and there like maddened bees. His glance overflows with the nectar of compassion. His face, a glowing full moon, causes all to cry in love. Everyone in Nadia takes pleasure in seeing the dancing son of Sacinata. Gauranga looks just like the all-attractive Madana-mohana.

While dancing in the rapture of prerna, Gaura's body erupts in transcendental horripilation. Standing erect, the hairs on His body appear like golden kadamba flowers. Huge drops of perspiration fly off His body. This manifestation of divine love made His body glisten like the rising sun. Half-choked words rumble within His conchshell-smooth neck. A sweet fragrance spreads from His lotus feet, which are decorated with toenails glowing like ten moons. As He walks, all directions are illuminated by His splendid effulgence.

In Navadvipa the Supreme Personality of Godhead manifested a unique form of divine love. Here Gaurahari performed His prerna narna sankirtana festival. Roaring like a lion, He covered the globe with the sound of Krishna's holy names.

Radiant as the sun, Gauranga's beautiful body and dress enchanted everyone in the universe. Dots of sandalwood adorned His moonlike lotus face. The world became charmed by the tears flowing from the nectar fountain of His eyes. His walking resembled the gait of an elephant. His graceful Cupid-like form captivated all the women in the world.

How can I possibly express the mercy of Gauranga? He is the essence and very form of compassion. Locana Dasa says that in Navadvipa, due to the ecstasy of Gauranga prerna, the people couldn't tell whether it was day or night.

Chapter 4 Meeting Lord Nityananda

Murari Gupta Gets the Name 'Rama Dasa'

One day Gauranga sat on a divine seat flanked by His intimate associates. He

asked Srivasa, "Do you know the meaning of your name? You are the abode of bhakti, you are Srivasa." Then Prabhu said to Gopinatha, "You are My dear devotee." To Murari Gupta, the Lord said, "For my pleasure, please recite that verse you composed."

Murari Gupta cited his book Sri Krishna Caitanya-carita: "I worship the blessed Lord and master of the three worlds, Sri Ramacandra. He wears a brilliant crown covered with a strand of Jewels whose shining lights up all directions. His dazzling earrings defeat the brilliance of Sukra and Brhaspati. His beautiful face looks like a pure spotless moon.

"I worship the lotus feet of the master of the three worlds, Sri Ramacandra, whose charming eyes appear like blossoming lotus flowers. His red lips look like bimba fruits, and His well-shaped nose attracts everyone. His wonderful smile embarrasses the moonlight."

After hearing these verses, Gaura put His feet on MUrari's head. Then He wrote the name "Ramadasa" on his forehead. Prabhu said, "Murari, from today on, by My mercy, you'll be known as Ramadasa. Without Raghunatha, you can't live a moment. Know for certain that I am that same Lord Raghunatha [Rama] ."

To the surprise of everyone present, Lord Gauranga showed His transcendental form as Lord Ramacandra, along with Janaki [Sita], Laksman, Hanuman and other associates. Instantly, Murari fell at the Lord's feet and praised Gauranga. "All glories to Raghuvira. He's the same as the darling of Sacimata." Then Murari rolled in the dust. Crying in happiness, he offered more prayers.

Showing mercy, Mahaprabhu said, "Murari, you should worship Me, and forget anything other than bhakti..Although I am your worshipable Lord Raghunatha, still you should worship the Lord of Radha. Perform sankirtana, attentively hear the glories of Radha and Krishna, and be devoted to Me. Then Lord Gaurahari recited a verse to Srivasa Pandit from the Srimad- Bhagavatam (11.14.20):

"My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya philosophy, pious work, Vedic study, austerity or renunciation."

Prabhu told His associates that they should act according to this verse and follow the teachings of Srivasa. In this way they would find ultimate happiness.

Gauranga told Sri Rama Pandim, '^By worshiping your brother Srivasa, you are worshiping Me. Therefore, serve him nicely, and you will receive My mercy." Tears moistened the Lord's eyes. Srivasa offered some milk to Prabhu, which He gladly accepted.

The Lord received articles in worship such as incense, perfume, sandalwood paste and flower garlands. Then Gaurahari returned them asprasada to His devotees. After spending a blissful night in the house of Srivasa Pandita, Lord Gaura walked home.

Upon completing their morning baths, the eternal associates of Lord Gaurahari immediately rushed to see the lotus feet of the Lord. Smilingly, the Lord said, "Listen to the good news. Lord Nityananda, the wonderful avadhuta, has arrived in Navadvipa. His glories are beyond description. Today, we are most fortunate, for we shall See His lotus feet. Nityananda is nondifferent from Balarama and Narayana. You, Murari and Mukunda, go locate Lord Nityananda."

Quickly, they searched the southern part of the village, but they couldn't find

Him. With folded hands, they reported to Gauranga that even though they had scrutinizingly searched, they couldn't locate Nityananda. Following Prabhu's order, Murari and Mukunda also unsuccessfully checked their own homes.

Upon meeting them that evening, the Lord said, "Murari, didn't you find the Avadhuta?" Smiling curiously, Gauranga continued, "He's staying in the house of Nandanacarya. Let's go there together." The devotees yelled "Jail Jail" and followed Lord Gauranga up the road.

Euphoric sounds of "Hari boll Hari boW" permeated the atmosphere. The devotees displayed symptoms of divine rapture such as horripilation, faltering voices and profuse crying. Being drowned in ecstatic love of God, Gauranga sometimes walked slowly forward like a formidable lion. The next moment, He ran like a maddened elephant; determined, not looking back. Tears shot from His eyes and He roared like a thunder cloud.

The Beauty of Nitai

Lord Gauranga met Nityananda Raya in the home of Nandanacarya. Nityananda's beautiful golden-colored body had a slightly reddish hue. Glistening ornaments adorned His enchanting form. Bright yellow cloth caressed His hips. A yellow turban the color of a golden campaka flower, decorated His head. As He walked, His anklebells chimed sweetly "Jhuni, Jhuni, Jhuni."

His eyes were wide and long like a deer. He removed the shyness of young girls with His brilliant, lightning-like smile. His roaring like a lion, louder than monsoon clouds, subdued the mad elephants of Kaliyuga. Lord Nityananda walked with the gait of a maddened elephant.

His peaceful lotus face was beautiful to behold when He cried tears of love. Absorbed in deep love of Krishna, His body would shiver, perspire, and erupt all over with ecstatic symptoms.

Holding a golden stick in His hand, He smashed the pride of Kali. Golden necklaces hung on His chest. Marvelous gem-inlaid earrings dangled on His cheeks. His hands were reddish like a night-blooming lotus. Attractive bangles intensified the beauty of His strong, golden arms.

In ecstasy, Nityananda Prabhu, almost falling on the ground, uttered "Where is My Kanai Gopala [Krishna]?" Adopting the sentiment of a cowherd boy, Nityananda cried, laughed, and begged Revati for some honey. At one moment, He jumped like a frog. The next moment He acted dumb and speechless, or said something unintelligible. Who can understand the Lord's transcendental mellows? The sweet aroma of Nityananda's body stole the housewives from their homes, and crushed to dust the pride of chaste girls.

Lord Gauranga paid obeisances and uttered some sweet auspicious prayers to Sri Nityananda Prabhu. They both tried unsuccessfully to take the dust from each other's feet. They embraced warmly, cried and talked about Their recent travels.

Sri Nityananda Prabhu said, "I went on pilgrimage around the whole world looking for You. Not finding You, I returned. I heard that the son of Nanda Maharaja was hiding in Navadvipa in West Bengal. Coming here, I've caught the thief. Now where will You go to run away?" Then Gauranga and Nityananda laughed heartily, wept happy tears and danced blissfully.

Lord Gauranga said, "Nityananda has come to smash the pride of Kali, and to deliver the blind, invalid, elderly and the fallen. Sri Nityananda purifies the three worlds, but the fools and atheists can't understand. Everyone will fall in the trap of divine love 'set by Sri Nityananda Prabhu."

With immense delight, Gaura-Nitai glorified the spiritual attributes of Lord Hari. Soon the ocean of Their ecstasy calmed, and They sat down amongst all the devotees. Everyone became supremely pleased with Their darsana. Snatching some dust from the lotus feet of Nityananda, Gaurahari sprinkled it on the heads of His associates.

Upon returning home, Mahaprabhu explained, "In all the three worlds there is no comparison to the glories of Sri Nityananda Prabhu. His love and devotion for Krishna are extraordinary. It is very difficult to attain Krishna-prema-bhakti.

"From the platform of realization, one surrenders in devotion to Krishna. Relishing a higher taste, he automatically rejects sense gratification. Day after day his attachment for Krishna increases. Eventually, he reaches the mature state of pure ecstatic love of God. But by the causeless mercy of Sri Nityananda Prabhu, anyone can easily obtain Krishna-prema."

On another day, Sriman Mahaprabhu received Nityananda Prabhu at His home. Gauranga smeared sandalwood paste on Nityananda's body, gave Him a flower garland, and offered other articles for worshiping an exalted personality. Maddened with affection, Sacimam couldn't take her eyes off Nitai's lotus face. Gaurahari said, "Sacimam, you seem to take more care of Nitai than Me."

Gazing tenderly with motherly love, Sacimata said, "From today on, both of You are my sons. Nitai, please show Your mercy to Visvambhara." Crying, Saci sat Nitai on her lap.

Accepting Saci as a mother, Sri Nityananda Prabhu touched her feet and spoke sweetly. He said, "Everything you said is true. You should definitely know that I am your son. So, as My mother, please overlook My faults. Know clearly that in all respects I'm your son."

Overpowered by intense motherly affection for Nityananda, Sacimata cried and choked up. The devotees became astonished by her expression of parental love.

Once, Nityananda accepted an invitation for prasada from Srivasa Pandita. After enjoying the meal, Nityananda relaxed peacefully. At that time Mahaprabhu came and sat on the Deity's throne in the temple room of Srivasa Pandita's home. Nityananda looked at Visvambhara's beautiful body, but He didn't understand Prabhu's intentions.

Mahaprabhu ordered the devotees to leave the temple. Then He spoke confidentially with Nityananda. But who can understand the inner meaning of Their conversation?

Gauranga said, "Nitai, now look at Me. You took so much trouble to find Me." Lord Visvambhara first showed Nitai His six-armed form, then His four-armed form, and finally His two-armed form. Observing these wonderful transcendental forms, Sri Nityananda, the avadhuta, remembered His previous relationships with the Lord.

In one spiritual form, Sriman Mahaprabhu showed three divine incarnations--- Rama, Krishna and Gauranga. Then Nityananda saw the feature of the ever-fresh Divine Couple, Radha-Kanu [Radha-Krishna]. In exultation Lord Nityananda

submerged in an ocean of ecstasy and lost all sense of direction.

Locana Dasa thus sings the transcendental pastimes of Lord Gauranga.

Chapter 5 Pastimes with Nityananda and Advaita

Gaura's Dream and Many Forms

Late one night Visvambhara began crying. With a concerned heart, Sacimata asked the cause for His distress. She said, "Your crying pains me too much. I feel like a burning arrow has pierced my heart." The Lord sat silently for a few moments before telling Sacimata about His dream.

Gauranga said, "In My dream, I saw a person with a beautiful body the color of a fresh monsoon cloud. A peacock feather crested like a rainbow above His topknot. Golden anklebells, armbands and bangles adorned His shapely limbs. Aromatic flower garlands accentuated His shimmering yellow dhoti. Dots of shiny sandalwood paste decorated His face, and He held a flute in His left hand."

Visvambhara ordered Sacimata not to reveal this dream to anyone. Hearing her son's nectar words saturated Sacidevi's heart with the utmost bliss. Visvambhara manifested many ecstatic symptoms such as a luminous effulgence which lit up the entire house.

Just then, Nityananda Avadhuta arrived and saw Lord Visvambhara exhibit a most alluring form. Gaurahari held a club in His right hand, a flute in His left. In a second right hand, He held a lotus flower, and a bow was in His second left hand. A kaustubha gem hung on His golden chest. Makara kundala [shark-shaped earrings] dangled from His ears. A bright emerald necklace graced His neck.

Nityananda Avadhuta looked again to see the four-handed form of Gaura, but now the flute and bow were absent. In a moment, Prabhu displayed a two-armed form. Lord Gaurahari revealed different forms in order to favor His devotees.

Avadhuta Raya, the king of all avadhutas, gave Gauranga an ecstatic embrace, and then danced delightedly.

Gauranga said, "O Nitai, take Srivasa, Sri Rama, Murari and Narayana with You and go to the house of Advaita Acarya. Tell him I'll be there soon." This order of Lord Gaura made them all very happy. With blissful hearts, the devotees went to Advaita Acarya's house.

After they greeted him with respectful obeisances, Advaita Acarya danced joyfully. Becoming mad with love of God, the devotees joined along, dancing wildly and roaring with enthusiasm. Everyone engaged in glorifying the splendid qualities of Gauranga. Sinking in the ocean of Krishna-prema, they all went transcendently mad. Thus they passed two pleasurable days in the home of Sri Advaita Acarya.

After paying obeisances, the devotees left Acarya's house and returned to see Gauracandra. Murari Gupta respectfully gave a full report to the Lord. Gaurahari laughed heartily to hear about the jubilant sankirtana at Advaita Acarya's house. The next day Advaita came to see the lotus feet of Lord Gauranga.

The Lord was sitting on the Deity's throne within the house of Srivasa Pandita. The entire house was illuminated by Gaura's transcendental effulgence. His bodily complexion resembled molten gold. Due to the influence of Krishna-prema, the Lord's golden face had a reddish hue, appearing like the morning sun. Gauranga was decorated with perfumes, garlands and sandalwood pulp. His face glowed soothingly like the cooling beams of the full moon.

Gadhara and Narahari stood on either side of the Lord. Sri Raghunandana gazed at Gaura's face, and the other devotees stood around the Lord. The devotees encircling Gauranga looked like the constellations surrounding the full moon. Immersed in divine rapture, Sri Nityananda Prabhu sat before the Lord, admiring His face. Sometimes Nityananda would laugh and sometimes He would cry.

Then Advaita Acarya became engulfed in ecstasy and repeatedly roared like a lion. Tiny bumps of joy covered his body from head to toe. Even the universe couldn't contain his joy. Acarya offered gifts of new cloth to Lord Gaurahari. He worshiped Gauranga with tulasi manjaris, sandalwood paste and a fragrant malati garland. Advaita fell flat on the earth before Gaurahari's feet. Accepting his worship, Lord Gauracandra quickly lifted him up.

Gauranga happily distributed prasada to His intimate associates. Advaita, Nityananda, Srivasa, Murari and Mukunda sang the Lord's praises and danced with abandon. They were tasting the nectar of Krishna-prema. Devotees praised one another and exchanged blessings.

They considered the happiness derived from impersonal oneness as insignificant. Being overcome with divine jubilation, they forgot whether it was day or night. All that the devotees knew was dancing and chanting Hare Krishna. At sunrise they began, and they continued dancing madly deep into the night.

When they finished dancing: Gauranga ordered the devotees to return to their homes. Mahaprabhu said, "Take your baths, worship your Deities, honor prasada and rejoin Me for more delightful singing and dancing."

After completing their morning duties, the devotees met Sri Gaura again. At that time Haridasa came to Navadvipa to see the Lord. He was maddened with Krishna-prema. He was like a honeybee eagerly drinking the nectar of Krishna's lotus feet. Due to the effect of prema, he acted like a young lion.

Gauranga cordially welcomed Haridasa with a loving embrace. When Haridasa offered obeisances to the Lord, Gaurahari caught His hand and picked him up. Gauranga rubbed sweet-smelling sandal paste on the body of Haridasa. He gave His own flower garland, and told him to take prasada. Haridasa honored the mahaprasada to his full satisfaction. In this way, Gauranga Mahaprabhu passed His days savoring the bliss of sankirtana with all His intimate associates like Nityananda, Advaita Acarya, Srivasa, Haridasa and others.

Receiving Gaura's order, Advaita Acarya went home. Whoever saw or heard this sankirtana pastime became absorbed in ecstatic love. The Lord also bade farewell to Nityananda Avadhuta. However, after walking together a few steps, They stopped. Due to intense love for each other, They couldn't bear to separate. Finally, Gauranga begged Nitai for a pair of His kaupinas [undergarment]. Then Gauranga gave a small piece to each devotee. Rejoicing over receiving this sacred prasada, the devotees tied it around their heads.

After leaving Nityananda, everyone returned to their homes. In separation from Gauracandra, the devotees simply sat in their houses and wept. After taking their

evening baths, they gladly went to see the Lord. In the meantime, Nityananda visited Advaita Acarya. For many days and nights they sat together relishing great happiness, discussing Gauranga's pastimes.

Chapter 6 Deliverance of Jagai and Madhai

Gauranga and Srivasa Vanish

Simply by hearing the following pastime, one will obtain premabhakti at the lotus feet of Krishna. The glories of Gaurahari are the sublime essence of nectar, far beyond the reach of the Vedas.

One day Lord Gaura embraced His devotees, danced and chanted jubilantly with them. Catching the hand of Srivasa Pandita, Gaurahari suddenly disappeared from that assembly. Not knowing the Lord's whereabouts, the devotees became apprehensive. Losing their gravity, they cried in despair and rolled on the earth. They, searched each and every house looking for Gauranga.

The devotees became overwhelmed in separation. A deluge of tears filled their eyes, preventing their eyelids from opening. They wailed and lamented, "Why did He leave us? Where did He go?" Some devotees considered suicide as their only recourse. Sacimata, her clothing and tresses hanging loosely, beat her breasts in madness and stumbled on the ground.

Sacidevi cried, out constantly, "Darling! Darling! Please come home. The day is passing into night, please return. You are the guiding light of our family, the very moon over Nadia. You are the star of my eyes. Without You, everything is dark and frightening."

From a secluded place, Visvambhara was observing the painful condition of His devotees. Suddenly, He reappeared amongst them, like the brilliant sun rising in the middle of a dark night. By this episode, the Lord showed the depth of love stored within the hearts of His pure devotees. Crying bitter-sweet tears, some devotees fell at Gaura's lotus feet. Others danced in a frenzy upon seeing His sweet smiling face.

One devotee confessed, "O Prabhu, in separation from Your lotus feet we saw nothing but darkness in every direction."

Drowning in motherly affection, Sacimata put Visvambhara on her lap and smothered Him in a million kisses. She said, "-To me You are like the walking stick to the blind man. You are the light of my eyes and the very soul of my body. I have nothing else but You. The world is completely empty without You. Appearing in my life, You have destroyed all my miseries, just as the full moon dispels the darkness of night."

Murari, Mukunda and Haridasa said, "O Srivasa, You are Gaurahari's most intimate servant. So by your mercy the Lord has returned. We don't know how to thank you. Please be kind and accept us as your own." Then the devotees sang the glories of Gaurahari while dancing joyously with the Lord.

Such are the wonderful ways by which Lord Gaurahari distributed the treasure of love of God in Navadvipa. [In the three worlds, it's extremely hard to find one eligible to receive the girl of prema-bhakti. Locana Dasa says Ananta Deva and

Laksmi, what to speak of Siva and the four Kumaras, can't understand the irlner meaning of theprema that Gauranga gave away.

Nitai's Ecstasy and Haridasa as Lord Brahma

In this way Gauranga manifested His pastimes of distributing love of Krishna in Navadvipa. Although He is completely independent, He agrees to be controlled by the pure love of His devotees. Feeling the utmost humility, the Lord Himself begs for the love of His devotees. Gauranga's intimate devotees can understand His splendid pastimes, but the ignorant masses cannot.

Srivasa, Haridasa, Murari and Mukunda were singing blissfully in love. Lord Gauranga joined His associates in singing and dancing. At that time Nityananda Avadhuta suddenly arrived. He was welcomed with auspicious songs and cries of joy. Nityananda was walking very slowly, moving like an intoxicated elephant.

But when He heard the Hari-kirtana, He became stunned in ecstasy. He walked a few steps forward, stopped and glanced from side to side. Seized with divine love of Krishna, His body exploded with tiny bumps of bliss. The hairs on His body stood erect like the filaments of a kadamba flower. He turned His neck sideways and looked around with eyes reddened as if in intoxication. Then suddenly, He roared and ran madly forward.

Hundreds of people chased after Sri Nityananda Prabhu. The Lord ran straight to Gauranga and gave Him a strong embrace. Ecstatic tears of love rolled from Their eyes. Becoming restless, the two Lords danced exuberantly along with the devotees. They appeared like Krishna and Balarama surrounded by the cowherd boys.

After the dance was finished, Gaurahari ordered everyone to wash Nitai's feet and sprinkle that pure water on their heads. Avadhuta Prabhu held the devotees in His lap as everyone drowned in the ocean of prerna. Then the devotees took the lotus feet of Lord Nityananda into the core of their hearts. Everyone became pleased by the festival of divine love in the association of Sri Nityananda Prabhu. Lord Gauracandara smiled benevolently upon all. The devotees then praised the two Lords and danced gleefully around Them.

Haridasa suddenly arrived, but due to the intoxication of Krishnaprerna, he was tottering and staggering as he walked. Exhibiting divine rapture, his body became covered with horripilation, tears fell in streams, and he roared like a lion. He began dancing madly before Mahaprabhu. It was impossible for the universe to contain the bliss that Haridasa relished at that moment. After Haridasa bathed Sri Gaurahari's feet with different items, the Lord told him to take prasada.

When Advaita Acarya appeared, the Lord and the devotees greeted him respectfully. While Haridasa was dancing, he manifested the form of Lord Brahma. He fell at Visvambhara's feet to offer respects. Then using his four heads, Brahma eulogized the Lord with Vedic hymns. Gauranga embraced Brahma and told him to again take the form of Haridasa. Overwhelmed with ecstatic love of God, Haridasa sat peacefully and honored prasada.

Lord Gauranga sat among His devotees and explained the confidential reason for His appearance on earth. He came to reestablish religion and to broadcast Hari-narna sankirtana throughout the land.

Gaurahari said, "I shall give Vraja-bhava in the form of dasya, sakhya, vatsalya and srngara rasas. I'll relish the nectar of RadhaKrishna-prerna. I will distribute that prerna to everyone including boys, fools, women, demons, dog-eaters, yavanas and demigods. I'll give the blissful taste of Vrndavana to everyone in Nadia.

Gadadhara and Narahari sat beside the Lord, and Sri Raghunandana sat at His feet. Advaita Acarya, Nityananda and Gaurahari joined to sing the Lord's own glories. Murari, Mukunda Datta, Srivasa, Haridasa and others are embodiments of love. Suklambhara, Vakresvara, Sanjaya and Sridhara Pandita sang sweet melodious songs praising Lord Gaurasundara.

Sri Gauranga Mahaprabhu has descended to purify all contamination from the material world. Locana Dasa gladly proclaims that nothing can compare with the pastimes of mercy Mahaprabhu manifested in Nadia.

The Terror of Jagai and Madhai

Now listen to another sublime pastime which will remove all your sins. In Navadvipa, the Lord and His loving associates enjoyed a variety of transcendental pastimes. Lord Gauranga would forget everything when He became immersed in the ecstasy of sankirtana.

One day Mahaprabhu ordered, "Take this holy name of Hari from house to house in Navadvipa. Teach everyone-- old people, women, children, dog-eaters, saints and sinners-- to chant the holy names. By this they will easily cross the ocean of material existence."

Gaura's followers said, "Prabhu, we can't give out the holy names like this because of the brothers, Jagai and Madhai. These two degraded brahmanas are totally vile and wicked. They regularly perform an unlimited number of the most vicious and sinful acts. These despicable, irresponsible brahmanas are terrorizing Navadvipa.

"They are addicted to wine and exploit any women that they find. They have killed innumerable cows, brahmanas and women. All day long they stagger around in a continuous drunken stupor. Although lounging on the banks of the Ganges, they never take bath. They never perform any Deity worship. Jagai and Madhai oppress and punish even their own friends and family. And lastly, they absolutely hate the sound of Hari-nama sankirtana."

After hearing this horrendous report, Gauranga's eyes turned red in anger, blazing like the rising sun. He thought within His mind, "In the past, there was a sinful brahmana named Ajamila. Out of parental attachment he chanted "Narayana" at the time of death. For this He got a spiritual body and went to Vaikuntha. I am concerned. How will Jagai and Madhai, who are enormously more sinful than Ajamila, be delivered?"

"I have come here to give Hari-nama sankirtana in order to purify and liberate the people of Kali-yuga. Now I will call everyone together and perform sankirtana with kholas and karatalas. Chanting loudly and sweetly, I'll lead the sankirtana party through the streets of Nadia."

At that time Advaita Acarya, Nityananda, Haridasa, Srivasa and his four brothers, Murari, Mukunda Datta, Gadadhara Pandita, Candrasekhara Acarya,

Suklambhara and many other devotees came to Gauranga's home. On Prabhu's order they chanted the holy names of Krishna.

The entire city of Nadia became inundated with waves of happiness, and the sky reverberated with the sound of "Hari-bol! Hari-bol !" Sunk in a drunken stupor, Jagai and Madhai slept soundly at home. Mobs of people ran to see Lord Gauranga's sankirtana procession. The atmosphere was completely filled with the sweet music of kholas, karatalas and mrdangas, blended with the loud chanting of Hari-kirtana.

Their sleep broken by the kirtana, Jagai and Madhai awoke and yelled ferociously, "Catch them! Catch them!" Jagai and Madhai, their eyes red in anger, grabbed two clubs and ordered their servant to tell the devotees that if they wanted to keep living, they had better stop chanting. The servant reported back, "Nimai Pandita, the son of Jagannatha Misra, and many brahmanas are doing kirtana. You should tell them to go away."

In a furious tone, the drunken brothers shouted, "Who gave them permission to pass by here? You go tell them that they should get out of here immediately, before they lose their caste, creed and lives."

Blatantly ignoring their order, Nimai increased the intensity of the kirtana, extended His arms above His head and saturated the sky with the loud chanting of, "Hari! Hari! Hari!"

Their tolerance gone, the sinful brothers stormed out of their house in a mad frenzy. With eyes and faces reddened in anger and minds flaming in rage, they screamed at Gauranga, "You brahmana! Aren't You afraid of anything?" They cursed the Lord with dirty words. Seeing the vicious fury of the demoniac duo frightened the residents of Nadia.

Unaffected, Prabhu Visvambhara Raya, Nityananda, Advaita Acarya, Haridasa, Srivasa, Murari and Mukunda continued the kirtana without stopping. Jagai and Madhai, who were steeped in ignorance, became enraged, grabbed a club and charged at the kirtana party.

They struck Nityananda Prabhu on the head with a piece of earthen pot. Seeing the Lord bleeding profusely, the devotees cried, "Alas! alas!" Sri Gaurahari, feeling sorry within, said, "You two are the vilest of men, and your sins have covered the earth. Now look what you wretched fellows have done." Lord Gauranga, fully aware that calamity would assail the earth if Nimai's blood were to touch the ground, dressed Nityananda's wound with His own cloth.

Then Lord Gaurahari summoned His sudarsana cakra. The personified sudarsana stood before the Lord with folded hands and said, "My Lord, why have You called me?" Sacinandana said, "Sudarsana, because they have hurt Me by hitting Nityananda, you should kill Jagai and Madhai."

Instantly, the sudarsana cakra sped toward Jagai and Madhai who were shaking in fear. Seeing this, the compassionate Nityananda smiled and said, "What did Bhagavan do by showing His power? Instead, We will deliver the fallen miscreants and sinners of the world by Our mercy. Thus, We will maintain Our title of 'patita pavana', the deliverer of the fallen. By saving Jagai and Madhai, We'll be known as "dina bandhu", the friends of the poor. In this way We'll truly fulfill the meaning of the title 'savior of the fallen.'

Nityananda then fell at Gauranga's feet and said, "Please give these two sinners to Me? My Lord, in previous ages You killed the demons, but now You should

bestow Your mercy upon Jagai and Madhai."

Gaurahari said, "All glories to You, O son of Rohini. I am controlled by You. If anyone even once chants the name "Nityananda" he will become purified, and I will immediately accept that person as My own."

The Sinners Repent

Jagai and Madhai stood still in astonishment as they watched Lord Gauranga and His associates return to their homes. The brothers thought, "We have committed many unforgivable sins. A few minutes ago we struck a sannyasi on the head, but just see the power of Mahaprabhu's mercy."

Absorbed in a mood of repentance, Jagai and Madhai ran toward the home of Lord Gauranga. The townspeople of Nadia were amazed at their transformation. Standing outside Lord Gauranga's door, Jagai and Madhai called out, "Lord! Lord!" No one could believe that these two words were coming from the world's worst rogues.

Meanwhile, Mahaprabhu was sitting with His associates inside His home. He asked Murari, "Go bring these two men to Me." When they saw Lord Gauranga, Jagai and Madhai fell flat before the Lord's feet and cried piteously.

Jagai and Madhai said, "O Lord, You are the friend of the fallen, and the savior of the sinful. You are the Lord of the three worlds. Your heart melts with compassion seeing the distress of others."

Lord Gaurahari picked up the brothers and said, "Listen, Jagai and Madhai, why have you come to Me and why are you crying? You both are staunch brahmanas coming from an enlightened family. So why are you crying?"

Jagai and Madhai said, "We have surrendered to You to get Your mercy. We have done unlimited sinful deeds. We have murdered many men and killed women and cows. To hell with our hailing from a respectable brahmana family! We have killed brahmanas, gurus and their wives. We have also murdered mlecchas, yavanas, candalas and their wives. Nobody has escaped our murderous acts..

"We've done nothing but violence to the people of the world. We have not performed even one pious act or ritual to please the demigods or our ancestors. The number of our sinful activities exceeds the number of hairs on our heads. What more can we tell You about our sins?"

"Everyone says that Ajamila was a great sinner, but without a doubt, we are far worse. Ajamila chanted the holy name of 'Narayana' and got delivered. In our case, however, Narayana didn't come to rescue us. We have absolutely no hope for deliverance. What qualification do we have to receive Your mercy?"

After listening to Jagai and Madhai's confession and petition, Lord Gaurahari felt very compassionate toward them. He appreciated their sincerity. Manifesting an ocean of mercy and compassion, Sri Gauranga held the hands of Jagai and Madhai and led them to the Ganges. The people of Nadia flocked to see.

In the presence of many brahmanas and saintly persons, Lord Gauranga, in an ecstatic mood, said, "Jagai and Madhai, I will take all your sinful reactions. Give them all to Me." Then the Lord extended His palm to receive a tulasi leaf from

them. Trembling in fear, the brothers refused to give the tulasi leaf. Again the Lord said, "Jagai and Madhai, give all your sins to Me."

Jagai and Madhai said, "O Lord Gauranga, please listen. We can't even list the number of our sins. We're the lowest of the low, the embodiments of sin. We are much afraid to give You our sins."

Gaurahari's eyes filled with tears as He said in a thunderous voice, "Hari-boH" Again Lord Gauranga extended his hand to accept their sins. Shyly, Jagai and Madhai put a tulasi leaf in the Lord's palm. Loud sounds of "Hari-boH Hari-boH" exploded from the crowd as Lord Gauranga embraced Jagai and Madhai. Although they were the most sinful men, they became the most fortunate. Jagai and Madhai were personally delivered by the embrace of Lord Gauranga.

Then Jagai and Madhai soaked their clothes with their profuse crying. Their bodies exhibited ecstatic symptoms such as trembling, horripilation and faltering voices. Overwhelmed, they fell on the ground at Lord Gauranga's feet. Has anyone ever shown such mercy as Mahaprabhu?

Lord Gaurahari is an ocean of compassion. He is the greatest deliverer of the fallen souls. By the touch of His body, He liberated Jagai and Madhai and made them dance in ecstasy. After accepting all the sins of Jagai and Madhai, Visvambhara danced euphorically. Who can compare with that Lord who overlooks another's sins and faults and freely bestows His mercy?

This pastime gives hope to Locana Dasa who remains bound without receiving the mercy of Lord Gauranga.

Chapter 7 Pastimes In the Mood of Krishna

Vanamali Brahmana Gets Mercy

All glories to Gadadhara, Gauranga and Narahari. One who hears the transcendental pastimes of Lord Visvambhara will easily attain love for Krishna. Now listen to a wonderful pastime that took place in Navadvipa.

One day Mahaprabhu sat in His home along with His intimate associates. His face beaming blissfully, the Lord was speaking nectarean words. Suddenly, a brahmana named Vanamali, arrived from East Bengal with his son. He was very happy to see the Lord and His devotees.

In a choked-up voice, Vanamali said to himself, "I became poor and lost my purity, so I've come here seeking the Lord's help. I'm sure that Visvambhara is none other than God Himself. By seeing Him, the abode of all transcendental knowledge, my heart is pacified and I've attained perfection. As one gets healthy by drinking nectar, similarly, my sufferings have vanished simply by seeing Lord Gauranga."

Lord Visvambhara looked compassionately upon the brahmana and his son. He sang the glories of Hari, and gave them the treasure of Krishna-prema. Vanamali and his son danced in ecstasy. Within a moment, their suffering disappeared. Lord Gauranga is the ocean of mercy and the best friend of the poor.

The next day Gaura-nataraja [the king of dancers] danced exuberantly in the midst of His sankirtana party. Vanamali and his son became enchanted by a most

extraordinary sight. Gauranga appeared as a beautiful young boy with a body the color of a monsoon cloud. The Lord was wearing bright yellow cloth, held a flute and had a peacock feather in his hair.

All of Gauranga's followers took forms as cowherd boys of Vraja. Vanamali also saw Radharani and Syamasundara in the topmost pleasure groves of Vrndavana. He saw Giriraja-Govardhana, the Yamuna River, Bahulavana, Bhandiravana, Madhuvana and other places in Vrndavana. They saw the cows, gopas, gopis, Gopala and the desire trees. Seeing that Madana Gopala had now appeared in Navadvipa, Vanamali and his brahmana son succumbed to ecstasy, and fell flat on the earth.

Then Vanamali brahmana hiked up his dhoti and jumped around roaring, "Krishna! Krishna! Krishnal" Mahaprabhu stopped His captivating dance and had someone restrain the brahmana.

In this way, Lord Gauranga frees anyone from his karmic reactions, and gives him love of God. Gaurasundara is decorated with a celestial garland and sandalwood paste. He has no material attachments. Gaurahari is known as nava-vidhata-ratna, the ever-youthful, gem-like supreme controller. The Lord has nothing to do, yet He acts in the material world for the benefit of others. Gauranga freely distributes Krishnaprema to everyone.

Locana Dasa says may we always serve the ever-youthful, Supreme Lord Gauranga.

Please listen to another sublime transcendental pastime. One day Srivasa Pandita was worshiping his ancestors in his house. Gauranga arrived there just as Srivasa was listening to the chanting of the thousand names of Lord Vishnu. Visvambhara sat down peacefully to relish the Krishna-katha.

Suddenly, when Gauranga heard the name of Nrsimha, He became enraptured in the mood of Lord Nrsimha. Gaura's eyes turned flaming red, His hair stood erect and His body turned a reddish hue. He became covered with tiny bumps of ecstasy. He started roaring like a lion and grabbed a club, scattering the devotees as He madly chased them. Everyone became terrified and fled for their lives. No one could tolerate the Lord's angry mood.

Noticing everyone running in terror, Gauranga at once withdrew His feature of Narahari and dropped the club. The son of Sacimata is the seed of all incarnations. He shows particular transcendental forms and pastimes according to His sweet will. Lord Gauranga then sat nonchalantly on His asana and said with surprise, "Oh, did I cause any disturbance? Did I commit any offense?"

The devotees replied, "My Lord, what are You saying? What offense I have You done?" Srivasa Pandita said, "Visvambhara, whoever witnesses Your transcendental pastimes will become free from material bondage."

Gaura as Lord Siva

Once a Saivite [follower of Lord Siva] came to see Lord Gauranga. He offered respects to the Lord, and joyfully praised Lord Mahesa. In his body, he displayed signs of love for Lord Siva. Visvambhara was pleased to hear the glories of Mahadeva. Suddenly, adopting the mood of Mahesa, Gauranga danced in ecstasy. Seeing this, the Saivite became overwhelmed with happiness.

Then that fortunate Saivite put Gauranga on his shoulders and began dancing madly. Gauranga's eyes turned red, and He began talking like Siva. Visvambhara held a trident and a damaru [Siva's small x-shaped drum], and He roared like the sound of a horn. Gauranga cried and laughed as He chanted the names of Krishna and Rama.

Srivasa Pandita knows all the tattvas [Krishna, jiva, sakti, nama, etc.]. To pacify the Lord, he carefully recited prayers to Lord Siva. Mukunda Datta also chanted hymns to Siva. Joining in, Gauranga's associates danced beside the Lord. Lord Gauranga went wild in His ecstasy of glorifying and serving Lord Hari. After some time, Gauranga climbed down from the Saivite's shoulders.

Sri Gauranga Mahaprabhu, the ocean of mercy personified, thus manifested His compassion. Locana Dasa finds great happiness in describing these joyful events.

Offended, Gauranga Vanishes in the Ganges

One day after dancing with His devotees, Gauranga fell prostrate on the ground to offer His obeisances. The devotees happily chanted, "Hari! Hari!" At that time, a joyfull brahmana came and took the dust from Lord Gauranga's lotus feet. Feeling very unhappy over this, Gauranga stood up, breathing heavily in anger. Then He ran to the Ganges and jumped in. The Lord vanished under the waters of the Jahnavi [Ganges]. Frantically, the devotees dove into the Ganges to find Lord Visvambhara.

The people of Nadia became afraid; they were crying in grief. Sacimata cried out madly for her son and then attempted to jump in the swift currents of the Ganges. In despair, she just rolled on the ground moaning.

To relieve Sacimata's suffering, Nityananda Avadhuta dove into the Ganges to rescue Visvambhara. He pulled the Lord up from underwater and brought Him to the bank of the Ganges. Srivasa, Suklambhara, Mukunda, Murari, Haridasa and other intimate associates regained their lives. They started crying happy tears upon seeing the face of Gauracandra again. Sacimata lovingly sat Gauranga, the life of her life, on her lap. The townspeople of Navadvipa forgot their miseries and returned to their homes.

Gauranga went to the house of Murari Gupta along with the devotees. They stayed briefly and then went to Vijaya Misra's house. Early the next morning, Gauranga walked along the northern bank of the Ganges. Nobody could understand the Lord's aimless wandering.

Humbly, they asked Gauranga, "Visvambhara, please be kind upon us and give up Your anger. You have many servants, and occasionally one of them makes an offense. Please overlook the offense of that brahmana who touched Your feet. You are the embodiment of compassion, so please be merciful to us.

"Why are You acting like this? How can we understand Your heart? Why are You acting apathetic towards us? Lord Gauranga, please return to Your home. Please dispel our confusion and be kind upon Your servants."

Hearing their humble entreaties, Gauranga's heart melted with affection. In a joyful mood, He came home and glorified Lord Krishna.

Locana Dasa sings the glories of Gauranga and the town of Nadia, which overflowed in joy to hear the news of the Lord's return.

The Lord forgot about the incident and went to Srivasa Pandita's house. Again He distributed the rare treasure of love of God. Srivasa, Haridasa and the devotees sat near the Lord gazing upon His splendid face.

Mahaprabhu said, "Listen everyone. I'll tell you something from the core of My heart. Youth, father, mother, wife, sons, houses, wealth and followers are all false and useless unless they are engaged in the service of the Absolute Truth, Lord Sri Krishna. Material existence is always burning My heart.

"Although I've attained such a rare and wonderful human body, have not served Krishna. Every man and woman should serve Lord Krishna. Soon I will leave My mother and travel far and wide. Everyone is saying that I am acting against their will."

Murari Gupta said, "Visvambhara, hearing You say that You will leave us and go far away greatly pains my heart. I feel like dying. Listen Mahaprabhu, no one is saying these things about You."

Then Mahaprabhu gave Murari a warm embrace. Murari swooned in ecstasy. Horripilation erupted on his body from head to toe. He recited a verse from Srimad-Bhagavatam (10.8 1.16) [Sudama speaking to Sri Krishna]:

"Who am I? A sinful, poor friend of a brahmana. And who is Krishna? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms." After listening to this, Gauranga manifested Himself as the Supreme Lord, shining like millions of suns. He sat on an asana and said in a sweet voice, "I am the all-blissful Lord-- don't think otherwise." Everyone became astounded and filled with ecstasy to see this form of Lord Gauranga. Srivasa Pandita, who was a perfect gentleman, then bathed the Lord with Ganges water and worshiped Him. The Lord was immensely pleased with his devotion.

Everyone cheerfully sang the glories of Lord Hari. Lord Gauranga danced happily to see the blissful faces of the devotees.

Holding the lotus feet of Narahari upon my head, I, Locana Dasa, describe the nectarean pastimes of Lord Gaurahari.

Now everyone please listen to another sweet pastime that happened one day in Nadia. Lord Visvambhara, the ocean of compassion, was the ideal instructing spiritual master. He flooded everyone with prema-bhakti. Lord Gauranga taught His followers by His personal example.

One day Mahaprabhu collected His devotees like Advaita Acarya, Srivasa, Haridasa, Mukunda, Murari, Gadadhara, Suklambhara, Rama, Narahari, Raghunandana, Sri Mukunda Dasa, Vasu Ghosh, Jagadananda and others to go clean the temple. Hiking up His dhoti and tying back His hair, the Lord took a broom in one hand and a shovel in the other.

He invited the devotees to help Him thoroughly sweep the entire temple. We've never heard of such a wonderful episode. Gauranga ordered the people to join them in sweeping Krishna's temple. Thus, Lord Gauranga taught the people in general how to serve the Lord.

No other person except Gauranga can give Krishna-prema-bhakti. So everyone should surrender to Him and serve His lotus feet. Many incarnations have appeared in different ages, but none can compare with Visvambhara. It's amazing to consider that the Supreme Lord Himself took a shovel on His shoulder, and went door to door to teach everyone how to perform devotional service.

Without discrimination He gave everyone the wealth of Vrndavana.

Visvambhara, the son of Sacimata, delivered the people by giving them transcendental love. This is beyond all religion and irreligion. Even Brahma, Siva, Laksmi and Ananta desire to get that prerna. Dear brother, just absorb yourself in glorifying Gauranga. Don't neglect it. This is the only boat for crossing the ocean of material existence.

Locana Dasa says there will never again be such an incarnation as Lord Gauranga.

Chapter 8 Deliverance of the Aparadhi Leper

One day while Lord Gauranga was speaking with His associates, He met a leper in the street. After paying obeisances to the Lord, the leper said: "Everyone says You are Janardana, the eternal Supreme Personality of Godhead. You are the God of all gods and the friend of the three worlds. O ocean of mercy and compassion, please deliver me!

"Hearing that You are the deliverer of the fallen, I've come to Your shelter and beg deliverance. You are Lord Govinda. You are Gopala, and You are the Lord of the surrendered souls. In the three worlds no one is more of a sinner than me. Please save me from the intolerable disease of leprosy."

Becoming furious with anger, Lord Visvambhara said, "You sinful wretch! Why do you blaspheme the Vaisnavas? All the living entities in material existence are My friends. However, I am completely inimical to one who is envious of a Vaisnava.

"I don't mind if someone offends Me, but if someone blasphemes Srivasa Pandita, how can I remain happy? You spoke some unmentionable words to Srivasa. So, even after suffering for a hundred lives, still you won't be released for your offense against a Vaisnava. Externally, you see My body, but actually My real life is the Vaisnavas who live in My heart.

"If one serves a Vaisnava, even while maintaining envy for Me, I may take away his miseries and deliver him if he realizes his fault. However, a fool who commits violence to a Vaisnava doesn't get any shelter. Instead, he goes straight to hell. And I can't tell you how long you'll suffer in hell. You are a most wicked and sinful man. You will never see the end of your suffering!"

The leper responded to the Lord's rebuking by crying helplessly. The leper said, "In other incarnations the Lord would show mercy according to the quality of someone's devotion. But in Kali-yuga, every house is full of sinners. If You kill someone who is not Your devotee, then how can You hold the name patita-pavana, savior of the fallen?

"All glories to Visvambhara, the mighty-armed one. You are the bridge of religion. People will use this bridge to cross over material existence. O darling of Sacimata! Please don't turn me down. Although You are independent, if You really feel compassion for me, then show me Your mercy."

Then Gauranga went to Srivasa Pandita's house and told the assembled devotees about the leper He met on the road. Visvambhara said, "Srivasa, that leper will suffer for many lives for his Vaisnava-aparadha against you. I saw that his body was melting away, but still I don't feel any compassion for him. When he saw Me, that diseased leper called out, 'Please save me.'

"I told him that no one would deliver such an offender as him. Srivasa, if you want to give him your mercy, then that sinful leper will be delivered."

Laughing, Srivasa Pandita replied to Gauranga, "My Lord, I'm lower than the lowest. Although You are the actual savior, You are glorifying me. I forgive the leper's sin; may he become free from leprosy."

Then feeling love for the Lord, Gauranga let out a loud roar. At that moment the leper, who was lying near the Ganges, was cured of his leprosy and attained a beautiful body. He began running to Srivasa's home while shouting, "Where is Gauracandra, the moon of my heart? Who else can deliver one who is blinded by the disease of material existence?"

Lord Gaurahari left Srivasa's house and went quickly to meet the former leper. The man fell flat on the earth submitting himself to the Lord. Sri Gauranga picked him up and embraced him. The Lord surcharged him with Krishna-prema which is beyond the reach of Lord Brahma.

Overcome with love for Krishna, the man sometimes cried or laughed uncontrollably. The next moment he sang, danced madly, or rolled on the ground. He shouted, "Lord Gauranga is the friend of everyone!" Seeing this miracle, the associates of the Lord became happy and the people of Nadia became astonished.

Locana Dasa says please listen to the wonderful pastimes of Visvambhara in Nadia. Simply by hearing them you will easily obtain prema-bhakti.

A 'Brahmana' Curses Lord Gauranga

A brahmana once came to Srivasa Pandita's house while Gauranga and all His devotees were joyfully dancing inside. Although the brahmana wanted to, he wasn't allowed to see the Lord's dancing. Feeling depressed, he returned home. Being totally absorbed in the company of His devotees, Lord Gauranga was unaware of the brahmana's visit.

The next day when Gauranga was bathing in the Ganges, that brahmana saw the Lord and said in an angry tone, "Yesterday, I wanted to see Your dancing, so I went to Your house. But some sinful brahmana checked me at the door and kept me outside."

Then that brahmana, almost fainting due his extreme anger, snapped his sacred thread as he cursed Lord Gauranga. "You will also be kept outside Your house, and You'll never be able to enjoy family life."

Completely undisturbed, the Lord said, "The curse of this brahmana is a great boon for Me."

Hearing this, the brahmana became afraid and said, "What can I do? You caused me to speak the way I did. You are the complete whole, the Supersoul within the heart of everyone. You deliver the false logicians and mental speculators. You will take sannyasa and distribute love of God. People will address you as 'guru'.

"Gaurahari, You are the crest-jewel of all brahmanas. You will break open the treasure-chest of Krishna-prema and give it to everyone. You promise to flood the entire universe with prema. Without discrimination You will give mercy to anyone, be he a miscreant or a pious man. Only I am being deprived of Your love. O savior of the fallen souls, without Your mercy, what will be my destination?"

Lord Gauranga said, "Your curse is a great boon to Me. If you fulfill My desire, then you'll have no more fear."

Then the brahmana fell at the Lord's lotus feet. Gauranga lifted him up and embraced him. Receiving the Lord's mercy, the brahmana melted in the ecstasy of Krishna-prema. Lord Gaurahari fulfilled the brahmana's desire by awarding him His own love, which even Lord Brahma cannot attain.

The sinful and evil-minded can't understand the beautiful pastimes of Lord Gaurahari. Locana Dasajoyfully sings about the sublime sports of Sriman Mahaprabhu.

Gauranga Becomes Lord Balarama and Drinks Honey

Now please listen to another fresh and blissful pastime of Lord Gauranga in Nadia. One day while the Lord sat amongst the devotees, a voice rumbling from the clouds commanded, "Give me honey!" At that moment, Gauranga took the form of Halayudha [Lord Balarama]. He wore shimmering blue cloth over His body, which appeared like a white mountain. He had wide, beautiful lotus eyes and very beautiful feet. Everyone became amazed and thrilled to see the transcendental form of Lord Balarama.

The giver of love was now freely distributing His love. Then dancing ecstatically, the Lord went to the homes of Advaita and Murari. He had a desire to give out the holy names of Hari.

Entering their homes, Gaurahari said in a choked voice, "Give Me honey!" Then He laughed slowly and deeply. The Lord appeared like a small child when He extended His cupped hands and said, ".Give Me honey, Give Me honey." After drinking some honey the Lord let out a hiccup of satisfaction.

Intoxicated with love, the Lord danced madly with staggering steps while repeatedly hiccupping. One moment He fell on the ground, the next moment He cried. Slow and deep laughter rumbled through His sweet lips. In awe the devotees offered stutis [prayers] to the Lord. One devotee said "Hrsikesa" while clasping the Lord's feet.

Mahaprabhu, in the mood of Lord Balarama, said, "I'm not Sri Krishna, so bring more tasty honey for Me." With His finger the Lord then pushed one brahmana who was standing nearby. The Lord said, "This is a bad man." Feeling embarrassed, that brahmana left. From morning until evening, Gauranga enjoyed pastimes in the mood of Lord Balarama.

Holding the lotus feet of Narahari Sarakara, my spiritual master, I, Locana Dasa will describe some more sublime pastimes of Lord Gauranga.

The next day Gaurahari continued dancing in the mood of Lord Balarama. His hair scattered on His shoulders, He cried and rolled on the ground. His intimate associates splashed water on the Lord to pacify Him. Upon beholding Gadadhara, the Lord immediately regained His composure.

Gauranga said, "O Gadadhara, jewel among the brahmanas, you are My dear friend, and you are My very life. I am conquered by Your love. I am known as the Gauranga of Gadai [a name for Gadadhara].

"You know very well My inner feelings. You are the embodiment of My internal

energy. In day or night you never leave Me, even for a moment. Who knows more about Me than you? Please bring all My intimate devotees-- I want to see them immediately!"

Gadadhara Pandita summoned Advaita Acarya and the devotees. In a sweet gentle voice Advaita asked Gauranga why He had called them. In a faltering tone, Gaura said, "I saw the white mountain like Halayudha [Lord Balarama] glowing like sunshine and decorated with dazzling gold ornaments."

While Gauranga said this, He again saw the white mountain. Again He entered the mood of Balarama and danced madly. The devotees, tasting Balarama-prerna, began moving with staggering steps. The four directions filled with bliss. This ecstasy continued for two days.

On the third day the devotees surrounded the Lord who was dancing continually in the center. One moment the earth rocked back and forth from His forceful steps. His half-closed eyes had a reddish tinge, and He spoke in a faltering voice. The next moment, the Lord walked slowly like an intoxicated elephant. Due to ecstatic love of God, the Lord moved forward with tottering steps. Relishing the bliss of Balarama, Lord Gauranga danced well into the night.

Suddenly, the sweet fragrance of varuni [honey wine] came from the Lord's mouth, saturating the surroundings. Smelling it, the devotees became infatuated in love of God. At that moment Srivasa Pandita saw the arrival of many divine persons dressed in celestial ornaments. One person wore a blue dress, one earring and had attractive elongated eyes. Another wore a yellow dress and a knotted turban. The beauty of their clothing defied description.

Vanamali brahmana saw a person with a golden complexion rivaling Mt. Sumeru, adorned with splendid precious gems. Vanamali filled with joy to see this, and his body broke out in horripilation. Everyone became astonished. Wearing the dress of Lord Balarama, the Lord of the three worlds danced along with His devotees.

After watching this wonderful scene, the demigods went back to their heavenly abodes. Gauranga and the devotees danced all day and night. They joked and played in the Ganges and then returned to their homes.

The next morning the devotees met the Lord in His house. Gauranga said, "Lord Varaha embraced Me and Lord Balarama entered My heart. Muralivadana became the collyrium surrounding My eyes." He looked at Srivasa and said, "Give Me My flute."

Srivasa Pandita replied humorously, "Listen Mahaprabhu, the daughter of Bhismaka is in Your house. Tonight when You close the door, she'll return Your flute."

In Navadvipa, from time to time Gauranga and His intimate associates enjoyed such ecstatic transcendental pastimes. One who knows the mellows of pure devotion will appreciate the Lord's splendid Nadia pastimes. I humbly request that no one neglect these topics. Please engage your minds in glorifying the wonderful activities of Lord Gauranga. Try to understand them with all your heart, and very easily you will attain Sri Krishna, the supreme controller. Locana Dasa repeatedly says that if you don't serve Gaurahari, you won't get liberated.

Gauranga Glorifies the Sankirtana Yajna

The next day Gauranga sat on a divine seat and said, "The glories of sankirtana-yajna are mentioned in all scriptures. It is the essence of dharma, especially in the age of Kali. This truth is revealed in the fifth Veda [Mahabharata, Puranas] and glorified by the five-mouthed Lord Siva.

"Narada, playing his vina and dancing, along with Sukadeva and Sanat Kumara, continually praises the sankirtana-yajna. In Vrndavana, Radha and Krishna dance ecstatically with the gopis inprema sankirtana. Sankirtana-yajna also exists in Goloka. Lord Siva glorifies that mahabhava prerna, but cannot attain that degree of pure love. That same love I manifest in Kali-yuga.

"One gets enlightened by singing the names of the Lord. In the form of sound vibration, the Lord manifested His mercy in Kali-yuga. The sound of Hari's names pleases the entire universe. The taste of this sound is like ghee. It enters through the earholes and falls into the fire of one's heart, igniting the blazing fire of bhava [love of Krishna].

"Then the body erupts in ecstatic symptoms such as crying, trembling and horripilation. Free from all sins, he relishes the nectar of pure Krishna consciousness and sings and dances in unbounded joy. At that time, he has absolutely no attraction for the four types of liberation, even though they chase after him.

"All the Vaisnava acaryas are sitting around that fire-yajna to grant all success. Know for certain that sankirtana-yajna is the best form of worship. By performing sankirtana one gets the greatest treasure of Krishna-prerna. Nityananda Avadhuta is the master of the storehouse of prerna, and' Gadadhara is the housewife.

"Advaita Acarya firmly established the sankirtana-yajna by calling Me down to the material world. Taking all My devotees such as Srivasa, Narahari and others, I have spread the sankirtana movement. Now take this sankirtana door to door. Let all the fallen, sinful people be delivered."

After hearing Lord Gauranga, the devotees began cry'rag and fell at His feet. Then Gaurahari lovingly embraced them. Everyone please enjoy these transcendental topics sung by the poet Locana Dasa.

Chapter 9 Pastimes at Candrasekhara's Home

Please listen attentively to another wonderful pastime of Lord Gauranga and His eternal associates. Visvambhara is the crest-jewel of all transcendental qualities and the embodiment of compassion. One day while submerged in ecstatic love, Gauranga and His associates went to the home of Candrasekhara Acarya and began 'preaching.

The Lord started glorifying the Vraja gopis, but His voice became choked with emotions. His eyes turned red, and tears rolled down His beautiful cheeks. The Lord, whose feet are worshiped by Kamala [Laksmi], then dressed up as a gopi and danced jubilantly. Srivasa, in the mood of Narada Muni, paid obeisances to Gauranga, asking Him to accept him as His servant.

Then Srivasa said, "Gadadhara, listen to me. I know all about your past. You are

also a gopi. Previously, you and all the other devotees here were in Vraja Gokula. Rejecting your attachments to your husbands, you all rendered loving service to Sri Krishna. Gadadhara, as Radharani, you are the principal energy of Lord Krishna. You are the main gopi and dearest lover of Sri Krishna.

"How can I properly explain the extent of your glories? This is the greatest secret in the three worlds. Brahma, Siva, Laksmi, Ananta, Sukadeva, Prahlada, Narada Muni, or anyone for that matter, can't fathom the depth of your pure devotional service. They can never attain the mercy that you possess. They don't even have a drop of the ocean of your love.

"Ignoring Laksmi's love, Lord Narayana, the Lord of the universe, cherishes that love. Your blessed praiseworthy love enchants everyone. Only you and the gopis understand the essence of the Lord's glories. You alone control the Supreme Lord by your love. Uddhava and Akrura ever desire to serve Your feet to attain Your mercy."

The assembled devotees derived great satisfaction from the descriptions of Srivasa Pandim. They embraced each other and danced happily in prerna sankirtana.

At that time Haridasa arrived holding a stick. He laughed slowly and deeply as he said, "Please listen, my fi-iends. Always sing the glories of Hari by performing sankirtana." Tears streamed from Haridasa as he looked all around. Taking his advice, the jewel-like Vaisnavas drowned in the nectar of singing and dancing in joyous sankirtana. Gaura Raya also danced in ecstasy. The devotees cried in love and grabbed Gauranga's feet.

Suddenly Advaita Acarya joined the assembled devotees. He is the king of the Vaisnavas and an abode of all spiritual qualities. His beauty illuminates the whole world. Standing before Gauranga, Advaita Avarya appeared as a powerful expansion of the Lord. He chanted "HarH Hari!" and danced enthusiastically to the astonishment of the onlookers.

From head to toe his body broke out in horripilation, and tears poured from his eyes. While gazing at Gauranga's lotus feet,, he roared like a lion. Hiking up his dhoti, he jumped into the air. The gathering of Vaisnavas looked like a matchless marketplace of love of Godhead.

They were joyful in heart, and diving in the nectar ocean of ecstatic Krishna-prema.

Gauranga Manifests as Durga Ma

One day Lord Gauranga, entering the mood of a gopi, dressed up as a gopi. He wore a bodice, sari, golden anklebells and conchshell bangles. His eyes swam in rasa. His waist was very attractive and slim as a fist. The unparalleled beauty of the Lord's gopi dress enchanted the three worlds.

The effulgence of His bodily limbs was transcendental. The fragrant malati garlands swinging from His golden neck looked like the Suranadi [celestial Ganges] rushing down golden Mt. Sumeru. Gaura Nataraja [the king of all dancers] relished various ecstatic moods ofprema as He danced.

Then suddenly He remembered Laksmidevi, the goddess of fortune. Gauranga

transformed Himself in a four-handed Vishnu form and stood before Laksmidevi. He stepped back and covered His face with a cloth. The devotees collapsed at the Lord's feet, offering pleasing prayers. In an ecstatic mood someone recited prayers to glorify Laksmidevi. He asked her for the boon of prerna-bhakti.

At that time the Lord remembered His Adya Sakti [Goddess Durga]. Taking the mood of His original energy, Lord Gauranga captivated everyone. Immediately, the demigods came there and chanted Vedic hymns eulogizing Lord Gauranga disguised as Durga. While sitting on a divine asana, Adya Sakti smiled gently, showing her satisfaction. Adya Sakti said, "O demigods, I have come to see your love and devotion, and especially your chanting and dancing." The demigods said, "Please show us Your devotion again."

Adya Sakti said, "Listen everyone. I am the supreme formidable Candi [Goddess Durga]. I will fulfill the desires of all living entities." The demigods bowed to Her feet.

Lord Gauranga, still in the mood of Adya Sakti, picked up Haridasa, put him on Her lap, and rocked him back and forth as if he were a five-year-old child. The devotees, birds, beasts and all living beings became happy and astounded to see this. One brahmana asked, "Gauranga, please look kindly upon Your dear servant Murari." The Lord's face, glowing like moonlight, smiled affectionately and tears of compassion washed His red-tinged eyes.

Mother Saci, overwhelmed with ecstasy, submissively worshipped the Lord's feet. Gauranga, in the mood of Goddess Katyayani, brought the devotees closer to Himself and treated them with intense motherly affection. Seeing Him as their mother, everyone's eyes filled with tears of ecstatic love.

A brahmana suddenly arrived and shouted, "Prabhu!" Seeing his distress, the Lord cried and gave up His mood of aisvarya [awe and reverence]. In this way, the supreme controller Lord Gauranga manifested His love. The devotees fell to the ground to offer their prostrated obeisances. After passing the whole night in ecstasy, the devotees returned to their homes.

As the devotees walked by Gauranga, they saw Him holding a stick in His hand. Thus, Gaurahari, the supreme master, showed His compassion to all living entities. Out of humility He removed the agony from the world.

Anyone who hears these nectarcan topics will alleviate his distress and suffering. Shame on that sinful, wretched person who doubts the purifying power of Gauranga's transcendental pastimes! By argument, realizations or scriptural study, one can't be delivered without accepting Gauranga as the Supreme Lord. One who thinks that Gauranga can't manifest all these transcendental forms, also can never be delivered.

Let people say whatever they want, but I must state my experience of Lord Gauranga. Let them just consider the actual position of Sri Gauranga Mahaprabhu. Unfortunately, even though such a most compassionate incarnation has appeared, some people don't recognize Him. For this reason, my heart cries in pain. To whom can I express my troubled heart? Thus Locana Dasa sings the glories of Lord Gauranga.

Chapter 10

Pastimes Before Taking Sannyasa

Now I'll tell something wonderful which the common people can't understand. For everyone's welfare, Lord Gauranga danced in divine love in the house of Candrasekhara Acarya. Then He went home. The brilliant dancing of the Lord and His associates appeared like the rising of millions of moons. A beautiful cooling atmosphere pervaded the house. Yet due to the brilliant effulgence, no one could look at it. Amazed by this wonderful pastime, the residents of Nadia asked the Vaisnavas to explain its meaning.

The devotees said, "How can we understand Gauranga? We only know that in the home of Candrasekhara, the crest-jewel of all transcendental qualities danced for seven days without stopping. Day and night were conspicuous by their absence. For seven days Gauranga spread His radiant effulgence in all directions. We were bathing in His ever-fresh and blissful pastimes. Thus the son of Sacimata showed the religion of compassion."

Sankirtana is the Best Religion

Harboring some doubts within his mind, Srivasa Pandita once asked Lord Gauranga, "Prabhu, why is it said that by doing Hari-nama sankirtana in Kali-yuga, one will get the supreme result?"

Mahaprabhu said, "You've asked a good question. In Satya-yuga, meditation was the dharma; in Treta-yuga it was sacrifice and in Dvapara it was the worship of Krishna. In Kali-yuga no one can do these things. So, the Supreme Lord came down as His name. Therefore, in Kaliyuga, Hari-nama sankirtana is the most powerful form of religion.

"In the previous yugas the mahajanas served Lord Narayana by dhyana, yajna or arcana [meditation, sacrifice, worship]. In Kali-yuga, people are sinful miscreants. So, the compassionate Lord gave them an easy method to attain spiritual perfection. Simply by performing the yajna of Hari-nama one can easily obtain all perfection. What one achieved in previous 'ages with great austerities, can effortlessly be obtained in Kali-yuga."

Placing the lotus feet of Narahari on my head, I, Locana Dasa, happily describe the nectarean pastimes of Sriman Mahaprabhu.

For some reason, one day Lord Gauranga began to think, "I can't stay here anymore. I must go to Vrnda_Yana. Where is My Kalindi? Where is My Yamuna and the forests of^raj a? Where is My Govardhana, Bahulavana and Bhandiravana? Where've Lalita, Radha and the cthers gone? Where have Nanda and Yasodamayi gone? Where are My Sridama and Sudama?"

Gauranga began running and crying in ecstasy for His favorite cows, "DhavalH Samali!" At one moment He held some grass between His teeth and looked around compassionately. He said, "When will I give up this family life? When will I attain the feet of the son of Nanda Maharaja?"

Sighing deeply, Gauranga snapped His brahmin thread. Sinking in the miserable ocean of separation from Krishna, He cried out, "Hari! Hari!" His body erupted in tiny bumps of ecstasy and His eyes became reddened from rising emotions.

Seeing Gauranga's condition, Murari Gupta said, "O Lord, You can do anything and everything You want. But please don't go anywhere without first talking to me. If You suddenly go to a distant country, all the devotees will separate. Feeling

helpless, we'll lose heart, and again become submerged in material existence. I can definitely say that if You leave now, what you have accomplished thus far will be lost."

Lord Gauranga remained silent, incapable of refuting Murari's arguments. He abandoned the idea of leaving Navadvipa. The people of Nadia kept relishing His darsana. Visvambhara pleased the mind and heart of Sacimata by His association. Gauranga continued living with Vishnupriya and enjoying her love. Gaurahari happily passed the days with His friends and relatives.

Day after day, Gauranga and His associates did ecstatic sankirtana. The ladies of Nadia watched in amazement. Gaura's beauty excelled the limits of beauty. He was decorated with ornaments, and small malati flowers were woven in His beautiful hair. His expertly drawn tilaka enchanted the minds of all. His dhoti, brilliantly shining, had a red border. Gauranga's charming beauty surpassed everything in the three worlds. According to their moods of loving affection, the residents of Nadia saw the Lord differently.

Visvambhara Meets Kesava Bharati

Smiling gently, Gauranga said, "Last night I had a dream. A crestjewel among the brahmanas came to Me. He uttered the sannyasa mantra in My ear. Since that mantra entered My heart, now I can remember each and every detail of it.

"From that moment, My heart became absorbed in one thing. Giving up the dear Lord of My life, how can I do any work? He whose complexion defeats the luster of a blue sapphire is constantly smiling and residing in the core of My heart."

Murari Gupta said, "Please my Lord. You are the creator of that mantra."

Gauranga said, "Your words don't satisfy Me. The more I try to check My mind, the more it cries out in defiance. Listen to Me, don't tell Me anything. What can I do? It's the potency of the mantra that causes Me to act like this. Despite your words, I can't help Myself."

After hearing this the devotees became worded. With a painful heart, Locana Dasa describes this.

A short time later Kesava Bharati came to Navadvipa. He had pure consciousness and was the most powerful among the sannyasis. In a previous life Kesava Bharati did numerous pious activities to attain the supreme position of a mahabhagavata. He became pleased when he first saw Visvambhara.

Upon seeing the illustrious sannyasi, Gauranga stood to greet him and offered respects. Tears fell from the Lord's eyes when He saw that pure and effulgent sannyasi. Seeing the bodily transformations of the Lord, that intelligent sannyasi knew what had to be done. Kesava Bharati Gosvami said, "It seems that You must be Sukadeva or Prahlada."

Gauranga responded by crying loudly. Surprised, Kesava Bharati continued speaking, "You are the Supreme Personality of Godhead Himself. There's no doubt about it. You are the life of the universe."

Though weeping, Gauranga said, "When shall I get the lotus feet of Krishna? You have deep attachment for Krishna. Therefore, you see Krishna everywhere. When will I be able to see Krishna? When I wear the same dress as you [sannyasa],

then I'll see Krishna. I will travel everywhere searching for the Lord of My life, Sri Krishna." After offering respects to Kesava Bharati, Lord Gauranga went to His house.

Meeting him on the road, Gauranga told Srivasa to take the sannyasi to his house. Srivasa entertained Kesava Bharati with ample prasada. The next day Kesava Bharati, the greatest of the sannyasis, left Navadvipa. Lord Gauranga felt sad to hear about the sannyasi's departure. At that moment, within His heart Visvambhara decided to take sannyasa. Understanding His intentions, Mukunda tried in various ways to dissuade Gauranga from taking the renounced order of life.

The Devotees Can't Bear Separation From Gauranga

All the Lord's intimate associates met in the home of Srivasa Pandita. In a tear-filled voice, Mukunda addressed them, "Lord Visvambhara will soon leave Nadia to take sannyasa. As long as He remains with us just relish His beauty with your eyes and attentively hear His nectar can words. Soon the Lord will leave His home, wife, mother and His servants."

Hearing this sad news filled everyone's heart with a burning pain. They planned how to keep Gauranga from leaving them and taking sannyasa. However, no one can control the completely independent Lord. Feeling extremely apprehensive, the devotees cried and rolled on the ground.

They wailed, "O Lord Visvambhara, the Lord of our hearts! Where are you going, leaving us alone to be devoured by the snake of Kaliyuga? In fear of Kali, we took shelter of You. In Your presence the snake-like Kali could not affect us."

Just then Lord Visvambhara arrived in Srivasa's house. He said, "Don't be afraid. To attain Krishna-prema I must travel to a distant country. I'll bring it back and give it to all of you. Listen Srivasa, O best of the brahmanas. As a good businessman takes great trouble to earn wealth to maintain his friends and family, similarly, I will collect the treasure of Krishna-prerna and bring it to everyone."

Srivasa Pandita said, "What is the use of Your leaving when we can't see you any longer? When one lives, he maintains his friends. Yet, if he dies, he can't maintain them anymore. Prabhu, if You leave us now, we will die. Then who will You give Your treasure of love of God to when You return?"

Mukunda said, "Gauranga, my heart is burning up, yet I continue living. We are just wretched sinners, but You are the greatest cheat. We can't understand Your behavior. We are fools and have rejected our families, duties and everything to take shelter of Your lotus feet.

"Seeing us most fallen, how can You leave us? We know from the scriptures that You are the savior of the fallen. Therefore, we gave up all religious duties and completely surrendered to You. Lord, we beg You. Please don't leave us like this. , "Inside, Your heart is harder than a lightning bolt. Yet outside, Your body is softer and more fragrant than a lotus flower. At first we thought Your heart was soft too, but now we realize that You are most hardhearted. Your heart is like a pot of poison covered by a thin layer of milk. Your heart is like a sweetmeat made of wood and covered with aromatic camphor. Although attractive, no one can enjoy it.

"How can You be so cruel to us? What is the use of our lives if You leave us and go to a foreign country? We can't live a second without seeing You."

Crying piteously and with his voice choked up, Murari Gupta said, To my Lord Visvambhara, Gauranga. This lowest Murari says that with Your own hands You planted a wonderful tree. By watering it day and night, You made it grow. Taking great care, You protected and maintained it. You tied many jewels to its root. But before it gets the chance to produce fruits and flowers, You want to cut it down.

"Similarly, if You leave, we will all die with broken hearts. Day and night we know only You. Even in dreams we constantly see Your moonlike face. Now You will leave us alone to be swallowed by the tiger of material existence. Why have You become so cruel?"

Then all the devotees fell down at Gauranga's feet and said, "O friend of the poor! O Lord of those who have nothing! O savior of the fallen! O Lord of the universe!" Someone held a straw between his teeth and beseeched the Lord. Another raised his hands above his head and called repeatedly to Lord Gauranga.

Gauranga Can't Bear Separation from Krishna

Attempting to pacify His devotees, Gauranga said, "You are My personal servants. Please listen to Me." The Lord tried to speak, but His voice choked with emotion. Tears flooded His eyes, and they turned red like the rising sun. Overwhelmed with love, the Lord fell silent.

Then Lord Visvambhara said, "Fearing impending separation from Me, you have all become sad and miserable. But I, Myself, am feeling totally overwhelmed in separation from Krishna. For the sake of your own pleasure, you appear to give Me pleasure. Exactly how do you love Me?"

"In separation from Krishna, My heart and My senses are burning. My limbs are on fire and fever races through My body. Even My mother seems like a fire, and your words are like poison to Me. Life without Krishna is not life at all. It's just like the life of beasts and birds. A dead body has form but no life, even though many living entities exist within that body. "Without Krishna all the activities of religion are futile. They are just like a brahmana without knowledge of the Vedas, a young lady without a husband, or a fish without water. Without wealth what's the use of entering household life? What's the use of starting a learned society among the illiterate?"

"My heart is throbbing in separation from Krishna. In this state I can't hear your appeals. I'll take the dress of a sannyasi and travel to all the countries searching for the Lord of My heart." Then Lord Gauranga cried, fell down on the earth and snapped His brahmin thread. In a piteous voice, He cried out, "O Prananatha!" [Lord of My heart].

Lord Gauranga continued, "Listen, all of you. The material existence is doubtful, dangerous, and full of poison. Unseen by others, this poison is constantly burning My heart. My senses relentlessly demand satisfaction. Desires for material pleasure increase day by day in evernew forms.

"Desires such as greed, lust, envy, anger and false pride never spare a human being. They rob a man's mind and stay lodged within his heart.' He never gets consolation from .these desires. Externally bound by maya in the form of sins and

material desires, he forgets Krishna and travels in the misconceptions of body, caste and creed.

"All the beautiful things in the world make us forget Krishna. When one begins to serve Krishna, his real life begins. Knowing that human life is very rare, still I've given up Krishna's service and now I'm going to die.

"Listen everyone, I'm telling you the essence of truth. All of you please bless Me, so that love of Krishna will develop within the core of My heart. Please always sing the glories of Krishna. May you always see Krishna's beautiful lotus face and eyes. May your hearts be tied to His beautiful lotus feet. What more can I say?

"Without seeing Krishna in My heart, I'm burning alive. I'm drowning hopelessly in the ocean of material existence. One who sees Krishna as His father, mother, guru, friend and only lord can easily worship the Lord. You are all My dear friends, and you are exalted devotees. Don't neglect to show Me your mercy. Soon I'll take sannyasa and distribute love of Godhead for the welfare of everyone."

Then Visvabhara rolled on the ground, smearing His golden body with dust. He was breathing heavily and chanting tumultuously, "Hari! Hari!" His whole body broke out in horripilation and sometimes shivered. At times he spoke in a faltering voice. Then He would cry, laugh or jump about due to ecstatic love in separation from Krishna.

At another time Gauranga roared "Vrindavana!" A moment later He would loudly call "Radha!" At another moment He hiked up His dhoti and beat His chest with both fists yelling "Hari, Hari!" His friends felt sad and helpless, wondering what they could say to comfort the Lord in His anguish of separation.

Murari Gupta said, "Gaurahari, please listen. You are completely independent in all respects. To teach others and show Your compassion, You show these pains of separation. According to Your sweet will, You will do whatever You want. How else can we explain Your behavior?

"You know everything, and we are just insignificant living entities. We don't know what our next life will be-- maybe a fly or an insect. You are the friend of all, and an ocean of mercy. After deliberating, just do whatever You think is best."

Gauranga smiled and embraced the devotees. Manifesting His love, the Lord said, "Listen everyone. Don't doubt My words. Wherever I may travel, I will always stay with you as your shelter." Then Visvabhara bade farewell to the devotees and went to His home.

Chapter 11 The Lamentation of Sacimata

Although Sacimata knew nothing of her son's plan to take sannyasa, she felt trepidation within her heart because of Gauranga's abnormal behavior. Locana Dasa wonders how one can give up Gauranga's association which resembles an ocean of love.

Sacimata Begs Gauranga to Remain A Grhastha

Somehow Sacidevi learned about Gauranga's plan to leave home and take sannyasa. Hearing the news, she became unconscious and fell flat on the earth.

Sacidevi ran madly here and there in Navadvipa. She was asking everyone whether the news was true.

Approaching Visvambhara, she sighed heavily and said, "You are my only son, the only eye in my body. If I lose You, I will be covered in darkness. Darling, I've heard that You plan to take sannyasa. This makes me feel like the sky is crashing down on my head. I'll be left alone with no one.

"I have forgotten everything else except You. You are the jewel of my eyes. You are the lamp of our family. Everyone in Nadia says I'm fortunate to have You as my son. Don't crush this pride of mine. Everything will be destroyed if You leave. Those who previously had looked at me to get good fortune will now turn their faces away to avoid inauspiciousness.

"A son like You brings glory to the family. Without You, my life will become as empty and lonely as the forest. If You bring misfortune by giving me distress, I will give up my life by drowning in the Ganges.

"How will Your soft feet endure the rocky roads? Who will feed You when You are hungry and thirsty? Your butter-soft body will melt under the scorching rays of the sun. As Your mother, how will I tolerate these distresses? Alas! my golden son, Nimai. Leaving me, where will You go for shelter?'

"While You are still here I will take poison, so I won't have to hear that You've taken sannyasa. Your taking sannyasa and traveling abroad will throw me into the fire of death. You are kind to all living entities, except me for whom You show no compassion at all. I can't understand why Providence treats me so severely.

"My son, Your beauty, qualities and behavior are glorified throughout the three worlds. The wonderful beauty of Your hair and dress enchants all women. My heart feels satisfied seeing the malati flowers decorating Your long, beautiful hair scattered about Your shoulders. Seeing You holding the sastras in Your hand, and walking down the road along with Your friends gives immense pleasure to my mind. My darling, how can You leave Your associates and abandon the performance of Hari-nama sankirtana?

"Your taking sannyasa will kill everyone. First, I'll die, then Vishnupriya will die, and then all the devotees will perish with broken hearts. All the devotees such as Murari, Mukunda Datta, Srivasa, Advaita Acarya, Haridasa, Gadadhara, Narahari, Sri Raghunandana, Vasudeva Ghosh, Vakresvara Pandita and Sri Rama will also die without seeing You. My darling son, please consider this and don't leave here to take sannyasa.

"Son, now You have no father. Although I got You married twice, You have no son. You're still a tender youth, and sannyasa is not meant for a young man. Remain in family life and perform all the required duties. In youth, the influence of lust, anger, greed and illusion are very strong.

"So, by taking sannyasa at this time how will You be successful in Your vow of renunciation? If Your mind is restless, You can't maintain the order of sannyasa. Householders aren't responsible for their sinful thoughts. But a sannyasi will fall down if he can't conquer his mind and keep it pure."

Visvambhara Pacifies Sacimata

After listening to His mother, Visvambhara spoke comforting words to her. He

said, "Mother, please listen to the nectarean story about how Dhruva Maharaja became a famous devotee by the mercy of his mother." Gauranga quoted a sloka:

"What good quality did the hunter have? What age did Dhruva have? Did Gajendra have any knowledge? Did Kubja possess bodily beauty? Did Sudama have vast riches? Did Vidura have a high birth? Did the king of the Yadus, Ugrasena, have valor? The Supreme Lord Madhava is conquered only by loving devotion, not by any material qualities."

Gauranga Tells the Story of Dhruva Maharaja

"Listen Mother, now I'll tell you how the five-year old boy Dhruva attained a most exalted position. Svayambhuva Manu, the mental son of Brahma, was powerful and formidable. His body was practically spiritual. His two sons, Priyavrata and Uttanapada, became great kings by the mercy of Lord Brahma. King Uttanapada had two wives, Suruci and Suniti.. Suruci had seven sons; one was called Uttama. Suniti, however, had only one son, named Dhruva.

"Suruci became the favorite queen of King Uttanapada. Neglected by her husband, Suniti had to act as Suruci's maidservant. Suniti suffered so much in her lamentation that even stones would float and the oceans would dry up. Although a queen, Suniti was forced to eat unhusked rice and tasteless vegetables without salt. She and her five-year old son Dhruva endured many miseries.

"One day the king sat on his jeweled throne enjoying with Suruci, Uttama and his six brothers. Dhruva, who was covered with dust from playing with his friends, tried to climb up on his father's throne too. But his seven cousins pushed him down on the floor. His pride crushed, Dhruva began crying. His father, however, being controlled by his queen Suruci, kept silent. Dhruva didn't understand that his mother Suniti was not favored by his father.

"Suruci rebuked Dhruva, 'You're uselessly crying. Being the son of a maidservant, you foolishly thought you could sit on the throne. Life after life your mother has never served Lord Krishna. Don't you feel ashamed about trying to sit on the king's throne? You are the son of an unfortunate non-devotee. How can you possibly sit on the throne?'

"After listening to his step-mother, Dhruva cried and ran to his mother Suniti. Dhruva said, 'Mother, my step-mother has beaten me and pushed me off the throne. She said that you didn't serve Krishna. She told me I should feel ashamed to try and sit on the jeweled throne. Until now, I didn't know that you were her maidservant. This sounds strange to me.'

"Dhruva's mother cried as she said, 'Darling, I'm most unfortunate. Life after life I never thought of serving Krishna, although in reality, everyone is His servant. Don't cry if someone teases or criticizes you for being the son of a maidservant.'

"Mother Suniti continued speaking comforting words to her son. She said, 'Dhruva, you're not the darling of your father. Therefore, you had trouble when you tried to climb the throne. Don't cry Dhruva, just listen to me. Your step-mother became fortunate because previously she had worshiped Lord Krishna. One who serves the, lotus feet of Krishna can get anything he desires, what to speak of an insignificant throne. Now give up your false pride, worship Krishna,

and easily you'll attain everything.

'Dhruva, because you're my son you' ll always hear sarcastic remarks from the people in general. So how will you ever enjoy the privilege of sitting on your father's lap? I am unfortunate from my birth.'

"After saying this, tears flooded Suniti's eyes. She continued, 'Listen my son, only Lord Krishna can remove your misery. By serving Krishna all the demigods like Brahma and others received exalted posts in the heavenly planets. If you worship Krishna, you'll be worshiped in the three worlds, what to speak of sitting on a throne.

'Dhruva, you can attain Krishna in Madhuvana, one of the twelve forests of Vrndavana. If you attain the throne, then you'll be worthy of your name Dhruva, which means firmly determined.'

"Taking the dust of his mother's feet upon his head, Dhruva decided to leave home at an auspicious moment. Seeing Dhruva absorbing his mind in the lotus feet of Krishna, the demigods cheered encouragingly. After fixing the goal of attaining love for Krishna within his heart, Dhruva left for the forest of Madhuvana.

"Although sweet fruits and fresh water were available, Dhruva didn't eat or drink anything along the way. He paid no attention to hunger or thirst. He was doggedly determined. Seeing this, the demigods now became disturbed, fearing what elevated post he would capture by his austerities.

"Narada met Dhruva on the road and said, 'You are the son of a king. At your age you should be playing and enjoying various games. Why are you harboring such anger within your mind? According to tradition, a young boy doesn't repair to the forest. When you get old, you can serve Krishna.'

"Dhruva said, 'Narada, what happens if I die in my youth?' "Narada Muni was happy to see Dhruva's introspection. Then the sage gave Dhruva the twelve-syllable mantra: Om Namoh Bhagavate Vasudevaya.

"Dhruva said, 'Narada, without serving Krishna I've suffered so much. My step mother's harsh words hurt me deeply. You are very kind. Seeing my unfortunate position, please remove my miseries and instruct me about Krishna. I've heard that by worshiping Krishna I'll attain a supremely exalted post, unimaginable even by father and ancestor-s.'

"Narada said, 'Dhruva, go to Madhuvana forest on the banks of the Yamuna in Vrndavana. Sit down fixed in meditation and constantly, softly chant: Om Namoh Bhagavate Vasudevaya. Within seven days you will attain realization.'

"Dhruva became very happy to receive initiation from Narada. He paid obeisances to the great sage Narada and went to Vrndavana. Seven days later Dhruva arrived in Madhuvana. Seeing the wish-fulfilling trees of Vraja-dhama, Dhruva got free from ignorance.

"Dhruva felt ever-increasing bliss to be living in the beautiful forest of Madhuvana. He fasted the first day. The next day, he awoke early, took bath in Yamuna and started chanting the mantra. Feeling neither hunger nor thirst, Dhruva shed tears of joy. After five or seven days he would eat one badari fruit [a wild tasteless fruit]. Otherwise, he would just take a few drops of water mixed with some turmeric leaves.

The Demigods Test Dhruva

"Dhruva broke his fast after one month. He stood on one leg and folded his hands while chanting the twelve-syllable mantra: Om Namō Bhagavate Vasudevaya. Even in the scorching summer heat, he didn't stop his meditation. In winter, Dhruva stayed in the Yamuna. He tolerated much suffering during the rainy season. While continuously meditating on the Lord, Dhruva entered samadhi.

"The demigods, afraid about losing their posts, were astonished to see the severity of Dhruva's austerities. Brahma, Indra, Kuvera and Varuna discussed how Sri Krishna would help Dhruva to take away their power. They planned to divert Dhruva from his rigorous penances. Brahma, Siva and others went to test Dhruva.

"One demigod shouted in Dhruva's ear, 'Dhruva, have you come here to die??' Someone said, 'Dhruva, your father has died.' Another demigod said, 'Dhruva, look a poisonous snake is coming to bite and kill you.' One said, 'Dhruva, your mother has died.' One said, 'Dhruva, quickly run away from here. A raging forest fire is rapidly approaching, and soon you'll burn to death.'

"Seeing the staunch Dhruva resolute and unaffected, Indra mounted Airavata [his elephant carrier] and attacked him. Failing to pierce the boy with his tusks, Airavata terrorized Dhruva by coiling him in his trunk. Dhruva stood undaunted. The demigod Vayu tried to swallow Dhruva by taking the form of a python. Surya, [the sun-god] became a tiger to drink Dhruva's blood. Binding him with snakes, he tried to throw Dhruva in a fire. Candra [the moon-god] attempted to drown Dhruva in the Yamuna.

"For one who has chanted the names of Krishna, what harm can millions of snake bites do?? Failing to break Dhruva's determined meditation, Brahma, Surya, Indra and the other demigods ran away in disgust. Completely undisturbed, Dhruva continued his meditation, fixing his mind on the lotus feet of Lord Vasudeva."

Locana Dasa joyfully sings about the glorious pastimes of Sri Gauranga Mahāprabhu. O Gauranga, You are the savior of the fallen. All glories to You, who mercifully liberates the lowest of the low. Lord Gauranga continued telling Sacimata the pastimes of Dhruva Maharaja.

"Sacimata, while Dhruva maintained his meditation, Narada Muni paid a visit to Vaikuntha. With sweet music from his vina, Narada Muni was entertaining Vishnu, who was sitting on His throne with Lakshmi-devi. Smiling gently, Vishnu leaned over and said, 'Narada, why am I not enjoying your vina today??'

"Narada replied, 'Listen, my dear lotus-eyed Lord. Today your mind finds no pleasure in my music, because You're thinking of one of Your devotees. You are the Lord of the poor.'

"Lord Vishnu said, 'Who is that devotee who is remembering Me???' "Narada Muni replied, 'Dhruva, the son of King Uttanapada. He is a saintly boy, but unfortunate since his mother, Suniti, is not loved by her husband. Dhruva's step-mother, Suruci, was once sitting on the throne with King Uttanapada playing with their seven sons.

'Seeing the fun, Dhruva tried to climb up the king's throne, but Suruci pushed

him down. Poor Dhruva fell to the floor, crying. Being controlled by his wife, the king kept silent. Suruci's actions and words burned Dhruva's heart. Although a tender boy, he left home and went to the forest of Madhuvana to perform intense tapasya [penance].'

Lord Vishnu Blesses Dhruva

"The lotus-eyed Lord Vishnu, smiling slightly, spoke sweetly. 'Narada, I don't show My mercy to one who is not initiated. I also don't take offense from one who is not initiated. I will surely give My mercy to anyone who gives up his parents, goes to Madhuvana, and meditates upon Me while performing serve austerities.

'Narada, a non-devotee can't take birth in the womb of a devotee. On My behalf, a Vaisnava can tolerate any difficulty.

I will always give My mercy to a devotee. Therefore, I will give Dhruva whatever he wants. I am bound by the ropes of the prerna-bhakti of My devotees. I can never neglect a devotee who thinks of Me.'

"Narada said, 'My Lord, Dhruva is initiated by me. So please show Your mercy. Go see him and relieve him from the fir^ of material existence.'

"Lord Vishnu boarded Garuda and flew quickly to Madhuvana forest to see Dhruva. Smiling gently, the Lord said, 'Dhruva, My boy, I came from Vaikuntha to give you a boon.'

"His meditation broken, Dhruva stood up happily with folded hands and said, 'O Lord, what boon should I ask for? Please give me Your mercy. This will expand Your fame and glory.'

"Lord Vishnu said, 'I will definitely fulfill your desires and give you whatever position you want. Why have you come to Madhuvana? Is it because your step-mother kept you off the throne?? If I don't award you a high position, how can I keep the title of "the fulfiller of all desires"??

"Dhruva said, 'I consider a high position as insignificant as a blade of grass. Unless one becomes Your devotee, all other achievements are as worthless as a heap of ashes.'

"Lord Vishnu said, 'I'll give you all the jeweled thrones. You'll achieve the topmost post in the three worlds. You, the son of Uttanapada, will become the king, and all your subjects will receive My favor. Your abode will be called Dhruvaloka, which will be located above all the planets of the sages.'

"After saying this, Vishnu disappeared. On the Lord's order, Visvakarma built Dhruvaloka. Upon receiving this boon, Dhruva started for home. King Uttanapada greatly grieved in the absence of Dhruva. Even his mean step-mother cried and worried about his well-being.

"The King said, 'I'm causing distress and misfortune to my own son. Oh, when will I see my son again?' He said to Dhruva's mother, 'Suniti, from now on you will be my chief queen. And all my other queens will serve you.' Overwhelmed by not seeing his son Dhruva, the king fell to the floor unconscious.

"At that moment, the great sage Narada Muni came to the palace. The king worshiped Narada with proper rituals. After washing Narada's feet, the king revealed his mind to the sage.

"The king said, 'I had a five-year old son, but he left home without telling me.'

"Narada said, 'Your son Dhruva faced many difficulties in the forest. He's become a devotee of Krishna and will soon come home.' Narada quoted a Sanskrit verse:

"Blessed are those ancestors whose family member becomes a pure devotee. A pure devotee purifies his entire family and the whole world. His home becomes famous throughout the world. The demigods and forefathers on the higher planets also become blessed. That mother whose son is a pure devotee is a real mother. But that mother who produces one hundred non-devotee sons is no better than a pig."

"Narada continued, 'When one becomes a Vaisnava, he delivers his parents, family members and other relatives. Your son worshiped Sri Krishna. Know-for certain that your son Dhruva is the crest-jewel of your dynasty.'

"The king became extremely satisfied with Narada's talk. He ordered his servants to prepare an auspicious reception for Dhruva. They sprinkled sandalwood-scented water on the streets, and collected fragrant flower garlands, musk, kun- kum, yogurt and durva grass. The king and his royal entourage ran to welcome his son. He gave Dhruva a warm embrace, sat him on his lap and kissed him again and again.

"King Uttanapada immediately enthroned Dhruva, turning over his kingdom to his son. Then the king retired to the forest. In a joyful mood Dhruva ruled the kingdom for some time. With power and valor, Dhruva maintained his subjects peacefully for forty years. Then he took his mother and went to Dhruvaloka, the pole-star, far above the abodes of most demigods."

Visvambhara Preaches and Shows Krishna to Sacimata

After hearing Lord Visvambhara tell the story of Dhruva Maharaja, Sacimata said, "O wonderful golden boy. I will go with You too, and spend my days discussing Krishna-katha. You will leave my home and shave Your head. I will also cut off my hair, put on earrings, and wear the red cloth of a renunciate. In this way, as a yogini, I will go with You."

Gauranga became perturbed to hear Sacimata speak like this. The omniscient Gauranga, the darling son of Saci, thought of how to pacify His mother.

Lord Gauranga said, "Please mother, listen to Me. Don't be disturbed over meaningless miseries. Repeatedly, I'm telling you not to pay heed to greed, anger, false pride and illusion. In reality, who are you? Who is your son? And who is your father? Why do you lament over the false designations of 'yours and mine'? Who is a woman? Who is one's husband?"

"The only real shelter is Krishna's lotus feet. Krishna is the only father and the only friend. Krishna is the Absolute Lord. He is the supreme treasure. I'm telling you the truth. Without Krishna, everything is useless.

"Being bound by the Lord's illusory energy, the whole world is controlled like a machine. Due to pride and false ego, everyone suffers. One who considers his actions will act in a good way. Still he is bound by his karmic reactions in the next life. Forgetting Krishna, such a fool wanders in the material world. After traveling throughout the fourteen planetary systems, one finally understands the rarity of the human form of life.

"In a moment, this temporary material existence, which is full of danger, can be extinguished. Appreciating the rarity of human birth, one should serve Krishna and get free from maya. These bodies are meant only for serving Krishna, and by doing so one attains salvation. Simply by loving Krishna, you'll become free from the cycle of birth and death. Mother, if you had offered your affection to Krishna instead of Me, you would have received so much benefit."

"He is the real friend and well-wisher, and he is the real mother and father who gives one pure love for the lotus feet of Krishna. My heart cries in separation from Krishna. Falling at your feet, I'm praying to you, mother. You have showed me so much love and affection throughout My life. My liberation will guarantee your liberation too. Please give up your affection for Me and serve the lotus feet of Krishna.

"I must take sannyasa in order to attain love of Krishna. Then I'll take the treasure of Krishna-prema to different countries. Other mothers' sons bring the transient treasures of gold and silver which simply cause misery and death. Enjoying wealth and opulence is not the goal of life.

"I will bring the topmost treasure of Krishna-prema. Love of Krishna is eternal and imperishable in this world and the next. In every life one gets a father and mother. Rarely, however, does one obtain a guru and Krishna. In the human birth, one should understand the importance of serving guru and Krishna. One who doesn't accept a guru is no better than a bird or beast."

Feeling surprised and shocked, Sacimata just stared at Gauranga's face. The Lord of the fourteen worlds removed her maya. Suddenly, Sacidevi saw all living entities equally. At once Her illusory mentality of thinking Visvambhara to be 'her son' disappeared. She realized He was Krishna.

He had a syama-complexion resembling a fresh rain cloud. He wore bright yellow cloth and held a flute. In His three-fold bending form, He stood in Vrndavana surrounded by gopas, gopis, and cows. Sacimam became astonished to see her son like this. Her body shook and erupted in horripilation. Despite all this, she couldn't give up her affection for her beloved son.

Sacimata thought, "I'm most fortunate to have Krishna as my son. My son, Krishna, is the rarest person in the universe. Nobody controls Him."

Then Sacimata said, "O son, You are the supremely independent Lord, the jewel among all men. It was my fortune to have You grow up under my care. Now, as per Your sweet will, You may go take sannyasa. But I have one request: Why am I losing such a great treasure like You?" After saying this Sacidevi's voice filled with pity, and tears fell from her eyes in streams. Although she tried, Sacidevi couldn't speak due to her choking in emotion.

Gauranga bent His head down in compassion for His mother. Again He raised His head and said, "Dear Mother, please listen. Because of your pure love for Me, you will be able to see Me whenever you want to." Sacimata sobbed in grief. With a heavy heart, Locana Dasa describes this.

Chapter 12 The Lamentation of Vishnupriya

Sacimata was so aggrieved that she couldn't even speak. Seeing Saci sobbing,

Vishnupriya Devi fainted upon becoming aware of the imminent disaster. After taking His evening meal, Gauranga went to take rest in His bed chamber. Vishnupriya rushed to the Lord and sat by His lotus feet.

Her face was sad^ She sighed heavily as she looked at Gauranga. Vishnupriya wrapped her creeper-like hands around Gauranga's feet and took them into her heart. Tears streamed down her face, wet the sari covering her breasts, and fell upon Gauranga's feet.

Suddenly, Gauranga woke up. Sitting up in bed, the Lord said, "My dear, why are you crying? You are most dear to Me. I don't understand why you are crying."

Sitting Vishnupriya on His lap, Gauranga affectionately touched her chin and spoke some sweet words. Crying and feeling helpless, Vishnupriya didn't respond. Although Gauranga repeatedly asked her, Vishnupriya remained silent, simply clutching the Lord's lotus feet. Knowing all the ways of love, the Lord dried the tears from her face with His cloth. Again He asked her the cause of her grief.

In a half-choked voice Vishnupriya said, "O Lord of my life and heart. Please place Your hands on my head. I have heard that You're going to take sannyasa. This news crushes my heart. I feel like entering the fire. My life, wealth, beauty, dresses, ornaments, glances and gestures are all meant only for You. If You leave me, what value is my life? My heart is burning in the fire of this poison.

"Let my life go to waste. But I want to know how You'll walk to distant countries. Your feet are softer than sirisha flowers. They're so soft that even I don't touch them in fear of giving You pain. With Your feet of reddish-hue, how will You travel through the thorn-filled forests?

"Your moonlike face is a pool of nectar. With the slightest endeavor, pearl-like drops of perspiration appear on Your lotus face. During the monsoon season it will be constantly raining. At other times, scorching sunshine will dry up everything. A sannyasi must endure a life full of suffering.

"I know nothing other than Your lotus feet. Under whose shelter are You leaving me? Your Mother Saci is old and weak. How can You leave her? What will You accomplish by leaving Your dear devotees such as Advaita, Srivasa, Murari, Mukunda and others?

"How can You just leave them and take sannyasa? You are the personification of love, and You love everyone in the world. But the way that You're acting now seems contradictory. For when You travel far away to distant countries, all Your devotees will die in separation.

"Is it because of me, the worthless one who 's keeping You bound in material existence, that You're leaving to take sannyasa? If that's so, then let me take a last loving glance at You before I kill myself by drinking poison. Then You can stay happily here in Your home. O my Lord, please don't go to distant countries. There is nobody else in my life. When I look at Your face, my heart bums, anticipating our imminent separation."

Vishnupriya fell silent, incapable of expressing the deep pain within the core of her heart. She kept weeping and clutching the feet of Lord Gauranga. Gently smiling, the Lord picked up Vishnupriya, and sat her on His lap. To alleviate Vishnupriya's distress, the Lord joked with her.

Gauranga said, "Who told you that I'll go away and take sannyasa? I will always tell you about My plans. Don't be overwhelmed by lamenting without a cause." Then the Lord tenderly kissed Vishnupriya, and pacified her in various ways. They

passed the night enjoying the unlimited pleasures of love.

At the end of the night, Vishnupriya still felt a burning pain within her heart. While looking at the dearest Lord of her life, she put Gaura's hand on her breast and said:

"Pi'abhu, don't tell a lie in fear of hurting me. I can guess that You're cleverly trying to trick me. Without my knowledge, You'll just run away suddenly. You are Your own controller; nobody else controls You. Now do whatever You like, and take sannyasa if You want. But please tell me definitely. Are You going to take sannyasa?"

Gauranga Speaks On Reality

Gauranga smiled sweetly and said, "Listen, O, most dear one. Please listen very carefully, because I'm speaking for your benefit. Everything you see in this creation is temporary and always changing. God and the Vaisnavas are the only everlasting truths. Besides these two, everything else is temporary and illusory.

"Sons, husbands, mother, father, man and woman are all false, temporary designations. Ultimately, who belongs to whom? Except the lotus feet of Krishna, no one else can be called our near and dear one. Whatever you see in this world is the Lord's impermanent external energy.

"Krishna is the soul of all living entities, be they men or women. Due to maya's conditioning, they appear as two. Krishna is the purusa, supreme enjoyer. Krishna is the actual husband of everyone. Everything else is prakrti, Krishna's enjoyable energy. Nobody understands this.

"By the union of semen and ovum a living being is created in the 'womb. He is born in total ignorance. After going through boyhood and youth, he suffers many miseries in old age. He becomes completely attached to his body and home. The old man spends his days lamenting to himself, 'I spent my whole life working hard to maintain and protect my wife and family. And now they criticize and reject me in my old age. In the end I simply feel angry and cheated by those whom I loved.'

"Although he's practically deaf and blind, morose and lamenting, and crying because of the pains of old age--still he will refuse to worship Govinda. Instead of serving Krishna, he accepts another material body, remaining trapped in material existence. Infatuated by false ego, he forgets Lord Krishna, his real master, and suffers severely.

"Your name is Vishnupriya, so make yourself worthy of your name. Don't uselessly lament for nothing. Just remove all misgivings from your mind, and absorb yourself in Krishna consciousness."

In this way, Gauranga consoled Vishnupriya, removing all her miseries and lamentation. Suddenly, Gauranga showed His four-armed Vishnu form to his wife. But Vishnupriya still thought of Gauranga as her beloved husband, even after seeing this four-armed form.

Vishnupriya fell down at Gauranga's lotus feet and said, "Prabhu, please hear my request. I know I have taken a worthless birth in this miserable world of birth and death. Nevertheless, You are my husband and the lord of my life. I am so fortunate to be Your maidservant. Then why am I suffering such difficulty?" Saying this, Vishnupriya cried helplessly on the verge of going mad.

Feeling sorry for the distress of His dear one, Gauranga also cried. The Lord sat Vishnupriya on His lap and tried to comfort her. Gauranga said, "Listen, Vishnupriya Devi, no matter where I may go, if you simply think of Me within your heart, I will be right there to give you shelter. I solemnly promise this to you."

Vishnupriya thought to herself for a moment and said, "Prabhu, You are the completely independent Supreme Lord. According to Your sweet will, You can do whatever You want. Who will obstruct Your actions?"

Lord Gauranga didn't reply. Then Vishnupriya hung down her head to keep the Lord from seeing her gushing tears. Out of compassion, Gauranga spoke some affectionate words.

Thus Locana Dasa sings the heart-rending glories of Sri Gauranga Mahaprabhu.

Gauranga Tells a Secret to Murari

The days and nights pass slowly, burning everyone's hearts in the fire of anxiety. The devotees found some relief by sitting together to discuss Gauranga's glories. Sacimata and Vishnupriya sat together crying day and night. For them the ten directions seemed empty and full of darkness. Feeling disturbed and restless, friends and relatives just wandered aimlessly here and there.

At that time, Srivasa, the best among the brahmanas, his heart breaking in anguish, asked Gauranga, "Prabhu, I'm afraid to ask this. But if You permit, I would like to go with You. Let the others come too, for they' ll die if they can't see You. Listen, Visvambhara, I' ll be the first to die. Thus, I'm revealing my heart to you."

Smiling, Gaurahari said, "Listen Srivasa, don't be apprehensive about our imminent separation. I'll never leave the association of all the devotees and you. Just remember that I am always residing in the Krishna temple within your home."

That evening after consoling Srivasa, the Lord and Haridasa visited Murari Gupta. Gauranga said confidentially, "Murari, since you are as dear to Me as My own life, I'm telling you this. Please listen attentively to My helpful advice.

"Advaita Acarya is honored throughout the three worlds. He is My best friend. Advaita is an expansion of the Supreme Lord, and he acts as the guru of the whole creation. Any self-interested person should serve Advaita Acarya. He's the king of the Vaisnavas. He has appeared for the ultimate good of the world. So, one should worship him with unalloyed devotion. By worshiping Advaita, Krishna is worshiped.

"Now, listen, I will tell you something confidential. Please keep this secret within your heart. You should know that I will exist within the bodies of Gadadhara Pandita, Nityananda, Advaita and Ramai [brother of Srivasa Pandita] ."

Murari Gupta, the best among the doctors, fully understood the Lord's inner intentions. Knowing clearly that Gauranga was leaving to take sannyasa, Murari fell flat on the earth weeping and weeping. He offered his respects to Haridasa, and surrendered himself with the utmost humility.

To pacify Murari, Gauranga said, "I am always with you. And there's still some time before I take sannyasa. You will find solace by taking shelter of My instructions ."

His heart breaking in sadness, Locana Dasa sings about Gauranga's sublime pastimes.

Chapter 13 Visvambhara Takes Sannyasa

The Crushing Effect of His Departure

Gauranga woke early in the morning and performed His brahminical duties. His mind was set: He would take sannyasa. Nimai Pandita would go to Kantaka-nagara [Katwa] and take sannyasa from the illustrious Kesava Bharati Goswami. The Lord began His journey by swimming across the Ganges. Hearing of His sudden departure, the people of Nadia felt as though they had been hit on the head by a bolt of lightning.

It seemed that the sun was no longer shining in the daytime, and the peaceful swans had abandoned their lake homes. The life airs seemed to vanish from the bodies of the devotees. The bees renounced their usual attachment for lotus flowers. All the living creatures in Navadvipa felt as if they were being crushed by a mountain of miseries. Everyone lamented pitifully in separation from Lord Gauranga.

Sacidevi, Vishnupriya and the intimate family of the Lord lie on the ground unconscious, their limbs dangling loosely. Placing Vishnupriya on her lap, Sacidevi wept bitterly. Their bodies existed, but their lives were gone. They simply lay on the ground and cried.

"Nimai! Nimai!" wailed Sacidevi, seeing darkness in all directions. She said, "How can I exist in this darkness? My house seems to swallow me up, and the advice of my relatives sounds like poison. Now no one will call me, 'Mother'. Even Yamaraja, the Lord of death, has forgotten me."

"My son has left me in such a miserable state. Oh, where has my Nimai gone, leaving me alone without a son? Who will bring Him back to me? Remembering Your pastimes, my heart burns. Where have You gone, leaving me without protection? Did You think how much I would suffer? Oh, my son, even after so much studying, You just left me alone in a helpless condition. Why have You run away, leaving Vishnupriya all alone? You care nothing for the love of Your followers."

Vishnupriya continually wailed in lamentation, living in a semiconscious state. She behaved like a madwoman, forgetting to dress or tie her hair. Sometimes she sat for a moment. Then she stood up and started walking here and there for no apparent reason. Sometimes she cried madly, saying, "Holding the garland of the Lord's body in my heart, I'll light a fire, enter it and bum myself to death."

Due to her natural feminine shyness, Vishnupriya didn't say much about Lord Visvambhara. Everyone said they were suffering the reactions of their karma. Although they couldn't speak, everyone remembered Gauranga's pleasing, transcendental qualities within their hearts. Simply remembering the Lord gave everyone a sweet taste of nectar.

The devotees felt sharp pain in their hearts. They lost all self-control due their

bereavement. Each devotee tried to console himself by recollecting the pastimes he had with the Lord. Who can say anything conclusive about Him? His character is unknown to the Vedas and everyone else in the universe. If one is fortunate he will chant Your name, and awaken his relationship with You. The followers of Gauranga resolved to carry out His orders with steadfastness. Thus, the devotees somewhat controlled their feelings of separation from the Lord.

Nityananda Prabhu and the devotees talked about where to find Gauranga. One devotee suggested they search all the holy places. Another suggested they visit Vrndavana, Varanasi or Nilacala where sannyasis usually live.

One devotee said, "We heard that Mahaprabhu went to Katwa to take sannyasa from Kesava Bharati, but it's not certain. If it's true, then everyone will run there to see Gauranga. First let me find the facts, then I'll tell everyone. Taking a few devotees with me, I'll capture Mahaprabhu and bring Him back home to Navadvipa."

Sri Nityananda Prabhu comforted Sacimata and Vishnupriya before starting for Katwa along with Candrasekhara, Damodara Pandita, Vakresvara and other prominent devotees.

Meanwhile, moving like a mad elephant, the beautiful Gaurahari ran quickly to reach His destination. Tears shot from His eyes like a syringe. Being overcome with love for Krishna, Gauranga's attractive golden body erupted in hordpilation. He tied His hair back as if He were a wrestler of Mathura. Chanting "Radhe! Radhe!" in the mood of separation, Gauranga ran down the road. Sometimes He moved slowly, or hiked up His dhoti and looked all around. The Lord of the universe was tasting the ecstasy of prerna as he went to Katwa.

Kesava Bharati's Refusal

Reaching Katwa, the Lord met Kesava Bharati and fell at his feet to offer respects. Kesava Bharati remembered the name of Narayana. Visvambhara considered Himself most fortunate to meet the eminent preceptor. They greeted each other with joyful words. Visvambhara asked Kesava Bharati to give Him sannyasa.

While they were talking, Lord Nityananda and His party from Navadvipa arrived. Gauranga smiled and greeted them, "It's good that you have come here." Thinking that His taking sannyasa would help everyone, the Lord again requested Kesava Bharati.

The respected Kesava Bharati said, "Listen Visvambhara, my heart trembles over the idea of awarding You sannyasa. You are a young man with a beautiful body who has never known any suffering from Your birth. Besides, You're wife is young and You don't have a son, or daughter for that matter. I don't want to give You sannyasa. When one passes fifty years of age he becomes naturally detached from material enjoyment. Then he's eligible to take sannyasa."

Lord Gauranga said, "O great sage and venerable sannyasi, what can I say before you? But don't bewilder Me. Other than you, who knows the truths of self-realization? A human birth is rare in this world. To practice devotional service is even more rare. But the rarest, most valuable thing of all, is to get the association of a pure devotee of Lord Sri Krishna.

"In a second this rare human body can perish. If you hesitate, this body may disappear. Then how will I obtain the association of a pure devotee? Please don't bewilder Me. Give Me sannyasa, and by your mercy I'll be able to serve Krishna." Gauranga looked sad with His reddish eyes full of tears. He showed all the symptoms of ecstatic love of Krishna in His body.

With a voice rumbling like the clouds, Visvambhara said, "Had ! Had !" Sometimes Gauranga stood in a three-fold bending form calling out "Vamsi! Vamsi !" The next moment, being thrilled with joy, His body shivered and He cried out with a laugh, "Rasa-mandala! Govardhana!"

Amazed and feeling apprehensive, Kesava Bharati contemplated the situation. He realized he had made a mistake by not giving sannyasa to Gauranga. He thought, "This person must be the guru of the world. If I initiate Him, He will fold His hands and 'call me 'guru' ."

Kesava Bharati said .to Mahaprabhu, "First go home, meet your mother and get her permission to take sannyasa. Approach Your goodnatured wife and Your other associates, and clearly tell them Your plan to take sannyasa. Taking their leave, return to me." Kesava Bharati intended to leave Katwa right after sending Gauranga away.

The omniscient Lord V[^]svambham read Kesava Bharati's mind. Then smiling sweetly, He said, "I will obey your order." Gauranga started for Nadia. Meanwhile, Kesava Bharati thought to himself, "I can't escape that Lord whose bodily pores are the resting place of unlimited universes. I am a fool for not seeing all these things. Gauranga is the life and Supersoul of all living entities." Thinking like this, Kesava Bharati called Gauranga back.

"Listen Gauranga," said Kesava Bharati, "I'm afraid to give You sannyasa. You are the spiritual master of the world; so who can act as Your guru? Why do You bewilder me for nothing?"

Gauranga Initiates Kesava Bharati

Crying, Visvambhara lovingly clutched the feet of the renowned saint. Gauranga said, "Why do you speak such harsh words to a person who is surrendered to you? Even if I die, I won't leave your shelter. Say whatever you want, but please listen to one thing. One night I dreamt that a brahmana gave Me the sannyasa mantra. Now I will tell you that mantra. You can confirm if it's correct." Then Gauranga recited the mantra in the ear of Kesava Bharati. In this way, the completely independent Lord Visvambhara initiated Kesava Bharati, and thereby became his guru.

Realizing what had happened, Kesava Bharati Goswami said, "Listen Nimai, I'll give You sannyasa." Nimai danced in ecstasy and chanted loudly like thundering clouds, "Hari! Hari! Hari!" His body looked like liquid nectar. His skin exploded with millions of tiny bumps of ecstasy. Tears shot forth from His red-tinged eyes in flowing streams. In astonishment everyone uttered, "Alas ! Alas !"

Katwa Goes Crazy Over Gauranga's Sannyasa Initiation

Everyone in Katwa-- old men, women, children, the blind and invalid, scholars and fools-- ran to look at the all-attractive form of Lord Gaurahari. Some women carried water pots on their hips. Others stood motionless, captivated by the mystifying beauty of the Lord. People ridiculed Kesava Bharati for giving sannyasa to such a handsome young man.

Everyone praised the mother who gave birth to such a remarkable son of matchless beauty. They thought to themselves, "Sacidvi, the fortunate mother of Gauranga, is as glorious as Dcvaki, the famous mother of Lord Sri Krishna. Whoever got Gauranga as her husband is the most fortunate woman in the three worlds.

"No one can take their eyes off the indescribably attractive form of Gaurasundara. Any woman would die simply by hearing that He's taking sannyasa. How can we tolerate His taking sannyasa?" The people who were thinking like this began weeping loudly.

Feeling compassionate, Gauranga called them together telling them not to lament. He said, "Please bless Me that I may fulfill My desire to dedicate My life to serving the lotus feet of Krishna. Everyone wants to get a proper master. One's beauty and youth should be utilized in service of the right master. Without a master or husband all of one's talents and qualities are useless.

"The service of the feet of Krishna is My only shelter. I will serve the beloved master and lord of My life by offering everything that I have." Then Gauranga paid obeisances to Kesava Bharati, smiled, and begged him for sannyasa again.

The next day, Gaurahari followed the orders of His guru in performing all the rituals for taking sannyasa. The Vaisnavas shook in fear, and bit the edge of their garments during the head-shaving of Sri

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the next moment He laughed very slowly and deeply. Prema-filled tears fell on His chest like the celestial Ganges rushing down from the top of Mt. Sumeru.

In ecstasy His skin contracted in thousands of tiny bumps, causing His bodily hairs to stand erect, resembling the golden spike-like filaments of a kadamba flower. From head to toe His whole body appeared covered with thousands of tiny thorns.

He walked with the gait of a lordly elephant in rut. One moment He sang Krishna's names. A minute later He collapsed on the ground with a crash. He looked stunned. Then for no reason, He would jump excitedly into the air chanting "Haft bol! Hari bol !" Sometimes He savored the sentiments of servitude. The next minute He would relish the mellow of gopi-bhava.

He walked with a slow, casual pace for some time. And then instantly, He would bolt down the road with lightning speed. Living in the reality of Krishna-prema, Sri Caitanya was oblivious to the passing of day and night.

When Lord Caitanya entered Radha-desh, He didn't hear anyone chanting Krishna's names. He felt so upset by this that He decided to drown Himself in the water. The devotees became filled with anxiety and thought, "What will happen if Lord Caitanya returns to Goloka?" Then Sri Nityananda exclaimed, "By My own power I will make sure Sri Caitanya stays here !"

Meanwhile, some local boys were tending cows nearby. To secretly please His

Lord Caitanya, Nityananda Avadhuta entered the hearts of those cowherd boys inspiring them to chant the holy names of Haft. When that sweet sound touched Gaurahari's ears, He jumped up and ran toward the cowherd boys. Sri Caitanya held their hands and encouraged them, "Chant! Chant! Chant! May the Lord bless you, for you have enabled Me to hear His sweet holy names."

Lord Caitanya floated in the blissful ocean of Krishna-prema. He took madhukari [begged food] from one house. He didn't notice the passing of days and nights. Three days later He drank some water and took a little prasada. When leaving Radha-desh Lord Gauranga told Candrasekhara Acarya, "Don't feel sorry; soon we'll meet again."

Chapter 14 Navadvipa-vasis Meet Sri Caitanya

The Devastating News

Crying as He remembered Lord Caitanya, Candrasekhara set out for Navadvipa. The people of Nadia were anxiously waiting to hear the news of Lord Gaur, anga from Candrasekhara. Locana Dasa says, it is impossible for me to describe the heart-rending scene in Navadvipa upon the return of Candrasekhara Acarya.

With streams of tears drenching his face, Candrasekhara walked into Navadvipa. All the Vaisnavas ran to see him. Although they wanted to welcome him, they couldn't speak. They immediately broke down crying upon seeing Candrasekhara's sorrowful condition. Hearing that Candrasekhara had arrived, Sacidevi went mad. With hair railing, she ran down the road shouting his name.

Not seeing her Nimai, Sacimata felt anxious and disturbed. "Where's my beloved Nimai?" said Sacimata. "Where did you leave Him? How and where did He get His head shaved? Who's that wretched sannyasi who so cruelly initiated my son? Where is that sannyasi's compassion for others ?

"Who's that worthless barber who shaved the beautiful hair of my son? How sinful is that man who touched my son's hair with his razor. How did that cruel barber continue living after touching Nimai's head with a razor?

"From how many houses did my Nimai beg alms? How does He look with a shaved head? O my son, alas, I'll never see You again. My life is covered in darkness. I can no longer cook and offer food to You. I can no longer kiss Your sweet cheeks or caress Your beautiful body. Who will read Your mind and understand when You are hungry?"

While Sacimata lamented like this, some devotees went to console Vishnupriya. Vishnupriya's intense cries of lamentation pierced the earth.

Even the stone-like hearts of the birds, beasts, trees and creepers began melting.

Vishnupriya said, "Alas, why has Providence now become so cruel? My life is now empty and meaningless. I'll never see His beautiful smile, His elegant body, or hear His nectarean way of talking. Prabhu, where have You gone leaving me in darkness? For the rest of my life, I will continually think of You. Because I can't see you, some people criticize me. Since I have no child, I should just die.

"I have worshiped Your face with the eyes of Cupid. How can I live without

seeing You? In separation from You, many women have died before. So why is this unfortunate one still living? O my Gaurasundara! Where have You gone?

"I am alone devoid of my lord. A woman must have a protector. Where will I go to find shelter? Since I can't leave, I'll just die here. You have left Your mother alone and destitute. Where have You gone? How can she live without seeing You? Why doesn't my sinful body just perish immediately?"

Saying this, Vishnupriya cried and rolled on the ground. She exhaled hot breath from her nose, her lips dried up and her body shivered. Her hair and dress disheveled, Vishnupriya just lay on the ground helplessly.

At one moment, she hinted when she meditated on Visvambhara's reddish lotus feet. Upon regaining consciousness, she remembered her lord and screamed, "Lord! Lord! Lord!" Vishnupriya's weeping made everyone else weep. Whoever tried to comfort her broke down too.

One devotee said, "Listen Vishnupriya, try to control yourself. You know the Lord's activities. So just remember them and pacify your own heart."

The devotees sat together and talked. "Lord Gauranga's taking sannyasa has put us in a terrible state. Being very cruel, He simply left us. How can we live without His association? He's famous for His kindness. So let us remember Him by chanting Krishna-nama, and thereby attain Him, as He once promised us." "

Sacimata, Vishnupriya, the aged, women, children, and all the devotees sat down to chant the holy names and increase their remembrance of the Lord. Although traveling far away in Radha-desh, Lord Gauranga, the mad lion, became bound by their pure chanting of Krishna-nama. Standing beside Lord Nityananda, Gauranga leaned on Him and started crying constantly.

The Lord said, "My dear Nityananda, please go to Navadvipa and invite everyone to come and see Me in Santipura at Advaita Acarya's house. Tell My friends all about Me, and that I'll soon arrive in Santipura. You personally bring all the devotees from Navadvipa to Advaita Acarya's house in Santipura." Gauranga then smiled and bade farewell to Sri Nityananda Prabhu.

Nityananda Revives the Residents of Nadia

Arriving in Navadvipa, Lord Nityananda found that the people were barely alive. Their bodies were emaciated, shaking because of weakness and they could barely walk. Without the illuminating association of Lord Gauranga, the whole country became steeped in darkness. Seeing the effulgent form of Sri Nityananda Prabhu, everyone regained their lives and ran to see Him.

Crying cloudbursts of tears, they couldn't see properly, so they stumbled on the footpath. Falling at the feet of Lord Nityananda, the devotees remained silent and stunned. They could do nothing but drink the nectarean beauty of Sri Nityananda's moonlike face with their thirsty eyes.

Feeling acute distress, Sacimata cried out, "Where's my son? Where have You left Him?" Beating her breasts and crying, she staggered uncontrollably as she walked closer to Lord Nityananda. "I heard that My son is coming home. How far away is He?"

Lord Nityananda said, "Sacimata, don't be unhappy. Gauranga sent Me to bring all of you to see Him at Advaita Acarya's house in Santipura. Don't worry. Soon

everyone in Navadvipa will see the Lord." Sri Nityananda took everybody to see Lord Gauranga, including young boys, old men, ascetics, girls and old ladies, the weak and lame, fools and scholars, and the deaf, dumb and blind.

Meeting Gauranga in Santipura

Renewed in strength, Sacidevi led the procession of joyful Vaisnavas. But Lord Caitanya wasn't there when they arrived at Advaita Acarya's house. They were devastated. They felt as if a mountain of despair had fallen on them, breaking and crushing their bodies.

Lord Nityananda said, "Advaita Acarya Prabhu, Gauranga told Me that He would visit 'Santipura and stay in your home. When I last saw Him in Radha-desh, He told Me to go to Navadvipa, and bring all His friends and family here to meet Him. But who can understand Mahaprabhu's mind?"

Advaita Acarya and Lord Nityananda embraced. Astonished to hear the sad news of Gauranga's sannyasa, Advaita Acarya said, "I'm unfortunate because I couldn't get the Lord's association. When will I again see His moonlike face?"

Sacimata was going crazy in anticipation. Again she asked about her son. To relieve her the devotees said Gauranga would come soon. Then everyone became eager to see Gaurahari.

Suddenly, Lord Caitanya arrived. His beautiful body glowed brilliantly. Splendid sandalwood tilaka adorned His forehead. Wearing reddish-colored cloth, radiant as sunshine, and holding a sannyasa danda, Lord Caitanya moved like a lion as He walked into the assembly of devotees. The devotees spontaneously offered their obeisances to Lord Gauranga.

Everyone became satisfied to behold the Lord's beautiful-golden form. The distress and anxieties in their hearts drowned in the flood of love. Sacimata stared with unblinking eyes at the charming face of her darling Visvambhara. The downpour of nectar falling from Gaura's lotus face quickly extinguished the fire of agony in her heart.

With a bliss-filled mind, Advaita Acarya sat Gauranga on a jeweled asana. He washed the Lord's feet, and pleased the devotees with Gauranga caranamrta. "Jai Jai!, Hari-bol! Hari-bol!" filled the air and churned the waves of joy within the oceanic hearts of the devotees.

When Haridasa, Murari, Mukunda and Srivasa saw Gauranga's dazzling form, their chests swelled with happiness. They offered prostrated obeisances before the Lord. Ecstatic love conquered the kingdom of their hearts. They cried profusely, their voices faltered and their skin exploded with thrill bumps. Although previously they seemed to be on the verge of death, now they were electrified, totally rejuvenated- alive with bliss.

Lord Caitanya looked compassionately on all His beloved devotees. Expressing His divine love, He touched one devotee, and affectionately embraced another. He spoke kindly to someone else. He fulfilled the desires of all the devotees.

The clouds of lamentation vanished. Tasting the blissful association of Lord Gauranga, they chanted "Hari! Hari !" Then Lord Caitanya and His companions honored prasada in the home of Advaita Acarya, the veteran amongst the devotees.

For the time being, the devotees forgot that Gauranga was now a sannyasi. So, they chanted Hari-nama and danced joyously together deep into the night. Absorbed in bliss, Lord Caitanya sang His own glories. Advaita Acarya and his son joined the devotees in relishing the nectar of Gaurahari's ecstatic association.

Everyone was washed away by the waves of divine love. Their bodies showed signs of bhava such as tears, shaking, faltering speech, and horripilation. Locana Dasa becomes happy to hear this.

Chapter 15 Pastimes: Santipura to Nilacala

The Last Attempt to Keep the Lord

After that auspicious night passed, Lord Caitanya sat on an asana. With His shimmering saffron cloth and sannyasa danda, Sri Krishna Caitanya looked like the master of the universe. Smilingly, He talked with all His associates, who sat around His feet.

Mahaprabhu said, "Srivasa, you and the others can now go back to your homes. If the Lord is pleased with Me, then I will go to Nilacala [Jagannatha Purl] and see Lord Jagannatha. Stay in Navadvipa and carry out My order-- chant the holy names of the Lord all day and night.

"Establish the practices of chanting the holy names and serving the Vaisnavas. By doing this, everybody will attain liberation. Free from envy, serve and try to please each other." Lord Gaurahari stood up, extended His long golden arms and lovingly embraced everyone. His eyes swam in tears and His voice choked up with love.

Then Haridasa, holding a straw between his teeth, offered dandavats to Lord Caitanya. His genuine crying moved the devotees' hearts.

Gauranga cried compassionately and said, "When will that fortunate day come when I can cry like this while falling down at the lotus feet of Lord Jagannatha? And when will I be able to humbly speak with Him? When will My eyes attain perfection by seeing His enchantingly attractive lotus face?"

The devotees couldn't contain themselves. They wept and collapsed on the ground. Sacimata fell unconscious. One devotee held Sri Caitanya's feet and cried out. Gauranga carefully controlled His feelings.

Srivasa, Haridasa, Murari, and Mukunda said, "Gauracandra, You are the independent Lord and we are Your servants. We are fallen, sinful, misbehaved and completely devoid of Krishna-bhakti. What can we say about Your taking sannyasa? But, Gauranga, how will You walk far and wide on Your tender feet? From whom will You beg food and water? O darling of Sacimata, Your pastimes bewilder us. Your lotus feet are the only worshipable object for Vishnupriya."

"By receiving Your glances of nectar, the trees of love are growing steadily. Many are desiring to taste the fruits of Krishna-prema. But Your taking sannyasa has frustrated their desires. Our life airs refuse to leave our sinful bodies. We, the most degraded, will sadly return to our homes after You leave. You are the friend of the fallen.

"Providence made Your body full of compassion. You are a treasure house of enjoyable transcendental pastimes. In Your wonderful form, You appear in the world to give shelter to all living entities and give them Your love. Your incomparably cruel words about leaving us fill us with sorrow. After sowing the tree of bhakti, why are you now trying to cut its roots?

"If someone wants to accompany You, please take him along as an intimate associate. Otherwise, we'll all enter the fire. Just see how Your poor mother Saci is now alone and helpless. We can't tolerate seeing Sacidevi suffering. Vishnupriya's weeping pierces the earth. The city and marketplaces of Nadia have become empty and lifeless. The homes of the Vaisnavas appear very far away from each other.

"From now on, we'll never visit the places where You sat and spoke on Krishna-consciousness. If we do that, then we'll die. Nor will we hear discussions of the Lord's confidential pastimes, nor see Him dancing, and preaching Krishna-bhakti. We won't embrace Him when He dances or sit on His lap. We won't see the tears of love bathing His reddishlotus eyes. We'll no longer hear Your nectarean roaring in ecstasy during kirtana. Who is it that's closing our eyes and ears?

"How can one live without seeing Your moonlike face? Though we have eyes, who has made us blind? O Gaura, please don't tell us to go back without You; we want to travel with You. Your cruel words are burning our bodies. Your love is like the hunter's music which lures a doe to her death. First, You attract us with Your affection, then You kill us by going away. The devotees will die in separation from You.

"In this condition, how can You keep the name 'bhakta vatsala'? [affectionate to the devotee] How will You justify Your act of saying goodbye to Your mother? Who will dare convey this news to Your mother?

When Vishnupriya hears about it, she'll die immediately. Please consider all these things and then make Your final decision."

The compassionate Lord Gauranga laughed as He replied, "Please listen, I'll never be cruel to You. By all means I'll reside in Nilacala. But regularly, you can all come there to see me. Our ecstasy will increase unlimitedly, and I will drown the entire world in the blissful ocean of Hari-nama sankirtana. This will remove the miseries and lamentation from the hearts of all people. I will always stay with those devotees, be they Sacimata, Vishnupriya, or anyone who serves Me with love."

The devotees then fell down at Gauranga's feet. They asked the Lord to keep His promise regarding all these statements. Lord Caitanya repeatedly said, "Definitely, I will stay in Nilacala."

Sacimata was so distraught that she couldn't even stand up without the help of others. She said, "Why are You being so cruel to us by going away? My dear son, I will die in Your absence. The devotees will often visit You, but I am so unfortunate that I'll never see You again.

"You've pacified everyone, but what about me? I have no one in the family except Vishnupriya. Just by seeing her plight, the pain in my heart increases more and more."

Smiling, His heart brimming with compassion, Lord Caitanya said, "Forgetting transcendental knowledge, you're lamenting falsely and suffering. Please don't lament anymore. Go home and live peacefully with others free from sorrow." Then

the Lord offered dandavats to His mother, and spoke some sweet comforting words. Without a moment's hesitation Lord Gauranga moved quickly toward Nilacala. The devotees loudly roared in lamentation.

Advaita Acarya followed the Lord. But due to his advanced age, he couldn't keep pace with the youthful Lord Gauranga. When Advaita Acarya caught up with the Lord, he stood silently, with his head lowered and his face covered with perspiration.

Advaita Acarya said, "It bums my heart to watch You moving to a foreign country. I'm revealing my heart to You. I hope You will respond. In separation from You, all of Your etemal associates are crying piteously. But, for some reason my sinful heart is as hard as wood, and I don't even shed a tear. Since I don't feel anything in my heart, there can't be anyone more wretched than me."

Gauranga smiled and embraced Advaita Acarya. He said, "Listen Acarya, I'll explain everything to you. Because of your pure love for Me, I will never leave you. You should understand that I'll always take your love along with Me wherever I go."

Then to represent the knot of love that He had tied in His heart for Advaita Acarya, Gaurahari tied a knot in His cloth. Appreciating this gesture of love, Advaita Acarya thought deeply about Gauranga. Tears flowed in many streams from his eyes. They both became silent, communicating their love through their feelings.

Lord Caitanya said, "Listen Acarya, I'm controlled by your love. Always remember our pastimes together." Turning away, the Lord walked quickly toward Nilacala. The devotees sadly returned to their homes.

Locana Dasa says that Gauranga's sannyasa is nothing more than a huge spike piercing the hearts of the devotees.

Lord Caitanya's departure turned Navadvipa into an empty place devoid of life. Gadadhara Pandita, Nityananda Avadhuta, Narahari, Srivasa, Murari, Mukunda, Damodara and a few other devotees went to Puri with the Lord. Gauranga wanted to get to Nilacala in time to see Lord Jagannatha's Dola Purnima festival.

Along the way to Nilacala, Lord Caitanya chanted the holy names, "Hari! Hari!" He was overwhelmed with Krishna-prema. Sometimes He walked very slowly, staggering as if in intoxication. Sometimes He raced down the road like a charging lion. Sometimes He sang the holy names in a roaring voice while dancing joyfully.

Yet, the next moment He would cry. In transcendental madness, Gauranga would occasionally hike up His dhoti and jump around excitedly. From head to toe, His body was covered with tiny bumps of ecstasy. Lord Caitanya moved quickly, or He moved slowly. He wept, or He laughed slowly and deeply. Tears constantly fell from His lotus eyes.

When the devotees offered food to Lord Caitanya, He would reject it saying, "I will only eat Krishna-prasada [food offered to Lord Krishna] and nothing else." Except for a touch of prasada that Lord Caitanya begged from a couple of houses, He practically fasted for three days. By His own behavior the Lord taught the people in general.

Sri Caitanya Mahaprabhu didn't sleep at night. Absorbed in pure love of Krishna, the Lord stayed awake continually chanting the holy Names:

"rama raghava, rama raghava, rama raghava raksa mam - krishna kesava, krishna kesava, krishna kesava pahi mam" Gauranga sang in a sweet voice, but sometimes His voice choked up due to divine love. In this way, Lord Caitanya and His intimate devotees joyfully traveled to Nilacala.

Conversion of the Toll Collector

One day they met a sinful toll collector. He enjoyed harassing pilgrims crossing the river on their way to Puri. For no apparent reason, Gauranga suddenly charged like a mad lion to the back of a line of pilgrims. Nityananda and the other devotees followed the Lord. They saw that the wicked toll collector had arrested and chained up some pilgrims. Gauranga felt unhappy to see them suffering and crying in agony.

The pilgrims felt relief when they saw the compassionate Lord. They felt peaceful like a fearful child placed on His mother's lap, or forest animals jumping in the Ganges to get relief from a blazing fire. Falling at Lord Caitanya's feet, they cried in happiness.

Upon seeing Lord Gauranga, the toll collector thought, 'I've never seen such a splendid sannyasi. He must be none other than Nilacalacandra [Lord Jagannatha]. What will happen to me for all the trouble I've caused these pilgrims?'

The toll collector offered prostrated obeisances to Lord Caitanya and said in a choked voice, "Please don't hate me because I'm a materialist. I promise I will no longer tax the pilgrims. I am convinced that You are the one and only Supreme Lord Himself."

Lord Caitanya accepted his promise and praise with a smile. Then He ran quickly forward, passing the other pilgrims. Suddenly, the toll collector, while waving both hands above his head, came running after Lord Gauranga. The Lord, however, prevented him from coming further; so the toll collector stopped.

Keeping his hands above his head, he started chanting over and over, "Hare Krishna, Hare Krishna". The toll collector became overwhelmed with the bliss of Krishna consciousness. Symptoms of spiritual ecstasy like copious tears and horripilation appeared in his body. Sri Nityananda Prabhu and Gadadhara became jubilant to witness this.

Thus Locana Dasa happily sings the glories of Sri Caitanya Mahaprabhu.

The Heart-Breaking Danda

On the way to Nilacala, Lord Caitanya visited many temples and holy places. When He saw the various Deity forms of the Lord, Gaurahari would dance in ecstatic bliss. One day the Lord left His sannyasa danda in the care of Nityananda Avadhuta. Then He ran quickly down the road. Gauranga forgot Himself in the intense ecstasy of Krishna-prema. Gadadhara and others tried to follow Him.

While intentionally staying behind, Nityananda thought, 'In My presence how could the Lord take sannyasa? How can I tolerate His rejecting His world-enchanting flute to take up a sannyasa danda? Gauranga's shaving His head and taking sannyasa has given Me unceasing pain.'

When Nityananda Prabhu's grief reached the breaking point, He grabbed Lord Caitanya's danda, snapped it over His thigh, and threw it in the river. Then feeling slightly fearful over Gauranga's response, Lord Nityananda lagged behind, walking slowly down the road.

When They met, Lord Caitanya asked Nityananda, "Where's My danda?" Nityananda was hesitant to reply. Gauranga wondered to Himself and repeated the question. "Where did You put My danda? I feel pain without seeing it."

Nityananda Prabhu said, "Seeing You with a danda bums My heart. You shaved Your head and took sannyasa. As if that wasn't enough, You took up a danda. I just couldn't tolerate the pain. So, I broke it and threw it in the river." Nityananda paused for a moment as His heart swelled up in emotions and choked His voice. Finally, in a faltering voice, He said, "Just do whatever You like."

In an angry mood, Mahaprabhu said, "You always do the opposite thing. My danda is the sitting place of all the demigods. What purpose have You served by breaking it? You are restless, unsteady, and uncontrolled.

"You always act like a crazy man or a little boy. You never follow the rules of dharma. You're beyond the varnasrama system. Your behavior is completely independent of any designated position. If I try to tell You anything, You become furious."

Lord Nityananda laughed and said in a choked voice, "I don't follow the rules and regulations of the scriptures. You know whether I did good or bad; You know everything. You said that all the demigods reside in Your danda. But how can I tolerate that You're carrying all of them on Your shoulder? You think about other's welfare, but I think about their evil.

"Why should I fight with You? I have committed an offense, so please forgive me. The whole world is delivered by once chanting Your name. You are known as the deliverer of the fallen, so I hope You will forgive Me.

"Your taking sannyasa has shocked the devotees. They can't believe that You shaved off Your beautiful hair. That hair, which was like an enchanting crown on Your head, gave pleasure to everyone.

"Seeing the sad state of all Your devotees, My heart constantly bums. If You don't believe Me, just ask the devotees. For the benefit of the devotees, I broke that danda, which was not a mere stick, but rather a steel spike piercing our hearts."

Although Lord Caitanya kept silent and appeared unhappy externally, He was happy within His heart. Locana Dasa says that Sri Nityananda Prabhu broke Gauranga's danda because He knew all the mysteries of Mahaprabhu.

Chapter 16 Traveling and Nilacala Pastimes

Gopala Gives a Flower to Gaura

After some time Mahaprabhu entered Tamaluka, a famous place of pilgrimage. Lord Caitanya bathed in Brahma-kunda and saw the Deity of Sri Madhusudana. Overwhelmed with the ecstasy of pure love of God, the Lord traveled for several days until He reached the village of Remuna.

In great excitement, Gauranga ran to see the Deity of Sri Gopala, which was installed by Uddhava in Varanasi. The Lord offered His obeisances again and again. The Deity of Gopala came to Remuna to give mercy to one brahmana.

Lord Caitanya loudly called out, "O Uddhava", and then cried and rolled on the ground. His eyes were reddened and full of tears. Gauranga continuously circumambulated the Gopala Deity while saying, 'The Lord of Uddhava.' The Lord and His devotees started dancing joyously in kirtana, filling the earth and sky with love of God.

With unblinking eyes, the demigods hovering in the clouds gazed at Gauranga's sankirtana party. With his thousand eyes, Indra stared at the nectarean body of the Lord. Suddenly, a flower fell from the top of Gopalaji's flower crown. Instantly, Gauranga picked it up, and chanted "Hari-bol! Hari-bol!"

Observing the amazing sight of Sri Caitanya's blissful party, the king of heaven bowed his head in respect. The Lord danced all the way till evening. Many foodstuffs were lovingly offered to Sri Gopalaji. Then Lord Gauranga and His associates honored Gopala's maha-prasada. Gaurahari spent the night relishing Krishna-katha and departed the next morning with His devotees.

Soon Sri Gauranga came to the Vaitarani River where He took bath and drank some water. The Lord desired to have darsana of Lord Varaha, who grants liberation to anyone who sees Him. Then Gauranga went to Yajapur. Once Brahma and the demigods came here and did a sacrifice. Upon completing the yajna, they gave the village to a brahmana.

Even the most sinful person becomes free from all his sins, and attains a form like Lord Siva if he dies in this village. There are literally hundreds of Siva linga temples in Yajapur. Gaura-Govinda [name of Lord Caitanya] offered respects to them.

Next, Lord Caitanya visited Viraja, whose glories are beyond description. By seeing this place one gets free from the reactions of millions of sinful activities. The Lord joyfully paid respects to Viraja and prayed: "Please give me prema-bhakti at the lotus feet of Krishna."

Traveling on, the Lord arrived in Navigaya. He offered pinda, Vishnu-prasada, to His forefathers, and bathed in Brahma-kunda. After performing the appropriate rituals, Gaurahari and His associates quickly left Navigaya, which is famous as a place of Lord Siva. In this city there are millions of Siva lingas like "Trilocana" [the three-eyed one] and others.

More Toll Collector Pastimes

At that time Mukunda Datta said, "I know that from now on we have nothing to fear from any toll collectors."

Smiling slightly, Lord Caitanya said, "What shall I say Mukunda? I've taken shelter of the sannyasa order. What can a toll collector do to Me?"

Mukunda said, "Still, that last toll collector gave You trouble." Lord Caitanya said, "Listen Mukunda, all My relatives will protect Me." The Lord quoted a verse from the Santi-sataka: "Patience is one's father. Forgiveness is one's mother. Eternal peace is one's wife. Truth is one's son. Kindness is one's sister. Control of the mind is one's brother. The earth is one's bed. The ten directions are one's clothing.

Nectarean knowledge is one's food."

With a blissful smile, Gaurahari said, "If these are one's relatives, then please tell Me, My friend, how can he be afraid of anything? These relatives have carefully carried Me this far." Then Gaura, Gadadhara and a few other devotees went from door to door to collect alms.

In the meantime, a wicked toll collector imprisoned Mukunda and the rest of the Lord's traveling party. He bound Mukunda in chains and held everyone captive all day. Since they had no money, that merciless, sinful toll collector snatched their blankets and released them. After collecting alms, Lord Caitanya met Mukunda and the rest of the party.

Falling prostrate at Gauranga's feet, Mukunda Datta said, "Lord, Your glories are inestimable. Recently, I told You that I wasn't afraid of toll collectors, but just now we suffered at the hands of one. We understand that You are God, but we act like we don't know it. To learn a lesson I received pain from that man."

Gadadhara told Gauracandra about Mukunda's misfortune. The Lord commented briefly, "Mukunda, don't worry, everything will turn out for the best." Later that night, the son of Saci appeared in the dream of the chief toll collector. The Lord was lying on the bed of Ananta in the middle of the milk ocean.

Laksmi and Sarasvati were massaging His feet. The four Kumaras, Lord Brahma and other demigods stood at a distance, offering prayers. Then Lord Vishnu, dressed as a sannyasi, spoke to the chief toll collector, "One of your men has put My devotees into distress." Seeing this majestic dream perplexed and frightened the chief toll collector.

He awoke abruptly and ran to meet Sri Gaura Gopala [Lord Caitanya]. After offering dandavats, he said, "You are the Lord who performs pastimes in the ocean of milk. In order to deliver the living \acute{u} entities, You have appeared in this world and taken sannyasa. You are the moon illuminating the dense darkness of material existence. You are the ultimate goal of all Vedic knowledge."

Sri Caitanya Mahaprabhu smiled and said, "Very soon Lord Krishna will shower His mercy on you." Then He put His feet on the head of the chief toll collector. Immediately, that man became infused with ecstatic love of God. He jumped up and danced exuberantly with arms raised high in the sky. Lord Gauranga then empowered him to preach Krishna consciousness in that province.

At that time the devotees addressed the chief toll collector: "One of your men stole our blankets and put us in misery." Ashamed to hear this, the chief toll collector pleased the devotees by giving them new blankets. Then he paid obeisances to everyone and went home. He spent the rest of his life worshiping the Lord in his home and performing sankirtana day and night.

Why Did Lord Caitanya Accept Siva Prasada?

The next morning, Mahaprabhu again visited the Deity of Viraja, who grants liberation to any one who sees her. After paying obeisances and leaving the temple, Lord Caitanya displayed symptoms of transcendental ecstasy. Walking

with the gait of a powerful lion, the Lord came to the village of Ekamraka, where Lord Siva and Parvati reside.

Upon seeing the temple dome, Gauranga began running out of intense eagerness to see the temple. A beautiful flag billowed atop the temple. Mahaprabhu offered obeisances to the temple flag before entering Ekamraka, an abode-of Lord Siva abounding in Siva temples. Along with the town' s main Siva linga called "Visvesvara", there are ten million Siva lingas. One feels apprehensive about making an offense when he walks into Ekamraka.

The earth of Ekamraka appeared like sandesh [a semi-solid white sweet meat]. The water of all the holy places meets in Bindu Sarovara, a local sacred lake. Different places of pilgrimage also exist here in Ekamraka [present day Bhubanesvara].

Lord Gaurahari offered respects to the Deities of Siva and Parvati. Upon seeing them all the devotees forgot the troubles of traveling. Gauranga became numb and staggered in ecstasy as He looked at Mahesa [Siva]. His lips turned red, tears streamed down His eyes, and bumps of ecstasy formed on His body as Lord Caitanya chanted prayers to Lord Siva.

The devotees also recited suitable prayers. In appreciation, the temple priest offered Siva's prasada scents, sandalwood pulp and a fragrant flower garland to Sri Krishna Caitanya.

Then the Lord retired to the home of a neighboring devotee. He took some rice prasada from the devotee and rested peacefully. The next morning Gauranga bathed in Bindu Sarovara, paid obeisances to Mahadeva [Lord Siva], and continued His journey to Nilacala.

Now listen carefully to a story in this connection. Once Damodara Pandita asked Murari Gupta, "Murari, why did Lo'rd Caitanya accept the nirmalya [prasada] of Lord Siva? According to a curse of Bhrgu Muni, Siva's prasada is not acceptable. Yet why did Gauranga accept it? Mahaprabhu is Himself the Lord of the brahmanas. So, why did He violate the Vedic injunctions?"

Murari Gupta said, "Listen, Damodara. How can I know the mind of the Lord? I'll answer you according to my understanding. If you find it acceptable, then take it into your head. If someone differentiates between Hari [Krishna] and Hara [Siva] when he worships Lord Siva, and therefore refuses to accept Siva's prasada, he commits an offense and suffers the curse of Bhrgu Muni.

"Why? Because his consciousness is contaminated. He doesn't understand the glories of Lord Siva. But he who accepts both Hara and Hari as one, and faithfully accepts Siva's prasada becomes beloved to both Lord Krishna and Siva.

"One certainly pleases Lord Siva with his food offerings, if he remembers that Lord Siva is the greatest Vaisnava. One becomes free from material bondage by taking such remnants. Actually, when Lord Siva saw Lord Caitanya taking his darsana, he joyfully accepted Gauranga as his guest.

"The curse of Bhrgu is meant for materialists devoid of Krishna consciousness. If someone worships Lord Siva in a friendly mood, he certainly develops his love for Sri Krishna. Sri Gauranga Mahaprabhu came to teach the proper path of perfection for people in general ."

Damodara Pandita said, "Murari, you have kindly removed all my misgivings, and made everyone else happy too."

Thus Locana Dasa describes the transcendental pastimes of Sri Caitanya Mahaprabhu.

Please listen to the transcendental pastimes of Gaurahari, which emit ever-fresh sweet nectar at every step. Traveling with His associates, Lord Caitanya soon came to the temple of Kapotesvara [Siva], paid obeisances, and bathed in the pure waters of the Bhargavi River. Then they moved on to Jagannatha Puri.

Gauranga's Ecstasy in Seeing Jagannatha's Temple

In the distance, Lord Caitanya saw the beautiful temple of Lord Jagannatha shining brightly like the moonlight. A large red silk flag flapped majestically atop the kailas. Reposing on the crest of Nilagiri hill, the beautiful temple of the Lord of the universe looked like the effulgent snow-capped Mt. Kailasa.

Gauranga saw an attractive boy standing on top of the temple. Moving his fingers up and down, that boy was calling the Lord forward. Overcome with prema, Lord Caitanya paid obeisances to the boy. The Lord crashed down on the ground, unconscious.

Seeing Lord Caitanya lying motionless and not breathing, the devotees became shocked and frantically called the Lord. He did not respond. Although living, Gauranga appeared gone. Suddenly, He jumped up displaying ecstatic symptoms in His body. The devotees felt rejuvenated by the sight, but they wondered what had happened.

Mahaprabhu asked, "Did any of you see a boy standing on top of Jagannatha's temple? I saw a beautiful boy whose complexion was brighter than a blue sapphire, enchanting the three worlds."

Though they didn't see anyone, the devotees said they did. Mahaprabhu said, "Look! There he is, that beautiful boy is still on top of the temple. He has a smiling face and an incomparably gorgeous body made of nectar. He's holding a flute in his left hand. Moving the beautiful fingers of his right hand, he's calling Me toward him."

Then the Lord raced down the road to Lord Jagannatha's temple. The devotees followed Sri Caitanya Mahaprabhu. Gauranga's effulgent body glowed like a million moons. The sandalwood pulp tilaka on His forehead was dazzling. His red cloth resembled the rising sun.

Lord Caitanya offered obeisances over and over as He walked down the road to the temple. An unceasing stream of tears ran from His eyes. Big bumps of ecstasy erupted all over His body. Absorbed in Krishnaprema, Gaurahari soon arrived at the sacred lake called Markandeya Sarovara. He bathed there, paid obeisances to Yajnesvara, gave charity, and kept walking.

Seeing Lord Jagannatha's temple looming in the distance, Gauranga fell flat on the ground to pay obeisances. Immersed in love of God, the Lord wept without stopping. Attracted by the intense love of Gaura Raya, Lord Jagannatha extended His long arms and appeared before Lord Caitanya. He called, "Come, come to Me!"

Lord Caitanya became stunned to see the Lord and rolled on the ground. Then in a blissful voice Gauranga said, "O Lord Jagannatha, You're so merciful to show Yourself to Me." Gaura cried loudly when Lord Jagannatha suddenly disappeared. Then Nilacala-candr. a reappeared and Lord Caitanya burst into joy.

Waves of nectar from the ocean of divine love washed over Gaura's body. Tears, roaring, and horripilation appeared in their wake. In such a maddened state of ecstasy, Gauranga quickly came to the house of Sarvabhauma Bhattacharya, who cordially welcomed the Lord and offered Him an asana.

Lord Caitanya Takes Darsana of Lord Jagannatha

Lord Caitanya said, "I'm very eager to see Lord Jagannatha. How will it be possible, when My heart fills with apprehension at the prospect?" Sarvabhauma Bhattacharya was astounded to see the splendid beauty of Gauranga. The Lord's body was molten gold, towering like Mt. Sumeru. His gorgeous face shimmered like the moon's rays. His shoulders were more powerful than a lion's.

He had wide, elongated eyes like the petals of a lotus flower. His neck was nicely shaped like a conchshell and His long arms extended to His knees. He had all the auspicious signs of a mahapurusa [great personality]. Beholding Sri Caitanya's unusually attractive form amazed and stunned Sarvabhauma.

He wondered, "I've never seen such an indescribably beautiful person. There is no demigod to compare with Him. It seems Vaikunthanatha [the lord of Vaikuntha] must be standing before me." Sarvabhauma told his son to take Gaurahari to see Lord Jagannatha and listen carefully to whatever He said.

When Lord Caitanya came before the Simha-dvara [main gate of the temple], He lost control of His body and began staggering due to ecstatic love of God. With the careful assistance of His associates, the Lord entered the gate and went to the Nat Mandir [darsana area in front of the Deity] .

Standing behind the Garuda stambha, Lord Caitanya gazed at the beautiful moonlike face of Lord Jagannatha with unblinking eyes. Intense feelings of spiritual rapture seized Gauranga's body. As a result, His bodily hairs stood up straight, appearing like the stiffened filaments of a golden kadamba flower. Tears flowed in five or seven streams from His lotus eyes.

Losing Himself in the bliss of pure Krishna consciousness, Sri Gaura Raya became stunned and collapsed on the ground unconscious. It appeared like the peak of a mountain breaking off due to high wind. His eyes were closed and His fists were tightly clenched.

Soon Lord Caitanya returned to external consciousness. Dancing and chanting, "Had! Had !" He entered the temple with the other devotees: Srivasa, Damodara, Murari and Mukunda. They sang the glories of Radha and Krishna and danced exuberantly.

Gauranga's Pastimes with Sarvabhauma

Then Gaurasundara and His loving associates returned to the home of Sarvabhauma Bhattacharya. Again Lord Caitanya fell into a trance of divine euphoria and performed sankirtana. Observing the blissful activities of the Lord filled Sarvabhauma's heart with wonder and pleasure. When Gaura-nataraja stopped dancing, Sarvabhauma sent a man to bring Lord Jagannatha's mahaprasada. Meanwhile, they discussed philosophy.

Vasudevva Sarvabhauma said, "Mahaprabhu, please tell me Your birthplace."
Gauranga said, "Whatever you say, that is true."

Sarvabhauma, "Why are You answering me like this? I say one thing and then You say something else."

Gauranga kept silent, as grave as the ocean.

Sarvabhauma, "Will You please tell me how You became a sannyasi?"

Gauranga, "Definitely, know this is truth."

Sarvabhauma Bhattacharya was totally bewildered by Mahaprabhu's equivocal statements. He couldn't understand anything about Lord Caitanya, who is the beloved Lord of millions of Sarasvatis [goddesses of knowledge]. Not knowing whether Gauranga was God Himself or just a madman, Sarvabhauma became upset.

Gauranga Glorifies Jagannatha Maha-prasada

At that time a huge quantity of Jagannatha maha-prasada arrived. Thrilled to see it, Mahaprabhu bowed His head to offer respects and then roared like a lion, filling the universe with the sound. The demigods, Gandharvas, human beings, dogs, and snakes came to receive prasada from Gauranga's hand.

Everyone felt ecstatic by taking Lord Jagannatha's maha-prasada. Although Gadadhara, Nityananda, and other devotees saw this, they kept quiet because they know everything. Then Mahaprabhu honored Lord Jagannatha's remnants.

Sri.vasa said, "Mahaprabhu, I'm a little afraid to ask, but if You p, ermit, then I'll ask a question. After You took rna-ha-prasada I saw that You were smiling blissfully. Can You tell us what You were smiling about?"

Hearing this, the Lord became joyful and revealed His heart. "Due to the promise of Katyayani, even the animals are receiving maha prasada. But even after great endeavor, demigods such as Indra, Candra and the Gandharvas can't obtain it. Devotees like Narada, Sukadeva, Prahlada and others rarely get to taste this maha prasada. Now everyone is relishing such rna-ha prasada"

"Anyone who rejects maha prasada, considering it to be ordinary food, will lose his piety and take birth as a pig. One should accept maha prasada and eat it immediately without consideration, even if it has fallen from the mouth of a dog. There is never any defect in maha prasada."

Next, Mahaprabhu honored some maha prasada. In the evening He took darsana of Lord Jagannatha. With His full-blooming lotus eyes and complexion the color of a monsoon cloud, Lord Jagannatha's face was most charming to behold. The whole universe could not contain the ecstasy that Lord Caitanya felt upon seeing Lord Jagannatha.

The intensity of His Krishna-prema made Gauranga tumble to the ground. It appeared as if the golden Mt. Sumern was rolling on the ground. The dazzling effulgence of Gauranga's body made Lord Jagannatha also appear golden. Lord Balarama and the temple priests also became absorbed in Gauranga's ecstatic mood. Seeing this, all the devotees floated in an ocean of bliss.

The temple priest worshiped Lord Caitanya, whom he saw as Lord Jagannatha now moving in the form of a sannyasi. No one had ever seen such an amazing sight. Surfacing from the deep ocean ofprema, Lord Caitanya went back to

Sarvabhauma Bhattacharya's house. In this way Lord Gauranga tasted boundless happiness in taking Lord Jagannatha's darsana three times a day. He also passed the days and nights discussing Radha-Krishna prema-tattva with His intimate followers.

Teaching Vedanta and Sad-Bhuja Revealed

Now listen carefully to a pastime that was first revealed in Purusottama-ksetra [Jagannatha Purl]. Lord Caitanya lived humbly, without any material possessions to teach renunciation to the people in general. Foolish people thought that the Lord was an ordinary 'man. Gauranga would sing His own glories in association with His dearest devotees.

Sarvabhauma, who was proud of his mundane scholarship, once said something incorrect about Lord Sri Caitanya to an assembly of brahmanas and saintly persons. He said, "Although Sri Caitanya is a scholar hailing from a good family, He has taken sannyasa at such a young age. With incomplete knowledge this brahmana has taken such a serious step.

"Now He should rectify Himself and deeply study Vedanta. It's not the dharma of a sannyasi to chant and dance wildly in the streets. Better He should study Vedanta from me and go back to family life."

Suddenly Gauranga appeared within that assembly. His face was adorned with a sweet smile appearing like a constant flow of honey. Startled, Sarvabhauma got up immediately to receive Lord Caitanya. He praised the Lord and offered a seat.

Sri Gauranga Mahaprabhu said, "I don't know all the rules. But you, Sarvabhauma, being a great scholar, know everything. Please tell Me the rules and regulations.

"Although I don't understand the duties of a sannyasi, Providence has arranged that I am one. Now, please explain the proper rules and conduct of a sannyasi. You know and teach Vedanta, so now please instruct Me. It's said that one shouldn't take sannyasa at the prime of life. What is the scriptural rule about taking diksa?"

Sarvabhauma, being surprised by Lord Caitanya's frankness, felt shy and hesitant to reply. He thought, "How did this sannyasi know that I was talking about Him with my followers?"

The next day Gauranga and His followers returned to Sarvabhauma's house. Lord Caitanya wanted to learn the confidential conclusion of the Vedanta on taking shelter of the nectarean lotus feet of Sri Krishna. Hearing this shocked Sarvabhauma, who then realized that the darling of Sacimata was no ordinary human being.

Sarvabhauma Bhattacharya thought, "I have never heard such an explanation of Vedanta. I've become very proud after spending my whole life studying and teaching Vedanta. But upon hearing Sri Caitanya's presentation of it, I understand that He is favored by Sarasvati, the goddess of learning."

Then Sarvabhauma, the best of the brahmanas, folded his hands and offered prayers to Gauranga. Astonishing everyone, Lord Caitanya manifested a six-handed form, [sad-bhuja]. Sarvabhauma became full of ecstasy when he saw this transcendental form of the Lord. In one place, at one time, and from one body, Lord Caitanya showed a sixarmed form.

In two raised arms the Lord held a bow and arrow. He held a flute to His lips with two other hands. In the two arms hanging by His sides, He clutched a sannyasa danda and waterpot. Entranced in the ecstasy of Krishna consciousness, Sarvabhauma fell at Gauranga's feet, crying. Then just before hinting, Sarvabhauma, in a faltering voice, offered Lord Gauranga a prayer called Caitanya-sahasranama--the thousand names of Sri Caitanya Mahaprabhu.

Thus Locana Dasa describes the manifestation of sad-bhuja to Sarvabhauma Bhattacharya in Jagannatha Puri.

In this way, Sri Krishna Caitanya happily lived in Nilacala. Everyday the devotees came to visit Lord Gauranga. The daily darshana of Lord Jagannatha filled everyone's heart with the joy of Krishna consciousness.

Sesa-khanda

Chapter 1

Lord Caitanya Visits South India

All glories to Narahari, whose lord and life is Gadadhara Pandita. Please shower your mercy and cast a favorable glance upon me. Now I'll describe the final pastimes of Lord Caitanya. This ocean of nectar will flood the listener in transcendental bliss. Sarvabhauma Bhattacharya happily passed his days and nights chanting the holy names of the Lord.

After leaving Jagannatha Puri, Gaurahari traveled south to Kurmaksetra. In this village He met two brahmanas, named Kufi'na and Vasudeva. Seeing the astoundingly attractive form of Gauranga, they became purified and overwhelmed with spiritual ecstasy. Golden Mt. Sumeru was standing before them with His auspicious hands and long arms hanging to His knees.

Gaurahari's shoulders were strong resembling those of a powerful lion. His captivating eyes were long, wide and expansive. The brahmanas were convinced that Gauracandra was indeed Sri Krishna Himself. Crying, they fell down on Lord Caitanya's lotus feet. The whole world cried along with them.

Lord Caitanya picked up and embraced the two brahmanas. In a sweet voice Gauranga said, "O brahmanas, please listen attentively. Why and for what purpose have you come to this world? In the age of Kali, the only religion is the congregational chanting of the holy name of Lord Haft.

"One who does Hari-nama sankirtana possesses a rare and valuable treasure. Please always perform sankirtana, dance happily, and let others take part. Thus you will get liberated from material bondage." Finishing His preaching, Gauranga left there, and traveling at a fast pace came to Jiyada-Nrsimha-ksetra. He was tasting the sweetest mood of Krishnaprema.

The Appearance of Jiyada-Nrsimha

Listen carefully to the description of the appearance of JiyadaNrsimha. A farmer named Punruya Goyala once lived here. He grew a large crop of cucumbers, and stayed awake every night guarding it. One night he didn't guard and a wild pig devoured a bunch of cucumbers. The next night he waited with a bow and arrow to kill the boar. The wild boar chanted "Rama!" when hit by the farmer's arrow, and fled to a nearby mountain cave.

Perplexed, the farmer wondered how a dull animal like a pig had chanted the name of Lord Rama. He thought it must be the Lord Himself disguised as a boar. Standing outside the cave, the farmer called that wounded pig, "Who are you? Who are you?" There was no response. Afraid and sad within his heart, the farmer fasted for two days. He thought, "What have I done? I'm the lowest, most sinful miscreant.. There's no one more wretched than me."

Feeling compassion for the farmer, the merciful Lord spoke to him from the sky. He said, "I am God Himself. You've hurt Me with your arrow because I ate your cucumbers. Now don't worry, just go home."

The farmer became downcast and kept on fasting. Again, the Lord spoke from the sky, "You foolish farmer. Why are you suffering so much for nothing? You have not committed any offense, so stop fasting and go home."

The farmer said, "I've hurt You with my arrows. So what's the use of my life? Even if I die, I can't escape my offense. Yamaraja, the god of death, will punish me by whipping and beating me. How can I purify myself?."

The Lord replied, "You haven't committed any offense. Don't worry, I am unlimitedly pleased with you."

The farmer, "Then all is well. On your assurance I'll give up my fear. But how do I know that I'm free from the offense of shooting arrows at the boar? If I can see You with my eyes, then I'll be satisfied. Then I'll inform the king and You should be the witness. If You become the witness, I'll be very pleased."

The Lord, "All right, I'll fulfill your desire and give this boon to you."

Hearing this, the farmer joyfully ran to the king's palace. When he came to the palace gate he said, "Listen gatekeeper, Please inform the king of my unique and wonderful story. The king will enjoy it."

Next, the farmer was let into the palace to tell the king his story. The king became astonished to hear that God had taken the form of a boar and talked to the farmer.

"Is this really true?" asked the king.

"Yes, my lord," answered the farmer. "Let's go there together. Then your doubts will be destroyed. God will keep His promise to me and tell you everything."

The king said, "If I hear God give His order, then I'll become your servant for the rest of my life." The king and the farmer walked to the mountain cave where the boar was staying. The king fell prostrate before the cave's entrance, and offered prayers to God.

The Lord's heart melted to see the king's sincerity and humility. The Lord said, "O king, believe the words of the farmer. Now pour milk into this cave and you'll attain Me."

Delighted to hear the Lord speaking, the king dutifully poured milk into the cave. Suddenly, from under the ground, a topknot of hair came into view. Realizing that a Deity form of the Lord was manifesting, everyone became blissful

and started chanting the names of Hari and playing musical instruments.

As more milk was poured, more of the Lord's transcendental form appeared: the head and face, chest, arms, belly, and thighs. Although they kept pouring milk, the Lord chose not to reveal His lotus feet. From the sky the Lord said, "You will not see My feet, so don't pour any more milk."

The king felt ecstatic to have witnessed the appearance of the Lord. However, he also lamented not being able to see the Lord's sweet lotus feet. He arranged a huge mahotsava, [a festival] to honor the Deity with opulent food offerings, dresses, and arati. While gazing at the Lord with love and devotion, the king's heart overflowed with satisfaction.

One day a merchant and two women came there to take darsana of the Deity. After seeing the Deity, the merchant paid obeisances and walked out of the temple. Abruptly, the temple door slammed behind the merchant, leaving the two women locked inside. Through the door he heard the two ladies talking to the Lord. In great anxiety, the merchant loudly prayed to the Lord.

The merciful Lord responded by unlocking the temple door. The merchant saw the most astonishing thing when he re-entered the temple. The two women had turned into stone and were standing beside the Lord. Considering himself most fortunate, the merchant fell down at the Lord's feet praying, "O Lord, Please give me the boon that You will be named after me. My parents gave me the name Jiyada. So, my Lord, I desire that You take this name."

This is the story behind the Deity named Jiyada-Nrsimha. Locana Dasa gladly sings the glories of Sri Caitanya Mahaprabhu.

Lord Caitanya Meets Ramananda Raya

The next day, Gauranga and His party left Jiyada-Nrsimha, continuing south. Absorbed in the ecstasy of Krishna-prema, the Lord came to Kanchi, the jewel among cities which gives pleasure to the eyes. Although Lord Caitanya never looked at the face of a sense-enjoyer, he paid a visit to the king. The Lord told the palace gatekeeper that He wanted to meet the king.

Meanwhile, the king was busy worshiping his personal Deity within his private chambers. When the gatekeeper informed him that a great sannyasi had come to see him, the king kept silent, continuing his worship. The gatekeeper became afraid that he had offended the king, since his master kept silent. He ran back to Lord Gauranga and said, "I couldn't give Your news to the king because he's busy doing puja. No one dares disturb him at this time."

Smiling within, the Lord ignored the warning of the gatekeeper and walked into the palace to personally meet the king. Gauranga stood in the entrance to the king's private puja room where Ramananda Raya, the king, was worshipping his Deity.

While the king meditated on Krishna, within his mind he saw the form Gauracandra instead. So he chanted the maha-mantra, and started meditating again. Again he saw Gauracandra instead of Krishna. He thought, "What happened, who am I seeing?"

With firm determination the king started meditating again. Yet again, Gauracandra appeared within his heart. Confused, the king stopped meditating

and opened his eyes. Suddenly, he saw Gauracandara, the best among the sanniyasis, standing right before him.

The king stood up respectfully and worshiped the Lord's lotus feet. He marveled at the splendid beauty of the golden form of Gauranga. His heart was full of joy. He was amazed how the Lord had suddenly appeared inside his private quarters. Smiling, Ramananda Raya said, "How did You enter within my mind during my meditation? I'm extremely fortunate to behold Your lotus feet."

Lord Caitanya said, "Why aren't you aware of yourself? You may recognize Me, but I've come to take you with Me." Gaurahari laughed loudly. Next, He manifested His golden form in the white Deity form of the Lord being worshiped by Ramananda Raya.

Giving up His golden form, Gauranga assumed the form of Krishna with a bluish-black complexion. He held a flute, wore a dhoti, and had a peacock feather on His head. He was adorned with divine ornaments and a beautiful forest garland. The king became overjoyed to see this form. Then in an instant the Lord reappeared as the golden Lord Gauranga.

The birds, beasts, trees, leaves, creepers and everything else reflected the dazzling molten gold aura of Lord Caitanya. Overwhelmed, Ramananda Raya fell down at Gauranga's feet. He clasped the Lord's lotus feet and became unconscious. Lord Caitanya picked him up, took him by the hand and walked outside.

Locana Dasa thus describes the wonderful pastime of Lord Caitanya meeting Ramananda Raya.

Rama-bhava and Visiting Ranganatha Temple

As He traveled through South India, Sri Caitanya was continually absorbed in the ecstasy of pure Krishna consciousness. Crossing the Godavari River, the Lord arrived in Pancavati where Sita, Rama and Laksmana once lived. Observing the beauty of Pancavati, Lord Gauranga became entranced in love and repeatedly called "Sri Rama! Laksmana!" Pancavati is the place where Laksmana stayed in a thatched hut, protecting Sitadevi, while Rama pursued the golden deer. The moment Laksmana left to search for Rama, the evil demon Ravana kidnapped Sitadevi. Seeing this place overwhelmed Lord Caitanya with remembrances of His previous pastimes here. At one moment Gauranga yelled, "Kill ! Kill! Kill !" The next moment He said, "Catch him! Catch him!" Then He loudly shouted the name of Laksmana. Remembering Sita, Gauranga cried so deeply that His associates could do nothing to pacify Him. Finally, Mahaprabhu controlled Himself and became peaceful.

Lord Caitanya moved on until He came to the Kaveri River and the temple of Sri Ranganatha [Lord Ramacandra]. Seeing Lord Ranganatha, Gaurahari danced joyfully with His intimate devotees. A brahmana named Tirumalla Bhatta, who watched the Lord's ecstatic sankirtana performance, wondered about Gauranga's identity.

Captivated by the force of divine love, Gauranga's body showed incredible symptoms of spiritual ecstasy. Horrification made His bodily hairs stand erect, resembling the spike-shaped filaments of the kadamba flower. His golden body, towering as high as Mt. Sumeru, was a desire tree adorned with the fruits and

flowers of Krishna-prema.

When Gaurahari loudly cried the names of Hari, everyone cried along. Seeing this astounding display of transcendental emotions, Tirumalla Bhatta became convinced that Lord Caitanya was certainly the Supreme Lord-- the life and soul of everyone. He invited Lord Caitanya to kindly visit his asrama. Satisfied with the brahmana's loving service, the Lord stayed in his house to observe Caturmasya, a fourmonth period of devotional austerities.

Soon after leaving Rangaji, Lord Caitanya met Paramananda Puri. Exchanging loving feelings while looking at each other, they floated in the streams of each others' tears. Paramananda Puri remembered the teachings of his gurudeva, Madhavendra Puri, who had quoted a verse from the Vayu Purana:

"In the beginning of Kali-yuga, Lord Narayana will appear on the earth in a golden form. Taking sannyasa, He will reside in Purusottamaksetra near Lord Jagannatha."

Madhavendra Puri also told his disciple, Paramananda Puri, "In Kali-yuga, in order to teach the religion of sankirtana, Lord Krishna Himself would appear one early evening. He will have a tall, golden transcendental body with long arms reaching to His knees. His broad shoulders will resemble a lion's and His neck will be as powerful as an elephant's. Blooming lotus flowers will form His eyes.

"Being an ocean of compassion and a reservoir of prema, He will distribute His mercy everywhere. Unfortunately, I will not be able to see Him with my eyes. If you are fortunate enough to see Gauranga, then please remember me."

Paramananda Puri realized that Lord Caitanya is that same lord that his spiritual master had previously described. Instantly, he paid obeisances to the Lord. Gauranga picked him up and said, "What are you doing?" Then Gauranga warmly embraced Paramananda Puri, and started traveling again.

Chapter 2 South India and Vraja Mandala Pastimes

Please listen to Sri Gaurahari's pastime of visiting Sapta-tala. Seeing the serene tala trees, Lord Caitanya smiled and ran to touch them. The sky filled with the jubilant sounds of "Jai! Jai! All glories! All glories !" The seven tala trees were previously celestial Gandharavas who got cursed to become trees on earth. The Lord liberated them with His transcendental touch.

Overcome with the ecstasy of love of God, Gauranga felt no disturbance from traveling. Neither was He aware of the passage of days and nights. Next the Lord came to Setubandhu. Gauranga danced blissfully like a mad lion while going around the siva-linga there known as Ramesvara.

Paying obeisances, He affectionately cried out, "Sri Rama! Laksmana!" In great joy He sometimes called "Hanuman! Angada! Sugriva, My friend! Vibhisana!" Drowned in divine love of God, Gaurahari lost all sense of direction. Totally forgetting Himself, Mahaprabhu danced madly with the devotees.

Next, Gauranga spent Caturmasya on the side of the Godavari River. From there Lord Caitanya came back to Orissa. Absorbed in remembering Lord Jagannatha, Gauranga visited Alanatha. Vishnu Dasa, an Oriyan Vaisnava, joined Mahaprabhu's party. Lord Caitanya became very happy to once again see the all-

attractive form of Lord Jagannatha. Raising His arms over His head, He constantly chanted "Hari-bol ! Haribol!"

Locana Dasa says that Sri Caitanya Mahaprabhu was relishing unlimited bliss upon His return to Purusottama- ksetra.

The Mental Road to Kanai Natasala

Listen to the wonderful transcendental pastimes of Lord Gaurahari which are unparalleled in the three worlds. One day Nrsimhananda meditated about an elevated road made of coral, pearls, gold, jewels and various gems. For the pleasure of Krishna, he was conceiving of a road extending all the way to Mathura. Before Nrsimhananda could finish his road, the Supreme Lord came to take him back home, back to Godhead. Nrsimhananda felt sorry because he had only completed the road as far as Kanai Natasala.

Aware of this road, Lord Caitanya suddenly changed course and moved along that pathway. None of His associates knew where Gauranga was going. Soon Gaura reached Kanai Natasala and returned to His original path. The Lord's mysterious movements caused Paramananda Purl to inquire about them.

Explaining everything, Lord Caitanya said, "Nrsimhaanda created a lavishly decorated, elevated road within his mind to facilitate My journey from Purusottama-ksetra to Mathura. To fulfill his devotional desire, we traveled on this raised road." Locana Dasa relishes relating the blissful inconceivable pastimes of Sri^Gauranga Mahaprabhu.

In Nilacala, Lord Caitanya and His followers tasted the ecstasy of Hari-nama sankirtana day after day. Gradually, devotees from different countries came to stay with Lord Gauranga. One day Gauranga suddenly decided to visit Mathura. His eagerness grew to the point of madness. When Lord Caitanya began the journey, His ecstasy intensified and He started running like a lion. His associates couldn't keep pace.

When Gaurahari went through Jharikhanda forest, He made the birds, beasts, trees and stones cry along with Him. Forgetting their natural enmity, the deer and tigers danced around happily. All the forest animals attained the perfection of life by receiving the rare gift of Krishna-prema directly from Lord Caitanya.

Gradually, Gauranga reached the holy city of Varanasi, the home of many elevated sannyasis. He paid respects to Visvesvara Siva and walked on to Prayaga, where He took darsana of Bindu Madhava. At Prayaga, the compassionate Lord Caitanya met Rupa and Sanatana Gosvamis, and empowered them to spread Krishna consciousness. After taking darsana of Aksaya-vata, Lord Caitanya bathed in the Triveni [confluence of Ganges, Yamuna, Sarasvati].

Determined and moving like a mad elephant, Mahaprabhu moved on towards Vrndavana. From Prayaga He came to Agravana [Agra]. He visited the asrama of Jamadagni Muni. He also saw Renuka-grama which was named after Jamadagni's wife, Renuka. It was the birth place of Parasurama-- the great warrior among the Dasa Avatars.

After taking darsana of the river Yamuna, who always flows towards Vrndavana, Mahaprabhu went to Raja-grama. At last Mahaprabhu entered Gokula [Vrndavana]. Now He went completely mad in love of God. Gauranga's heart

flooded with Krishna-prema. With great endeavor He checked His feelings.

Lord Caitanya Tours Vraja-mandala

In ecstasy, Lord Caitanya saw the forest of Mahavana. In the distance loomed the celestial city of Mathura-puri. At this point Lord Caitanya almost fell unconscious, due to the intensity of His rapture.

Falling down on the road, Gaurahari cried out, "Akrura! Akrura!" Overwhelmed in separation from Mathura, Lord Caitanya lost external consciousness. For three days He lay in the dust of Vrndavana immersed in Vraja-bhava. Passers-by wondered about His identity. Krishnadasa, an exalted Mathura brahmana, thought, "Where has such a personality come from? I'm so fortunate to see His feet. He seems to be Sukadeva or Prahlada."

Returning to external consciousness, Lord Caitanya asked, "O brahmana, who are you? What's your name?"

The brahmana said, "My name is Krishnadasa."

Hearing this, Gauranga laughed slowly and deeply. 'Then He said, "You know everything about Krishna. Your name gives Me great satisfaction, so you will be My guide to the dhama. Mathura-mandala is Krishna's favorite place of pastimes. Since you're born here and are a great devotee, surely you know the different places of Krishna's pastimes. Now please show these places to Me."

Krishnadasa said, "I don't know all the places, but I do know the twelve forests." Gauranga smiled and then empowered him with full knowledge of the dhama.

Instantly the brahmana said, "My Lord, I will show You all of the lila-sthanas [places of pastimes] here. I'll tell You the pastimes from Krishna's birth to the killing of Kamsa. I understand that You are actually the son of Nanda Maharaja. Somehow You have given me knowledge of all the places and pastimes of Sri Krishna in Mathura-mandala."

Happy with the brahmana, Lord Caitanya placed him on His lap and started singing the glories of Lord Krishna. The whole night, Gauranga stayed at Krishnadasa's house talking about Mathura.

Krishnadasa said, "In Mathura-mandala, the Yamuna River is most fortunate because Krishna performed many pastimes on both her banks. There are five forests on the eastern side of the Yamuna; seven on the western side. Krishna did pastimes on both sides, yet only the devotees understand their meaning.

"Kamsa's palace in Mathura sits on the Yamuna. Eight miles north of that lies the forest of Vmdavana, where Sri Krishna had many rasafilled pastimes.

Kumudvana lies to the southwest, bordering Mathura. Khadira-vana is in the north. Talavana and Madhuvana are situated about four miles south of Mathura.

"Kamyavana is not far from Mathura. Kaliya-daha is on the western bank of the Yamuna. Govardhana Hill stands majestically, forty miles west of Mathura. Bahulavana forest exists northwest of Mathura. These are the seven forests located on the western bank of the Yamuna.

"Now I'll describe the five forests on the eastern side of the Yamuna. Mahavana lies near the Yamuna, eight miles from Mathura. West of Mahavana is a forest named Visva. Two miles north of Mahavana is Lohavana forest.

"Bhandiravana forest stands farther north on the eastern bank of the Yamuna. Bilvavana and Bhadravana are located beside the Yamuna. Sri Krishna enjoyed many blissful pastimes in these twelve forests. Now I'll show them to You,"

The next day Lord Caitanya did His morning duties according to the Vedic regulations for a sannyasi. He was feeling restless, eager to begin. He called Krishnadasa and they started their parikrama.

Krishnadasa, "Lord Caitanya, just see this forest which surrounds Mathura in three directions. The Yamuna flows from the east to the south. See the two gates on the north and south sides of the fort.

"Look at Kamsa's palace placed in the southwest corner of Mathura city. There are two doors on the east and north sides of Kamsa's palace and a sitting place in the north. See the prison standing in the northwest corner of the palace, and the latrine in the southern part.

"Listen carefully to this story. In fear of Kamsa, Vasudeva took away his son Krishna. Suddenly, while Vasudeva was carrying his son, Krishna passed urine in his lap. Here Vasudeva quickly sat down. Krishna finished passing urine on this stone which is called Mutra-sthana. [Vrajavasis say that Devaki washed Krishna's urine soaked clothes in Potra Kunda, the pracina [old] janmasthan, which is behind the present day Janmasthan].

"Look at the house of Uddhava to the north." While hearing this, Lord Caitanya started crying. His body erupted in horripilation from head to toe, making His bodily hairs stand erect like a kadamba flower.

Lord Caitanya said, "Now I've reached the house of Uddhava. According to your realization, tell me about Krishna's pastimes here. Here Krishna once talked with His intimate devotee. I feel great pain to remember this ."

Krishnadasa, "East of Uddhava's house is the home of Kamsa's washerman. East of this is the residence of the flower gardener. Kubja's house is to the south. Beyond that starts Kamsa's wrestling arena. The house of Vasudeva stands to the southeast." Gauranga felt great happiness within His mind to hear these things. His voice faltered and His face flushed with a reddish hue.

Krishnadasa continued, "See Ugrasena's house just northeast of Vasudeva's house. Visranti-ghata [Visrama] lies just south of that. A Deity of Gatasrama stays at Visranti-ghata. When Krishna killed Kamsa, He dragged the demon's body creating a canal called Kamsakhali, to the south of the Gatasrama temple. Prayaga-ghata, Tindukaghata, Saptatirtha-ghata, Rsi- tirtha, Mahesa-tirtha, Koti-tirtha, Bodhitirtha, and Ganesa-tirtha exist to the south. These are the twelve ghatas, supreme among all tirthas.

"Just see the place known as Rangabhumi, south of the palace. South of that sits Kamsa-kupa, a well dug by Kamsa to drown Krishna. The well to the southwest is called Agatsya-kunda. Setubandha Sarovara is north of that."

Lord Gauranga cried loudly in ecstasy, and His bodily hairs stood up. Krishnadasa continued narrating the glories of Mathura-mandala. "O my Lord, please listen carefully to the pastimes that Krishna once performed on the banks of this lake called Setubandha Sarovara. Once Krishna came here with Radha and said, 'I am that same Ranganatha [Rama] who killed Ravana with the help of the monkeys.' While listening to Krishna, Radha smiled, thinking that Krishna was lying.

"When Krishna asked curiously about Her laughing, Radha replied, 'Don't tell

Me a lie. How did You appear as Lord Rama? That form of the Supreme Personality of Godhead was fully in control of His senses. It's not possible for You to behave like Him. Rama built a bridge across the vast sea with trees and stones. Can You do this now?'

"Krishna, laughing slightly at Radha's challenge, said, 'If I throw trees and stones on the water, they will definitely float.'

"The gopis said, 'Okay we'll bring the stones. You just show us how You'll make a bridge. O Kanai, don't be falsely proud. We've never heard of stones floating on water.'

"Kdshna said, 'Just bring the trees and stones, and I'll build a bridge over this lake.'

"The gopis brought stones and trees and Krishna floated them on the water here to make a bridge. Congratulating Him, the gopis said, 'Good, good.' However, Radharani showed a smile of satisfaction because Krishna had actually built the bridge for Her pleasure. This place is known as Setubandha Sarovara [kunda] ."
Lord Caitanya became happy to hear this pastime of Radha and Krishna.

Locana Dasa also finds great joy in describing the glories of Gauranga.

Krishnadasa went on. "North of Setubandha Sarovara is Saptasamudra-kunda, where Devaki's six sons were dashed to death on a stone. Sarasvati-kunda sits north of the palace. Here is. Dasasvamedha Ghata with Soma-tirtha on its southern part. The Lord's necklaces once fell into a lake south of Soma-tirtha, which has an underground stream called Naga-t/rtha." They visited Samyamana-t/rtha, some other kundas, and then circumambulated the palace.

After traveling through the sacred places in Mathura, Lord Caitanya begged alms and took rest. The night seemed terribly long, due to the Lord 's intense eagerness to see Vrndavana. The next day the Lord bathed and then continued His ecstatic parikrarna.

Krishnadasa continued. "O my Lord, Mathura-rmandala covers twenty. yojanas [160 miles] of land. The twelve forests occupy fortyeight miles. Let's see the places of Lord Sri Krishna's pastimes. Here Narada Muni told Kamsa about Krishna's birth.

"Over here is the place where Kamsa imprisoned Vasudeva and Devaki, Krishna showed His four-armed Vishnu form to Vasudeva and Devaki in this place. This is the spot where Vasudeva carded baby Kfishna and baffled Kamsa's sleeping guards. At this place Vasuki protected Krishna with his hoods, as Vasudeva, using a she-jackal as his guide, crossed the river Yamuna.

'This forest is called Mahavana, the site of Nanda Maharaja's palace, where Yasoda gave birth to a daughter. Vasudeva came here with his baby son and exchanged Him for her newborn daughter. Thinking that the daughter was Devaki's, the sinful King Kamsa threw her down on a stone to kill her. But the baby slipped from his hands, rising up in the air as fast as lightning. Nervous and afraid, Kamsa immediately began praying to her. At this time, Kamsa heard an aerial message predicting his demise.

"From that day on, Kamsa began harassing all religious people. After holding a festival to honor his son, Nanda Maharaja came to Mathura and met Vasudeva. Vasudeva warned him to protect his baby Krishna from the atrocious tyrant Kamsa.

"When Krishna was one week old, He killed the Putana demon. He killed the

cart demon when He was merely one month old. Visvambhara Krishna killed the whirlwind demon Tmavarta. At six months, Krishna's name-giving ceremony was performed. While pretending to eat clay, Krishna showed His universal form to Mother Yasoda.

"Holding the manthana-danda, Krishna danced over here. At this place Krishna climbed up on a ulukhala [grinding mortar]. Breaking the pot hanging from the rafters, He stuffed His mouth with butter. Leaving the boiling milk spilling over the pot, Yasoda came running. Mother Yasoda tied Krishna to the mortar to punish her son for stealing the butter. Here Krishna mercifully delivered Yamalarjuna.

At this spot, Krishna traded some rice kernels for a basket of fruit. Just see the village of Gokula, situated south of Mahavan. Damodara and His gopa friends used to tend calves there. See the enchanting Deity of Gopisvara, Lord Siva. Here is Sapta-samudra-kunda, and the house of Ayana is located on the western side of the village.

"Sundara Gopa's house stands south of it, and Upananda's house stands in the middle of the village. The forest where Ravana did austerities lies to the west. North of that is the asrama of Durvasa Muni.

"See before You the charming forest of Lohavana. Over there is the incomparable forest of Bhandiravana. At this place Nanda Maharaja once asked Radha to take Krishna from his lap and carry Him home. Following Nanda's order, Radharani embraced Krishna and kissed Him affectionately.

"Krishna scratched Radha's breast with His nails. Radha was surprised by His behavior. Although She didn't express it, Radharani felt intense love for Krishna. Here Krishna dug a well [Venu-kupa] to serve His thirsty friends."

Gauracandra, hearing all these wonderful pastimes, became overwhelmed with ecstatic love of Krishna and fell unconscious. After some time the Lord came back to external consciousness, and asked Krishnadasa to continue.

Krishnadasa, "One day Upananda, Nanda Maharaja and other cowherd men decided to leave Gokula due to Kamsa's atrocities. The next morning, they loaded all their belongings on their bullock carts and headed for Vmdavana along with the gopis, cows and children. At this time, with a turban on His head and a stick in His hand, Krishna started taking out the cows."

Locana Dasa says Lord Caitanya stayed in Bhadravana and Bhandiravana for two months while feeling tremendous joy within His heart.

Krishnadasa, "After leaving Gokula the cowherd men crossed the Yamuna and went to Chattikara [in Vrndavana]. Here they arranged their bullock carts in a semi-circle. They tied the calves to the roots of a kapitha tree. At this Kapitha tree, Krishna killed the Vatsaka [Vatsasura] demon by holding his tail and hind legs and smashing him on the ground.

"Over here Bakasura tried to pierce Krishna with his beak and swallow Him. Immediately, Krishna came out of his mouth and killed the demon by bifurcating his beak. Krishna loved to entertain His friends by perfectly imitating the various forest animals. When Krishna played with the gopas He carried a flute, stick and buffalo horn. Sometimes Krishna would run along the ground trying to catch the shadows of the birds flying overhead."

Hearing this, Lord Caitanya became absorbed in Vraja-bhava, forgetting everything else. Crying and making sounds like a peacock, He started running around like a little boy. Gauranga's body filled with horripilation, and His eyes

reddened due to the deluge of ecstatic

emotions. He called out, "O Brother! O Brother! Sridama! Sridama!" Overcome by sakhya-bhava, Gaurahari embraced a tree, and then ran hither and thither in the friendly mood of a cowherd boy. Remembering His beloved cows, the Lord repeatedly called, "Syamali! Dhavali !" Then He said angrily, "I'll kill that rascal Dhenukasura!"

Completely unconscious of His surroundings, Lord Caitanya sometimes cried and lost control over His body. Krishnadasa thought that Gaurahari must be Yaduvira [hero of the Yadu dynasty]. After some time, Gauracandra returned to external consciousness. He told Krishnadasa to continue the Vraja parikrarna. Krishnadasa, "At this place Krishna killed Aghasura, the younger brother of Putana and Bakasura. Although now not visible, the river Yamuna used to flow here. Here Lord Brahma kidnapped all the boys and calves. Krishna stayed here at Govardhana for one year. The bewildered Brahma offered many wonderful prayers to the Lord at that time. Balarama killed Dhenuka and ate tala fruits over here. "Beside the Yamuna at Kaliya-daha, Krishna jumped from this kadamba tree onto the heads of Kaliyanaga. He subdued that vicious viper and drove him from Vrndavana. But Krishna felt cold from being in the water. So nearby at Dvadasaditya-ghata, twelve suns" came down to warm Him up. Just see the Deity of Kaliya-damana. "This is the place where Krishna swallowed a forest fire to save His cows and friends. Over here, Krishna once stood on Sridama's shoulders in the mood of Lord Narayana riding on the back of Garuda. At this spot, the demon Pralamba snatched Balarama and carried Him away on his shoulders. Effortlessly, Baladeva killed him by striking the demon's head with His fist.

"Just ahead of You is Vrndavana which is full of the most enchanting munjatavi and isika trees. In this area, the cows once wandered out of sight, so Krishna called them back with His flute. Hearing that sweetest of all sounds, the cows quickly ran toward Krishna. Some calves stopped sucking their mother's udders, and some cows stopped munching on the tasty grass.

"Not only the cows, but all the birds, beasts and animals of Vrndavana would become charmed by the sweet captivating sound of Krishna's murali [flute]. At this place Krishna rescued the boys and cows by swallowing a second forest fire. These are just some of the many places where Krishna enjoyed His transcendental pastimes."

Locana Dasa says that Sri Caitanya Mahaprabhu felt great happiness as He toured Vraja-mandala.

Krishnadasa, "This place is called Cira-ghata, where the unmarried gopis executed vows and worshiped Katyayani-devi in order to become Krishna's maidservants. Keeping their clothes and ornaments on the bank, they would bathe naked in the Yamuna. One day, Hari suddenly came and stole their clothes. He climbed up this kadamba tree, sat on the branch and smiled mischievously. After the gopis satisfied Krishna, He returned their clothing and ornaments.

"Near here, for Krishna's pleasure, the cowherd boys begged food from the wives of the yajnic brahmanas. This is Nandisvara, the hill where the cowherd men took shelter after leaving Gokula to avoid the demon Kamsa. They built their homes here.

"At the age of seven, Krishna lifted Govardhana Hill to protect the Vrajavis

from the ravages of Indra. This is Manasa Ganga which flows from the northeast side of Govardhana Hill. Krishna would levy taxes on the gopis when He ferried them across the river in His boat.

'This narrow path through the hill was previously used by the people of Gokula and Mathura. On top of this hill is Dan-ghati where Krishna enjoyed His lila of taxing the gopikas." Seeing the milk-stained stones, Lord Caitanya became overwhelmed with Vraja-bhava. His entire golden body become covered with a reddish glow. He fell on the ground and rubbed the stones with His lotus hands.

Staring with unblinking eyes, Lord Caitanya sometimes embraced the stones. Sometimes He paid obeisances. At other times He cried out, "Radha! Radha! Give me some tax," and fainted in the dust of Vrindavana. A moment later the Lord awoke, and placed one of the stones in His lap.

Krishnadasa, "My Lord, we still have many more places to see. Please try to contain Yourself and don't get so excited. Look! Just east of Govardhana Hill is the Kusuma forest. South of the hill, Krishna and the gopis performed rasa-lila on the rasa-mandala there." At this point,

Gauranga interrupted Krishnadasa, asking him to clearly describe the Sri Rasa-mandala:

Krishnadasa, "Here Radha and Krishna enjoyed the rasa dance." .Gauranga became impatient and entered into a mood of lamentation. In a voice choked with tears, He chanted the names of Radha and Krishna. His eyes reddened and moistened, He uttered, "Sri Rasa-mandala !" and fell on the ground. A second later, Gauranga stood up, raised His arms over His head and made roaring sounds. While laughing slowly and deeply, He said over and over again, "Radha and Krishna enjoyed the rasa-lila here."

Krishnadasa was astonished to see Lord Caitanya's extraordinary display of ecstatic love of God.

Krishnadasa, "On top of this hill, Radha once performed Kadambavilasa. Just see Indra-aradhana [Aniyora] and the place of the Annakuta festival. Because Krishna stopped his worship, the proud Indra forgot his real position. Humiliated by 'a mere cowherd boy', Indra tried to punish the Vrajavasis for their insubordination. He attacked and tormented them with his rain clouds, high winds and thunderbolts.

"The Deity named Hari Raya lives on top of the hill. Gopala Raya resides on the southern part of Govardhana Hill. At that place Sri Krishna once relished some pastimes. Destroying Indra's pride, Had climbed the hill. Indra worshiped Krishna as the Supreme Lord above all the demigods.

"Sarvapapaharana-kunda is on the southern side of the hill. Also on Govardhana Hill are Brahma-kunda, Rudra-kunda, Indra-kunda, Suryakunda and Moksa-kunda. Bathing in these five kundas gives the same results as bathing in all other kundas. One time during Dvadasi, Nanda Baba bathed too early in the Yamuna. In order to get darsana of Sri Krishna, Vamna-deva kidnapped Nanda. See Brahma-kunda where baby Krishna bathed. North of here is the Asoka forest.

"One time, on the full-moon day of Kartika, these Asoka trees, although out of season, burst full with flower blossoms." Hearing this, Lord Caitanya looked at the Asoka forest. Instantly, all the trees filled up with fruits and flowers, although it was not the proper season. Krishnadasa smiled and became bewildered upon

witnessing this amazing scene and smelling the wonderful scents.

Krishnadasa, "Mahaprabhu, Your sannyasa is false." Then Krishnadasa became stunned and fell silent at Gauranga's feet. Being urged by Lord Caitanya, Krishnadasa began speaking again.

The Rasa Dance

Krishnadasa, "Here Krishna performed the rasa dance. Under this kalpa-taru, He played His flute so enchantingly that the gopis became irresistibly attracted, even though they were staying thirty-two miles away. Hearing the flute, they became mad to meet the Lord. They were so overwhelmingly attracted that they practically fell unconscious.

"Discarding their womanly shyness, fear and family prestige, they ran madly toward Krishna. Their hair, dresses and ornaments were completely disarrayed. The powerful agitations of Cupid forced them to rush to Krishna. They couldn't avoid it. Krishna captivated all the cowherd women of Vraja. Just see Govinda Raya on Your left."

Gaura Raya's heart became drowned in ecstatic love of God by hearing these topics from Krishnadasa. As He dove in the ocean of Vrajabhava, the waves of His prema flooded the land and sky. Roaring loudly, Gauranga filled the atmosphere with a shower of nectar. The birds and beasts went mad in ecstatic love of Krishna. Though out of season, flowers bloomed in the trees, cuckoos cooed melodiously, and bees buzzed everywhere.

Praising the rasa-lila, Gaurahari smiled gently and cried out, "Vamsi! Wonderful! Wonderful!" Sometimes Lord Caitanya talked to the gopis as if He were speaking in a dream. Suddenly, in the mood of a boy, He danced while laughing slowly and deeply. Seeing all this, Krishnadasa became overwhelmed and fell down at Gauranga's feet, crying.

Krishnadasa, "I've never seen such a person in the three worlds. I'm so fortunate to meet Him, but I'm about to lose Him." As Krishnadasa said this, Gauranga came back to His senses and said, "Krishnadasa, tell Me what happened."

Krishnadasa, "Here Krishna told the gopis about the duties of women. To test and increase the intensity of their love for Him, Krishna spoke like this. Sri Krishna said to the gopis, 'Why have you, most beautiful ones with slender waists, come out to this lonely forest in the dead of night? For what have you so fearlessly come here? Do you want to enjoy the company of another's husband?

'It's not My business to see or touch another man's wife. So go back to your homes and serve your husbands. The essence of a woman's duty is to please her husband. The supreme occupational duty of a woman is to serve her husband, be he sick, old, poor or ugly.

'O Vraja girls! Go back to your homes. A chaste woman never neglects to perform the proper religious duties. I am religion personified, so I never do anything against religious principles. Without understanding My mind, why are you acting like this?'

Krishnadasa, "On hearing this, all the gopis hinted. They appeared stunned like painted pictures in a frame. They became speechless and breathed slightly; their bodies were ablaze with agitation due to the fire of Cupid.

"Sometimes they breathed heavily due to the fire of separation. Their bodies shivered, they cried showers of tears. Becoming unsteady due to lust, they stared at Krishna from time to time. Overcome with loving feelings, they couldn't express their desires.

"One gopi managed to speak on behalf of the others. In madness she said, 'How can we, helpless women, control ourselves after looking at Him who enchants the whole world with His matchless beauty? We are chaste housewives. But hearing Kxishna's mind-enchancing flute has forced us to break our vows.'

'You know nothing and we know nothing. Still, Your captivating charm has lured us ladies to You. You are the supreme husband among all husbands. You are self-satisfied. What will be our destination if we leave You now?

'You are our sole enjoyer and our only husband. How can You see us serving another husband? O Lord of our lives, You are our only shelter. You are the supreme bliss--the embodiment of all happiness for us.'

Krishnadasa, "Due to their loving ecstasy, the gopis spoke the truth. Hearing them, Krishna also became full of ecstatic love. He looked lovingly at the gopis who now felt indescribable happiness. Then the gopis surrounded Krishna, the jewel of the Yadus. The golden gopis looked like lightning flashing in a monsoon cloud.

"Over here, Krishna killed Sankhacuda, the spy of Kuvvera, by striking him on the head. The Lord took the valuable jewel decorating that demon's head. In this place, Krishna killed Aristasura by holding his horns and feet and thrashing him on the ground.

"After hearing from Narada, Kamsa imprisoned Vasudeva and Devaki. One of Kamsa's demoniac followers took the form of an ugly black horse named Kesi. This powerful demon harassed and frightened the Vrajavasis. Thrusting His left arm into Kesi's mouth, Krishna easily killed that demon by suffocating him.

"Here a demon, disguising himself as a lamb, stole the cowherd boys and hid them in a mountain cave. Krishna killed that demon and rescued His friends. After throwing Bhaumasura down on the earth, Krishna continued playing.

"The palace of Nanda Maharaja stood majestically on top of Nandisvara Hill. The forest of Kamyavana lies to the west. Just see the slippery rock slide that the boys loved to use in the afternoon. Just north of Nandisvara is Pavana Sarovara. Krishna used to tie His calves to these bamboo pegs."

Krishna Goes to Mathura and Kills Kamsa

"Kamsa sent Akrura to Vrndavana to collect Krishna. On his way to Vrndavana, Akrura absorbed himself in thoughts of Krishna. All his desires became fulfilled when he saw Krishna's footprints. Upon meeting Krishna and Balarama, Akrura fell down on the ground, offering obeisances. Taking Akrura in the house, They welcomed him with love and affection.

"Akrura told the boys everything about Kamsa's atrocities. In the morning, Nanda Baba announced that they would go to Mathura to meet Kamsa. This is the place where Krishna and Balarama boarded Akrura's chariot to go to Mathura.

"Over here, the gopis almost cried themselves to death when they heard the

news. Devastated by strong feelings of separation, they threw themselves down on the ground. Their faces were full of tears. Their hair, clothes, and ornaments were disheveled. Who can possibly describe the gopis' distress at this time? They looked like dead bodies lying on the ground.

"Krishna sent a message from Mathura to pacify the gopis. He said, 'Within a few days I'll return to Vrndavana. All of you are My very life. Without life, the body can't exist. After killing the wretched Kamsa I will come back. Don't be aggrieved.'

"Here on the banks of the Manasa Ganga, the cowherd men stopped their bullock carts to take rest. Later they bathed in the Yamuna, rested, and ate some fruits before arriving at Kamsa's palace in the evening. Krishna came a short time later.

"At this place Kamsa's subjects cried out, 'Alas! Alas! They are mere boys; They are no match for these two wrestlers. Kamsa's doing a great injustice.'

"According to their individual consciousness, the different people saw Sri Krishna differently as He entered Kamsa's wrestling arena. In shock, Kamsa saw Krishna as death personified. The wrestlers saw Krishna as a lightning bolt, the yogis saw Him as the Absolute Truth, the Yadus as their supreme worshipable Deity, the unintelligent as the Supreme Lord's universal form, the cowherd men as their relative, and the women as Cupid in person. The spectators saw Krishna according to their individual desires.

ú "Canura and Mustika, two wrestlers hired by Kamsa, fought against Krishna and Balarama. Krishna killed Canura and Balarama killed Mustika. Using Their fists, they killed many other fighters. Krishna smashed Salva on the ground to kill him. ^

Making a violent sound, Balarama broke the stage with His leg. The remaining wrestlers fled in fear of the awesome cowherd boys. Disgusted and enraged, Kamsa ordered his men to quickly oust Krishna and Balarama from the palace. They were told to arrest Nanda Maharaja and the cowherd men, and kill Vasudeva, Devaki and Ugrasena.

"In a split-second, Krishna jumped up on the royal dais and challenged the wretched Kamsa. Kamsa raised his sword; but Krishna, roaring like a lion, grabbed him by the hair and threw him down on the ground. Visvarupa [Krishna] straddled Kamsa's chest and killed him with His unlimited weight.

"Kamsa became fortunate by having Krishna sit on his chest. The people praised Krishna, "All glories! All glories to the Lord!" The demigods showered flowers in great happiness. Krishna dragged Kamsa's dead body by the hair, and then threw it away. "Kamsa's eight brothers, agitated over his death and seeking revenge, furiously attacked Krishna and Balarama. In the blink of an eye, Balarama annihilated them all. This place is called Kamsa-khali because Krishna dragged Kamsa's dead body through this village. Here at Visranti-ghata Krishna and Balarama took rest. Balarama kindly consoled the wailing wives of Kamsa who were overcome by lamentation.

"Krishna and Balarama released Vasudeva and Devaki from prison. Becoming saturated with joy, they affectionately kissed their sons. They enthroned Ugrasena and bade farewell to Nanda Maharaja." Locana Dasa says that hearing about Krishna's heart-less act of leaving Nanda Maharaja fills everyone with fear.

Krishnadasa, "Akrura tried to take Krishna and Balarama to his house. Refusing the offer, The)r said, 'On returning to Vrndavana We'll stop in your house.' Seeing Krishna's delay in the city, the cowherd men waited for Him in their bullock carts just outside of Mathura on the banks of the Sarasvati.

[translators note: At this point, for some reason, Locana Dasa Thakura reverses the time-flow of events. For the next several paragraphs, he tells pastimes that occurred before the death of the wicked King Kamsa, which has already been described.]

Krishnadasa, "In order to visit the various places, Krishna and Balarama stayed for some time in Mathura. Once They begged some clothing from a washerman named Durmukha. The sinful Durmukha refused and spoke vile words to Krishna. Krishna reciprocated with Durmukha by beheading the demon with His fingertips.

"Taking his best clothes, the boys dressed themselves lavishly and visited Sudama malli [flower garland-maker]. Sudamajoyfully welcomed the Lord and washed His lotus feet. After offering a sweet and fragrant flower garland, Sudama recited suitable prayers to glorify Lord Krishna.

"One day, on the road, Krishna met a hunchback woman named Kubja. He amused Himself by joking with her. Kubja affectionately received Krishna and Balarama in her home by smearing aromatic aguru paste on Their bodies. Being 'satisfied with her service, Krishna immediately transformed ugly Kubja into an attractive young girl by His transcendental touch. Infatuated with lust, Kubja cast aside her shyness and expressed her desire to enjoy with Krishna. Hari pacified Kubja with sweet words and then left.

"This place is called Dhanur-yajna, where Krishna broke the sacrificial bow, and used the pieces to kill Kamsa's demoniac followers. In the evening Krishna, Balarama, Nanda Maharaja and the cowherd men went to Kamsa's palace on invitation from King Kamsa. That night Kamsa had a nightmare.

"The next day, he ordered His men to build three raised platforms; one for himself and two for Vasudeva and Devaki. Kamsa made these platforms so that Vasudeva and Devaki could clearly see the death of their sons. Many other raised seats were built around the wrestling arena for Kamsa's courtiers. That sinful Kamsa also dug a special well to dispose of Krishna and Balarama after killing Them.

"Sitting on his royal dais, Kamsa ordered his servants to bring Krishna, Balarama and the cowherd men into the wrestling arena. He wanted to judge their prowess. Hearing the war whoops from the wrestlers, Krishna and Balarama ran excitedly to the arena.

"At the main gate Kamsa had posted an elephant, as big as a mountain, to kill the boys. Incited to madness by his envious keeper, the huge beast charged Krishna. Easily, Krishna grabbed its trunk, climbed upon its back and killed the keeper. Then Krishna snapped off the elephant's tusks, whirled him around by his tail, and flung him thirty miles away. Kamsa quivered in fear when he heard that Krishna had playfully killed his elephant.

"The cowherd men were afraid for the boys when They met King Kamsa. Kamsa said to his wrestlers Canura and Mustika, 'Now I want to see you wrestle.' Krishna and Balarama fought and killed Canura and Mustika respectively."

In Kali-yuga, Lord Caitanya toured Mathura-mandala and heard all about the glories of the Supreme Lord Krishna from Krishnadasa. Falling at Sri Gauranga's

feet, Krishnadasa said, "I feel very aggrieved. Please don't deceive me. I now know definitely that You are that same Krishna. O Gauranga! Please be kind upon me."

Lord Gauranga said, "By your mercy, My mind has become purified. I wanted to see Mathura, and by your mercy I got to see that rasa-filled land. May Sri Krishna give His mercy to you."

Krishna Returns to Vraja as Gauranga

All the Vaisnavas eagerly gazed at Gauranga. Although they saw Lord Caitanya only once, they could not forget Him. Due to transcendental affection, they couldn't control themselves. Old men, boys, women, men and even the fools all agreed that Lord Caitanya was surely Lord Sri Krishna Himself.

One Vrajavasi said, "Krishna has returned to Mathura to see His places of pastimes." Another said, "If He isn't Krishna, then why does He stand in a three-fold bending form and call out the name of Radha?"

The Vraj avasis stayed with Gauranga throughout the day and night. They didn't want to leave Him for even a second. Lord Caitanya saw each and every tree and lila-stharta [pastime place], one after the other. Everything in the forest of Vrndavana is completely full of love.

Lord Caitanya manifested Himself in each and every house in Mathura-mandala. Some saw Him as a child, others saw Him enjoying His youthful pastimes. Someone heard Him playing His enchanting flute. Another, maddened in prerna, embraced Gauranga as her husband. Everyone considered Him to be his own.

When Gaurahari wandered in the forest, the trees, creepers and flowers melted in ecstasy. The bees, cuckoos, and peacocks quickly came near the Lord. They raised their heads to relish the nectar of Gauracandra's face. The Lord reciprocated with all the creatures by glancing lovingly at them.

Everyone knew that Gauranga was actually Krishna in the disguise of a sannyasi. Thus, Mahaprabhu finished His tour of Mathura and returned to Nilacala. Locana Dasa takes great delight in describing Gauranga's blissful pastimes in Mathura-manda/a.

Chapter 3 Lord Caitanya Returns to Nilacala

Gauranga Gives Jewels for Buttermilk

In a joyful mood Lord Caitanya moved quickly toward Nilacala. In ecstatic love He exclaimed, "Ha Jagannatha!" Absorbed in Krishnaprema, Gauranga moved with the determination of a lion. He was moving so fast that His associates couldn't keep up. The Lord came to a small village in the forest and met a cowherd boy who was carrying a pot full of buttermilk to sell in the market.

Gauranga said, "O dear cowherd boy. I'm thirsty, can you give Me some buttermilk?"

Falling down at the Lord's feet, the boy said, "Please take this buttermilk, and

drink as much as You want."

Lord Caitanya drank the whole pot of buttermilk. Then that so-called sannyasi walked away while saying, "You stay here and collect the money from My colleagues who are following Me."

The Lord moved on quickly and the boy sat down, ttfu^ng to himself. After some time the Lord's followers arrived there and inquired of that boy, "Did you see a sannyasi?"

The cowherd boy said, "Yes, He drank all my buttermilk. He said that you would pay for it. If you have any money, then please pay me so I can go home."

Surprised, Gauranga's associates looked at each other and said, "Where will we get money? We don't have any money with us."

The cowherd boy said, "That's all right, just forget it. Just tell that sannyasi that this was my humble offering to His lotus feet." Then the boy tried to lift his empty milk pot and go home. For some reason, he couldn't budge the pot. Removing the lid, he saw that it was full of precious jewels and gold.

The cowherd boy ran down the road in the direction of Lord Caitanya. He found the Lord waiting for His associates a short distance away. Gauranga smiled benevolently upon the boy. When Lord Caitanya's associates arrived, they were happy to see that the cowherd boy had attained the lotus feet of the Lord.

Gauranga said, "Hey cowherd boy, go back home. You obtained a boon and Krishna gave you His mercy." While walking home the boy became invested with love of God. He danced and chanted madly in the ecstasy of Krishna-prema. All the villagers became overjoyed to see that the cowherd boy had received the mercy of the Lord. Locana Dasa happily sings the glories of Gauranga.

Gradually, Gauranga and His party came to Gauda-desh. After bathing in the Ganges, Gaurahari moved on to Radha-desh and stopped in the village of Kulia. Lord Caitanya thought, "As a sannyasi, it's My duty to see the place of My former life."

Gauranga Visits Navadvipa and Sacimata

As Lord Caitanya stopped in Navadvipa, all the townspeople ran to see Him. Forgetting all their miseries, they said joyfully, "Oh Gaurasundara has returned!" The Nadia housewives neglected their relatives and rushed to see the Lord.

Sacimata, with disheveled hair and dress, ran to see her beloved son. "Where's my Visvambhara? I want to see Him and kiss His beautiful face. Oh my Nimai has returned to Nadia! People, please hold Him; it's not wrong if you do.

"He's the life and soul of everyone. If He doesn't stay in Nadia, then how will we maintain our lives? And without life how can our religious practices be maintained?", said Saci. Then Sacimata met Gauracandra who was sitting on an asana.

Sacimata said, "O my Nimai! Come home. I don't want You to be a sannyasi. By taking sannyasa You've neglected Your duties. Better I die first; then You take sannyasa and do all those things later."

Bewildered and crying, Sacimata simply gazed at the body of Gauranga. She wanted to touch her son and cleanse His body which was covered with dust from

traveling. Saci said, "O my dear son. I want to sit You on my lap."

Even the earth split open upon receiving the touch of the pitiful tears of Sacidevi. Not only human beings, but even stones melted by her crying. Overwhelmed, everyone stood motionless around Mahaprabhu and cried madly. Seeing Sacimata's unhappiness and everyone's crying, Lord Caitanya thought, "What should I do to pacify My mother?"

Gauranga said, "Don't cry mother, listen to Me. Previously, you told Me I could take sannyasa, and now you're crying over it. Being under the influence of maya, you still consider Me your son. In the material world, no one can escape maya."

Sacimata said, "O heart-less one, listen to me. You took birth on this earth as my son. Because of this the people of the world have worshiped me. You are the well-wisher of everyone; therefore, You are worshiped in all the three worlds. Through the scriptures I can understand Your way of love and affection. You may be whatever, but ultimately You are my son life after life. And may You always remain my son."

Lord Caitanya became perturbed by Sacimata's words. He realized His mother couldn't get free from illusion. He said, "Do whatever you want, but I have one last request."

Sacimata said, "You want to leave Navadvipa because Vishnupriya and Your mean mother reside here."

To please Sacimata, Gauranga entered Navadvipa and stayed at Barakona-ghata, near His former home. He begged prasada from the house of Suklambhara Brahmachari. Before leaving, the next morning, Mahaprabhu paid respects to Sacimata:

"I 'm bound by your motherly affection. But why have you forgotten our previous agreement? I will always stay with anyone who serves Lord Sri Krishna, be he a devotee, Vishnupriya or yourself." Then Lord Caitanya paid respects to His mother and said repeatedly, "Always serve Krishna and don't be attached to this material existence."

Knowing that Gauranga was about to leave Navadvipa, Sacimata's heart throbbed painfully. All the devotees followed the Lord as He walked out of town. Lord Caitanya stopped in Santipura, and spent the whole day in kirtana-vilasa [relishing the nectar of chanting Hare Krishna].

Being extremely eager to see Lord Jagannatha, the next day Gauranga hastened toward Nilacala. Lord Caitanya addressed all the Nadia devotees: "Please return to your homes. Now I'll be staying in Nilacala."

When you come to see Lord Jagannatha, you can meet Me also."

All the devotees broke down crying when the Lord departed. Following the same route as before, Lord Caitanya soon came to Tamaluka. Gauranga, absorbed in the happiness of Krishna-prema, passed His journey without fatigue. The people who saw Lord Caitanya along the way were inundated in a nectar shower of pure love of God.

The King Sees Jagannatha as Lord Caitanya

Reaching Nilacala, Lord Caitanya thought, "Soon I'll see Lord Jagannatha."

Feeling intense attraction, the Lord chanted, "Ha Jagannatha !" and ran toward the temple. Gauranga let out a roar at the Lion Gate [the main temple entrance on Grand Road]. The local people felt unlimited joy as they ran to see Lord Caitanya.

Gaura Raya was very pleased with the darsana of Lord Jagannatha. Sri Caitanya Mahaprabhu spent the whole day and night relishing kirtana, and glorifying the transcendental qualities of Lord Hari. Thus Locana Dasa sings the praises of Gaurahari.

In Nilacala, day after day, Mahaprabhu enjoyed performing sankirtana along with His intimate devotees. Everyday different devotees came to meet Lord Gauranga, who regularly manifested ever-fresh pastimes. Now I'll describe the pastime wherein Lord Caitanya showed mercy to King Prataparudra.

Although astonished to hear the wonderful glories of Gauranga, King Prataparudra kept silent. One day when the King was looking at Lord Jagannath, he saw that the Lord had become Lord Caitanya, the greatest of the sannyasis. "What am I seeing?" thought the King. Then to confirm his vision, he asked the pujari, "What are you seeing?" The pujari said, "I'm seeing Lord Jagannatha."

The King replied, "I don't want to disappoint you, but I'm seeing a sannyasi sitting on the asana of Lord Jagannatha. But fearing my punishment, you're saying you don't see anyone except Lord Jagannatha. Now tell me the truth, what are you seeing?"

Pujari, "I'm sorry, we don't see anything but Lord Jagannatha."

King Prataparudra thought to himself: "Then why am I only seeing a sannyasi with my eyes? I've heard unlimited glories about this sannyasi.

Now let me find out for myself."

Then he went to visit Lord Caitanya, the greatest of the sannyasis. He found Sri Caitanya Mahaprabhu and His followers sitting in the TotaGopinatha temple chanting the names of Hari and talking about Vrndavana.

The next time the King took darsana of Lord Jagannatha, he again saw Lord Caitanya instead of Lord Jagannatha. Gaurahari looked like the effulgent golden Mt. Sumeru. Astonished, the King became convinced that Lord Jagannatha had now incarnated as a sannyasi. Out of growing affection for Lord Caitanya, the King went to Tota-Gopinatha temple to meet the Lord. No one was there except the Lord's servant, Govinda.

The King Gets the Mercy of Lord Gauranga

The King said, "Govinda, how can I get to see the lotus feet of Lord Caitanya?" Govinda said, "O King, don't be sad. But you can't see Him here now."

King, "When should I come?" His affection increasing, the King stayed in the city all day without going anywhere. King Prataparudra humbly appealed for help from Lord Caitanya's devotees. Puri Gosvami and a few others decided to help the King meet Lord Gauranga.

Shortly thereafter, the devotees assembled in the house of Kasi Misra, and made a plan to inform the Lord about the King's desire. Feeling sympathy for the King, Puri Gosvami approached the Lord a few days later and politely said, "My Lord, I want to make a request of You, but I'm afraid. But if You order, then I'll say it."

Lord Caitanya said, "Oh My beloved Puri Gosvami. Under My shelter You needn't be afraid. Please speak your heart."

Puri Gosvami said, "Will You keep my word? After discussing with Kasi Misra and others, I'm telling You that King Pratapandra of Nilacala is a personal servant of Lord Jagannatha. He has repeatedly asked us to help him fulfill his desire to attain Your lotus feet. If You allow him, then he can fulfill his desire."

Lord Caitanya, "All of you please listen. The scriptures forbid a sannyasi from meeting a king. As you know, I am a sannyasi and he is a king. Therefore, I have no business meeting him."

Puri Gosvami, "Lord Gauranga, please listen. If the King hears this, he'll faint. We have witnessed his intense love for You. Your words will just break his heart. Today is the tenth day of the King's fast. He spends his days simply desiring within his heart to meet You." Lord Caitanya, "All right, please bring the King."

All the devotees joyfully brought King Prataparudra to meet Caitanya Mahaprabhu. Paying obeisances to Lord Caitanya, the King forgot himself in ecstasy. His eyes moistened with tears, and tiny bumps of joy broke out on his body. The King was overcome with emotions upon seeing the splendid body of Gaurasundara. The Lord smiled gently in response.

Suddenly, Lord Caitanya manifested a wonderful six-armed form to King Prataparudra. Astounded, the King offered his dandavats and then tried to stand up. Overwhelmed with ecstasy, the King staggered slowly. Tears poured from his eyes, his body became numb and covered in horripilation. The four directions resounded with Hari-nama sankirtana.

Floating in an ocean of love of God, the King called out in a voice choked with tears, "Prabhu! Prabhu!" Raising both arms in the air, the King danced and chanted excitedly, "Hari-bol ! Hari-bol ! Hari-bol !; O my Lord, You've blessed me and now my life is perfect." The devotees felt blissful to see that the King had attained Krishna-prema.

Lord Caitanya said, "Listen, you are the king. Your main duty is to look after your subjects. The subjects are like sons and the king is like the father. This is the essence. Lord Krishna bestows His mercy equally on all living entities.

"According to one's nature, he receives a particular body. Whether one is a king or a subject, both must suffer and enjoy. By one's karma he becomes a king or a subject. Just remember that one who treats all others as he would treat himself is actually a servant of Lord Sri Krishna." In this way, Lord Caitanya instructed King Prataparudra, who happily offered obeisances to the Lord.

Locana Dasa joyfully sings about the glorious pastimes of Gauracandra.

The Final Pastime: King Vibhisana and the Poor Brahmana

Now I'll tell another wonderful episode from the ever-fresh transcendental pastimes of Lord Caitanya. Please listen attentively to these confidential topics. The Vaisnavas were relishing unlimited happiness in the daily association of Gaurahari.

There was once a Dravidian [South Indian] brahmana named Rama. He was poor and miserable because of starvation. His body was just a bag of skin and

bones. His stomach burned from hunger, and he couldn't tolerate his severe poverty.

One day he thought, "How can I get free from this misery? In my past life, I must have committed many grievous sins, and now I'm suffering for it. I know I must suffer my lot, but somehow I wish I could mitigate my miseries."

The brahmana knew that only God could change his karma and give him relief. He heard that Lord Jagannatha, the Lord of the universe, was residing in Nilacala. So he went to see Him to beg for His mercy.

Again the brahmana thought, "I'm a poor brahmana suffering from starvation. Everyone says that Krishna is very dear to the brahmanas. But due to my offenses, the Lord is ignoring me. Therefore, let me just give up this worthless life."

In due course, the brahmana came to Nilacala and took darsana of Lord Jagannatha. The brahmana prayed: "My Lord, I'm a poor brahmana, dying of starvation. I have no one but You. Please save me from the misery of poverty and give me wealth."

That day the brahmana begged a little food to eat. The next day, he returned to the temple and prayed, "O Lord, this brahmana is suffering terribly and is about to die. Please remove my poverty and give me abundant riches. I beg You to give me the boon of wealth. Otherwise, I'll kill myself right before Your eyes." The brahmana started fasting.

Meanwhile, Lord Gauranga sat peacefully, surrounded by His intimate devotees, joyfully singing the glories of Vrndavana. Suddenly, the Lord, feeling aggrieved within His heart, fell silent. The devotees wondered why the Lord so abruptly became distracted, and fell silent.

Although the brahmana kept fasting for seven days, Lord Jagannatha didn't respond. Severely weakened by fasting, the brahmana decided to drown in the ocean. Standing on the shore, he asked the sea to give him a place. At that time, a huge person, as tall as a mountain, suddenly emerged from the ocean. The brahmana wondered about the identity of that person who had come from inside the ocean.

The brahmana watched that huge man walk out of the ocean and onto the beach, where he assumed an ordinary size. The brahmana said, "This man must be Lord Jagannatha Himself, because who else could just appear from the middle of the ocean?" Then the brahmana chased that man for some distance along the beach. The man stopped, turned around and said, "Who are you and where are you going? Tell me exactly."

Brahmana, "I'm weak from fasting for seven days. After seeing you my life is now successful. Tell me frankly who you are; don't deceive me. Otherwise, you'll be responsible for killing a brahmana."

The man said, "Why do you want to know my identity? I am whoever I am. What business is it of yours to know who I am? Anyway, why are you starving to death?"

Brahmana, "I am suffering because of my extreme poverty. I can't maintain my brahminical status. I pass my days and nights without eating anything. My family doesn't care for me. I have no shelter. I prefer death to life, so I'm committing suicide by starvation."

Hearing the brahmana's plight melted the heart of that great personality.

The man, "O brahmana. Listen, my name is Vibhisana, and I'm going to see the

lotus feet of Lord Jagannatha. You're suffering because of your past sins. Bound by the results of their karma, people in this world suffer or enjoy. They become free from their karma only after experiencing the results, "With loving devotion, go and see the smiling face of Lord Jagannatha. Then you'll never undergo any miseries in future lives." After saying this, Vibhisana started walking toward the temple. The poor brahmana walked behind him.

Meanwhile, Gaurahari, who was sitting among His associates, asked Govinda to see who was standing at the door. Vibhisana was there with the brahmana. Govinda came back and told Gauranga that two brahmanas were waiting by the door of Tota-Gopinatha's temple. On Gauranga's order, Govinda cordially greeted them and led them inside to meet Lord Caitanya.

One brahmana guest sat beside the Lord, and the poor fasting brahmana remained at a distance. To everyone's surprise, Gauranga affectionately addressed the brahmana sitting beside Him: "After a long time, I'm seeing you again." Mahaprabhu and the brahmana cried profusely. Then the Lord caressed the brahmana with His beautiful hands, and inquired about his well-being. None of Lord Caitanya's associates knew this brahmana; nor did they understand the conversation.

Lord Caitanya said to His friend, the brahmana sitting beside him, "You know that brahmana standing in the back is suffering miserably. He lost all his knowledge due to poverty. As a result, he came here harassing and blaming Lord Jagannatha for his difficulties.

"It is the nature of people to never find fault with themselves. After doing something wrong they blame the Lord. When he suffers from his misdeeds he accuses God, but when he enjoys happiness, he says it's due to his own good qualities.

"That brahmana intended to die by fasting for the last seven days. What can Lord Jagannatha, who is dear to the brahmanas, do for him? However, seeing you has removed his poverty. So now give him an ocean of wealth and make him happy."

The friendly brahmana said, "Yes, my Lord. I shall do as You say." After paying obeisances to the Lord, the two brahmanas left. Lord Caitanya's associates were totally perplexed by this exchange between the Lord and the brahmanas.

Meanwhile, outside, the poor brahmana inquired of Vibhisana: "You told that sannyasi that you are King Vibhisana. After paying obeisances to that sannyasi, why did you just leave without visiting the temple of Lord Jagannatha? You promised to obey the order of that sannyasi. Who is that sannyasi anyway? Please tell me. I'm a poverty-stricken brahmana; don't play any tricks on me."

King Vibhisana said, "Listen, you foolish dull-headed brahmana! You just saw Lord Jagannatha in person directly with your own eyes. Your desire to attain vast wealth has already been fulfilled. Now I'll take you home to Dravida-desh [South India] and give you that wealth."

Hearing this, the brahmana hit his head in anguish. Then he collapsed on the ground, clasping the feet of King Vibhisana.

The brahmana said, "Please take me back to meet Lord Caitanya again. I know I'm an ignorant brahmana, but let's go and see the Lord." Agreeing, Vibhisana brought him back to see Lord Caitanya.

Upon seeing the brahmana pair again, Lord Gauranga said, "Oh, why did you come back?"

Vibhisana, "My Lord, ask the brahmana the reason."

Brahmana, "O respected Gosvami, I am ignorant. Lord, You are the life and soul of innumerable living entities. Actually, You are Lord Jagannatha Himself. I am the lowest and the worst offender. Due to my bad karma, I suffered from poverty, disease and other miseries.

"Because of my impoverished condition, I came to You and asked for the wrong diet. Despite my distress, I don't have any taste for the medicine, because I was attached to the wrong diet. But You are the best doctor; so please give me the correct medicine. I'm dying from the misdeeds of my previous life."

Hearing this confession, Lord Caitanya laughed and said, "Lord Jagannatha did you a favor. Go ahead, now suffer what you deserve, either happiness or distress. Ultimately you will attain the lotus feet of Lord Jagannatha."

After hearing this the brahmana offered dandavats to Lord Gauranga. The devotees chanted, "Hari-bol ! Hari-bol !" After receiving the boon, Vibhisana and the poor brahmana left the house in a joyful mood.

Puri Gosvami said, "Prabhu, for our purification, kindly explain what just happened? Everyone's curious but afraid to ask You. So, taking courage, I asked on behalf of all Your devotees."

Sri Caitanya Mahaprabhu said, "Listen Puri Gosvami, I know that none of you understood what just occurred. That poor brahmana was suffering tremendously while living in South India. Being oppressed by poverty, he came here and harassed Lord Jagannatha. Seeing his miserable plight, Lord Jagannatha felt sorry for him. By the Lord's arrangement, he met King Vibhisana, who was that brahmana sitting next to Me. King Vibhisana pleased that brahmana by giving him abundant wealth."

The devotees exploded with ecstasy upon hearing this story. The land and sky flooded with Krishna-prerna. Everyone danced jubilantly, chanting, "Hari-bol! Hari-bol! Hari-bol!" Happily, all the devotees embraced one another.

Listen everyone, to the wonderful, all-blissful, transcendental pastimes of Sri Caitanya Mahaprabhu. Thus, Locana Dasa concludes the final chapter of Sesakhanda, and completes his work, Sri Caitanya Mangala.