

Volume - 5, Issue No.- 3

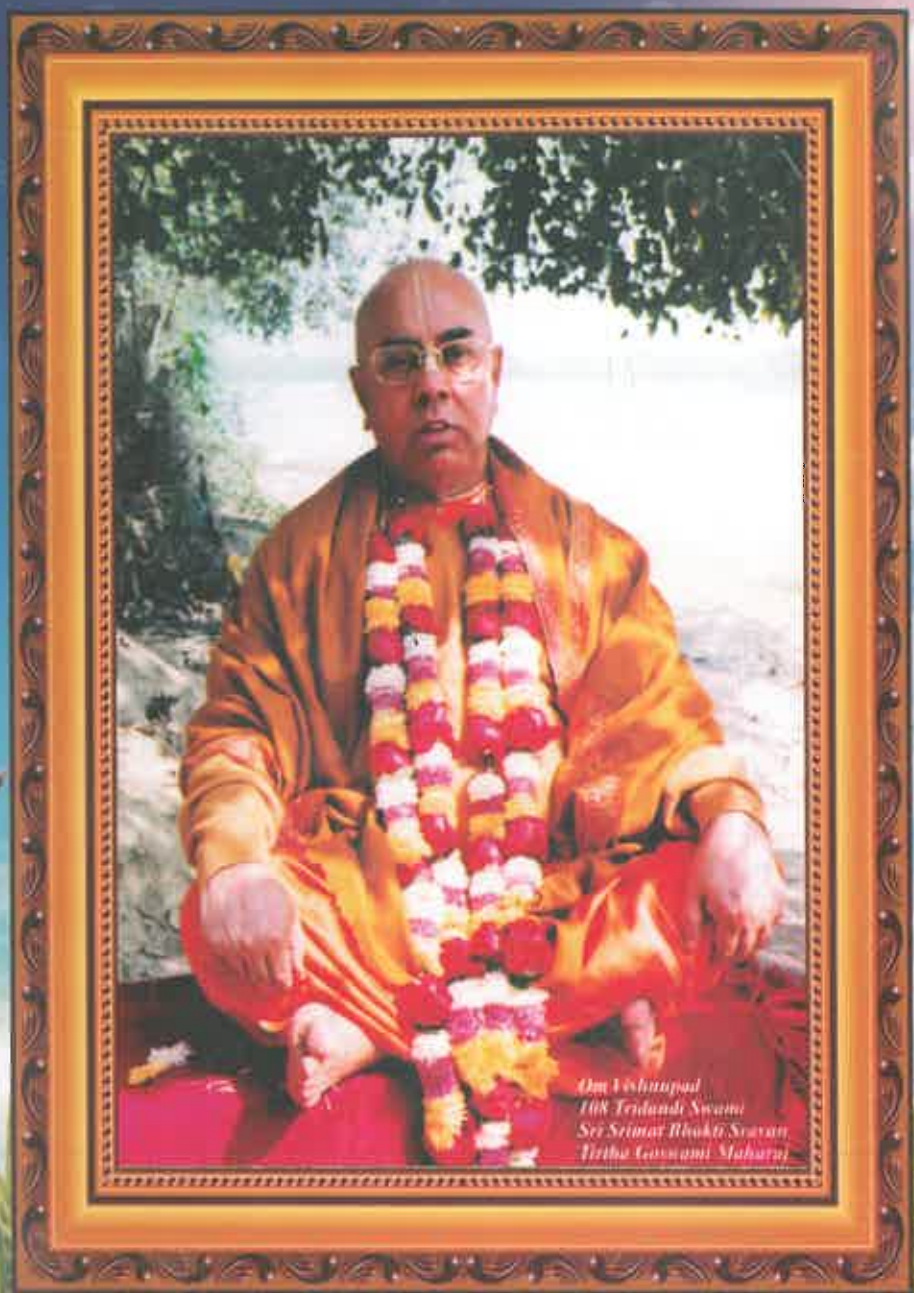
SPECIAL ISSUE 2016

NILADRI BIHAR



**VRINDABAN PARIKRAMA OF
SRI CHAITANYA MAHAPRABHU**

Under the Direction and Divine Guidance of
His Divine Grace Nitya Leela Pravistha om Vishnupad
Tridandi Swami 108 Sri Srimat Bhakti Sravan Tirtha Goswami Maharaj
Sri Chaitanya Institute of Vaishnavic Culture
A-19, Sahidnagar, Bhubaneswar - 751007, Phone : 0674-2540452



*Om Vishnupad
108 Tridandi Swami
Sri Srimat Bhakti Sravan
Tirtha Goswami Maharaj*

His Divine Grace
Om Vishnupad Tridandi Swami 108 Sri Srimat
Bhakti Sravan Tirtha Goswami Maharaj

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे।
हरे राम हरे राम राम राम हरे हरे॥

All Glory to Sri Guru & Gauranga

NILADRI BIHAR

Spiritual Quarterly



आराध्यो भगवान् ब्रजेशतनयस्तद्धाम बृन्दावनम्
रम्या काचिदुपासना व्रजवधुवर्गेण या कल्पिता।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरो नः परः॥

Vol. 5 : No. 3

Special Issue, March, 2016

Price Rs. 100/-

CONTENTS :

1. SRI JAGANNATHASTAKAM (Said to be composed by Lord Chaitanya) 5
2. शिक्षाष्टकम् 8
3. Shri Shaci-Tanayashtakam, SHRILA SARVABHAUMA BHATTACARYA 10
4. Sri Saci-Sutashtakam, BY SRILA SARVABHAUMA BATTACARYA 12
5. śrī śrīmat bhaktīśravaṇa tīrthapañcakam 15
6. THE ADVENT OF THE SUPREME LORD,
PRABHUPAD SRILA BHAKTI SIDDHANTA SARASWATI GOSWAMI THAKUR 16
7. ON BHAKTI YOGA, HIS DIVINE GRACE OM VISHNUPAD 108 TRIDANDI
SWAMI SRI SRIMAT BHAKTI SRAVAN TIRTHA GOSWAMI MAHARAJ 19
8. LORD CHAITANYA AND PROBLEMS OF THE AGE,
H. H. DR. MAHANAMBRATA BRAHMACHARI 22
9. PHILOSOPHY OF SRI CHAITANYA, Dr. ROMA CHAUDHURI, M.A. PH.D. D. PHIL
(OXON) F.A.S. Ex-Vice-Chancellor Rabindra Bharati University, Kolkata 26
10. BEFORE AND AFTER THE ADVENT, Prof. JANARDAN CHAKRAVARTI 28
11. NITYANANDA — THE SUPREME LOVER OF HUMANITY,
Sri Jiva Saran Das, Sri Nityananda Janmasthan, Ekchakra Dham, Birbhum 33
12. VISHNUPRIYA, HOLY CONSORT OF LORD GAURANGA,
DR. J. B. CHAUDHURI, M.A. Ph.D. 35
13. MAHA PRABHU AND SANKAR PHILOSOPHY,
H. H. DR. SRIMAT MAHANAMBRATA BRAHMACHARI, M.A., Ph.D., D. Litt. 37
14. HAS RAMANUJA ANTICIPATED SRI CHAITANYA?, By Prof. Dr. R. N. SAMPATH,
Ex Head of the Department of Sanskrit and Comparative Philosophy,
Presidency College, Chennai. 40

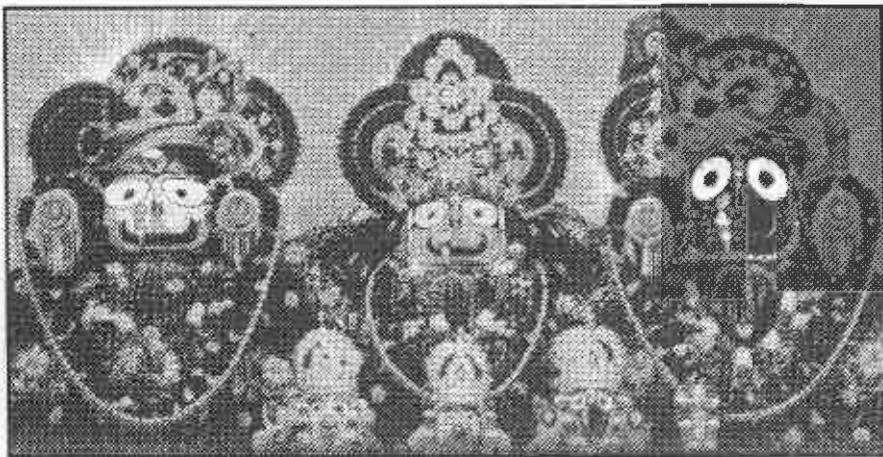
15. GAUDIYA VAISHNAVA'S INFLUENCE OVER RAJPUT DYNASTY, <i>His Holiness Tridandi Swami Sri B. P. Yati Maharaj Acharya, Srichaitanya Math, Sri Mayapore, Nadia</i>	44
16. 500TH ANNIVERSARY OF SHRI CHAITANYA MAHAPRABHU'S VRINDAVAN PARIKRAMA, <i>H. H. SHRI LOKANATH SWAMI, G.B.C. Iskcon, Mumbai</i>	47
17. SRI CHAITANYA : IN THE EYES OF SRI RAMAKRISHNA AND SWAMI VIVEKANANDA, <i>SWAMI BALABHADRANANDA, Ramakrishna Math and Ramakrishna Mission, Belur Math</i>	50
18. SRI GOURANGA DEV, <i>DR. SWAMI JNANANANDA SARASWATI Mohant & President, A.B.S. Math, Halisahar</i>	57
19. THE GLORY OF THE DIVINE NAME, <i>PARAMHAMSA PRAJNANANANDA, Acharya, Sri Hariharananda Gurukulam Balighai, Puri</i>	61
20. ŚRĪ CHAITANYADEVA—A UNIQUE REVOLUTIONARY, <i>SVĀMĪ YUKTĀNANDA (Bharat Sevashram Sangha, Kolkata)</i>	63
21. Śrī Caitanya Mahāprabhu in the view of Śrī Oṃkāranāthadeva, <i>DR. KINKAR SAMANANDA, General Secretary, Akhil Bharat Jaiguru Sampradaya Mahamilan Math, Kolkata</i>	69
22. MAHAPRABHU-THE CREATOR OF GREAT HUMAN SOCIETY, <i>PANDIT PRABAR JYOTIRMOY NANDA, Vedanta Tirtha, Vidya Bhusan, Bhakti Chakraborty</i>	74
23. EFFECT OF CHAITANYA CULT ON THE SOCIETY, <i>DR. HAREKRISHNA MAHTAB, Ex-Chief Minister, Orissa</i>	76
24. SHRI CHAITANYA MAHAPRABHU (1485-1534) BENGAL VAISHNAVISM AND BENGALI LITERATURE, <i>DR. NITISH SENGUPTA, IAS (Retd.) Ex. M. P. New Delhi</i>	78
25. CONTRIBUTION OF SRI CHAITANYA MAHA PRABHU, <i>SRIMATI HEMA MALINI, M.P., Mathura</i>	82
26. LORD : YOU AND I; I AND I; YOU AND YOU (Spirit of ultimate Devotion) <i>PROF. (DR.) R. P. BANERJEE</i>	83
27. THE FIFTH OBJECT OF MANKIND-LOVE PURUSHARTH-PREM, <i>MAHANT PREMDAS SHASTRI, Bhajan Place of Krishnadas Kaviraj Goswami Badisurmakunj, Vrindaban</i>	91
28. MEETING OF MAHAPRABHU WITH SRI GURU NANAK, <i>DHIRAJ KUMAR MITRA, Kolkata</i>	94
29. GAUDIYA VAISNAVISM AND THE MEDIEVAL ASSAMESE LITERATURE <i>(A gleaning from a study of Sankaradeva and Madhavadeva), Dr. A.N. CHATTERJEE, Professor, New Delhi</i>	101
30. SRI CHAITANYA CHARITA IN ORIYA LITERATURE, <i>PROF. DR. FAKIR MOHAN DAS, Sahityachāryā, Utkal University, Bhubaneswar</i>	104
31. SRI CHAITANYA MAHAPRABHU IN THE SOUTH, <i>SRI T. S. RAGHAVAN, M.A.</i>	109
32. THE CONTRIBUTION OF PUNJAB TO VAISHNAVISM, <i>PROF. DR. (KUM.) MANJULA SAHDEV, Department of Sanskrit & Pali Punjabi University, Patiala</i>	112

33. SRI CHAITANYA & HIS ASSOCIATES AT PURI, BY PROF. PRAHALLAD PANDA, M.A., Berhampur (Orissa)	117
34. FROM THE IMMOVABLE GOD TO THE MOVING GOD, PROF. SRI N. DIKSHIT, Kanpur	119
35. LORD SRI CHAITANYA MAHAPRABHU IN THE CHARIOT FESTIVAL, DR. SHAMBHU NATH DAS ADHIKARI (SEAL), KOLKATA	122
36. SRI RAMAKRISHNA AND GAUDIYA VAISHNAVISM, PROF. DR. CHHANDA CHATTERJEE, New Delhi	127
37. LORD CHAITANYA MEETS RAY RAMANANDA, MADHAVI DAS GOSWAMI, Vrindaban	130
38. NAVADVIPA, THE LOTUS OF BHAKTI, MRS. SUKHVINDER SIRCAR, Mumbai	132
39. MAHA PRABHU & MIRA BAI, DHIRAJ KUMAR MITRA, Kolkata	134
40. SRIMAN CHAITANYA MAHAPRABHU'S PANCHASAKHAS IN KALINGA, Ms. MRIGANKA MAHANTI, Editor, Niladri Bihar, Bhubaneswar	138
41. BRAHMAN AND BHAKTI IN THE LIGHT OF ACHINTYABHEDA-BHEDVA-DA, PROFESSOR DR. UMESHCHANDRA DUBEY, Former Head of the Department of Philosophy and Religion, Banaras Hindu University.	145
42. RAGHUNATH DAS GOSWAMI - THE DEVINE ASSOCIATE OF MAHAPRABHU, DR. (PROF.) DHIRA DEY, Gourswarup Ashram	151
43. SOME REFLECTIONS ON SOME BASIC CONCEPTS IN THE PHILOSOPHY OF SRI CHAITANYA, Prof. Dr. RAGHUNATH GHOSE, University of North Bengal	156
44. PROPAGATION OF VAISHNAVISM BY SRI CHAITANYA AND SRI NITYANANDA AND THEIR FOLLOWERS AMONG THE TRIBES AND LOWER CASTES OF INDIA, DR. SUKHENDU KUMAR BAUR, Kolkata	161
45. CHAITANYA MAHAPRABHU—THE PRECURSOR OF BENGAL RENAISSANCE, Prof. SANKAR KUMAR SANYAL, President, All India Harijan Sevak Sangha, New Delhi	171
46. SIX ARMED GOD SRI CHAITANYADEVA, SUSANTA KR. BASU	173
47. MAHAPRABHU SRI CHAITANYA WITH THE MESSAGE OF ASSIMILATION, CHAITANYAMOY NANDA, Bhaktisastri, Renowned Writer and Social Worker, Mugberia, Purba Medinipore, W.B.	175
48. 'CHAITANYALILA' BY GIRISH CHANDRA GHOSH — DOWN THE MEMORY LANE, MADANMOHAN BANERJEE, Shibpur, Howrah, West Bengal	178
49. "MORNING SHOWS THE DAY" IN SRI CHAITANYA MAHAPRABHU'S PERSPECTIVE MINAKSHI SETHY, Assistant Professor in Philosophy, Kamala Nehru College (DU), Khel Gaon Marg, New Delhi-49.	181
50. LORD ALARNATH OF BRAHMAGIRI, MS.MRIGANKA MAHANTI, Editor Niladri Bihar, Bhubaneswar	184



SRI JAGANNATHASTAKAM

(Said to be composed by Lord Chaitanya)



(1)

kadacit kalindi-tata-vipina-sangitaka-ravo
mudabhiri-nari-vadana-kamalasvada-madhupah
rama-sambhu-brahmamara-pati-ganesarcita-pado
jagannathah svami nayana-patha-gami bhavatu me

With songs and sweet music, strolling gaily through groves, by the Kalindi.
A bee seeking nectar from the lotus-like faces of the gopis.
Praising him are Shiva, Brahma, Indra, Ganesh and Goddess Lakshmi.
Jagannatha Swami, Lord of all beings, be visible to me.

(2)

bhuje savye venum sirasi sikhi-puccham kati-tate
dukulam netrante sahacara-kataksam vidadhate
sada srimad-vrindavana-vasati-lila-paricayo
jagannathah svami nayana-patha-gami bhavatu me

Sporting fine silken cloth, peacock plumes on his head, a flute in his hand.
Sending sidelong glances at his dear devotees, who around him stand,
Most pleased with these pastimes performed in Vrindavan dhama eternally.
Jagannatha Swami, Lord of all beings, be visible to me.

(3)

mahambhodhes tire kanaka-rucire nila-sikhare
vasan prasadantah sahaja-balabhadrena balina
subhadra-madhyasthah sakala-sura-sevavasara-do
jagannathah svami nayana-patha-gami bhavatu me

Standing on the seashore, a blue-spired palace is golden glowing.
There with Balabhadra, and sister Subhadra, he is bestowing
on all pious persons his personal service opportunity.
Jagannatha Swami, Lord of all beings, be visible to me.

(4)

krpa-paravarah sajala-jalada-sreni-ruciro
rama-vani-ramah sphurad-amala-pankeruha-mukhah
surendrair aradhyah sruti-gana-sikha-gita-carito
jagannathah svami nayana-patha-gami bhavatu me

A great sea of mercy, beautifully blackish like the thunder clouds.
A flawless full lotus, pleased by the mild anger shown by Lakshmi's words.
Worshipped by the Vedas, the sages and the gods in sweet eulogy.
Jagannatha Swami, Lord of all beings, be visible to me.

(5)

ratharudho gacchan pathi milita-bhudeva-patalaih
stuti-pradurbhavam prati-padam upakarnya sadayah
daya-sindhur bandhuh sakala jagatam sindhu-sutaya
jagannathah svami nayana-patha-gami bhavatu me

Brahmins present praises and prayers of pure love when he mounts his cart.
Hearing those hymns as he rides along the road he is pleased at heart.
Ocean of compassion, caring for all creatures, along with Lakshmi.
Jagannatha Swami, Lord of all beings, be visible to me.

(6)

para-brahmapidah kuvalaya-dalotphulla-nayano
nivasi niladrau nihita-carano 'nanta-sirasi
rasanando radha-sarasa-vapur-alingana-sukho
jagannathah svami nayana-patha-gami bhavatu me

Eyes like lotus petals, the crest jewel crowning supreme transcendence.
Feet atop Ananta, adorning Niladri; regal residence.
Ever in ecstasy, for the rapturous embrace of Radharani.
Jagannatha Swami, Lord of all beings, be visible to me.

(7)

na vai yace rajyam na ca kanaka-manikya-vibhavam
na yace 'ham ramyam sakala jana-kamyam vara-vadhum
sada kale kale pramatha-patina gita-carito
jagannathah svami nayana-patha-gami bhavatu me

Most certainly I ask not for a kingdom, gold, gems or great riches.
Nor do I desire a beautiful wife, as any man wishes.
I long for only he, of whom Shiva ever sings the great glory
Jagannatha Swami, Lord of all beings, be visible to me.

(8)

hara tvam samsaram druta-taram asaram sura-pate
hara tvam papanam vitatim aparam yadava-pate
aho dine 'nathe nihita-carano niscitam idarn
jagannathah svami nayana-patha-gami bhavatu me

Dear Lord of all gods please remove soon my useless life of worldliness.
Destroy my stock of sins that expands without end causing deep distress.
O Yadu Lord, surely, for the fallen and poor your two feet are free.
Jagannatha Swami, Lord of all beings, be visible to me.



शिक्षाष्टकम्



चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्रपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥ १ ॥

1. Glory, eternal Glory to Sri Krishna Sankirtana ! It wipes and polishes the dust-laden mirror of the soul; extinguishes the raging forestconflagration of worldly life; endows the lily of righteous living with benevolent moon-light; yields life-giving support to the bride of True Knowledge : swells the ocean of Divine Bliss; adds the full relish of nectar to every syllable of the Holy Name; laves and chastens the entire self with the supreme Spirit : Glory, rest with such a Holy Name.

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

2. The names are indeed legion, endowed as they are with potent powers. Thou hast mercifully ordained that never shall there be barriers of time or clime for chanting of Thy Names. But alas! my luck is so low that love of Thy Holy Name has dawned not yet in me.

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कोर्तनीवः सदा हरिः ॥३॥

3. By humility lowlier far than that of a blade of grass, by forbearance more enduring than that of the patient tree, seeking no honour for self, showing respect to others that is due; thus does one prove worthy to chant the Name of Hari at all times.

न धनं न जनं न सुन्दरी कवितां वा जगदीश कामये ।

मम जन्मनि जन्मनीश्चरे भवताद्धक्तिरहैतुकी त्वयि ॥४॥

4. I covet no wealth, nor retinue, nor even lovely poesy ! let me only hug Thee to my heart in every successive life; be pleased to grant me, O Lord, such selfless Devotion and Love.

अयि नन्दतनूज किङ्करं पतितं मां विषमे भवाम्बुधौ ।

कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥५॥

5. O Son of Nanda, I, Thy servant, have fallen into the vortex of the terrible worldly ocean ! May Thy mercy but make me a speck of dust on Thy Lotus-feet.

नयनं गलदश्रुधारया वदनं गदगदरूदया गिरा ।

पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥६॥

6. When will tears overflow my eyes, when will my voice, husky with love, choke all utterance on my lips, and all limbs vibrate with ecstasy, to hear the chant of Thy sacred Name?

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।

शून्यायितं जगत्सर्वं गोविन्दविरहेण मे ॥७॥

7. One wink appears like ages, tears stream down from my eyes like showers in rainy season, and the entire world itself appears like a dreary void to me, bereft of the sight of Govinda.

आश्रिष्य वा पादरतां पिनष्टु मामदर्शनान्मर्महतां करोतु वा ।

यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥८॥

8. Let Him hug me, His beloved, or crush me if He so wills; let Him kill me outright, or banish me from His sight; or in whatever other ways let Him gratify His passion – Yet this Loving Cheat, none else, shall remain the Darling of my heart.

Composed by — Sri Chaitanya Mahaprabhu



Shri Shaci-Tanayashtakam

SHRILA SARVABHAUMA BHATTACARYA

(1)

ujjala-varana-gaura-vara-deham
vilasita-niravadhi-bhava-videham
tri-bhuvana-pavana-kripaya lesham
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya (son of Shaci) Shri Gaurahari whose sublime form is more brilliant than molten gold, who being overwhelmed in the bhava of Shrimati Radhika incessantly performs varieties of ecstatic pastimes, and who purifies the three worlds with a mere particle of His mercy.

(2)

gadagada-antara-bhava-vikaram
durjana-tarjana-nada-vishalam
bhava-bhaya-bhanjana-karana-karunam
tam pranamami ca shri shaci-tanayam

I offer pranama to Shacinandana Shri Gaurahari, whose voice always falters as He experiences waves of sattvika-bhava in His heart, and whose thunderous roar strikes terror in the atheists opposing bhakti. His mercy breaks all fear of material existence.

(3)

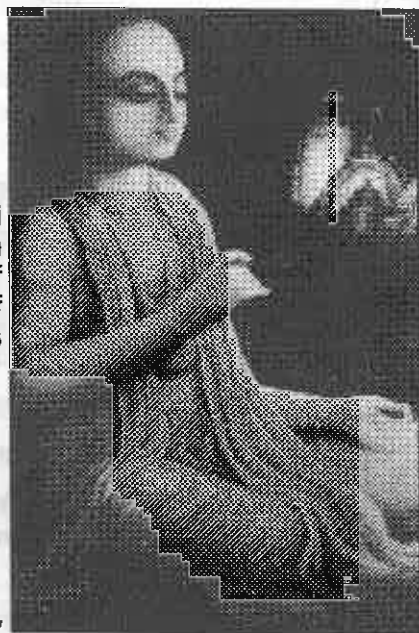
arunambaradhara-caru-kapolam
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guna-nama-vinodam
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya Shri Gaurahari who is dressed in cloth the color of the rising sun, whose lovely cheeks are exceedingly enchanting, whose fingernails radiate a brilliance which defeats the glory of the full moon, and who receives immense bliss from performing the kirtana of His own names and virtues.

(4)

vigalita-nayana-kamala-jaladharam
bhushana-nava-rasa-bhava-vikaram
gati-ati-manthara-nritya-vilasam
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya Shri Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose body is decorated with ever-fresh ashta-sattvikabhavas, and whose movements are gently flowing as He dances.



(5)

cancala-caru-carana-gati-ruciram
manjira-ranjita-pada-yuga-madhuram
candra-vinindita-shitala-vadanam
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya Shri Gaurahari, the restless movements of whose exquisite lotus feet, which are adorned with anklebells, are immensely enchanting and whose face is more cooling than the moon.

(6)

dhrita-kati-dora-kamandalu-dandam
divya kalevara-mundita-mundam
durjana-kalmasha-khandana-dandam
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya Shri Gaurahari who wears a tie for His kaupinas (dora) around His waist, whose shaven head is exceedingly beautiful, and who holds a kamandalu in one hand and a danda which vanquishes the sins of the wicked in the other.

(7)

bhushana-bhuraja-alaka-valitam
kampita-bimbadhara-vara-ruciram
malayaja-viracita-ujjala-tilakam
tam pranamami ca shri shaci-tanayam

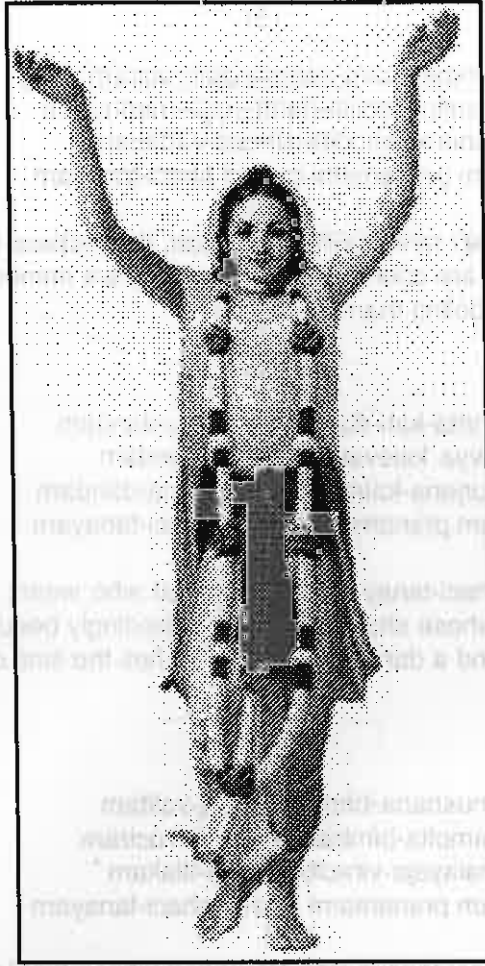
I offer pranama to Shaci-tanaya Shri Gaurahari whose hair looks very beautiful ornamented with the dust of the earth which rises up as He dances, whose immensely captivating bimba-fruit-like red lips are quivering due to His singing harinamaki rtana, and whose forehead is adorned with glistening tilaka composed of malayajacandana.

(8)

nindita-aruna-kamala-dala-nayanam
ajanu-lambita-shri-bhuja-yugalam
kalevara-kaishora-nartaka-vesham
tam pranamami ca shri shaci-tanayam

I offer pranama to Shaci-tanaya Shri Gaurahari whose eyes the color of the rising sun (aruna) defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.

—::—



Sri Saci-Sutashtakam

BY SRILA SARVABHAUMA BATTACARYA

(1)

nava gaura-varam nava-pushpa-saram
nava-bhava-dharam nava-lasya-param
nava-hasya-karam nava-hema-varam
pranamami saci-suta-gaura-varam

(2)

nava-hema-yutam nava-nita-sucam
nava-vesa-kritam hari-nama-param
navadha vilasat subha-premamayam
pranamami saci-suta-gaura-varam

(3)

hari-bhakti-param hari-nama-dharam
kara-japa-karam hari-nama-param
nayane satatam pranayasru-dharam
pranamami saci-suta-gaura-varam

(4)

satatam janata-bhava-tapa-haram
paramartha-parayana-loka-gatim
nava-leha-karam jaga-tapa-haram
pranamami saci-suta-gaura-varam

(5)

nija-bhakti-karam priya-carutaram
nata-nartana-nagara-raja-kulam
kula-kamini-manasa-lasya-karam
pranamami saci-suta-gaura-varam

(6)

karatala-valam kala-kantha-varam
mridu-vadya-suvinakaya madhuram
nija-bhakti-gunavrita-natya-karam
pranamami saci-suta-gaura-varam

(7)

yuga-dharma-yutam punarnanda-sutam
dharani-sucitram bhava-bhavacitam
tanu-dhyana-cittam nija-vasa-yutam
pranamami saci-suta-gaura-varam

(8)

arunam nayanam caranam vasanam
vadane skhalitam svaka-nama-dharam
kurute surasam jagatah jivanam
pranamami saci-suta-gaura-varam

TRANSLATION

- 1) His complexion is the hue of fresh cream tinged with kunkum. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold. I bow down to Gaura, the beautiful son of Mother Saci.

- 2) He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever new fashions. He relishes ever-new mellows of love for Krsna. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature. I bow down to Gaura, the beautiful son of Mother Saci.
- 3) He is absorbed in devotion to Sri Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes. I bow down to Gaura, the beautiful son of Mother Saci.
- 4) He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Krsna-Prema). He removes the burning fever of the material world. I bow down to Gaura, the beautiful son of Mother Saci.
- 5) He who motivates pure devotion unto Himself, who is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of par-amours. He causes the minds of beautiful young village women to dance. I bow down to Gaura, the beautiful son of Mother Saci.
- 6) He plays karatals as His throat emits sweet melodious sounds and the vibrant notes of the vina are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service. I bow down to Gaura, the beautiful son of Mother Saci.
- 7) He is accompanied by the Sankirtan movement, which is the religious practice for the age of Kali. He is the son of Nanda Maharaja come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Krsna. He is always accompanied by His transcendental abode. I bow to Gaura, the beautiful son of Mother Saci.
- 8) His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe. I bow down to Gaura, the beautiful son of Mother Saci.





श्रीश्रीमत् भक्तिश्रवण तीर्थपञ्चकम् śrī śrīmat bhaktiśravaṇa tīrthapañcakam

सदासुप्रसन्नं कृपापूर्णं नेत्रं कषायाक्तवस्त्रं निरालम्बरीशम्
स्वशिष्यायादिभिर्पूजितं देवरूपं श्रवणभक्ति तीर्थ मदाचार्यमीडे ॥ १ ॥

sadāsuprasannam krapāpūrṇa netram
kaṣāyāktavastram nirālambṛśam
svaśiṣyādibhirpūjitaṁ devarūpaṁ
śravaṇabhakti tīrthaṁ madācāryamīde

ब्रह्मणि यस्य निष्ठा अखण्डा प्रचंडा गरिष्ठं गुरुणां वरिष्ठा यतीनां
चिन्मयं सर्वरूपं साक्षीचैतन्यरूपं श्रवणभक्ति तीर्थ मदाचार्यमीडे ॥ २ ॥

brahmaṇi yasya niṣṭha akhandā pracandā
garīṣṭhaṁ gurūṇaṁ varīṣṭhaṁ yatināṁ
cinmayam sarvarūpaṁ sākṣī chaitanyarūpaṁ
śravaṇabhakti tīrthaṁ madācāryamīde

जनाब्बोधयन्तं स्वतौधर्मनिष्ठं स्वयं ग्रंथकारं सदासत्यमूर्तिम्।

जगत्पालकं ज्ञानभक्तिं दधानं श्रवणभक्ति तीर्थ मदाचार्यमीडे ॥ ३ ॥

janānbodhyantam svatodharmniṣṭhaṁ
svayam granthakāram sadāsatyamurtim
jagatpālkam jñānabhaktim dadhānam
śravaṇabhaktitīrthaṁ madācāryamīde

शरण्यं सदासर्वभक्तैकनाथं सच्चिदानन्दरूपं वरेण्यं योगीन्द्रम्।

निष्णातशास्त्रं सर्वधीसाक्षिभूतं श्रवणभक्तितीर्थ मदाचार्यमीडे ॥ ४ ॥

śaranyam sadā sarvabhaktaikanātham
saccidānandarūpaṁ varenyam yogīndram
niṣṇātsāstraṁ sarvadhīśākṣibhūtam
śravaṇabhaktitīrthaṁ madācāryamīde

परदैवतं विष्णुरंशावतारं सदाशास्त्रचर्चिरमण शोभवन्तम्।

सदासंचरन्तं नमत्तापहारं श्रवणभक्तितीर्थ मदाचार्यमीडे ॥ ५ ॥

paramdaivatam viṣṇuramśāvatāram
sadāśastracarcāramaṇa śobhyantam
sadāsaṁcaramtaṁ namattāphāram
śravaṇabhaktitīrthaṁ madācāryamīde

श्लोकं पञ्चकमिदं प्रोक्तं

भक्तेन गुरुतोषये

भक्तया प्रीत्या पठेद्यास्तु

साप्नोति गुरु सन्निधिः ॥

ślokaṁ pañcakamidaṁ proktaṁ

bhaktena gurutoṣaye

bhaktyā prītyā pathedyastu

sāpnoti guru sannidhi

THE ADVENT OF THE SUPREME LORD

PRABHUPAD SRILA BHAKTI SIDDHANTA SARASWATI GOSWAMI THAKUR

The Supreme Lord (Mahabrabhu) made His appearance in this world on the 18th of February, in the year 1486 of the Christian Era at Sree Mayapur in the centre of the holy town of Sree- Navadwip. The Supreme Lord was born with the rising of the fullmoon in eclipse. His appearance in the womb of His mother, Sree Sachi Devi, has been indicated by the authorised narrators of His Lila as resembling the less perfect splendour of the rising of the terrestrial moon from the womb of the great Ocean. The Supreme Lord was born as the Son of Sree Jagannath Misra.

The Birth of the Supreme Lord in the Form of a mortal man may appear to the average human understanding as involving a sheer impossibility. The empiric historian is always close at hand to correct the theological aberrations of his erring fellow-mortals by the confident offer of his own departmental futilities. But no empiric historian can go beyond the evidence of his own admittedly erring senses and strictly circumscribed outlook and need not trouble to speculate on the Absolute even on his own terms. It is the evidence of the senses of contemporaries that is found wanting at the bar of the Absolute. The contemporaries of the Supreme Lord did not hasten to acknowledge the Divinity of the New-born Babe. But with the progress of the empiric Science we have grown less sceptical about the reality of transcendental appearance on the plane of three dimensions. It will be no violence to the scientific sense of the

Twentieth Century to affirm that an event of the fourth magnitude may disclose itself to the actual view of observers located on this plane of three dimensions without being recognised as such by any of the spectators. The Birth of the Supreme Lord has not been stated by those who are endowed with the necessary powers of

superior vision as an event of three dimensions although appearing on the lower plane. What all of us, including the empiric historian himself, have, therefore, to do in the matter, is to allow the transcendental narrative to be told in its own way, offering to it our co-operating attention unhampered by any predilection for our cherished notions of the plane of three dimensions. It is in this mood that the reader is invited to listen to the following dissertation on the transcendental



Birth of the Supreme Lord. We are, on our part, under the obligation to place nothing before our readers that does not belong to the higher plane. We may further state from our own actual experience that the transcendental, as transcendental, necessarily possesses the power of self-communication of Himself even through receiving instruments that may appear to us to belong to the third dimension.

Godhead is supposed to have no birth since He is regarded as existing eternally. But this conclusion, however plausible it may appear to our poor understanding, requires to be given up in favour of one that is higher. Godhead is both without a beginning



**By Courtesy : General S.D. Mahanti, Sri Kunal Mahanti & Smt. Gitanjali Mahanti
Bhubaneswar - 751009**

and has an eternal beginning. Godhead without a beginning is only the negative aspect which alone is available to an observer from the plane of three dimensions and amounts to nothing more nor less than an unqualified confession of our failure to understand the real nature of the Absolute with the resources at our command. Beyond the range of this deluding negative thought is located the realm of the positive Absolute to which the transcendental Birth of the Supreme Lord belongs. Objections similar to the above need not, therefore, prejudice us in advance against the probability of the truth of a transcendental narrative.

We now come to the more opposite issue—viz., as to why the Supreme Lord chose to appear in this world under the specific conditions detailed above. Is the New-born Babe, Nimai Who was by the evidence of many sensible persons of His time nothing more extraordinary than any other mortal child, to be regarded as Divine simply on the self-assumed authority of a number of persons who may choose to declare His Divinity from their own unverifiable, intuitive knowledge? No, that is not exactly the claim of the narrators of His transcendental activities. They claim that the whole career of Nimai, if considered with due attention, will establish His Divinity by making the mind of the person so attending capable of receiving the impression of the real Truth of Whom he can have otherwise no idea whatever.

The Birth of the Supreme Lord is an event that is located on a plane that is transcendently higher than our highest. Our ultimate thule is the negation of limited occurrences. Does it help us in the least to be told that Godhead is not born at all? This would also be inaccurate even by the test of our own logic. How, indeed, can we presume to set any limit to the Unlimited? If we say Godhead can be limited we of course contradict ourselves. But how can we also escape from the fact of our incapacity to make any statement regarding

Godhead even by the adoption of the negative trick?

Would it not be infinitely more logical to desire to know something about the -birth of the Supreme Lord as it must be a possible and, therefore, certain event with the Lord. This should be easily recognisable as the properly Theistic attitude. The reward of adopting such attitude towards the real Truth will be to attain to Him. There can be logically speaking no other method of finding the Truth. The risk of failure, is no greater than in the methods of empiric search; but there is the chance of knowing the Truth Who is admittedly unattainable to the empiric quest.

The reason of the Appearance of the Lord has been communicated to us by Sri Rupa Goswami who was authorised by the Lord Himself to write about these occurrences for enlightening all succeeding generations. Sri Rupa says in effect that there were primary and secondary purposes for the Appearance of Supreme Lord. The primary purpose was to realise His Own sweetness as Lover as He appears to His eternal Counterwhole Sri Radhika. It was for this primary purpose that the Supreme Lord put on the hue and disposition of Sri Radhika and appeared in this world as His premier devotee.

There was a secondary purpose. The Supreme Lord willed to do what had never been done before by any of His secondary Appearances. He willed to give away to all persons without reservation the most intimate and unconventional, the highest form of His own loving service. Sri Rupa says that no one had previously any idea of such service. It is the highest of all revelations that could be given away only by the Supreme Lord Himself Personating as His own Best-beloved. The Supreme Lord is the only and eternal Teacher of His own Service. This putting on of the Personality of His Best-beloved is not a casual whim but is His own proper personality. The Supreme Lord as Teacher

is the Source of all service of Himself. The Supreme Teacher in His own proper Person came into this world for teaching the highest and only proper form of service of Himself by His own example, thereby perfecting all previous revelations. Arrived at this point the next question would naturally be 'Should we regard the birth of the Lord as an act of service also?' There is a categorical difference between the birth of a mortal and the appearance of a servant of the Supreme Lord in this world. The latter comes here by the Will of the Supreme Lord as the agent chosen to carry out the Divine Purpose. The ordinary mortal is born in the flesh as the result of his previous activities on this mundane plane, in accordance with the Divine Dispensation regulating the affairs of this world. The mortal is thereby rendered subject to all the limitations of this temporal existence. The principles of cause and effect, of reward and punishment, are allowed by the Will of the Supreme Lord to appear to have power over all persons so born.

The appearance of the devotee of the Lord is not brought about in the above manner. He is only apparently under the power of the material potency. The laws of this physicomental existence have no power over the agent of the Supreme Lord. His birth is not, therefore, of the nature of punishment nor of reward for activities previously performed in this world,

It is absolutely causeless, even as the operation of the will of the Supreme Lord is causeless. There is however, the causeless Divine purpose behind such appearance. It is this which raises it to the plane of spiritual service.

Our real difficulty is presented by the fact that we are altogether in the dark as regards the nature of the real existence. We are, therefore unavoidably prone to suppose that the conditions of the plane of three dimensions, apply in some way or other to existence on the plane of four dimensions. It is in some such way, we

choose to play, that the phenomenal is made to included in the transcendental. It is no doubt true that the phenomenal is incorporated in the transcendental. But what passes our understanding is the fact that the nature of this incorporation is also inconceivable to our present facilities.

The empiric critic does not make due allowance for this.

The Birth of the Lord is not for the purpose of serving sinful humanity, but for its deliverance. The devotee of the Lord also comes into this world for the same purpose. The nature of the service of the Supreme Lord is inconceivable to our limited understanding. The birth of the devotee is not merely for the service of the Lord, but is also itself such service. Whenever an event is consciously connected with the Source of everything it acquires thereby the nature of spiritual service, or in other words, ministers to the reciprocal pleasure of the Supreme Lord. This is the definition of service. The Lord does not require one service in order to make up any deficiency of His. Nor does the poor and irrational theory of material utility explain any event even superficially. The Lord is served by every event. We require to be lifted to the higher plane to be able to really understand this apparently self-evident-truth.

The summum bonnum does not consist in getting away from anything but in being able to live the truly rational life in which everything is preserved in a system of perfect relationships. The Birth of the Un-born is an Event of the highest enlightening significance. It is never possible to understand it separately in the empiric way. The present article is intended to meet empiric objections against the possibility of such event. The substantive knowledge of the Event has to be gained by following the Scriptural process of listening to the narrative of the Divine Birth from the lips of the spiritual teacher by the method of unreserved, active submission.

*Courtesy : Sree Gaudiya Math,
Chennai*

ON BHAKTI YOGA

HIS DIVINE GRACE OM VISHNUPAD 108 TRIDANDI SWAMI SRI SRIMAT
BHAKTI SRAVAN TIRTHA GOSWAMI MAHARAJ

**Sraavanam Kirtanam Visnoh
Smaranam Pada-Sambāhanam
Arcanam vandanam dasyam
Sakhyam atma-nivedanam.**

[Om Vishnupad Sri Srila Sacchidananda Bhakti Vinod Thakura gives the following explanations in his tathya Hearing and Chanting about the transcendental holy name, form, qualities, Paraphernalia and Pastimes of Lord Vishnu, "remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming the servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)-these nine processes are accepted as pure devotional service,]

Bhakti is the only means of attaining the final object of spiritual existence. Karma as it is, cannot directly and immediately produce spiritual result. When it does, it does by means of Bhakti. Hence Bhakti is independent, and Karma and Jnan are dependent principles. Jnan or the knowledge that man is a spiritual being cannot directly bring the ultimate object. When it does, it does with the assistance of Bhakti. Bhakti, therefore, is the only means to obtain the ultimatum.

Bhakti is thus defined :

Bhakti is cultivation of a friendly sentiment for Krishna, free from all desires

other than those for its own improvements, unalloyed by such other ingredients as Karma and Jnan etc. It will be seen that Bhakti is itself both a feeling and an action.

Bhakti has three stages, viz., Sadhan-Bhakti, Bhav-Bhakti and Prem-Bhakti. Sadhan-Bhakti is that stage of culture when the feeling has not yet been roused. In Bhav-Bhakti the feeling awakes, and in Prem-

Bhakti the feeling is fully set to action. Bhakti is a spiritual feeling towards the spiritual object of love.

Sadhan-Bhakti is of two sorts, one is called the Vaidhi-Sadhan-Bhakti and the other is Raganuga-Sadhan-Bhakti. The word 'Vaidhi' is from Vidhi or rule. Where Bhakti is to be roused by the rule of the Shastras, there the "Vaidhi-Bhakti" works as long as the feeling is not roused. Where one out of natural tendency loves Krishna, there is a principle called Rag which is no other than a strong desire to serve the Lord of the heart.

One who is tempted by the beauty of this process to follow Him, has a tendency to cultivate his feeling for Krishna.

This is 'Raganuga-Sadhan-Bhakti'. This latter class of Sadhan is stronger than, the 'Vaidhi-Sadhan'.

Cultivation of the friendly feeling for Krishna is performed in nine different forms:

1. To hear the spiritual Names, Form, Attribute and Lila of Krishna.
2. To utter and sing all those.
3. To meditate on and reiterate all those.
4. Service of His Holy Feet.
5. Worship.
6. Bowing Down.
7. Doing



all that pleases Him. 8. Friendship. 9. Resignation.

Of all these forms, Kirtan or singing the Name etc. of Krishna is the best. Humble knowledge is necessary in these forms of worship and fruitless discussions must be avoided. There are some who stare at the theory of worshipping Sri Murti. "Oh", they say, "It is idolatry to worship Sri Murti. Sri Murti is an idol framed by an artist and introduced by no other than Bealzebub himself. Worshipping such an object would rouse the jealousy of God and limit His omnipotence, omniscience and omnipresence! We would tell them, "Brethren. I candidly understand the question and do not allow yourself to be misled by sectarian dogmas. God is not jealous, as He is without a second. Bealzebub or Satan is no other than object of imagination or the subject of an allegory. An allegorical or imaginary being should not be allowed to act as an obstacle to Bhakti. Those who believe God to be impersonal, simply identify Him with some power or attribute in nature, though, in fact, He is above nature, her laws and rules. His holy wish is law, and it would be sacrilege to confine His unlimited excellence by identifying Him with such attributes as omnipotence, omnipresence and omniscience-attributes which may exist in created objects such as time, space etc. His excellence consists in having in Him mutually contradictory powers and attributes, ruled by His Super-natural Self. He is identical with His All-beautiful person, having such powers as omnipresence, omniscience and omnipotence, the like of which cannot be found elsewhere. His holy and perfect person exists eternally in the spiritual world and at the same time existing in every created object and place in all its fullness. This idea excels all other ideas of the Deity. Mahaprabhu rejects idolatry as well, but considers Sri Murti worship to be the only unexceptionable means of spiritual culture. It has been shown that God is personal and All-Beautiful. Sages like Vyas and others have seen that Beauty in their soul's eyes. They have left us descriptions.

Of course, word carries grossness of matter. But truth still is perceivable in those descriptions. According to those descriptions, one delineates a Sri Murti and sees the greatest God of our heart there with intense pleasure. Brethren! is that wrong or sinful? Those who say that God has no form, either material or spiritual, and again imagine a false form for worship are certainly idolatrous. But those who see the spiritual form of the Deity in their soul's eyes, carry that impression as far as possible to the mind, and then frame an Emblem for the satisfaction of the material eye for continual study of the higher feeling are by no means idolatrous. While seeing a Sri Murti, do not even see the image itself but see the spiritual model of the image and you are a pure theist. Idolatry and Sri Murti worship are two different things, but one simply confounds with the other out of hastiness. To tell you the truth, Sri Murti worship is the only true worship of the Deity, without which you cannot sufficiently cultivate your religious feelings. The world attracts you through your senses as long as you do not see God in the objects of your senses; you live in an awkward position which scarcely helps you in procuring you your spiritual elevation. Place a Sri Murti in your house. Think that God Almighty is the guardian of the house. The food that you take is His Prasad. The flowers and scents are also His Prasad. The eye, the ear, the nose, the touch and the tongue-all have a spiritual culture. You do it with a holy heart and God will know it and judge you by your sincerity. Satan will have nothing to do with you in that matter. All sorts of worship are based on the principle of Sri Murti. Look into the history of religion and you will come to this noble truth. The semetic idea of a particular God, both in the pre-Christian period of Judaism and post-Christian period of Christianity and Mohammedanism, is nothing but a limited idea of Sri Murti. The Monarchic idea of a Jove amongst the Greeks and of an Indra amongst the Aryan "Karmakanda" is also a distant view of the same principle. The idea that a force and Jyotirmaya Brahman' of the

meditators and formless energy of the 'Shaktas' is also a very faint view of the Sri Murti. In fact the principle of Sri Murti is the truth itself differently exhibited in different people according to their different phases of thoughts. Even Jaimini and Comte, who are not prepared to accept a creating God, have prescribed certain phases of the Sri Murti, simply because they have been impelled by some inward action from the soul! Then again, we meet with people who have adopted the Cross, the 'Salgramasila', the Lingam and such like emblems as indicators of the inward idea of Sri Murti. Furthermore, if the Divine compassion, love and justice could be portrayed by the pencil and expressed by the chisel, why should not the personal beauty of the Deity embracing all other attributes be portrayed in poetry or in picture or expressed by the chisel for the benefit of man? If words could impress thoughts, the watch could indicate time and sign could tell us a history, why should not the picture or figure bring associations of higher thoughts and feelings with regard to the transcendental beauty of the Divine personage?"

Sri Murti worshippers are divided into two classes : the ideal and the physical. Those of the physical school are entitled from their circumstances of life and state of the mind, to establish temple institutions. Those who are by circumstances and position entitled to worship the Sri Murti in mind, have, with due deference to the temple institutions, a tendency to worship usually by 'Sravana and Kirtana, and their church is universal and independent of caste and colour. Mahaprabhu prefers this latter class and shows their worship in His 'Sikshastak'. Worship then without intermission, with a feeling of resignation, and in a very short time one will be blessed with "Prem".

Prem in God is the final object of spiritual existence. The 'karmamargis' declare that enjoyment in this world and in the heavens hereafter is all that a man requires. Karma or action is of two sorts, i.e. Karma done with a view to obtain a material result and Karma done with a view to please God. With the 'Karmamargis' both sorts of Karma have the object of procuring enjoyment. God

is worshipped simply to grant -enjoyment. Here is the line of demarcation between Bhakti and Karma. Bhakti aims at procuring the principle of 'Priti' or Prem-Bhakti as the final result of all actions; while karma aims at self-enjoyment as the ultimatum of actions. The 'Jnan-margis', on the otherhand, cultivate Jnan or spiritual knowledge to obtain mukti or salvation as the final aim of such cultivation. Mukti is defined to be of two sorts. In one sort of mukti, total absorption of the soul in God is effected, i.e. the annihilation of the separate existence of the soul from God. In the other sort of mukti, the soul stands eternally separated from God and when salvation ensues, the soul goes to 'chit-jagat', obtaining salokya or residence in the chit region of the Deity, 'samipya' or residence close by the Deity, 'sarupya' or attainment of spiritual form like that of God Himself, and 'Sarshti' or attainment of power similar to the powers of God. The latter class of mukti is inevitable., when it pleases the Almighty to grant us that state. But then after obtaining that mukti, we serve God with "priti" or pure love. The first sort of mukti is rejected by the Bhaktas as not worth taking, in consequence of its tendency to annihilate the highest principle of love. The second class of 'mukti' cannot be the ultimate object, as it acts like an intermediate condition of the soul, 'priti' there acting as the ultimatum. Mukti, therefore, must be treated as an intermediate result of our spiritual disenthralment. Besides that, a hankering after mukti spoils the action of spiritual cultivation, being a strong desire for something else than the improvement of Bhakti. It has a tint of selfishness which is not in keeping with the unselfish principle of pure Bhakti. We must, therefore, cultivate Bhakti, being always free from the two contending principles, i.e. a desire for Bhakti or selfish enjoyment and a desire for Mukti or salvation. We must depend on Krishna to give us mukti or not as it pleases Him. We must pray for continual development of our religious sentiment Bhakti alone. Priti or pure love is the final object of our own existence.

—::—

LORD CHAITANYA AND PROBLEMS OF THE AGE

H. H. DR. MAHANAMBRATA BRAHMACHARI

It was as far back as five hundred years ago. A Man of an Age—the Love Incarnate, came down on earth among us on the lap of Mother Bengal, on the bank of the Holy river Ganges in Navadwip, then maddened with the chanting of the holy name of the Lord in bright full-moon eve—in the joyous courtyard of Sri Sachi-Jagannath.

Exquisitely handsome was His form, excellence unparalleled and sweetness indescribable. There was not a single person in that Age who was not attracted towards Him. He wiped out all the proverty of the soul of the society. He removed all the pains of humiliation of all. He staved off complexities of various problems. He raised innumerable men and women to a great plane of equality, those were men and women who had been oppressed by the curse of social inequalities. He called these troubled, wretched souls and showed them the path of light to lead them to joyful peace.

We will again try to search out the solution for the most painful problem rising in the human society presently. And for that purpose, we will look to the lotus feet of the Lord Sri Krishna Chaitanya, the Deity of that great Age. First of all, we will try to understand what is present Age and what

is its problem. Thereafter, in the darkness of pain, the moonlight-splendour of the grace of Sri Gouranga Mahaprabhu will be shown as the best and dearest path to our lifes journey. By the term modern or present age we primarily understand the scientific age. In this (modern) age, there has been enormous improvement of material science.

By means of various researches new truths have been revealed.

Those truths have found expressions in different kinds of machineries used in the practical life, these machinery are being widely used for the purpose of attainment of materialistic pleasure and happiness. As a result, there has occured an unthinkable change in the society.

The truths of scientific discoveries are being employed in various fields of life. Among them, in two fields at least they attract our attention. The change is especially marvellous in

respect of transportation and communication in particular. Previously, a man could not travel say, more than four miles in an hour but in the modern times he can travel seven hundred miles per hour in an aircraft. Previously, a man could not hear the voice, even with a great effort, say, at a distance of three hundred cubits or so. But today, with the help of wireless instrument



(viz. radio etc.) he can enjoy the music played at a distance of three thousand miles, staying at his own house. By the grace of science, distant man is becoming close. Events far away are spreading influence in the daily life of human being. The world, as if, has become smaller in dimension. Foreigners, far away, are, as if becoming close neighbours. It is an astonishing gift of the present-day material science. We understand this present age in terms of the scientific age.

But, at the same time science has created a strange problem with this vast change. It is true, that science has made the distant a near one, but at the same time it is a fatal truth that the very same science has placed near ones at a far distance place. It is strange that the very same science has borne fruits in two diametrically opposite directions. In this, man does not know or recognize his very neighbour. He does not, very often, care to keep any information whatsoever as regards his kindreds, relations, friends and his own parents even. In talks and behaviours, there is a cover of unnaturalness. One behaves hypocritically towards another. Natural exchange of thought has, so to say, been a story of the past. Through the use of the medium of instruments in almost all actions, man has turned himself into a machine. Everybody is afraid and alert as to when the instruments will clash with each other and the heaps of gunpowder will blow out !

Machine-civilisation has given rise to congregation of a multitude. Men move touching shoulders in the crowd. Every Man is pressurised by other men. Millions of men all around but, alas, every individual is, as if, completely helpless and lone in it, he is burdened by his own burden. The same science which has brought the distant near, has itself turned the near ones, distant.

Crowd has swelled indeed but intercommunion among the mass has, as if, bade adieu for ever. Man is having physical even touch with or pushing each other but there is no concordance of hearts. Intercourse among them is constantly going on but not even for a single moment one embraces the other heartily. Man is gaining mastery over intellect and machinery with a view to increasing the capacities of hands and feet and eyes and ears but has forgotten the path of devotion to take the poor contracted Soul to vastness.

In this age, bodily hunger of man has increased but the hunger of Soul has been dying. Heaping of sensual objects is increasing the beauty of thousands and thousands of shopping centres but the great qualities of soul now in a decaying state, is converting the human civilisation to Sahara desert ; and this is the problem of the modern age. This is the biggest question of the modern Age as to how this human difference will vanish? Relation between man and man has been like lifeless machines thrusting and pressing against each other. This strange inconsistency has created an endless restlessness. Wherein lies the solution of this inconsistency, is the basic question of this age. Man is seeking a reply to this question either knowingly or unknowingly. Thousands of gatherings and meetings are being held and dissolved days after days. But the answer to the basic question is still not forthcoming. We will now go back to five hundred years ago and make a search for an answer to this question.

At the end of Muslim rule, there was political discord but there was no dearth of wealth and pelf. Enough of Art, Music and Literary and Spiritual pursuit was there. Navadwip was the centre of studies. Hundreds of centre of Sanskrit studies were

there and thousands of students gathered from different directions and countries for threadbare discussion and judgement over theories on Logic. The bank of the Ganges was humming with dry discussion of the New System of Logic (then just introduced there). In spite of so many things one 'real man' was wanting. There was no cordial mixing of a person with another. A huge gulf was created by the invulnerable wall of casteism and orthodox circle of untouchability. The scholars well aware of the significance of the traits of universal pervasion (vyapti laksana) but they could not perceive the mental anguish of others in their own lives. One eloquent in uttering "This entire universe is Brahman or the Supreme Soul—Sarvam Khalvidam Brahman" but at the same time one walks very cautiously lest he might be impured by mere touch somebody (i.e. so called untouchable). In discussions and deliberations human, the Supreme Soul is Ekarasa or one-rasa only but in practice the kkk torn to millions of pieces.

What evil the researches on material science have now done to the society was exactly done in that age by the fruitless deliberations through absolutely dry knowledge. Life was without any flavour or charm but in the discussions and deliberations were reflected the discernments of 'rasa'. There was treasure in spiritual literature but there was no feeling in one's heart for another. In books, there were commentaries after commentaries but there was no human benevolence in one's heart. As, in the present days, there is poverty in the human heart in spite of enormity of machinery, in that age, there was spiritual poverty even in the midst of vast erudition. Seeing the agony of the nation the poet of Mithila out of sympathy, wrote down aching in heart ; "Alas so many great scholars,

guess of human sentiments but I do not find any body having a feeling for them with sympathy and love." Says Vidyapati, hardly any body can have a single person in a million, in whose company, one's heart can really attain peace. There is no death of scholars throughout the country, but, alas, there is hardly any place where one's heart can find peace. There is hardly any person who can feel the agony of human heart, Chandidas, the poet of the Nation said with anguish of heart torn as under.

The heart of all people was weeping with agony for a sympathetic friend. A great soul, Kamalaksa Misra of Sylhet was feeling the pain of the society in the core of his heart and prayed to his heart's Lord with all his sincerity. He wept and called Him, "Come, oh Lord ! Be pleased to pour down the nectar of your mercy on the desert-like dry society." By his lamenting call, the Man of heart really came down to the dust of earth. The men of dust quenched the thirst of their lives by getting the loving such in the form of human being — Sri Gouranga.

Even this day we have got to look to a great embodiment of equanimity, illustrative of an age as far back as four centuries, before we want to search for the solution of the problem of the present age. He came down to Nadia, indeed, but he was of whole Bengal, of whole India, and indeed of the entire human race.

Has any body, at any time come across anywhere, any such person whom everybody down to the lowest social rank has loved as his own man? The king and the subject, rich and poor, Brahmin (the highest in India Casteism) and Pariah scholars and illiterate men and women, high or low—in a word, everybody, has attained everlasting peace, standing in the cool shade of His person, in whom everybody has found his own self in its true perspective

and finding and knowing himself, he has learnt to know others. Where was such joy and amusement ?

That Brahmins and Pariahs are embracing one another ?

In this pitch-dark problem of modern age, we have got to walk along in the light of lamp of love in the hand of that idol of Nadia. With a view to getting a solution to the great problems of today, one has got to hear patiently again the message of Nadia lying in the debris of various confusing vociferations.

That great message of Nadia can be expressed by uttering a single word only. That word is—Love. For want of his one thing alone, the whole universe has become a void. Just as a place cannot be built up just by continuously placing a brick over a brick, so also the human civilisation cannot be built up by growing huge stock of enjoyable goods and by the grinding of material instruments. So, the Eternal Person, the Great Teacher of the universe, Lord Sri Krishna Chaitanya (Gour Hari) has made the entire human race hear an eternal message, through Sri Sanatan Goswami. That secret message is only “Love, that’s what is required”. Without love, human civilisation is but a farce. Present day science has been out to convert the human culture to that sort of mockery, just as the fire offering, without the presence of Lord Siva turned to Dakshayagna (as we find from Puranas). So also, the civilisation, bereft of Love is like a lunatic asylum, suffering from the menace of war. A man may be much efficient but if there is no sense of final beautitude, the whole life’s sacrifice becomes topsy-turvy and all efforts become useless and in vain. In spite of endless efficiency of scientific researches and power of production, the human culture bereft of love and affection is like a handful of dry

sand of desert. Real human love does not grow all of a sudden. Nor does it grow through thousands of lectures and millions of meetings and conferences. Heart does not soften by any outward show. As appeasement of hunger is the result of filling the abdomen with edibles, so human love is the essential fulfilment of Divine Love. The human unity is not possible by any artificial means. Love between man and man can only be well established, once the cordial relationship is grown with the God dwelling within. Love of Krishna (the Supreme Lord) and the universal love are but two extremes of one and the same straight line. The complete manifestation of the universe of these two ends is surely Mahaprabhu Sri Gour Sundar (the Great Lord Sri Krishna Chaitanya). Deep Divine Love and world-inundating human love have been unified in the Divine Body of Sri Gouranga. If the society, devastated by the problems of the modern Age, seeks for light of the great unification, then it has to get it only at the moon-like feet of the deity of Nadia. In the beginning of the present century the love incarnate Sri Sri Prabhu Jagatbandhusundar together with his devotees, has proclaimed this great message at the doors of the wretched creatures of the world. Let us not ignore that. Let us not forget that only to that person who has been enriched by obtaining wealth of love by the touch of mercy of Sri Gour Sundar —“This world has been full of Bliss, and the realm of Brahma and that of the king of Gods Indra appear insignificant.”

Let a single glance of mercy of Sri Gour Sundar, the endless ocean of Mercy, be our great asset, in our disarrayed life with a view to rendering the world full of bliss setting aside the magnificence of ‘Brahma’ and Indra, the king of Gods.

—::—

PHILOSOPHY OF SRI CHAITANYA

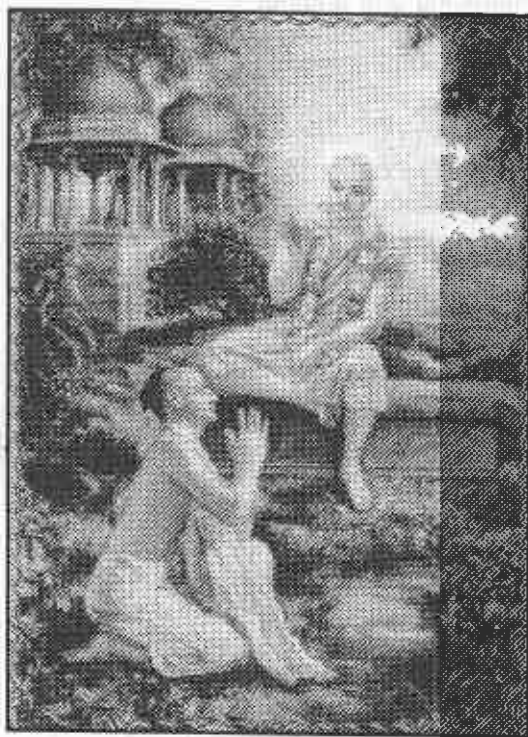
Dr. ROMA CHAUDHURI, M.A. PH.D. D. PHIL (OXON) F.A.S.

Ex-Vice-Chancellor Rabindra Bharati University, Kolkata

"Yukti" or *"Sruti"* : Reason or Revelation
- which is more reliable in extra-mundane matters? This has been the head-ache of all philosophers all over the world, all throughout the ages. "Man is a rational animal" - true; "Reason" is his special power, his most valuable possession-true. Yet, is "Reason" wide enough to hold the All-Pervasive; deep enough to reflect the All-High; strong enough to catch the All-Powerful ?

No, definitely not-such is the firm conviction of many a thinker, many a devotee, and, no wonder, many a lay man. And such is the view, also, of the celebrated *Gaudiya Vaisnavas*, the great Vaisnava philosophers of Bengal, in the midst of whom stand out the stalwart and sweet and sublime figure of *Sri Chaitanya Mahaprabhu*, one of the' greatest Prophets the world has ever produced, the ideal of millions, the bearer of a new torch of Hope and Joy at a time when real religiosity was being gradually dried up in the scorching heat of bombastic scholasticism and empty ritualism.

"Acintya-bhedaabheda-Vada"- "Doctrine of Inexplicable Difference and Non Difference" - such is the appropriate and expressive name of Sri Chaitanya's novel philosophical doctrine. What does it imply?



It implies that the fundamental philosophical problems cannot be solved by human reason. There are three great philosophical problems-that of Creation, in the beginning; that of Relation in the middle; that of Destination, in the end.

Thus, first, how did God create the Universe of Souls and Matter, and why? God is unchangeable; so, how can He be transformed into the forms of *Jiva- Jagat* : Souls and Matter? Again, God is All-perfect; so, what is His motive for Creation? Why should He need the world, being eternally above all needs? Secondly, even when

somehow or other, the Universe of Souls and Matter comes to be created, how is it related to God? It must be non-different from God, as it is inside God, as it is a transformation of God; and, evidently, there cannot be anything non-God in God; God cannot be transformed into anything non-God. Yet, the Universe must be different from God-for after all, God is God, we are we-who can aspire to be God Himself? But, again, secondly how can *Abheda* and *Bheda*, non-difference and difference co-exist? Thirdly, the very same is the problem of Destination, or Salvation too. Is the *Mukta-Jiva*, freed-soul non-different from God or different? Both. But how? Reason fails to answer.

So, give up Reason, rely on Revelation, and have Realisation. Realise your real nature, realise your inner soul - that will inevitably point out to something "else", something "above", "something" "beyond", viz., God. Remember, remember well, remember always that He cannot be denied. Just as you cannot deny the smiling sun above, just as you cannot deny the frolicking wind around, just as you cannot deny the dancing river below, so, you cannot deny God-never, never, never. You may not catch Him through *Yukti* or dry ratiocination, yet, you can always touch Him through *Bhakti* or sweet devotion-your heart can advance boldly where your brain turns back baffled!

Such is the enthralling message of Sri

Chaitanya-not a depressing doctrine of Despair, but a delightful Doctrine of Discovery-Discovery of something in us that directly reflects the Light of God, that directly reverberates the Song of God, that directly reveals the Form of God.

And what is God? God is not a Distant Deity, God is not a Rigorous Ruler, God is not a Terrible Task-master; but God is "*Amrita*", God is "*Ananda*" - God is an infinite ocean of Beauty and Bliss, Sweetness and Softness, Loveliness and Lovableness. He is our "*Sakhaa*" - our nearest and dearest Friend, Guide, Helper. So, we not only *revere* Him from the bottom of our hearts; but what is more, infinitely more, we *love* Him with the whole of our beings.

And, so, we also love Man, His living image; and, so, we also love the world, His glowing reflection. Man. That is why, worship of God invariably means worship of Man.

Such is the exhilarating Humanism of Sri Chaitanya Mahaprabhu. Humanism is, ordinarily, associated with Atheism or Agnosticism, which downgrades God to Man, and sacrifices God at the altar of Man. But this is a spiritualistic Humanism, which upgrades Man to God, and sacrifices Man, a mere Man, a material Man, a mundane man at the altar of God. Thus, it does not *deny* God to deify Man;

What can be more exulting, more enchanting, more enlivening !

—::—

BEFORE AND AFTER THE ADVENT

Prof. JANARDAN CHAKRAVARTI

An unpretentious attempt to review the life spirit in this country immediately before and after the Advent of Sri Chaitanya Mahaprabhu may not seem uncalled-for. The eastern zone of Aryandom consisting of five territorially divided but culturally allied units before the name of *Panca Gauda*, comprising a big slice of the territory, subsequently known as Bengal, and Mithila were geographically contiguous and culturally close to one another. From the twelfth century onwards, roughly speaking, down to the times of Sri Chaitanya (1486-1533 A.D.), Mithila continued to be the most reputed seat of learning in Eastern India. Students flocked thereto from all parts of the Country to study the important branches to indigenous learning, then in vogue, Nyaya and Smriti in particular, in which the scholars of Mithila excelled, nay almost held their monopoly. The Muhammadans were knocking at the gates of Bengal. An unbelievably small horde of seventeen horsemen professing the Islamic faith burst upon Bengal and, as recorded history would have us believe, the country fell at onslaught. The neighbouring tracts of

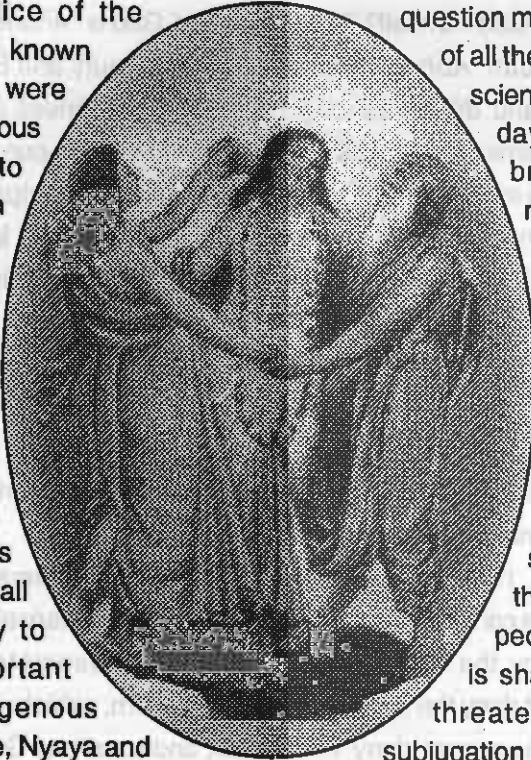
Mithila and of Orissa, however, retained their political independence for about two centuries more.

Under the liberal patronage of the Hindu Chief of Mithila, logicians and religious law-givers went on unperturbed with their subtle and illuminating dialectics. A pertinent

question may be asked as to why, of all the spiritual and temporal sciences, cultivated in those days, the two particular branches of study, namely, *Nyaya* and *Smriti*, came to be studied with an unflagging zeal and an astonishing measure of success during the fourteenth-fifteenth centuries.

The answer that suggests itself to us is this. A proud and ancient people, when its economy is shattered and when it is threatened with political subjugation by aliens, almost like a

drowning man catching at a straw, clings fast to intellectual pursuits and aspires after the attainment of spiritual efficiency. From the dim and distant past, *Dharma* has been the main spring of activities in our life. *Dharma* which is believed to be something that upholds, being upheld. The rules of conduct regulating all our concerns, spiritual and temporal, all our rites and rights



enunciated by the stout exponents of the Dharma headed by Manu, became, with the passage of time, partially obsolete and unsuitable to the fast changing conditions of the Hindu society which had become a prey to many pronged attacks.

It was felt, rightly enough, that the dynamism underlying the Dharma-consciousness possessed sufficiently protective potencies, when applied to the revolutionary conditions of life. The result was an attempted reconstruction of the Dharma-Shastra, or rectification of the canons of conduct based on the fundamentals of the ancients but suited to the shifting conditions of life. Mithila gave the lead in the matter. Bengal did not lag behind. There was a country wide revival of the studies of Dharma-shastra ably conducted by a galaxy of religious law-givers from Mithila and Bengal, culminating in the *Navya-Smriti*, upheld by Raghunandan, the famous compiler of the *Astavimsati-tattva*. The post-Chaitanya *smartas*, headed by Sri Sanatan, completed the movement of spiritual legislation.

Almost side by side, dialectical studies of the *Nyaya* branch of philosophy were resumed with redoubled energy and conducted with an amazing subtlety. The most astute logician of this new school of mediaeval Indian logic was the great Paksadhar Misra of Mithila, claiming worthy disciples from Bengal in the persons of Vasudeva Sarvabhouma and others whose works in the form of *Navya-Nyaya* bear testimony to the astounding subtlety of the Bengali intellect.

So far as the inward life of the masses

was concerned, the picture of pre-Chaitanya society, as depicted by Sri Vrindavan Das, the poet-biographer, in his famous *Sri Chaitanya Bhagavata*, was rather dark and dismal. Fasts and vigils were observed. Panegyrics of popular deities and divinities were sung. The goddess presiding over the serpentine world was worshipped in a vain glorious spirit. Money was lavishly spent in the making of mammoth idols. Knowledge of scriptures was paraded. The Gita and Bhagavata were seldom studied. The few that studied them understood and interpreted them otherwise than from the standpoint of Bhakti.

But the stream of life is perhaps deeper at the bottom than what it seems to be like on the surface. The picture of intellectual subtlety, marred by moral bankruptcy and spiritual superficiality, reaping through practical and semi-historical records of the age, does not perhaps give us a full glimpse. Deep down in their heart, the fit, though few, who counted, not by their numbers but by the depth and intensity of their thinking and the seriousness and sincerity of their doings, felt an urge for rousing in man the spirit of love and devotion – of purity in thought and action. The great Maithil bard Vidyapati who combined in himself the poet, the scholar and the theologian, was a man of affluence who wielded considerable influence in society. Living up to a good old age, almost down to the middle of the fifteenth century, he was associated with several ruling chiefs of Mithila who were connoisseurs of learning and literature. Vidyapati wrote a number of works in Sanskrit and in some Prakritic language

(avahatta), besides the poems that he wrote in his own language on Hara and Gauri and the soul enrapturing lyrics on the love of Sri Radha and Krishna. One of his lyrics on *Bhava-Sammilan* contains a significant statement. "Many a connoisseur there have been immersed in enthusiastic intellectual emotions. But realisation I have found in none. You do not come across one in a million who embodies and satisfies your inner cravings for the essentials of human nature."

About the same time with Vidyapati, his poetic counterpart in Bengal, the great Chandidas sang almost in the same strain. These outburst may be interpreted as the most powerful and unequivocal expression of the inner craving of the age for the resurgence of the true man. The two great poets of the age gave an eloquent and musical expression to the crying need of the hour. Learning, critical acumen, dialectics they had enough of it. They needed them not any more. They voiced the demand for the true man - the man who speaks not by more words spoken but by life lived. The supply of such a man was eagerly awaited. Another mystic of the age in the person of the Vedantic scholar of Santipur, Advaitacharya, also felt like his elderly poetic contemporaries of the two neighbouring tracts. It has been said that Advaitacharya quietly prayed for the advent of the God-man who could stem the tide of vainglorious pedantry and insincere religiosity and divert the current of the human soul along the path of loving devotion. His heart bled for the sceptical tendencies of the age. He often raised his

hands upwards, said a poet shouting in a prayerful attitude and shedding bitter tears. The Most High came down in response!

The colourful spring made its appearance. On full-moon day in the month of Phalgun, 1486 A.D., was born a wonderful child with a potentiality of love which overstepped the human and touched the divine. The devout took the advent as the descent of the divine. The sceptic could not help feeling it as an ascent of man.

Significantly and loveably naughty, when below his teens, the Child, on coming of age, diverted his mind to studies and almost like powerful magnet, attracting everything coming within its range assimilated, with the speed of lightning, all the learning of the age. Seemingly conceited as a scholar, he played the role of the professional teacher of the age, inflicting crushing defeat on the arrogant and belligerent dialecticians of the age and perhaps making out thereby the futility of mere dialectics, unaided by the realisation and practice of truth. He rose above the plane of ordinary scholarship, divorced from introspective spiritual discipline, and discarded the path of controversy for ever. A profound change came over the young and self possessed scholar when he went over to Gaya to offer oblations to his departed forefathers. The very idea of the spot believed to bear the stamp of the lotus-feet of the Lord, whereon he was to deposit the offering swept him off the balance of his mundane existence and transported him to the region of the purest and loftiest of love that man ever felt for God. He came back to his own place, a completely changed man.

For a period he stayed on at Nadia, organising the new school of Kirtana music and thereby helping people to forget the difference between man and man and to realise the fundamental unity of human nature and destiny in love and service. He disarmed the menacing hostility of the alien ruling power in a way which reminds us of the Gandhian. Civil Disobedience of our times. Both the co-operation of his worthy spiritual lieutenant, Nityananda, who appeared on the scene in an opportune moment, and of the Christ like Mahammadan Vaishnava saint, Haridas, he stressed the necessity of devoutly singing and muttering the name of God and showed the way of redeeming fallen manhood.

Renunciation took place in the very prime of life (1510 A.D.) and he went to Puri. For four years he toured over South India on foot on a pilgrimage, recovering manuscripts of *Brahma Samhita* and *Krishna Karnamrita* and acquainting himself with the living sources of faith and devotion which abounded in the South. On return therefrom, he undertook a trip to some of the spiritual centres in the north and the west. At Prayag and Varanasi he received two brothers, Rupa and Sanatana, two ministers to Husen Shah, the emperor of Gauda, and empowered them to the strenuous task of the restoration of the forgotten glory of Vrindavan.

Except for four years covered by his tour on pilgrimage the second half of the brief span of his human existence (1510-1533 A.D) extending over forty-eight years was spent at Puri. The most astute logician of the age, the elderly monistic theologian of

King Prataprudra's Court, Vasudeva Sarvabhauama, on first coming into contact with the young and handsome recluse from Bengal, took pity on him and undertook to initiate him into the mysteries of Vedanta. Most politely and unassumingly this young learner met the veteran on his own ground, gave him his own exposition of Vedanta in the light of the cult of *Bhakti* and amazingly transformed the monistic rationalist into one of his most devoted adherents. The spontaneous verses that welled up from his heart at the moment of this transformation bear testimony to the magic influence of the God-man.

King Prataprudra who was once a terror to Pathan-intruders, could not long hold himself aloof from the saintly intruder into his territory. His earnest importunities to win the grace of the wonderful man of love are almost heartrending. The learned poet, theologian and devotee from Vidyanagar in the South, Raya Ramananda, came to be one of the two closest of the master's constant companions, the other being, Svarup Damodar. Haridas, the Mahammadan Vaishnava saint, took up his abode in the outskirts of City, going laboriously and unostentatiously through the daily process of muttering million times the name of God and keeping in touch with the master from a distance out of consideration for the susceptibilities of the orthodox among the devotees. Raghunath Das, the son of a multi-millionaire, came over from Saptagram leaving behind everything and everybody that wanted to lure him on to a life of pleasure.

The benign influence of the great apostle of love spread itself over a vast territory extending over Bengal, Orissa and Assam, Mathura and Vrindavana, Varanasi and Prayag and also the vast areas in South India which he visited, a greater Bengal really it was, not as a geographical unit or political territory but as a spiritually united cultural domain.

The linguistic differences, more real and acute then than at present, melted away. The fine mellifluous and composite vehicles of poetical expression, namely the *Vrajabuli*, came into being and came to be cultivated by poets from all over the region sketched above. It is a wonderful phenomenon in our literary and linguistic history from which we can take lessons in these days of belligerent linguism. The hostility of the alien rulers abated. The hardening conflict between the ruler and the ruled, which might have otherwise led to the extermination of the indigenous culture, if not of the race came to an end.

Quite a new sense of values dawned on the age. It was not the man of learning nor the man of money and might who began to count. The man of the hour was the man of love whose love equally embraced man and God and who practised what he professed to be true. It was the man who won the love of others by loving them. When the deeper cravings of the age were actually fulfilled, when the man of the hour burst upon the view, a chorus of melodious and whole-hearted welcome welled out from the poetic hearts, embodying what has been fittingly termed as the *Gaurachandrika* branch of Vaishnava poetry. Hindus and

Muhammadans joined in the chorus syed mortuza and Salbeg shaking hands with Gnanadas and Govindadas. The finest specimen of lyrical poetry, vast and varied in form, rich in spirit, couched mostly in the composite *Vrajabuli*, sprang into being. Soul-enrapturing Kirtana music was organised from one end of the country to another. It provided the people with an urge and an opportunity for mass prayer. Theology and poetics were cultivated as an aid to the realisation of God and to real spiritual upliftment. A neo-humanism based on love, regarded as the highest objective of human existence, held sway. Moral values were fully restored, being upheld by Sri Chaitanya Himself and each and everyone of his close associates by their life and conduct. The difference between man and man was forgotten and the fundamental unity of human nature and human destiny was stressed upon.

This miracle happened in an age which is not very far from us. It was revealed in and through a life which was no myth. A wonderful man who actually lived, moved and had his being on our own soil said not a word that he did not practise. Whom should we look up to in these days of confusion of thought and action? The eternally beautiful figure goes on ahead with arms eternally outstretched in embrace. Why tarriest then? Fling thyself post-haste at his feet. He beckons to you through the hallowed Name and plays on the mellow lute. Lend him the ear, modern man, if you are sick of matter and of malice and if you care to be restored to a life of love.

—::—



**By Courtesy : Smt. Nisha Suman Jain, Social Activist
Mumbai - 400049**

NITYANANDA — THE SUPREME LOVER OF HUMANITY

Sri Jiva Saran Das, Sri Nityananda Janmasthan, Ekchakra Dham, Birbhum

Nityananda lives in the realm of the infinite. He is, as everyone knows, Mahaprabhu Shri Chaitanya's closest



follower. On the other hand the two are complementary personalities. Yet Nityananda continues to be a highly controversial character. He continues to

intrigue us to this day. The moment we try to evaluate Him we find ourselves at a loss. We do not have an inkling of the essential personality. In fact we do not know where or how to begin a description of the man. We wonder how many of those who attempted to understand the man had their facts and theories right. The elusive nature of the subject is precisely the reason why Nityananda has been by and large passed over by many writers on the Vaishnava movement. Discussions on Nityananda total only a tiny fraction of the whole volume of writings on the life and work of Shri Chaitanya. A good many of the writers who were conversant with the facts of His life have not been able to do justice to Nityananda's contribution.

Many of His contemporaries and later writers had their reservations about His lifestyle. The reason is not far to seek. Nityananda was constantly on His spiritual expedition, and yet He never lost touch with the real world. In fact the ground reality of the country was always His primary concern. Dr. Sushil Kumar Dey's statement should be an eye-opener to us all : "He (Nityananda) held views which were perhaps far ahead of those of Shri Chaitanya".

Sri Chaitanya repeatedly emphasized His greatness : "I have no one else except Nityananda", "Nityanada is the performer of

all my work, He is the instrument of all I have achieved", "Nityananda is adored by all the gods, even Shiva and Brahma, so you should all keep Him in good humour", "Krishna who is a colossal figure in the Vedas (scriptures and mythology) is a mere plaything in Nitai's hands".

The Vaishnava cults, whether in Bengal or outside, scarcely appreciated these words. Contemporary pundits refused to accept Him. He was put in the dock even during the lifetime of Mahaprabhu Sri Chaitanya.

Nityananda was a gifted organizer of the masses. The primary goal of His life was all-round social well-being. He considered the downtrodden masses to be His liability and His heart bled for the lowest of men without discrimination. Neither His contemporaries nor writers down the centuries have taken notice of these aspects of His character. They were far more preoccupied with such insignificant things as His addiction to betel leaves flavoured with camphor' His liking for ornaments in spite of being an 'awadhoot' monk and so on. Some people have even treated Him as a wayward man of unsound mind.

It was however Mahaprabhu Gourhari who was always acutely concerned about Him and stood by Him all the time. We cannot overlook Murari Gupta's description of what He had seen in His dream—Nityananda, racing along with Mahaprabhu close on His heels holding an umbrella over

Nityananda's head. Indeed, the Mahaprabhu never took the umbrella off to live Nitai unprotected. Of course the Mahaprabhu had on occasion expressed His annoyance with Nityananda, as in the case of breaking the staff which Sri Chaitanya carried as a mark of His sannyas. If we take a closer look, however, instead of trying to belittle Him we feel that Nityananda's conduct for all its oddities was not without a purpose. In a word, Nityananda's life had only one objective — bringing the Mahaprabhu's life and mission to complete fruition. The Mahaprabhu's expressions of annoyance with Nityananda were rather meant for the consumption of the people around ; He never nursed such feeling. His subsequent behaviour towards Nityananda is evidence enough. Remember the occasion when the two great souls met for the first time in Nandan Acharya's house and how Sri Chaitanya was overwhelmed. He leant towards Nityananda at the first sight and held fast to Him ever after.

Sri Chaitanya felt here was a man who would give sustenance to His mission and help to fulfil it. He eagerly wanted to install Him in everyone's affections. He requested Sribas Acharya to read out a verse from Bhagabat. The recitation of the verse immediately threw Nityananda into a state of divine frenzy. For the devotees that was the moment of recognition. They had a glimpse of the man's inner self. He was instantly accepted as the undisputed leader of the movement.



VISHNUPRIYA, HOLY CONSORT OF LORD GAURANGA

DR. J. B. CHAUDHURI, M.A. Ph.D.



Jayananda, the great contemporary Poet-Devotee of Chaitanya Mahaprabhu, has rightly said in his Chaitanya-Mangala that, but for the presence of Vishnupriya in Navadvip Gaudiya Vaisnavism could not have flourished. Lord Gauranga declared that airagya or Renunciation was Dharma and as such Vishnupriya and He could not live together. Continuing, he also said that Mother was much more useful to the son, to the Society than the Father and naturally, therefore, Vishnupriya as forced to stay in Navadvip and cater to the needs of her sons and Daughters there to their eternal good. Mahaprabhu also insisted that she must stay in Navadvip for render service to his old mother who was 67 during the time of his Sannyasa or Great Renunciation. The ideal wife proved absolutely true to all these high ideals her husband wanted to follow.

Mother Vishnupriya, the Real Shakti of

Sri Gauranga, was, from the worldly point of View, also his first disciple, the first to propagate his lofty message of Love, Devotion and Service. It was she who was responsible for the spread of worship of Lord Gauranga the saviour of the world, as an Incarnation. Thus, as His real Shakti or Power, the Light of His Lights, she worked miracles in dispelling the gloom-social, political and religious, that darkened Fifteenth Century India all around.

Vishnupriya was an incarnation of Austere Penance. Ever since the Renunciation of household-life by Lord Gauranga, she used to sleep on ground. She rendered her mother-in-law every possible service day in and day out and seldom went out of the house except for her daily bath in the Ganges. Even then she would not talk to anybody, nor even the most intimate disciple of Lord Gauranga could see her face. The little time that could be saved she would devote to the worship of her Lord.

Her mother-in-law left her at the age of 72 and she was only about to pass her teens. Vishnupriya was left alone by her husband to carry on his great mission at the comparatively young age and for a long period ever since, more than 50 years — she as a true Sahadarmini dedicated herself completely to the propagation of her husband's Dharma.

In her early days, she used to preach the Gospel of Truth to women in Navadvip whereas her husband used to the same to men in particular. When Lord Gauranga renounced the world, she took upon herself the whole burden of mothering the young Religion of Devotion and Love which nobody else than "This Devotion or Bhakti

Incarnate" as she was so aptly called by Advaita Prabhu one day in the presence of Lord Gauranga (see Chaitanya-Candrodaya of Kavi Karnapura Goswami), could do.

Isan Nagar, Vamsivadan, Advaita Prabhu, Nityananda, Jagadananda, Damodar, Manohar Das, Madhav Ghosh and his two illustrious younger brothers Vasudeva and Govinda Das and many other leaders of Vaisnava Faith have unequivocally describe Vishnupriya as "Isvari" — The Adya Shakti, and the Mother of the Universe. Last but not least. Srinivas Prabhu, Mother Vishnupriya's favourite one of the most outstanding propounders of Vaisnava Religion most emphatically declared her to be Divine Mother Incarnate. It was Isvari Vishnupriya who brought out a concord, a real harmony between Gadadhar Vaishnav and Srinivas who resorted to fasting unto death if the former would not pardon him for his forgetfulness in communicating the message of Gadadhara Gosvamin who had in the mean time expired in Puri. Vishnupriya herself called for Gadadhar and made him understand that it was absolutely unfair on his part to behave in that malevolent way with Srinivas who was after all even then in his teens and again made sufficient amends through words and deeds for a simple mistake which was really made much of by Srinivas himself.

Vishnupriya's work for the upliftment of women also will remain written in letters of gold for ever in the annals of Gaudiya Vaisnavism. It was through her influence and preaching alone that Gaudiya Vaisnava Religion could produce such great women saints and seers as Jahnava Devi, Sita Devi, Subhadra Devi and others.

Towards the end of Vishnupriya's life, all these great women who were leaders of thought and action and her own Devotee —

Daughters, congregated in the house of Chaitanya, son of Vamsivadan, mainly for the purpose of dissuading the Mother (Isvari) from starving herself and catering to the needs of her sons and daughters at the risk of her most precious life. To all these entreaties, she had only one answer — a sweet smile ; but she went on passing her days just in the same way as before — always burning the incense of her God-scented Sacred human coil for the good of others.

Mother Vishnupriya's Religion was a universal religion which brooked no distinction of caste or creed ; that was why the high and the low, the learned and the illiterate, the rich and the poor men and women - were all equally accepted by her as her children and equally inspired by her holy teachings.

Thus even from this very brief and incomplete survey of the Holy Mother Vishnupriya's Divine Life, it would appear that true to Indian Tradition, she sanctified the world with her presence at a time when True Religion was at stake, true education at its lowest a ~~bb~~, morality jeopardised and Women's position most deplorable. Our Scriptures assure us whenever there is real need, God with His Shakti incarnates Himself for the protection of virtue and destruction of vice. Sri Sri Gauranga with his Shakti Sri Sri Vishnupriya also did the same for the benefit of mankind in an age which may certainly be taken as one of the darkest periods in the otherwise glorious history of India. But unfortunately, up till now — we have not cared much to know about this great Shakti behind Sri Gauranga's great Religion. It is high time for all of us to dedicate ourselves to her holy feet and try our best to bring into action her eternal messages of universal Love, Fraternity and Peace in our lives.



MAHA PRABHU AND SANKAR PHILOSOPHY

H. H. DR. SRIMAT MAHANAMBRATA BRAHMACHARI, M.A., Ph.D., D. Litt.

The philosophical thinking of the ancient Hindu seers are of manifold types. A collection of a few of them are to be found in the well known book named Sarbadarshan Sangraha written by Madhabacharya.

Six types of them are termed Sadadarshan and are regarded to be systematic and well organised. They are coupled in three groups : Naya-Vaishasika, Sankhya-Patanjal and Purva-Uttar Mimansa. Uttar Mimansa otherwise called Vedanta ranks the highest amongst them.

Vedanta, the Indian Philosophy par excellence, is the cream of all Hindu Speculations. Its excellence lies in its universality of subject matter and profundity of insights. Vedantic literatures are the

richest and most sublime of all metaphysical ideolgies ever conceived by human brain.

All Vedantins are monists or rather non-dualist. One all-absorbing Reality called Brahman stands out singular and supreme in the Vedanta. They, however, differ basically when the questions concerning the relationship between Brahman and creation and between Brahman and individual self arise.

They are mainly two angels of approach towards the Reality, one of knowledge and other of Devotion. The path of knowledge aims at knowing perfectly through identity, whereas the path of devotion leads to the service of Reality through dedication.

The Vedantins of the path of knowledge

are called Jnanins those of the path of devotion are called Bhaktas. Amongst the Jnanins Sankaracharya stands out as the highest figure, and Maha Prabhu Sri Krishna Chaitanya may be regarded as the Prince in the realm of Bhaktas.

Sankara wrote elaborate and magnificent commentaries on Vedanta Sutra and Upanishads whereas Maha Prabhu penned not a single phrase on the subject. Nevertheless, His pregnant utterances to the devotees and his meaningful life of deeply spiritual significance are living commentaries of the ancient shatras of the great seers.

The main reason, responsible for the difference between the Jnanins and Bhaktas hinges around one very essential point of view : whether process in compatible with absolute Reality or not. Maha Prabhu answers in the positive whereas Sankara does otherwise.

The point at issue should be understood clearly and the reason having opposite attitudes should be appreciated cogently. Both the groups Jnanins and Bhaktas, uphold the view that the Reality is the reality of perfection. Now, the question is whether perfection and action are coherent or incoherent.

Does Reality sustain Process? Sankara thinks it does not because it cannot. Since action entails motion, which necessarily implies imperfection. Hence action and therefore any process is incompatible with Reality of perfection. Reality is therefore



essentially static and processless. No function of any sakti whatsoever is possible in Brahman. Brahman is *nihsaktic*. This is the contention of Sankara. Maha Prabhu on the other hand maintains that Reality is not static. Process is not incoherent with perfection. In spite of perfection Reality is eternity-in-motion. He is ever-growing, ever-renewing himself, and realising Himself through His limitless existence. This realisation implies self consciousness. Full consciousness of His fathomless existence does for eternity result in profound Blissfullness. The process in reality is delightful activity in Brahman. It is called Lila. Lila consists in the process of spiritual ongoing which is not only consistent with Reality, but indispensable for His absolute Being, that is dynamic and never ending. Brahman as Maha Prabhu envisages, is a dynamic personality. He is an Impersonal-personality, a super-personality, the only Purusha, Sri Krishna. Sri Krishna is the source and eternal abode of unbounded Sakti, which is as real as he Himself is. Sakti is Krishna's Sakti and hence dependent on Him and Sakti and Saktiman being identical they are one and indivisible. Creation means and manifestation of his Sakti and therefore real.

Sankara thinks of Sakti very differently. He maintains that Sakti can by no means be any essential aspect of non-dual — Absolute. Brahman is according to Sankara, identical with all existence. Hence, Sakti can not have any existence whatsoever. But process in the universe is so palpable and undeniable that Sakti does claim existence. Finding no way out Sankara regards Sakti as Maya, which is neither existence nor non-existent. The processless Brahman of Sankar can never be a creator. Creation is therefore attributed to Maya which is tantamount in declaring that creation is the fabrication of Maya or nescience. The

manifested manifoldness is the falsification of Brahman or mis-reading of the underlying Reality.

The Static Reality of Sankar is bound to be impersonal and hence no individual self can have genuine personality. The feeling of our having personality is false. It is more phenomenal. In reality a person is one and identical with Brahman, ultimately when person realise his oneness with the supreme Reality the sense of his false personality did appears for good. Emancipation according to Sankar consists in the annihilation of the limiting personality and in the realisation of the eternal identity, with the Static Reality. This must follow even as the corollary of the main enunciation of the processless Reality *Nihsaktic Brahman*.

Maha Prabhu, acceding, as He does, the presence of process in the Reality, which is the source and abode of all Saktis, recognise three types of Saktis in Him. They are Antaranga, Internal or subjective, Bahiranga external or objective and Tatasta or intermediary.

The subjective Sakti is identical with Sri Krishna. The sweetness and charm of his eternal Lila is being enacted and occasionally staged in this mortal plane by dint of his subjective energy. The personified embodiment of this delightful Sakti is Sri Radha, the Reflex-self of Sri Krishna.

The objective Sakti is the agent, responsible for the manifestation of this vast panoramas called universe, it is the transformation of the creative energy of Brahman working objectively. Unlike a potter who creates a pot out of clay, Brahman creates the universe out of His own self even as a spider spins its web without manufacturing theread from outside. Brahman is not only the shape-giver but also the ingredients, the material cause of the universe. Due to this fact He is the

component parts and indwelling spirit at the same time. The energy involved in this huge workshop is the Bahiranga or objective Sakti of Sri Krishna.

The Tatasta Sakti intermediate energy is in fact the Jiva Sakti. All the individual selves are indeed conscious particles of one all-absorbing Reality. Their relationship resembles a wide-spread fire and a tiny spark or the glorious Sun and an atomic light particle. Every Jiva is an eternal partner of His Lila-life.

Jiva or individual self is called intermediary Sakti because he stands on the crossroad. He may turn his back towards Krishna dive into the labyrinth of changeableness of the objective world and as a result suffer from untold misery, or he may proceed towards Krishna and His subjective Saktis and join the love life of His eternal sport and enjoy the happiness of highest kind.

The method of attaining highest beatitude in life is different for Jnanins and Bhaktas. For Sankar, knowledge is the path and it entails no process, nothing is to be done. No action can bring about supreme god. Knowledge means the knowledge of identity with the Reality. One must constantly meditate on his identity with Brahman and it will result in realisation. There is no stage and gradual stepping. The attainment of identity is no attainment at all. It is to discover what one really is. Emancipation means finding ones true self. This is the contention of the Jnanins.

Devotional path consist in service, worship contemplation and dedication. By total self-commitment to the will of Krishna, the devotee gradually approaches his goal, which finds its manifestation in all-giving love for God and dedicating service for mankind.

In some respects, the devotee is similar to Brahman and in other respects he is different. In essence, they are same, both are sat-chit and ananda. But Brahman is a

conflagration whereas Jiva is a tiny spark, Brahman is an ocean where Jiva is a drop of water. This relationship is called Veda-veda identity-in-difference.

In conclusion one more word of great importance may be said, Non-dualism, dualism and the may other such seers are theories. But Veda-veda of Maha Prabhu is not only a theory but an embodied truth in the person of Maha Prabhu. In Him Radha and Krishna are united and they have became one entity. An embrace in incomprehensible love has obliterated their differences and made their unification complete in one personality. This exemplifies identity. But again in Him Radha is longing for Krishna and Krishna for Radha. Their craving for each other is heart-rending and deeply afflictive. This shows the presence of difference. So the theory of identity in difference has become living personality. The unification of opposites is illogical. The fact is therefore supra-logical or better mystical. The word *achintya* means some thing that surpasses understanding and hence unexplicable of mystical. Achintya Veda-veda signifies mystical identity-in-difference.

The modern scientists recognise process correctly but fail to see the underlying Reality that upholds the process. Sankaracharya of old, rightly hangs on the august Reality but fails to see the process that makes reality concrete and living.

Maha Prabhu brings about a synthesis in the recognition of the Reality in process and the process in the Reality.

This synthesis will throw a flash of light on the Indian culture in its true perspective. This is why PRABHU JAGADBANDHU an embodiment of this synthesis, upholds MAHA PRABHU as the light house to illuminate the characteristic features of Indian-thought throughout the centuries.

(Courtesy : Sri Bandhu Gourav Brahmachari)

-:-

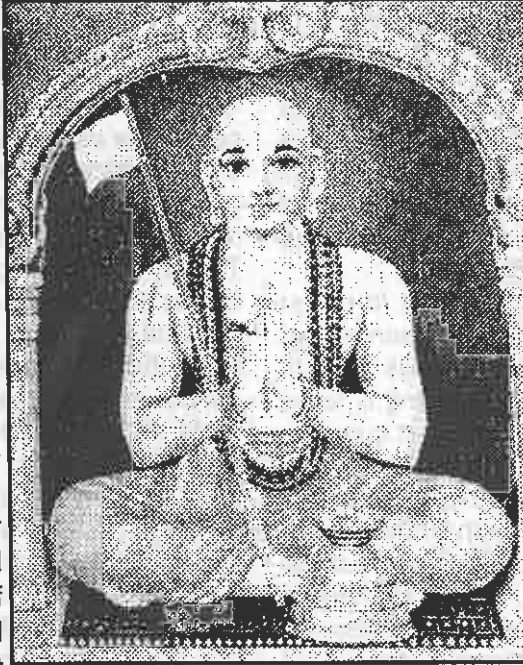
HAS RAMANUJA ANTICIPATED SRI CHAITANYA?

By Prof. Dr. R. N. SAMPATH

*Ex Head of the Department of Sanskrit and Comparative Philosophy,
Presidency College, Chennai.*

Ever since the concept 'God' has been accepted to play a vital role, in the realm of unravelling the mysteries of the world in which we live-as the cause, the explanations offered thereunto varied depending upon one's own intellectual equipment and logical acumen in the interpretation of the Sacred Texts (Vedic statements) that are to vouch for such a stand. The earliest in this order of expressions which were interpreted are the upanisadic statements known as "Vedanta". Since their prevalence in outward experience, a mass of corroborative and conflicting ideas must have developed. To give a coherent and comprehensive meaning for the 'idea,' the Bhagavatgita assumed upon itself the role of a reliable guide for the unwary seekers of Truth. This book has offered three channels with their subjective view to approach the supreme Soul. None the less the most interesting and yet elusive question that defies a clear cut solution was the problem of samsara and the withdrawal from it. The prescription of Bhagavatgita viz.

gnana, karma and Bhakti as the paths of salvation has once again thrown the intellectual world into disarray. Perhaps following sooner the Bhagavatgita in its



wake was the *Vedanta Sutras* of Badarayana Vyasa, who in his aphorisms had compressed the essences of these two tracts of 'ideas'. Thus any discussion in the field of Philosophy particularly in practical realisation, has to be on the background of these three tracts known as 'Prasthan Traya' (Upanisads, Bhagavatgita and Vedanta Sutras).

Sri Sankara (8th Century A.D.) who

was primarily responsible for the popularisation and propagation of *Advaita* (Monism) opined that Brahman was the only real and the world as unreal. His view of unreality of the world in experience as *Unreal* in Absolute Reality and real in the empirical state cannot carry much conviction for all. Ramanuja (11th Cent.) propagated the theory of *Visishtadvaita* to explain the mystic relationship of the world and Iswara. This school of thought gave a reality to the

world of men and matter. The supreme soul Brahman, is also known as Vishnu or Narayana. He is the independent principle where as the individual souls and matter though real are not independent but dependent upon Him. This 'idea' he has developed in his commentary on Vedanta-Sutras called Sri Bhasya. The same idea he presents in a succinct way in his Vedartha sangraha. The God in this school of Ramanuja's system is not a free entity that sits in judgement alone over the activities of men at the proper time but an entity that is of the world and in it. Thus the Vedanta Sutras declare that the Brahman is neither partial nor heartless but the differentiation among the Jivas is due to their own actions is a sufficient authority to present the Lord Vishnu as an embodiment of compassion—Karunamurti. In the system of Ramanuja Isvara is at once transcendental and immanent with all radiant qualities like conceivable virtues. That He is concerned with the lowliest and the last in its salvation and hence He is not tired of taking avataras to redeem the truant and errant is a most alluring and fundamental concept that Ramanuja had brought forth. *Saulabhya* free of access to all and *Karunya* compassion are the pleasantly attracting qualities of Vishnu. Ramanuja in explaining the relationship of the Jagat to Isvara - Vishnu brings in an organismal relationship i.e. the Jagat comprising the Jivas and Prakriti forms the *sarira* for Isvara who is the *Athman* for that. That is in essence just as the *sarira* of ours made of five Bhutas is sustained by *atman* (Jiva) similarly the Jiva and Prakriti constitute the *sarira* for the *Antaryamin* - *Atman* - Isvara. In the *Vedartha-sangraha* Ramanuja explains in clearer terms the *Sarira* -

Sariribhava, *Prakara-Prakaribhava* and the *Sesha-Seshibhava* of Isvara and the world (*Jagat*).

A free analysis of the term *Sarira-Sariribhava* will indicate that just as the '*sarira*' requires '*saririn*'—*Atman* for sustenance, the '*saririn*' too requires a substratum—*Asraya* for its existence. So the dependence is not unilateral but bilateral. Thus this may dethrone the all-powerful and independent Isvara from its high pedestal which has been assured to Him by the vedic statements. No doubt Ramanuja's intentions were not shallow in this regard yet for a superficial critic the terminology of the presentation may suggest all the difference. Having stated the nature of Isvara and Jagat in the order, Ramanuja has recommended *Bhakti* as the only means to attain Salvation. Though Ramanuja has not cited any expression of Alvars in any of his works corroboration of ideas, yet it is absurd to rule out the influences that the utterances of Alvars have cast on him. Among the Alvars, Nammalwar is the most important and the Srivaishnavas rank him as the Progenitor of the family of Prapannas—*Prapannajanakutastha*. That Nammalwar has declared in his unambiguous tone in his Tiruvaimozhi that "Salvation is the birth right of all Jivas" - *Vaikuntham Puguvathu mannavar Vitiye* (10-9-9). Naturally Ramanuja has wondered why the Jivas go astray in blind alley when Isvara is ever ready to help all the Jivas. To win them over to right path of salvation he prescribed the method of *Bhakti*. Amplifying and expatiating over the term *Bhakti*, the Acharya has drawn out the distinction that exist between the various stages of *Bhakti* as Para *Bhakti*, Para gnana, Parama *Bhakti* etc. But all the explanation that he offers in his

Vedarthasangraha and or in three gatyas (*Vaikunta, Sriranga and Saranagati*) mean that it is only an expression of the soul in its integral nature. It is the transfigured or sublimated emotion or sentiment of love directed to the highest Object, God in all His richness and fullness.

The apparent degradation of Parabrahman-Vishnu - by the explanation of Ramanuja was sought to be removed by Vishnuswamin—the first Acharya of the sect known as Rudra sect. The ultimate reality is Krishna in this school. He is quoted in the *Bhagavata* by Sridharswami and hence likely that the Acharya could have commented on that which is now lost. His views on Vedanta sutras are available through the work *Sarvajinasukta*. According to him Isvara possesses the *Saktis* which are of twofold nature Hladini and Sambit with which he manipulates the entire show of creating the world sustaining and disposing of it as the need arises for re-creation. The Vedantic concept of *Sat-cit* and *Ananda* (existence, intelligence and Bliss) become possible only because of the two *Saktis*.

The emergence of Anandathirtha (Sri Madvacharya) (13th Cent.) titled the atmosphere of religious and philosophical discussions in a new angle. His concept of 'Dvaitavada', dualism has created a chasm between Isvara and the Jagat. Besides he introduced as a panacea for the ills of the individual souls (Jiva) *Namasankirtanam*. In his *Bharatatatparyanirnayam* he has advocated that the Name of Isvara is powerful as the Namin, the owner of the name Isvara Himself. The Jivas are in the nature of servants to master towards Isvara. Further Anandathirtha has advocated that all should respect and rever Vaishnavas and service unto Acharya an inevitable one.

Adding further he has even liberalized the principle by that one could even change his Acharya to a deserving one if the existing one was found incompetent and undeserving for continued worship.

The apparent or superficial contradiction noticed in the nature of Isvara-Jagat relationship was sought to be removed by Nimbarka (14th Cent) in his Dvaitadvaitavada. He too accepted Vishnu as the Parabrahman yet instead of accepting the *Sarira-sariribhava* he explained that the *Sakti* of Isvara is responsible for the creation of the world as the material cause. He opined that 'Jiva' is the enjoyer (Bhokta) and the Prakriti (inanimate matter) is the enjoyed (Bhogya) and Isvara is the ultimate (supreme) controller (Niyanta). Thus he has attempted to make a distinction between the independent reality of (Purushothama) Vishnu and dependant reality of Jiva and Prakriti. Since Isvara is all powerful, He does not require any material for creation and is able to create the world at His mere pleasure, *icchamatiam Probhossrishtih*. Yet like Ramanuja—Nimbarka avers that Bhakti is the only way for deliverance. In his scheme of Muktimarga, Bhakti is not a comprehensive approach of meditation (upasana) but mere love and devotion. Sri Narayana and his consort—Mahalakshmi of Ramanuja are substituted in the school of Nimbarka by Krishna and Radha as the ultimate concepts.

In the early sixteenth century the school of Vaishnavism had seen another turn in its progress. It came through Sri Chaitanya Mahaprabhu's mighty influence. It was He who gave a clear and authenticated importance to the *Bhagavata Purana* as one of the important tracts. The *Prasthanas*

trayi became *Prasthanā Catushtayam* because of Him. As a matter of fact, the latest tract - *Bhagavata Puranam* achieved so much eminence in a short time that it became all the more powerful in the matters of practical religion. He said that Isvara enjoys absolute presence of Knowledge, Action and Pleasure whereas the Jivas have a suppressed quality of pleasure (Ananda). According to Him Sri Krishna is the supreme Actor and the supreme pleasure is in the body of Krishna. To Him in the lines of Bhagavata Krishna is Sravana Mangala, Dhyana Mangala and Visva Mangala.

This forms the goal of *acintya - bhedaabhedā*, the Philosophied conception of Sri Chaitanya. The Lilas of Krishna in Brindavana have become an enchanting theme in it and it is followed by all mystics of Vaishnava Philosophy. The Alvars of Tamil country have revelled in exploiting the theme. The Nayaka-Nayaki Bhava in forlorn condition is a crown piece in the literature of Tamil genius and the Gopika-Krishna or Radha - Krishna episodes have lent a cosy corner for these parched souls of Alvars. Andal, the saintly lady and foster daughter of Perialwar transformed herself in all aspects into a Gopi only to woo Krishna and be His never-parting companion.

The Bhagavata mentions in vivid detail the full and luscious love that the Gopis of Brindavana had for Krishna. Though there is no reference to Radha directly yet one unanimous Gopi is mentioned to have gone away with Sri Krishna to have Him for herself exclusively abandoning the rest on the banks of Yamuna (Bhagavata 10-28-42). This anonymous Gopi must have become later perhaps the Radha – the eternal consort of Krishna for evoking madhurya

rasa in Him. It is quite natural from the psychological angle that an elevation and lust-free rapprochement between the highest symbols of female and male element in the concepts of Radha and Krishna is only to synthesize the philosophic conception of all the Jivas to become the feminine element to woo the eternally youthful male Purushottama-Krishna.

From the days of the statements of Ramanuja as to Vishnu being the Absolute principle and the Jagat to be dependant upon Him, nearly three schools have emerged branching off from the main stream. The difference between Isvara and Jagat has found a deeper fissure in Madhva's philosophy never to become united except in the relationship of coming together as master and servant. The concept of *Sarira-Sariribhava* that Ramanuja projected to effect a living and vital interest between the two entities has been modified on the analogy of sparks and Fire for the explanation of Isvara-Jiva relationship. He yet averred that even in the released state the Jivas worship the Lord by their deep devotion.

The word 'Bhakti' is from the root-bhaj to serve with the suffix to mean service. It also means blending. The first usage of it in a special connotation of intellectual tinge is found in the Bhagavat-gita. The Bhagavata Puranam treats the same concept of 'Bhakti' in nine fold manner (VII-5-23). The interpretation of the 'Bhakti' by Ramanuja needs an intellectual approach to the whole complex of Isvara whereas the interpretation of Madhva based upon the dicta of Mahabharata and Bhagavata approaches Isvara with the yearning heart full of emotion.

—:—

GAUDIYA VAISHNAVA'S INFLUENCE OVER RAJPUT DYNASTY

*His Holiness Tridandi Swami Sri B. P. Yati Maharaj
Acharya, Srichaitanya Math, Sri Mayapore, Nadia*

The influence of Rupa and Sanatana over the princes of Rajput in particular and over the whole Western India in general is to be considered by us. Here because directly or indirectly during the period of Goswamis as well as immediately thereafter, their association with the Goswamis of Vrindaban not only helped the Gaudiya Vaishnavas Sampradaya to spread its net over the entire western land of the country, but it also added to save particularly the principal Deities of Vrindaban from the onslaught of iconoclast Aurangajeb, who could not tolerate the Name and Fame of Vrindaban, as a great centre of preaching Hindu religion, so he destroyed and massacred all the important and glorious temples of Vrindaban circle. Hearing the glorious spiritual lives of Sri Rupa and Sanatana the princes and rich merchants of Western India fell at their feet and received their blessings for their spiritual well-being. Many of them got themselves initiated to the line of Gaudiya Vaishnava Philosophy, they also amply contributed for the development of Vrajamandal, the places hallowed by the Pastimes of Sri Krishna under the direction of the Goswamis and also contributed for

raising magnificent sky-touching monumental Temples dedicated to Sri Radbā Krishna. The princes of Amber, Mewar, Rajamaharaj, Jaipur and other States of Rajasthan and rich merchants of Multan, and also of other States having received the benediction of Goswamis became the strong followers and utilised their resources to the propagation of the cult. Not only the princes and rich merchants but pious common people also in thousands of those States became religiously disposed; many of them for leading their spiritual life settled in different parts of the Vrajamandal with a view to that they might be having direct guidance of these Goswamis, whose spiritual magnificence turned entire Vrajamandal into not only a great but so to say, the greatest spiritual centre of the



time. And so it became a famous place of imparting philosophical knowledge as Nabadwip was the place of *Nayya Nyāya*. Devotional and spiritual culture as well as philosophical deliberations got its full development along with devotional Bhajan. In no time it became the most important pilgrimage centre. The temples were not only magnificent but even today also are

having importance for archeological point of view and the arts that are the best specimen of its kind in the whole of northern and western India.

One thing is to be noted that although the princes and rich merchants became the disciples of Vrindaban-Goswamis and they kept their entire resources for them, yet, the Goswamis maintained ever their spirit of absolute abnegation. They lived on alms daily begging from door to door and lived under the trees or in small huts. Although they established magnificent temples with the resources of those princes and merchants yet, they never took their shelter in their temples. They put in-charge some of their ascetic devotees whereas they ever maintained their complete detachment and asceticism. This is the distinguished characteristic of those Goswamis of Vrindaban. But alas ! Today ascetics who consider themselves as the followers of Sri Rupa and Sanatan lead their most luxurious lives. Noticing the wonderful glorious spiritual life and magnanimity of their philosophical out-look thousands became the ascetic followers. As we find in Chaitanya Charitamrita* "Sri Raghumith Das Goswami, who lived at Radhakunda, a solitude used to pay his obeisance to 2,000 Vaishnavas every day". So, it proves that thousands of ascetics were then living at the circle of the Vraja. From this we may consider that several thousands of household devotees naturally became the followers of Gaudiya Vaishnavism and it is the truth that Kaviraj Goswami says** "Sri Rupa and 'Sanatan's preaching spread from Himalayas to the banks of the Indus." Through Mān Singh, who was the disciple of Sanatana and Tānsen the Goswamis of Vrindaban could create influence over Emperor Akbar and therefore Man Singh could render great service to the development of Vraja circle.

* C. C. Adi. X-99. ** C. C. Adi. X-87.

Growse's Mathura P. 252-253 states that "Emperor Akbar gave his great patronage to the Goswamis of Vrindaban. One Surdas was the Governor of Shandilya who was removed from his post by Todaramalla, a minister of Akbar for mis-appropriation of the revenue. But when Emperor Akbar came to know that the Governor actually spent the amount for the Temple of Madan Mohan of Sanatan, immediately he ordered for his re-appointment as a Governor with appreciation of his service to the Vrindaban Goswamis. Anyhow it is the fact that during the reign of Akbar the Goswamis of Vrindaban could work peacefully without any interference by the Mohamedan rulers, who were generally hostile to the Hindus. During Akbar's period many Sanskrit Religious books were translated into Persian at the patronage of Akbar. During his period even the voluminous books like Srimad Bhagavatam, the Mahabharata and the Ramayana were rendered into Persian language. Even emperor Akbar's successor Jahangeer also patronised the Gaudiya Vaishnavas. He too paid a visit to Vrindaban. It is said that with the patronise of Jahangeer Virasinga Dev built a magnificent Temple at Mathura, but the same one was destroyed by Aurangajeb as he did the other temples of Vrindaban. What we find from the history, Jahangeer was much admirer of one ascetic viz. Jadrup of Mathura about whom he has written much in his own biography. A number of times he visited Mathura.

But his son Sajahan did not give any patronage to the Vaishnavas of Vrindaban particularly by that time all the influential Goswamis already departed from this world. What we find from the historical record Shahjahan had a soft corner for the Saivaites no doubt but Shahjahan's son Prince Dārā Shukoh had great sympathy for the Hindu Religion as he was keenly interested for Upanishadic philosophy and as it is said

that due to his patronage 50 Upanishads were translated into Persian language and later on those Persian translations they were rendered into Latin by one Anquetil Diuperron Onprek'hat, printed in two volumes at Trasbourg in 1801. He also fabulously donated for the Vaishnava Temples. But unfortunately though he was the eldest son of Shahjahan he was cruelly murdered by his younger brother Aurangajeb, and took the throne of Delhi.

With the accession of Aurangajeb in 1658 AD on the throne of Delhi, the misfortune befell upon the Hindus, particularly of Vrindaban, which was the glorious seat for culture of Hindu philosophy and religion came to the wrath of Aurangajeb, who was the most ruthless of all iconoclasts that the world ever seen. It is said that at the top of the sky-touching Govinadji Temple of Sri Rupa Goswami there was a luminous light which could be seen from Agra and that could not be tolerated by this iconoclast. Further his animosity against his brother Dārā, who patronised the Vaishnavas of Vrindaban so Aurangajeb's first target was to destroy the Temples of Vrindaban for another reason as the Rajput princes were associated with Vrindaban Temples and because these Rajputs, who helped Dārā in the battle of Fateyabad in which Aurangajeb defeated him. He persecuted the ascetics of Vrindaban circle; imposed heavy taxes on the temples. It was to that extent that the Rajput prince Rana Raja Sinha wrote to him a strong letter, but Aurangajeb cared none. Finding the wrath of Aurangajeb and before his order was executed to destroy the temples coming to know the ill motive of Aurangajeb the Deities of Govinda Temple, Madan Mohan, Gopinath and also other temples alongwith the vast collection of writings of the Vrindaban masters were most secretly taken to Kamyavan. Alas ! The iconoclast desecrated and devastated

almost all the important temples of Vrindaban such as Madan Mohan, Govinda, Gopinath, Yugal Kishore and at Mathura a mosque was raised on the ruins of the Birth-site temple of Sri Krishna. Even today one can find how horribly he destroyed those monumental temples. It is said many of the Deities which were destroyed were brought to Agra and buried under the footsteps of Jahangeer.

Anyhow the principal Deities of the Gaudiya Sect viz. Govinda. Gopinath and Madan Moban were kept in Kamyavana could not be touched by him and until 1691 kept hidden when Raja Rama Singh of Amber brought Them to Govindapur about 10 miles from the capital of Amber. From Govindapur They were taken to Galda Gadi close to the capital and finally by 1706 They were installed at the magnificent Temple at Jaypur which made the capital shifted from Amber. Thus the principal Dieties of Gaudiya Vaishnavas permanently became the tutelary God of the Jaypur State and the Rajput princes once again gave their full patronage and made themselves as the followers of Gaudiya Vaishnavism. The Raja of Udayapur carried the Diety of Govardhana-Dhāri Gopāl of Sri Madhavendrapuri and reinstalled at Nathadwar and also some other Deities were taken to Kotah Bharatpur, Karoli, Kenkaroli and other Rajput States as the princes of those States embraced the Gaudiya Vaishnavism. Many of the manuscripts of the writings of the Goswamis were preserved at the Govindaji Temple at Jaypur. Unfortunately in due course due to the negligence of the Temple authorities many of them were destroyed by white ants. Therefore the Gaudiya Vaishnavas must ever remain grateful to the Rajput princes who protected those Deities and immortal and monumental works of the Goswamis of Vrindaban.

—:—

500TH ANNIVERSARY OF SHRI CHAITANYA MAHAPRABHU'S VRINDAVAN PARIKRAMA

H. H. SHRI LOKANATH SWAMI, G.B.C. Iskcon, Mumbai



Shri Chaitanya Mahaprabhu is Shri Krishna Himself

The *Shri Chaitanya Caritamrita* by Krishnadas Kaviraj Gosvami, *Chaitanya Bhagavat* by Vrindavana das Thakur and *Chaitanya Mangala* by Locana das Thakur describe the lila of Shri Chaitanya Mahaprabhu in great detail. Chaitanya Mahaprabhu's mission is divided into two categories .- the external, which is to re-establish the principles of religion and deliver the fallen souls of this age; and the internal, esoteric reason - that of wanting to experience the love Shrimati Radharani has for Lord Krishna - *gré-kāñëa*-Chaitanya

rādhā-kāñëa nahe anya-Chaitanya Mahaprabhu is Krishna Himself, who assumed the golden complexion and the deep devotional mood of Shrimati Radharani. Therefore He is known as Gauranga - the Golden Avatar.

Lord Chaitanya Travels to Vrindavan

500 years ago, Shri Chaitanya Mahaprabhu desired to visit Shri Vrindavan dham, a transcendental journey that was filled with extraordinary events. Travelling from Jagannatha Puri on foot with two devotees, he passed through the Jharkandha forest, where He displayed His divine potency by making the wild animals like tigers

and elephants chant the Holy name, dance and embrace one another.

Lord Chaitanya Mahaprabhu inaugurates Vraja-mandala Parikrama

After passing through Jharkhanda forest, Shri Chaitanya Mahaprabhu first visited Mathura where He bathed in Vishram Ghat, and then went to the Janmasthan, the holy birth place of Krishna, to take darsana of the deity of Keshav. Thereafter he performed Mathura Parikrama, and reached Vrindavan on Kartik Purnima.

He visited the twelve forests of Vrindavan where during the parikrama of Madhuvan, Talavan, Kumudvan and Bahulavan, all the creatures were attracted to Him. The cows, deer and buck could not help themselves and approached Him and licked Him affectionately. The trees offered their obeisances and the parrots sang the glories of Radha and Krishna. Throughout His parikrama, He exuded an overflowing happiness that positively overwhelmed all that came into contact with Him. Shri Chaitanya Mahaprabhu's visit to Vrindavan evoked in Him deep transcendental mellows, as He re-experienced the pastimes performed there as Krishna 5000 years ago. In fact Gauranga Mahaprabhu was inaugurating the Vraja-mandala Parikrama.

Lord Chaitanya discovers Radha-kunda and Syama-Kunda

Chaitanya Mahaprabhu reached Arista Grama. This was where Shri Krishna had killed the demon Aristasura, which led to the appearance of Syama-kunda and Radhakunda. With the passage of time however, the holy places of Radha-kunda and Syamakunda had disappeared. None of the local residents could assist Lord Chaitanya to find these kundas. However, Lord Chaitanya who is *jnanavan*, the residence of all knowledge, and found two paddy fields whose waters had decreased to the size of two ponds. He bathed in those

two ponds, and offered prayers to them. Thus Lord Chaitanya had rediscovered the presence of Radha-kunda and Syama-kunda.

Lord Chaitanya Mahaprabhu proceeded on the Govardhan Parikrama Marg. Upon seeing Govardhan Hill He became overwhelmed with ecstasy and immediately offered His *dandavat pranams* – His full obeisances by falling flat onto the ground. The Lord continued on to the village of Govardhan, where He offered obeisances to the Deity named Haridev. Chaitanya Mahaprabhu began to dance before Haridev, astonishing everyone with His love.

Lord Chaitanya continued onto Kamyavana and all the other forests. Throughout the entire parikrama He was filled with very deep emotions and ecstatic love. He bathed in Pavana Sarovar, and climbed the hill called Nandaisvara, the place of Nanda Maharaj's home. In a cave He found the three deities of Nanda and Yasoda and between them a very beautiful child whose body was curved in three places. He offered respects and touched the body of Lord Krishna with great love. After chanting and dancing the entire day, He went to Khadiravana, the place where Krishna had killed Bakasura, the gigantic crane demon.

Crossing the Yamuna

Thereafter the Lord came to Khelavartirtha. After crossing the Yamuna River He went to Bhadravan and Bhandiravana. Then Lord Chaitanya visited Shrivana (Baelvan) where He recited beautiful prayers in glorification of Laxmi devi, who had undergone austerities there. Thereafter He visited Lohavana, and then took darsana of Mahavana and Gokul, the place of Krishna's childhood pastimes. Subsequently, Shri Chaitanya Mahaprabhu returned to Mathura and stayed at house of a Sanodiya Brahman. Since many devotees



**By Courtesy : Padmashree G. Bansilal Rathi
Chennai - 600079**

had heard of His presence, they were eager to take His darsana. For some privacy, He moved to Akrura Ghat for a while.

Lord Chaitanya visited Seva-kunj, which is known as *rasa-sthali*, the location of the rasa dance. Here, He was so overwhelmed by Krishna *prema* that He fainted. Coming back to external consciousness, He rolled on the ground in ecstasy. Thereafter he visited Kesi-tirtha, and then returned to Akrura Tirtha in the evening.

The next morning Shri Chaitanya Mahaprabhu returned to Vrndavana and bathed at Cira-ghat. He then went to Tentulitala. "Tentuli" means "tamarind tree" He rested under the very old tamarind tree which had been there since the time of Lord Krishna's pastimes. Lord Chaitanya also performed *kirtana* there. All the people who lived near Akrura-tirtha came to see Shri Chaitanya Mahaprabhu, therefore He would go to Vrndavana and sit in a solitary place to avoid the crowds. Some people followed Him there. The Lord told everyone the importance of chanting the holy name - *harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha*" (CC Madhya 6.242) - In this age of Kali, the only means of deliverance is the chanting of holy names of the Lord. There is no other way, no other way, no other way".

Shri Krishna has again manifested in Shri Vrindhavan

Everywhere Lord Chaitanya went, people felt that Krishna has again manifested in Vrindavan. Once, some people who had come from Vrindavan to Akrura ghat, reported that they had seen Krishna dancing on the hoods of Kaliya in Kaliya Lake. Chaitanya Mahaprabhu's companion, Balabhadra Bhattacharya, also wanted to go for darsana. Chaitanya Mahaprabhu rebuked him, saying that those who were reportedly seeing Kaliya Krishna were mad.

Chaitanya Mahaprabhu provided an explanation : Why would Krishna appear in Kaliyuga? Since He is actually tri-yugi, why would He appear in the fourth yuga?" The Lord had come in a hidden form of a devotee. The Lord Himself is Chaitanya Mahaprabhu hence there was no need to go anywhere. Krishna at Kaliya ghat was an illusion and Chaitanya Mahaprabhu's appearance was the truth. The mystery of Kaliya Krishna's appearance was explained when it was discovered that the people were actually seeing a fisherman on his boat at night.

Krishna's pastimes are divided into two - Vaikuntha darsana and Goloka darsana. Once at Akrura-ghat, Chaitanya Mahaprabhu was recalling Krishna's pastimes. When Akrura was taking Krishna and Balarama away from Vrindavan in the chariot he stopped here to bathe. While in the river, chanting his gayatri, He saw Ananta Sesa, upon whom Lord Visnu was reclining; the Lord had mercifully bestowed His Vaikuntha darsana. As Chaitanya Mahaprabhu recalled this pastime, He was so overwhelmed that He fell into the Yamuna and almost drowned. Krishnadas saw this and called for help and Balabhadra Bhattacharya immediately jumped into the river and rescued the Lord.

It was after this incident that Sanodiya Brahman and Bhattacharya thought that it would not be safe for the Lord to go alone to the Yamuna, and that it would be better if they took Chaitanya Mahaprabhu away from Vrindavan.

Thus the pastimes of Shri Chaitanya Mahaprabhu in Vrindavan expresses the highest sentiments of love, that is the mood of *vipralambha seva* - the mood of separation from Shri Krishna, and demonstrates the esoteric reason for His appearance five hundred years ago.

Free Love and Bhakti

—::—

SRI CHAITANYA : IN THE EYES OF SRI RAMAKRISHNA AND SWAMI VIVEKANANDA

SWAMI BALABHADRANANDA, *Ramakrishna Math and
Ramakrishna Mission, Belur Math*

In the spiritual history of mankind, the Hindus are the first to discover that God is surely One but Incarnations and Prophets, through the human forms of whom God's divine powers are seen operative at various ages, can be many. It was true in the past as it is in the present and will remain so also in the future. That is why we do not put the tags of "the only" or "the last" on any Avatara lest we should confine them to specific ages and lose sight of the universal in their messages.

It is in appreciation of this inscrutable infinitude of God only that Swamiji could say:

"Is God's book finished? Or is it still a continuous revelation going on?...the Bible, the Vedas, the Koran, and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded...Salutations to all the prophets of the past, to all the great ones of the present, and to all that are to come in the future!"¹

We regard Sri Ramakrishna as the latest incarnation of God in the line of Rama, Krishna, Buddha, Shankara and Sri Chaitanya. Just as Sri Chaitanya appeared to Vasudeva Sarvabhauma as Shadabhuja revealing to him that Rama and Krishna were present in his personality, Sri



The People's Hero rapt in Naam Sankirtan,
A picture from Thakur 'Sri Ramakrishna's room at Dakshineswar.

Ramakrishna also said to Swami Vivekananda, and other disciples, more than once, that He who was Sri Rama and Sri Krishna at different ages had now come again as Sri Ramakrishna.

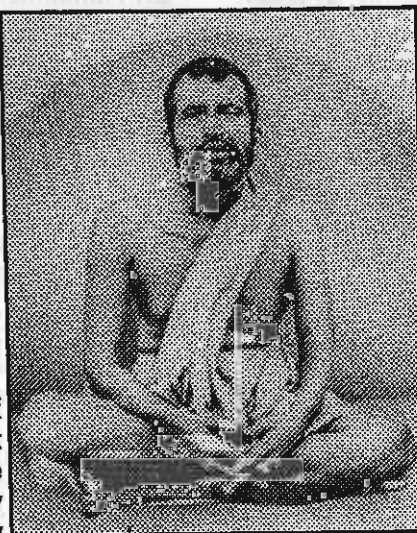
Great similarities are there between the personalities and teachings of Sri Ramakrishna and Sri Chaitanya. Sri Chaitanya's pre-monastic name was 'Vishwambhara', meaning Vishnu who sustains the whole universe. Sri Ramakrishna was known in his pre-monastic days by the name 'Gadhadhara', a very common name of Vishnu. His mother and other members of the family as well as all

1. The Complete Works of Swami Vivekananda, published by Advaita Ashrama, Vol.II., Year:1963 , page : 374. Henceforth to be mentioned like this:: CW/II/1963/374

of the village Kamarpukur, his birthplace, endearingly called him Gadai, a shortened form of Gadadhara. Both Chaitanyadev and Sri Ramakrishna were mad for God and both were sannyasins in the truest sense of the term. Childhood days of both had

shown the signs of rare spiritual ruptures in which they would happily spend days and nights in future. Nemai would sometimes lose his outer consciousness for no comprehensible reason. Sachi Devi, his mother, would be worrying to death, fearing that the boy was overtaken by some unknown disease or possessed by spirits. But it was also noticed that while in that state, the lovely unconscious boy would glow in divine beauty and sometimes utter words of profound wisdom holding the surrounding people in awe. But these would be no consolation for Sachi Devi. Her anxieties would be put to rest only when Nemai would regain his normal consciousness and return to his usual playful self. As it happened repeatedly with Nemai and he always came out of the spells in normal physical and mental health, these bouts of his spiritual ecstasies did not bother Sachi Devi later.

Similar spiritual moods overpowered child Sri Ramakrishna as well. When Gadai was only eight years old, he one day set out to visit the famous Vishalakshi Temple at Anur, a village two miles off Kamarpukur, along with some devotee women of the village. They were proceeding thinking of the Mother and singing Her glories. Suddenly Gadai fell to the ground losing outward consciousness. All the women devotees, to whom Gadai was dearer than their own children, got very worried. Some fanned him and some sprinkled water on his face to bring back his consciousness.



But nothing helped. Then it struck to one of the women devotees that Gadai might have lost consciousness due to spiritual ecstasy. Goddess Vishalakshi might have appeared in the person of the pure boy. They all started praying to Mother

Vishalakshi addressing Gadai as the Mother, which now worked and Gadai slowly returned to normal consciousness showing no sign of physical or mental abnormalities. From then on Gadai occasionally experienced spiritual ecstasy or Samadhi being seized by the thoughts of Shiva or other Gods or Goddesses. Like Sachi Devi, Chandramani Devi, Gadai's mother, also would be very worried lest his son should have been caught by any evil spirit or had any

disease. But as it started happening more frequently, without causing any harm to Gadai's health or mind, her worries were relieved.

Both Nimai and Gadai had incredibly sharp intellect. Both cast a captivating spell on the villagers, especially on the women. In each case, the villagers would feel an irresistible attraction to the child and sometimes wonder if he was not God Himself just as the child Krishna was.

Nimai was very attentive to studies and became a great scholar later, while Gadai, though a good student initially with a prodigious memory, melodious voice, and an artistic skill, developed an apathy for conventional studies seeing the rampant hollowness among the so-called educated people. He rejected book learning terming it as "bread winning education" and preferred to pass as an illiterate, though he was not so actually, having a beautiful handwriting.

Sannysa of Nimai's elder brother and early demise of Gadai's father, happening

when they were only eight and seven years of age respectively, left deep impressions on on both the boys, making them more introspective for their ages, though both were apt enough to cover their emotional changes with childlike playfulness.

As Sri Ramakrishna grew up, at least twice he had vision of Sri Chaitanya. When he went to Nabadwip with Mathur Babu², he saw two boys of exquisite beauty rushing towards him and merging into his body, leaving him lost in divine ecstasy. Later he said that the boys he saw in vision were Sri Chaitanya and Nityananda.

One day, sitting in his room at Daksinswar temple garden, Sri Ramakrishna was wondering how it looked and felt when Sri Chaitanya would move through the streets of Navadwip, singing and dancing with his devotees in divine ecstasy. A few days later he saw in vision that a big crowd had assembled at the Panchavati itself surrounding Chaitanyadev who himself was in an ecstatic spiritual bliss and streams of people were following him singing and dancing and playing drums and cymbals. The procession passed by his room and Sri Ramakrishna later said that he could recognize at least two of his present disciples, Balaram Basu and Gupta³ among the followers of Sri Chaitanya.

Sri Ramakrishna used to say that whenever a Hari-Lila (God's divine play through an Avatara) takes place, the Yogamaya (Primordial Energy) casts a magical spell on people from within the Avatara, because of which people are irresistibly drawn to the Avatara and His task of redeeming mankind becomes easier. This happened in the case of Sri Krishna in the Vrindavana-Lila as well as in the case of Sri Chaitanya when he would overwhelm people with samkirtana. Sri

Ramakrishna said that he too had this power of yogamaya within him which he had used occasionally, at Fului-Shyambazar (a place near Kamarpukur) and Panihati, for instance, and also to draw his young disciples to a God-centric life.

Sri Ramakrishna was well acquainted with the life and teachings of Sri Chaitanya.

There is perhaps no chapter in the *Sri Sri Ramakrishna-Kathamrita*⁴ where he has not discussed or remembered Chaitanyadev or has not sung a song in his glory or listened to one presented by others. A few of his sayings on Chaitanyadev is being quoted from Kathamrita in the following lines :

About the various spiritual states of Sri Chaitanya, Sri Ramakrishna says :

"Chaitanyadev used to experience three spiritual states: the inmost, semi-conscious and the conscious. In the inmost state he would see God and go into Samadhi. He would be in the state of jada Samadhi. In the semi-conscious state he would be partially conscious of the outer world." "While conscious of the outer world, Chaitanya sang the name of God; while in the state of partial consciousness, he danced with the devotees; and while in the inmost state of consciousness, he remained absorbed in samadhi."⁵



2. The son-in law of Rani Rasmani and then heir to the Daksineswar Temple
3. M., or Master Mashai, the chronicler of the *Gospel of Sri Ramakrishna*
4. The Bengali original of the book, *Gospel of Sri Ramakrishna*. Henceforth to be mentioned as *Kathamrita*
5. The *Gospel of Sri Ramakrishna*, Ramakrishna Math, Madras, 1966 Edn., pp. 478 & .330 (The Dates when Sri R said these: 30 June 1884 & 9 December 1883)

"Chaitanya said, 'The name of God has great sanctity. It may not provide an immediate result, but one day it must bear fruit. It is like a seed that has been left on the cornice of a building. After many days the house crumbles, and the seed falls on the ground, germinates, and at last bear fruit.'⁶

"Chaitanyadeva was passing a village. He heard that drums were made from the earth of that place. At once he was overwhelmed with ecstasy because drums are used in kirtana."⁷

In Kathamrita, two stages of spiritual attainments have been mentioned by Sri Ramakrishna, *jnana* and *vijnana*. "*Jnana*" means knowing Brahman as the only reality and the world as unreal, while "*vijnana*" means to accept world also as real as nothing exists other than Brahman. *Vijnana* according to him is a higher stage than *jnana*. He says in the Kathamrita: "Who is the best devotee of God? It is he who sees, after the realization of Brahman, that God alone has become all living beings, the universe and twenty-four cosmic principles....The devotee realizes that it is Brahman alone that has become all these--the living beings, the universe, and so on."⁸ This is the state of a *vijnani*, which according to Sri Ramakrishna is the highest stage and which stage he believed Chaitanyadev belonged to, as he says here: "But the nature of the *Vijnani* is quite different, as was the case with Chaitanyadeva."⁹

While talking about prema or love of God, Sri Ramakrishna often said that the real love for God was a rare thing and it can be found in its true sense only in the lives of Divine Incarnations like Sri Chaitanyadeva. He says: "It is not given to everybody to feel prema, the ecstatic love of God. Chaitanya experienced it. An ordinary man can at the most experience bhava. Only the *Isvarakotis*, such as Divine Incarnations, experience prema. When prema is awakened the devotee not only feels the world to be unreal, but forgets even the

body, which everyone loves so intensely." "His love of God is so intense that he becomes mad with it....In this state a man forgets the world. He also forgets his own body, which is so dear to all. Chaitanya had this intoxication. He plunged into the ocean not knowing that it was the ocean. He dashed himself again and again on the ground. He was not aware of hunger, of thirst, or of sleep. He was not at all conscious of any such thing as body."¹⁰

According to Sri Ramakrishna, "...bhakti, when matures, becomes bhava; bhava, when concentrated, becomes mahabhava; and last of all is prema. Prema is like a cord: by prema God is bound to the devotee; He can no longer run away. An ordinary man can at best achieve bhava. None but an *Isvarakoti* attains Mahabhava and Prema. Chaitanyadeva attained them."¹¹

Sri Ramakrishna says that Radharani also had this experiences of Mahabhava and prema¹², and as described in Sri Ramakrishna's biography and attested by he himself, Sri Ramakrishna too had these rarest experiences of Mahabhava and prema during a particular phase of his spiritual sadhana.¹³

6. Ibid, p.146 (Date:28 October 1882)

7. Ibid, p.658 (Date:9 November 1884)

8. Ibid, p.271 (Date:22 July 1883)

9. Ibid, p.680 (Date:3 July 1884)

10. Ibid, p.502 & 425 (3 August, 1884 and 5 April 1884)

11. Ibid, p.680 (Date:14 December 1884)

12. Ibid, p.645, (Date: 26 October 1884)

13. "Sri Ramakrishna then described to Girish, M., and the other devotees his own experience of Mahabhava. Master (to the devotees) : Mahabhava is a divine ecstasy. It shakes the body and mind to their very foundation. It is like a huge elephant entering a small hut....I was unconscious three days in that state. I could not move. I lay in one place....The earth that had stuck to my body while I was lying on the ground had become baked." Ibid, p.747, (Date: 22 April 1885)

In fact, Sri Chaitanyadeva and his message can be understood better in the light of Sri Ramakrishna's words. Sri Ramakrishna says, Chaitanyadeva had advaitajnana within and bhakti or devotion without. He further said, "*Chaitanyadev bhaktir avata, jivke bhakti shikhate esechilen*",¹⁴ meaning that Chaitanyadeva was an embodiment of devotion who came to teach people devotion. About devotion Sri Ramakrishna said, "*Bhaktipathe tanke sahaje pawa jay*"¹⁵ --- One can reach God easily by following the path of devotion "*Bhaktiyog-i Yuga dharma*",¹⁶ ---Path of devotion is the spiritual path of the age. "*Bhaktipathe antar-indriya nigraha apni hoy. Ar sahaje hoy*"¹⁷—In the path of devotion, mind comes under control automatically and easily. To explain this Sri Ramakrishna says: If you proceed eastward, the west will automatically lag behind. Similarly, as you love God more and more, your mind also loses attachment for the worldly objects to the same extent. Only, your love for God has to be sincere. Sri Ramakrishna also says: Bhakti leads one to the same goal where Jnana leads. By this, he means that one can attain Brahmajnana by devotion also.

These words of Sri Ramakrishna explain why Chaitanyadev preached bhakti for the masses, though he himself realized the supreme non-dualistic truth, Brahman. Like Sri Ramakrishna, he too had realised that the path of devotion would be the easiest for the majority of people, as it would help control their mind and senses automatically without any conscious effort on their part. Swami Vivekananda has put it nicely: "This was the cry of Chaitanyadev, 'Worship God through senses', as against the Vedantic cry, 'Control the senses'"¹⁸. Vedantic sadhana needs you to be an *adhikari* first, which means you have to first control your mind and senses adequately, then only you become eligible to proceed along that path. For the majority of people it is difficult and requires long practice. But the things

become much easier if we follow Sri Ramakrishna's advice, "*mor phiriye dao*"¹⁹, meaning that one have to give a God-ward turn to each of the senses. Connect all your senses to God. Do not stop their activities, Let the senses work, but let them work only through God and for God. This is exactly what happened in Samkirtana that Chaitanyadeva used as a major means for his preaching. While dancing and singing in the Samkirtana, all the senses of a devotee would be linked to God. With the ear, he would hear the holy names of God and the sweet beats of Srikhol. With the mouth, he would be singing God's glory. With the eyes, he would see the rapturous joy of other devotees. This way, with perhaps no conscious effort on his part, the devotee's entire being would be very easily absorbed in God, which Swami Vivekananda has described as "worshipping God through senses". This is like wooing the senses instead of waging a head-on fight with them. It is as it were converting the enemies into friends. That is why the kind of devotion Chaitanyadeva preached, and in the unique format he did it, seemed so very natural and agreeable to people.

But above all, he was a monk with supreme renunciation. Sri Ramakrishna says: "The fire of Chaitanyadeva's renunciation was so great that when Sarvabhauma poured sugar in his tongue ,

14. Sri Sri Ramakrishna Kathamrita, Udbodhan Karyalaya, Kolkata, Sept., 1999, p. 317 (the date Sri R. said this: 9 Dec.1883)

15. Ibid,p.100 (the date Sri R. said this : 28 Oct.,1882)

16. Ibid,p.93 (the date Sri R. said this : 27 Oct.,1882)

17. Ibid,p.165 (the date Sri R. said this : 8 April.,1883)

18. The Master As I Saw Him, Sister Nivedita, Advaita Ashrama, P.173

19. Sri Sri Ramakrishna Kathamrita, Udbodhan Karyalaya, Kolkata, Sept., 1999, p.931 (the date Sri R. said this: 22 Oct.,1885)

instead of melting, it flew away in the air. He was always absorbed in Samadhi. How great was his conquest of lust!"²⁰ Therefore, though the religion of love and devotion preached by Chaitanyadeva was meant for all humanity we have to accept it together with his teachings of renunciation. Let us remember here Swami Vivekananda's words. He said, "Sri Chaitanya was a man of tremendous renunciation and had nothing to do with woman and carnal appetites....And the ideal of love which the Lord exemplified in his life was perfectly selfless."²¹ "Gather from Sri Chaitanya... his burning passion for God and make his renunciation the ideal of your life."²² If we do not do that, we will have a limited or a distorted view of Chaitanyadeva. But this renunciation is nothing negative. It is forsaking of the lower enjoyments for the sake of the highest enjoyment that one have in communion with God. No spiritual progress is possible without renunciation. This is true for monks and householders alike. For the monks, this renunciation is both mental and external whereas for the householders it is chiefly mental.

Another interesting similarity between these two incarnations is this that though both of them adopted Sannyasa, subscribing to Sankara's dasanami-sannyasi-sampradaya, both of them went through marriage and were survived by their Divine Consorts. Sri Ramakrishna, before his passing away, gave express mandate to his consort, Sri Sarada Devi, to carry on his mission. For this he himself had trained her over the years, teaching her on household practical chores as well as in spiritual matters like meditation, Samadhi and supreme knowledge of Brahman. She would stay alone in a small

room at the music tower of Dakshineswar Temple, away from Sri Ramakrishna's room, spending the daytime in cooking and performing various household duties for Sri Ramakrishna and his mother, and the nights in intense spiritual practice. After Sri Ramakrishna's passing away, one year she spent in pilgrimage and performing difficult tapasyas like panchatapa. (doing continuous japa from sunrise to sundown sitting on the open roof of a house on a summer day with blazing sun above and four hearths burning around. Thereafter for thirty-three long years she carried on Sri Ramakrishna's unfulfilled mission aptly, by giving spiritual ministration to numerous people and by guiding the monks of the Ramakrishna Order in monastic ideals and in administration. Her advice on any issue would be so insightful and pragmatic that even the great direct disciples of Sri Ramakrishna like Swami Vivekananda, Swami Brahmananda and Swami Saradananda, would always look forward to her for guidance. Her words would be regarded as Sri Ramakrishna's direct mandate.

As for Vishnupriyaji, her ties with Sri Chaitanya were severed for ever, in the eyes of the world at least, since the day Chaitanyadev took Sannyasa. She was then hardly thirteen year old Chaitanyadev twenty four. They never saw each other again, except for a brief meet after five years when Chaitanyadev visited his birthplace and came at the doorstep of his pre-monastic house also. Standing outside the house, Chaitanyadev instructed her briefly how to live the rest of her life and left behind his wooden footwear for her to worship. The rest of her life was spent unnoticed of all. Still, she became an inseparable presence in the divine mission of Chaitanyadev by virtue of her exemplary life, which was one of intense sadhana, utmost sacrifice and unbelievable austerity. The intensity of her austerity and sadhana increased everyday and reached their peak after the passing away of Chaitanyadev.

20. The Gospel of Sri Ramakrishna, Ramakrishna Math, Madras, 1966 Edn., p.688 (Date : 27.12.1884)

21. CW/V/1964/p.344

22. CW/V/1964/p.347

Every day, after having a bath in the Ganges before sunrise, she would sit for her daily japa which would continue for nine hours. She would keep count of each round of the sacred "sixteen-name thirty-two lettered" mantra by setting aside a grain of rice. She would later boil the rice grains thus accumulated for her daily meal. Alone she would live her days behind closed doors. Only a female companion named Kanchana and two male devotees, Bangshibadan and Damodar could meet her when she wished. But her wonderful life remained a constant source of inspiration to the disciples and associates of Sri Chaitanya. Quite a few people were fortunate to receive her direct grace, especially Srinivas Thakur who played a great role later in spreading Sri Chaitanyadev's message and people used to be amazed to feel a special manifestation of Sri Chaitanya's divine power in him. When he was eighteen years old, he was passing through a great mental agony due to one mistake. It is Vishnupriyaji who changed his life by her rare grace. She placed her foot on his head and giving specific advice on his future course of life she said, "You are indeed a blessed boy. No doubt the divine power of Mahaprabhu is dormant in you. Go to Shantipur without any delay and then to Kardaha. After meeting Advaitacharya and Nityananda at the two places, proceed to Vrindavan. You will succeed in all your sadhanas".²³ It is learnt from the descendants of Vishnupriyaji's brothers that she had then lost all attraction to live and was imploring to Chaitanyadev to grant her an end to her mortal play. Chaitanyadev appeared to her in a dream and said that she would have to shower her special grace on a young boy named Srinivas and with that her divine mission in this incarnation would be completed.²⁴ In fact, Priyaji did not live long after this.

We the followers of Sri Ramakrishna and Saradadevi know that the indivisible twin soul that appeared as Ramakrishna and Sarda Devi in the present age are the same

as who had appeared in yester ages as Rama and Sita, Krishna and Radha and Sri Chaitanya and Vishnupriya. And so far as the active participation of the Divine Consort of an Avatara in the Divine Mission of the Avatara is concerned, which was performed so extensively by Holy Mother Sarada Devi in this age, was actually initiated by Mother Vishnupriyaji first, as the lila-sangeeni of Bhagavan Sri Krishna Chaitanya.

The following words of Swami Vivekananda give a graphic description of Sri Chaitanya's unique life and impact: "Chaitanya represented the mad love of the gopis...Himself a professor of logic fighting and gaining a word-victory--- for, this he had learnt from his childhood as the highest ideal of life---and yet through the mercy of some sage the whole life of that man changed; he gave up his fight, his quarrels, his professorship of logic and became one of the greatest teachers of bhakti the world has ever known---mad Chaitanya. His bhakti rolled over the whole land of Bengal, bringing solace to everyone. His love knew no bounds. The saint or the sinner, the Hindus or the Mohammedans, the pure or the impure, the prostitute, the streetwalker--all had a share in his love, all had a share in his mercy; and even to the present day...his sect is the refuge of the poor, of the downtrodden, of the outcast, of the weak, of those who have been rejected by all society."²⁵

Swamiji further says : "The influence of Sri Chaitanya is all over India. ...Wherever the Bhakti-Marga is known, there he is appreciated, studied and worshipped."²⁶

—::—

23. Premavilas (Quoted in " Sri Sri Chaitanyadev" by Swami Saradeshananda, published by Udbodhan Kyalaya, Kolkata, 1986, p170)

24. Sri Sri Vishnupriyacharita by Sri Haridas Goswami ,Kolkata, 1320 BS, pp. 454-55. Letter to the author by Sri Nityagopal Goswami

25. CW/III/1964/pp.266-67

26. CW/IV/1962/p.337

SRI GOURANGA DEV

DR. SWAMI JNANANANDA SARASWATI

Mohant & President, A.B.S. Math, Halisahar

It is a very glamorous and adornable description in Vedas that according to the great and pious powerful Will Power of *Brahma* that *Maya* was originated from *Brahma*. *Maya* was actually in *Brahma* but in indistinguished form.

The great *Maya* is nothing but the combination of triple qualities i.e. *Sattwa*, *Rajah* and *Tamah* in unified proportion. Actually the Great *Brahma* was alone. According to His *Samkalpa* He wanted to be multishaped creating Himself. For that *Maya* firstly emerges from Him.

Brahma remains alone in the form of Great Superior Light

only. Then He is called to be *Nirguna Brahma*. When *Brahma* or *Chaitanya* remains with *Maya* He is called to be *Saguna Brahma* or God. When disproportion occurred in three qualities i.e. *Sattwa*, *Rajah* and *Tamah* then there is creation. Therefore innumerable Great and Great universe had been created accordingly from *Maya*.

The Great *Saguna Brahma* or *Bhagawan* firstly created the Great *Bishnu* or *Narayan* from His right part of the Pious Body and

ordered Him to go *Baikunth Lok* to reside. *Baikunth Lok* is situated one crore *Jojan* (About 36 K.M. = 1 *Jojan*) below the Great *Golak* in its right side. Then He created the Great *Shiv* from His Left side of the Pious

Body and ordered Him to go the Great *Kailash* situated one crore *Jojan* below from the Great *Golak* in its left side. The Great *Bhagawan* created the Great *Brahmaa* from His Naval Region and ordered Him to reside in *Brahma Dham* which is called to be Great *Satya Lok*—the seventh sphere of this universe. He again created the Great *Lakshmi Devi* from His Great Mind and the Great *Saraswati Devi*



from His Mouth. From His Great *Buddhi* (Wit) the Great Hundred Handed *Durga Devi* was created. He created the Great *Gayatri Devi* and *Savitri Devi* from His Great Tongue Tips.

Bhagawan presented *Lakshmi* & *Saraswati* to *Bishnu* and He gladly accepted them. He again presented *Gayatri* and *Savitri* to *Brahmaa* and also He accepted them gladly. When *Bhagawan* wanted to present *Durga Devi* to *Shiv* but He didn't accept Her. *Bhagawan* wanted to know why *Shiv* is not accepting *Durga*.

Shiv answered satisfactorily that *Durga* is *Mahamaya* and She has fourfold disqualities
i.e. –

(1) She is always adorned as youth and She never becomes old.

(2) She can frame and break any activities.

(3) Her speeches are honeylike which means beginning is honeylike but ultimately it becomes poisonous.

(4) She always covered the knowledge of the *Brahma* with the membrane of ignorance.

Bhagawan heard everything regarding *Durga* from *Shiv* and told Him that though He is not accepting *Ourga* now but afterwards He should accept Her.

According to the order of *Sri Bhagawan* the great *Brahmaa* created other innumerable Deities and innumerable Living creatures from His pious Body and therefore, He was called to be *Prajapati*.

To frame the rules and regulations for the living creatures *Bhagawan* came to this earth as incarnation. Then He had written the Great Epics (*Shastras*) to maintain the Religion and religious life. When this rules and regulations have been devaluated or wrongly inter-pretet then *Bhagawan* incarnated Himself or as other forms of Deities to keep the *Sanatan Religion* in proper form.

He then kills the demons who destroy the Deity temples, *Yajna*, disobey the Religion and Deities etc.

He created the *Kal* or time & *Yug*.

Satyayug measures 17,28,000 years of its existence

Tretayug measures 12,96,000 years of its existence

Dwaparyug measures 8,64,000 years of its existence

Kaliyug measures 4,32,000 years of its existence

After *Kaliyug Satyayug* will come to this earth. In every *Yug Bhagawan* is incarnated Himself to keep the *Sanatan Religion* intact.

In *Dwapar Yug Sri Bhagawan* was incarnated as *Krishna*. *Sri Radha* also was born in *Brindaban* in *Barsana Hills*. *Sri Krishna* took His pious Birth in *Mathura*. Actually they are *Prakriti* and *Purus*. They two are one. There was supersticial love between them. *Sri Krishna* loved *Sri Radha* and *Sri Radha* loved *Sri Krishna*. There was unique love and attractions between them.

Sri Radha wanted to mingle with *Sri Krishna* because they will be unified each other and then there will be no separation between them. Because separation gives Great woes and their Lovematters were disturbed due to separation for long time. Alike thinking came to *Sri Krishna* and He also wanted to mingle with *Radha* as frequently love was being disturbed again and again due to their physical separation. When they will came to one physical body then continuous love will be established.

According to their Great will in *Kali Yug* they (*Krishna and Radha*) unitedly shaped as *Sri Gouranga*. *Sri Gouranga Dev* was an unique incarnation of ever seen in this earth and also will not be seen again. *Gouranga Dev* seems fare with heavenly framed and with unchallenged handsome figure.

It has been known that *Gouranga Dev's* outside physical pious Body is alike *Sri Radha*.

But where as *Sri Krishna*? *Sri Krishna* was

interlipped within Sri Gouranga. Because Krishna was in sky blue in colour. The knowledge and love of Krishna was undermined or concealed in *Gouranga* but the Dermatic complexion and lovemindedness are openly seen. Now Gouranga Dev is the Representative incarnation of combined Sri Krishna and Sri Radha. The great and pious superstitious love going on in His heavenly Body between Krishna and Radha as an internal concealed condition.

Sri Gouranga Dev was born at Mayapur Palli in Srihatta Para in 1485 English Era in the month of *Falgun Dolpurnima* in the district of Nadia. His father's name was Pandit Jagannath Mishra and His mother's name was Sachi Devi. He seemed like a Godchild. His brightness of skin complexion was very much attractive. After Birth His horoscope was made by Nilambar Chakraborty-His mother's father. He told after discussing upon His Horoscope that the child will be very much brilliant, pious, religious and many people will worship Him. This was His forecast regarding *Gouranga Dev*. He was born under the *Neem tree* and therefore Sachi Devi given His name as Nimai. Everybody called Him as Nimai.

Nimai started His writing and reading. He then admitted in '*Ganga Das Chatuspathi*'.

Nimai passed *Vyakaran and Nyaya Shastra* there. After that He started a Chatuspathi and used to teach the students. Near about one hundred students were there.

One day *Nimai* came to River Ganges for bathing. After His bathing when He came to the bank of the River suddenly one girl

of thirteen came to Him and gave one flower garland in His neck and offered her *pranam* to Him. *Gouranga Dev* was astonished for her garlanding. He thought sometime and told her "Your wish be fulfilled soon." *Gouranga Dev's* love began from that day. The girl was Lakshmipriya- His first wife. He loved her very much. After few years His beloved wife Lakshmipriya passed away leaving Him alone when He was in a tour in Dacca. He then very much aggrieved for His beloved wife. Knowing His deep sorrowness His mother Sachi Devi searched a beautiful girl for Him. Then He married a beautiful girl Bishnupriya and tried to forget the love of Lakshmipriya.

This was the external love between the husband and wife. But there was actual internal love going on between Krishna and Radha in Him. When Nimai went Gaya for *Bishnupada Darsan* then His actual superstitious love began to upset Him. After that He was initiated by the *Baishnav* preceptor Iswar Puri and then started His actual *upasana or sadhana*. He started dancing and singing with *Krishna-kirtan* with other devotees like Sri bash, Sridhar, Adwaita, Gadadhar etc. Ultimately Nityananda Mahaprabhu also joined with Him. It was called the twin Gour-Nitai Dancing.

After all Nimai was initiated as *Sanyas* from Keshab Bharati. He gave His *Sanyas* name as Sri Krishna Chaitanya. Before His *Sanyas*-initiation He left His house, His wife Bishnupriya and Mother Sachi Devi.

Gouranga Dev became madlike on the name of Krishna and Radha. More often He attended the *Samadhi*. At the age of thirty He was initiated as *Sanyas*.

Now I am narrating regarding the philosophy of Sri Gouranga Dev.

The philosophy of Gouranga Dev is very clear. *Jnanavadi* philosophers like Shankaracharya have given the importance to *Brahma* as *Adwaita* which means *Brahma* is only one. *Brahma* has no alternate or parallel matter or thing. All of the creations and creatives are *Brahma*. But there are no separate entities of *Brahma*. Everything is *Brahma*. All the creatures are *Brahma* and also all the universe are *Brahma*. They don't admit the separate existence of creatures or creatives. They are included in *Brahma*. But Gouranga Dev's philosophy is somehow separate from Shankaracharya the *Adwaitvadi*. He says that there are some difference between Bhagawan-the creator and living creatures or creatives. Which He says it difference (Ved) between creator Bhagawan and creatures and creatives. This is called to be *Achintya* or unimaginable. Again He says that there are no difference between the creator and creatures or creatives which can be called to be unthinkable. There are God and Devotees. There is celestial love between God and creatures (*Jiba*). Krishna and Radha though show separate entity which resemblance love and attraction between each other. But basically they are one soul (*Atma*).

Sri Bhagawan and *Sri Radha* are cause of love as (i.e.-*KARAN*) of Gouranga Dev but Gouranga Dev is action or *KARYA*. The celestial love of *RadhaKrishna* is acting in Gouranga Dev to teach all of the human

beings how to love God. Through this love or *Prema* God will be satisfied with him and it can be called as *Yoga*. This love connection between Bhagawan and human entities will cause the salvation of them which is called *Karmaja Mukti*. Procuring love, devotion and surrenderness to God are more important things to achieve the salvation of life. Gouranga Dev is an ideal incarnation of love ever seen earlier or will be seen in future in this earth.

When *Sadguru* Nigamananda Paramahansa Dev came in 1880 English Era after 395 years of Gouranga Dev then He accepted the philosophy of Shankaracharya i.e. *Adwaita-Brahmavad* and He also accepted the Bhakti Path of Sri Gouranga Dev. The Path of Devotion is very wide to attend the ultimate Superior Austerity (*Brahma Nirvan*). All the people can go on this Path. Nigamananda Dev accepted the way of Bhakti Path of Gouranga Dev and therefore, Nigamananda Dev synthesized the ideologies of two great Mahapurushes like Shankaracharya the incarnation of *Shiv* (Incarnation of Knowledge or *Jnan*) and Sri Gouranga Dev as described before. *Rishi* Nigamananda Dev very tactfully compromised between their ideologies. Therefore, Nigamananda Dev was very much praiseworthy among the monks and devotees.

On the occasion of His 500th year of Vrindavan Parikrama this article has been written to memorise Him to receive His total blessings.

Jai Sri Gouranga Dev.



THE GLORY OF THE DIVINE NAME

PARAMHAMSA PRAJNANANANDA, Acharya,
Sri Hariharananda Gurukulam Balighai, Puri

नामनामकारि बहुधा निज सर्व शक्तिः
तत्रार्पिता नियमितः स्मरणे न कालः
एनाहशी तव कृपा भगवन् ममापि
दुर्दैवमीहशमिहाजनि नानुरागः ।

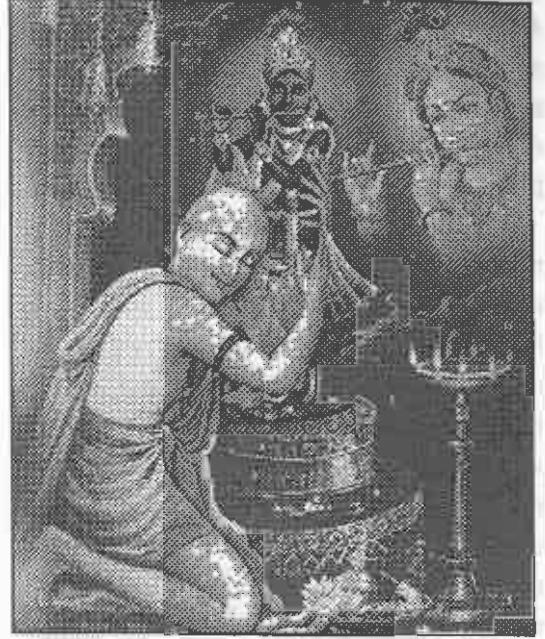
*namnamakari bahudha nija sarva shaktih
tatrarpita niyamitah smarane na kalah
etadrishi tava kripa bhagavan mamapi
durdaivam idrishamihajani nanuraga*

Word Meaning :

namnam – related to Your divine names
nija sarva shaktih – of its own power
bahudha – manifold
tatra – in those names
arpita-akari – has been established by You
tatra – there
smarane – in the matter of remembrance
kalah – whatever time
na niyamitah – is not prescribed as a rule
bhagavan – God
etadrishi – such
tava kripa – Your grace
mama-api – of mine even
idrisham – like this
durdaivam – rare
iha – here
anuraga – love or devotion
na ajani – could not be born

TRANSLATION

O Lord, You have manifested Your various names in many ways in which all Your powers are invested. There is no need to find a special time for remembrance of Your name. O Bhagavan (God), such is Your



grace, but such is my misfortune that in this life I could not have that love and devotion in me.

EXPLANATION

Nama and *Nami* are one and the same. *Nama* means the name and *Nami* implies the holder of the name. In the scriptures, there are many names of the Lord. In the Mahabharata there are a thousand names of the Lord, which is popularly known as *Shri Vishnu Sahasranama*. It is a belief of the devotees that the names are the manifestation of the Lord, and that the name itself has even more power than the Lord. Saints and sages from time immemorial have emphasized chanting the name of the Lord. There is no condition or prerequisite

in chanting the name. There are no rules or restrictions in such chanting. But on the other hand, for ritualistic practices, there is a need for a lot of rules and regulations. Anybody at any time or place can chant and sing the name of the Lord. It is the most simple and universal method to realize and manifest love for the Lord, but unfortunately people forget this simple spiritual practice.

O Lord, infinite is Your grace, endless is my stupidity. You have so many beautiful names: Shri Krishna, Govinda, Hari, Narayana, Nandanandana, and many more. These are so sweet to sing and so beautiful to listen to. It creates a throbbing in the heart and mind. Your names are not meaningless; they have in themselves tremendous power. Your love, grace, power, and energy are equally present in all these names. You are present with all Your glories in these names. Singing any divine name with love can bring inner fulfillment. Anybody at any place, at any time, in any condition can sing Your name. There is no consideration of purity or impurity; anyone can chant Your name. O Lord, You have so much love and grace for Your creation, but I forget it moment to moment. Neither is my heart; pure nor is my mind strong enough to remember You or to sing Your name. I have no love, no devotion, I am full of ego and vanity-it is my misfortune.

O Lord, help me by giving me a little taste of the nectar of Your name, which will bring change and transformation in me.

O my tongue, you have been engaged in tasting palatable food and engaging

yourself in Godless chatter. Please change your habit.

In verse eight of Prapanna Gita (The Song of Surrender), Pulastya, a great *rishi*, said :

he jihve rasasarajne

sarvada madhurapriye

narayanakhya-piyusham

piva jihve niranteram

"O my tongue! You are an expert on taste and always like to eat sweets.

O tongue! Constantly you drink the nectar of the stories of Narayana."

Shri Krishna Das Kaviraj, quoting Mahaprabhu, wrote :

anek Loker bancha anek prakar

kripate karila anek namer prachar

khaite shuite yatha tatha nama loye

desh kala niyam nahi sarva siddhi hoy

sarva shakti name dila kariya vibhag

amar durdaiva name nahi anurag

ye rupe loile nama prema upajaye

tahar lakshan shuno svarup ramaray

"Different people have different desires.

To fulfill it, the Lord popularized different names. One can also take the divine name while eating, sleeping, and doing all other daily activities. There are no rules or restrictions for remembering the Lord's name and through this one can achieve all success. He infused all power in the divine name, but unfortunately I do not have love for the name at all. O Svarupa, O Ramaray, please listen how to take the name of the Lord so that there will be the manifestation of love."

—::—

ŚRĪ CHAITANYADEVĀ—A UNIQUE REVOLUTIONARY

SVĀMĪ YUKTĀNANDA (Bharat Sevashram Sangha, Kolkata)

ŚRĪ CHAITANYA DEVA, A UNIQUE LOVER OF mankind, took birth in Bengal during a period of turmoil as it is recorded in the history of Bengal and also in his biography. The history is known to many of us. In this connection we are reminded of the introductory words of *Śrī Chaitanya Chari-tāmṛitā*.¹ Having found people very much attracted by the outer world of material enjoyment, God thought how their miseries could be put to an end and in order to save the suffering mankind God incarnated himself in a human frame.



The Chaitanyamangala, authored by Jayānanda, contains a thorough description of the critical juncture. The Muslim Nawab used to capture the Hindu Brahmins to destroy their purity or to put them to death. Blowing of a conch in a Hindu house would cause Hindu's death and destruction or at least the forceful seizing of his wealth. A Brahmin bearing sacred

thread or using sandal paste to make a mark on forehead would be brought to task mercilessly. The Hindu temples were destroyed and the *tulasī* plants were also uprooted at random. Men lived a miserable life at Navadvīpa and other places in Bengal. The Hindus were not even allowed to take bath in the Gaṅgā. A mere rumour that a Brahmin would rule over Navadvīpa instigated the Nawab to destroy Navadvīpa.²

Author of the book, mentioned above, observes³ further that Vijaya Gupta, a famous poet of the Middle Age, in his poems narrates the miserable history of the Hindu oppression by the Muslim rulers. Hassan and Hossain were two notorious local rulers called *Kājī*. A person having *tulasī* leaf on his head was forcefully brought to the *Kājī* and he was tortured miserably. *Kājī*'s men would tear the sacred threads of the Brahmins and would even spit on their faces.

One day a Muslim was going to the forest. On his way he found a few cowboys worshipping goddess Manasā in a hut in front of an earthen jar. He got angry and tried to destroy the jar. But the cowboys

1. 1st Edition, Gita Press, Gorakhpur. 2007. p. 132.
2. Cf. Nityaranjan Das, *Muslimśāsana o Bhā-ratavarsha* (in Bengali), 3rd Edition, Kolkata. 2010, pp. 341-342.
3. *Loc. cit.*

resisted him. So he had to abstain from doing that, but he lodged a complaint against them to the *Kājī*. *Kājī* said—'How dare they are! How could they continue image worship during the Muslim rule? They must be forced to eat food prohibited for the Hindus to rob them of their caste'. Afterwards two brothers of *Kājī* went to the place of worship and destroyed the pure jar symbolizing Goddess Manasā. They actually turned a deaf ear to the words of warning of their mother who was originally a Hindu woman forcefully converted to a Muslim by *Kājī*'s father.¹ Similar evidences of torture of the Hindus are available in writings of many other authors. It goes without saying that the Muslim oppression was also due to some black sheeps in the Hindu society itself. Advaita Āchārya, Haridāsa, Śrīvāsa etc. were there among the pious Hindus to pray to God for rescue of the miserably oppressed Hindus. Advaita Āchārya offered his *Pūjā* at the feet of Lord Kṛishṇa standing on the Gaṅgā with *tulasī* leaf in his hand, as it is described in the introductory chapter of *Chaitanya-charitāmṛta*.²

The earnest prayer of Advaita Āchārya did not however end in smoke. In response to his prayer Lord Kṛishṇa incarnated himself in the human form. He took birth in the pious Hindu Brahmin family of Jagannātha Miśra and Śachīdevī. Nimāi was born in 1486 A. D. His other name was Viśvambhara.

Nimāi was an extra-ordinary child who gradually grew up as a talented and scholarly young man. He could complete his studies at ease at the tender age of sixteen and he started teaching students in his

village school. He gradually became very much famous among people and he could also defeat the great scholar Keśava Bhāratī in an academic debate based on the scriptures. In the mean time Nimāi got married to a beautiful and pious girl named Lakshmīpriyā. Śachīdevī was then a very happy woman with a very good son and a daughter-in-law.

In connection with certain formal duties Nimāi would visit the then East Bengal (now Bangladesh) very often. During this period he would spread the sacred name of Kṛishṇa, as he would do very widely in future. Very many persons were initiated by Nimāi during those days. One of the blessed persons was Tapanā Miśra whom Nimāi advised cordially to worship Lord Kṛishṇa.

After having made people of the then East Bengal conscious of the significance of repeated singing of Kṛishṇa's name Nimāi returned to Navadvīpa. Then he came to know of the sudden demise of his wife Lakshmīpriyā. A deep thought of the transitory nature of the world ultimately resulted in his attitude of indifference towards the worldly affairs. But Śachīdevī didn't approve Nimāi's monastic mood and she got him married to Vishṇupriyā once again in her zeal to keep her beloved son engaged in household duties. Nimāi got united with Vishṇupriyā in a matrimonial bond. Śachīdevī's joy therefore knew no bounds.

She was however in the dark about her son's future. Vishṇupriyā could not put a check to Nimāi's mood of indifference. He on the contrary developed the mental state of indifference very deeply. One who has come on earth to show the path of liberation to suffering mankind cannot himself be under bondage of a family. Vishṇupriyā's love was too weak to bind Nimāi who came on earth to love the whole world. Ultimately Śachīdevī and Vishṇupriyā failed to prevent

1. Loc. cit.

2. *Kṛishṇa avatārite āchārya pratijñā kariyā / Kṛishṇapūjā karc tulasī-Gaṅgājala diyā //* (Ādilīlā. 13.70)



By Courtesy : Dr. Tamali Sen Gupta, Advocate, Supreme Court of India
New Delhi - 110019

Nimāi from taking the path of renunciation. During these days Nimāi went to Gayādhāma with a view to performing a religious duty directed towards his father. There he turned over a new leaf through the vision of the lotus feet of the Lord Vishnu and simultaneously through getting initiated by Īśvarapurī. His mind underwent a revolutionary change. He became a revolutionary in the domain of spirituality.

The spiritual revolution initiated by Nimāi has earned a worldwide acceptance. It has brought about a change in the life of an individual, the social life as well as national life. Love for Kṛishṇa filled Nimāi's mind that has already been indifferent towards the family. Still he returned home with a heavy heart to comply with the request of his companions. Not only that, He had to start teaching his students according to the advice of Gaṇigādāsa Paṇḍita, his teacher. But his love for Kṛishṇa prevented him from teaching scriptures. He was only keen on singing Kṛishṇa's name so that others can also get initiated. He wanted to form a society of men who are devoted to Kṛishṇa—a society free from all possible distinctions including the caste distinction. All in the society would be kith and kin of Kṛishṇa and vice versa. He intended to form a classless society from the standpoint of spirituality. Instead of discussing scriptures he used to talk about his spiritual ideal before his students.

One day Nimāi returned from his village-school. His mother enquired about the scriptural text taught by him. Nimāi told her that he had only asked his students to take the name of Lord Kṛishṇa. He added that a man of low caste is elevated when he takes

the name of Kṛishṇa and a Brahmin, on the other hand ceases to be so when he abstains from doing so.¹ Śāchidevī was quite at a loss to listen to her son. The reason is obvious. His words were certainly revolutionary for they were fundamentally different from the Hindu belief that was in vogue. Is it possible to establish a community having destroyed all distinctions of caste?

As referred to above, due to the Muslim oppression the Hindus could not make religious performance according to their faiths. It was their earnest desire to get rid of such troubles, through getting organized against those worst elements in the society. The clarion call of Nimāi to sing the glory of Kṛishṇa gave them a golden opportunity to get united and organized. The Vaishṇava sect and also the downtrodden ones got united and a large organization of people gradually was formed.

During his visit to the then East Bengal Nimāi started to reform the social life through noble preaching. On his return from Gayā he made the effort of organizing the oppressed people more effectively. Consequently, the Hindus at large got organized, spirited and happy. Thus renaissance took place in Bengal. Various religious preachers including Haridāsa tried heart and soul to organize the Hindus. Now they also joined with Nimāi. Nityānanda, Murāri Gupta and many others also joined.

Nimāi was not an ordinary man; he was an incarnation of Lord Kṛishṇa. He was himself aware of his identity. The Hindus who were afraid of the Muslims approached him humbly to free them from fear. Hence Nimāi had revealed his own identity to them in order to convince them. He made them realize that God had come on earth to save the miserable ones as He does always. The joy of the Hindus knew no bounds to learn from Nimāi the great message of incarnation

1. *Chañḍāla Chañḍāla nahe, yadi Kṛishṇa balc/ Vipra nahe Vipra yadi asat pathe chale //* (Vṛindāvana Dāsa, Śrī Chaitanyabhāgavat, edited by Rādhāgovinda Nātha, Calcutta, 1967, Madhyalīlā, 1.193).

of God, God in human form. Those who had been leading a miserable life were then convinced by the strong and divine personality and organizing capacity of Nimāi. People of Navadvīpa and outside got encouraged. Irrespective of caste and creed all the Hindus then started singing the name of Kṛishṇa. Kṛishṇa was their heart, their life. Very many persons from different corners of Bengal became followers of Śrī Chaitanyadeva.

A significant incident of this period reveals another glorious aspect of Nimāi's character. People were already in the know that Nimāi was an erudite scholar. Marks of his deep devotion were also seen. Even a few persons were fortunate enough to recognize him as an incarnation of Viṣṇu. But nobody could perhaps dream of the synthesis of devotion, vigour and strength in Nimāi. It was beyond their imagination that Nimāi would take up weapon in his hand in order to put an end to torture of man by man. But this really happened in connection with the famous incident of Jagāi and Mādhāi. These two notorious elements, though Brahmin by birth, were in the good books of *Kājī*. Hence they would very often do wrongful and mischievous acts including partaking of prohibited food, abusing of others' wives. They two were also notorious drunkards.

Nityānanda would inspire people to take the holy name of Kṛishṇa. He desired very spontaneously to inspire Jagāi and Mādhāi in this matter. But he was abused by them. Still he didn't abstain from doing so. Then Mādhāi threw an edge of a jar of wine and that caused profuse bleeding of Nityānanda. The bad news reached Nimāi

very soon. Nimāi got furious and he was about to teach these poor fellows a very good lesson. Out of fury Nimāi called for *Sudarśana Chakra* as it is narrated in Vṛindāvana Dāsa's *Śrī Chaitanyabhāgavat*.¹ But Nityānanda symbolizes benign love and forgiveness. He prayed to Nimāi to forgive them. In order to comply with his earnest request Nimāi then calmed in fine. Otherwise people could witness the repetition of the incident of *Sudarśana Chakra* cutting the head of an antisocial element only five hundred years back. By the grace of Nityānanda and subsequently of Nimāi, the notorious persons Jagāi and Mādhāi got blessed with a highly spiritual life and finally they got liberated. The basic question arising here is how far scholars are justified in their partial approach towards Nimāi while referring to him only as a mere universal lover.

The divine incarnation is not merely meant for showing love and kindness to mankind. During the hours of crisis God has to exhibit power and force with a view to putting a check to vice, as it is evident from the glorious life-history of Nimāi or Śrī Chaitanyadeva.

Śrī Chaitanyadeva is found to have manifested his universal love for mankind in three ways, for the good of an individual along with his family, the society and the mankind at large. Adequate reasons can very well be there for showing power and strength to frighten the evil ones. The same actually holds good quite naturally in Śrī Chaitanyadeva and many others. The story of Jagāi and Mādhāi is not actually very plain. Those two were actually backed by the *Kājī* who stood for a State. Moreover Chānd *Kājī* in his turn was backed by Hossain Shah, a powerful Sultān. Hence it is evident that Nimāi would actually revolt against the powerful Sultān. He had therefore to take rigorous steps and

1. *Nityānandera aṅge sava rakta bahe dhāre hāse Nityānanda sei dui' yera bhitarē / rakta dekhi krodhe prabhu bāhya nāhi jāne 'chakra, chakra, chakra' prabhu dāke mane mane //* (Madhyalīlā, 13.184-185)

revolutionary measures. In this connection we are at once reminded of the following historical incident.

The people of Navadvīpa were guided by Nīmāi very worthily. He would inspire them to have recourse to Lord Kṛishṇa. He also gave them assurance of their safety. Hence the people of Navadvīpa would sing aloud the glory of Lord Kṛishṇa with musical accompaniments. Thus a great mass organization was formed gradually. But *Kāḍī* could not accept Nīmāi's position particularly when persons like Jagāi and Mādhāi were getting initiated as Vaishṇvas. *Kāḍī* would actually represent Sultān Hossain Shāh. He was a powerful ruler too. Over and above he was backed by some black sheeps in the Hindu society. This also deserves mention that *Kāḍī* was the grandson of Sultān. Thus, situation worsened unfavourably for Nīmāi and a rigorous conflict between Nīmāi and *Kāḍī* took place in no time. *Kāḍī* would gather information about Nīmāi from his own subordinates and other disturbing elements in the society.

One day *Kāḍī* was visiting various corners of Navadvīpa in order to gather perhaps firsthand knowledge of the situation under consideration. The sound of repeated singing of the name of Kṛishṇa along with specific musical accompaniments reached his ears when he was there near the hut of Śrīnivāsa. *Kāḍī*'s agony knew no bounds and consequently the hut was damaged, people were forced to stop singing immediately. 'Where is Nīmāi, the main culprit? Let me see what he can do?' Everybody was afraid to hear these words of *Kāḍī*. They were thinking of leaving

Navadvīpa to save their lives. But when the harsh words of *Kāḍī* were heard by Nīmāi, he assured everybody—'We shall sing around Navadvīpa the sacred name of Kṛishṇa. Who will be there to frighten us? The flood of divine love and devotion will remove all evil.'¹

This time Nīmāi didn't order *Sudarśana Chakra* to cut the head of *Kāḍī*. The Hindu society at large had fallen a helpless victim to *Kāḍī*'s oppression. Hence he planned to organize the society to fight against *Kāḍī*.

Kāḍī would receive a deathblow from the Hindu society. That was a revolution against *Kāḍī* by the peace-loving Hindus. Śrī Chaitanyadeva asked the Hindus to get united and to protest against *Kāḍī*. Struggle is the other name of life, as he opined.

The principle of humbleness, kindness and devotion is not ultimately different from the above revolutionary message. The principle of Vaishṇvism is not actually meant for the weak and coward person. It is on the contrary the principle to be properly maintained by those who are strong enough. This is however the great lesson of Śrī Chaitanyadeva. A coward man cannot actually follow the path of a genuine Vaishṇva. There must be a synthesis of love, devotion and power in a real Vaishṇva, as Śrī Chaitanyadeva has preached repeatedly. He wanted to remove all caste distinctions prevalent in the Hindu society so that the Hindus could organize themselves. The easiest way for self-preservation, race-preservation and also for preservation of one's own culture is to get united. One's own effort is needed for the preservation of a faith and a cultural heritage. What is obtained through help of others cannot last long. Having kept all these thoughts and ideas in mind Nīmāi gave a clarion call to the Hindus, as a personality with extra-ordinary

1. *Ibid.*, Madhyalīla, 23.103-104 and 23.120-122. Cf. also Śrī Nepalachandra Chakravarti, 'Śrī Chaitanya Mahāprabhu', *Pranab*, Āśvina, 1416, B. S., pp. 359-364.

perseverance and farsightedness. That was not mere fight; that was indeed a great revolution against the evil spirit, ruling in the mortal frame of a ruler.

Nimāi asked all concerned to muster strong in front of his house. On that day he was not indeed without arms. Chānd, the notorious *Kājī*, was the mischievous ruler. So to face him without arms is to get miserably defeated, or at least to force some persons to die by violence. Nimāi was quite aware of this possibility. He therefore asked everybody to bring a big burning candle stick. Creatures including the wild animals are afraid of fire. Fire cannot be extinguished by weapons, nor is it possible to extinguish so many burning sticks with water easily.

In response to the call of Nimai, the Hindus by large came forward and joined a long rally stepping towards the house of Chānd *Kājī*. The rally was obviously led by Nimāi, the great revolutionary. He was accompanied by Nityananda, Śrīvāsa, Haridāsa, Gadādhara and many others. The long procession, as narrated in the *Śrī Chaitanyabhāgavat*,¹ was moving slowly by the side of Gaṅgā. It was obviously singing the glory of Kṛishṇa and when the procession reached *Kājī*'s residence at Simuliyā, *Kājī* wanted to put an end to the religious faith of the Hindus.

But Nimāi asked him to come forward. He proposed to put *Kājī* to death. But where has he gone? As per the direction of Nimai, people, so far oppressed by *Kājī*, set fire to *Kājī*'s house. The large gathering led by Nimai was furious that day. In spite of his

power of weapon, *Kājī* was only helpless that day. He had therefore to have recourse to the feet of Nimāi. He had also to take the name of Kṛishṇa. Nimāi was consequently happy and he forgave *Kājī* having got the strong assurance from *Kājī*'s end that henceforth he would not stand in the way of doing religious performances etc.

The Sultān perhaps came to learn the above incident. But he did not have the courage to take any step against Nimāi. He was rather pleased to ask his subordinates not to disturb Nimāi in any way during his ensuing visit to Ramkeli. It goes without saying that due respect was actually shown to Nimāi in view of his organizing capacity and the tremendous courage to revolt against what was bad for mankind.

Thus, Nimāi could put a check to oppression of men by men. In all his works of religious and social significance Nimāi was indeed a grand success. His divine personality was many faced. A profound scholar of scriptures, an ardent devotee, an organizer of remarkable ability and above all a unique revolutionary firmly believing in the application of power as per need of the hour. This great synthesis of various aspects in him has made him an adorable incarnation recognized by the human society.

Dr. Haripada Maity in his introduction to the book *Mahādātā Mahāprabhu*¹ by Pandit Prabar Jyotirmoy Nanda rightly observed that mass-movement, non-cooperation, mass-consciousness, rigorous protest against oppression — everything was part and parcel of the Vaishṇava movement initiated by Śrī Chaitanyadeva.

—:—

1. *Nadīyāra ckānte nagara Simuliyā nāchite nāchite prabhu uttarila giyā / krodhe bale prabhu 'āre kājī beṭā kothā jhāta āna' dhariyā kātīyā phela mātha //* (Madhyalīlā, 23.348, 388)

1. Cf. also Nepalachandra Chakravarti's article in *Pranab*, cited above. Kolkata, 2008.

Śrī Caitanya Mahāprabhu in the view of Śrī Ōṃkāranāthadeva

DR. KINKAR SAMANANDA, General Secretary

Akhil Bharat Jaiguru Sampradaya Mahamilan Math, Kolkata

In Bengal, the form of Vaiṣṇavism is usually associated with the name of Caitanya Mahāprabhu, but the origin of this Vaiṣṇavism in Bengal is long before Śrī Caitanya. In Sanskrit¹ the melodious *Padāvalī*s of Jayadeva and Caṇḍīdāsa in Bengali have the connection in this regards. But we may say a new movement was arisen depending on the faith of that tradition which was led by Śrī Caitanya Mahāprabhu(1486-1534 A.D.).

As a religious attitude, the Bengal Vaiṣṇavism appears indeed a fairly homogenous result; but in reality, it is complex. Its tradition is not only multiple but also polygenes. Two principal sources, however, can be broadly distinguished. On the one hand, it relates itself



to the general history of Vaiṣṇavism in India; on the other hand, some of its peculiar dogmas and practices were developed by Śrī Caitanya and his disciples, giving it its distinctive character. To trace the general course of development of the Vaiṣṇava faith in India, this forms the distant historical background of Caitanyaism. In the texture of Bengal Vaiṣṇavism, the first and foremost doctrine is *Bhakti*², which is emotional service of Love and devotion as a means of spiritual realization; but equally important

in the Kṛṣṇa cult, intimately connected with it, as forming the ground of this devotional attitude.

Who fetched the tide of *Bhakti* in Bengal throughout his life not only but united the mass-strength also for the purpose of our rejuvenation of Bengal, he was one and only then Śrī Caitanya Mahāprabhu.

In the view of Śrī Ōṃkāranāthadeva, Śrī Caitanya Mahāprabhu is the image of mercy in this mundane world.³ He himself attended the course of the holy Name⁴ and the whole world made emerge in the sea of Name.

Somehow, we see back towards the historical phase of Śrī Caitanyadeva when he was Viśvambhara. At that time, he became the Centre of the devout Vaiṣṇava group in the city⁵ and came to be regarded as the very incarnation of their spirit of devotion. His extraordinary capacity for emotion had the power of evoking similar emotion in others, and the very reality of his spiritual experience and the irresistible charm of his gifted personality soon made him the natural leader of the group. One of his first and most important act was the stimulation, if not the introduction⁶ of an emotional and unritualistic mode of musical worship, known

as *Kīrtana*, in the daily devotional meetings which were held in the courtyard of Śrīvāsa's house.⁷ At first these meetings were private and the strange doings of the Vaiṣṇava devotees met with scorn and ridicule; but increasing fervor displayed the *Kīrtana* parties proved contagious by creating a highly emotionalized atmosphere. This method of congregated devotional excitement⁸, by means of enthusiastic chorus singing to the accompaniment of tom-toms and cymbals along with rhythmical physical movements ending in an ecstatic abandon of dancing. It proved a fruitful result indeed in utilizing group-emotion and soon it became a distinctive feature of the faith. In his *Nadīyā-nāgara*,⁹ Śrī Omkāranāthadeva has beautifully shown the glory of this *Kīrtana*, which is most popular as *nagara-saṁkīrtana*. Through the character of Advaita in this play, he says that the whole world is waiting for that incarnation who will fortify this nation by the ambrosia, because except of this descent of a deity, it will be not possible. Only these *Avatāras* can preach the proper path of *Bhakti* among the commons. In this regards of *Bhakti*, many men many minds. *Upaniṣad*¹⁰ says—*bhaktir asya bhajanam tad ihā mutropā dhih/ nairāśyenāmuṣmin manahkalpanam eva/* Moreover, '*kathādiṣvanurāga bhakti*'—says Garga. And in *Purāṇas*¹¹, the root is '*bhaj*' and its meaning is to serve, to worship. So the scholars say that '*sevā*' is *Bhakti*¹² which is the best accomplishment. According to Prahāda, this *Bhakti* is nine-folded. These are—
śravanam kīrtanam viṣṇoḥ smaranam pādasevanam/

arcanam vandanam dāsyam sakhyam ātmanivedanam//

He, who surrenders to God, is the superior devotee and this superior devotion is called *Prapattī*. This *Prapattī* is six-folded¹³ and who takes shelter in this six-folded *Prapattī*, he is called *Prapanna*. In *Nadīyā-nāgara*, Ṭhākura explains the characteristics each of these six types. Rāmacandra also said to Vibhīṣaṇa about this.¹⁴ And through this *Bhakti* a human attains his ultimate humanity. I had an opportunity to see the drama sitting at His lotus-feet. At Viśvarūpa Theatre in Calcutta, the drama was performed by Sītārāma's group of theatre, Shyāma Saṁgha. Later it was cellulised by the group also. Then the picture was very popular and at the rare occasion, Ṭhākura's holy presence motivated the most of the spectators like us and in the meantime, seeing Mahāprabhu's lila, he got into the trance-like state (*saṁādhi*). It was a delightful moment to see the reflection of Mahāprabhu in the soul of our Ṭhākura. Śrī Omkāranāthadeva gives the different examples of the so-called *Bhaktas*- such as Parīkṣit, regarded as *śravana-bhakta*. Śuka as a *kīrtana-bhakta*, Prahāda as *smaraṇa-bhakta*, Kamalā as *pādasevana-bhakta*, Ambariṣa as *arcanabhakta*, Hanumān as *dāsyā*, Arjuna as *sakhyā* and king Bali is the *bhakta* by *ātmanivedana*.¹⁵

For a proper understanding of this Vaiṣṇava *Bhakti-rasa*, as expressed in its literary and religious productions, it would be necessary, therefore, to appreciate the fundamentals, as well as the details, of this presentation of *Bhakti* as a psychological

entity, as a literary-erotic emotion transmuted into a deep and ineffable devotional sentiment, which is intensely personal and is yet impersonalized into a mental condition of disinterested joy. But the attitude is a curious mixture of the literary, the erotic and the religious and the entire scheme as such is an extremely complicated one. There is an enthusiasm, natural to the analytic scholastic mind, for elaborating and subtle psychologizing, as well as for developing and refining the inherited rhetorical traditions; but the attempt is also inspired very largely by an antecedent and still living poetic experience, which found expression also in vernacular poetry, as well as by the simple piety of popular religions which reflected itself in the conceptions of such *Purāṇas* as the *Śrīmadbhāgavata*, the fountain source of mediaeval Vaiṣṇava *Bhakti*. But it goes further and rests ultimately on the transcendental in personal religious experience of an emotional character, which does not indeed deny the senses but goes beyond their pale.

And emerging this *Bhakti-rasa*, Viśvambhara at last resolved to win over these unbelievers such as Jagāi, Mādhāi et al by serving all local ties and embracing the universally honoured life of a Sannyāsin. The motive which influenced him to adopt asceticism was probably diverse and complex; at best, it is left obscure.¹⁶ He is reported to have said that as he must save these men, he have to adopt the life of asceticism. When they see him as an ascetic, they will bow down to him and in bowing their guilt will be destroyed and he

shall rouse *Bhakti* in their purified hearts. Then these men, being afflicted by the *Kaliyuga*, are saved. Here we see the mercy of God and the prayer of the welfare for the commons. In *Śikṣāṣṭaka*, Mahāprabhu says that men can possess the Love only by the *Kīrtana* of Śrīhari—

cetodarpaṇamārjanaṁ bhavamahādā
vāgninirvaṇaṁ

śreyah kairava-candrikā-vitaranaṁ
vidyābadhū-jīvaṇaṁ/

ānandāmbudhivardhanaṁ pratipadaṁ
pūrṇaṁṛtāsvādanaṁ

sarvātmasnapanaṁ paraṁ vijayate śrī
kṛṣṇasaṁkīrtanaṁ//¹⁷

When the divine power descended on earth, He came with his family (*līlā-parikaras*) also. The purpose is relishing the divine-play. So we see the characters of His companions, such as Murāri Gupta, Nityānanda, Advaitācārya, Jagāi, Mādhāi are also glorified by the glory of Him. Murāri Gupta, one of the associate of Śrī Caitanya at Navadvīpa, saw a miraculous scene, in which Śrī Caitanya is roaming in the street of Navadvīpa as the incarnation of an angry boar (*Varāha-avatāra*). Navadvīpa's anti-socials (Jagāi, Mādhāi) were turned Vaiṣṇava by Śrī Caitanya and Nityānanda through their pity and forgiveness. This act is very much clearly drawn by Śrī Ōṃkāranāthadeva in his drama. He narrates all the fiber in the drama fabric in a classic and a lucid manner which needed a crispy story-teller with a vibrant and devotional mood. The spectators are spell-bound by the scenes and acts of the drama and lastly the devotional *rasa*-injection is emotionally stricken to trance-like-ecstasy among all of the spectators.

In the view of Śrī Ōṃkāranāthadeva also is that Śrī Caitanya is the embankment of the divine pair of Śrī Rādhā and Kṛṣṇa. But in the deep heart of it, the philosophy is of this—

In the heart of all kinds of creation, Śrī Rādhā and Kṛṣṇa in a conjugated state is situated. And *aṣṭasakhī* in *golakalīlā* serve their Lord in different ways surrounded on Him. These *aṣṭasakhī* are also the symbols of earth (*kṣiti*), water (*ap*), fire (*teja*), wind (*marut*), ether (*vyoma*), the sacrifice-performer (*yajamāna*), *soma* and the sun (*sūrya*). So the whole world, at the core of heart is situated and performing the acts continuously. As well as these *aṣṭasakhī* are also serving variously for their Lord.¹⁸ Such as Śrī Lalitā is moving away bumble-bee through the lotus. Śrī Viśākhā and Śrī Citrā are fanning Him with a fly-brush. Śrī Campakalatā is giving Him the betel-leaf. Śrī Tumṅavidyā and Śrī Indurekhā are playing on lutes. Śrī Raṅgadevī and Śrī Sudevī are wiping away the tears through their clothes.

As we see the movement concentrated in Name was started with Śrī Caitanya and it took rest in Purī and miraculously from Purī, Śrī Ōṃkāranāthadeva started to give the Name among the commons without any distinction of caste and creed. As it were, the prayer of Mahāprabhu is fulfilled—
hara tvam samsāram drutataramasāram surapate
hara tvam pāpānām vitatim apārām yā davapate/
aho dīnānātham¹⁹ nihitam acalam niś citapadam
jagannāthaḥ svāmi nayanapathagāmī bhavatu me//²⁰

And this Jagannātha Svāmī at last came to our Ṭhākura (Śrī Ōṃkāranāthadeva). Years later we heard the outcome of his prayer from his own lips. “That night he first had a vision of bright light, a light stronger than the midday sun but a light full of life coming from the forehead of Lord Jagannātha—the deity of Purī temple. As the light shown on his face he opened his eyes to the dazzling and he clearly saw the black image of Lord Jagannātha adorned with dazzling ornaments of diamond and precious stones, the round eyes staring at him. He stared back with unseeing eyes not realizing that he was in the presence of God Himself. The stub arms of Lord Jagannātha lifted in blessings and from the focused bright light Lord Kṛṣṇa emerged. Lord Kṛṣṇa with a flute in His hand and His opaque blue body adorned with yellow garments, the neck and chest covered with garlands of flower, danced in front of him realized he was now in the presence of Lord Kṛṣṇa and waited for Him to speak, his eyes shedding tears, tears of joy, his heart filled with sublime quiet and fulfillment, his body shivering with pleasure and achievement Lord Kṛṣṇa in a melodious voice directed, ‘Yā yā nāma dīge yā’ (go and preach the Name). Ṭhākura’s heart was overflowed with gratitude, his soul soaring with inspiration, his body trembling with emotion and Heavenly pleasure. Before his staring eyes could blink Lord Kṛṣṇa slowly became opaque and the vanished, the brilliant light dimmed and there was complete darkness in the room and he could no longer see Lord Jagannātha. Ṭhākura crying silently prostrated towards the temple of Lord

Jagannātha and from his soul the answer came, 'Yes my Lord, Thy wish shall be obeyed.'²¹

So we see the journey of the Name is returned to complete its circle. Although it was predicted by Acyūtānanda, one of the five selected disciples of Mahāprabhu.²² In the light of the sight of Ōṃkāranāthadeva, Mahāprabhu is the image of Name and Mercy simultaneously as we see the conjugated image of Śrī Rādhā-Kṛṣṇa in a shape of Śrī Caitanya. At the beginning of the sixteenth century, Śrī Caitanya Mahāprabhu initiated the movement concentrated on *Kṛṣṇa-Bhakti*, which is not only a ritualistic approach but a remarkably historical contribution also.

Notes & references:

1. Besides this, contemporarily *Sadukti-karṇamṛta* of Śrīdhara-dāsa (1206 A.D.) is markable.
2. In the very first of *Nāradīya Bhaktisūtra*, it is said—*sā tvasmin paramapremarūpā* (1.2) and *amṛtasvarūpā ca* (1.3)
3. more nindā kare ye nā kare namaskāra/
e sava jīver avasīya kariva uddhāra// (in Bengali)
4. here kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare/
hare rāma hare rāma rāma rāma hare hare//
5. Murāri, Kavikāṃpura and Vṛndāvana-dāsa mention about 40 persons who now formed this group.
6. kaliyuge saṃkīrtana dharma pālīvāre/
avatīrṇa hailā prabhu sarvaparikare// (in Bengali)
7. Śrīvāsa was the son of one Jalandhara Pa...ita, also from Sylhet.

8. Śrī Rūpa Gosvāmin defines *Kīrtana* in his *Bhakti-rasāmṛta as-nāmalīlāguṇādīnām uccair bhāṣā tu kīrtanam*. This mode has proved so effective for popular appeal that it has since been accepted more or less by other sects.
9. It is a five-act-play composed by Śrī Sītā ramadāsa Ōṃkāranātha based on Śrī Caitanya Mahāprabhu.
10. *Gopālatāpanīya Upaniṣad*.
11. *Garuḍapurāṇa*.
12. bhaja ityeṣa vai dhātuḥ sevāyām parikīrtitaḥ/
tasmāt sevā budhaiḥ proktā bhaktiḥ sā dhanabhūyasī//
13. prapattirānukūlyasya saṃkalpo 'pratikūlatā/
viśvāsavarāṇaṃ nyāsaḥ kārpaṇyam iti śaḍvidhā//
14. sakṛdeva prapannāya tavāsmīti ca yācāte/
'abhayaṃ sarvabhūtebhyo dadāmyetaḥ vrata. mama//
15. *Nadīyā-nāgara*, 2nd act, 4th scene.
16. Sārvabhauma, in Kavikāṃpura's drama (6th act), for instance, is made to wonder whether the *Māyāvādīn Sannyāsin* was a Vaiṣṇava in his previous *Āśrama*, for he replies to the usual greeting not by *namo narāyaṇāya* but by *kṛṣṇe rati kṛṣṇe matiḥ*
17. *Śikṣāṣṭaka*, 1.
18. *Praṇavapremapīyūṣa bhāṣya*, *Gītā*, 7. 4.
19. Another reading is—dine 'nāthe.
20. *Śrī jagannāthastotram*, 8.
21. From the Biography of Śrī Sītārāmadāsa Ōṃkāranāthadeva.
22. Paṇḍit Acyūtānanda, blessed with vision of the past, present and future, gave minute details of the *Bhakti*, who would incarnate again as Lord Himself. Nearly four hundred years later the advent of Śrī Ōṃkāranāthadeva, in Keotā, on the western bank of the Ganges began an era. And thus the words of Acyūtānanda proved itself.



MAHAPRABHU-THE CREATOR OF GREAT HUMAN SOCIETY

PANDIT PRABAR JYOTIRMOY NANDA, Vedanta Tirtha,
Vidya Bhusan, Bhakti Chakraborty

India--The sacred land, has a very old civilization, culture and glorified history. Saints of other countries accepted this glory of India open heartedly. The saints of Bedic Time invited all human beings to assemble together with same mind, same life and with same "Mantra" which was depicted in "Soubhratrasukta" of "Rick Beda"

"Sangacchadhang Sangbadadhang Sangbomanangshi Janotam

Debabhagang Jatha purbe Sangjanana Upashathey"

In the beginning of Hindu civilization there was one caste-the Brahmin. Gradually different castes developed with different specific activities and qualities.

"Karmabhi barnotang Gata "

So with four castes and four "Ashrams" the human society was full of mental comfort, happiness and gradual development. In time every caste lost its own quality and activity. "Brahmacharya Ashram" was totally lost. In consequence some defects were infiltrated into families.

At that time there was a single religion--- "The Atmogyan" In time except few persons who expected to have true knowledge about "Atmogyan", crores and crores people distracted from true religion, divided and followed different paths of religions following different caste systems. At that period of disbalance and troublesome condition Tathagata Buddha appeared and spread his view against caste system. He taught mass people about true humanity and idealism. His advises were very valuable for awakening of summerged strength of

human beings. There was no teaching about definite way of worshipping God in his advises. That's why the idealism of Buddha religion did not became stable for long time.

After some time there appeared Sri Shankaracharya who did spread about "Atmogyan " but there were very hard screening procedure for selection of persons who would follow the way of gaining " Atmogyan". Only a few persons of high caste were selected but millions and millions of mass people were unable to follow this

way. Later there appeared Sri Ramanugacharya. He spread about devotional way of worship of God. In his way of religion there were various kinds of advises about duties of different castes and "Ashrams" and there were very hard views about religious philosophy. So millions and millions of people did not understood his advises.

After long time, nearly about five hundred and fifty years ago, there appeared a loving idol of God-----

The Sree Chaitanya Mahaprabhu. Such a person was not seen before. He was with superior divine qualities. He was handsome, with uncomparable qualities, with pure character, personality, bravery and with undescribable "madhurjya". Every person became attracted to him. By his touch dangerous animals lost their cruel behaviour and became calm. People who were decoits, characterless, harmful to other people, became religious. He tried to bring all people of different classes on a platform of equality.



People suffering from dissatisfaction and unhappiness found a permanent place of happiness. He appeared in Nabadwip of Bengal but became a glorified Acharya of whole India and ultimately whole world.

King and his people, rich and poor, high and low caste, educated and illiterate, man and woman, all loved him from the core of their hearts. All people from different sections accepted him as their wellwisher. That's why they all accepted his teachings on their head. He did never disregarded other religion and never tried to transform any person from other religion to Hindu religion.

He spread such a noble, pure and all-accepting religion that people from Hindu, Muslim, Christian, Baudha and Sikh etc took their shelter under this religion. He actually introduced the development of a simple undivided permanent human society which was not done before by any other Acharya s from other religions. In his religion there was definite importance on ideal characters, teaching on attainment of devine qualities and definite ways of worship of God. Control of different senses, endurance and politeness are the ideal characters of a devotee. There was beautiful mixture of devotion and true religion. It was a great noble donation to human being. This religion taught to love all living beings. It was based on stable and hearty love to all. It was the first noble manifestation in the history of religion in the world. There was no narrowness of mind, no demarcation of of national boundary and no difference between high and low classes of people. It was the actual basis of development of a undivided great human society. People under this banner of religion belonged to a single family in the world. Hearty love and devotion to every living, which is the manifestation of God, was the world religion.

The great contribution of Mahaprabhu was the love to God irrespective of all nations and religions. It was the actual revolution of religion. The start of this religious revolution was initiated by Sree Law Adwaita Prabhu in Shantipur before the appearance of Mahaprabhu. He

disregarded the followed rules of society by offering "Annapatra" to Namacharya Haridas Thakur in the Shradh ceremony of his father. According to rules of the then society, this should be offered to a brahmin.

Mahaprabhu conquered the world in the battle of love with noble soulders like Adwaita Acarya, Nityananda Prabhu and Haridas Thakur. Paralysed human society gained new strength by the attraction of Mahamantra, "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Ram, Hare Ram, Ram Ram, Hare Hare.", festivals on God and religion of love.

"Human society gained new life arising from the cave of disexpectation. Every one could understand the significance of valuable life of human society.

"Mahaprabhu and His associates spread the lessons of greatness of devotional religion door to door in every village. As a result, people from all castes became greatful by entering into devotional religion after understanding the importance of human life

"Many Hindus had transformed into other religions by pressure of bodily strength, money, politics and torture of the society but people of other religions were attracted to Hindu religion due its glory of nonexpectation of all kinds of earthly and devine materials.

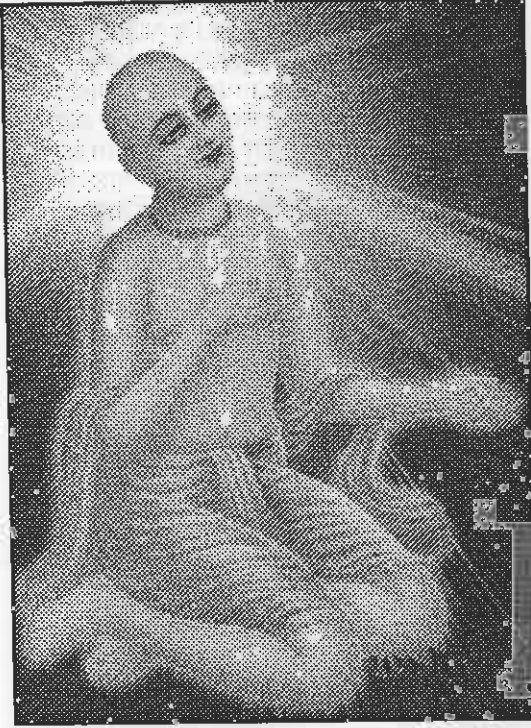
"The great lover of God, kind and great friend Sree Sree Chaitanya Mahaprabhu introduced this governance of society. In near future His governance of society would be transformed into a reality. Actual "Satyajug" would appear ed from that date and there would be establishment of world piece. Irrespective of caste and religion, every man and woman of the world would be uplifted in the status of brahmin. Then they would be taught about worship of God. As a result formation and unification of a undivided noble society would be possible. By this there would be great benefit to the world.

"It would be good for every person of the world from the point of view of existing natural world and devine unnatural world.

—::—

EFFECT OF CHAITANYA CULT ON THE SOCIETY

DR. HAREKRISHNA MAHTAB, *Ex-Chief Minister, Orissa*



Nilachala, or Sri-Khetra, or Purusottama or Puri has been famous for the last about more than thousands of years as the seat of Lord Jagannath, Whose historicity is as mysterious as the life on earth. Nobody knows, how, when and why it originated. Most probably, the Jagannath was the tribal deity in pre-historic period. Buddhism had its influence on Jagannath to such an extent that Jagannath in ancient times is described as incarnation of Buddha who has been accepted as an Avatara of Vishnu by Jayadeva. Shankaracharya and Ramanuja established their branches at Puri and had their influence on the worship of

Lord Jagannath. But Jagannath's fame was confined to India, particularly to Eastern India. It was Sri Chaitanya's Cult which has made Jagannath World-famous particularly in Western countries and some communist countries like Russia also, thanks to the great missionary Prabhupada Bhakti Vedanta's effort.

Devotional ecstasy which Sri Chaitanya felt at the early stage while chanting the Name of Sri Krishna, ultimately led Him to establish the Cult of love which gave solace to millions of people and helped them to keep steady in all circumstances. Baladeva Vidyabhusan of Orissa who was living at Vrindaban as disciple of Sri Biswanath Chakravarty at the behest of his Guru has interpreted Sri Chaitanya Cult in his Govinda Bhashya as the outcome of dwitabada of Madhwacharya. But many other disagree with his interpretation and hold Sri Chaitanya's philosophy was further development of Madhwacharya's. Whatever be that Sri Chaitanya's Cult is established on celestial Love for Sri Krishna as Radha had with Him which is the highest stage of Bhakti. Sri Chaitanya was mad with this Love. Thus His message was Love and Bhakti based on Love.

Sri Chaitanya went on pilgrimage from Puri to Rameswar. On the way Rai Ramananda, Governor of Rajmahendry had close discussion on Bhakti with Sri

Chaitanya both agreed that highest Bhakti is Celesture Love, the climax of which is feeling oneness of both the lover and the Beloved.

Shri Chaitanya's Cult spread far and wide in Orissa creating virtually a social revolution. It had tremendous lasting effect in the society which saved Orissa from the onslaught of Islam inasmuch as in spite of Islam rule for about two hundred years in Orissa, Vandalism and frequent attacks on Jagannath temple only about one percent of the population was affected which is not the case in Bengal and other States.

Shri Chaitanya introduced Kirtan as the means for developing love and devotion for Krishna which is unique in Hindu religion. The Hindu had no system of common mass prayer or worship as Muslims and Christians have. Hindu worship was all along individual whatever be its method. In the Vishnu Purana Vyasa has said chanting of Divine Name is the simplest and surest way of salvation in the Kali Yuga. But Kirtan is something more than chanting of the Name. It is mass chanting with music in which there is no distinction of caste and other social distinctions. This system has minimised caste conflicts in Orissa as it exists in north and south India. Kirtan keeps intact the rural society. Social reformers have adopted the method of Kirtan in the tribal areas to bring them to the path of Hinduism in every village in Orissa there is a common home called Tungi where Bhagabat is read and listened to by the villagers together. Srimad Bhagabat was translated in simple poems

from Sanskrit by Jagannath Das who was a prominent devotee and associate of Sri Chaitanya. Sri Chaitanya's Cult has produced a number of saints of all India fame to all world fame foremost amongst whom are Prabhupada Bhakti Siddhanta Prabhupada's father Kedarnath Bhakti Binoda was of the village Chhuki in Kendrapara sub-division of Orissa. After receiving education, he was appointed as an officer of Government, he was once posted as Headmaster of a newly opened H.E. School and then as a Magistrate at Puri to look after the Temple and Car Festival. Prabhupada was born at Puri in 1874 and passed away in 1936. During his life time he established hundreds of Maths in Orissa and in Western countries. He is the founder of Gaudiya Mission. There is no Hindu village in Orissa where Kirtans are not held on all festive occasions. On special occasions Kirtan is held continuously for 24 hours and some time for 72 hours.

From the facts in the history of that period impartially judged it is clear that Sri Chaitanya's Cult saved the society of Orissa from the social and cultural onslaught of non-Hindus. Sri Chaitanya's influence finally made the deity of Jagannath as a Baishnab Deity identified as Sri Krishna Sri Chaitanya.

Five centuries have passed by and several centuries will pass by. But the Cult of Love propagated by Sri Chaitanya will continue to give solace to the troubled mind of millions of the war-worm and science-ridden society of the entire World.

SHRI CHAITANYA MAHAPRABHU (1485-1534) BENGAL VAISHNAVISM AND BENGALI LITERATURE

DR. NITISH SENGUPTA, IAS (Retd.) Ex. M.P. New Delhi

It was during the reigns of Hussain Shah and Nusrat Shah that the great Vaishnav saint, Shri Chaitanya lived. In the evolution of Bengal into a distinct cultural and social entity Chaitanya played a great role. His life and work constitute a watershed in the history of Vaishnavism that centres on

Orissa, but had migrated to Sylhet in eastern Bangladesh. His father, Jagannath Mishra, after having studied grammar in his village moved to Nabadwip together with his wife Sachidevi for further studies. According to Jayananda's Chaitanyamangal, it was a severe famine in Sylhet region which

worshipping Krishna, the great Hindu god, as the embodiment of supreme God and prescribes breaking away from orthodox rituals and casteism, and the name of God in ecstasy. Also, Chaitanya and his disciples expressed their thoughts in Bengali in a poetic form and not in Sanskrit, which will then had been the linguistic vehicle for Bengali Hindus. In many respects it was the convergence of Chaitanya's Vaishnavism



with King Hussain Shah's secular rule and the impact of both on Bengali literature that led to the emergence of Bengal and the Bengali people.

Shri Chaitanya, whose real name was Bishwambhar and was also called Gauranga (on account of his fair complexion) or Nimai, was born in a Brahmin family that originally hailed from Jajpur in

the lower castes were condemned to a life of social humiliation and economic exploration in an upper-caste dominated exploitative society. Many of them felt that the only path to redemption lay in embracing Islam with its spirit of egalitarianism and universal brotherhood among believers. In this situation, the Vaishnavism that Shri Chaitanya preached with its emphasis on

eradication of caste differences, discarding ritualistic religion and direct communication with God through devotional chanting without the intermediation by Brahmin priests offered solace to many.

Chaitanya was born in 1485. His life of 47 years can be equally divided into two parts, the first part (1485-1510) being his life as a householder and scholar at Nabadwip, and the second part (1510-33) being his life as god-intoxicated ascetic at Puri in Orissa with about six years spent on pilgrimage travels. As a child he studied Sanskrit at various schools at Nabadwip till the age of sixteen. He soon established his position among scholars. According to Jayananda's *Chaitanyamangal*, he went to East Bengal in search of a career and lived for several years on the banks of the Padma river. He returned after earning enough money only to hear that his first wife had died of snakebite. He settled down as a teacher and married again, his second wife being Bishnupriya. On a pilgrimage to Gaya for his late father's sacred rites he turned deeply spiritual and also came under the influence of a sage named Ishwarapuri, who taught him to worship Krishna, the well-known incarnation of God in Hindu pantheon. After his return, Bishwambhar gave up teaching and turned to spiritual practices. He became a god-intoxicated saint who would chant the name of Krishna and fall into trances. Together with two associates, Advaita and Nityananda, he would engage in nagarsankirtan or chanting the name of Krishna on the streets of Nabadwip. This incurred the wrath of Jagai and Madhai, two criminals who headed a group of anti-socials. They tried to harm

Bishwambhar and Nityananda, but eventually came under their spell and gave up their evil ways. In 1510, Bishwambhar left home and his wife Bishnupriya, and embraced *sanyasaor* monkhood through another ascetic named Keshav his wife Bishnupriya, and embraced *sanyasaor* monkhood through another ascetic named Keshav Bharati. He took the same Shri Krishna Chaitanya and after some travels in Bengal went to Orissa and made Puri his main centre. He travelled intermittently all over the pilgrimage centres in southern and western India and proceed as far as Rameshwaram, Kanyakumari, Poona, Ahmedabad, Somnath, Dwarka and eventually Mathura and Brindavan. Everywhere people in large number, including many kings, became his devotees. His biographers also attribute to him miraculous happenings everywhere. They also allude to the disturbed conditions along with the border between Orissa and Bengal during his various journeys. According to Brindaban Das's *Chaitanyabhagabat*, Sultan Hussain Shah came to know of Shri Chaitanya when he visited Gaur, and passed orders to the following effect :

Sarbaloke layi sukhe karun kritan

ki birale thakun ne lai tar mone

Qazi ba kotal tahake kono jane

Kichchu balilai tar laimu jibane

(Let him engage himself happily with others ill kritan or stay in seclusion if his mind so desires. If anybody troubles him, whether *qazi* or *kotwal*, he will pay with his life.)

It appears that both some orthodox Brahmins and some Muslims requested the qazi of Nabadwip to stop Shri Chaitanya's

kirtan processions. The *qazi* banned music and *sankirtan* in his ward. But after frank discussion with Haridas, Advaita and Chaitanya himself, the *qazi* was convinced that these godly men of love did not mean any offence to the state and withdraw his ban. The *qazi* was so moved to see the devotional fervour of the *kirtan* that he did not take any action¹ but allowed Chaitanya to continue *nagar-sankirtans* with his followers. Chaitanya parted company after calling the *qazi* his maternal uncle.

Shri Chaitanya spent most of the latter part of his life (1515-1534) at Puri. The King of Orissa, Pratapa Rudradev, and his queen were said to have met him and sought his blessings. During these years he alternated between spiritual discourses and devotional chanting often leading to deep trances. Such devotional chanting is described in Vaishnav literatures as *premananda* or *divyonmada* (madness of divine love). It was during one such trance that he embraced the sea waves and ended his life. Some miracles are also associated with his death, which may be discounted. Shri Chaitanya is a historical figure whose life is well-documented. Along with his band of disciples, his large following and the countless poets who described the life and work of this saint as also of his wellknown disciples in Vaishnav poetry for generations, he marked a distinct watershed in the evolution of Bengali language, literature and culture. Not only did the nascent Bengali literature receive a great fillip, but the new Vaishnavism also provided sustenance to a whole generation of people, who after the disappearance of Buddhism from Bengal, had left somewhat

helpless being caught between a ritualistic traditional religion and Islam, none of which they were able to accept. Shri Chaitanya's Vaishnavism was therefore a *via media*. It was nothing short of a social revolution. Like some of his great contemporaries, Shri Chaitanya emphasised a deep passionate yearning for God as the way to salvation. His Radha - Krishna cult was also influenced by the romantic and devotional poems of Jaydev (in Sanskrit) and Chandidas (in Bengali). This path was open to Brahmins or Chandals or Yavanas (Muslim) alike. Some Muslims also came under his influence, among them, his favourite disciple, Haridas. "The liberal outlook which formed an essential features of Shri Chaitanya's sect was one of the most important reasons for its wide popularity amount masses".²

It would not be correct to hold that Vaishnavam was a sectarian religious movement which originated and spent itself up on Bengal. It was a mighty spiritual upheaval which was responsible for many-sided developments in spiritual, literary, musical and other cultural spheres of life. It spread beyond the confines of Gaur-Banga and to far-flung areas in North and South India. It was a humanistic revival which, in many ways, influenced the social and political history of the country.

Besides Nawadwip, which was politically and culturally important even before the advent of the god-man of Nadiya, there sprang up several other important centres outside the geographical limits of Bengal. Nilachal (Puri) became culturally a part of greater Bengal during the post-renunciation days of Shri Chaitanya.



By Courtesy : Sri Mukesh N. Shah
Mumbai - 400021

An important aspect of the Shri Chaitanya movement was the honoured position it assigned to women as equal members of the sect. In a society where women, for all practical purposes, were confined within the houses, the Chaitanyite Vaishnavas emancipated them by permitting them to take part in *kirtans* side by side with men and encouraged them to get educated. The practice of marrying them off as children was discouraged. This emancipation of women in a limited sense long before the 19th century Brahmo movement must be considered as an important legacy of Chaitanya's movement.

Although Shri Chaitanya did not leave behind any formal organisation or any chosen spiritual successor to carry on his work, a number of sects claiming to carry on his tradition arose, centering on Nabadwip or nearby Santipur, Mathura, Vrindaban and Puri. These tended to become formal missions with their followers sporting a U-type mark at the forehead and wearing a necklace of *tulsi* beads. Women are also members of these sects. In recent years the Chaitanya cult has also attracted many followers all over the world through the Hare-Krishna consciousness movement (ISKON). An important side effect of Chaitanya's movement was the revival of the twin towns of Mathura and Brindaban which had been associated with Lord Krishna according to tradition, but had become deserted places, almost forgotten. With Shri Chaitanya's well-known disciples, Roop and Sanatan, settling down there, they were humming with activities. Shri Chaitanya specially commissioned Roop and Sanatan to combat godless scholasticism by re-awakening Krishna-consciousness and by creating the

philosophical and devotional literature for the purpose in Sanskrit, meant for an all-India audience and thus to restore Brindaban to its lost glory as a seat of learning and devotion.

It is wrongly supposed in some quarters that the neo-Brindaban revivalists, bearing the appellation Gosvamins were mostly non-Bengali. As a matter of fact, the six Gosvamins (*Sad Gosvami*) of Brindaban, with the single exception of Gopala Bhatta, were Bengalis in every sense of the term. These wonderful men of piety and learning, all except the junior-most Jiva Gosvami, had the personal blessings and directions from Shri Chaitanya. These two were high officials under the Sultan of Gaur, with the respective titles of Dabir Khan and Sahar Malik. They became Shri Chaitanya's followers after meeting him while he was visiting Gaur on the way to Brindaban. They both left their state jobs and settled at Brindaban carrying on Shri Chaitanya's work and establishing temples and *ashrams* at this deserted town, which got rejuvenated and became, like Benaras and Puri, an important centre of Bengali Hindus outside Bengal.

Notes:

1. Sen, D.C., *History of the Bengali Language and Literature*, Calcutta 1954, p.431.
2. Bharatiya Vidya Bhawan, *History and Culture of Indian People*, ed. R. C. Majumder, vol. 6 (Delhi Sultanate), p. 568.

With Best Compliments From :
Prabasi Bengali Cultural Association,
Toronto on the occasion of
North American Bengali Conference,
2008.

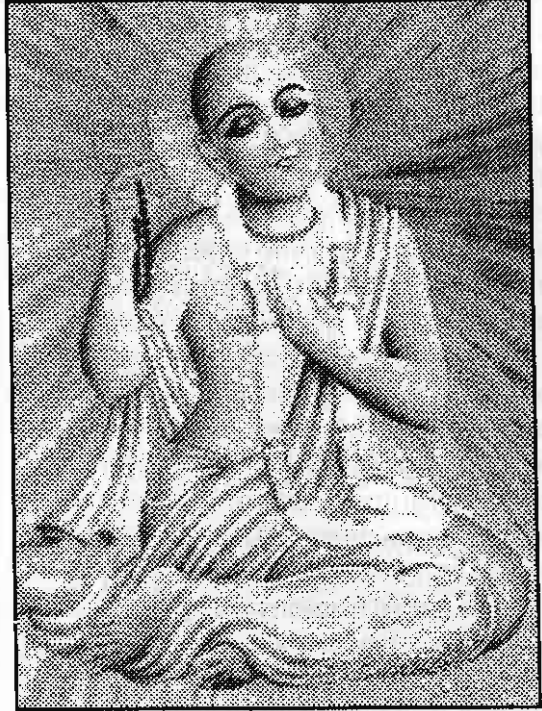
—::—

CONTRIBUTION OF SRI CHAITANYA MAHA PRABHU

SRIMATI HEMA MALINI, M.P., Mathura

It is a matter of pride for me to be member of Parliament from Brajabhumi. I am trying utmost to develop Brajabhumi. Both the state and central governments are helping as much as possible in this respect. Sri Chaitanya Deb was the first to discover Vrindaban. But during that time local residents had no idea about Vrindaban; only Sri Gouranga Deb, by his grace, unfolded Vrindaban.

Sri Chaitanya Deb was an incarnation of both Radha and Krishna. He wanted to spread Sri Ras leela and Krishna devotions everywhere. It is only through devotion that emancipation of man and well being of the world are possible. The way Sri Krishna made Sri Radha Rani and Gopis cry, this time he descended as Gouranga to repay by crying and crying all over. At the directive of Srichaitanya Deb, six Goswamis viz. Sri Rup, Sri Sanatan, Sri Raghunath Bhatta etc. came over to vrindaban to preach Krishna devotion and unearth forgotten places of pastime of Sri Krishna. With the combined effort of Chaitanya Deb and Goswamis, to-day, Vrindaban Dham has become the

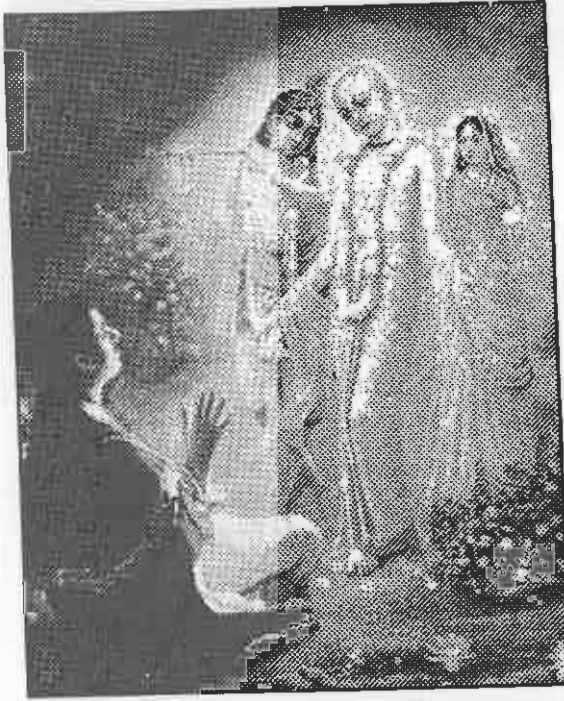


highest spiritual centre of the world. Sri Gour Hari taught Sri Harinama Sankirtan to all irrespective of their caste and creed. Through the influence of Sri Gourangas Prudence, Srijiva and other Goswamis could establish relationship with Emperor Akbar due to which he helped devotees to construct temples here. This process enabled to reestablish Sri Vrindaban Dham.

English translation of the speech in Hindi delivered by the Parliamentarian Srimati Hema Malini during the great celebration held on 18-11-2015 at Sri Vrindaban to commemorate the 500th year of arrival at Sri Chaitanya Deb at the Vraja Bhumi.

LORD : YOU AND I; I AND I; YOU AND YOU (Spirit of ultimate Devotion)

PROF. (DR.) R. P. BANERJEE



With the passage of time, life on earth smoothens on the material inspiration, leaving aside all material instincts to attract the core spiritual intent of creation. When the urge to create became strong, His Supreme Self started revealing Himself through innumerable entities of creation. However, an environment of free will and consequent destiny was endowed with. The destiny allowed was divine qualities incrementally generating within a few good souls and the vast majority with a wide divergence having fallen in the grip of sub-divine attributes. Those who are a prey to these sub-divine attributes are not blessed with the noble attributes. Those developing

the incremental goodness are blessed with the qualities of devotion to witness Him finally.

'Pada sharat padma palasha rochesha;
Nakha dyubhir nah antara

argham vidhunvata.

Pradarshaya sviyam apasta sadhvasam,
Padma guro margo gurus tama jusham.'

(Srimad Bhagavatam, 4/24/52)

Oh Lord, the Supreme, I am so blessed that by your grace I can witness your holy feet as divine lotus spreading across your divinely beauty like blossoming golden petal of lotus in its cherishing reason emanating the divinely golden light. Nails of your lotus feet are emanating the heavenly dazzle attempting to remove all darkness from the core of human heart. Oh Lord, may you be the dearest of my soul and guide us constantly to dispel all sorts of darkness and ignorance. Dearest Lord, you are the Supreme spiritual master of everyone, therefore, all human souls covered with darkness of ignorance can be inspired with your divine touch.

The soul with divine touch is blessed with divine faculty leading to the identification of the spirit and spread of the divine spirit throughout. Lord empowers the devotees to develop the faculty of realization and dedication. On a worldly scale, person is situated in his or her occupational duty, but the purpose of material occupations should not be just material gains. One needs to go beyond the boundaries of material gain to realization.

'Parityakta - gunah samyag
 Darsano visadasayah.
 Santim me samavasthanam
 Brahma kaivalyam asnute.'
 (Srimad Bhagavatam, 4/20/10)

When the intrinsic of an aspirant is cleansed of the qualities of different varieties, the vision of the divine widens open and mind becomes broader and transparent. In this context, the vision of equality widens and opens up. When life attains this state, Oneness of the creatures with the Supreme asserts within leading to the realization of the Supreme consciousness and bliss.

In the context of this world, human entities happen to forget about his real nature and scope of existence and get absorbed in the aspects of this empirical world. Man considers himself as someone left to him with qualities that are profound around. Wide spread of the material qualities thus, make or tend to make the man more of a material composite than any other. The material nature, imbibed from the world around thus attempts to capture the entire consciousness of the persons. Thus the actions of the person become his own and consequently in accordance.

'Na kamaye natha tad api ahom kvacit
 Na yatra yusmat charanah
 ambujah savan.
 Mahattamah antara hridayan
 mukha achyuta
 Vidhatsva karnayutam esha me varah.'
 (Srimad Bhagavatam, 4/20/24)

Oh lord, I do not want the boon to get merged in your divine self, in your broad environment, in which there is no existence of the spirit of negation. I want the bless of

your lotus feet. I want that this heart of the devotee that has experienced the drive of the wide span of heart that has created the place for you to reside within and bless the proceeds of life to the realm of its thorough expanse echoing the tunes of offering to the Lord.

The action one imitates become his human action only and tends to get contained within the human framework. Thus this absorption in the context of the world makes a man automatically an isolate and an obvious separate from the eternal truth and eternal entity.

To bring back this human consciousness within the scope of the divine consciousness, it requires human initiatives to get engrossed in the thoughts of the divine that the human realm that has got the human consciousness within its limits get the scope to have divine realization through the cultivation of its spirit in its rush for understanding the beyond-empirical scopes of human consciousness, confined within the boundaries and limits of consciousness, human spirit works in a way that conforms to the expects of human consciousness. Spirit in its own way can expect human consciousness getting deluged in the divine flow through devotion.

'Jagat jananyam jagadishah vaishasam
 Syad eva yat karamani nah samhitam
 Karoshi phalgu api uru dina vatsalyah
 Sva eva dhisnye bhiratasya kim taya'
 (Srimad Bhagavatam, 4/20/28)

May I consecrate upon, oh the Supreme mother of this universe and share some of your activities to serve maintain this creation towards the best manifest of the effects of service to your creations. May I be

empowered, oh Mother of creation, to work towards fulfilling the urge of yours towards enhancing the journey of all forward to your Supreme existence. May the Supreme Mother Bless this creation towards having constant benediction from Her as also from you, the Supreme Lord of Lords.

Thus, devotion alone can and does work for human soul towards absorption in the stream of divinity in thoughts and actions yet in all situations trying to allow the confines of empirical thoughts and emotions.

'Manye giram te jagatam vimohinim
Varam vrinisveti bhajatam attha yat.
Vacha nu tantya yadi te janasthitah
Katham punyah karma karoti mohitah.'
(Srimad Bhagavatam, 4/20/30)

Lord, by your grace, this soul has been fortunate in knowing that you are the Supreme and with your blessed strength infused in this soul may put forward the courage to be and become true devotees of yours in the context of the words and spirit of the spiritual experiences of sages. May this soul be not immersing into actions distracting from your path, and put in the right way of devotion in this material existence.

When the mind forbids and gets totally away from the contents and climes of empirical attributes, it surges towards higher degree of awareness leading finally to the realization of god.

Chanting the name of Lord, worshiping Him altogether in a way that the mind is tuned to his spirit throughout and the open boundaries of mind and heart requires once for the entire urge to go for the search of

the divine everywhere. Whatever action, thought, and intent an individual does possess, it is the urge of him to finally identify the scope of individual spirit and the expanse also. Heart that develops love for god expands unbounded and gradually undefined and unlimited boundaries of the divine action. Thus intent to have divine realization should create elements of love and belongingness for the divine embodied.

'Bhajatah atha tvam ata eva sadhavoh
Byudasta mayah gunah
vibhram udayam.

Bhabat padah anusaranam ritae shatam
Nimittam annyat bhagavan na vidmahe.'
(Srimad Bhagavatam, 4/20/29)

Those noble souls who always remember you and consecrate upon you through chanting of your sweet name always are graced by your being liberated in their context. You have always given this soul chance to understand your Supreme presence in each living creature and all different contexts. May this soul be further graced by your eternal presence in the core of heart and the urge to garner devotion constantly thinking of your divine act and play and focusing on your lotus feet.

Noble souls thus cleanse within constantly with the spirit of divine aspiring for. This hunger for divine spirit in human existence makes him devotee.

Namo vivridha sattayah
purushayah mahiyase.
Yo brahmah kshatram avishya
vibhartidam sva-tejashah.
(Srimad Bhagavatam, 4/21/52)

Oh lord, the Supreme presence of yours is in the core of heart of this soul. May this soul garner strength enough to contain your

thoughts and consciousness to understand your eternal presence in the actions and manifestations at every moment and context. May your Supreme identity get revealed within continuously to have the position of strength to fight out all evils and consecrate upon your graceful self always.

Divine has his omnipresence in all forms and all types of existences. However, whenever he unfolds in a way that positions his presence as the Supreme in the context of creation he comes closer to the heart of an aspirant, helps the aspirant to grasp and understand him in the manner and way that adds to his being embodied.

When devotion sets in the heart of an entity, gradual transformation begins from within. Person remains as the person of empirical existence with the externalities conforming to, yet the person's inner world gets transformed therein and the process of transformation penetrates down through the gradual conversion of character of cells from a mere empirical to the holistic consciousness of the Supreme. Man, thus, starts conforming to the life of the divine entity and rises above the limits of empiricism.

A heart of this kind where devotion has set in, the attributes of an empirical existence get disappeared, the attributes which always drag towards the world of duality, world of good and bad together. The mind deluges in the badness, the bad attributes, left to it. Demonic habit and character dominates over the goodness and divinely characters. While life requires spread around and a continuous connectivity with the world outside, the

world within remains deserted in the usual empirical context. Devotee makes into a life that automatically gets into the habit and attribute of goodness. This life is good to all, good to the creatures which are sub-human in nature as well. Attitude that is possessed by an empirical entity is that of selfish oriented. It strives to attain material gains in any form or type or the other for self and for people in the surrounding. Persons, who are thus gradually accepting and adopting the urge to be someone with a firm faith in god, and on top of all, love for god. It is love for god that breeds devotion within.

Devotion that seeds in the mind remains within the ambit of lot of questions and contradictions. This is primarily because of the contaminations that mind adheres to at the empirical human level. However once mind gets the opportunity to be refreshed by the golden touch of divine, it gets a chance of cleansing. Mind that is solely occupied with selfish desires and wishes slowly gets converted to a pure mind. A pure mind is one which does not fall a prey to the instincts of the world-desire, greed, anger, gluttony, envy, sloth are certain attributes which are primarily dominant demonic, automatically gets seeded in human mind. Cleansing process is nothing but adhering to the spirit of and attraction for god. Once god is chosen as the spiritual companion of life, it starts making wider impact in the realm of life to transcend human life from the domains of human attributes or demonic attributes to the transcending domain of divine attributes in human life. At this stage, conditions that

circumscribe the life may get loose gradually making the ways for abundant emotions and love for god. It is thus, a situation that makes life quite good from the point of view of wider conscious position at the creation to make good for all and expand the horizon of a man from its small personal selfish boundary to the wider embrace of the world. Person becomes special as the elements of devotion seeds in the heart of the person. This seeding stops at any point of time from being grown into a wider spread through constant invocation or constant thought of divine in his beloved form and revelations. In the urge to develop the spread further and in the urge to serve divine, a unique kind of love mixed with intrinsic respect for the divine.

In this empirical form and revelations, Sri Chaitanya was actually called upon this worldly frame by Advaita Goswami to relieve the world of the ills arising out of the dominance of evils in the context of human habitat. Chaitanya, an embodiment of divine love, was open and gracious enough to unfold the very secret concepts and message of divine love. This is something, does not attribute to any worldly habit, practice or trait. This love transcends all human barriers. Devotion, as expressed through love and respect takes different forms in different stages of attaining salvation.

Devotion as a form and state of attainment was the matter of dialogue between Sri Chaitanya and Ray Ramananda not just a dialogue but revelations for the benefit of realization of Divine through the path of devotion.

Three Principles of Devotion as Karma-Centric :

Ray Ramananda argues, having opened up by Sri Chaitanya as:

ACTION BASED ON PERSONAL ATTRIBUTES (SWADHARMACHARAN) :

The master urges Ramannanda to tell about way of attainment.

Ray says :

Devotion to Lord Vishnu be attained through attributed action (Swadharmacharan).

One who maintains own ways of attribute-based performance, being honest to the intrinsic attributes attains devotion in the Supreme.

Sri Chaitanya disapproves this principle, saying 'this is extrinsic' that is why proceed further ahead through the path of realization'. At this stage, Sri Chaitanya forwards the view of devotion through contradicting the ways established in basic scriptures. Lord Krishna tells Arjuna in the context of the greatest war at Kurukshetra:

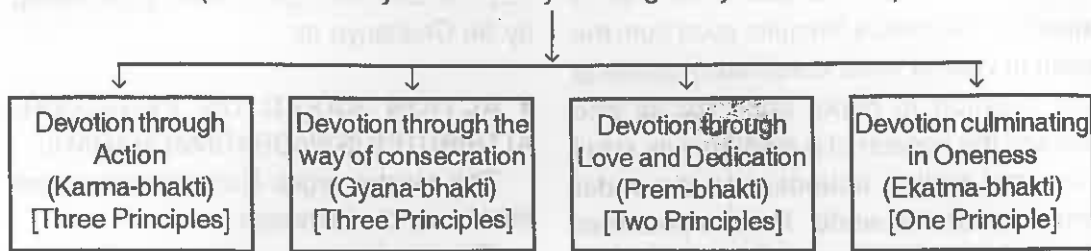
It is better to die sticking to one's own attributes of life than adopt a different set of attributes for survival. That shows Lords Krishna puts across a principle of life to attain devotion which has been contradicted by Sri Chaitanya through his negation of the principle of attribute-based action (swadharmacharan) as the way to attain devotion of god.

On the basis of the devotion as revealed through the dialogue between Sri Chaitanya and Ray Ramananda and on the basis of the new concept of the devotion in the life of aspirants of divine, as expressed by Sri Chaitanya, the following Tree of devotion is being chalked out :

A)

TREE OF DEVOTION (1)

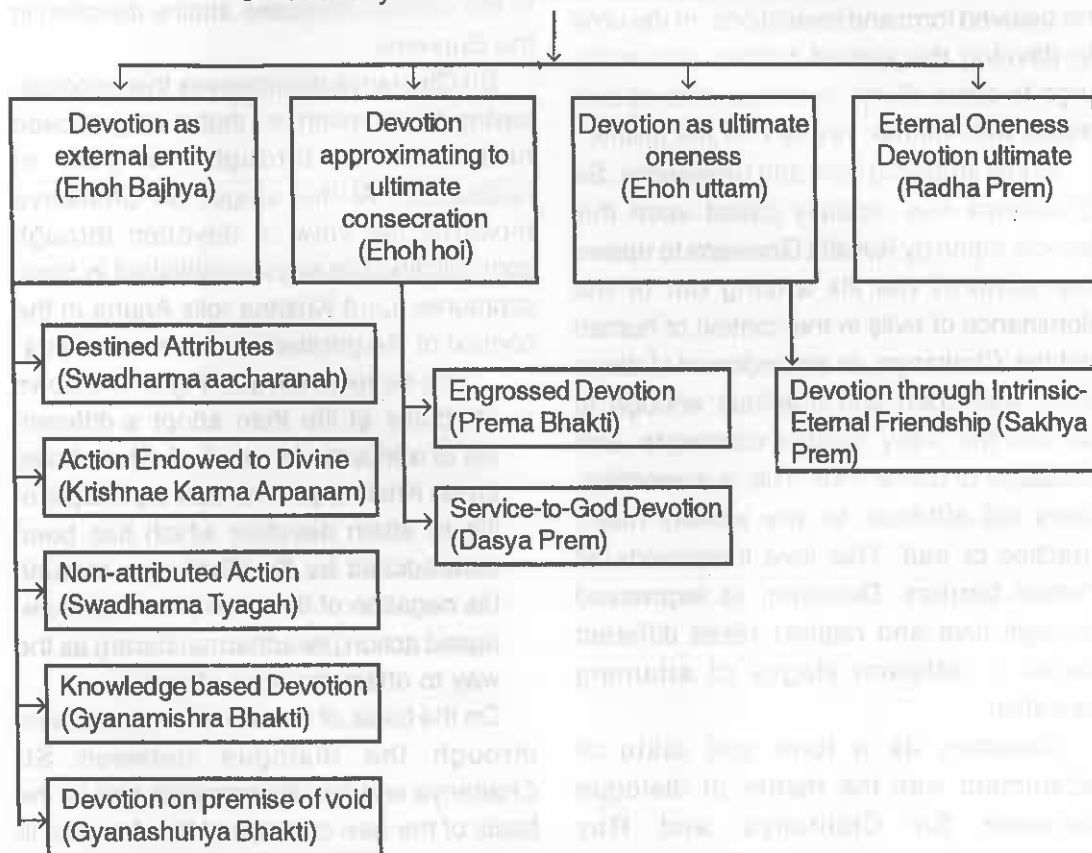
(As revealed by Sri Chaitanya through Roy Ramananda)



B)

TREE OF DEVOTION (2)

Sri Chaitanya on nature and attributes of Devotion



ACTION ENDOWED UNTO GOD (KRISHNE KARMARPANAM):

'Krishne Karma arpanam' says Ramananda as a sure way to attain devotion to the Supreme Lord. Sri Chaitanya rejects the view, saying, 'this is extrinsic'. He urges Ramananda upon exploring further. At this point again, Sri Chaitanya takes a position different from the view put forward by Lord Sri Krishna to Arjuna in Bhagavad Gita. Lord Krishna says :

*'yat karoshi yat ashnoshi
Yat yuhoshi dadasi yat.
Yat tapasyahosi kaunteya
Tat kuruswa mad arpanam.'*
(Bhagavad Gita 9/27)

(Whatever you do, whatever you take, whatever you dedicate, whichever you meditate upon, whatever you consecrate endow unto me.)

Lord Krishna suggests, 'krishne karma arpanam' as the best way to attain Him and His devotion.

NON-ATTRIBUTED DEVOTION (SWADHARMA TYAGA):

'Swadharma tyaga bhakti' says Ray Ramananda as the essence of realization of god. However, Sri Chaitanya considers this again as extrinsic and urges Ramananda to proceed further with a view to explore further. Lord Sri Krishna tells Arjuna, leaving aside all affiliations to attributes and clan to surrender to the Lord and assures this to be the surest way to achieve liberation and bliss. He assures of highest form of liberation and deepest form of devotion. Once again, the view of Sri Chaitanya stands as different from that of Lord Krishna. Lord Krishna says,

*'Sarba dharman parityajyah,
Mam ekam sharanam brajah.*

*Aham tvam sarva papevya
Mokshma ishyami ma shucham.'*
(Bhagavad Gita 18/66)

(Leave aside the affinities to all attributes of yours and surrender unto lord in absolutism, I will remove effects of all evils and offer you complete liberation for you to be beyond all sorts of ill thinking and offer you total bliss.)

KNOWLEDGE BASED DEVOTION (GYANA MISHRA):

'Gyana mishra bhakti' proceeds Ramananda to the realm of knowledge and mentions the kind of devotion which is based on the knowledge is the most enduring essence and brings to life deep consciousness of devotion. Sri Chaitanya rejects the view, terming this again as extrinsic. Though the view has eternal basis of the scriptures.

Lord Krishna affirms the view as :

*'Brahmabhuta prasanna atma
no sochati na kamkshoti.
Samah sarveshu bhuteshu
mad bhaktim labhate param.'*
(Bhagavad Gita 18/54)

(Soul that attains realization of the Supreme earns His knowledge-called wisdom or 'gyana'. This soul is above worldly desires and greed. He is one in all situations and considers everyone as equal. Knowledge of oneness in all is the highest basis of being endowed with devotion for me.)

DEVOTION FREE OF KNOWLEDGE (GYANA SHUNYA):

'Gyana shunya bhakti' says Ramananda reminding that devotion free of knowledge is the realm of god. Knowledge influences the pace of devotion and elements of devotion. Therefore,

devotion devoid of knowledge proves to be the surest way to attain devotion. Lord Krishna calls upon Arjuna to fix the intent on Him and carry on life's activities and thought without any definite knowledge of divine; nor even striving to acquire the knowledge of god.

Lord Krishna says:

*'Manmana bhava mad bhakta
Mad yajhi mam namaskuru.
Mam eva eshyasi satyam te
Pratijane priyah asi me.'*

(Bhagabada Gita 18/65)

(Fix your consciousness on me; have me in your thought and mind, consecrate upon offering your love and respect to me together. You become so dear to me that I promise to be your perennial companion in the journey of your life.)

Once again, Sri Chaitanya's view differs in content and affirms from the view expressed by Lord Krishna.

DEVOTION WITH INTRINSIC LOVE (PREMA BHAKTI) :

'Pema bhakti' Ray Ramananda argues this to be essence of all types of devotion. Sri Chaitanya accepts the view as generally acceptable but does not recommend.

LOVE-INTRINSIC WITH SERVICE INFUSED IN (DASYA PREM) :

'Dasya Prem' Ray Ramananda argues the kind of service where the person dissolves his personal identity and dedicates everything to god with the spirit of intrinsic love, is the most glaring and formidable kind of devotion. Sri Chaitanya accepts this as generally acceptable without specifically highlighting. As Srimad Bhagavatam highlights the view saying :

*'Aayi Nanda tanuja kimkaram
Patitam mam vishame bhabambudhou*

*Kripaya tava padapankaja
Sthita dhuli sadrisham vichintaya.'*
(Srimad Bhagavatam)

(Oh Lord Krishna may your abode as the son of Nanda be graceful to make me see your lotus feet and to have a place beneath as an element of dust and rescue me from this condition of deluge having the inflictions of the material world. Make me totally free from the clutches of evils.)

Let me have the chance and opportunity of getting involved with someone who would help fulfilling life as an entity of god.

#DEVOTION WITH ETERNAL FRIENDSHIP(SAKHYA PREM) :

Ray Ramananda argues that 'Sakhya Prem' is the ultimate of devotion. Sri Chaitanya affirmed the same to some extent, saying that devotion on the basis of eternal friendship proves to be best option. As Lord Krishna affirms :

*'yatra yageswarh Krishna,
yatra Partha dhanuh dharah.
Tatra sreeh vijayah bhuti
dhruba niti matih mama.'*
(Bhagabada Gita 18/78)

#DEVOTION IN UNION (KANTA PREM) :

'Kanta Prem' as Ray Ramananda puts it, Sri Chaitanya affirms vigorously, saying love of Radha ('Radha Prem') being the highest, in the certain way to achieve devotion of god and thereby attain deepest and most secret form of devotion of god.

It reveals from this the uniqueness of the concept of Devotion put forth by Sri Chaitanya. He wanted this extreme form of devotion where actually the devotee no longer maintains his/her material identity and gets dissolved in the ocean of the nectar of divine love and spirit. Let the aspirants of that eternal devotion be blessed with. HAREKRISHNA.

—::—

THE FIFTH OBJECT OF MANKIND-LOVE PURUSHARTH-PREM

MAHANT PREMDAS SHASTRI,

Bhajan Place of Krishnadas Kaviraj Goswami Badisurmakunj, Vrindaban



Prem Purushottam (Love-Lord) Sri Chaitanya Dev manifested in Navadweep Dham in the house of Sri Jagannath Mishra on the auspicious evening making the festivals of colours (holi) nearly 530 years ago to transit the message of Prem (Love) all over the world. His contribution to the whole world is unique, his eternal associate Sri Prabodhanand Saraswati has described his four unprecedented contributions in Sri Chaitanya Chandramritam- 130.

Premnaamadbhutaartah
Shravanpathgataah Kasya
Naamnam mahimnaah;
Ko vetta kasya
Vrindavanvipinmahamadhurishu
Praveshah I
Ko va Jananti Radham
Paramchamatkaramadhuryaseema-
mekashchaitanyachandrah
paramakarunaya
sarvamavishchakara II

Meaning :- Who has heard of that wonderful object of mankind in the name of Prem (Love)? Who knows about the supremacy of Sri Harinam? Who had the authority to enter in the forests of Vrindavan? Who had the knowledge of the transcendental form of Sri Radha-Mahabhava Swarupini (the ultimate expansion of Prem) the ideal enjoyer of amazing pleasures to the highest degree? Sri Chaitanya Chandra invented all these things out of his causeless mercy. Out of these four contributions we are discussing about Prem (Love).

The fifth object of mankind and its fruitful results :-

For the first time the holi incarnation of kaliyuga Sriman Mahaprabhu established Bhagawat Prem (affection for Bhagawan) as the object of mankind. Before this Dharma {religion}, Artha {wealth}

Kam {sense gratification}, Moksha {salvation} were recognized as the objects of mankind. Sri Mahaprabhu not only accepted 'Prem' {love} as the only object of mankind but preached that 'Prem' is the crown amongst all the other objects of mankind and superior to Bhagwan(Lord). He also gave the message that our aim should be achieve Prem and not Bhagvan. In the instructions given by Mahaprabhu to Sri Prakashanand Saraswati described in Chaitanya Charitamrit written by the crown jewel of admires Sri Krishna Das Kaviraj Goswami, it is said-

**Krishnavishayak Prema -
Pancham Purushaartha I
Jaar aage trin - tulya
chaaripurushaartha II
Pancham Purushaartha
Premaanandaamrit sindhu I
Brahmaadi aanand jaar
nahe aek bindu II**

(c.c.-1/7/84-85)

Meaning :- Krishna Prem is the topmost object of mankind. In front of this, the other four objects (dharma, artha, kam, moksha-explained above) are insignificant. As compared to Premanand (happiness from love), Brahmanand (Eternal Bliss) is not even a drop of ocean of Premanand.

In another place in Chaitanya Charitamrit, Sri Krishna Das Kaviraj Goswami has said -

**Purushaarthah shiromani
Prem' mahaadhan I
Sri Krishna maadhurya
karaay aaswaadan II**

**Prema ha-ite hay Krishna
Nija bhaktavash I
Prema hai-te paai Krishna
sevaa sukharas II**

Meaning :- Krishna prem, the fifth object of mankind is a great treasure. Because of this we can taste the madhurya (sweetness) of Krishna, we can attain his servitude. Not only this Bhagvan is pleased by the love of his devotees. This is the result of Prem which is indescribable.

Astonishing glories of Prema and its effect :-

Prem is very powerful, it causes Bhagvan to dance like a puppet. It is said 'in (c.c.-3/18/17)

**Krishnere Naachaay Prem
Bhaktare Naachaay I
Aapne Naachaye Prem
Tine Naache eak Thaaain II**

Meaning :- Prem causes Bhagvan to dance, devotees dance and prem itself dances. Sometimes all three dance together.

Prem has the power to fill the heart of Bhagvan, the whole and sole enjoyer of all pleasures with happiness. Subdued by Prem, what can not the Bhagavan do for his devotees. Although he is all controller, he is controlled by Prem. He is omnipotent but becomes impotent by the power of Prem. These are the wonderful results of Prem. Because of this extra ordinary prowess of prem, although he is omni-present he gets bound himself in the hands of mother Yashoda. He is all worshipped but still bring the sandals of Nand Baba holding on his head. He carries Sridama on his shoulders.

In Kurukshetra as charioteer of Arjun, he drives the chariot. He is true personified but to protect the vow of Sri Bhishma, he breaks his vow. He has unlimited opulence (husband of Laxmi) but still steals butter. He snatches the beaten rice of Sudama and consumes eagerly. Sometimes he just satisfied with the peel of banana of Vidurani. There Prabhu Shri Ram because of intense love could not controlled himself from praising the remnants of plum consumed by Sabari. The same prabhu saying “**Dehi Padapallava Mudaaram**” very eagerly wants to touch the lotus feet of Sri Radha Rani.

Sri Maithili Sharan Gupta has given a glimpse of the separation mood of Sri Mahaprabhu in the following verses :-

**Kokil, Mayur, Va Maral Dhwani
Sunke, Vrindavan, Vrindavan ! Bhol
uthe the ve I**

**Dek latha - gulm sudh aati unhe-
kunjon ki, ghata me chata deekhti thi
Shyam ki II**

On hearing the sound of cuckoo birds, peacocks and elephant, he used to exclaim Aah Vrindavan! Aah Vrindavan! Seeing the creepers, he used to remember the kunj of vrindavan. He used to see the reflection Shyam in the clouds.

While roaming, on the getting excited he used to call out Krishna, Krishna

..... Who ever goes on the path, he would ask them-O respectable one, did you see my Krishna? Whether a mother would cry for her son and a women for her husband in the manner Mahaprabhu cried for Hari?

The transcendental Prem which is the hidden treasure of Golok can be granted only by Bhagvan himself. In the pastimes of Vrindavan Sri Krishna distributed his transcendental Prem but was limited to the families of Brij. In this incarnation, the most generous Mahaprabhu distributed this Prem to everybody irrespective of cast. On receiving this Prem not only human beings but even the wild animals living in the forests loose control of themselves.

Sri Mahaprabhu has given us the teaching that along with the affection for Bhagvan. We should see him in each and every living entity.

Uttam Haiya Aapanaake

Bhaavi Nirabhimaan I

Jeeve Samman Jani Dive

Krishna Adhistaan II

Meaning :- Though one is superior but considering one-self insignificant and without egoism one should respect each and every living entities as Bhagvan is residing in them.

Only a true lover of Bhagavan can develop this mood. He does not harm anybody by body, mind and words, as the Prem has made his heart very soft. Without the love for Bhagvan, the love of a human being is incomplete and impermanent. Mahaprabhu's Prem is universal religion. It is a great gift to the mass of people.

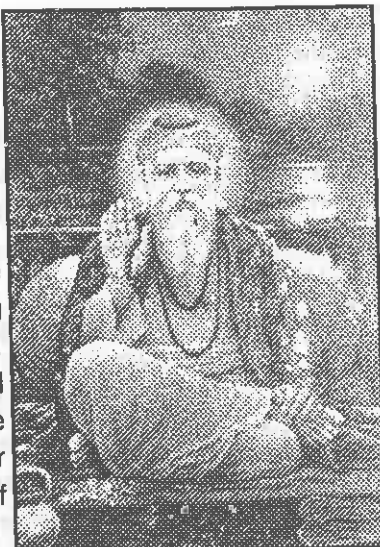
This religion is capable of mitigating the societies hunger of people afflicted by material enjoyment. Who are agitated by violence and enmity and create a thirst for self realization, thus giving eternal piece and unlimited happiness.

—::—

MEETING OF MAHAPRABHU WITH SRI GURU NANAK

DHIRAJ KUMAR MITRA, Kolkata

In 1973, Bhramhalin Maha Mandaleswar Swami Shibananda Giri Maharaj visited Baro Akhra of Udasin sect at Amritsar adjacent to the Golden Temple. Akhra denotes a place where Bairagis meet to sing the glories of the lord or 'Satsangh'. He noticed not one but two Akhras of Udasins. They were not Sikhs. They belonged to the devotional cult. He was surprised to see a picture of *Sri Chandaji*, son of Sri Guru Nanakji. Just like Sri Nityananda Mahaprabhu he had his beautiful hair flowing down his strong shoulders. Resting on one hand, he had his two legs folded on one side, with rosary in the other hand and a necklace of 'Tulasi' beads on his neck.



Sri Guru Nanak who was driven by knowledge, logic and reasoning travelled throughout the globe. Like Mahaprabhu he travelled all over India. He also went to Persia, Turkistan and Iraq. He visited Mecca also. For one who deliberated in a scientific way based on logic and argument, Sri Guru Nanak's bhajans were strangely sprinkled with the nectar of devotion. Exclusive Krishna bhakti (devotion), surrendering to God were his fundamental melody. His teaching was only chanting of Nama. He did not aspire for salvation. To love, serve and see the Lord was his only desire. In *Nanak's Asa*, we find his song, "if a man loves to see God, what

does he care for salvation and paradise?"

A contemporary of Sri Chaitanya Mahaprabhu, Sri Guru Nanak (1469 AD-1538 AD) was older to him by only 16 years. He departed five years after the Leela Sambaran of Mahaprabhu (1533 AD).

Sriman Mahaprabhu unleashed the flood of devotion throughout India. Could that wave of flood have converted logic and reason oriented rationalist Sri Guru Nanak into a Bhakti Sadhak that was the question which cropped up in the mind of *Giri Maharaj*.

Imperial Islamic torture was being inflicted on non-Muslims during that period. Tyranny and oppression were the order of the day creating havoc for a long

time. A section of Hindus took up arms against the oppressors. On the other hand there were a group of people armed with devotion, compassion and love who were trying to arouse the conscience and good senses of people. Sri Chaitanya Mahaprabhu and Sri Chanda were amongst them. According to Sri Shibananda Giri, the miscreants had come to trouble Sri Chanda and his group, but after listening to Nama Bhajan, they bowed down and left. Regarding Nama Sankirtan, in his *Sri Rag*, Nanakji preached: **"We should worship Holy Name, believe in Name, which is ever and ever the same and True"**.

We find that the *Bengal Padakartas* (poets) sang the same aloud :

"Nam bhaja, Nam chinta, Nam Karo Saar I
Visheshata Kaliyuga gati nahi aar II
Jai Nam, Sai Krishna, Bhaja nishta Kari I
Namer Sahite. Achhen Apani Sri hari II"

We have been trying to find out for a long time why inspite of staying close to the Sikh Gurus this Udasin Sect was never tortured.

To offer love to God through Nama, through songs, through melody — this love is *puja* or worship, *tapasya* or religious austerity, *siddhi* or attainment. 'Prem' or Love for God is the Goal as well as the means. This was the path of Sri Chaitanya. The similarity between the preaching's of Sriman Mahaprabhu and Sri Guru Nanak give rise to queries of whether they actually met?

Devotees of Sri Gouranga from Bengal sing devotional songs offering love to God:
"Jal Jharey Kano Jaladabarana namey ke ba Jane?

Nam to Suni Kaney, Chokh kano kende marey
Pulak Jagey Kano Praney Praney?"

Swami *Shibananda Giri* raised this question to one of the priests of Golden Temple, who advised him to enquire at the compilation department of the Archeological survey of India at New Delhi. From there Swamiji collected two stanzas from the treatise "*Chaitanya Bhagawat*" in Oriya by the famous poet *Sri Ishwar Das* who happened to belong to the inner circle of Mahaprabhu during his stay at Puri Dham. He considered Sriman Mahaprabhu to be an incarnation of Lord Buddha, "Sri

Chaitanya Visnu Avtar, Bahile Bouddha Sarir, Nrisinha Abatar Hari Bouddha Abtari Tanhu Abatari-II" (*Chaitanya Bhagawat*, 65). He found in Sri Chaitanya all those qualities of equality, friendship and compassion which were present in Lord Buddha. One of the stanzas regarding meeting of Sri Chaitanya and Guru Nanak is as follows (in Oriya)

"Sri Nivas Je Viswabhar I Kirtanya Maddhye Bidhur II
Nanak Sarag Iha Doi I Rup Sanatan Do Bhai II
Jagai Madhai Aktoor I Kirtan Karanti Nrityai II
(*Chaitanya Bhagabat*, Addhya 61, by Iswar Das)

Sri Nivas Viswambar is engrossed in Kirtan, singing glories of God. Along with Nanak and Sarang, Jagai and Madhai, (two brothers) are not only singing Kirtan, but are dancing, blissfully with joy and ecstasy. The other stanza :

"Nagar Purushattam Das I
Jangali Nandani to pass II
Nanak Saheti Gahena I
Gopalguru Sangetam II
Sangat Mata Balaram I
Vihar Nilgiri Dhaam II"

(*Chaitanya Bhagabat*, Addhya 64, by Iswar Das)

In the streets of Neelgiri Dham, Nagar Purushottam along with Jangali and Nandani are chanting Lord's name by way of Nagar Sankirtan in the company of Nanak and his dear follower Gopal Guru. With them is Sri Nityananda who resembles Balaram.

Here again we find the names of very close disciples of two great prophets. Mahaprabhu was leading a procession of Nama Sankirtan and with him Guru Nanak and Nagar Purushottam are proceeding.

Purushottam was the Tantrik Guru of King Pratap Rudra. Here we find the indication of a union of mutual understanding. Jangali and Nandani were the two disciples of Nagar Purushottam. Sri Gopal Guru was very dear and close associate of Sri Nanak. Sri Nityananda Prabhu was considered to be the incarnation of Sri Balaram, (here we find this aspect referred to).

The treatise which gave an account of Guru Nanak's visit to Puri Jagannath Dham had referred to Nityananda Prabhu as Lord Balaram. It does not require any scope of explanation in respect of the amount of reverence which had been shown to Nityananda Prabhu.

Sri Laldas, the author of *Bengali Bhaktamal*, has referred to one young *Krishnadas*, a resident of Lahore in Punjab while dwelling upon the influence created by the Bhakti movement of Sri Chaitanya Mahaprabhu in Punjab. This *Krishnadas* received the grace of Mahaprabhu at Sri Vrindavan around 1515 AD and he presented *Krishnadas* with the *Gunjamala* which Mahaprabhu wore around his neck. Sri Chaitanya instructed this fortunate *Krishnadas*, "Gunjamali" to preach the great and sweet name of God.

Shakti Shankracharya Prabhu aanga karila tanre I

"Paschim desete karo bhaktir prachare" II

Punjab, Lahore aar Multanadi Kari I

Shasan Karaga Krishna Bhakti Kari II

(*Laldas Bhaktimal, Kalikata, Bangabda, (Page 325).*)

Could there be any meeting of *Krishnadas* with Guru Nanak by any chance for which he came down to Puri? Infact Sri

Guru Nanak had himself come to Puri Dham for the Darshan of Sri Jagannath. He wrote songs. The very high pinnacle of the temple, wheel (chakra) and flag attracted him also. The flag was swinging in the air; the flag was printed with Chandrabindu representing 'Onkar'. Nanakji is singing- "Look, look at the flag. The flag is stating one time the presence of *Nirakar* (without form) and another time of *Sakar* (with form). It is expressing the eagerness of Sri Jagannath." (1)

To Guru Nanak, *Iswar* is *Nirguna* and as well as *Saguna*. When He is beyond *Sattwa*, *Raja* and *Tama guna*, He is *Nirguna* and therefore *Nirakar* or Absolute. When he was *Saguna*, he is personal i.e. with attributes. When for the second time Sri Mahendra Gupta, author of *Sri Sri Ramakrishna Kathamrita* met Sri Ramakrishna at Dhakaneswar, Sri Ramakrishna advised him, "This much you keep in your mind that the *Nirakar* is true as also *Sakar* is true. In whichever you have faith, stick to the same".

"Jp dil se aye ohi nam kaho I

Ram Kaho iya Shyam Kaho II"

We find in the sayings of Guru Nanak in the Holy *Granth Sahib* : before there was any creation : "There was no sin, no *Veda* or any other religious book, no caste no man no woman and no sex (*Nanak's Maru Sohle XV and Arjan's Sukhmoni XXI*) when God became *Sargun* (*Saguna*) or manifest He also took the form of 'Naam' or the holy Name. In order to realize Himself He made nature, wherein He has his seat and is



**By Courtesy : Sri Bhabesh Majumder
Kolkata - 700019**

diffused everywhere and in all directions in the form of Love" (*Gobind Singh's Jap 80*)(2).

We find a striking similarity in Gaudiya Vaishnav ideologies. According to this idea, Sri Krishna does not know (1) what is Swarup i.e. nature of greatness of Love of Sri Radha towards Sri Krishna (2) what Srimati relishes by dint of her love and how sweet is that nectar and (3) how much *Anand* or bliss she derives. To Sri Krishna it is tempting to relish what Sri Radha relishes. In order to realize the glory of "Prema", Sri Krishna entered into Sri Radha, His Haladini Shakti and became Sri Gouranga an embodiment of Love. Srimati Radha Rani is nothing but Sri Krishna's nature. That is why Sri Krishna entering into the Nature of the Name became one with the Name, who is none but Sri Krishna in order to perceive Himself. It is the "Naam" that discloses the beauty and the sweet nature of the Lord, giving divine bliss.

The universe is not an illusion. Being rooted in God who is real, it is a reality, not a reality final and abiding but a reality on account of God's presence in it. The ways to realize Him are not many but Love and faith, the aim being to obtain the grace of God. The only way for worshipping Him is to sing his praises and to meditate on His Name, (Sri Guru Nanak, Asa-di-var 11.1).

In the Golden Temple at Amritsar, for the last 400 years, God's Name, Kirtan is being chanted day and night by relay system. The same is being done for last 500 years at the Gambhira in Puri where Mahaprabhu

stayed during last 18 years of his life. In the same style and manner at the burial temple of Namacharya Sri Haridas Thakur at the sea coast of Puri, Naam Sankirtan is being carried out uninterruptedly.

According to Giri Maharaj, "Krishna stated that in Kaliyuga, Rath or the Chariot is Naam, Rathi (Charioteer), wheel all are 'Naam', who is pulling, he is also 'Naam', who is on the Ratha is also 'Naam', where Ratha will reach is again 'Naam'".(3)

After the demise of second Guru Angad in 1952, Amar Das was acknowledged as the Guru, 19 years after Mahaprabhu left this world. Guru Amardas (1552-1574) introduced 'Langar' (mass eating system), for the eradication of untouchability. Langar is the system of dining together irrespective of colour, caste and creed. In English it is called common kitchen. This practice reminds us of the 'Pankti' Bhojan', (dinning together in the same column) introduced by Sri Chaitanya : "**Brambhane Chandale Kaare. Kolakuli, Kabe ba Chhilo a Ranga**".

Fourth Guru Ramdas, son-in-law of Guru Amar not only established Ramdaspur, He initiated the work of building Harmandir Sahib (Golden Temple) at Amritsar. A devotional song composed by him and sung in Kalyan Raga makes the heart of devotees churn and overflow with joy.

"All the men hanker after salvation, paradise or Elysium, setting their hopes on them every day of their lives. But those who live to see God do not ask for salvation; the 'Darshan' or sight of the Lord itself satisfies their minds completely"

We find almost same Vibration in "Sri Chaitanya Charitamrita" of Krishnadas Kaviraj in Bengali.

1. **Swarga Moksha Krishna Bhakta**
Narak Kari Maney.
2. **Atmaramer mon haray tulsir gandhe.**
3. **Mokhadi Ananda Hay Jar Ak Kan.**

The qualities of a hero listed in the contemporary literature could not be found in a single person. The kind of sweet behavior, wisdom, enlightenment, realization, kindness, compassion, strength of conviction and profound appeal that Sri Chaitanya possessed makes it impossible for scholars to hold their pen and write about anyone but Sri Chaitanya.

By worshiping and loving Lord Chaitanya one not only develops 'prema' or unconditional love for God but also compassion for other beings. Man could love man. Man was afraid of life and the miseries it brought with it. Life was a terror to him. Therefore he longed for salvation for life, *forever*. But by the Grace of Sri Chaitanya Mahaprabhu, man started loving life. He saw the workings of God behind everything. His perception of the world changed, all seemed beautiful. As *Rabindra Nath Tagore* rightly writes, "*Marite Chahina Ami A Sundar Bhubane*" (I do not want to die as this world is so beautiful).

The historians confirm the meeting of Sriman Mahaprabhu and Sri Guru Nanak. However there are various opinions, regarding the year of arrival at Puri. It is also not known what they discussed between themselves. Both were great. They

tried to improve the plight of the poor and oppressed people. They tried to satisfy the economic, psychological, social and spiritual needs of the people.

According to Dr. Ganda Singh the meeting took place in 1510 A.D. Mahaprabhu took Saynayasa on *Maghpurnima (3rd February)* 1510 A.D. at *Katwa in Vardhaman* district in present West Bengal. He arrived at Puri approximately two months after that. Immediately after that, in the month of April (7th *Baisakh*) he left for the Deccan and South India. Mahaprabhu returned to Puri only two years later. Due to this there is hardly any possibility that they would have met in 1510 A.D. Dr. Trilochan Singh an expert in Sikh religion is of the opinion, that the two saints met in 1512 A.D. However modern experts think that the meeting took place in 1518 A.D.

Discussion on Mahaprabhu invariably reminds us of Sri Nityananda Prabhu. At *Nawadweep*, Sri Gouranga blessed Sri Nityananda Mahaprabhu and showed him his '*Shadabhuj Roop*'. According to Sri Vrindavana Das it happened just before '*Vyas Puja*' at the courtyard of Srivas Pandit. SHADOBHUJ DEKHI MURCHA PAILO NETAI I PADILA PRITHIBI TALE DHATUMATRA NAI II

Sri Nityananda Prabhu had a firm conviction that Nimai was none other than *Purna Bramha*. He considered Mahaprabhu to be God and all through his life he behaved like his servitor without any hesitation. He served the Lord in *Sakhya Bhav* throughout his life. Mahaprabhu requested *Niatai who was a bhramachari*

throughout his life to renounce Sanyas and become a householder. He forbade him to stay in Neelachal. Sri Nitayanda Prabhu obeyed without any hesitation. Nityananda Prabhu was the one who preached and spread Hari Naam from house to house singing **“Gour Hari, Hari balo”**. His followers also considered Sri Gouranga as Ishwar—God.

The great responsibility of preaching Name was bestowed on Nityananda Mahaprabhu. He carried out the herculean task with great dedication and untiring effort. That Sri Guru Nanak was initiated (given mantra shiksha) by Sri Nityananda Prabhu, this great news has been given to us by retired Honorable Judge of Calcutta High Court, Padmabhushan Dr. Durgadas Basu, ‘Saraswati’ in his Bengali treatise, **“Hindu Dharmer Saar Tatwa”**. He is a National Research Professor (1986) and has received the great honour of National Citizen (1991). In his treatise he has stated that :

Nanak himself was a mantra Shishya of Sri Chaitanya prasad Nityananda and he was so much influenced by Vaishnav religion that he repeatedly advised in the Holy book Sri Guru Grantha Sahib, that to get salvation one must chant the Holy Name of Rama, Hari or Viswambar. That Sri Nanak was a ‘Mantra Shishya’ of Nitayananda Prabhu and he was “my Guru of Naam-Shiksha” has been written down and declared in his autobiography and the last chapter of the Holy Grantha Sahib, while elaborating the greatness and glory of

‘Naam’. It is a historical fact that before Sri Guru Nanak started preaching dharma (religion) he visited Bangladesh (Bengal) and during that time he was greatly influenced by Lord Nityananda and learnt the Glory of the Name by Sri Nityanand’s teaching of his *Mul mantra*. This has been dealt in detail by, Bhabendra Nath Mazumder in his treatise *Shastra-Sansay-Nirasan* (page 255-256). In it’s own language of Grantha Sahib;

“Swasi Grasi Harinam Samali”

“Shimar bus Viswambhar ak”

Viswambhar was the good name of Sri Chaitanya Mahaprabhu before he took sannyas.

The religion Sri Guru Nanak preached consists of Naam and Seva. The chanting can be done in solitude and again in public in the form of congregational singing. The other element is Seva or service of humanity at least cost through organized effort. Mahaprabhu’s charion call in this aspect was :

“Bharat bhumite hailsa manushya

Janama Jar ;

Janama Sarthak Kari Karo Paro Upkar”

If you are born in the land of Bharat as a human being, make you life meaningful and worthwhile by serving and helping others and those in need.

Only by way of *bhaktigeeti, naamsankirtan, nagar kirtan, pankti bhojan* (taking Prasad together at the same place irrespective of caste, creed, religion and gender considerations.) Mahaprabhu preached dharma of love for the first time

in India and the world. Bhakti movement is a great weapon to eradicate untouchability which still exists in India and is essential for the progress of India.

By traveling all over India on foot, Mahaprabhu like Sri Guru Nanak, observed the deplorable condition of people. The sight of half dead men of poor means gave Mahaprabhu great sorrow and pain. That is why he instructed Nityananda Prabhu :

“Pratigna Karia Acchi Ami Nijo Mukhey :
Murkha, Neecha, Daridra dhasaba prem Sukhey
Jara Murkha, Neech, Patit Daridra Jata Jan
Bhakti Dia Karogia Sabaar Mochan” (13)

REFERENCES

1. *Panch Sike Panch Anna; Nineth year, 5th issue, Poush Purnima 1392 Bengali era, published by Kailash, 21/2, Beadon Street, Kolkata-700006 (Page 163 to 165)*
2. *Cultural Heritage of India-Vol. IV, Page 314 to 328, 2nd Edition, 1956. Published by the Rama Krishna Institute of Culture, Golpark, Kolkata.*
3. *Bhagabat Geeta, Gyanjog, Chapter 4, Stanza 24.*
4. *Sri Chaitanya Charitamrita, Madhya Leela, 2nd chapter. By Krishnadas Kaviraj*
5. *-Do- 17th Chapter*
6. *-Do- 18th Chapter*
7. *“Guru Nanak at Puri with Sri Chaitanya and his followers”. The Punjab past and present Vol. III (Part I & II), Punjab University, Patiala 1969 page 334-339.*
8. *“Guru Nanak Founder of Sikhism” Gurudwara Prabhandak Committee, Delhi, 1964, Page 232-242.*
9. *Journal of Sikh Studies Vol. III No. 2, August 1976, Guru Nanak University, Amritsar, Page 158-172.*
10. *Chaitanya Bhagabat by Sri Vrindavan Das, (Bengali), Madhya Khanda, 5th Chapter.*
11. *Hindu dharmer Saar Tatwa by Dr. Durgadas Basu, 5th Edition 1412 Bengali, era. Page 231. Published by Bharat Sevashram Sangha, Kolkata.*
12. *Sri Chaitanya Charitamrita, Adi Khanda, 9th Chapter.*
13. *Chaitanya Bhagabat, by Sri Vrindavan Das (Bengali) Antya Adhyaya, 5th Chapter.*

—::—



GAUDIYA VAISNAVISM AND THE MEDIEVAL ASSAMESE LITERATURE

(A gleanings from a study of Sankaradeva and Madhavadeva)

Dr. A.N. CHATTERJEE, Professor, New Delhi

From a study of medieval Assamese literature it becomes possible to discern a steady penetration of Gaudiya vaishnava ideas. In this respect, a study of the works of Sankaradeva and Madhavadeva is very interesting.

Sankaradeva was a great socio-religious reformer of Assam. He was the progenitor of the 'Ekasarananamadharma' (the religion of supreme surrender to the One). Madhavadeva was the favourite disciple of Sankaradeva. Both Sankaradeva and Madhavadeva were prolific writers. An unbiased study of their works and those of their school reveal as to how the religious ideas of Chaitanya stimulated a similar thought pattern in them. The inroad of the Gaudiya Vaishnava ideas is too vivid.

Sankaradeva was an older contemporary of Chaitanya. His date of birth is shrouded in mystery. Some consider it to be as A.D. 1463; some others consider the same as to be A.D. 1449. However, he is said to have lived not beyond A.D. 1568.

Sankaradeva's coming to Puri and meeting Chaitanya has been recorded by the Sankara biographers in Assamiya, such as, Ramcharan Thakur, Daityari Thakur and Bhusan Dvijakavi.¹ They had long

conversations. Their meetings have also been mentioned by Prof. Birinchi Kumar Barua.² In the celebrated Bejbarua Granthavali (Part-I) Chaitanya-Sankara meeting at Puri and their mutual discussions have been dealt at length.³

Some scholars have however questioned the above reported meeting. The available literary evidence in Assamiya suggest that both the leaders had met at Puri just before the disappearance of Chaitanya.

We shall presently examine the works of Sankaradeva and Madhavadeva. Amongst the outstanding works of Sankaradeva are 'Bhaktipradipa, Gunamala, Kirtanghosa', a few plays among many others. The first work is a

philosophical discourse on the nature of devotion (Bhakti). The 'Gunamala' are hymns of praise dedicated to Vishnu and Krishna. Many incidents from the life of Krishna have also been narrated here. The last named work, that is the 'Kirtan Ghosa' remains the most outstanding production of Sankaradeva. It is basically a life story of Krishna written in lyric style. However it is not a single running poem but a collection of 26 poems. Here we have nearly 2261 couplets in different metres. With all these



Sri Sankara Deva

1. A.N. Chatterjee, 'Srikrishna Chaitanya', Delhi, 1984, p. 25, p. 39, B.B. Mazumdar, 'Chaitanya Chariter Upadan', Calcutta, 1959, pp. 512-16

2. Birinchi Kumar Barua, *History of Assamese Literature*, New Delhi, 1964, p. 22

3. Bejbarua Granthavali, Part I (Chief Editor Prof. Atulchandra Hazarika) 1968, Guwahati, 1st ed. p. 203; pp. 204-205

mention may be made of the plays written by Sankaradeva, known as 'Ankiya-nats' or one-act plays. These are dramas narrating Krishna lila written mainly for the purpose of promoting Vaishnavism. The important ones are 'Kaliyadamana' (subjugation of the serpent Kaliya), 'Patni-prasada' (favour of wives), 'Keli-Gopala' (or Rasa game or sport with the milk maids), 'Rukmini-harana' (abduction of Rukmini), 'Parijata-harana' (stealing the flower of Parijata) etc. From his composition of 'Keli-Gopala', it becomes clear that Sankaradeva not only accepted the Radha-Krishna legend earlier popularised by Chaitanya but also believed in the Rasa-lila (Eternal play of Krishna with the Gopis).

Madhavadeva was the author of 'Nam-Ghosa, Janmarahasya, Bhakti Ratnavali'. Like Sankaradeva, he also composed a few one-act plays (Ankiya nats), dwelling on Krishna lila. Out of all his works, the 'Nam Ghosa' remains the most remarkable. Written in verse form, it enumerates the views of the 'Mahapurusa dharma' earlier preached by Sankaradeva. While describing nature of Brahman, the author dwelled upon the Gaudiya fundamental of 'Vadanti tat tattva videsa tattvam' etc.⁴ The goal of human life is described as the attainment of the state of Supreme bliss. Like the Gaudiya schools, liberation as described in 'Nam-Ghosa', does not mean the realisation of identity between God and the soul. It simply means the attainment of proximity to God (or sayujya), a state where the Jiva (individual soul) continues to chant the Name of Hari. The devotee does not aim at liberation but remains immersed in the joy of Krishna Nama.

The second work 'Janmarahasya' is a small poem on the creator¹ and destruction of the world based on the puranic theory; lastly, the 'Bhakti-ratnavali' is a treatise on Bhakti (devotion), deserving comparison with the Gaudiya text,

'Bhaktirasamritasindhu'. Lastly, a word about his one-act plays. The more popular of these are 'Cordhara', 'Pimpala Guchuva', 'Kotora Khelova', 'Bhusan Herova', 'Bhumi Lutiva', all of them narrate incidents from Krishna's childhood.

Some works are attributed to the joint authorship of Sankaradeva and Madhavadeva such as, 'Baragit' and 'Saptakanda Ramayna'. The former work is a collection of songs composed by Sankaradeva and Madhavadeva. The latter is an Assamiya version of the Ramayana.

A very important literary development in Assamiya literature in the 16th century is the translation of the Bhagavat. Composed in 12 cantos, it was jointly written by Sankaradeva, Gopalacharan, Jaynarayan, Kalapachandra, Vishnubharati Chandra-deva, Ratnakar, Aniruddhadeva, Chandra Bharati, Kesava Charana and Ananta Kadali. The rendering of the Bhagavata marked an era of renaissance in Assamese poetry. Besides the Bhagavata, the Mahabharata was also translated into Assamiya by many writers. This was recast in order to inculcate devotion to Vishnu or Krishna and to highlight the Vaishnava ideals of renunciation, simple living, love, charity, self-imposed humility. Amongst the Mahabharata poets, the most outstanding figure was Kavi Rama Sarasvati.

The composition of numerous devotional songs (*Padavali*) in Assamiya during the medieval period remains another noteworthy feature in literature. The style of writing and diction of these padas is a clear imitation of similar poems in Bengali. Their common theme is Krishna and His different lilas. His childhood, tending cow in the field and His boyish pranks have been finely described. Written in the Assamiya form of the Vrajabuli, these *padas* are set to various *ragas*. Amongst the many 'composers, the two notable names are those of Ram Ata and Ramananda Dev. It is interesting to see

4. Sri Madhavadeva, *Nam Ghosha* (Ed. Maheswar Neog, Guwahati, 1st ed. 1955), p. 48, "Brahma Paramatma Kariya jehetu aisvarya nahi anta I ei hetu mahamahantasakala bole tanka bhagavanta" II

that some of the Assamiya *padas* bear a close resemblance to those of the Gaudiya School. Their systematic treatment of the five primary rasas (Santa, dasya, Sakhya, Vatsalya and Madhura) is unique. It is worth presenting a *pada* of Ramananda depicting Radha's madhurabhava and feelings for Krishna in separation :

*"Kadamba tale sunlo chai Murali Mohan
madhur madhur baje I*

*Ratipati chitta pekhi chamakita chand
dur gelo laje II*

*Kaminimohan rup dekhi man hailo rabi
biyakul I*

*Bhramibo dharani haibo tapasvini
tejiboho jatikul II*

*Bamsir nisane pancha surbane hriday
dagdha bhailo I*

*nindita vachane gandhe gurujane se
kaje abhagimailo II*

*Yamunar tire nir bharaite hasiya hasiya
chai I*

*man chittalai bhaja ranga pai
Ramanande gun gai II⁵"*

(Sakhi! Can you hear Murali Mohan or Krishna playing His flute below the Kadamba tree? Seeing His beauty the Moon feels ashamed and the Sun has become anxious. My heart has been pierced by the arrow of His love. In order to meet Him, I shall roam around the earth leaving every thing behind, my family and clan. Let my elders speak ill of me (I do not care). I shall dwell near the banks of the Yamuna and gladly shed tears for Him. Ramananda has composed this song.⁶)

Another important class of literature which developed in Assam was the 'Charit-puthis' or the biographies. Such a development which went on parallel lines with contemporary Bengali literature should not be surprising. The followers of Sankara

like those of Chaitanya began to idolize Sankara in literature. The result was that Sankara-biographies were written almost on similar lines as in Bengal where Chaitanya biographies had come into existence. The most important biographies of Sankara are Ram Charan Thakur's Sankara-charit, Daityari Thakur's Guru Charit, Bhusan Dvijakavi's Sankara-charit and Ramananda Dvija's Sankara Charit. **Incidentally, all of them have described Sankara Chaitanya meeting at Puri.**

In his Gurucharit, Ramcharan Thakur narrates an incident of Chaitanya's life and makes Chaitanya speak the following lines:

*"Brahman Khatriya ami noho chari jati I
Doshodishe gaila dekha amar khiyati II
Chariyo ash rami dekha nuhikoho ami I
Noho dharmasil dan brata tirthagami II
Daibakir putra jito gopibharta swami I
Tahar daser das das bhailo ami II"⁷*

This seems to be an Assamese version of the verses "Naham Vipro" etc. composed by Chaitanya.

A study of the medieval Vaishnava literature of Assam would suggest that the ancient classics remained the sources of information for the writers and composers. But Chaitanya was the immediate inspiration. Due to our present limitations it has not been possible to make an indepth study of the problem. But it remains a very productive field worth exploring. However, our analysis of some of the works of Sankaradeva, Madhavadeva and other writers should not be construed as an assertion that the great Assamiya leaders, writers and poets borrowed all their ideas from Chaitanya. By preaching His ideas, Chaitanya created a Vaishnava environment for His religious contemporaries.

—::—

5. Sri Ram Ata aru Sri Ramananda Dever git (ed. Birinchi Kumar Barua), Guwahati, 1954, p. 82, Song No. 33

6. Reference is also made to Kalapcandra's Radha-charit written in Assamiya which depicts and develops the Radha-Krishna love theme.

7. Ramcharan Thakur, Gurucharit, Nalbari, 506 Sankara era, 1st ed. p. 720, verses 3351-52

SRI CHAITANYA CHARITA IN ORIYA LITERATURE

PROF. DR. FAKIR MOHAN DAS, *Sahityachāryā*,
Utkal University, Bhubaneswar

The literature published, the research work made on Sri Chaitanya Mahaprabhu is enormous. None else in India has got that wide publicity which Mahaprabhu Sri Chaitanya has received by the eminent Indian Scholars. In the creation and development of the Oriya biographical literature the place of the life history of Sri Chaitanya Mahaprabhu is noteworthy. We may take the *Mahābhāvaprakāśa* as an example, the first Oriya biographical literature written by Kanhai Khuntia in the 16th Century A.D. and *Jagannāth Charitamrita* written by Divakar Das in the 17th Century A.D. The wonderful observations, commentary etc. reflected in the above two works. In the 20th Century when the Oriya biographical literature reached its zenith the life history of Sri Chaitanya Mahaprabhu occupied an eminent place. This is so, due to a strong and already established tradition on the study and discussion of *Sri Chaitanya Charita* in Oriya.

The place of Orissa in the Creation and Analysis of Sri Chaitanya Charita

At the age of 24 Sri Chaitanya Mahaprabhu took 'Sanyās' and left Nabadwip, His birth place. His arrival in Srikshetra or Sri Jagannāth Dham in 1510 A.D. In Nabadwip though His beloved followers had produced His 'Charita' through oral stava stuti yet it was confined to His devotees only and could not reach the general public. For wide propagation in common mass there was a need of a

learned man, having social footing and reputation. This need was matchingly met with the emergence of personality not other than Srila Sārvabhauma Bhattacharya, the famous courtier of Gajapati Pratāparudradev, the king of Orissa. Besides his royal position Sri Bhattacharya was also a great philosopher in India at that time. He

came forward to popularise *Sri Chaitanya Charita* among common mass by composing a thousand slokas. A few days after Sri Chaitanya Mahaprabhu's arrival at Srikshetra Sri Bhattacharya sent Him the first two slokas written on a palm leaf through two devotees named Dāmodar pandit and Sri Jagadānanda Pandit. He handed over it alongwith Sri Jagannāth Mahāprasād following an established Oriya tradition. Before Sri Chaitanya Mahāprabhu could read these two slokas one Mukunda Dutta wrote

down it on the wall of the house. As a result everyone got an opportunity to read it. Later Sri Kavikarnapur Goswāmi, Sri Murārigupta, Sri Kavirāj Goswāmi were also able to publish it in their own writings, before these two slokas were torn off by Sri Chaitanya Mahāprabhu to keep His glory secret. These two slokas are :¹

बैराग्यबिद्या-निजभक्तियोग-शिक्षार्थमेकः पुरुषः पुराणः।
इतीकृष्ण चैतन्यशरीरधारी कृपाम्बुधिर्यस्तमहं प्रपद्ये॥
कालान्धं भक्तियागं निजं य प्रादुर्षर्तुं कृष्णचैतन्यनामा।
आविर्भूतस्तस्य पादारविन्दे गाढं गाढं लीयतां चित्तभृङ्ग॥

1. Sri Chaitanya Charitamrit 1.6 Partichheda

From that day Sriksheṭra or Sri Jagannāth Ksheṭra became the "Adiksheṭra" or first place to publish *Sri Chaitanya Charita* and Sri Sarvabhauma was honoured as 'Vyasādev' of Sri Chaitanya Chrita. This view has been upheld by Jayananda in his *Chaitanya Mangal*.¹

Sriksheṭra has played a crucial role not only in the creation but also in analysis of '*Sri Chaitanya Charita*'. Six years after this incident in 1916 A.D. Sri Chaitanya Mahāprabhu Himself, Sri Rai Rāmānand and Sri Sārvabhauma Bhaṭṭācharya analysed *Sri Chaitanya Charita* written by Śrīla Rupa Goswāmi in his "Vidagdha Mādhava Natakam. To keep His glory secret Sri Chaitanya Mahāprabhu termed that sloka as an exaggeration. The sloka reads as follows :²

अनर्पितचरी चिरात् करुणयावतीर्णः कलौ
समर्पयितुमुन्नतो ज्ज्वलरसां स्वभक्तिशियम् ।
हरिः पुरुषसुन्दरद्युतिकदम्बसन्दीपितः
सदा हृदयकन्दरै स्फुरतु वः शचीनन्दनः ॥

After a few years a Brahmin Pandit from Bengal wrote a sloka on *Chaitanya Charit* in his play and brought it to Puri (Sriksheṭra). Before Sri Chaitanya Mahāprabhu read this it was read and analysed by Swarup Damodar Goswāmi. Its publication was stopped as it went against the principles of Vaishnava Sastras, otherwise it could have achieved the distinction of becoming the first play of Bengal.³ Thus Sriksheṭra had the unique distinction of being the place of creation and analysis of "*Sri Chaitanya Charit*".

The creation and development of Sri Chaitanya Charit in Oriya Language The courageous and initial analysis and

writing of *Sri Chaitanya Charita* created a lot of inspiration in Oriya Poets. Two years after Sri Chaitanya Mahāprabhu came to Puri in 1512 A.D. Sri Kahnai Khuntia was the first poet to publish *Sri Chaitanya Charita* in his Mahābhāvaprakāśh. Not only Oriya literature but also in Indian literature Mahābhāvaprakāśh may be called the first *Sri Chaitanya Charit* that ever published. Later in 16th Century poet devotees like Sri Mādhavi Dasi, Mārkaṇḍa Dās, Murāri Pandit, Rai Rāmānanda and Sivarām Dās and other Oriya poets composed a number of poems on *Sri Chaitanya Charit*.

Thus Mādhavi Dāsi presented Sri Chaitanya Mahāprabhu's Dance Lila in Dola Festival of Sri Jagannāth Mahāprabhu at Puri in the above manner. Sri Mārkaṇḍa Dās, an eminent Oriya Poet is famous for his Poem 'Keshva Koili' also has described dance Lila of Śrīman Mahāprabhu with Gopal the son of Sri Adwaitācharya along with other devotees in Sri Narsimha Temple near Gundichā Mandir in Puri at the time of Ratha Yātra.⁴

Later in the 17th Century Śrīla Krishna Dās Kavirāj Goswāmi collected this story and described it in his famous book *Sri Chaitanya Charitāmrita*.⁵ Be that as it may in the 16th Century the two Oriya saint poets Atibādi Jagannāth Dās and Mahāpurusha Achyutananda Dās presented *Sri Chaitanya Charita* in Parichaya bodhini and Sunyasanhita respectively.

After them between the 16th Century and the 20th Century the poet devotees (Bhakta-kavi) like Śrīla Baladev Vidyābhusan,⁶ and Gopal Krishna⁷ presented '*Sri Chaitanya Charita*' both in Sanskrit and Oriya languages. In this

1. Jayānanda's *Sri Chaitanya Mangal* Adi 1/63-64.
2. *Sri Chaitanya Charitāmrita* 3.1 Parichheda.
3. *Sri Chaitanya Charitāmrita* 3.5 Parichheda.
4. Dr. Pakir Mohan Das, *Oriya Sahitya Sri Chaitanya Charita*, (Padāvali Sahitya). Sri Harisankirtan Prakāśhni, Cuttack - 1; 1990.
5. *Sri Chaitanya Charitāmrit* 1.12 Parichheda.
6. Prameya Ratnāvali 9th Prameya.
7. Gopalkrishna Padāvali, Dāsharathi Pustakālay, Cuttack : 2 - 1959.

context the following works of Srila Baladeva Vidyābhusan can be cited as an example.⁸

Again the devotional writings of the society of Oriya sanits such as *Jagannāth Charitamrita* of Sri Divakar Dās, Padmapādasudhnsnidhi of Sri Jagannāth Dās, Sri Chaitanya Bhāgavat of Sri Iswar Dās, Annabrahma Geeta of Sri Trilochana Dās and Dardhyata Bhakti Rasamrita of Sri Rama Dās are noteworthy. Still *Sri Chaitanya Charita* narrated in the *Sāntha Sāhitya* needs careful study and scrutiny for its acceptance⁹.

In the 17th Century Bhaktakavi Bhagavān Dās wrote his famous book *Sri Gaurāṅga Bhāgavat* basing on Nilāchala Lila and in the 11th Century, Madhava Rath depicted Sanyasa Lila of Sri Chaitanya Mahāprabhu in his *Chaitanya Vilāsh*. Those two poet devotees followed respectively *Sri Chaitanya Charitāmrita* of Kavirāj Goswāmi¹⁰ and *Sri Chaitanya Mangal* of Srila Lochan Dās Thākur. But Dr. Bimān Bihari Majmudar in his *Chaitanya Chariter Upadan* has erroneously expressed that Lochan Dās had followed Madhava Rath¹¹ even if Sri Rath has himself admitted in his *Chaitanya Vilāsh*¹² that he had followed *Sri Chaitanya Mangal* of Lochana Dās. We have discussed vividly and shed light on this matter in our preface *Sri Chaitanya Vilāsh* of Sri Madhav Rath.

In the line of Sudhabhakti Sri Kishore Dās (18th Century) has described the

Sadbhujā Murti of Gaurāṅga as had exactly appeared before Srila Sārvabhauma Bhaṭṭācharya of 16th Century¹³.

From the 17th Century to the 20th Century many poet devotees of Orissa have composed a number of poems on *Sri Chitanya Charita*. The famous poet devotees of this line are Sri Banamāli Dās, Nrupa Raghunāth, Sri Bhakta Charan Dās, Sri Dinabhanduraj Harichandana (The King of Surungi State), Gajapati Shyamsundara Dev, Shvāmsundar Bhanja, Bhima Dās, Krupasindu Das, Haribandhu Debarata, Gaurahari Parichha, Gaurachanaran Adhikari, Managovinda Hotra and Kunjalata Devi etc. In the 20th Century Bhaktakavi Bharamrabara Ray, a receipant of Orissa Shitaya Academy Award, has graphically and with extreme devotion, presented the Birahabast (feeling of separation) of the Samundra (Sea) at Puri, where Sri Chaitanya Mahāprabhu had His daily bath. The description follows like this.¹⁴

Likewise Babaji Sri Baishnaba Charan Dās Goswāmi, Babaji Sri Padma Charan Dās (Sri Parbati Charan Dās), Jagabandhu Singh, Kanta Kavi Laxmikanta, Pandit Ganesh Mishra, Sri Shyamasundar Padyalankar and such other poet devotees (Bhaktakavis) have presented *Sri Chaitanya Charita* in Oriya poem form.

Further Swami Baishnavananda Saraswati in his *Srimad Bhagavatamrita*¹⁵,

8. Dr. Fakir Mohan Das — Oriya Sahitya Sri Chaitanya Charit (Padāvali Sahitya) Page - 61

9. Dr. Fakir Mohan Das — Prachina Oriya Sahitya Sri Chaitanya Charita

10. Sri Gourāṅga Bhagawat, Published in Sri Bhakti Vinod Library, Baripada, 1967

11. Dr. Bimanbehari Majumdar — Sri Chaitanya Charita Upadana, 1st Ed. 1939 Page 281

12. Sri Chaitanya Vilāsh Edited by Dr. Fakir Mohan Das, Utkal Gauravani Sansan Cuttack-1. Page-43

13. Dr. Fakir Mohan das — Oriya Sahitya Sri Chaitanya Charita (Padāvali Sahitya) Page-49

14. Fakir Mohan Das - Oriya Sahityayare Sri Chaitanya Charita (Padāvali Sahitya) Page-109.

15. Sri Bhāgatamruta (Sri Chaitanya Bhāgavata) Edited by Dhama Grantha Store, Cuttack-2, 1967 A.D.

Bhaktakavi Kali Prasad Das in his *Sri Chaitanya Bhagavat*¹⁶ and Sri Arupananda Goswami in his *Chaitanya Chandrika Kavya*¹⁷ and Sri Bichhanda Charan Pattanaik (founder of Kalinga Bharati) in his *Sri Gauranga Smarana Mangal Stotra*, have described and presented *Sri Chaitanya Charita* in complete form. Among these writings *Sri Chaitanya Bhagavat* is the Oriya translation in poem form of *Sri Chaitanya Bhagavat* (Bengali) of Srila Vrindāvana Dās Thakur, and *Sri Gauranga Smarana Mangal Stotra* is a translation in the same form of Sanskrit *Sri Gauranga Mangal Stotra* of Srila Thakur Bhaktivinod.¹⁸

In the 12th century the newly formed English Educated Society tried to present *Sri Chaitanya Charita* in a new style. This was the age of prose literature. In this period the Oriya *Sri Chaitanya Charita* releasing itself from the enclosed walls of poetry, began to be expressed in the various prose forms such as essays, criticisms, biographies, dramas, one act plays, short stories and novels. Thus *Sri Chaitanya Charita* spread in the above mentioned branches of Literature and put on the beauty and loveliness.

For such developments the various Oriya journals and periodicals of that time encouraged and inspired the writers by publishing their works. In this context the names of *Bhagavat Bhakti Pradaini* (1873), *Hari Bhaktipradaini* (1889), *Bhakti Tatwa* (1892), *Paramartha* (fortnightly 1932) *Yugadharma*, *Mukura* and *Dagara* etc. can be mentioned here.

In the 20th century those Oriya magazines were famous by publishing *Sri Chaitanya Mahāprabhu's* life and teaching

only. They are *Nilachala Madhuri* edited by Babaji Vaishnaba Charan Das Panchatirth, *Sidhanta* of Sri Nityananda Brahmachari, *Sri Hari Sankirtana* (1964) edited by Dr. Fakir Mohan Das, *Sahityacharya*, *Purusottam* of Pandit Banaji Sri Krishnananda Das and *Bhagavat Darsana* edited by Srila Gaurangagovinda Maharaj, one of the Acharyas of ISKON etc. During this modern age (Babaji Padmacharan Das) Parbati Charan Das, the Assistant Dewan of Dhenkanal State tried with extreme devotion to preach and publish *Sri Chaitanya Mahāprabhu's* life and teaching through his essays, commentaries, Drama, Translation, Kirtan Sangita, Charita Sahitaya and Shishusahitya. He is ever memorable to all and every Oriya readers for his *Bhakti Katha*, commentary of *Sri Chaitanya Charitamrita*, Translation (in poem form) of *Sri Chaitanya Chandramrita* of Sri Prabhodananda Saraswati, *Prataparudra Nataka*, *Odiya Kirtana*, *Sangita Harabali*, *Utkale Sri Chaitanya*, *Rai Ramananda*, *Thakur Haridas*, *Prabhu Syamananda*, *Prabhu Rasikananda* and *Sri Gauranga* etc. The eminent scholars from different parts of India congratulated his writings as follows.

As regards *Bhaktikatha* some of the articles of the most useful instructive and interesting work named *Bhaktikatha* written by Reverend Babaji Padma Charan Das in Oriya language were read to me which gave me much spiritual light and great delight. I have no doubt that the readers of this work will be highly benefitted in their way to spiritual advancement. The author of this work is Vaishnava ascetic of high culture. *Sri Rasika Mohan Vidya Bhusan*, Calcutta 1932)¹⁹.

16. *Sri Chaitanya Bhāgavata* — Sri Kali Prasad Das, M. Kanpur Mayurbhanj, 1972.

17. *Chaitanya Chandrika* — Goswami Arupananda Das, Banabehari Ashram, Khandatorie, Tarpur, Cuttack, 1935.

18. *Sri Gauranga Smaranamangal Stotra* Edited by Bichhanda Charan Pattnaik, Sachitananda Math, Cuttack-1.

19. Padma Charan Das — *Bhakti Katha* : preface page-4 edited by Madhusudan Das, Soro, Baleswar, Orissai.

Sri Nityananda Mahāpatra a renowned novelist in modern Oriya literature and a recipient of Orissa Sahitya Academy Award presented the life of Thakur Haridas along with *Sri Chaitanya Charita* in a new style through his novel '*Nāham Tisthami Vaikunthe*'. There are also some other works which shed more lights on *Sri Chaitanya Charit*. They are Sanatana, Mahāprabhu, Thakur Haridas and Swarupa Damodar Goswārni published from Sri Bhakti Vinode Ashrama, Berhampur. Sri Chaitanya Padankaputa Orissa, Oriya Sahityare Sri Chaitanya Charit written by Dr. Fakir Mohan Das, Shahitayacharya are noteworthy in this field.

The Importance of Oriya Sri Chaitanya Charita

The importance of Chaitanya Charita in Oriya literature can be divided in two groups. They are (i) *Angika* importance and (ii) *Atmika* importance. In the *Angika* importance the mode of writings, *Alankara* etc. are taken into consideration whereas in *Atmika* importance the teaching of Chaitanya Mahāprabhu, Rasa and Bhava have been given weightage.

In the field of the *angika* importance of Sri Chaitanya Charita we remember in Kavi-Surya Sadananda Barhma. He was a famous Gaudiya Vaishnava and presented Sri Chaitanya Charit in his Brahmananda Mangal Biswambhar Bihar Sri Chaitanya Charitāmrit. His famous Biswambhar Vihara Kavya has been compiled in Bādyanuprāsa style. Chaitanya Chandrika Kavya of Sri Arupananda Dās Goswāmi is also another famous work which is included in this line. It is composed in Adyanuprāsa style. Such Adyanuprāsa style followed by Oriya poets is unique as no other literature in any other language bear such testimony. An example can also be given here.²⁰

It is admitted that a number of Sri Chaitanya Bhagāvat has been written in

both Oriya and Bengali languages. But Sri Vaisanavananda Saraswati Bhagavatamrita is the only book which has followed the Skandhamatka Sāili of Sanskrit Bhagavata. In this work he described the Tirodhana o. Sri Nityananda Prabhu in XI Skandha. He has given life of Sri Syamananda Prabhu, Narottam Prabhu and Sri Srinivasacharya Prabhu in XI to XII Skandha which is not found in any other Sri Chaitanya Bhagāvat.

Apart from this the Chautisa style that is to compose poems using every letter of the alphabet in the beginning of a line with established concordance is not found in any other language except the Oriya poems written by Kaliprasada Das so far as the Chaitanya Charita is concerned. It will be fitting to cite an example here for information.²¹

Here Sri Bhakta Charan Das is also memorable. Kaviraj Goswami has described Sri Chaitanya Mahāprabhu as the lion of Vishnav Philosophy.²² But such description was not so elaborated as has been in Bhakta Charana's writings.

The Oriya Sri Chaitanya Charita abounds in historical facts which is not found in Bengali or other languages. Mahābhāvaprakāśh of Kanai Khuntia can be taken as a specimen. The geneology and the geographical sketch of Sri Kanhāikhuntia as well as Sri Shiki Mohanti Carroborates our findings.

Conclusion :

In the like manner many more uniqueness of Oriya Chaitanya Charita can be enumerated. There are also number of legends still alive in Orissa which have not yet been taken into consideration but which have its own importance. To exemplify this the legend of Kathuya amarda can be discussed, and that we have tried to do in our Sri Chaitanya Mahāprabhunka Padankaputa Orissa.

—::—

20. Dr. Fakir Mohan Das, Oriya Sahitya Sri Chaitanya Charit (Padavali Sahitya) Page-140

21. Dr. Fakir Mohan Das. Oriya Sahityare Sri Chitanya Charit. Page-112

22. Sri Chitanya Charitāmrita, 1 3 Parichheda.

SRI CHAITANYA MAHAPRABHU IN THE SOUTH

SRI T. S. RAGHAVAN, M.A.

Sri Chaitanya Mahaprabhu's love and spiritual consolation streamed from His heart, penetrating and unifying all who came into contact with Him. The divine and loving influence of His nature, the inherent goodness which is so greatly endowed Him to His numerous followers, His mystical sensitiveness, His devout imagination, but above all, the devotional ecstasy impressed all with whom He came in contact with and which acted as a soothing remedy to rampant atheism. He advised His followers thus :— Recite the Name of Krishna, say Krishna, be devoted to Krishna, sing the Name of Krishna, whether in sleep or awake, day and night, think of Krishna and recite Krishna

He had visited several places, converted many to His faith by His remarkable quality of saintliness and godliness. Notable amongst them were Vasudeva Sarva-bhauma, a noted Mayavadin scholar of the day, Rai Ramananda, Governor of Rajahmundry under the King Pratap Rudra Deva of Orissa. He is accredited with having turned the vilest of criminals like Jagai and Madhai towards His faith. His wide travels made Him well-known to all the people and thus the message of Lord Krishna was carried to all parts of the country.

After coming to Puri, Sri Chaitanya wanted to tour the South all alone and to many of His followers it was a painful separation and they insisted on His permitting them to accompany. Sri Chaitanya was affectionately adamant but at last agreed to take a Brahmana, Krishna

dasa, to look after Him.

Nityananda, Gopanatha Acharya and other devotees accompanied Him up to the place called Alarnatha, where Sri Chaitanya held a Kirtana performance at the temple of Alarnatha. He then journeyed preaching the doctrine of Bhakti to all the people who thronged in large numbers to have a darshan of Him and hear Him. After passing through Berhampur, Itchapur Kinedi, Palconda and other places, He reached Kurma-chalam, a place about 17 miles from Srikakulam. Sri Chaitanya visited the famous temple of Kurmadeva-the tortoise incarnation of Lord Vishnu. The temple authorities welcomed Sri Chaitanya Who charmed them by His ecstatic love of God, His songs and dances. A devout vaidic Brahmana Kurma invited Him to his house and his entire family



were so much overwhelmed with joy that they turned Vaishnavas. Sri Chaitanya appointed him as the Acharya of Vaishnavism for the district and said, 'Always recite the Name of Krishna, stay at home. Teach the doctrine of Krishna to whomsoever you happen to meet. At My bidding be a spiritual preceptor and save the land. The waves of the world will never affect you, you may see Me again'. Sri Chaitanya performed a miracle in curing a leper named Vasudeva by His embrace and repeated His instructions to recite the Name of Krishna.

Then continuing His tour through Visakhapatnam and Ganjam, He reached Joyada Nrsimha, now known as Narasimhachalam, 5 miles to North East of Vizag. Then passing through Sabaran,

Kasimkota, Yellamanchilli, Tuni, Aurinpody, Rajanagaram, He entered Rajahmundry and after crossing River Godavari on the western bank, He met Rai Ramananda, the Governor, and reminded of the request of Sarvabhauma to visit the reputed Vaishnava Governor, Chaitanya was eager to meet him. Noticing Him Rai Ramananda paid his first respects and obeisance, whereupon Chaitanya inquired of him and embraced him, to the astonishment of the attendants. Rai Ramananda said to Chaitanya 'Saviour of the fallen, such is the nature of great that they unselfishly visit the house of others in order to bring deliverance. Thou art the very God that hast come to deliver me'. Sri Chaitanya held amazing discussions with Rai Ramananda on Krishna love for many days. The Governor was so much pleased and moved into ecstasies of discussion that he left the high office only to become the close associate of Lord Chaitanya. This place is now sanctified as the Ramananda Gaudiya Math, Kovvur.

Leaving the place, He passed through Masulipatnam district crossing River Krishna near Vijayawada and visited the famous temple of Pana Narasimha on the Mangalagiri Hill, which is about 7 miles from Vijayawada. Thence He went to Mallikarjuna (Srisailem) which is about 70 miles from Kurnool. Chaitanya visited the Siva temple and converted all of them to Vaishnavism. Reaching Ahobilam, He visited the Narasimha Temple. Turning towards South, Chaitanya passed through Cuddapah district and reached Siddhavat, on the River Pennar. He visited the Rama-Sita temple and then the temple of Trivikrama at Trimat. Passing through Venkatagiri, Tirupathi and Tirumala, He reached Kalahasti, where He saw the Vayulinga Siva. Then through Nagari, He reached Kanchipuram in Chingleput district. Here He answered many sakta sects and converted them to His faith. He is said to have sung a hymn before Lord Varadaraja at Little Kanchi. Passing through Tirukalikunram (Pakshitheertham), He reached Vriddhachalam in South Arcot district and offered worship to Varaha-

Vishnu. Here He was fiercely challenged by the formidable leaders of Naiyayikas, Mimamsakas, Mayavadins, Sankhyas, Patanjalas and by scholars of sruti, Puranas and Agamas. Undaunted Sri Chaitanya ultimately established convincingly Vaishnavism. On His way, a Buddhist Priest also accepted the Name of Krishna. Reaching Chidambaram, He beheld the famous Siva temple and later proceeded to Shiyali, Vedavana (Vedaranyam) Gosamaja, Karaikal, Nagapattinam, Kumbakonam, Papanasam and Srirangam, where He spent His chaturmasya, at the request of Venkata Bhatta and His two brothers, Tirumalla and Prabodananda Saraswati (author of Chaitanya Charitamrita) in their house. Historic Srirangam from time immemorial is the headquarters of Sri-vaishnavism and Chaitanya held discussions on the aspects of Krishna and Narayana. The devotees were all enthralled. It may be mentioned here that Venkata Bhatta was the father of famous Gopala Bhatta, one of the six famous Gaudiya Vaishnavite masters, who greatly contributed to the literary elucidation of Sri Chaitanya's teachings. Krishnadasa Kaviraja writes about the remarkable success of Chaitanya at Srirangam as 'From all quarters flocked hundreds of thousands of people and as they beheld the Lord (Chaitanya), they chanted Krishna's Name and no other. All became devotees of Krishna to the astonishment of all men'.

Chaitanya then proceeded towards Rishabha Parvata (Palni) where He met Paramananda Puri, a disciple of Madhava Puri, who was there observing his chaturmasya. Then Chaitanya proceeded to Srisailem (Sholavandan), Kamakoshtiyur and Madurai. It is quite noteworthy to note that Sri Chaitanya was greeted at all places by one and all with great veneration and Bhakti.

Having taken His bath in River Vaigai (Kritamala) He came to Durvasana (Darbasayana) via Ramanathapuram. He worshipped Parasurama on the Mahendra Hill before He reached Rameswaram and

Dhanushkodi-Sethubanda. Taking His holy bath at Dhanushkodi, He came to Rameswaram to worship at the Siva temple. Returning He visited Tilakanchi, after crossing River Tambaraparani, Alwar Tirunagari and at Srivaikuntham worshipped at the Vishnu temple. He then reached Cape Camorin after visiting Agastya Malai, Panagada, Shertalai, and Gajendra Moksha. At Agastya Malai, He recited the hymns to the traditional sage Agastya, and saw the image of Rama-Sita at Panagada and Shertalai.

On return, He visited Tarnal Kartika, Vetapani, Amlitala, and crossing River Tiruvettar (Payasvini), He worshipped at the temple of Adi Kesava in Trivandrum district reciting a long prayer and held a Kirtana. At this place, He acquired a copy of the famous Brahma Samhita (5th chapter) to His wonder and great amazement. At Trivandrum He worshipped Ananta Padmanabha and Janardhana Vishnu. Thence He passed through Malavar, where a gang of gypsies teased Chaitanya's companion, Krishnadasa, who was then delivered by Chaitanya. He then proceeded to Matsya-tirtha (Mahe) and Sringeri (Mysore district) which is one of the famous Maths founded by Sankaracharya, on the banks of River Tungabhadra. At Udipi, the headquarters of Madhva sampradaya, He saw Balakrishna sanctified by Madhva-charya and was engaged in a scriptural disputation with the head of the Madhva Sect. From Udipi, He proceeded to Phalgu tirtha, Tritakupa, Surpanaka tirtha, Gokarna, Dvaipayana and Apsaratirtha. Thence He went to Kolhapur which is bounded by Satara and Belgaum, and visited temples of Lakshmi, Ganesha, Parvati and reached Pandaripur where He worshipped Vitthala Deva. Here he met Sri Ranga Puri, a disciple of Sri Madhava Puri, who was already known to Sachi Devi, His mother. The influence of Sri Chaitanya's example and preaching is found in the vernacular literature of Pandaripur, with an account of the vision of the famous saint Tukaram.

He then visited many places and temples on the banks of River Krishna-venva (Krishna-Bhima). In this part Chaitanya obtained the famous Krishna-karnamrita by Vilvamangala. Crossing River Tapti, He went to Mahishmati and crossing River Narmada, He visited Dhanushtirtha, and Rishyamukha Hill, in Dandakaranya. After passing through Pampa, Panchavati, Sri Chaitanya reached Nasik. Touching Brahmagiri, Kusavarta Hill, He went back to Vidyanagara and Rajahmundry. Rai Ramananda was extremely delighted to see Chaitanya from a successful tour of the South and conversed with Him, studying two manuscripts of Brahma Samhita and Krishnakarnamrita. Sri Chaitanya was happy to see the people whom He had already met and who all greeted Him with general acclamation. Accepting all their devotion, Sri Chaitanya returned to Puri after a long sojourn of nearly two years in the South.

Throughout the journey, He encountered many intrigues from Buddhists and stubborn opposition from various religious sects-the Ramaites, Sri-vaishnavas and Madhvas. His sound philosophical mind was open to what was best in all the systems and He welded them into a perfect-whole in His system. All His opponents acknowledged finally His supremacy in the love of Lord Krishna. His main stress was on Namasankirtana of Krishna by which a Vaishnava devotee is in close touch with the most loving personal God who is identified with Sri Krishna of Vraja. Srila Bhakti Siddhanta Saraswati Goswami Thakur with a vision of world-wide mission established Sri Chaitanya Math at Sreedham Mayapur on 27-2-1918 and founded 64 branches under the name of Sri Gaudiya Math throughout India and abroad. In the South, we have the branches at Madras, Guntur and Kovvur. Footprints of Sri Chaitanya Mahaprabhu have been installed and worshipped at Srirangam, Tirupathi, Mangalagiri, Simhachalam and Kurmachalam.

—::—

THE CONTRIBUTION OF PUNJAB TO VAISHNAVISM

PROF. DR. (KUM.) MANJULASAHDEV, Department of Sanskrit & Pali Punjabi University, Patiala

India, the land of Rishis, Saints and Prophets has given birth not to one religion but to multiple. The main quality of this land is that it absorbs whatsoever sprouts from it and whatsoever comes to it, without leaving its fundamental ethics.

Whenever there are social and moral crises, the realised souls come forward to give proper direction to the bewildered people according to time and situation. Their characters or the very deeds become the Dharma of the people.

Vaishnavism is also a very important and popular Dharma of India. It is also known as *Bhāgavata*, *Sātvata*, *Ekantika* and *Pāncarātra Dharma*. It is a new device from the old root i.e. vedic religion, for the realization of God. Vaishnavism means—where Vishnu is worshiped through distinctive doctrines.

It is a well known fact that Vishnu is a Vedic God. His brave deeds have been explained in the Rigveda. But there He is not considered as a Supreme God. When and how He got this supremacy, is a difficult question to answer.

Indian as well Western scholars have given various theories about the origin and

development of Vaishnavism. A vast research has been done in this direction but no concrete solution has come out so far.

Anyhow the scholars have reached to certain conclusions—



1. The founder of this cult was Sri Krishna Who was the Son of Devaki and was the disciple of Ghora Angiras a mentioned in the Chāndogya Upanishad (III. 17. 6.). The doctrines preached by Angiras to Krishna are the same as explained by Krishna to Arjuna.

2. The epic Mahābhārata can be considered the early source of Vaishnavism.

3. This religion, the origin of which is traced to 7th century B. C. flourished during the reign of Gupta Kings (4th cent. A.D). During this period Vaishnava cult reached



By Courtesy : Sri Narasingha Bidyapati
Puri - 752001

the boundaries of India from its place of origin i. e. Mathura, Punjab, Rajasthan and Magadha were under its influence.¹

Available sources approve that Southerners made great contribution to Vaishnavism. There were the Alwārs – (those who are immersed in devotion to God) of 3rd century A.D. to 9th century A.D. They were the worshipers of Vishnu, Krishna and Rāma. The main contributions of these saints are :— (1) They preached Vaishanava Bhakti in the language of common man. (2) They gave importance to *Prapatti* (self surrender). They removed all the barriers of caste, colour and creed.

The traditions of these Ālwārs were continued by the successor Āchāryās who laid the proper foundation of this sect. These Āchāryās were :

Nāthmuni (A.D. 824-924), Yāmunāchārya (A.D. 916), Rāmānuja (A.D. 1017-1137), Vedānta Desika (13th cent. A.D.), Madhvācharya (1197 A.D.), Nimbārkācharya (1114 A.D.). They were the great intellectuals and devotional saints. They continued the worship of Vishnu and Krishna with the contribution of literature to Vaishnavism. Though their modes of philosophy are altogether different yet they are of the opinion that bhakti is essential for the realization of God. Scholars are of the opinion that the concept of Rādhā (consort of Sri Krishna) and Gopāl Krishna had not come into existence upto this period (Vaishnavism, Saivism and Minor religious R. G. Bhandārkar, P-62).

Āchāryā Nimbārka started the worship of Gopāl Krishna and Rādhā. This South Indian brahman came at Vrindāvana and settled down there.

In the 14th century A.D. Āchāryā

Rāmānanda from South came to North and settled down at Vārānasi. He started the worship of Lord Rāma and Sita as an Incarnation of Vishnu and Lakshmi respectively. He preached that a person could get salvation only by reciting the Name of Rāma. According to R. G. Bhāndārkar Rāmabhakti started in the 11th cent. A.D. (P-47).

In the ancient classical Sanskrit literature like Vālmiki Rāmāyana, Mahābhārata, works of Bhasa and Kālidās, Rāma has been clearly mentioned as an Incarnation of Vishnu.

In the 14th cent. A.D. there were two cults; one was Krishna cult and another was Rāma cult. The devotees of Rāma cult were Rāmānanda and his followers; Kabir (15th cent. AD), Rāmdās (1608 AD), Pihā (1425 AD), Dhannā (1415 AD), Ravidās (1443 AD), Dādu (1544 - 1603 AD), Maluka (1574 AD) and Tulsidās (1532 - 1623 AD.) They preached Rāmabhakti and made it accessible to the people of every caste.

On the other hand the followers of Rāmānuja. Nimbarka and Madhvāchāryā were the worshiper of Lord Krishna, Meera and Surdās were also devotees of Krishna. Gyāndeva (1290 AD), Namadeva (1270-1360 AD), Ekanātha (16th cent. AD), Tukaraām (1608 - 1649 AD) were the worshippers of Vitthala of Pandarpur. Shankara Deva (1449 AD) of Assam was also a devotee of Krishna. Haridās 14th cent. AD), Narsimha Mehta (1450-80 AD), Vidyāpati Umanatha (15th cent. AD) of Mithila. Chandidās of Bengal, Vallabha (1479 AD) and Sri Chaitanya Deva (1486-1533 AD) preached about Rādhā-Krishna whereas Vallabha gave importance to child Krishna and Rādhā worship. Sri Chaitanya

deva considered the Love of Rādhā-Krishna as a spiritual Love and gave emphasis on Premabhakti rather than on mere worship of Srimurti.

During the 13th and 14th century AD. Vaishnava religion was at its peak. In this period several temples of Vishnu, Krishna and Rāma were erected.

The main reason of its popularity was that the people of all caste and creed were accepted in this cult. The theories particularly devotion and surrender to God Vishnu were no hindrance in their way of life. Secondly these saints preached the Bhagavata Dharma with their own spiritual experiences in the language of the people. This had a great effect on the mind of the masses.

Now the main important question is how far Vaishnavism influenced the Punjab and what contribution has been made by the Punjab in this direction.

Punjab, the land of Vedas where Rishis envisioned the mantras, where Upanishads and Geeta were written and preached where Shaiva, Shākta, Bauddha, Jain religions flourished, where Kāpālika and Tāntrika sects were developed has its own glory.

Though Punjab always remained a gateway of India for the invaders and which ever race came here left the impact of its culture and civilization, yet Punjab with its own specialities assimilated almost all of that, retaining at the same time its own culture and civilization.

Vaishnavism also cast its influence on the people of Punjab. The teachings of Vaishnava saints from all over the country influences the feelings of Punjabis. Though no Vaishnava saint like Rāmānuja,

Rāmānanda or Lord Chaitanya was born here yet the saint born here in the 15th cent. AD, gave very comprehensive theories to the people of this land as well as to the country. This saint was Guru Nānak Dev.

At the time of Guru Nānak, the situation of Punjab was not good. The atrocities of Mugals and external formalism of Brahmans bewildered the people. Guru Nānak, first of all realised God himself, then he travelled through the whole of India and its nearby places. He understood the theories of various religious sects of that time. What was good and beneficial, for the people, he preached and gave proper direction to the masses for the realization of God.

Guru Nānak was not a staunch Vaishnava saint but he adopted and preached the maximum doctrines of Vaishnava cult like his predecessor and contemporary saints. Though he discarded the theories of idol worship, sacrifice, yoga (*Hatha yoga*), penance, renunciation and pilgrimage yet he gave much emphasis on bhakti considering it above all the means of God-realization.

In this concept he is very near to Bhāgavata Purana where Lord Krishna Himself says about the importance of Bhakti as ;

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्भोजिता ॥

Bh. 11.14. 20

Guru Nānak properly understood the meaning of Vishnu and gave one form to all the different names of God. According to him, Jagdish, Dāmodara, Sriranga, Rāmānārāyana; Sārangapāni, Madhusudana, Hari and Rāma are the same. In his Vāni he has recited all these Names. He has used the maximum word 'Hari' (485

times) and 'Rāma' (215 times). This is a great contribution which he has made to that time when people of India were worshipping the different forms of Vishnu in different ways. Guru Nānak says,

'Hari is the only benevolent One, man must render his service to Hari only. Only Hari should be meditated on'.

Nānak pays homage to the both forms—manifestation and non-manifestation of God. At one place, he defines *Sākāra* as such :

'Your teeth, nose, hair and body are very beautiful. The garland You are wearing is also very attractive. You have a very graceful gait, Your voice is very sweet. You are full of youth and walk' magestically like an elephant.'

It has been explained above that Guru Nānak considered those truths which, had already been preached by the Vaishnava saints. He accepted *Navadha bhakti* (Nine forms of bhakti). I here furnish a few doctrines of Guru Nānak Dev :

1. *Simaran* (to remember the Name of God)

Guru Nānak, in his Vāni has given maximum importance to this aspect. First of all he considered *Harināma* as a Mulamantra and then he says—'those who do not recite the Name of God, will have to come under the wheel of birth and death.'

2. *Hari preeta* (deep tender feelings for God).

His second concept of bhakti is love for God. He says 'do not recite the Name of God by lips only. It should come from the core of your heart. You must have eager love for Him and those who are attached to Hari, death never comes to them'.

3. *Samarpana* (Surrender to God)

Surrender to God is another aspect which dominates Nānak's Vāni. Without

surrendering one cannot get proximity to God and those who are attached with Him and surrender themselves will not die.

Nānak surrendered himself to God. Nānak's humbleness and devotion to God can be well imagined by his saying,—Nānak calls himself a servant of those who are the servant of devotees of Hari—

4. *Hari Kripa* (Grace of God)

Like Vaishnava devotees Guru Nānak has also accepted the concept of God's grace. Without this one cannot even proceed in this direction. One can realize God only as and when God bestows His grace.

5. *Hari Sarvavyāpaka* (God is omnipresent)

God is prevalent everywhere—and He is doer and controller of every aspect of Universe as well as if man.

6. *Hari Ecacha* (God's will).

Guru Nānak has given much importance to God's Will and honoured it in the Journey of his life. He has also declared that a person who thinks that God's Will is prevailing everywhere, will not come in the clutches of ego.

7. *Guru Mahatva*

Guru Nānak has also recognised the importance of Guru. Guru is the only person who can inspire man to recite the Name of God —Those who do japa according to the instructions of Guru, not only become perfect but also listen the Anahata in their heart. Only Guru can conjugate the jiva and Paramātmā. Again and again Nānak prostrates to his Guru who helped him to see his ownself .

He further says Rāmabhakti alongwith the service of Guru can help the person.

8. *Mode of bhakti*

Guru Nānak has accepted Prema bhakti.

He worshiped God as a husband — At one place he says — Woman is perfect only as and when she has her husband Hari — All the worldly enjoyments will become ailments for the person who forgets the husband (God).

In this way Guru Nānak accepted and preached the theories of bhakti of Vaishnavism. Though his teachings gave a new sect to Punjab i.e. Sikhism yet his doctrine still grips the mind of common man.

In fact bhakti is a combination of devotion and faith. When a person proceeds towards it and realises God through it, all the above mentioned concepts come to him i.e. why we find similarity of feelings among all the devotees.

Still we find great contribution of Punjab towards Vaishnavism. From 16th cent. A.D. to 20th cent. A.D. a vast literature on the characters and deeds of Lord Krishna and Sri Rāma has been written. Literature comes into existence only as and when the episodes become part and parcel of common man's life. Whereas the literature related to Sri Rāma is based on Vālmiki Rāmāyāna, Ādhyātma Rāmāyana, Rāmācharitamānasa, literature connected with Lord Krishna is based on Mahābhārata, Bhāgavata Purāna and Geeta. The whole of this literature is in the form of *Mahākāvya*, *Geetī Kāvya* and *Kathā Sahitya*.

Some of them are original contribution, some are translation works and some are translation of Braj and Sanskrit work. The whole of such literature is in Gurmukhi script. Keeping in view the limited scope of the paper the works have not been listed here.

The people of Punjab not only recite

Rāmāyana and Geeta but worship Lord Krishna and Rāma also. The temples of Vishnu, Krishna, Rāma have been erected where daily puja of these deities is performed.

Govardhana puja, Krishna Janmastami, Geeta Jayanti, Rāma Navami, Dashahara, Deepāwali are considered very religious festivals and people celebrate these with devotion and zeal. Faith and devotion are in the heart of the people but they lack in traditional Vaishnave doctrines.

People sing the Glory of Sri Rāma and Lord Krishna listen to the Geeta and the Rāmācharitamānasa of Tulsidās in the temples. Whereas Geeta is considered for spiritual knowledge and renunciation, the Rāmāyana is considered very auspicious. The influence of Rāma bhakti is more intense than Krishna bhakti. Recitations of Rāmācharitamānasa is dominating among Hindu Punjabis. There is no sign of Rāma and Krishna cult. People worship both as Iswara.

In this way Punjab has made contribution towards Vaishnavism both in mobilising the people towards bhakti and writing literature.

One thing is very particular, though the people of Punjab are very much devotees to Vishnu and His Incarnations yet the influence of Saiva and Shakta is more. People worship Siva and Durga. Chandipuja and Tantra related to it is also prevailing here. In Patiala there are about three hundred temples of Lord Siva. Devotion towards Siva can be well imagined by the fact that the temple may be of any deity, establishment of Siva Parivara or Siva linga is a must.

—:—

SRI CHAITANYA & HIS ASSOCIATES AT PURI

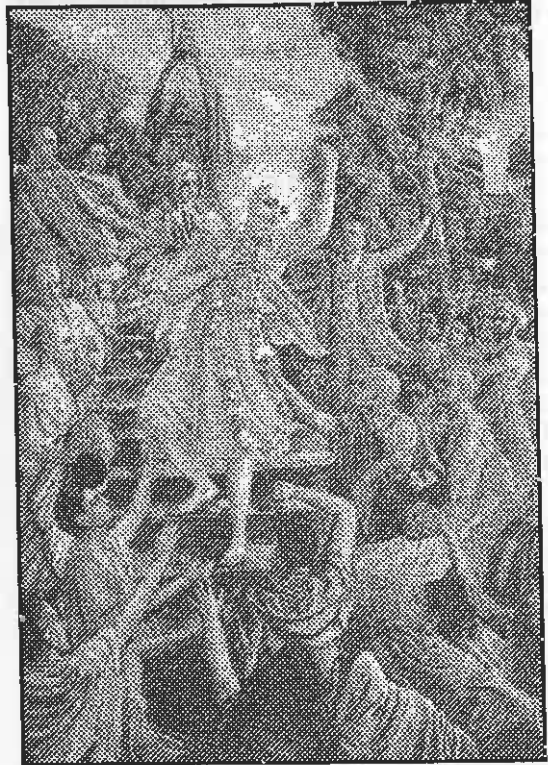
By Prof. Prahallad Panda, M. A., Berhampur (Orissa)

Orissa, the land of temples and Gods, has for ages, remained the centre of learning and culture and been visited by all the Acharyas of Hindu religion such as Sankaracharya, Madhwacharya, Ramanujacharya, Nimbarkacharya and Vallabhacharya. All these Acharyas have set up monasteries befitting their faith at Purusotham Dham once considered to be the most enlightened Dham for the religious teachers in India.

Lord Jagannath and Sri Chaitanya have become the popular and household names in Orissa and are intimately connected with her culture. Lord Jagannath represents the Orissa faith and Sri Chaitanya represents Lord Jagannath Himself. He spent a substantial part of His life at Puri and obtained immense inspiration from the worship of Lord Jagannath. He could undertake miracles in reforming the political and social life of Orissa.

Sri Chaitanya made an extensive tour in the Kingdom of Orissa and flooded the empire with Bhakti and Love. The widespread prevalence of Kirtan in all the parts of Orissa at present is a burning proof of Sri Chaitanya's influence on the masses of the State.

Sri Chaitanya arrived at Puri in the month of Falguna, 1510 A. D. He had strong belief in the cult of Jagannath. The village Alalnatha has been very famous for the Vaishnavas on account of Sri Chaitanya's stoppage while He was proceeding towards the southern part of Orissa kingdom. He visited Kurmachalam of the old Ganjam district and present Srikakulam district, ruled over by the Governor Roy Ramanand Patnaik. Sri Chaitanya passed through the district of Ganjam, the heart of ancient empire of Kalinga, with four of its capital towns such as, Kalingapatnam, Srikakulam, Jaugada and Mukhalinga. At Kurmachalam Sri Chaitanya visited the Srikurma temple famous for the worship of Kurmavata of Lord Vishnu. It is one of the unique temples in the south and had been re-installed by Sri Ramanujacharya. The present temple has been erected by one of the Orissan emperors of Bhauma dynasty. In the later days this temple was further enriched by



Governor Raya Ramananda who was an ardent Vaishnava, quite profoundly influenced by the teachings of Sri Ramanujacharya.

Sri Chaitanya is said to have visited Simhachalam after completing His tour in the natural Ganjam. The present Nrsinga temple at Simhachalam was also erected by an emperor of Orissa and was administered by Governor Ramanand. Sri Chaitanya then visited Rajmahendry, the southern most frontier of the Kingdom of Orissa and ruled over by Raya Ramanand. He was an administrator of highest order and at the same time a Vaishnava of supreme calibre. He had frequently come across the Sri Vaishnavas of Ramanuja sampradaya and had been influenced by the devotional literature of the South. He himself hailed from the land of Lord Jagannath and was a great scholar. He could at once recognize the Lordship and greatness of Sri Chaitanya and received Him most hospitably as his

Master. He was so fortunate that he could visualise the very manifestation of Sri Radha-Krishna combined in the very self of Sri Chaitanya while he was explaining to Sri Chaitanya the essence of Gopi-Bhava on His request at Kovvur on the Western Bank of Godavari. His association with Sri Chaitanya intensified his devotion and he was prompted to donate huge landed properties to the temples of Sri Kurmam and Simhachalam. After meeting Sri Chaitanya he kept him so actively indulged in the devotion of Radha and Krishna that he remained almost indifferent towards his administration and was at last compelled to give up Governorship to accompany Sri Chaitanya at Puri Dham for the rest of his life. His "Jagannath Ballabah Natak" was the concrete outcome of his intimate association with Sri Chaitanya. He became quite successful in cultivating Bhakti as a system of his life.

After a prolonged Southern tour which lasted for two complete years, Sri Chaitanya came back to Puri. And the great Gajapati Maharaj, Sri Pratap Rudra Deb wanted to meet Him. The Maharaja was an ardent Bhakta of Lord Jagannath and a great patron of religion and literature. He was, in no time, moved by the devotional preachings of Sri Chaitanya who successfully persuaded him to introduce reform administration. The Maharaja was in complete harmony with the teachings of Sri Chaitanya, and his regime presented a phase of great elevation in the social and political life of Orissa. A great wave of Bhakti passed over the empire owing to the preachings of Sri Chaitanya and patronage of Maharaja Pratap Rudra. The Maharaja was simply carried away in the current of Vaishnavism.

An important devotee of Sri Chaitanya at Puri Dham was Swarup Damodar whose name is quite popular among the Gaudiya Vaishnavas. Swarup Damodar was in constant company with Sri Chaitanya as long as He stayed at Puri. He was an important singer quite capable of singing devotional songs to the feeling of Sri Chaitanya and glorifying Lord Jagannath. Sri Chaitanya, it is said, used to dance in the tune of the devotional music.

Another important associate of Sri Chaitanya at Puri Dham was Pandit Kasi Misra.

He hailed from Khallikote of Ganjam district and served as the Guru of the royal family. He was entrusted with an important duty of entertaining Sri Chaitanya and His followers with food and lodging. He was appointed by the Maharaja as the final authority on the management of Sri Jagannath temple. Thus he had more control over the temple than any other person in the kingdom, except of course the Maharaja. The present Radhakanta Math was the previous garden house of Pandit Kasi Misra and Sri Chaitanya was accommodated there for many years. It was Pandit Kasi Misra who represented Sri Chaitanya's faith in the religious conference held in Rajasthan and put strong arguments in favour of His Vaishnava Philosophy. Pandit Kasi Misra was a born scholar and had enormous faith in the doctrine of love. His profound learning, genuine interpretation and strong arguments in the religious conference caused Sri Chaitanya's Vishnava Philosophy being accepted as the greatest contribution to Hindu world.

The "Panch Sakhas" of the Utkaliya Vaishnavism such as Jagannath Das, Baram Das, Anant Das, Achut Das and Yasobant Das were also the associates of Sri Chaitanya at Purusottam Dham. Jagannath Das's interpretation of Vaishnavism was slightly different from Sri Chaitanya's line of thought for which he was called "Ati Bad" (trespasser). Jagannath Das was the first Oriya Vaishnav who broke the traditions of writing in sanskrit unintelligible to the masses. He wrote the entire version of Bhagavata (not merely translating it) in lucid Oriya language, meant purely for the common people. The other sakhas were also profound writers and Bhaktas and contributed immensely to enrich Vaishnavism.

This is a brief account of some of the Orissan associates of Sri Chaitanya at Purusottam Dham.

Sri Sarvabhauma Bhattacharya, the court Pandit of Sri Pratap Rudra, the king of Orissa prayed to Sri Chaitanya as such :

"I seek the shelter of the Eternal Supreme Lord, the ocean of Mercy, Who has taken form as Sri Krishna Chaitanya with the view of teaching the True Knowledge, Yukta Vairagya and His own Method of unalloyed Devotion."

—:—

FROM THE IMMOVABLE GOD TO THE MOVING GOD

PROF. SRI N. DIKSHIT, Kanpur

"I bow to the Supreme Lord Sri Chaitanya Who was the moon of Gauda. He initiated the scholar Sarvabhauma into the religion of faith, for the scholar was one whose heart was hardened by lifeless logic".

The goal of thousands of devotees, the

year round, is to go to Puri to honour and pray to Lord Jagannath, the Lord of the universe. The temple is a magnificent example of architecture and carving, but what is curious enough is that the figure of the Deities, three Images of Jagannath, Balabhadra and Subhadra sit and stare unblinkingly. Their appearance is unfinished and frightful, horrible, ghastly and in the eyes of the modern aesthetics extremely ugly! But a true devotee saw into the hideous figure the



bewitching and lovely figure of Krishna. The idea behind has been of that it is the application of the sastric injunction, "As men devote themselves to Me, even so do I honour them. Men follow My path, O son of Pritha! from every side. (Gita IV. II).

The real worship of God is the true and successful communion with God and to bring a bliss unparallel in the world. The so

called hideous image converts into a bewitching lovely thing-Krishna. What is needed is the proper attitude on the part of the devotee.

In the Chaitanya Charitamrita, Krishnadas Kaviraj Maharaj says that the

Lord proceeded towards the temple of Jagannath at Puri entirely overwhelmed with love. In an ecstatic mood at the sight of the Lord Jagannath He rushed forward to embrace the Image but in His attempt to do that He fell down senseless with devotion. This action of the Master made the temple door-keepers annoyed who were about to beat Him when an elderly Brahmin stepped forward to protect Him from the fury of the door-keepers. This man was no other than the

great Sarvabhauma Bhattacharya, a great logician and one of the great Vedic Scholars of his time having his fame spread far and wide.

The scholar was amazed as he saw the Master and the wonderful expression of His love. He thought of taking the Master from there to his own house. So with the help of a disciple he took Him home and laid Him

there peacefully. The Master was still in a trance. Meanwhile, His followers who were lagged behind learnt from Gopinath, a disciple of the Master and brother-in-law of Sarvabhauma that the Master was at Sarvabhauma's house. They hastened there and found the Master unconscious, lying on the ground. When they chanted loudly the Name of Krishna, He got up, saying "Oh Hari, Oh Hari, My Lord".

Being a householder, Sarvabhauma was obliged to touch and take dust from the feet of the Master, an ascetic. The Master blessed him with, "Be thy mind constant in Krishna". Hearing these words the scholar at once knew that the ascetic was a Vaishnavite; soon he heard from Gopinath, his brother-in-law, that the Young ascetic belonged to Nadia, His father was Jagannath Misra and His maternal grand father was Nilambar Chakraborty. Now the great awe for the Master which had overcome the scholar earlier, was completely evaporated. He as an host waited upon the Master with all hospitality. Needless to say that the scholar was a great devotee of Lord Jagannath and visited the temple regularly. He used to take Prasadam from the temple which was sent to him by the temple authorities. He served the holy offer to the Master as well and the Master ate it with great pleasure.

The scholar showed all hospitality but vanity was clouding his thought. "Whosoever becomes an ascetic is entitled to be saluted by the householders however high. I do not like it. This leads to these

ascetics to pride. This young ascetic has taken his initiation from a sanyasi of Bharati sect. The sect of Bharati is indeed of an inferior class. I shall teach this young man the Vedanta and introduce Him to the way of renunciation which leads to the realisation of Brahman as one," thought the scholar.

The poor fellow did not realise the glory of the Lord, the living God. He wanted to teach Him Vedanta not knowing He was Himself the essence of Vedanta-the Vedanta personified-Moorti-man Vedanta tattva. The sruti says that God-realisation cannot be possible by studying the Vedas, nor by intellectual power nor by much learning. He is to be gained only by those whom He chooses. To such blessed ones God reveals His own nature. Sarvabhauma had so far achieved only intellectual efficiency. His too much learning was only for the satisfaction of his vanity. The source of his imperfect happiness was that he had cultivated his intellect and gained therefrom the satisfaction of his vanity. He was caste-ridden. Even in Sanyas order he was sectarian. He found, as mentioned earlier, the Bharati sect of Sanyasis as inferior, whereas the Master had no concern for sectarian thinking. Sarvabhauma did not accept the Master, the God-incarnate for he believed in the existence of Brahman only impersonally. He did not believe that God in Kali age will have the colour of molten gold. His limbs will be scented like the sandal wood, and He will renounce the world. Sarvabhauma was a pandit but not in the

sense the Gita puts forth. "A pandit looks equally on a Brahmin adorned with learning and humility, a cow, an elephant, a dog and an outcaste".

In this imperfect stage of mind the scholar came in contact with the Lord, Krishna Chaitanya, the moving God. He knew that in spite of his great learning the scholar was devoid of the grace of God. He was not a spiritual man. He was an unbeliever and even had spoken disrespectfully to Him. Since the Lord was indifferent alike to praise and blame, and bestowed His causeless mercy, He had been to scholar's place to save him. He had been there to integrate the personality of the great scholar for He knew that the scholar was patronising as well as contemptuous towards Him. He had to be made realise that the Master was no other than Lord Jagannath.

One day when the Lord went to the scholar, the latter seated Him and began to teach Him Vedanta saying that the primary duty of a sanyasi is to learn Vedanta. The Lord listened to him with all respects without speaking anything. The teaching went on for a week, and on the 8th day the scholar asked the Lord that He had listened to him in unbroken silence no doubt, but, if He could follow him. Thereupon the Master exposing His ignorance in a forceful tone mingled with reverence expounded the primary meaning of the Vedantic text and advised the scholar to give up expounding

the conjectural secondary sense. Sri Krishnadas Kaviraj, the chronicler of the Lord, has narrated the episode in his Chaitanya Charitamrita in some detail which we need not go into here, for our purpose here is to establish the truth that (c.c.) "*Nayamatma Pravachanena labhyo na Medhaya na Bahuna Srutena*".

In his attempt to support his views the scholar used all his logical devices but they were refuted by the Lord. This made the scholar speechless and motionless. The expounding of the Lord kindled faith in personified Brahman in Sarvabhauma. By the grace of the Lord the scholar incited in him love for God. He fell at His feet saying, "It was a light work to Thee to save the world, in comparison with the wonderful power Thou hast manifested in converting me. Logic had made me hard like an in-got of iron. Thou hast melted me. O, Thy wonderous might".

Sarvabhauma's first duty every day was, as soon as he left his house in the morning, to pay a visit to Lord Jagannath-the immovable God of Puri, but now there was a departure from that to the moving God-Sri Krishna Chaitanya.

* * *

I seek the shelter of the Eternal Supreme Lord, the Ocean of Mercy, Who has taken Form as Sri Krishna - Chaitanya with the view of teaching the True knowledge, Yukta - Vairagya and His Own Method of unalloyed Devotion — *Sarvabhauma*.

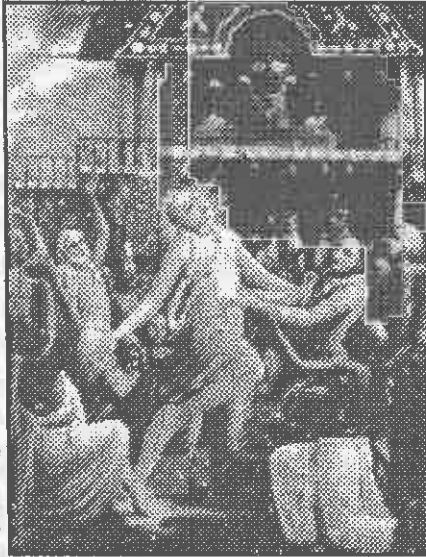
—:—

LORD SRI CHAITANYA MAHAPRABHU IN THE CHARIOT FESTIVAL

DR. SHAMBHU NATH DAS ADHIKARI (SEAL), KOLKATA

INTRODUCTION

After departure of Sri Krishna along with Sri Baladev from Vrindāvan to Mathura in Akrur's Chariot and inspite of His (Krishna's) assurance to come back soon. He failed to adhere to His commitment on the plea of some other duties to be performed by Him there (at mathurā) and elsewhere. Once, after He made His disappearance from the Rāsa-dance, Sri Krishna confessed before the Gopis that to enhance/ augment the depth of their (Gopis') attraction towards Him, He kept himself aloof (but observing from a hiding place) the condition of the Gopis at the separation from Him. Significantly perhaps (as He only knows His real



motive) for this reason Krishna failed to make His return back to Vraja inspite of all entreaties from the sides of Uddhav, Baladev and His mother Rohini—to all of whom He gave vague assurances. Therefore on the other side, Sri Radha, out of pang-of-separation from Krishna gradually entered into the last stage *Udghurna Adhirūda Mahābhāva* when all the Vraja bāsis thought that death of Sri Radha is inevitable. It is significantly noticeable here that to glorify the influence and power of Sri Nām-Sankeertan by which

all Vrajabāsis, who were on the point of death, were all kept alive till the return of Krishna.

However, at such an extreme situation when Baladev, Subhadrā and Krishna somehow made their appearance at

Vraja, the outward physical appearance of all the three were alike in the forms of Deities Balarām, Subhadrā and Jagannāth as standing in the temple at neelāchal (Puri) due to their entering into trance at the sight of the condition of Vraja. However by the presence of Krishna, Sri Radha gradually gained consciousness and also made Krishna regain His normal condition by the services of her Gopis.

Sri Krishna told Sri Radha that 'no rhetorician and even myself cannot fully realise the super-excellent, unsurmounting charm and beauty of the Love-in-separation (*Vipralambha-bhāva*) which you alone enjoy. Therefore as a result of this effect I shall remain in an unique and mysterious form representing Myself as Daity Jagannāth and also simultaneously enveloping Myself with Your complexion and taking Your role as well as Your sentiment I shall enjoy the supersurmounting Transcendental feeling of pang

of love-in-separation. Therefore, (i) to fathom the depth of Sri Radha's exalted love, (ii) to measure the depth of Her ecstatic love and (iii) to realise His own sweetness tasted by Sri Radha and to experience Her ecstatic Transcendental Bliss I shall make My advent taking the role of Sri Radha.' This was the primary reason behind His Decent, propagation of Nām-Samkeertana, the Yuga-dharma of Kali was however the secondary cause.

Srila Krishna Das Kavirāj Goswāmi in his 'Sri Chaitanya Charitamrita' gave a detailed and wonderful description under Madhya-leelā Chapter XII to XIV, about Sri Krishna Chaitanya Mahaprabu's participation in Gundichamārjan leelā, Netrotseva, Rathayātra festival, Hera Pancherni and the return journey of Lord Sri Jagannāth in connection with the 'Chariot Festival'—the subject matter of this limited article. Without going into the details of the historical aspect of all the above episodes, let us try to probe into the significance of the episodes contained or hidden within them. Though with our very limited knowledge it is next impossible to trace them out, but with firm faith in guru and vaishnav and with their benediction 'mukam karoti vōchālem'.

For the purpose of Sri Krishna's advent as 'Sri Krishna Chaitanya' as stated above, He assumed the role of Āshraya Vighraha, a devotee as also Sri Radha not only for tasting by Himself, but also as a Jagatguru He imparted in innumerable ways how an aspirant soul should act and behave to perform his bhajan to gain the summum bonum of human birth. In this sole as Jagatguru He acted as a demonstrator, as we find in the practical science laboratory classes where each and every student is

taught by direct practice and training individually with great care. We know that He came down to bestow 'anarpita charim-chirāt', i.e. which were never bestowed heretofore. Do we find in any incarnation of God in any age when He imparted such practical lessons individually to one and all?

GUNDICHĀ MĀRJAN LEELĀ

Sriman Mahaprabu said "More mon Vrindāvan". Vrindāvan is the highest transcendental plain where Sri Krishna performed innumerable leelās including the highest one, the Rāsa-dance. So to purify the mind, which is the seat of God, one has to clean it spotlessly, dirtlessly and brightly. Sri Chaitanya-deva in the very first word of first Sloka of His 'Sikshāstakam' uttered 'Cheto-darpan-mārjanam'. Gundichā temple, where the three Deities are to be installed for nine days, which is the replica of Sundarāchal i.e. Vrindāvan was thoroughly and spotlessly cleansed. Here Mahaprabu acted as Demonstrator and taught by practical training how an aspirant's mind should be cleared out of (i) other selfish desires, which has been compared with thorny grass, (ii) any attempt for jñān or yoga which are as good as coarse sand (gravels, etc.) (iii) deception—which remains as fine dust particles, (iv) name and fame (in the form/s of solitary 'bhajan') also as fine dust particles, (v) Gaining some popularity, (vi) salvation, etc. All these were taught by Him by way of clearing with broom sticks, pitchers full of water repeatedly. In spite of that to satisfy Himself hundred percent He washed out thoroughly with water (of devotion); not only that, by His own garment. He spared no pain to rub out, lest there remains any fine scratch-monk in the form of salvation. In this

way He taught how an aspirant soul should prepare his mind (the replica of Vrindāvan) to make his heart the seat of God. In so doing He did not forget to reward those whose cleansing-jobs were excellent and impose punishment, by any of service to Hari, Guru and Vaishnav, to those who had short-fall.

NETROTSAV

Prior to journey over chariot Jagannath-Pravu gives 'darsan' to the devotees after a period of 15 days. For this pang-of-separation Mahaprabhu had to leave Neelachal (Puri) to stay at Ātānāth, just to make the devotees (aspirants) understand the condition of His heart and mind He rushed to Bhog-mandir (though usually He stood at Garuda-stand) and gazed at the Deity (Jagannāth) Steadfastly till the mid-day, yet he had to be brought out by raising a pretext of making preparations for witnessing the Chariot Festival next day. Thus He teaches how an aspirant's urge should be to be present before the Deity of God, who is not on 'Idol' of any material object. But Vrajendra nandan Himself standing in front. Actually with our material eyes we cannot view God, but it is He Who showers His gracious eyes upon us — so such an opportunity should be utilised to the fullest extent.

ONWARD JOURNEY OVER THE CHARIOT

Mahaprabhu Himself said, "yadyapi Jagannath karey Dwārakā vihar' (even though Jagannath displays His sports at Dwaraka). Therefore Jagannath Temple at Neelāchal is the replica of Dwaraka and Gundihā or Sundārāchal, the replica of Vrindavan. So to meet the love-laden Gopis (the devotees) He performs His onward

journey over the chariot on the Festival Day. Before dawn Mahaprabhu finished his morning-bath and proceeded towards the Temple —thus He demonstrates how an aspirant-devotee should remain restlessly anxious to witness God and His Festival.

Lord Sri Jagannath, during these 15 days of 'no-darsan' remains exclusively engaged in privacy with Mahaluxmi, after which with her permission He commenced His journey to Sundarāchal to make His devotees happy. Here we can realise God's eagerness to pay darsan to His devotees; so, should we also not reciprocate to honour His desire/grace? Otherwise the two ends of the rope will never meet, as was the case of Mother Yashoda while she attempted to tie/bind her Gopal. At the onset of journey Mahaprabhu applied, with His own hands, sandalwood paste and floral garlands to each devotee as a mark of recognition and acceptance for participation in the dance and kirtan with Him. Just imagine the fortune of those who were adorned by God Himself— should we not be anxious and try to give competence for such fortune?

Mahaprabhu divided his 'Pārshadas' and devotees, for dancing and singing, into seven groups — four on the front, two on the sides and one on the back of Jagannāth's Chariot. The joy of Sri Chaitanya knew no bounds as He in the role of Radha was over-whelmed in ecstasy on account of sight of Beloved Madan Mohan (who is now in the form of Jagannāth) after a long period of a fortnight's separation. All the seven parties started singing and dancing along with Him, signifying what sort of expression should be on the part of the devotees when they view the Idol i.e., Sri

Vigraha of God Who is Omnipresent as 'sā kshāt Vrajendra nandan and should never be considered as any image made out of some mundane material objects. Whatever we should do, should be for the pleasure of God alone, but never for any mundane pleasure. As Omniscient God also reciprocates. We get its evidence from the fact that being pleased by performance of dance and kirtan by Mahapravu, occasionally the chariot was stopped to witness the same as because the chariot does not move by the strength of pull by the devotees but as per His own will. During the performance of dance Mahapravu manifested one Divine Mystery that His presence was found by all the seven groups, as all the groups felt that Mahaprabhu was in their group — as was felt by the Vraja-boys during 'pulin-bhojan', and as manifested by Sri Krishna during Rāso-dance and sports with the queens of Dwaraka —thus His identity with Vrajendro-nandan was re-established before his devotees. To demonstrate how an aspirant soul should behave while he is in presence of God, He went on offering panegyrics/prayers from Vishnupuran (1-19-48), Mukunda-mālā stotra of Alwar Kulasekhar, Bhagabatam (10-90-24), Padyabali (No 63), etc. All these are to be performed for the pleasure of the Deity and for attening His benediction. Through His uddanda dance Pravu expressed the Vraja Gopis' feeling, after a long period of separation, on meeting their sweet heart at Kurukshetra. Now atopping dance, Swarup Damoder was ordered to sing. Feeling His centiment of that time, he sang. "I have just met the lord of life for Whose sake I have

been burning in the fire of love-lord."

Mahapravu again started dancing in front after the Car. At times the car was stopping or moving swiftly, as if after the will of Lord Sri Chaitanya (the 'sachail' Jagannāth). Here the sentiment of Mahapravu is as if He was taking Vrajendra-nandan (in the form of Jagannāth) from His abode of majesty to that of 'madhurya' (Gundicha). Just to test whether Jagannāth has any motive otherwise, Gour Sundar was, at times, slowing down His speed of onward movement. Jagannāth too realising the sentiment of Mahapravu was waiting by stopping the chariot—as because in the absence of Vrajeswari Sri Rādhā, there is no possibility of manifestation of sentiments of Vraja. Thus finding Jagannāth waiting for Him, Mahapravu too realising the superiority of power of sentiment of Gopi, started onward movement, after which being ashemed Jagannāth too started onward movement. Sri Chaitanya Mahapravu Who is none but the combined manifestation of Sri Rādhā-Krishna, but in the role of Sri Radha expressed His heart's desire in echoing the same sentiment of Sri Rādhā in Her pronouncement of a large number of slokas through which He adduced various grievances vide slokas 137 to 149 of chapter XIII of Madhyo-leelā of Chaitanya Charitamrita. Here devotees may kindly notice that to a spotlessly pure heart the presence of (Omnipresent) God can be realised (as also evidenced) front to front. Meera Bai through her bhajan and dance could have Krishna (Giridhari Gopal) as her companion. Blind Suradās through his bhajan could make Gopal seated in front

of him. Gopināth of Remuna stole 'Kshir' for offering that to His devotee Mādhavendra Puri and hence got the name "Kashir-Chora Gopināth". To uphold the dignity of His devotee Senior Vipra. He came down from U.P. (Vrindavan) to Orissa. All along the road on foot behind Junior Vipra for rendering His evidence before the neighbours about Senior Vipra's oath (promise) in His presence thus He came to be known as 'Sākshi-Gopāl'. Many more instances may be adduced by which the Omnipresent and Omniscient God's direct communion with Puri hearted-devotees can be easily established.

For the purpose of giving lessons to the devotees Mahaprabu though initially (outwardly, showed some disregard to have company of propertied (wealthy) persons, especially for holding the title as 'Raja', but ultimately most of His pārshtadas, viz. Nityananda, Ramananda, Sarvabhouma, etc. being in his favour and as because king Prataprudra showed strongest urge and he became lower than a blade of grass (by putting on Vaishnava marks and dresses), he was accepted by Lord Sri Chaitanya at Balagandi on way to Sundarachal on the Rathayatra day. During the stay of the Three Deities at Sundarachal (Gundicha) Mahaprabu stayed for those nine days in the Jagannāth Vallav garden house and passed His days in the role of Sri Rādhā as if He is at Vraja and every morning and evening He performed uddanda kirtan and dance. It is a lesson for the devotees how they should perform their bhājan with feeling of the very presence of God.

HERĀ-PANCHAMI

On the Herā-Panchami day, for the guidance of the devotees, Mahaprabu demonstrated through dialogues between Sribas Thakur and Swarup Damodar the ontological difference between Sri Luxmi Devi and Sri Rādhā in so far as their relation with Sri Krishna is concerned.

RETURN JOURNEY

It has been mentioned that Mahaprabu also participated at the return-journey of the Car festival. We however know that the Goudiya Vaishnavas do not usually participate in the return-journey of the Chariot festival. The mystery behind has been discussed, in short, under the opening paras of this article.

Shastra says, "Rathe cha Vāmanam dristvā punarjanma na vidyate." Also there is folk-rhyme ('chharā') as Rathayatra mahotsav maha dhum dhām, Bhakagan Pathe sav Lutāye korichey pronām I Path Bhāve ami dev, Rath bhāve ami, Moorti bhāve ami dev, Hāsey Anteryāmi II

Here 'Ratha (of the sanskrit sloka) devotees the intended spotlessly clean and clear heart, whereas 'vāman' implies God. So if we can instal God over such a heart, there is no possibility of re-birth. That is why cleaning ceremony (Gundihā-mārjan) is performed before installation of God (Jagannāth) there.

In this way Jagatguru Sri Chaitanya Mahaprabu teaches us the "Sādhya" and "Sāadhan" tattwa through the observance of Ratha-yātra-festival.

—::—

Bibliography :

1. Sri Chaitanya Charitamrita—Snila Krishna Das Kaviraj.
2. Lord Sri Chaitanya & His Mission (Vol-I) — Snila B. P. Yati Mahāraj.

SRI RAMAKRISHNA AND GAUDIYA VAISHNAVISM

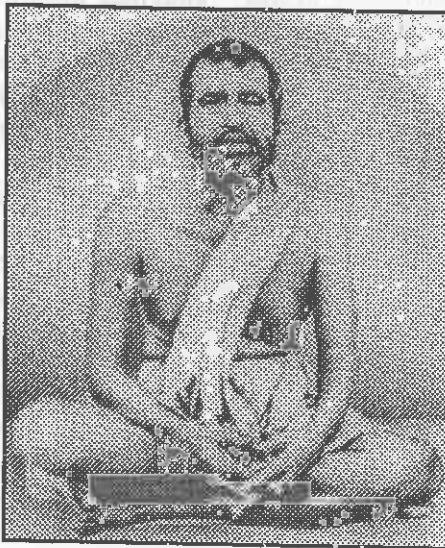
PROF. DR. CHHANDA CHATTERJEE, New Delhi

Sri Ramakrishna Paramahansa, the eminent 19th century seer of Daksineswar (near Calcutta), was profoundly influenced by the philosophical ideas of Chaitanya. Brought up in the rural surroundings of Bengal, it was perhaps natural for him to imbibe vaishnava traditions. In his preachings we find a clear echo of the message of Chaitanya.¹

At the very outset, it may be pointed out that for Ramakrishna spiritualism meant a simple devoted and direct approach to God by considering Him as his own. He established personal relationship with God, a tradition which he clearly borrowed from the devotional moods (viz. *santa*, *dasya*, *sakhya*, *vatsalya* and *madhura*) of the Gaudiya Vaishnavas. He not only accepted these devotional moods theoretically, he also practised all of them while in his *sadhan*. The attitudes of *santa* and *dasya* were expressed by his love for the Goddess Kali as his mother and Raghuvir, his ancestral deity as his master. Likewise, his love for Balgopal (Ramlala) expressed his *vatsalya* attitude.² The passionate love of Radha for Krishna representing the ideal of *madhura bhava* had overcome his religious mind. Ramakrishna considered himself as one of the gopis of Vrindavan having zealous passionate love for his divine sweet heart. In him thus permeated the *mahabhava*, the highest stage of *prema* *bhakti*. This mood

which he attained in his *sadhana* coincides on all points with the ecstatic feelings of Radha and Chaitanya.

Ramakrishna accepted many other spiritual ideas of Gaudiya Vaishnavism. Thus, according to him, the Gopi's love for Krishna symbolising the *madhura bhava*, remains the best type of love and the *prema bhakti* the highest type of devotion. It is only when *bhava* deepens, that *prema* or *mahabhava* appears. This *mahabhava* is a divine attitude attainable only by the liberated souls.³ While explaining *mahabhava*, Ramakrishna further exclaimed that the seeker may attain this state of *mahabhava* and enjoy bliss. But this bliss is not without the terrible pangs of separation.



So far as the ontology of Radha is concerned, there is a striking similarity between Ramakrishna and Chaitanya. Like Chaitanya Ramakrishna believed Radha to be the *hladini sakti* of Krishna (the *saktimat*). The 'Sacchidananda Krishna,' in order to relish His own blissful nature (*ananda svarupa*), manifests Radha out of Himself. Thus Krishna remains both as the *adhara* (the support) or *chidatma* as well as the *adheya* (the object of support) or *chit sakti* who is Radha. Radha and Krishna therefore are not two different entities having separate identities but remain inseparable from each other as 'heat' is inseparable from 'fire'.⁴

Throughout the preachings of

Ramakrishna we find a clear echo of the ideas of Chaitanya. Although like Chaitanya Ramakrishna too recognises the necessary importance of knowledge (jnana), action (karma) and devotion (bhakti) as effective means for the realisation of the Absolute, yet he supremely emphasises on bhakti as the best of all. *Ahaituki bhakti* in the spirit of complete self-surrender has been declared by him as the easiest path leading to God. According to Ramakrishna, in this age of *kali* both knowledge (discrimination between the Real or God and the unreal or the phenomenal world) and action (doing of one's duties without any attachment), are far more difficult than devotion (*ahaituki bhakti*).⁵

Not only does Ramakrishna recommend the supreme efficacy of bhakti for this age of *kali*, he even goes along with the Gaudiyas to accept the superiority of *suddha bhakti* (pure devotion) over moksha or liberation.⁶ Bhakti according to Ramakrishna is one thing needful all else is unreal. It is the highest object of desire.

Tolerance for other religions and sects remains one common feature in both Chaitanya and Ramakrishna. According to Ramakrishna, the religions of the world are not antagonistic or contradictory to each other. They are but various phases of the eternal religion. Hence he declares that one must respect all religions and must try to accept them as far as possible. In his words: "God is but one; people of different religions call Him by different names. Some address Him as God, some as Allah, some as Krishna others as Siva, Rama and Brahman?" Thus it is because of our varied standpoints that the one Truth appears as many. When this is realised there will be an end to all antagonism. One will have infinite sympathy and fellow feeling for all. This spirit of universal tolerance and catholicism that

remained innate in him was truly a 'Vaishnava' attitude. Earlier such catholicism was exhibited in the life and teachings of Chaitanya. While discussing the Ethics of Gaudiya Vaishnavism, we have already observed Chaitanya's liberal attitude towards other gods and other systems of faith.⁸

The humanitarian approach of Chaitanya that helped him to preach the attitude of kindness towards all creatures, as one of the cardinal requirements in the make up of a genuine devotee, remains vivid in the attitude of Ramakrishna. Like Chaitanya he too calls for equality between man and his fellow beings in so far as they are inseparable parts of the Divinity. The following words of Chaitanya, "Honour all living beings for Krishna dwells in every man's heart,"⁹ are supported by similar ideas of Ramakrishna, who once pointed out to his disciple Swami Vivekananda that the jiva is no other than Siva. That every creature is God himself in a particular garb of name and form has been made very clear. He, however, goes a step further than this when he says that a devotee has the right to love every creature as God Himself and does not have the right to show mercy or compassion upon him.¹⁰

In his view regarding the impersonal and the personal aspect of the Ultimate Reality, Ramakrishna follows the line of thinking earlier chalked out by Chaitanya. Just as the *sadaisvarya purna Bhagavan* (Bhagavan having six fold qualities) is attainable according to Chaitanya by means of pure devotion and not through dry reasoning of the Advaitins, similarly Ramakrishna too emphasises on 'vijnana'. 'Vijnana', according to him, remains a state of realisation through devotion and love, which comes after 'jnana' and helps the seeker to have a direct and intimate



By Courtesy : Smt. Indrani Mukherjee. In memory of Bhaktabar Utsab Mukherjee
Srirampur, Hooghly, W. B.

knowledge of God. Thus while jnana consists in knowing Brahman as nirguna, impersonal and the undifferentiated, *vijnana*, on the other hand, consists in knowing God as a person who has differentiated Himself into living creatures (jiva) and all other being (jagat) of this universe with all their varying powers and endowments – physical, intellectual, moral and spiritual.¹¹

Our analysis of Ramakrishna's teachings in the light of Chaitanya should not be construed as an assertion that the former borrowed his ideas from the latter. It would indicate that Ramakrishna through his own meditation arrived at the same conclusions as had already been reached by Chaitanya.'

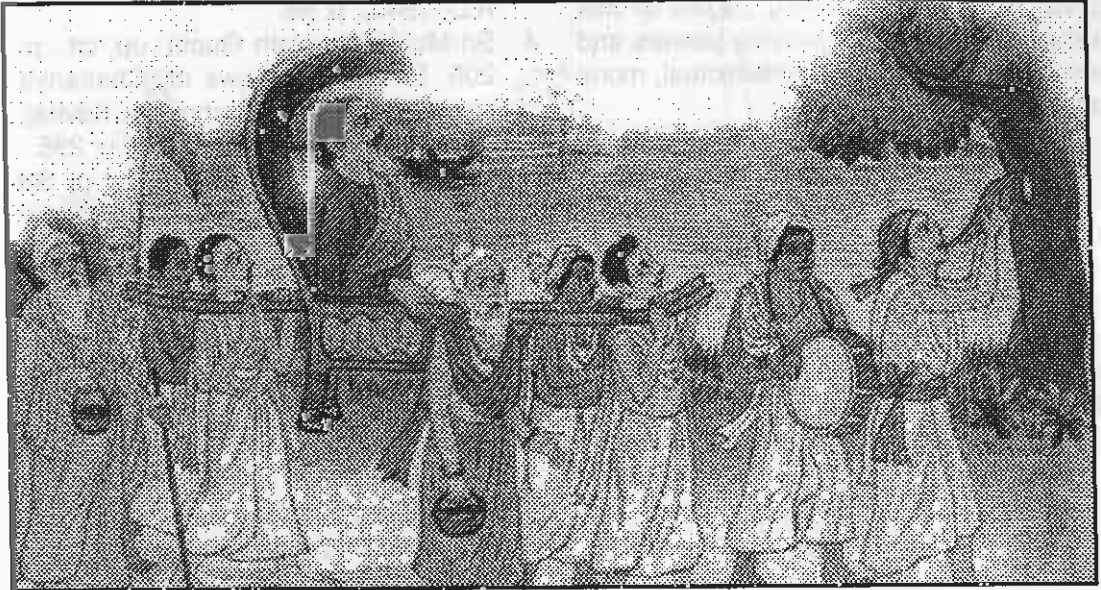
References

1. Although Ramakrishna's life lacks the wealth of such miraculous events and striking achievements that are commonly associated with the lives of great men, yet on the spiritual grounds, his achievements were no less remarkable than that of Chaitanya or any other great men of religion. The humble life of Sri Ramakrishna had something of immense value and significance. His entire being was a marvellous web of spirituality. Besides having in common many physical, psychical and material qualities. Ramakrishna also shared parallel metaphysical ethical and religious ideas with that of Chaitanya. For an account of the life of Ramakrishna, see the *Condensed Gospel of Sri Ramakrishna*. (Sri Ramakrishna Math Madras).
2. A metal image of 'Ramlala' or the child Ram was received by Ramakrishna from a certain jatadhari who happened to be an itinerant vaishnava monk; Jatadhari had expressed 'vatsalya' attitude towards his God, Rama. The same devotional attitude was also followed by Ramakrishna to the said deity.
3. Sri Mahendra Nath Gupta (Srima). *Sri Sri Ramakrishnakathamrita*. Vol. III (Bengali. 7th ed. Bengali era 1347 = A.D. 1940). p. 96.
4. Sri Mahendra Nath Gupta. op. cit., p. 206. for parallel views of, Chaitanya regarding this see Krishnadas Kaviraj. op. cit., Adi. IV. p. 323. p. 314. p. 296.
5. See *The Condensed Gospel of Sri Ramakrishna* (published by Ramakrishna Math. Madras. 1978. 6th edition. p. 192). for parallel idea of Chaitanya. see Krishnadas op. cit., Adi. ch. III. p. 174.
'Yugadharma pravartaimu nam sankirtan/ chari bhav bhakti diya nachaimu bhuvan II'
Ibid., p. 194.
'kalikale yugadharma namer prachar/.'
6. Sri Mahendra Nath Gupta, op. cit. p. 82.
7. Sri Mahendra Nath Gupta, op. cit., p. 45. This is further explained through the illustration of a tank which has four ghats (landing places with steps). The Hindus drink at one ghat, they call it 'jal'. The Mohamadans drink at another, and call it 'pani', the English who drink at a third, call it 'water'.
8. Krishnadas Kaviraj, op. cit. Madhya II. ch. 22. p. 1084.
'anya dev anya sastra ninda na kariva'
9. Krishnadas Kaviraj. op. cit., antya, ch 20, p. 731.
'jive samman dive jani Krishna adhisthan'.
10. *The Cultural Heritage of India*. Vol IV, pp. 680-688.
11. *The Condensed Gospel of Sri Ramakrishna*. p. 72.

—::—

LORD CHAITANYA MEETS RAY RAMANANDA

MADHAVI DAS GOSWAMI, Vrindaban



When lord Chaitanya Mahaprabhu arrived on the banks of the Godavari River He became ecstatic with Joy, as He was reminded of the Yamuna and Sridham Vrindavan. He bathed and sat to enjoy the view on the riverbank.

Mahaprabhu saw a nobleman coming to bathe. He had a retinue of servants and was accompanied by many Brahmins. The servants were carrying him on a palanquin. The Lord patiently waited and observed the bathing ritual. As Ray Ramananda emerged from the water after his bath, his eyes fell on the beautiful sanyasi sitting and watching him. He was mesmerized and rushed to pay his respects. Ramananda introduced himself as a low-caste Sudra,

and the lord embraced him immediately, awakening love between Him and his devotee.

Mahaprabhu told Ramananda that He had heard so much about him from Sarvabhauma Bhattacharya of Puri. Ramananda became extremely humble and told the lord that He should not have embraced a materialistic low-caste Sudra. His divine form was such that He had to be the Supreme lord Himself. He must have come to deliver him. Sri Chaitanya answered that Ramananda was one of the Lords topmost devotees and He was waiting to hear about Lord Krishna from him. They decided to meet alone in the evening.

The lord and devotee sat in a secluded

place when they met again in the evening. Mahaprabhu asked Ramananda what he felt was the ultimate goal of life. Ramananda said that it is of utmost importance to do one's duty as per his caste and position. Sri Chaitanya looked unsatisfied and asked to hear more. Ramananda went on to say that the fruit of all action should be offered to the lotus feet of Sri Krishna.

The Lord told him to elucidate further. Ramananda said that ecstatic service leads to perfection. Intense greed is necessary to be steadfast and finally attain His grace. Devotional service should be spontaneous with an attitude of servitude. He is the Lord and Master and the devotee a humble servant.

However, superior than the attitude of servitude is to feel that the Lord is one's best friend. Feelings become more personal and fear is abdicated in this state. Mahaprabhu urged Ramananda to go on. Ramananda further explained that parental love is higher than friendship, as a sense of ownership exists, like in the case of Nanda Maharaj and Yashoda Ma.

Mahaprabhu looked pleased and wanted to hear more. Ramananda said that the highest love is conjugal love, as was seen in the Gopis of Vrindavan. Desire for oneself disappears in this kind of love. Conjugal love captivates the mind of the Lord the most. Sri Krishna's beauty and sweetness increases when He is in the company of the Gopis. Mahaprabhu agreed with Ramananda and urged him to go on.

Ramananda further expanded that over and above the Gopis' love is the love of

Radharani. Even the Raas could never have taken place without Her. Sri Krishna is Lord and Master of all universe. He is knowledge and bliss combined. He attracts all, male and female, moving and inert. His soft bluish limbs resemble a blue lotus flower. Sri Krishna's internal potency is Radharani; she is His Haladini Shakti, His internal pleasure potency, His reservoir of bliss. Sri Krishna tastes the love of His devotees through His pleasure potency.

Radharani is pure mahabhav-the highest form of ecstatic love. No one has and will ever love Him like Her. They are two bodies with a single soul. Radharani's fragrant body is full of golden luster. She is a combination of compassion and youth. Her love is mixed with anger and affection. She possesses over 20 kinds of Bhava (moods). Radharani is completely engrossed in thinking about His form, qualities and activities. Even Sri Krishna fails to understand the depth of Her love. It is only possible to understand the love of the Divine Couple by the grace of the Vraja Gopis. Radharani is like a creeper and the Gopis are its leaves and flowers. If She is happy, so are they.

As a devotee 'constantly thinks of the love and pastimes of Radha and Shyam, he becomes free from material lust and ultimately finds a place for himself in the Lord's abode in Golok Vrindavan, where he serves the Divine Couple as a Gopi. That is the ultimate goal for any Vaishnav. Mahaprabhu looked very pleased.

Jai Radhey !

—::—

NAVADVIPA, THE LOTUS OF BHAKTI

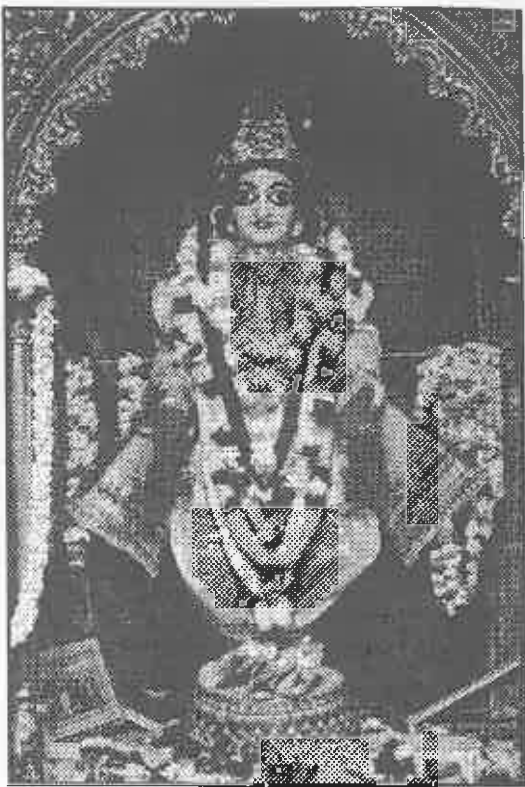
MRS. SUKHVINDER SIRCAR, Mumbai

Navadvipa Dham is the land of great spiritual mystery. Embedded in this land of nine mystical islands, are the 9 jewels that grant the perfection of bhakti. Bhakti has nine aspects, (nava vidha bhakti), and each island offers the perfection of one aspect of bhakti. As one develops the spiritual eye, the mystery is revealed and can be witnessed. Navadvipa Mandala is said to resemble a lotus flower with eight petals. The island, where Mayapur is situated, rests in the sacred flower's centre and carries a great spiritual gift for bhakti yogis who follow the devotional path.

Situated at the conjoining point of two holy rivers-the Jalangi and the Ganga-the town of Mayapur forms the centre of the Navadvipa Mandala, or "the area of the nine islands". These islands, which are dotted with many towns and villages, are formed by the various attributes of the Ganga River as it slowly flows into the Bay of Bengal.

On each of these islands Lord Sri Chaitanya Mahaprabhu and His associates performed their transcendental pastimes. Later Vaishnava Acaryas - Bhaktisiddhanta Saraswati Thakura, Gaura Kisora Babaji, Bhaktivinoda Thakura, Jagannatha Das Babaji, Vasudeva Dutta and others spent several years of their lives here discussing the pastimes of Gaura and Nitai.

The names of the nine Islands are: Antardvipa, Simantadvipa, Rudradvipa, Madhyadvipa, Godrumdvipa, Ritudvipa, Jahnudvipa, Modadrumdvipa, and



Rudradvipa. Vaishnavism has categorized Bhakti into nine groups.

"Sravanam Keertanam Vishnu :
Smaranam Pada Sevanam
Archanam Vandhanam Dasyam
Sakyam Aatma Nivedanam"

The nine limbs of bhakti and how they correspond to the nine islands of Navadvipa are :

1. Simanta Dvipa: Sravanam - Deep Listening
2. Godrum Dvipa: Kirtanam - Singing the names, forms, qualities, transcendental pastimes of the Lord

3. Madhya Dvipa: Smaranam - Always Remembering/thinking of the Lord
4. Kola Dvipa: Pada Sevanam - Surrendering and serving the Lotus Feet
5. Ritu Dvipa: Archanam - Worshipping
6. Jahnu Dvipa: Vandanam - Praying
7. Modadruma Dvipa: Dasyam - Executing Orders, Serving, Dutiful
8. Rudra Dvipa: Sakyam - Making the Lord the best friend
9. Mayapur (the centre of the lotus) Athma Nivedanam - Completely Surrendering one's all

According to the tradition, the eight petals of the Navadvipa lotus carry the power of the first eight steps, while Antardvipa, where Mahaprabhu's parents lived and where he incarnated, is the area of the highest stage: atma nivedana, or complete surrender and offering one's entire being to the Divine.

The entire Gaura-mandala (another name for Navadvipa Mandala) is like a touchstone, yielding all desires. The place is full of knowledge and bliss and reverberates with spiritual power. The water, the land, the trees-everything in the Navadvipa area is spiritual, unlike the dull matter of this material world. Always present in this place are the Lord Krishna's three

spiritual energies-sandhini (existence), samvit (knowledge), and hladini (blissful love).

Navadvipa has a mystical quality that one can be felt even by a casual visitor. And for a vaishnav, it is easily possible to get lost in the lilas of Mahaprabhu in this land. The Ganga ghats, the temples, the verdant green fields, the soft spongy earth, the sunrise and sunset, all are endlessly recounting the story of Lord Gouranga, if one is willing to listen and witness.

"He who lives in Navadvipa-dhama is very fortunate, for he achieves attraction for Krishna. He who happens to go there becomes freed from all offenses. What one attains by travelling to all the holy places is attained just by remembering Navadvipa. In this way the scriptures sing. He who sees Navadvipa-dhama gets ecstatic love of Krishna birth after birth. Even one who goes to Navadvipa desiring to gain material comforts through pious activities will not take another birth. The sastras say that one who walks around Navadvipa attains the fruit of millions of asvamedha-yajnas at every step. And one who lives in Navadvipa and chants mantras obtains the sound of Caitanya as his mantra and easily gets free from maya. What yogis obtain after ten years at other tirthas is obtained in three nights at Navadvipa."



MAHA PRABHU & MIRA BAI

DHIRAJ KUMAR MITRA, Kolkata

In almost all temples of Rajasthan till to-day, god is worshipped by singing Bhajan's of Mira. Mira Bai left Rajasthan to reach Vrindabon in 1538 AD. From there she went to Gujrat after couple of years. She wrote devotional songs also in Gujrathi language. In various temples of Gujrat prayers are still offered with Mira's bhajan. The extent of popularity of Miraka bhajan in entire North India is well known to the learned readers.

In the world of Mira, nothing exists save the bhajan and manan—the fond recollections of Lord Krishna. She sang : "Mero to Giridhari Gopala, Dusra na koi." Sri Krishna, Giridhari of Sri Vrindabon is her beloved. Only Sri Krishna is both her life

and her death. Life after life, He is her nagara, true love, her swami, husband.

Her in-laws did not favour her deep devotional attachment and love for Giridhari. She was systematically tortured. But that torture brought princess still closer to Giridhari nagara. "Je Jatana pele tomare laviba, se Jatana Hari hario na." Hari, kindly do not take away that intense pain which helps me to have you as my own. So after demise of her husband, her Shib bhakta brother-in-law, a devotee of Lord Shiba could not stand his bhabi, sister-in-law, who was a great devotee of Lord Sri Krishna.

Mira was born in 1498 AD at Kurki village in Rajasthan and only child of Rana Ratan

Singh, a grandson of Rathor Raja Rao Jodhaji, founder of royal house of Jodhpur. When she grew of age, Mira was married at 18 to prince Bhojraj, the eldest son of Maharana Sangha of Mewar. But after seven years of her marriage, she

unfortunately lost her husband in 1523 AD. After that she tried to stay at Mewar even being tortured, but at last she had to return to her father's place at Jodhpur. Her father however died in 1527 AD when she was only 29. Aggrieved but indifferent Mira left her father's abode without a single penny like a true saint.

In Farsi, the meaning of Mira is pradhan—prime. In English, it is ocean and in Kabir's dohan — kirtan, it connotes famous fakir. From the depth of ocean of devotion and love, Mira like a shining fakir moved forward in the roads to Sri Vrindabon by singing her numerous melodious and madhur bhajan, She sang aloud "Vinapremse nehi mile Nandalala." Without love Nandalala Gopala is not attainable. When she was 40, she arrived at madhu Vrindabon. Mahaprabhu Sri Gourangadeb was no more as he completed his leela 5 years back in 1533 AD.

His six disciples, Sanatan, Rup, Srijib, Raghunath Das, Raghunath Bhatta and Gopala Bhatta—six goswamis were



engrossed to accomplish faith, ideals, and philosophy of Sri Chaitanya. In accordance with the ideals and thoughts of Mahaprabhu, they authored many treatises on Bhakti Shastra. Little by little these goswamis were giving a new life to Vrindaban long left by inhabitants and infested with jungles. By that time Sri Chaitanya was a celebrity in entire India everywhere, both in Deccan and in Uttarakhand, Guru Nanak came to Puri to meet Mahaprabhu probably in 1518 AD.

Along with Sri Gouranga, Guru Nanak moved around Jagannath Temple with their disciples dancing and chanting "Hare Krishna" nama. It is likely that Sri Chaitanya's bhakti might have influenced rationalist Guru Nanak and we find in akhras of Udasin sect of Guru Nanak led by his son Sri Chandaji singing the glories of God in the same spirit as of Sri Chaitanya Deb.

Sri Chaitanya's influence on Vallabhacharya, founder of Pusti Marga, was equally remarkable.

These two had met twice at Prayag during Kumbha Mela and Puri. Their meetings decisively helped in formulating the ideas of Vallabhacharya—Suddha—adwaitya bada.

Sankara Deva of Assam also rushed to Puri to meet Sri Chaitanya after 1528 AD immediately before his demise and with his guidance he developed Mahapurushia Vaisnava sect in Assam.

Mira Bai on her part came to know about the mahabhava—great trance of Sri Chaitanya. His uncommon, rarely found extra ordinary brightness of love expressed and showed to people at large how love of Sri Radhika radiates for Sri Krishna and how deep and fathomless this prema—love is. That Sri Krishna had descended directly in Sri Chaitanya and the happenings at Srihetra — Puri were well circulated in temples of India. On the tenth day of Chandan Jatra, Jagannath Prabhu at Puri

was adorned like Mahaprabhu Sri Chaitanya even during his lifetime. Lord Jagannath is being worshipped every year on this day as Sri Chaitanya event today. Then the devotees started understanding why Sri Krishna himself descended. What is the swarup, nature of greatness of love of Sri Radhika, whatever Srimati relishes by dint of her love and how sweet is that nectar and how much ananda, bliss, she derives by relishing that sweetness all these Sri Krishna does not know. As pitribhakti—devotion to father is not known to father but is an asset of son, similarly what is Krishna prem is not known to Sri Krishna but available with Sri Radha. To Sri Krishna it was tempting to relish what Sri Radha relishes and accordingly by intermingling Radhabhab, Lord was born as Sri Krishna Chaitanya.

Sri Chaitanya showed his swarup as Radha and Krishna together to governor Rai Ramananda in Vidyanagar (presently known as Rajmahendri at the southern bank of Godavari). Although Ramananda was not supposed to divulge this great sacred secret, he later on could not but made it known only to Swarup Damodar Goswami. He on his turn expressed his pranam in his Korcha. in Sanskrit slokas he narrated : Srimatl Radhika is the hladini sakti of Krishna prem and dalliance. As Saktimat and his Sakti can not be separated, Radha and Krishna with one soul, wanted from time immemorial to be separated in body in this world for the sole purpose of enjoying the dalliance. Recently both of them got together again and descended as Sri Chaitanya. For this I salute Krishna Chaitanyadeba who is the embodiment of both Radhabhaba and Krishna Swarupa — Radhakanta.

In order to relish the bliss and joy of the new concept of Krishna consciousness, 40 years old Mira Bai arrived at Radha Damodar temple in 1538 AD to meet 68

years old Sri Rup Goswami. Sri Rup declined to meet her stating that he in principle did never meet any nari, female. So he did not give any interview to Mira Bai.

Undaunted as she was, Mira Bai was also truthful—satyanistha. She smashed the ego of wise devotee of great order and poet Sri Rup Goswami. She said — “In this world save and except Sri Krishna, I do not find any male — purusha.”

The depth of these words created stir in the mind of Sri Rup and he got back his right wisdom. In the kingdom of Prakriti, only purush or male is Sri Krishna. He cordially received her. We find in Bhaktamal (Hindi) of Nabhaji, “Vrindabon ai, jivagusani ju mili jhili”.

They relished the sentiment of the discussion on Sriman Mahaprabhu. Mira, heard :

“Radhika charan renu
Bhusan karia tanu,
Anayase paba Giridhari.”

Giridhari will be easily mine in case I only cover my body with devine dust touched by the feet of Radhika, She also learnt :

“Radhe Radhe japa karo
Krishna rasa sudha paan karo.”

Only chant the name of Radha and drink the nectar of Sri Krishna. She again listened to the song :

“Radha nam karle smaran,
Shyam daiy darashan.”

By recollecting the name of Radha, Shyam showed himself up. Mira Bai also came to know :

“Jadi Gouranga na hato
Tabe ki haita, kemane dharita de
Radhar mahima prema rasa sima
Jagate janato ke !”

If Gouranga would not have been born, then what would have happened, who would have made it known to this world how great and superb is Radha and what is the extent of her great love for Krishna.

Mira Bai came to realise that Radha

Madhab gets his satisfaction in Sri Radha only. Radha, the daughter of Brisha Bhanu is his hladini sakti. He is satisfied only with her devine love which is beyond the scope of our comprehension. It is achintya, unthinkable. Mira Bai also heard that Sri Krishna is the object of our sadhana — worship and this living being jiba, created by god is eternal sadhak, seeker. Sadhana is nothing but adored Radha, essence of love and emotion.

She is greatest of greatest—paratpara and is completely perfect — purnatama. She is nitya, iternal. There exists no difference between Purush and Prakriti. One does not exist without the presence of other.

Mira Bai understood that Gora, Gouranga is direct embodiment of Krishna but Radha bhabanwita — with a mind of Radha Lover and object of love are inseparable. That's why Radha is nidhi, adhar, abode and this nidhi holds Krishna, Chintamani. That's why Nanda Raja saw Nitya Radha with Gopala in her lap.

Mira Bai also learnt with devotion that the inner meaning of alphabet “Ra” is who goes on presenting continuously. And alphabet “dha” denotes who confers upon devotees attain Brahmananda or Moksa — nirvan. This Brahmananda is the partial ananda of Lord Krishna. who radiates Brahma. Brahma, in turn, is overwhelmed with the love of Purushattama Sri Krishna with his charm, grand beauty, radiant love and melodious tune of his Vansi, the flute.

And ahladini Radha who is full with complete and perfect bliss — Purna Ananda. takes away those devotees to experience the still higher order of bliss of her won Kanta — Sri Krishna. By accomplishing such deeds she floats in the ocean of joy.

“Apan kantare daey bhog karibare/
Ahladini bhashe tahe ananda pathare/”

—Srimat Chaitanya Gita 5/48

After her meetings with Sri Rup Goswami, Mira Bai realised properly the thoughts and philosophy of Sri Chaitanya Mahaprabhu.

The fact that Sri Krishna is found leaning always to his left is only due to intense attraction of love of Sri Radha and not because of love of anybody else made Mira Bai conscious of the new aspect of thought of Mahaprabhu. After this in her lyrics Giridhari hardly became her nagara — beloved. The thought Vinodini's love made Vinodbihari leaning and inclined — induced Mira Bai to write new lyrics. In this lyric Giridhari became Banke Behari.

Hamaro pranam Banke Bihari ko /
Mor mugat mathe tilak virajai //
Kundal alokakar ko /
Adhar madhur par vamsi bajavai //
Rijh rijavai Radha pyari /
Yeh chhabi dekh magan bhai Miran //
Mohan Giridhari ko. /

I bow down before Banke Bihari. Your head is adorned with the crown, made of peacock feathers. On your forehead, you have tilak. I can see your ear ornaments beneath your beautiful lock of hair. O beloved of Radha, you blow your flute to appease Radha breaking her icy reserve owing to her wrath to carry out man bhanjan. Even Mira feels absorbed to admire the picture of the beautiful pair of Radha and Krishna where mohan Giridhari is standing inclined towards Radha.

In earlier lyrics of Mira Bai, Radha pyari was absent. In this song, we find that Mira was deeply absorbed by staring at Radha and Krishna in jugal-pair.

Hereafter wherever this great saintly devotee travelled after leaving Vrindabon, She preached the name of Gour Hari, the other name of Sri Chaitanya. She proclaimed herself as "Gour Kishan ki Dasi Mira" she made it known to all that Shyam Kishore is presently Nabagora whose name is Chaitanya. "Shyam Kishore bhela Nabagora Chaitanya janka now". Pitambar

had descended here on earth by shaving his head and wearing dor-koupin along with mohan topi—a hat used in Gujrat.

He not only left his mohan murali — enchanting flute, but also his Gopies to rescue this world as Gouranga to distribute sweet name of Hari with love to all and sundry. That Makhan Chora who used to steal butter for which her mother Josamati used to tie him up as punishment, has now turned out to be a bairagi, an ascetic to sing "Hare Krishna". We reproduce this song below :

Aba to Harinam lo lagi
Sab jagako jo Makhan Chora
Nam dhare bairagi /
Kiv chhori oohoo mohan murali
Kit chhori sab gopi
Mur murai dor kothi bandhi
Mathe mohan topi/
Mata Jasomoti makhan karan
Bandhi janko pnau
Shyam Kishore bhela Nabagora
Chaitanya janko now/
Pitambar ka bhaba dikhai
Dor koupin kaise,
Gour kishan ki dasi Mira
Rasana Krishna baise /

She who initially proclaimed herself as a beloved of Giridhari turned out to be Gour Kishan ki dasi Sri Vrindabon gave her new vision.

Mira Bai had spent considerable period in Vrindabon when she used to go for a daily darsan of the shrine of Govindaji established by six Goswamis. She received initiation in Rama mantra from Sri Haridas Swamy. Then she sang :

"Payori mayne

Ram ratan dhan payo."

At Vrindabon she led a complete and peaceful detached life. She watched every householder worshipping tulsi plant while fresh water flew through Jamuna and people had plenty of milk and curd.

She died in Gujrat in 1548 AD when she was reported to have merged with her idol.

SRIMAN CHAITANYA MAHAPRAPBHU'S PANCHAKSAKHAS IN KALINGA

Ms. MRIGANKA MAHANTI, Editor, Niladri Bihar, Bhubaneswar

Odisha has been witness to most of the important Hindu traditions and spiritual movements. Odia spiritualism, social values, arts and literature were greatly influenced by Sriman Krishna Chaitanya Mahaprabhu and His Pancha Sakhas (Five Friends) towards the 16th century. The great Pancha Sakhas were Sri Balarama Das, Jagannatha Das, Sri Achyutananda Das, Sri Ananta Das and Sri Jasobanta Das. The dates of their presence and Lila (work) span one hundred years, they were collectively known as "Panchasakhas", since they adhered to the same school of thought, Utkaliya Vaishnavism. These five friends lived in between 1450 to 1550 AD and enriched the spiritualism in a way that any individual can also understand and benefit from that.

Shri Chaitanya was the first to establish the Bhaaba-Mishrita Naama Marga (the path of chanting the holy name with proper feelings and faith); before Him this method was not so popular or well-known even if the path is described in the ancient Vedas. He first introduced this method for all the simple minded people and made many realize that God realization can also be achieved by simpler method of pure devotion without undergoing difficult method of austerities. It is he who first disclosed the importance of the Maha Mantra-Hare Krishna Hare Krishna Krishna

Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. He was assisted by the Pancha Sakhas who preached His philosophy amongst the common people especially those discarded by the society. Sriman Mahaprabhu was a great reformist and believed that all irrespective of their caste, creed, social status, religion and

gender could become self realized. He believed in empowering every individual both spiritually and socially by giving equal opportunity. Sriman Mahaprabhu was one of the greatest Humanitarian of the times he believed in rendering service to the needy this was evident in the philanthropic work he did along with his followers in West Bengal when an epidemic broke out in the colony of the Lower caste or the kindness he showed by embracing a leprosy patient. Sriman Maha-

prabhu's Panchasakha or five comrades also contributed their best for the cause of spiritual, moral and social upliftment of the underprivileged. The Panchasakha converted ancient Hindu texts into prose (of simple language) easily understood by the people of Udra Desha (Odisha).

Sriman Chaitanya Mahaprabhu referred to these five Mahapurusha (disciples) as His Pancha Sakhas or Five Friends.



tumbha panca sakhanku mo janme
janme asha

tumbhapae avatara lila abhilasha][sunya
samhita, oriya]

In the above 'Sloka' Sriman Mahaprabhu states that His appearance, avatar and Lila is due to the desire of His Sakhas. He also commented that these five Sakhas or Panchasakhas are like His Pancha Atma and, i.e., five souls (Atma- Tattva) and are in no way lesser than Avatars of Vishnu. It in Odisha the Pancha Sakhas are believed to be the Five senses/parts of Lord Jagannatha.....

agamyā bhava jane yashovanta
gara katta yantra jana ananta]
agata nagata acyuta bhane
Balaram dasa tatva bakhane]
bhaktira bhava jane Jagannath
panca sakha e odia mahanta]

[sunya samhita, oriya]

Yasovanta knows the things beyond the reach

Yantras using lines and figures are known to Ananta

Achyuta speaks the past, present, and future

Balarāma Dasa is fluent in tatva (ultimate gist of anything)

Ultimate feelings of devotion are known to Jagannātha

These five friends are my five mahantas.

Sri Jagannath Das was the foremost having understood the teachings related to bhakti bhava. Sri Balaram Das understood the tatva. Sri Ananta Das was adept at mantra shastra and understood the complete knowledge associated with yantra. Sri Yashovanta Das had complete knowledge of the rituals, procedures etc, associated with purity. Sri Acyuta Das was blessed to know about the past, present and future events as a part of destiny (Jyotisha).

It is believed and also stated in Shunya Samhita written by Mahapurusha

Achyutananda that towards the end of Mahabharata era when Lord Krishna was leaving the mortal body, Nilakantheswara Mahadeva appeared and had a conversation with Lord Krishna. He revealed that the Lord's companions Dama, Sudama, Srivatsa, Subala, and Subahu would reincarnate in the Kali-Yuga and will be known as Ananta, Acyutananda, Jagannatha, Balarama and Yasovanta, respectively. Thus, the believers of the Panchasakha consider that these five saints were the most intimate friends of Lord Krishna in Dwapara-Yuga, who came again in Kali-Yuga to serve Him. They are also instrumental to perform the crucial and much-awaited Yuga-Karma of destroying the sinners and saving the saints, according to the Sanatana-Hindu beliefs.



Sri Jagannatha Das was born on the Radhashtami day in 1490 in the village of Kapileshwarpur, about six miles west of Puri town.

This village is one of the sixteen Shasans, that is, it is one of the Brahmin villages surrounding Puri founded by the Gajapati king Kapilendra Deva, whose leaders sit in the Mukti Mandap.

Jagannatha Das was born in a Brahmin family of the Kaushika Gotra, which had the

family title "Das." Jagannath Das's mother was named Padmavati. His father Bhagavan Das attained considerable name as a speaker on the Bhagavatam in Oriya. King Purushottam Deva was particularly pleased with his delightful explanations of the Bhagavata philosophy and gave him the "Purana Panda" title. Bhagavan Das trained his son to follow in his footsteps as a Purana Panda. He started making arrangements for Jagannatha Das' marriage when he was twelve years old, but Jagannatha asked to put off the wedding until after he had finished studying the scriptures. He never married.

Jagannatha Das became an expert in his work as a speaker of the Bhagavatam. He went to the Sri Mandir and set up a place inside the Kurma Berha by the Bata Ganesh deity near the southern entrance where he could reach a large number of pilgrims visiting the temple. Because of his handsome appearance, sweet voice and wide learning, he was able to attract a substantial following.

Jagannatha Das was still a young man at the time that Sri Chaitanya Mahaprabhu took sannyas and came to Sri Purushottam Kshetra with His associates in order to teach the world to seek out love for Lord Krishna. According to the Jagannātha-caritāmāta, Jagannath Das's first meeting with Mahaprabhu was when the Lord was visiting the temple. The Lord saw him lecturing on Lord Brahma's prayers from the Tenth Canto. Jagannatha Das got up from his seat and followed Lord Chaitanya as He and His other companions circumambulated the temple.

Not long thereafter, Jagannatha Das went to Kashi Mishra's house to ask Mahaprabhu to give him initiation. Since Mahaprabhu did not give initiation, He sent him to an Oriya devotee named Matta Balaram Das, another one of the Pancha Sakhas, who gave him diksha in Kashi Mishra's house.

According to another account, Jagannatha Das met Mahaprabhu in Jajpur while the Lord was on His way to Puri for the first time. Mahaprabhu took Jagannatha Das with Him to Puri and after some time had Hari Das Thakur initiate him in the chanting of the Maha Mantra.

Jagannatha Das' Oriya Bhagavata is considered by many to be the jewel of early Orissan literature. It had a great influence in the standardizing of the Orissan language of Orissa, through its judicious combining of Sanskrit and local words. Its popularity in Orissa is comparable to that of Tulasi Das' Rāma-carita-mānasa in North India and it is still worshiped in many Orissan homes. Every Orissan village used to have a small house or room known as bhagavata tungi, where villagers would gather to listen to recitations of Jagannatha Das' Bhagavata. Many of its verses have become proverbial and are cited frequently by people throughout Orissa.

Sri Jagannatha das was popularly known as 'Atibori'. This title was conferred to Him by Sriman Chaitanya Mahaprabhu. One day Chaitanya Deva asked Jagannatha Das to tell him who he had been in his previous life. Jagannatha Das answered, "You are the Super soul, O Lord, and so you know everything already. Even so, I will tell you what I believe. Once I was meditating on Radha and Krishna and completely forgot my material body. I saw Radha and Krishna ecstatically gazing into each other's eyes. They started to laugh and out of Krishna's laughter I saw you appear.

āpaēa çré-aīga pāchoāi kaçā basan aīgu
kāāi
dāsaika çire bāndhi dele atibaāa boli boile
atibaāa kathā kahile teūu atibaāa hoile

Mahaprabhu then took His upper cloth and wrapped it around Jagannatha Das' head and said, "You have said something very profound. Thus you shall be known from now on as 'very great' or Atiboro."

There is an important incident with regard to Sri Jagannath Das. After Jagannath had completed his Oriya translation of the Bhagavatam, he travelled throughout Orissa giving discourses in his sweet, musical voice. He attracted large numbers of people by his devotional performances and especially charmed the womenfolk, who flocked to hear him. These women showered him with money and gifts and often invited him into their homes for private Bhagavata classes, something that was clearly against the custom of the time. Hearing him sing and speak on the highest aspects of Krishna's pastimes in the privacy of their own quarters, these women would be overcome with ecstatic symptoms, rolling on the ground and in general lost all sense of decorum despite being in mixed company. Furthermore, they served Jagannath Das in various other ways, by fanning him and massaging his feet. In particular, two extraordinarily powerful women named Medha and Sumedha became his close disciples.

The men in these women's lives became uncomfortable with such behavior and complained to Maharaja Prataparudra. The king sent his police to arrest Jagannath and bring him to court. He asked Jagannath angrily, "What's going on here, Jagannath Das? It seems that you no longer keep the company of men, but sing in the midst of women. You mix with them without any restriction, day and night. Is all this true?"

Jagannath answered Prataparudra with the following words, "Here is the truth, O King. You have the power to punish me if you will, but my vow of celibacy is unbroken. When I am amongst men, I am a male, and when amongst women, I am one of them."

The king did not accept this argument as an adequate defense; indeed it confirmed his suspicions. He challenged Jagannath to show him proof of his female form and threw him in prison. Many of Jagannath's women followers became quite

distressed with the turn of events and stopped food and drink and even threatened to commit suicide if he were not released. That night Jagannath Das fell to prayer, asking the Lord to save him from this calamity. Finally Lord Jagannath appeared to him in a dream and fulfilled his desire to have a female form whenever he liked.

The next morning Jagannath Das astonished the Gajapati by appearing before him with feminine features. According to this account, it was then that the king asked Jagannath Das to initiate his chief queen, Gauri, in this female form.



Sri Balaram Das was born between 1472 and 1482 in Erabanga village at Gop (near Konarak); his father was Somanatha Mahapatra and his mother was Mahamaya Devi. Some say that he was born in the village of Chandrapur, where he also met Sriman Chaitanya Mahaprabhu. Balarama Dasa became a minister of king Prataparudra Dev, but after meeting Chaitanya Mahaprabhu he left the Government service and utilized his previous knowledge of Kundalini yoga, vaidhi bhakti in the mood of Ramanuja Acharya, and jnana to propagate the chanting of the Holy Name. He is sometimes called Matta Balarama, because of his disregard for social conventions in favour of ecstatic Bhakti.

He used to participate in the discussions on Vedanta in the Mukti Mandapa in the Jagannatha temple (inspite of the resentment of the Brahmins), and it is said that anyone who touched his head would become instantly able to explain the philosophy of Vedanta. One day a beggar (who was dumb and deaf) approached him, touching his head, he was not only cured and able to speak, but he also started to discuss philosophy immediately. This beggar then became Balarama's foremost disciple with the name of Hari Das.

The mula mantra chanted and taught by Balarama Das was the Krishna Mantra. His residence in Puri is called Gandharva Matha. Balarama Dasa wrote the famous Jagamohana or Dandi Ramayana, as well as a number of other works entitled Gita Abakasa, Bhava samudra, Gupta Gita, Vedanta Sara, Mriguni Stuti, Saptanga yogasara tika, Vedanta sara or Brahma tika, Baula gai gita, Kamala locana chotisa, Kanta koili, Bedha parikrama, Brahma gita, Brahmanda bhugola, Vajra kavaca, Jnana chudamani, Virat gita, Ganesh vibhuti, Amarakosha Gita, Lakshmi Purana (which is very popular in Orissa).

Saint Balaram Das was a great devotee of lord Jagannath while writing the Dandi Ramayan (Ramayan in Oriya language) He felt an urge to visit the city of Lanka which according to the Ramayan was once the capital city of the demon Ravana. In His mind he expressed this desire to Lord Jagannath. At night He had a dream that he went to visit Lanka along with Lord Jagannath. He saw that Lord Jagannath during that visit told him to hold his gold jhari (A typical ornament of gold). After finishing their visit, the Gold Jhari of the Lord remained with Balarama Das and in the morning He found the ornament in possession with Him. In the morning the priests found that the ornament has been

stolen by somebody and when Saint Balaram Das came with to return the ornament but he was accused as the thief and was taken to the court of the Gajapati King. He was ordered to be imprisoned. That night Lord Jagannath appeared in the dream of Gajapati Maharaja and instructed him to apologize to Sri Balaram Das as he was innocent.

In his Bata Abakasa he writes that Lord Jagannatha is served by 64 Yoginis. In his Virata Gita, he describes the nirakara form of Krishna as Sunya. However, his idea of Sunya is quite particular, as it includes form and relationships. He was also a social worker and reformer, and an expert astrologer as well. He disappeared in 1540.



Sri Ananta Das also known as Sisu Ananta was born in Balipatna village, near Bhubaneswara, in 1488. His father's name was Kapila, and his mother's Gaura Devi.

In a dream he received from Surya Narayana in Konarak the order to go and meet Chaitanya Mahaprabhu, so he approached the party and took diksha initiation from Nityananda Prabhu. Sisu Ananta Das resided in Khandagiri, in what is today called Gadi Tapovana Ashram; through his Sadhana he attained mystic powers, and he was able to change his form at will. Usually he would take the form of a little child, hence his name as Sisu. In this form, he became the adopted son of the

wife of king Prataparudra, who nursed him. He personally found a Patita pavana (Jagannatha) murti in the Matha in Balia patana. His main disciples were Barang Das, Hamsa Das, and Sisu Das.

Shri Ananta Das, also known as Shishu Ananta Das has composed various devotional literature, e.g., Chumbakamalikā, Nilagiri charita, Hetu Udaya Bhāgabata, Artha Tareni Prasnotara, Anākāra Samhitā, Bhaktimuktipradāyaka Geetā etc. He wrote the Bhakti mukti daya gita, one of the oldest and most important popular scriptures of Orissa, and other texts like Sisu Deva gita, Artha tarani, Udebhakara, Tirabhakana, a Malika and several bhajan songs. In Udaya bhagavata he describes Lord Jagannatha as the combined form of Radha and Krishna.

Ananta Dasa was also an exponent of the Bhakti or Pure devotion towards The Lord. He asked his devotees to submit their mind and soul to God as a wife submits herself to her husband. This was the way of Bhakti and the method to achieve the consciousness of the supreme God, Vishnu.



Sri Yashavanta Das was born in 1482 near Aranga Nandi village, district of Cuttack, in a kshatriya family. His father was Balabhadra Mala, his mother was Rekha Devi. He married Anjana Devi, the sister of king Raghunath Champatti of Aranga. Later

on, he took sannyasa and traveled to many holy places in India; he attained mystic powers and was able to change his form at will. The mula mantra he chanted and taught was the Shyam mantra.

He wrote Govinda chandra, Shiva sarodaya, Sasti mala, Prema bhakti, Brahma Gita, Atma pariche Gita, a Malika and several bhajans. The Govinda chandra became very famous in Assam, Bengal and north India; it is basically related with traditional dance and teaching of dance, connected with the Vaishnava tradition. His best disciple was Lohi Das. It is said that also the famous saint Salabega was his disciple. He left his body on Margasira sukla Sasti.



Amongst the Pancha Sakhas Sri Achyuta was the youngest. Sri Achyutananda Das was the most prolific writer of the Panchasakhas and has written numerous books (called as Pothi's), believed not in one life but in many successive lives. Mahapurusha Achyutānanda was a shunya sadhak and a great devotee of Lord Jagannath. He had acquired immense knowledge about almost every aspect, i.e. spiritualism, Ayurveda (Indian healing medical science that uses only natural

resources and herbs), various other sciences, and social regulations.

"Mahapurusha Achyutânanda", is believed to have been born with special mercy or divine intervention from " " which is symbolic for Lord Jagannatha Himself ("Vibhuti Yoga, Shrimad Bhagavat Geeta"). Hence the name of Mahapurusha is Achyuta ("A + chyuta": A= Shri Visnu; Chyuta = created from). Occasionally, "Mahapurusha Achyutânanda" is also referred to as "Achyuti", which literally means "who has no fall ("chyuti nahin jâhâra" in Oriya language)". Sri Achyuta Das was born to Dinabandhu Khuntia and Padma Devi in a village called Tilakona in Odisha in about 1510 AD on a "Magha Sukla Ekadasi" (a specific time described in Oriya calendar).

His parents were childless for a long time and were praying to Lord Jagannatha for a child. One night his father had a vision that Garuda (the bird of Vishnu, an Eagle) gave him a child. Next morning he rushed to the temple and prayed at the "GarudaStambha" (a pillar in front of the Jagannatha temple) thanking the Lord for his mercy. At this point there are two different beliefs: some are of the opinion that he (Dinabandhu Khuntia) found a newborn divine child there and he was Achyuta. Some others believe that, soon after this incident (vision), Padma Devi was booned with a divine child.

Sri Achyuta Nanda has written about his association of Lord Chaitanya Mahaprabhu. "Lord Karunaa saagara (ocean of compassion; here he refers to Shri Chaitanya) caused my birth. He himself was born in Nawadweep (a place in Bengal, India). He was Shri Chaitanya, Lord of the universe who manifested on earth along with Nityaananda. I was born with them. He traversed the world in the guise of an

ascetic, in the company of his followers. In due course, he came to Nilaachala (Puri), with his devotees, along with the five noblemen: Rupa, Sanaatana, Jeeva Gosvaami, Gopaala Bhatta, and Raghunaatha Daasa. He himself pointing out to me instructed: 'You should perform Raasa (sport) in Odiyaa Desa (Orissa) and by consecrating the Gopaala tribe (milkmen), you should consecrate yourself. You must destroy your present body, and be born in the Sudra Kula (a lower caste). O Achyuta, be off now and start performing your Raasa.' I was in his company and after obtaining the command; I left my body and was born in Sudra Kula. God's command the to me was, 'Take to the appearance of Brahma Gopaala, wear a sacred thread on your right shoulder, and celebrate your eternal sport.' My earlier name was Sindurananda, which was hidden then after and I, the sinner and the wretched, came to be known as Achyuta."

Mahapurusha Achyutânanda had established various spiritual energetic centers called 'Gâdis distributed throughout east India (former states known as Anga, Banga, Kalinga, Magadha) and some in Nepal. These 'Gâdis were host to most of the spiritual actions, discourses, penance, and provided various services to the seekers. Examples are, Nema, Kakatpur, Garoi, Jobra Ghât (a river bank in Cuttack) etc.

The Panchaa Sakhaas of Orissa played a major role in preserving the and spreading the Bhakti movement of Sriman Chaitanya Mahaprabhu. They were very dear to Sriman Mahaprabhu and considered Him as the supreme personality of Godhead.

IN THE SERVICE SRI SRI GURU AND
GOURANGA!

—:—

BRAHMAN AND BHAKTI IN THE LIGHT OF ACHINTYABHEDĀBHEDVĀDA

PROFESSOR DR. UMESHCHANDRA DUBEY

Former Head of the Department of Philosophy and Religion, Banaras Hindu University.

THE ACHINTYABHEDĀBHEDAVĀDA POSITS THAT Lord Kṛishṇa instead of being an *avatāra* of Brahman is Brahman Himself. As the *Bhāgavata Purāṇa*¹ puts it: *Kṛishṇastu Bhagvān Svayam*. His forms, *vigrahas* and attributes do not exist apart or separate from Him. He embodies them all. Otherwise too, attributes cannot be separated from the person they refer to as power has no separate existence from the powerful. Therefore the Lord is the supreme embodiment of all His *guṇas* which find their supreme fulfillment in Him. He is truth, omniscience, omnipotence and omnipresence, residing in them as they reside in Him. It is this nondifference between Him and His attributes that leads the *Vishṇu Purāṇa* to assert that attributes like knowledge and power are the verbal equivalents of the Lord Himself.

When put in language, the expression the Lord and His attributes may suggest a relationship between Him and His attributes based on differences but this seeming difference is due to the limitations of language. In truth, He is all His attributes, the latter being nothing but various manifestations of His *vigraha*. Being the

adhisṭhāna of limitless attributes (*guṇas*) and due to there being non-difference between the *guṇas* and the possessor of (*guṇas*), He is also called *guṇātmā*, literally the soul of *guṇas* (*Bhāgavata Purāṇa* 10.14.7). In the Gauḍīya tradition this is

known as '*Jalkallola nyāya*', the logic of water wavelets wherein the wavelets even though inseparable from water are designated differently, seemingly suggesting separation between water and the wavelets.

The *Mahāvarāha Purāṇa* asserts that all forms or bodies of the Lord are eternal and timeless, uncontaminated by the touch of *māyā* and independent of nature or the five *mahābhūtas*. They are all always *paramānanda* and *jñānasvarūpa*:
*sarvā nityāḥ śāśvatā-
ścha dēhāstasya parā-
tmanah* |

*hānōpādānarahitā naiva prakṛitijāḥ
kvachit* ||

*paramānandasandōhā jñānamātrāścha
sarvataḥ* |

*sarvā sarvaguṇaiḥ pūrṇaḥ sarvadō-
ṣavivarjitāḥ* ||¹



1. *Bhaktirasāmṛitasindhu*, Dakṣiṇāvibhāga, Prathama Laharī 1.244-245.

The *Vaiṣṇava Tantra* too proclaims the Lord as the embodiment of *satya*, *vijñāna* and *ānanda*.¹ The *Kūrma Purāṇa* says that Lord Kṛishṇa is neither gross (*sthūla*) nor subtle (*sūkshma*) but even so has been called *sthūla* and *aṇu* devoid of all *varṇas* (colours) but called *śyāma varṇa* and with scarlet eyes. Due to *aīśvaryayoga*, He embodies the opposites that lose their oppositeness in him :

*asthūlaśchāṇaṇuśchaiva
sthūlō'ṇuśchaiva sarvataḥ |
avarṇaḥ sarvataḥ prōktaḥ*
raktāntalōchanah ||
aīśvaryayōgādbhagavān
viruddhārthō'bhidhīyatē |
tathāpi doshāḥ paramenaivāhāryāḥ
kathāñchana
guṇā viruddhā apyētē
samāhāryāḥ samantataḥ....²*

Thus it is obvious that the opposites are lodged in Him because of His unlimited, immeasurable and infinite powers. He is entirely capable of holding together and embodying such seemingly irreconcilable attributes as unity, difference, whole and part because of His infinite and indescribable powers. He is untouched by the differences arising out of *sajātīya*, *vijātīya* and *svagatabheda* and is indivisible, non-dual, highest bliss and supreme consciousness and that is why the enlightened variously call Him Tattva, Brahman and Bhagavān. This Tattva, Brahman or Bhagavān is Śrī Kṛishṇa who is the knowledge of knowledge and *tattva* of *tattva* or *paramtattva* who permutes the sensate and the non-sensate alike, who enacts various *līlās* for the joy of his devotees. He is efficient cause of the universe due to His *svarūpa* and the material cause due to His powers. Thus He is the non-different efficient and material cause of the universe. Even though

embodying infinite powers, three of them are chief ones—*svarūpaśakti*, *taṭasthaśakti* and *māyāśakti*. The relationship of these powers with him is characterized by *bhedābheda* (difference cum identity and this relationship is non-verbalizable). 'Non-verbalizable' here means that this cannot be expressed either in terms of a physical object of human emotions, something beyond and above our mind, intelligence or senses. Logic or reasoning fails to conceptualize this relationship because no analogy can reach even the tiniest fraction of Him. He can be realized only through the intensity of love. This love itself is His *mahāśakti* which also is inexpressible in words and unvisualisable in any other way except through a complete immersion in Him. This love or *rati* as it is called is the sumum bonum of all the *rasas*.

*achintyā khalu yē bhāvā na
tāmstarkēṇa yōjayēt |
prakṛitibhyaḥ param yachcha
tadachintyasya lakṣaṇam ||¹*

This love is beyond and above any reasoning and beyond and above compared with any phenomenal object. In fact an object can be perceived, observed and ontologized but not his glory or powers. As the power inherent in an object can not be measured apart from the object itself so it is with Him. What he does is what he is. In common parlance the object and its power may appear to be separate but in essence they are inseparable. As the part inheres in the whole though temporarily appearing separate, so is the glory of the Lord. He is the *arṇśa* and *arṇśī*, part as well as whole. This glory dissolves all paradox, all seeming contradiction and fills the devotee's heart and mind with its ineffable effulgence.

The term *achintyatva* is used precisely for dissolving contradiction that appears to separate the Lord's *svarūpaśakti* and *māyāśakti* because both inhere in and

1. *Astādasamahādoshai rahitā bhagavattanuh, sarvaiśvaryamayī satyavijñānandarūpiṇi* (*ibid.*, 1. 246).

* [Read—'śyāmo' after 'prōktaḥ'—Ed.]

2. *Ibid.*, 242-243

1. *Bhaktirasāmṛitsindhu*, edited by Haridāsa Dāsa, Dakṣiṇa Vibhāga, Navadvīpa, 1948, 2.5.93, p. 378.

derive from Him. Thus in essence being infinite He can manifest Himself infinite forms without in any way diminishing His primordial unity and wholeness in which reside pure bliss and supreme consciousness. The seeming contradiction is only an appearance and goes to prove that the *śakti* of Parmeśvara transcends reason and the problem of identification of the finite with the infinite is dissolved. In this way He embodies unlimited and unthinkable powers due to which what appears to be His manifoldness is in truth his unimpaired oneness. While clarifying and elaborating the concept of *bhedābheda* (identity in difference) with this unthinkablelessness Jīvagovāmī says that it is impossible to think of the Lord and His *svarūpaśakti* as separate (*bhinna*) from each other. He may appear to be separate from his *svarūpaśakti* to our finite understanding but the finiteness arising out of our finite understanding is unthinkable because of the complete identity between Him and His *svarūpaśakti*. Therefore, the seeming separateness between Him and His *svarūpaśakti* is only an illusion emanating from the finiteness of our understanding. Thus the identity and difference between Him and His *svarūpaśakti* both are unthinkable due to His unthinkable *śakti*. This is the core idea of the theory of *achintyabhedābheda* as propounded by Jīvagovāmī. In *Laghubhā gavatāmṛita*, Rūpagovāmī says :

*ēkatvañcha prīthaktvañcha
tathāñśatvamutāñśitā ।
tasminnēkatra nāyuktam
achintyānantaśaktitah ॥ 1*

Bhedavyavahāra occurs due to our perception of His *guṇas* and *śaktis* which is unthinkable to separate from Him because there is no real separation between them and the Lord. In fact the *guṇas* and the *vigraha* are the same. Due to this oneness even when the Lord manifests Himself as

vigraha He remains *vibhu* or omnipresent. The *vigraha* or the concrete form manifests finiteness and His *guṇas* and *śakti* His omnipresence. *Vigraha* and *vibhu* co-exist in Him in complete harmony because of His unthinkable *śaktis*. The Lord is *vibhu chit* whereas the *jīva* is *anuchit* and therefore from the point of view of consciousness the two are non-different. By the same analogy the Lord being *vibhu* and the *jīva* being *anū*, the two self-evidently different seen this way, the *bhedābheda dṛishti* is perfectly justified.

The appearance of duality in Him is not due to *avidyā* or *ajñāna* but because of His unthinkable powers. The reconciliation between the duality of the universe with the ultimate non-duality of Him is possible only after recognizing His transcendental and trans-empirical powers. As the powers of the Lord are identical with him, His non-duality remains immaculate and unimpaired.

Even though the Lord embodies infinite power, three of them are the chief ones and they are *svarūpaśakti*, *taṭasthaśakti* and *māyāśakti*. *Svarūpaśakti* is also called *chitśakti* or *antarāṅgaśakti* because it is indistinguishable and inalienable from him. Essentially being one this *śakti* of the Lord is manifested in three forms in accordance with the three attributes of the Lord *sat* (truth), *chit* (consciousness) and *ānanda* (bliss) and these three forms are accordingly identified as *sandhinī*, *samvit* and *hlādinī*. The *śakti* that causes the birth of *jīvas* characterized by different dispositions is called *taṭastha* or *jīvaśakti*. *Māyāśakti* causes the birth of *prakṛiti* and *jagat*. Being in middle of these two *śaktis*, the *jīvātmās* are designated as *taṭasthaśakti*. On the one side the *jīvātmās* are involved in the *jaḍaśakti* and on the other sublimated by the *hlādinī śakti* of the Lord. In other words the *jīva* is the *vibhūti* of the *taṭasthaśakti* which lies between the *āntarika* and *bāhya śaktis* of

1. Ibid., Śloka 50.

the Lord. What is called the *āntarika śakti* of the Lord is identical with his *svarūpa* whereas the *māyāśakti* is His *bāhyaśaktis*. The *jīva* occupying a middle is sometimes pulled down towards *māyā* and sometimes looks upwards the divine light. In the philosophical parlance these contradictory movements of the *jīva* are known as *ūrdhvamukha* and *adhomukha* states of the *jīva*. Love for the Lord is the manifestation of His *hlādinī śakti* and since He is the constituting element of the *jīvas* therefore the *jīvas* attraction towards the Lord is a fundamental fact of human life. This attraction may be low temporarily but once the appropriate moment presents itself, it is definitely roused. As the characteristic quality of water is coolness and that of fire its heat in the same way the human mind has a natural tendency to become *bhagavadākāra*. To fill a pitcher with water is *kāraṇa sādhyā* because it involves effort on our part but to fill it with space is not so because the space being *vibhu* is everywhere and therefore it is in the very nature for the pitcher to be full of space. In the same way because of the Lord being *vibhu*, for the mind to be *bhagavadākāra* is only natural. For the *chit* however to be *vishayākāra* is not natural but is the effect of accidental causes. As in the state of waking the senses play a crucial role in the mind becoming the physical object it comes in contact with, the *manovāsanā* plays a similar role in the mind becoming *sūkshma-vishayākāra* in the state of dreaming but because of above two being absent in the state of sleeping there can not be any possibility of the mind becoming *vishayākāra*. The *bhagavadākāra-kārita vṛtti* does not actualize in spite of the omnipresence of *bhagvān* because of the *vishayākārarūpā āvaraṇa* which is opposed to *bhagavadākāra*. The nine modes of Bhakti,¹ such as *śravaṇa* (hearing the names of the Lord) and *kīrtana* (reciting His

names), are all oriented to blocking or removing the *vishayākārarūpā āvaraṇa* from the mind which is opposed to *bhagavadākāra*. Svāmī Madhūsudana Sarasvatī has observed :

Chittasya bhagavadākāratāyah svābhāvatvena hetvanapekshāyām sāstrasya ka upayoga iti chet? Anyathākāratā virodhi bhagavadākāratā sampādanamityavehi. It is obvious that no means is required to turn the mind to *bhagavadākāra-kārita*. It is in the very nature of the mind but in practice this does not happen. The purpose of the various modes of *Bhakti* is to gradually diminish and finally wipe out its accidental entanglements with the world.

Śrīmadbhāgavatam puts this in this way :

*yathāgninā hēmamalam jahāti
dhmātām punaḥ sambhajatē
cha rūpam /
ātmā cha karmānuśayam vidhūya
madbhaktiyōgēna bhajatyathōmām //
yathā yathā parimṛijyatē' sau
matpunyagāthāśravaṇābhidhānaiḥ /
tathā tathā paśyati vastu
sūkshmanchakshuryathaivāñ-
janasamprayuktam //*²

As gold is cleansed when put into fire and regains its primal purity, in the same way the *jīva*, residing itself through my *bhaktiyoga* attains to me. By heating and reciting my *līlā* the accumulated dirt on *chit* gets cleansed revealing to the *bhakta* the real *tattva* even of tiniest objects in the same way as one acquires the power of seeing things once the eyes are cleansed by collyrium. It is thus clear that *bhakti* unentangles the *chit* that gets trapped in the worldly objects due to the senses and helps it to attain to the *svarūpa* of the Lord. Elaborating the characteristic features of

1. *śravaṇam kīrtanam Viṣṇu oḥ smaraṇam
archanam vandanam dāsyam sakhyamā-
tmanivedanam (Bhāgavata Purāṇa 7.5.23).*

2. *Śrīmadbhāgavatam 11.14.15-26.*

bhakti Rūpagosvami says :

*anyathābhilāshitāśūnyam**

jñānakarmādyānvṛitam /

ānukūlyēna Kṛishṇānuśīlanam

*bhaktiruttama //*¹

That is, the complete absence of other desires and associations resulting from *jñāna* and *karma* and a perfect orientation towards the contemplation of Śrī Kṛishṇa are the signs of *uttama bhakti*. *Bhakti* is of two kinds—*sādhana bhakti* (*bhakti* as means) and *sādhya bhakti* (*bhakti* as end). The nine modes of *bhakti* such as hearing and reciting His holy *līlā* and name are *sādhana bhakti* and are efforts based involving physical, verbal efforts. But when *bhakti* gets transformed into love, it is no longer a means but an end in itself. *Bhakti* as end in itself is also called *hārdī* because the heart gets involved in *bhakti*, it has no other end but *bhakti* itself which as love enjoys self-fulfillment. This *bhakti* has been further subdivided by Jīvagovāmī into *bhāvabhakti* and *premabhakti*. The *sādhana bhakti* is also divided into *vaidhī* and *rāgānugā*. The *vaidhī bhakti* is so called because it is caused by the commands of the *sāstras* and is not natural or spontaneous. And from the unremitting practice of *vaidhī bhakti* is born the *premabhakti*. Rūpa Gosvāmī designates this *premabhakti* or *sādhya bhakti* as the fifth *purushārtha* (the other four being *dharma*, *artha*, *kāma* and *moksha*). The person who succeeds in attaining to the state of *premabhakti* loses any interest in four *purushārthas*.

The absolute imperative for the *chitta* to attain to the state of this *pañchama purushārtha* is that it completely identifies itself with the *svarūpa* of the Lord. The *chitta* itself is hard as lac which however melts when it is afire with desire for worldly objects. Any object that touches the *chitta*

while it is melting gets stuck into it in the same form because once that object enters into it (*chitta*) it stops melting and becomes hard as ever and as consequence that object lies frozen into it for ever. As any colour added to the melted lac is unextractable and permanently loses its identity. This state is therefore variously called as the *sthāyī bhāva* or *saṁskāra* or *vāsanā* or *bhāvanā* :

drutē chittē vinikshiptaḥ

svākāro yasto vastunaḥ /

saṁskāravāsanābhāvabhā-

*vanāśabdabhāgasau //*²

As heat is the cause of melting the lac in the same way *kāma*, *krodha*, *bhaya*, *sneha*, *harsha*, *śoka*, etc. act as causes for melting the *chitta*. These melted state of the *chitta* which is caused by the above heating agents, when made to flow towards the Lord becomes the *bhagvadākāra vṛitti* and is called by the name of *bhakti*. It thus follows that for the attainment of this blissful love the *chitta* must transform itself into *bhagvadākāra*. Rūpa Gosvāmī also says that when *bhāva* or *rati* (love) reaches its fullest intensity and as a consequence of this intensity the *chitta* of the *sādhaka* melts to its maximum in its desire for Śrī Kṛishṇa, the *paṇḍitas* call it love.—

samyarimasīṇitasvāntō

mamatvātiśayāṅkitah /

bhāvaḥ sa ēva sāndrātmā budhaiḥ

*prēma nigadyatē //*¹

Elaborating the highest state of *bhakti*, Śrī madbhāgvata² says :

na vayanā sādhvī ! sāmṛājyam

svārājyam bhōjyamapyuta /

vairājyam pāramēṣṭhāgyam vā

ānanyam vā harēḥ padam //

kāmayāmaha ētasya

śrī matpādarajaḥ śriyaḥ /

kuchakurīkumagandhādhyam

mūrdhnā vōḍhum gadābhṛitah //

vrajastrīyō yadvāñchanti

* [Read- 'anyābhilāshitāśūnyam'.—Ed.]

1. *Bhaktirasāmṛitasindhu*, cited above, 1. 11; p. 13.

2. *Ibid.*, 1. 6.

1. *Ibid.*, pr. 168, Śloka 1.

2. 10.83. 41-43.

*pulindyastrinavīrudhaḥ /
gāvaścārayatō gōpāḥ
pādasparśam mahātmanah //*

I have no desire for kingdom or worldly glory nor do I crave for Indra's throne. The *aīśvarya* such as *ānima*, etc. or the status of Brahman, moksha or such as *sālokya*, *sārūpya* etc. have no attraction for me. My only desire is to carry for ever on my head the holy dust of the lotus feet of my beloved Śrī Kṛṣṇa, those very feet the cow-grazing Lord which the *gopas* and *gopikās*, forest-dwelling tribal women, the jungle grass and creepers aspired to touch and fondle. The *bhaktas*, once they acquire the unique gift of *bhakti* look with contempt upon the five *muktis*—*sālokya*, *sāmīpya*, *sāstri*, *sārūpya* and *sāyujya*. *Mukti* is attainable through knowledge and *bhakti* is attainable through merit accruing from scripture-sanctioned work but *bhakti* is the rare of the rarest. So long as one is preoccupied with *bhakti* or *mukti*, *bhakti* does not arise :

*bhuktimuktisprīhā yāvat
piśāchī hṛidi vartatē /
tāvadbhaktisukhasyātra
kathamabhyudayō bhavēt //*¹

Those single-mindedly devoted only to the Lord find joy in the ineffable experience of serving Him and never give up it for the sake of *pañchamuktis*.

*kintu prēmaikamādhuryabhuja
ēkāntinau harau /
naivāṅgī kurvate jātu muktīm
pañcavidhāmapi //*²

Śrī Nārada *pañcharātra* puts it explicitly as follows :

*dharmārthākāmamōkshēshu
nēchchhā mama kadāchana /
tvaṭpādapaṅkajasyādhō
jīvitam dīyatām mama //*³

Śrīmadbhāgavatam also proclaims that those immersed in *ātmānanda* of

contemplative disposition, whose *avidyā* has dissipated and who have risen above the bindings of *jaḍa* and *chetanā*, *vidhi* and *nishedha* too follow the path of *ahaituki* and *nishkāma bhakti* :

*ātmārāmāścha munayō
nirgranthā apyurukramē /
kurvantyaihatukīm
bhaktimittambhūtaguṇō hariḥ //*⁴

When the *jīva* attains that state of non-dual, eternal, ever stable bliss characterized by *anantavaichitraya* and until the *chitta* is inextricably involved in that blissful state, it is not possible to rid oneself of one's shaky fickleness of mind. This highest bliss arises only when one totally immersed in the *nāmarūpa* and *guṇalīlā* of the Lord. The *chitta* does not experience abiding peace without dipping into the inexhaustible and unfathomable ocean of *bhaktirasāmṛita*. Therefore in the Gaudīya tradition the *prasāntātāma* is one who is exclusively devoted to the one and only Nārāyaṇa. Such a *prasāntātāma* is regarded as superior to numberless *jīvanmuktas* and *sāyujyamuktas*.

This *parābhakti* is what has been designated as the *pañchama purushārtha* in the *bhakti* tradition of India. What is called *bhaktirasa* is nothing but this *prema* *bhakti* which is Brahman *varūpa* and is also called *brahmānanda*. When the *Tīrtirīya Upanishad* proclaims '*raso vai saḥ*,'¹ it is in fact pointedly referring to *bhaktirasa*. Mahāprabhu Chaitanya was the first to envision *prema* *bhakti* as the *Pañchamapurushārtha* :

*Prema pumārtho mahān
śrīchaitanyamahāprabhormatamidam
tatrādaro naḥ param.*²

1. *Tīrtirīya Upanishad*, 2.7

2. Śrīla Visvanath Chakravorty.

1. *Bhaktirasāmṛitasindhu*, Pūrvavibhāga, Dvitiya Lahaṇ, Śloka 22.

2. *Ibid.*, pr. 59, Śloka 57.

3. *Ibid.*, Pūrvavibhāga, 2.50.

4. *Ibid.*, 2.54.

— This Paper Presented at the Three Day International Seminar on "Impact of Sri Krishna Chaitanya Mahaprabhu and some of his Followers on the Present Society", organized by the Gaudiya Mission in Kolkata.

RAGHUNATH DAS GOSWAMI - THE DEVINE ASSOCIATE OF MAHAPRABHU

DR. (PROF.) DHIRA DEY, Gourswarup Ashram
101/20B, Ramanath Ghosh Garden Road, Khardah, Kolkata-700116

Raghunath Das Goswami is the true associate Of God . Such a person unveil new "Lilas" of God. Such

"Lilas" are exhibited in the heart of true companion and is good for devine religious people of the world. Raghunath Das Goswami is such a companion of Sri Sri Gouranga Mahaprabhu.

He was the son of a rich Jaminder of Saptagram in Bengal. His father, Sri Gobardhan Das, was a great pious man and used to look after all peoples in his "Jamindari" , with equal mind and heart . Raghunath was born in Krishnapur village of Hooghly district .He was nurtured very carefully in his early life as he was the only successor of this family. His father sent him to Balaram Acharya at Chandpur for his study

of different sanskrit religious books. From his early boyhood he was calm ,quiet and with many good human qualities. He became succ essful in the study of sanskrit literature within very sort period . He used to meet with different saints and respect them .At one time Haridas Namacharya came at Chandpur . Sri Balaram Acharya made a small cottege for Haridas Thakur near his house. Haridas Thakur used to chant devine name of Lord

Krishna remaining in that cottege . Occationally Raghunath used to come that cottege to hear the sweet melodious chanting of Haridas. Raghunath got blessing of Gouranga Mahaprabhu through Haridas Thakur. Some times from mouth of

some special persons who used to come his house, Raghunath heard the name of Maha- prabhu. His thirst to meet with Mahaprabhu Increased gradually as he was hearing more and more about him . one day he heard that Mahaprabhu leaving Nabadwip permanently for Brindabon after taking "Sanyas". He was so hearted that he fell down being unconscious . After 3 or 4 days he again heard that Mahaprabhu was going to Adwaita Acharya's house at Santipur on his way to



Sri Raghunath Dasgoswami

Brindabon . Raghunath requested his perents about his desire to meet with Mahaprabhu.His father was compelled to send him at Santipur being guarded by servants and watchers . Raghunath came at Adwaita Acharya's house and met with Mahaprabhu . He fell down on the devine feet of Mahaprabhu. Mahaprabhu kept his legs on his head and then embraced him. Raghunath remained there for 5 to 6 days and took regularly "Adharamrita" from

Mahaprabhu. Lastly Mahaprabhu advised him to return to his home. From that time Raghunath became a great lover of Mahaprabhu. After returning home, he always used to shed water from his eyes by thinking about Mahaprabhu. He expressed his desire of total submission on the lotus feet of Mahaprabhu to his parents. They became astonished by thinking about the hard life of saints. Some relatives thought that Raghunath would be changed if he would get married. But this idea was quite wrong as he was the true associate of God at all time.

After some days Raghunath again heard that Mahaprabhu was coming in Advaita Acharya's house being requested by Rupa and Sanatan Goswami. At that time he again became desirous to meet with Mahaprabhu. Raghunath said that if he was not allowed to meet with Mahaprabhu, he would leave his life forever. So being guarded by soldiers, servants and brahmins, he was sent to Santipur. On his way he accompanied with peoples who were going to Santipur with chanting of the glorified name of Mahaprabhu. He reached at Santipur and requested Mahaprabhu about his desire of going to Nilachal along with Him. He could not endure the sufferings from His absence. Mahaprabhu kept Raghunath along with Him for several days and then said, "Lord Krishna with bless you very shortly and you will be able to leave your house by some tricks".

Raghunath returned home and started to behave very smoothly with parents and wife. He was doing all duties sincerely but always thinking when and how he would reach to the feet of Mahaprabhu. He took "Diksha" from Sri Jadhunandan Acharya by the advice of his parents. At that time Raghunath heard that the Nityananda Prabhu reached in Panihati and remained

in the house of Raghab Pandit. He was accompanied with Ramdas, Gadhadhor and Purandar Pandit. Mahaprabhu advised Nityananda to preach the Mahanama to all people with great love. If any person see Nityananda Prabhu he becomes a great lover of God and eight different "Swatik" expressions like tears, trembling, laugh, sweating etc. express in his body. Raghunath also expected blessings from Nityananda Prabhu. After chanting Mahanama, Nityananda was sitting under a banyan tree by the side of river Ganges. Raghunath reached there and offered "Sastanga Pronam" to his feet. Nityananda kept his feet on the head of Raghunath and then embraced him. He said, "you are a thief and come here after many days." Why he called him thief because Mahaprabhu is God and any person who wants to reach God, he must take the blessing of "Sat Gurudev".

Nityananda Prabhu is the "Gurutattwa". Two times Raghunath went to Mahaprabhu without taking blessing from Nityananda. So Raghunath should be punished for that. What is the punishment? Raghunath should feed all devotees with "Chira, Gurh, Mango, curd, Banana, Jackfruit etc." Raghunath became very pleased by hearing the punishment and arranged every things perfectly within short period. Raghunath kept 4 buckets of offerings, 2 with chira, curd, gurh and fruits and other 2 with chira milk gurh and fruits. Two kinds of offerings are kept by Raghunath for both Mahaprabhu and Nityanandaprabhu. Nityananda invited Mahaprabhu in that place in mind and Mahaprabhu came to that place. Both started dancing with Mahanama. Some peoples with pure mind saw Mahaprabhu. They both sat under the banyan tree and took the offerings of Raghunath. Still now a days this festival of

punishment of Raghunath called "Dandamahatswab" takes place in Panihati on 13th day of Bengali Jaistha month. Raghunath then prayed to Nityananda for having shelter under the feet of Mahaprabhu very quickly. Nityananda assured him about this expectation.

At that time Raghunath complied to return home but decided to remain in terrace of Durga Mandir. He did not enter the interior of the house. Mother, Father, wife and other relatives became so hearted that they started to shed water from their eyes. His father walled the terrace and arranged constant watching by attendants.

One day at night nearly about 3 A.M his gurudev came to him and requested to go with him. His brahmin, purohit decided to stop his service of serving God in the mandir. He was very strong in his decision. Gurudev thought that if any member of the administrator's house requests that purohit, he would be compelled to do the work. Raghunath accompanied his Gurudev without any watcher. At that time Raghunath remembered the word of Mahaprabhu about some trick. Raghunath assured his Gurudev to bring that Purohit and said him to go home. Raghunath went to the house of purohit, managed him to revive the work and brought him to the house of Gurudev. After doing his duty he started to walk through roads toward Nilachal. After covering the total distance within 12 days and taking food only for 3 days, Raghunath reached to the feet of Mahaprabhu in Nilachal. Mahaprabhu became highly satisfied and handed over him to Swarupdamodor who was the "Abatar" of "Lalita Sakhi" of Brindaban lila in Dwapor. The divine union of God and Devotee was highly charming. Raghunath remained with Mahaprabhu for 5 days and took "Admaramrita" everyday. After that period

Raghunath started begging by sitting in the main front gate of Jagatnath Mandir. After some days Raghunath started to think that begging of food was also wrong because some expectation would arise to have food from some specific persons. He stopped begging and used to collect some rotten mahaprasad which was the leftover after feeding by cows by the side of Anandabazar. After collection of such rotten mahaprasad he used to wash several times. After washing the remnant was mixed with salts and then after offering to God, this was taken as food very gladly by Raghunath.

Swarupdamodor used to keep his eyes on the activities of Raghunath. One day he came to the cottage of Raghunath and said, "you are taking this valuable food alone? Please give me some". Swarupdamodor took a handful of such food and devoured. This news reached to Mahaprabhu. One day He came to the cottage of Raghunath when he was about to take such food on a banana leaf. Mahaprabhu said, "you are taking this unnatural divine food alone?" Mahaprabhu took one handful of such food and devoured. He started to take another handful, then Swarupdamodor held his hand and stopped him from eating this. Mahaprabhu said that He had never taken such divine food before.

Mahaprabhu had: "Gobardhan Sila" and "Gungamala". Mahaprabhu used to wear gungamala on his neck and used to touch everytime Gobardhan Sila by head, chest and eyes. Mahaprabhu offered these two precious things to Raghunath. He advised Raghunath to serve Gobardhan Sila by water and tulsi leaves remaining in Swatik condition. As a result he would be able to have blessings from Lord Krishna. Raghunath used to think that this

Gobardhan Sila is actual Giri Gobardhan and Gungamala is the feet of Radharani. Raghunath used to see Lord Krishna within this Sila. He also used to see Krishna Radharani were meeting within cave of this Sila. So Raghunath had great love on this Gobardhan Sila.

Raghunath lived long sixteen years in Gambhira of Nilachal. At day time he used to see the Lila of Mahaprabhu and at night used to hear the significance of such lila from the mouth of Swarupdamodor. How great the fate of Raghunath? He heard the "Lila" of God from the mouth of "Lalita Sakhi". After sixteen years Mahaprabhu ended His existing Lila in Nilachal. Swarupdamodor was so sad that he expired within short time. At that time Raghunath also became very sad and became blind due to continuous shedding of water from his eyes. When Raghunath was writing "Muktacharit", he was blind So Krishnadas helped him in writing.

Raghunath decided to go to Brindaban for meeting with Rupa and Sanatan Goswami. He wanted to end his life by jumping from Giri Gobardhan as he could not endure the absence of Mahaprabhu. Rupa and Sanatan Goswami requested him to settle by the side of Radhakund and to devote himself in remembrance of Radha Krishna Lila. They also requested Raghunath to preach on the Mahaprabhu's Lila as he saw in Nilachal. Raghunath started to preach on it. Many devotees used to assemble in front of the cottage of Raghunath to hear such devine lila of Mahaprabhu. Raghunath had very close attachment with Rupa Goswami. He wished to think about Radha-Krishna Lila from Gobardhan. Rupa Goswami admitted this idea but sent krishnadas Kabiraj along with him for taking of Raghunath. Sitting by the side of Gobardhan Raghunath used to

meditate about the glories of Radhakund and Shyamkund. Later Raghunath started to live under a tree near Radhakunda. One day when Sanatan Goswami was coming to meet with Raghunath, he saw a tiger was leaking water from Radhakunda and Lord Krishna was standing with a log in His hand to save Raghunath from the attack of the tiger.

In another day, Raghunath was deeply meditating under a tree by the side of Radhakunda at noon. It was very scorching sun light and Raghunath was getting burnt by such heat. At that time Radharani kept Her sari's end on the head of Raghunath to save him from heat. This event was also seen by Sanatan Goswami from Brindaban Later Sanatan Goswami came to Raghunath and advised him to construct a cottage and to live there because he should not take any service from his God-Sreemati Radharani. At last a cottage was made in the village Arista.

At one time Raghunath was sitting and meditating by the side of Radhakunda. A large troop of soulders was passing by its side. They were very thirsty and asked this saint for a source of drinking water. Raghunath pointed to Radhakunda and told them to drink water from this pond. They laught at and said so small amount of water was not sufficient for drinking by all these soulders. Raghunath firmly told them to drink. Miraculously all soulders drank water but there was not any change in the level of water in Radhakunda. Allsoulders were astonished in this event

At one time Raghunath thought about digging these two ponds and constructing steps all around it. During that time a rich man went to Badrinath and wished to donate some golden coins to the authority of Badrinarayan Mandir. At night this rich man saw in sleep that God Badrinarayan was

ordering him to donate these coins to a saint worshipping by the side of Radhakunda in the village Arista. Next day that very man went to this village, met with this saint and handed over all coins to Raghunath. In such a situation Raghunath became very sad because he had expected something for service of God. This should not be done by a true baisnab saint. Later by divine advice of Lord Krishna Raghunath took these coins and gave Radhakunda and Shyamkunda newly and prepared steps all around them.

At one time Raghunath was suffering from indigestion. Doctor came and said that Raghunath had eaten large amount of "Khir". How is it possible? Raghunath accepted the view of doctor and said that he ate large amount of "Khir" in mind. He entered in the Radha-Krishna Lila where "khir" was prepared by Lalita and offered to Radha-Krishna. Raghunath as Anangamanjari was in this unnatural lila. Sreemati ordered Raghunath to eat all the rest "Khir". Raghunath ate it and was now suffering from indigestion. See! How significance of such mental service to God is?

Raghunath was very sincere in bhagan. He used to chant one lac names of Krishna every day. He used to do one thousand "Dandabat Pranam" to God every day. Also he used to describe the life of Mahaprabhu for one eighth part of a day to others. Whole day he used to serve God in mind.

At one time Rupa Goswami gave the book 'Lalit Madhab' to Raghunath for reading. In this book there were some events of great sorrowfulness of sreemati Radharani. By thinking about these great sufferings of sreemati Radharani in this novel, it was very difficult to save the life of Raghunath. At last Rupa Goswami wrote

"Dankeli Koumodi". By reading this Raghunath became normal. Think: How sensitive Raghunath was about Radharani.

Raghunath used to drink a bucket full of "Matha"- the churned curd every day. . This bucket was made of a single leaf of shal tree. At one time Raghunath was offered "Matha" in a big bucket made from big leaf collected from a shal tree from the village of Chadrabali. He did not accept this food because Chandrabali used to heart Radharani by her divine companion with Krishna.

After twenty years Sanatan Goswami left his life. After some years Rupa Goswami entered "Nikunja Lila." By these events of departure Raghunath became very hearted and gradually his health was broken down. Lastly he prayed to God by saying, "Gurudev of my family in village blessed me in such a way so that I got the lotus feet of Mahaprabhu. By blessings of Mahaprabhu, I was allowed to live by the side of Radhakunda-Shyamkunda where I got association with Rupa, Sanatan and Jiba Goswami. Still I am expecting to see Radha-Krishna by my divine eyes by the blessings of these three Goswamis. He survived for ninety years and entered in "Nityalila".

He wrote three great books like Mukta Charit, Stababali, Dankeli Chintamani. We can remember the glories these Six Goswamis by saying,

"Joy Rupa Sanatana Bhatta Raghunath
Sree Jiba Gopal Bhatta Das Raghunath
Aai Chai Gosayer Kari Charana Bandan
Jaha Haite Bighnanash Avistha Puran
Aai chai Gosai jabe karuna Karibe
Braje Radha Krishna Seba Abashya Paibe
Thakurer Thakur Amer Baishabagosai
Kalibhaba taraite Arr Kehoi Nai."

—::—

SOME REFLECTIONS ON SOME BASIC CONCEPTS IN THE PHILOSOPHY OF SRI CHAITANYA

Prof. Dr. RAGHUNATH GHOSE, University of North Bengal

I

The present paper deals with the elucidation of some basic concepts of *Achintyabhedābheda*vāda, the philosophical outcome of Sri Chaitanya Deva, which is followed by some critical evaluative remarks. In this connection an effort has been made to draw a sharp distinction between the Advaitic interpretation and the interpretation of Mahā prabhu on some philosophical issues. The concluding part of the paper includes some points on the contribution of Sri Chaitanya in the philosophical world as well as its relevance in the present-day-Society.

II

According to Sri Chaitanya, there is a deep relation between *jīva* and God. Though

this relationship is eternal yet it is not always felt due to the absence of love-attachment. Just as fire comes out after the rubbing of the match-stick, the relationship between *jīva* and God becomes properly known when love-attachment is aroused through *Sādhana*. Sri Chaitanya is of the opinion that, though fear, hope and sense of duty

are the media for establishing a relationship with God, they are of no use just after the awakening of the love-attachment. The scriptural *Vidhis* (moral codes) and *Nesedhas* (the prohibitions) are essential in the field of *Sādhana* by virtue of the fact that they generate the sense of duty among us. This sense of duty continues till the said

love-attachment is awakened. After the awakening of this one will not hanker after this-worldly happiness.¹

Here Sri Chaitanya has made a fundamental point that one should not ignore Sastric injunctions and prohibitions, interested worshipping etc, as they serve as the media for awakening disinterested or sacred relationship with God through love-attachment.²



Though the Advaitins do not agree with this yet in some points there are similarities. In advaita Vedānta no relationship with God or love-attachment towards God is accepted. When an individual, according to the Advaitas, realises Brahman, he becomes identified with Him having no *Bheda* (*Sajātiya*, *Vijātiya*, and *Svagatah*) at all. In one

1. Chaitanya Charitamṛtam-II/22/05-106, Henceforth, C.C.

2. Thakur Bhaktivinoda : Shri Chaitanya Shikshamṛtam, PP 4-7, Sree Gaudiya Math, Madras, 1983. Henceforth, Shikshamṛtam

aspect Samkara's view finds support in the philosophy of Sri Chaitanya. Sāmkara also admits the importance of Sastric injunctions, prohibitions etc. as a means to realise Brahman. The worshiping of *Saguna Brahman* is also permissible in Advaita Vedānta as it helps one to realise Brahman. But after the realisation of *Brahman* all these Sāstric injunctions, worshiping etc. seems as *Māyā* or *Adhyasta* (Superimposed) to him.³ That all injunctions, Sastras etc. are *Māyā* or *Adhyasta* is not accepted by Sri Chaitanya in the sense given by them though He has accepted the inevitability of these for establishing the said relationship with God which is a significant contribution of Sri Chaitanya.

The concept of *Dharma* in the philosophy of Sri Chaitanya is worth-mentioning here. The whole theme is centred around the concept of *Shraddhā* which means the faith with strong conviction that all acts are performed only when devotion is shown to Sri Krishna. In other words, the devotion to Sri Krishna leads an individual to perform different activities like having good company, adoption of *Bhajans*, destruction of evil, having the properties like *Nisthā* (Steadiness), *ruchi* (relish) etc. This is the real state of *Dharma*. On account of this, the devotion to Krishna is the main *Abhidheya* i.e. the means for attaining the object of pursuit.⁴ Though *Karma*, *Jñāna* and *Yoga* may act as Promoters to the attainment of *Bhakti*, they alone cannot give us fruit without the help of *Bhakti*. Any type of good work either in the-form of Social Welfare or in the form of other disinterested *Karma* is not possible if

there is no *Bhakti* towards Sri Krishna. One who thinks himself *Jñāni* (without *Bhakti*) is imperfect in as much as his *Jñāna* of such character is not pure without the devotion to Sri Krishna. In this connection one *Mantra* of Kenopanishad may be cited in order to highlight the concept. The *Mantra* runs as follows :—"Pratibodhaviditam matam amrtatvam hi vindate".⁵ It can be interpreted in the following way. Each and every individual manifestation of knowledge should be realised as the manifestation of the Divine i.e. Sri Krishna. One who knows each and every manifestation of knowledge as such, really knows Sri Krishna and attains immortality. Moreover, the theory that *Jñāna* alone (without *Bhakti*) cannot associate one to one's wellbeing can be applied in the *laukika* or phenomenal world also. If some one attains sufficient knowledge about some object, he is not able to apply in the *laukika* world if he does not have any *Bhakti* towards the theme. The knowledge can lead us to causal-efficacy if it deserves *Bhakti*. At first an individual gathers knowledge of some object in order to meet his mere curiosity. After having the preliminary knowledge he considers that whether it can be applied in the practical life. If he has *Bhakti* or personal regard to the knowledge he tries to apply in practical life. One may know of principles. Afterwards he considers whether they are worth-applicable or not. If he likes or has any regard to these, he thinks about their applicability, otherwise not. If some one realises the existence of Sri Krishna in every knowledge, he will automatically have devotion to this. Hence, Sri Chaitanyadeva,

3. Adhyāsabhāṣya of Samkara (Introduction of Sutra No. 1.1.1.

4. C.C.II/22/17-29

5. Kenopanishad 2/4

I think, very much consistent in this matter.

The summum bonum of life, according to Sri Chaitanya is *Prema*, which is defined as *Krishnendriyaprīti icchā*, but not *Ātmendriyaprīti icchā*. That is, the desire to satisfy Krishna reflected everywhere is called *Prema*. When one tries to satisfy him or his own sense organs without keeping the satisfaction of Sri Krishna in view is called *Kāma* (desire in narrower sense) but not *Prema*. When one attains this *Prema* which is considered as highest *Purushārtha* in life, it is called the liberated state. Because in this state a *Jiva* can transcend his narrow desire and relish the taste of broader one. Mahaprabhu is very much kind enough to guide a *Jiva* for availing himself the said *Prema* by way of interpreting the Vedic concepts of *Sambandha*, *Abhidheya* and *Prayojana*.⁶ According to Him, *Sambandha* is nothing but one's relation with Krishna and *Abhidheya* is the means of having this relation, which is only *Bhakti*. This leads an individual to the attainment of *Prema*.⁷ Which is the *Prayojana*, the mention of which finds justification as per principle—'*Prayojanamānūdisya na mando api pravartate*' (i.e. no one thinks to be inclined in the study of a *Sāstra* if end-in-view of this is not mentioned clearly). According to the Vaishnavas, Krishna is God Himself.⁸ One can realise or visualise Sri Krishna's Beauty etc. if one has *vidvatpratīti* (the real apprehension).⁹ One who can transcend one's idea about matters and realise the *Chit*, one will have *Vidvatpratīti*.¹⁰ At this stage an individual can visualise the Beauty of Krishna with the help of his *Chit* eyes, can hear the deliberations about the Beauty or *Līlā* of Krishna with the help of his *Chit*

ear, can think about Krishna with the help of his *Chit* mental faculty and can relish the taste of Him with his *Chit rasanendriya*. The famous Upanisadic Mantra : "*Srotrasya Srotram mano mano yad. Vāco ha vācam Sa u prānasya prānah, Caksusascak-suratimucya dhirah pretyāsmāloka damrtā bhavanti*."¹¹ The meaning of the Mantra apparently seems to me contradictory. Here the Brahman is described as ear of the ear, mind of the mind etc. If some one knows Brahman in such a way, he can transcend this world and becomes immortal. Here the meaning of the terms like '*Srotrasya srotram*' etc. seem to be more consistent if the above mentioned interpretation is given to this. This main spirit of the Mantra is as follows. Our ear becomes really existent or attains the meaningful existence if it hears the description of Krishna. In the same way, our eyes receive justified existence if they can visualise the Beauty of Krishna. The same theory can be applied in respect of other sense organs also. In this Mantra the condition of a liberated person who has real *Prema* is described beautifully. An individual's eye, ear etc find justification if he can see the Beauty description etc of Krishna.

If this interpretation were not given, the Upanisadic Mantra would have been obscured. The advaitic interpretation seems to be vague and self-contradictory. The Advaitins describe Brahman as *Nirākā*

6. Shikshāmritam, PP-21-23

7. C.C. 11/20/124-125

8. Srimadhāgavatam 1/3/28., henceforth, Bhāgavatām

9. Ibid, 13, 37-39

10. Bhagavata : XI/11/3-4

11. Kenopanishad, 1st ch/2

ra, indescribable, having no adjuncts *Nirupādhika* etc. If it is so, the description of Brahman as '*Srotrasya Srotram*' (i.e. power which impells the ear is ear) etc. is self-contradictory on account of the fact that this description makes Brahman 'describable'. as having form, (*Sākāra*) and having limiting adjuncts (*Sopādhika*). If the interpretation of *Vaishnavas* is taken into account, it lacks the above mentioned irregularities. Because, those who realised the Glories and Beauty of Sri Krishna do not have any negative conceptions like *Nirākāra*, *Nirupādhika* etc. Though the advaitins have accepted the worshippability of *Saguna Brahman* or *Sākāra Brahman*, it has got the Secondary status in their philosophy because *Saguna* or *Sākāra Brahman* is not the Supreme Reality. As soon as the *Nirguna Brahman* is realised, *Sākāra Brahman* becomes illusory. But in the philosophy of 'Sri Chaitanya Krishna, though *Sākāra*, is Supreme. Moreover, the Advaita concept of *Moksa* gives us such a view that through the knowledge of Brahman one is identified with Brahman. Hence an individual attains *Ānanda* through the knowledge *Avisayaka* (having no object at all). They accept the *Savisayakatva* of knowledge in the epistemic world or phenomenal world, but not in the transcendental world. But the *Vaishnavas* accept the *Savisayakatva* or knowledge in the transcendental level. Krishna is considered as the object of knowledge, devotion etc. In the *Bhāgavata* the love of Krishna is described as pure love,¹² of which Krishna is the *Vtsaya* and a *Jiva* is the substratum of love.

Now we may concentrate on the concept of *Māyā* as accepted by the *Vaishnavas*.

The Advaitins consider this world as *Māyā* or illusory when they realise the Brahman. The *Vaishnavas* have accepted *Māyā* in a different sense. To them, when an 'individual due to having his individual ego forgets that he is rendering Krishna's service and thinks that he is working for his own enjoyment is covered by *Māyā*, which is evident from the literal meaning of the term. The term '*Māyā*' is derived from the root '*Mā*' which means 'to limit' or 'to measure'. That which makes an individual limited or measured (*parimita*) is *Māyā*. If someone performs some work to satisfy his narrow desire, he is limited in the sense that he is deprived of having the taste of Krishna, the *Aparimita*. The unlimited and unmeasured power exists only in Krishna and rest of the world is limited. One who being satisfied with the limited forgot the Unmeasured Krishna is covered by *Māyā*. As soon as they realise that, whatever act they are performing it is at the service of Krishna through His Grace, they become free from bondage and attain *Mukti* by way of availing themselves the taste of the Unbound Krishna.¹³

Though in the *Upanisad* Brahman is described as *Rasa* or relishable sentiment,¹⁴ the concept is more beautifully represented by Sri Chaitanya by way of adopting the novel way and protecting the main spirit of the *Upanishad*. According to Him, Sri Krishna Himself is *Rasa* which may be relished by an individual having pure mind on account of having *Śraddhā*. Sri Chaitanya's philosophical contribution lies in the fact that He has accepted the diversity of Sri Krishna's *Rasa* like *Sānta* (tranquility).

12. *Bhāgavata*, 1.1. 4-7

13. *Ibid* XI-2-37. C.C. 11/22/17-29

14. 'Raso Vai Sah' *Taittiriya Upanishad*, 11/7

Dāsyā (servitorship), *Vatsatya* (parental Jove), *Sakhya* (friendliness) and *Mādhura* (Sweetness) due to having the diverse forms of His *Syvarupar* sakti. In order to relish this *Rasatattva* one should acquire faith and intellectual strength to transcend the phenomenal world. In this situation one can relish *Rasa* and can get Love of God.¹⁵

Let us try to distinguish between *Jīvā* and God. According to Mahaprabhu, God is the Controller of *Māyā* while the *Jīvas* are inclined towards *Māyā* and covered by her.¹⁶

The *Jīvās* are considered as the parts of *Krishna* in as much as they are atomic *Chit Jīvās* while *Krishna* is plenary *Chit*. As the nature of the *Jīvā* is the servitorship to *Krishna*, the *Jīvas* are called as distinct from *Krishna*. The parts of *Krishna* are found in all *Jīvās*, *devās*, demons, beasts, birds etc. The potency existing in *Jīvās* is an atomic as said earlier. When a *Jīvā* becomes free from *Māyā* and thinks himself as engaged in rendering service of *Krishna*, he receives eternal Bliss by way of having *Krishna's* potency. In this sense they are considered as non-distinct from Him. As this truth of eternal difference and nondifference cannot be realised through ordinary human reasoning arising from ordinary mental platform, this 'theory of Sri Chaitanya is known as *Achintya-bhedābhedavāda*.¹⁷

III

In the concluding part we may consider the relevance of the philosophy of Sri Chaitanya in the present day society. Due to the effect of *Māyā* all the social beings in modern society have forgot that they are engaged to fulfil their narrow desire (*Kāma*) which has covered their conscience. An

individual having no conscience can do everything whatever he wants. That is why, in the presentday-society we are finding dishonesty, hatred, etc among social beings. Hence, an individual is found to adopt unfair means by day of supplying adulterated foods, medicine, baby food etc. and also by way of taking bribe etc. to satisfy their narrow desire. Though the *Jīvās* are getting money and apparent satisfaction, they are not getting money and apparent peace. If the teachings of Mahaprabhu are strictly adhered to in this present society, all the social evils may be removed. No external rules can make a man honest if his own conscience is not awakened. The philosophy of Sri Chaitanya can throw flood of light in the midst of deep darkness. If some one can minimise his lust after following the line as advised by Sri Chaitanya, he will think himself as a servant of *Krishna*. On account of this nobody would be able to bear excessive lust and narrow desire (*Kāma*). At this stage they would be able to transcend *Kāma* and enter into the region of *Prema*. Their day to day service would not seem to them as mechanical. Instead the performance of duty leads them to the relishment of *Rasa* giving no scope for adopting unfair means. Just as Sri Chaitanya has shown His love to all beginning from Brahman to chandala without any discrimination, all will respect all and all will serve all, giving rise to a real class-less society, full of peace and harmony.

—::—

15. Bhāgavat—X-33-39, C.C. II/22/7-15

16. Bhāgavat—IV/1/9/5

17. Shikshāmritam P.P. 22-42.

PROPAGATION OF VAISHNAVISM BY SRI CHAITANYA AND SRI NITYANANDA AND THEIR FOLLOWERS AMONG THE TRIBES AND LOWER CASTES OF INDIA

DR. SUKHENDU KUMAR BAUR, Kolkata

PRELUDE

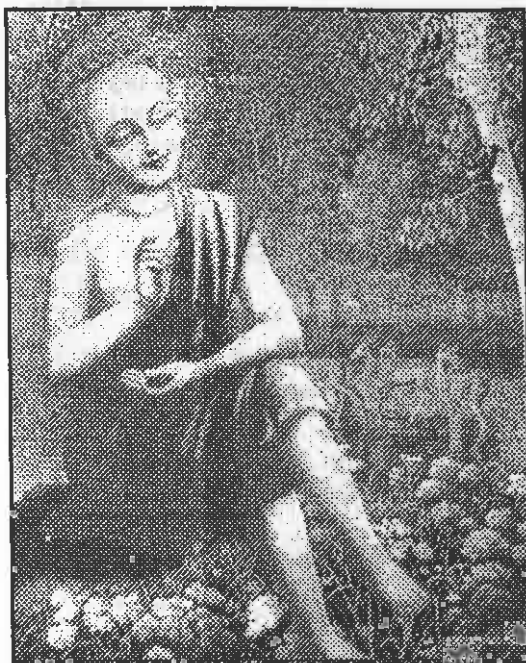
Sri Chaitanya and Sri Nityananda - two pioneers of Neo-Vaishnav movement spread Vaishnavism not only to Elitist Society, but also to lower strata of societies, e.g. adivasis and tribes. Sri Chaitanya was not only a religious leader but also an outstanding social reformer. He, at Nilachal (Puri, Orissa) motivated Sri Nityananda (1519 A.D.) to spread the holy name of Krishna and Gaudiya Vaisnavism to the destitutes, handicapped, illiterates, ill, povertystricken, women, tribes and lower castes of the society.

a. Sociological point of view :

According to Sociologist Durkheim (1858-1917 A. D.), Professor of Sourborne University of France "A religion is an unifiedsystem of beliefs and practices relative to sacred things set apart and forbidden beliefs and practices which unite into one single moral community called a church all those who adhere to them." (*The Elementary Forms of Religious life*, 1912).

According to him 'Divinity is merely society transfigured and symbolically conceived.' According to Max Weber's (1864-1920 A.D.) thought, "Exceptional Charismatic Authority's appeal was extraordinary." Sri Chaitanya and Sri Nityananda were exceptional charismatic authorities. These spiritual leaders played a vital revolutionary role to exhilarate the mobility of Indian society when the society lost its spirit and speed.

According to Radha Kamal Mukherjee disequilibrium and disparity among the



medieval society people to which Sri chaitanya and Sri Nityananda belonged created a Neo-Vaishnav Society, creative, balanced, full of progress and prosperity and thus regained the balance.

Elements of Elitist Culture-Horizontal
mobility and transformation

↑
Sri Chaitanya and sri Nityananda

↓
Neo-Elitist Culture-Progress and
volatilisation

↓
(Aryanisation) → Vertical mobility and
transformation

Here two mutually opposite cultures ultimately create fusion amidst the society. This fusion acts as the source of creation.

b. Sri Madhabendra Puri, the Pioneer Preacher at Jharkhand :

Sri Madhabendra Puri (1420-1490 A.D.) -preceptor of Iswarpuri the founder of Neo-Vaishnav movement was once engaged in hard penance at the bank of a big lake at Jharkhand. At the east bank of that big lake, there was a beautiful garden full of blossomed flowers, cranes, geese and other migratory birds.

According to Churamani Das's 'Gauranga – Vijaya'.

"Etō bali Madhābendrā Karilō Gaman.
Nare Goṛāite Pache Dhaye Sarbōjon.

.....
Kato din Gia Puri Jharikhañde Paye.
Konō Khane Rabā Sab Dhekhiā Beraṇe."1

Wandering Madhabendra chose the east bank of that lake. He thought,

"Sri Krishna Vilaṣyoḡyā Eīsthān bāte
Dekhia Anañde Bhasē Madhābendrā Puri"2

For this type of hardpenance of Madhabendra Puri near Jharkhand lake eating only leaves of trees near by. Sri Chaitanya was born in Nabadwip. Chudamani Das had given an extra data that not only for the penance and earnest daily prayer of Sri Adwaitacharya, Sri Chaitanya was born, but it was also for the hard penance of Madhabendra Puri at Jharikhand, who ate only leaves of trees nearby.

The then Jharikhand, comprised Aṭgorh, Dhenkānol, Anḡul, Sambalpur, Lahara, Keonjhora, Bamra, Bolai Gangpur,

Chotanagpur, Jaspur, Sarguja etc. It was full of jungles at that time called 'Jharikhand' as described in 'Chaitanya Charitamrita'.

The then Jharikhand was a Jungle oriented province. Munda, Kharia, Oraon adivasis mainly reside there. Oraons were social, funloving, humorous. Mundas were very much sobre and pompous. Kharia's were simple minded & calm. Now-adays they were very simple and independence-loving. They are controlled by village commune.

c. Sri Chaitanya at Jharikhand

The Elitist Core of disciples of Sri Chaitanya hindered his travel through Jharikhand from Puri to his ultimate destiny Vrindaban. There was a discrimination between higher caste & lower caste in thoses.

The rigidity of the caste system, the cultural and social alienation of large segments of the Hindu population by the short sighted Brahmins segments, the utter selfishness of Hindu aristocracy favoured the conversion of low caste Hindus into Islam. Vaisnavism hindered the conversion to a great extent and ultimately controlled it. The life of poverty and the practice of humility made it possible for the Vaishnavas to mix freely with the poor millions & millions of people and transform the Chaitanya Movement into a mass movement, Dr. Ramakanta Chakraborty remarked, it in Vaishnavism in Bengal, his magnum of us.

Sri Chaitanya :-

Mathura Jabar Cñale Asi Jharikharñda.
Bhillāpraṇ Lok Taha Param Pasañda.

Sri Chaitanya :-

Prasiadhā Patha Chari Prabhu Upapathe Chālija
Katake Dahine kari Bane Prabesilā.

Nirjan Bane Chale Prabhu Krishnānam Laiya.
Hasti Byaghrā Path Chare Prabhure Dekhiya.

Haribol Bali Prabhu Kare Uc̣ha Dḥvaẉñi.
 Brikṣhḷāta Prafulliṭa Sei Dḥvaẉñi Suni.
 Jharikhanda Sthābar Jang̣am Haya Jatō.
 Krishnānam Diya Kailo Preme Ụmatyā.
 Jei Grame Diya Jan Janha Karen Sthiti.
 Se sab gramēr loker Hai Premābhāktī.
 KehōYadi tar mukhe sune Krishnānam.
 Tar mukhe aāñ sune tar mukhe aāñ.
 Save Krisḥṇa Hari boli nache kañde hanse.
 Paraṁparā Sambāndhe vāishnav haila Sārba deshē.

Sri Chaitanya was really astonished to see such a solitary and beautiful place like Jharikhand, suitable for deep penance for 'Krishna, his 'ista', the Supreme deity. He had realised that this was the ideal place for Krishna's realisation like his Param Guru Madhabendra Puri. He was an worshipper of natural beauty like the legendary English poet Wordsworth and the Bengali Novelist Bibhuti Bhusan Banerjee of later times. Love towards nature is equivalent to love towards god. At Jharikhand, Sri Chaitanya influenced many adivasis and tribes who had accepted Vaisnavism from him.

Sri Sanatan Goswami came from Mathura to Puri by the order of Sri Chaitanya via Jharikhand .

"Jharikhanda Banapathe Ailā Eklā Chaliyā."⁵

On his return way to Mathura / Vrindaban Sri Sanatan Goswami wanted to travel on the same route that Sri Chaitanya had travelled. Sri Sanatan created the road map of the travel from Balabhadra Bhattacharya's findings.

"Jei Banāpathe Prabhu Gela Vrindāban.
 Sei pathe jāite mān kaila Sanatan.
 Jañha Jañha Gram Nādi Jañha Saila lila.
 Balābhādra Bhāttā thain sab likhi lila."⁶

Sri Chaitanya influence is still here prevalent even after nearly 500 years.

Thus Sri Sanatan became the tourist - cum - route sketcher of the footprints of Sri Chaitanya's travel route through Jharkhand.

Jharkhand is enriched in Uranium, which is a one of the source of atomic bomb & energy in India.

Sri Chaitanya to Sri Balabhadra Bhattacharya, his travel associate of Jharikhand :-

Sukha anubhabi Prabhu Kahen bachan.
 Suno Bhāttāchāry ami gelang bāhu desh.
 Bana pather sukher Kaho Nai laba lesh.
 Krishna Kriṇṇalu amay bahu kriṇṇa kaila
 Bana pathe ani aāmay baro sukha dila.⁷

Nature lover Sri Chaitanya was impressed by the scenic beauty of the province and was very much relaxed and rejuvenated at the end of his southern province journey to spread Vaishnavism. His companion was a Brahmin called Balabhadra Bhattacharya. It was 1515 A.D. September - October. Sri Chaitanya had travelled Dhenkanol, Pallāhar and Keonjhar and reached yuang . (Patra Sabar clan who wear leafs of trees) inhabited at Jharkhand.⁸

He then travelled Mayurbhanj, stayed at Chaitanya Sarobar at Baripada, crossed the river 'Subarnarekha' . He passed on the path to whose right was Gopiballavpur, Bahargara. He went to Tamar Paragana. He then came at Bundu and spent there for sometimes. Tamar, Bundu, Rahe, Atu, Burunda, these five Parganas were called Panchparagania territory. This is the territory between Ranchi and Singbhum. After sometime, the king or big zamindar had turned patrons of the movement.

d. Vaishnav Influence and Preaching

Vaishnav influence is still to be found at Ichagarh, Jhalda, chandil, Silimuri and Panch Paragania territory. Here in these regions, Namā and Hari Kirtan parties perform Vaishnava songs and kirtan even now-a-days. Sri Chaitanya, in the disguise of spreading Hari Nam united these men of different tribal sects-adivasis & tribes. He also injected into them self confidence and self identity.

At Jharikhand, Balabhadra Bhattacharya had collected fruits from forests, green coconuts, curd, milk from adivasis and tribes of locality for Sri Chaitanya. Balabhadra cooked rice and rotis for Sri Chaitanya at day or night by the aid of wood and fire. Sudras and Brahmins of ten had invited Sri Chaitanya and his companion Balabhadra. Balabhadra at their house or elsewhere cooked some potherbs and vegetables, collected from forests. Sri Chaitanya felt relaxed when he bathed in the fountain of forests.

Sri Chaitanya went to Kashi (Benaras) to see the holy deity Viswanath from Jharkhand.

Sri Nityananda's son Birbhadra is also said to have preached at Jharkhand. He converted many to Vaishnav faith, including thieves, dacoits and men of evil reputations all of whom left their calling and became devout Vaishnavas.⁹

After Sri Chaitanya, Sanatan Goswami, Birbhadra, Sri Nivas Acharya, Narottom Das, Shyamananda and his disciple Rasikananda (Murari Pattanayak, 1590-1652 A.D.) spread Vaishnavism at Jharikhand at ease.

"At Bishnupur, Bankura Sri Nivas Acharya preached Vaisnavism among hilly tribes and lower castes like Dhivar, Bauri, Hadi and Dom who accepted this faith en masse.

• With the active help of Vir Hambir, King of Mallabhum, Bankura, Sri Nivas Acharya successfully expanded his area of preaching to the neighbouring districts of Birbhum, Bankura, Burdwan as far as Tripura, Manbhum, Singbhum, Bhattabhum, SarnantaBhum (West of Bankura), Barahabhum (Midnapore), Tungabhum, Sikharbhum (a part of Burdwan).¹⁰

There are many Vaishnav temples and Maths at Bengalee inhabited areas of Jharkhand.¹¹ Kirtans are arranged here with full vigour. Manbhum, many parts of Hazaribagh, parts of Ranchi (including Jhalda & three police thanas of Sili Paraganas are Bengalee speaking. According to Kshiti Mohan Sen, Sri Chaitanya had travelled through Bundu village where an old temple of Radha Gobinda is still dwelling, probably it was installed at 1525 A. D. There is a local belief that Sri Chaitanya took rest there. The Bengalees here speak Bengali language, there is a stress on local tongue. Padabali Kirtans are spreaded here & in other spots. Kols had turned Vaishnavas by the influence of Vaisnavism. They sing songs of Bangia Pada and utter Haribol at the end of their rituals. Vaishnav preachers came at Bundu Math to preach Vaishnavism.¹² Oraons were transformed into Vaisnavas by donating Cows, by Vaisanava Goswamis, they turned vegetarians. Sadgop by caste, Sri Shyama Nanda (demise 1630 A. D.) spread Vaishnavism among the lower classes and tribes at Gopiballavpur, Midnapore.

Rasikananda alias Rasik Murari, son of a local zamindar of Rahini preached the ideal of equality among Kañrarā, Kadma, Keoī. Baḡchi, Mañjhi, Namāsudra castes of South Western Midnapore. These lower Castes and tribes, antyaja clan were

isolated from the main stream castes, but created their own custom, managed rituals, marriage or Shraddha Ceremony (after death rite) with Vaishnav priests. So Sri Shyamananda and Rasik Murari and their associates created a new hope among the grief stricken lonely, isolated destituted lower strata of the society; took them under the shelter of an umbrella of Hinduism. Rasik Murari was the then Chief Organiser and preacher of the neo-Vaishnav movement.

He founded GopiBallavpur Math at Midnapore. Even now Santal and Korah tribes unite at Pāusā-Saṅkraṅti (At the juncture day of the month of Pāusā & Magha). On the bank of Subarnarekha river, utter "Haribol and give some gift to the present Mahanta (Chief) of GopiBallavpur Math for the spiritual upliftment and peace for their dead predecessors. They are non - aryan, Kol language speaking tribes. At the annual festival of Gopi Ballavpur Math - the holy prasad is distributed in the same row, irrespective of Caste, Creed or religion. Shyamananda and Rasik-Murari were supported by Mughal Subedar Ahmed Beg and the Mughal administrator of Midnapore and also local zaminders. Their preachings to adivasis and tribes were love, non violent in means.

The muslim rulers were keen to get their revenues for collection in the peaceful circumstances after preaching and also for amicable position. At later days, in the era of the then Mahanta of GopiBallavpur, Bichitrnanda Dev, 'Gandichar' (which was excuse of one gonda kari from the revenue of each man / woman and also 'Baital Mahala' (the properties of the Mahanta of Shyamananda sect who had no issue would be included at the Math instead of going

back to the Government) from Islamic rulers.¹³

Sri Shyamananda and Rasik Murari popularised Vaishnava cult into folk religion (lokadharma). Their culture was turned into neo elitist culture mixed with folk culture. The priests here were Vaishnavas instead of Brahmins.

The behaviour of adivasis and tribes was transformed and refined by the active work of spreading Vaishnavism by so called Sudra-Gurus like Shyamananda and his disciple Rasik-Murari. The Kauma'(clan) and families and eagerly boasted their rootvalues and culture.

Subsequent Vaishnav preachers appear to have earnest attempts to convert Mundas. Binoddas's song in Mundari language is noticeable for the conversion of mundas to Vaishnavas. Border regions of West Bengal, Bihar and Orissa were reformed by Vaisnavism.¹⁴ Mundas of Chotanagpur sing songs on love life of Radha and Krishna.

The Vaisnav Goswamis of Sahabad in Bihar have considerable following among the Oraons, who are vegetarians. According to Haridasa Dasa, the Santals and other tribals in eastern Chotonagpur were influenced by Chaitanya movement but the tribals of western Chotonagpur are Ramayet Vaishnavas.¹⁵ Vaishnavism deeply influenced the prevalent tribal culture of Bankura district. The local Kora tribes are Vaishnavised. It began to worship Radha and Krishnas.¹⁶ The weavers of Sonamukhi, Bankura were converted by Aul Monohar Das, disciple of Jaṅhabā Devi.¹⁷

e. The Influence Now-a-Days

The tribes of Tamar and Bundu still read regularly 'Chaitnya Charitamrita', the holy scripture of Gaudiya Vaishnavas. The tribes

and adivasis still embrace Vaishnavism by Vaisnav Gurus. Karanga Harijan (of yuang tribes-Draavid tribes, now Bengali speaking), the Kakmara tribes, of Draavid clan (mother tongue Bhanga Telegu) embrace Vaishnavism and took the surname 'Dasa' of a Vaishnav. 18 Yuang tribes of Dhenkanol and Keonjhar still leave fruits as bhogs (or holy offerings) to the deity Maha Prabhu, Sri Chaitanya at dense forests which Chaitanya is said to have travelled. They worship Lakshmi, the Vaishnava Goddess of Wealth.

One Binondia Singh (II) (Munda by Caste) was converted into Vaisnav. He had written podas in Munda languages like Budhu Singh. It is called 'Karam Gita'.

f. The Role of Binondia Singh

King Binondia Singh (1) was a son of King (Zamindar) dynasty. According to Jyotilal Mahadani, he was born at 1770 A.D. at Pagrodi village, Bagmundi Thana at Sili Paraganas of Chotanagarpur (Jharkhand). He was Parmar kshatriya by caste. He wrote many Vaishnav Padabalis and the poem 'Ramarasayan'.

g. The Jhumur Songs and Folktunes

The jhumur song was a traditional song of Jharkhand like the traditional songs like Hariyanas 'Ragini', Tappa' of Punjab, 'Mand' of Rajasthan, 'Dogri' of Jammu and Kashmir, 'Bhatiali' of Bengal. By the help of Khemta, Patiamedha, Rinjhamatha, Domkutch, Jhingaphulia, Chaiti Bagalia, Daharia, Bhadaria, Nagpuria, Udhaya, Dhandna, Sarul, Karma, Vaishnav bhakti idealism was enriched and gave birth to lyric poetry and tune which is of aesthetically very high order for centuries. These songs and tunes are completely root oriented, original in beauty, rasa and richness and parallel to Vaishnavbhavjiban Prarthana (Spiritual life,

prayer and kirtan). The classical and folk tune mixed Darbaria Jhumur is an example of Indian Classical folktune enriched music.

Jharkhanda's Kings and Zamindars embraced Vaishnavism to enter into the Brahminite Varnashram ridden society and were eager to take an esteemed position thereof in this elite society. They donated taxless lands to Brahmin Vaishnavs and were patrons of this class, engaged them for research work, reading of Purans, Ramayan, Mahabharata. Jhumur songs were symbol of Deha or body tatwa and Radha Krishna. These were sung and written by King & Zamindar dynasties also Binondia Singh (II) had written 'Duti Sambad', 'Dahi Sambad', 'Jal Sambada', 'Bansipala', 'Rasa Pala', 'Mathur Sambada' in Kurmali, Panch Paragania, Nagpura languages. Deha or body here is Bhagbata. The right side of the body is called 'Purusha', 'Ram' or 'Sri Krishna', the left side of the body is called 'lila-khestra' of Radha Krishna or Sita Ram. Binondia Singh (11) had united farmer tribe life value with Vaishnava Philosophy.

h. The Propagation of Vaishnavism by Sri Chaitanya at Srihatta, 1509 A.D. and Four Prāchafaks among the tribes

According to the manuscript of 'Rasātwa Bilas' by Ramananda Mishra (?) in which Sri Krishna's 'Astakalinlila' (The Divine activities of Krishna at day and night at eight phases or parts), Sri Chaitanya had ordered twobrothers Ram Das and Madhav Das to preach Harinam to the north direction. Sri Chaitanya had travelled to East Bengal second time at 1509 A. D. after taking renunciation. He went to his ancestral home at Dacca Dakshiñ village at Srihatta.

He also ordered Gyanbāra and Kālyāñ barā to preach at the east direction (The

east direction of Srihatta is Heramba State or Cachar).

"Eto bali Maha Praḥhu dake Ram Das.
Dui bhai sange ḥhale Madhav Das.
Eiye Nam bilaiba Uttar diḡetē.
Jyanbara Kalyanbara dakaye twaḡitē.
Mor aṅga balo jao purab diḡetē.
Jare tare eiye Nam bilao bhalōmote.
Janṁe Janṁe tuma doher hridāye basia.
Ami prern biliabā niṣṇaḡ janiyō.
Praḥhur aṅga laiya ei Chari Goswaim
Ram Das Madhav Das Uttar dike jai.
Tatḥa jaya bilailā Praḥhur aṅga bale.
Kebal nama prāḥaḡe se dik tarāile."¹⁹

Achyut Charan Tattawānidhi in his magnum opus "Srihatter tṡibrittwa" related this 'Nama Prachar' (Name Spreading) episode with the attitude and behaviour of Hajang tribes of Susang-Durgapur. Instead of having culture of mountain inhabitant adivasis, the Hajangs of Susang - Durgapur were more cultured, mild, sobre in behaviour. Their homes are neat and clean, yards were cleaned by holy cowdungs. They had tulsi (Basil) trees in each of their houses. They are humble in nature, hospitable in character, no beast killers and eaters, earn their means by agriculture. They unite and sung Hari Kirtan by the help of cymbol, mridanga, recite mantras, stotras (hymns) of Panchatatwa, Pranam Mantra. It is certainly the influence of one or some divine personality / personalities himself or theirselves or their holy associates.

From Susang - Durgapur Hajang tribes, Sherpur (Maiman Sing district, Bangladesh), Hajang's had turned Vaishnav. It may be due to the presence and influence of Pathar Hajang. Kalyanbara also went to Kachar in the year 1553 A. D. with his wife and sons after returning to Srihatta (Cyhiet).

It was described in "Rasatatwa bilas". It's writer Ramananda was the descendent of Kalyanbara.

Many villages of Susang-Durgapur have Adhikaris (Vaishnav-heads) who lived there. In the village, 'Daudhara', were idols of Sri Chaitanya and Sri Nityananda.

i. Sri Nityananda and Sri Birbhadra and the Buddhists

"Mor Jati, Mor Sevakar Jati Nai
Sakal Janila Tumi Rahi ēii thai."²⁰

Sri Nityananda and his son Birbhadra spread Vaishnavism amongst the grief stricken Buddhists, who were the out castes of the society. Birbhadra initiated twelve hundred Buddhists. According to 'Sri Chaitanya Chandrodayaṁ', 'Buddhist Patrons' were affluent merchants (eg, 'Vaisyastu Buddha Iba' Sioka in "Chaitanya Chandrodayaṁ" by Kavi Karnapur and also reference in Krishna Mishra Jotis' 'Prabodh Chandrodaya').²¹ Buddhists were helpless at that time and they were in great hunger. According to "Nityananda Praḥhur Bansa Vistara" by Brindaban Das (II).

"Kshudhaya Podaḡe Peta Rahitē Na parē.
Javalilā Javalilā bali kahaye pukare."²²

But Vanik or merchant Communities later patronised Vaishnavas, so economic condition of Buddhists worsen they starved. According to Hari Das Dasa, the great researcher of Vaishnavism, the twelve hundred Nedas (Shaven headed males) were really twelve hundred prisoners of the muslim ruler of Dacca (it is about 1575 A. D.), Birbhadra made them free, when the then muslim ruler was happy with him. Birbhadra converted them into Vaishnavas. These Nedas married. Their wives were

known as Nedis (Shaven headed females). Only four off the original Nedas did not marry. These four men were led by one Gokulananda who spread Vaishnavism in Rarha (Rada), East Bengal and Sunderban Region. Thus Birbhadra legalised Buddhists marriage and prohibited unknown born babies, live together.

The leader of Neda Nedi, Nrisingha Das went with Birbhadra to Dacca, Bangladesh for Spreading Vaishnavism. They created nuisance when muslim ruler hindered the propagation, but later nullified. It was at Ekrampur, Dacca, there was still a Vaishnav temple, where Birbhadra accompanied by these Buddhists turned Vaishnavas, preached Vaisnavism.

Sri Chaitanya and Sri Nityananda, noticed natural calamities like famine at 1507 A. D. in which Nityananda's Sudra Swarnabanik - gold trader by caste, disciple Uddharana Dutta distributed foods etc at Saptagram (Thirty Bighas of land was allotted for these purpose, called Trisbigha).

j. The story of Pathar Hajang

In the northern mountains of Sherpur, in the district of Myman Singh (presently at Bangladesh) lived the tribal people known as Hajang. Born as the uncivilized tribe was Pathar Hajang. Pathar Hajang, a physically strong man unfortunately developed a quarrel with his close relatives. They dejected Pathar as a desolate man. Pathar left his home with a desire of ending his life by leaping into the river Brahmaputra which flowed nearby.

As he dragged his tired body and heart broken soul, he decided to rest under a shade of tree. While doing so, Pathar's turbulent mind was in a trance and it appeared to him an unprecedented beautiful God revealed before him and

ordered him to proceed to Puri. Pathar decided to go to Puri.

But on reaching Brahmaputra he found in more to see the turbulent river full to the brim at monsoon. He had no money with him so the boatman would not let Pathar board his boat. Pathar then jumped into the hostile river and swam across against all odds to reach at the other bank of Brahmaputra at dusk. Here he met the King of Susang. He was kind enough to make all arrangements and accompanied Pathar to Puri. Pathar reached Puri prior to Rathajatra Festival.

Sri Chaitanya preceded the Rath Yatra procession of Lord Jagannatha with both his hands high and chanting the name of the Lord. When Sri Chaitanya's eye fell on by standing Pathar, all his mortifications were washed away. Pathar started dancing in the tune of Sankirtana when Srivas Pandit enquired about Pathar's identity. Sri Nityananda came forward and embraced Pathar with both hands. Pathar's agony and anguish of long wait disappeared by Nityananda's divine touch.

Sri Chaitanya had conveyed to all that Sri Nityananda was the 'chosen one' to salvage the downtroddens and out castes, the rustics and unwanted from the depth of condemnation.

After bathing in the sea, Pathar was initiated by Sri Nityananda.

His new identity, new name was 'Jagannatha Dasa'. Pathar stayed in the company of Sri Nityananda. Nityananda ordered Pathar to go back to his own people to spread the name of the Lord and thereby uplifting the society.

On reaching homeland, Pathar established a Tulsi (Basil) temple close to his locality. Once sitting beside the Tulasi tree he chanted the name of the Lord

uninterrupted for seven days. The Villagers were so impressed by his devotion, that they came in hoardes and fell at his feet seeking shelter. Within a short span of time, these mountain dwelling tribals accepted Pathar as their religious leader.

They looked forward to his preachings and advices. Later, Pathar & his many companions visited Sri Nityananda at Khardaha.

k. Conclusion

Till today live the descendents of Pathar Hajang and most of them still following the path shown by him. All of these people have the surname "Pathar". Following Pathar's foot steps, his next generations got, initiated from the descendants of Sri Nityananda. We pay our humble homage at the feet of this nearly unheard great spiritual leader and social reformer of Hajang tribes named Pathar Hajang. By embracing Vaishnavism, the hard, barbarious temper of the tribes and adivasis was softened, they become calm, balanced & prosperous in life.

Patachitra's like. "Chaksu Dan Pata" (Eye giving Pata), popular among the Bhumija clan is the influence of Vaishnavism among the tribes and adivasis. Those who are engaged for Pata Show were called "Jadu Patua" or "Jadav Patrākār". There was a strong relation between Sadri language at Jharkhand with Brajabuli's of Vaishnava literature.

So Sri Chaitanya and Sri Nityananda had transformed the tribals and adivasis at least at one site into one of the great Mahanta who spread Vaishnavism, the idea of universal brotherhood, love, equality and self respect. They and thier associates gave respect and self dignity to these. out castes of the society. Dr. Brojendra Nath Sil truly

said," Nityananda was the first democrat of India". So these two great social reformers and their associates played a valuable role of uplifting the Dalits, grief stricken, tortured lower rang in our Indian Society.

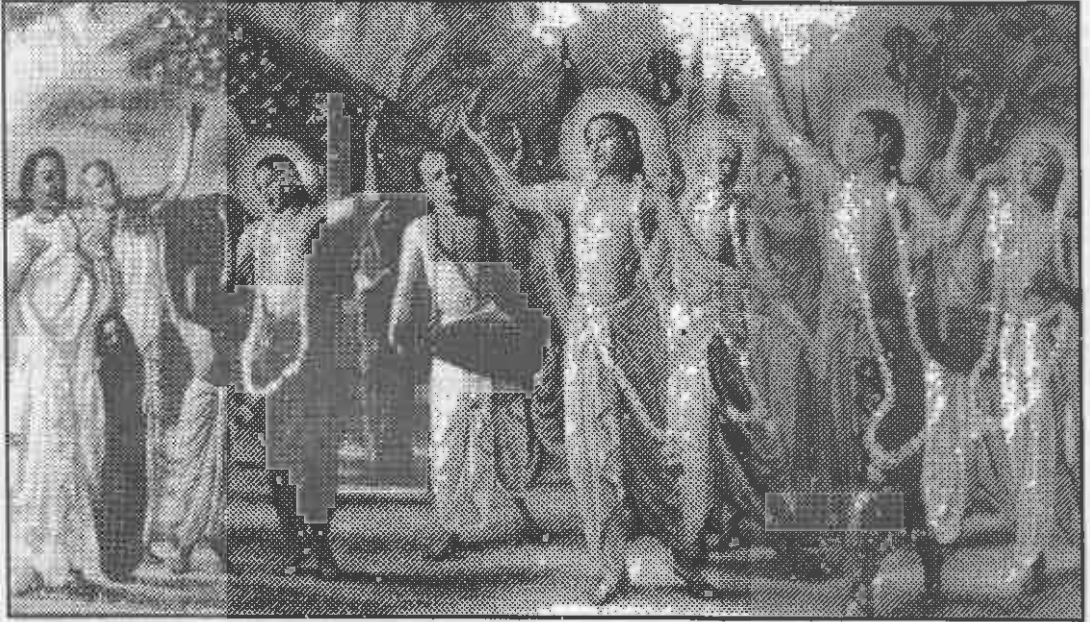
NOTES AND REFERENCES

1. **Das Chudamani** : "*Gaūraṅga Vijaṃ*" - Edited by Sukumar Sen, The Asiatic Society, Kolkata, Reprinted 2002, p 2.
2. **Das Chudamani** : "*Gaūraṅga Vijaṃ*" - Edited by Sukumar Sen, The Asiatic Society, Kolkata, Reprinted 2002, p. 3.
3. **Kaviraj Krishna Das** : "*Sri Sri Chaitanya Āraṇya*" - Edited by Sukumar Sen & Tarapada Mukherjee, Ananda Publishers Pvt. Ltd., Kolkata -9, 7th Edition, 1410 B. S., Maḍhyalila, 17th Chapter, śloka 100, P 273
4. **Kaviraj Krishna Das** : "*Sri Sri Chaitanya Āraṇya*" - Edited by Sukumar Sen & Tarapada Mukherjee, Ananda Publishers Pvt. Ltd., Kolkata -9, 7th Edition, 1410 B. S., Maḍhyalila, 17th Chapter, Śloka 45-48, p 273 ; Śloka 83-92, p 272.
5. **Kaviraj Krishna Das** : "*Sri Sri Chaitanya Āraṇya*" - Edited by Sukumar Sen & Tarapada Mukherjee, Ananda Publishers Pvt. Ltd., Kolkata -9, 7th Edition, 1410 B. S., Antyalila;-7th Chapter, Sloka-5, p 403.
6. **Kaviraj Krishna Das** : "*Sri Sri Chaitanya Āraṇya*" - Edited by Sukumar Sen & Tarapada Mukherjee, Ananda Publishers Pvt. Ltd, Kolkata -9, 7th Edition, 1410 B. S, Antyalila, 4th Chapter, śloka 399-402, p 410.

7. **Kaviraj Krishna Das** : “*Sri Sri Chaitanya Ćharīṭamrīṭa*” - Edited by Sukumar Sen & Tarapada Mukherjee, Ananda Publishers Pvt. Ltd, Kolkata -9, 7th Edition, 1410 B. S, Mādhyaṭila, 17th Chapter, Sīoka 128-132, p 273.
8. **Basu Nirmal Kumar** : “*Hindu Samajer Garan*”-Viswa Bharati Granthalaya, p 34.
9. **Dasa Vrindaban** : “*Nitya Nanda Prabhur Vansā Viśār*” Edited by Bipin Behari Goswami p 95.
10. **Chatterjee A. N.** : “*Sri Krishna Chaitanya*”- A Historical Study of Gaudiya Vaishnavism — Associated Publishing Co, New Delhi, 1983 p. 55 - 57.
- 11.& 12. **Sen Kshiti Mohan** : “*Jharkhañde Kabir o Chaitānya Dev Prabhitir Prabhav*” (Prabasi, Aswin, 1341 B. S) and also “*Jharkhañde Bhakti Dharmier Prabhav*” (Prabasi, Paush, 1339 B. S) Cited at Sadhak o Sadhana edited by Pranati Mukhopadhyaya, Punascha. Calcutta, 2003 p 172, P 105 - 106.
13. **Maity Dr. Bankim Chandra** : “*Dakṣhin Paśchim Simanta Lokyata Sanskriti*” - Midnapore, 1360 B.S. P 244.
14. **Mahato Dr. Pasupati Prasad** : “*Jharkhande Janapadiya Sahitya*” (Mahakavi Binondia Singh’s, Padabali, Ramayan and Radha Krishna on Sarat Chandra Roy’s field study, Survey and research Ret p “.”.
15. **Das Haridasa** : “*Gaudiya Vaishnav Abhidana*” Nabadwip Haribol Kutir, P 1876.
16. **Chakroborty Dr. Ramakanta** : “*Vaishnavism in Bengal*” — Sanskrit Pustak Bhandar, 1985 p 222.
17. **Das Haridasa** : “*Gaudiya Vaishnav Jivan*”, Vol- I, Nabadwipa Haribol Kutir, p 5.
18. **Bhowmick Dr. Suhrid Chandra** : “*Jharkhañde Maha Prabhu*” Marangburu Press, Midnapore, 1994, p 102.
19. **(Mishra ?) Ramananda** : “*Rasa Taṭṭwā Bilas*” cited Tattwa Nidhi Achyut Charan Chaudhari—“*Sri Haṭṭ er Itibrittwa*”—1324 B.S, Saraswati library, Silchar, reprinted 2002, Utsa Prakasan, Dacca, Uttarangsa, P 152- 158.
20. **Das Brindaban** : “*Sri Sri Chaitanya Bhagabata*” - Edited by Sukumar Sen, SahityaAcademy, New Delhi, 3rd Printing, 2003, Antyalila, 9th Chapter, p 298.
21. **Cited Chakroborti Dr. Ramakanta** : “*Vaishnavism in Bengal*”, Sanskrit Pustak Bhandar, 1985 P 180, Kavi Karnapur “*Sri Sri Chaitānya Ćhandrodayam*” Edited by Manindra Nath Guha, Nbadwip, p 56. Verse 2 Line 2.
22. **Cited Das Hari Dasa** : “*Gaudiya Vaishnav Abhidana*” - Nabadwip Haribol Kutir. P 44.

CHAITANYA MAHAPRABHU—THE PRE-CURSOR OF BENGAL RENAISSANCE

*Prof. SANKAR KUMAR SANYAL, President
All India Harijan Sevak Sangha, New Delhi*



The fact that Bengal has fewer incidents of caste consciousness and caste conflicts is not a fall out of our secular political organizations. It is the historical fall out of 500 years of social and religious reform process initiated by the monk of Nabadwip, who started basic reform of Hindu religion as early as 16th century. Raja Rammohan Roy, Pandit Ishwar Chandra Vidyasagar, Swami Vivekananda and the contemporary Brahma Samaj Movement are well known actors of 19th century Bengal renaissance but it is seldom mentioned that the seed was sown in 16th century Nabadwip when Sri Mahaprabhu launched the Bhakti Movement. Like Gautama Buddha, 2000 years earlier, Sri Chaitanya was mortified by the pernicious caste system of Hindu society and the communal divide among Bengali communities. He was also aware of the tyranny of Brahmanism, which had been driving away a considerable poorer section

of the social hierarchy into the margin to consolidate their hold on the Hindu social order. Sri Chaitanya realized the destructive nature of the Hindu caste system and seeds of communalism sown by the contemporary Muslim rulers. But instead of a head on confrontation and useless polemics, Chaitanyadeb created a newer platform of love, total dedication to God and brotherhood. Like Sufi saints of Islam, he launched community singing accompanied by community dance to emphasize the oneness of God and total dedication to Lord Sri Krishna who represents the eternal love as the bounding force between God and mankind and amongst mankind itself. This premise precluded man made division but proclaimed all is equal in the eyes of The Almighty. Vaishnavism though not proclaimed by him but he reinvented it. Amongst the contemporary religious trend of Shaktism, he chose Vaishnav philosophy

to set him apart from the Shakti worshipper Brahmins and other higher castes who held a tyrannical grip over the Hindu community. Vaishnavism having been casteless, creedless and religiously neutral between Hinduism and Islam, best suited his assault on Hindu Puritanism and could neutralize the attacks from the priesthood. His strategy worked wonderfully as he could bring under his new religious regime thousands of devotees cutting across caste, creed and religion. 2000 years ago Gautama Buddha attempted similarly, could create an impact on the contemporary Hindu society but his Godlessness and fondness for establishing ashramas had not worked out well in ultimate analysis although he could create an international religion having adherents all over the world and much more in numbers than Hindus. Vaishnavism launched by Sri Chaitanya on the other hand marched forward and created numerous followers all over Bengal and influenced many of his succeeding religious and social reformers. Sri Ramakrishna and his main disciple Swami Vivekananda were both wary of puritanical Hinduism and tried to syncretise various religions by their, all important utterance that as many faiths are as many ways to God. Brahma dharma launched at first by Raja Rammohan Roy and later developed by Brahmananda Keshab Chandra Sen was based on the same principles and kept them apart from mainstream Hinduism due to latter's adherence to casteist social agenda, which have been creating exclusiveness in the Hindu social order. Ishwar Chandra Vidyasagar had the same mould of mind and fought against obscurantism. These were the enduring impact of Sri Chaitanya's movement of love.

The religious revolution triggered by Sri Chaitanya could transform it into a social revolution unprecedented in the annals of Indian history. He was aware that centuries old marginalized and fatalist men and women could be united and attracted only through love and devotion. He contrived a unique institution of *Naam Samkirtan*, which emotionally uplifted thousands of people

and unleashed a huge social force. Some say that it was a kind of political maneuvering to offset the virulent Islamization of the then Muslim rulers of Bengal. However, he had no political ambition and wanted overall welfare of the people belonging to all communities but the mass movement organized by him gathered an unwitting political overtone. It influenced the then ruler Hussain Shah and in fact two of his ministers joined as principal disciples of Sri Chaitanyadeb. The effect of this mass movement through *Naam Samkirtan* had become so pervasive that local Muslim religious leaders had to enforce total ban, which they ultimately withdrew by the pressure of mass movement. This made Chaitanyadeb a leader of the people and Bengal saw its emancipation through him in order to protect the society from religious persecution and social divisiveness.

The present day Bengal society is equally divided not wholly by division of caste, creed and religion but surely by social and economic mindset. The distance between the intellectuals and the subaltern, between rich and poor, between middle class and the lowly people living in the margin is widening and creating social tension continuously. The ideas of "tit for tat" and unnecessary violence on insignificant incidents are proliferating throughout the society affecting the overall well being of the Bengali social order. Thinking of Sri Sri Chaitanya and his prescription for community religion is the only way to mitigate these aberrations. Let us embrace Mahaprabhu's principles as our way of life and convey it amongst all sections of the society so that we can live harmoniously, without violence, without being revengeful and in eternal peace.

In the present environment of global terrorism and atmosphere of fear and violence, message of love, peace and universal brotherhood propagated by Sri Chaitanya Mahaprabhu should be the *leit motif* in the international relationship and all disputes should be resolved through peaceful and brotherly way as envisaged by him.

—:—

SIX ARMED GOD SRI CHAITANYADEVA

SUSANTA KR. BASU

I begin my humble composition by chanting the devotional utterings laid down by Sri Chaitanyadeva for us which runs as follows :

Hare Krsna Hare Krsna Krsna Krsna
Hare Hare

Hare Rama Hare Rama Rama Rama
Hare Hare

This is the simplest way to sing the glory of God Krishna repeatedly in melodious tune and express our deepest devotion to Lord Hari.

Sri Chaitanyadeva appeared in Bengal (Navadwipa) more than live hundred years ago (1486) as an incarnation of God Krishna. Without the grace of God, his dalliance cannot be perceived by a human being. He spreaded the unique message of love throughout the country breaking the barriers of cast and creed and was a great revolutionary as a messenger of peace and harmony. The people then witnessed a religious mass movement that swayed Bengal. An erudite scholar, Sri Krishna Chaitanya's mortal life lasted for 47 years only. His associates and followers were Nityananda, Adwaita, Sri Gadadhara, Sribasa, Sri Rupa, Sanatana and so on. While staying in Navadwipa he was worshipped as the incarnate Sri Krishna Chaitanya. At the age of 24 years he left for Neelachala (Puri), Orissa and was tranced before the idol of Sri Jagannathadeva at the temple and stayed there for long duration in dalliance and also travelled in Southern, Western and Northern India. He was deeply respected by the King Pratdprudra of Puri and the noted Vedantist Sarbabhauma Bhattacharya and the common people.

Now let us come to the captioned title-
'Six armed God incarnate Sri Krishna



Chaitanya'. He graced his followers Nityananda and Sarbabhauma Bhattacharya by appearing before them with his six armed idol, as described in Sri Chaitanya Bhagavat composed by Sri Brindavan Das, Sri Chaitanya Charitamrita, composed by Krishnadas Kaviraja, and the drama. Chaitanya Chandrodaya composed by Sri Kavi Karnapura.

As described in Chaitanya Chandrodaya Natakam, the compassionate God Sri Chaitanyadeva showed his six armed idol to Nityananda as detailed here-under : The beautiful flute held in his two hands and the other four hands contained conch. wheel. club and lotus. He was beautified with necklace. armlet. a multicoloured garland and a piece of stone (that Narayana wears in his bosom) and other ornaments. And the God who is unlimited, possesses uncom-

parable beauty, grace, great compassion, gravity, strength, supreme bliss and extreme tolerance and the combination of all virtues in combination with the supreme being.

Thus observing the wonderful beauty Nityananda turned motionless in ecstasy and became tranced and shivered. He started praying Sri Krishna Chaitanya in different forms. 'You yourself is Hari You the Brahma, Water, Fire, the Moon, the Sun, the Sky, the Earth, the Air and everything. My salutation to you, my thousand times salutation to you!'

Excellent six armed idol as if glittered like crores of suns,

Fainted on viewing the same the honoured Sarbabhauma.

God incarnation Sri Krishna Chaitanya,
May my heart rest on his feet.

From : Sri Chaitanya Bhagavat, (Last part) Composed by Vrindavan Das.

The idol totally blissful with six attributes.
How dare you declare the God, Formless?

Six kinds of magnanimities are the God's power,

How dare you ignore the vogour !

Form : Sri Chantanya Charitamrita
(Middle Part) Composed by : Krishnadas Kaviraj

Sri Ramachandra is the incarnation of God. in the Satya era.

Sri Krishna is the incarnation of God in the Dwapara era.

And Sri Krishna Chaitanya is the incarnation of God in the 'Kali' era. There is no difference among the three. Had it been so, God-hood of Sri Krishna Chaitanya would not be established. Chaitanya dalliance is the concluding part of Krishna dalliance — Chaitanya Charitamrita — by Krishnadas Kaviraj Goswami (Kalna edition).

According to Mr. Steven J. Rosen in his collected essays "The Agni and The Ecstasy"

"Sad-Bhuja, the six-armed Lord Gauranga (Chaitanya), is a representation of three incarnations. The form of Sri Ramachandra is symbolized by a bow in one hand and an arrow in another, the form of Lord Sri Krishna is symbolized by a stick and a flute like those generally held by a cowherd boy, and Lord Chaitanya Mahaprabhu is symbolized by a 'Sannyasanda' and a 'Kamandalu' or water pot.

Mahaprabhu is therefore represented in the six armed form of 'Sad-bhuja-murti' which is a combination of Lord Ramachandra, Lord Krishna and Lord Sri Chaitanya Mahaprabhu. The best purpose of human life can be fulfilled by worshipping the Sad-bhujamurti, the form of the Lord with six arms.

On the southern side of the main temple building in Puri, one can also see a deity or Lord Chaitanyain in his six-armed form. This is because Mahaprabhu revealed this form to both King Prataprudra and to his court Pandit (priest), Sarvabhauma Bhattacharya, both of whom resided in Puri. Thus the King had this form painted on the outside of the temple tower and on the ceiling of the at Mandir as well as in a room near the Southern gate. The form was also famously shown to Lord Chaitanya's intimate associate Nityananda Prabhu as described in Chaitanya Charitamrita. Here ends this humble submission.

—:—

Reference books :

1. Sri Chaitanya Bhagavat composed by Brindavan Das
2. Sri Chaitanya Charitamrita composed by Krishnadas Kaviraj
3. Sri Chaitanya Chandrodaya Natakam composed by Kavi Karnapura
4. "The Agni and the Ecstasy" : collected Essays of Steven J. Rosen.

MAHAPRABHU SRI CHAITANYA WITH THE MESSAGE OF ASSIMILATION

CHAITANYAMOY NANDA, *Bhaktisastrī, Renowned Writer and Social Worker,
Mugberia, Purba Medinipore, W.B.*

"I'm beaten, and still will be beaten, but will it refrain me from giving more love? 500 years ago it was how the bold words of a humanitarian took the world with surprise and illumined the whole of Bengal. Who was this daring lover of mankind? He was Sri Chaitanya, the Love-Incarnate. He took Bengal from her narrow boundary to the broader world scēnario and conspired, as if, to bathe the whole world with the nectar of love and tolerance. It was, indeed, the glorious period of Bengal. No question whether she was independent or was under the Muslim regime. Sri Chaitanya rose to eminence by dint of his message of love and devotion. Jagai and Madhai threw at him the broken pieces of pitcher and wounded his forehead. But that resulted in a total atmosphere of love and tolerance,

so much so that the barriers of caste and creed, Hindu and Muslim were readily effaced. It was like an eternal law that the narrow arguments of caste hide their faces in the presence of a supreme ideology. Sri Chaitanya rocked the world, thus, by his cyclonic message of love and tolerance".

It was how Rabindranath Tagore, the world-poet, reacted profoundly by the divine life and personality of love-incarnate Sri Chaitanya.



Indeed in those days of violence and torture, Sri Chaitanyadev had his clarion call of love and peace to the suffering mass and made them aware of their rights to live with honour and devotion. He united people under the shade of Krishna-chanting and bathed the hearts of all, irrespective of caste, creed and religion, with the divine name of Krishna. He was indeed a 'Saviour' of the downtrodden and the outcast of the society. A novel consciousness of love and

tolerance arose out of the ashes of caste-difference and untouchability. Equality, fraternity and humanity effaced all factions and feuds in society and the people felt the presence of a divine power of truth in him. An all-pervading fraternity between men of different sects and religion gave rise to the bond of love and sympathy, quite in accordance with Indian culture and heritage. People were greatly inspired and moved by the message of love of Sri Chaitanya.

A few rare instances may be stated here regarding Sri Chaitanya's messages of love and assimilation in the interest of total welfare of mankind.

On his way from Prayag to Brindaban Sachinandan was advancing speedily chanting the name of Krishna. On the woodland path in the company of Gopa fellows and their flute-tunes Sri Chaitanya fell in a trance remembering the association of Sri Radha and Sri Krishna. Just then the Pathan Prince Bijli khan and his soldiers on horse-back were passing that way. Seeing Sri Chaitanya in that state the Prince thought that his companions had killed him and robbed him of all his wealth. The Prince ordered his soldiers to bind with ropes all the fellow sannnyasins. But a little while after Sri chaitanya came to sense and began to dance among the soldiers with both hands raising and chanting the name of Hari. The Prince and his soldiers realized the wrong they had done and they let loose all the companions of Sri Chaitanya. Among the Pathans there was a Maulabhi, well-versed in the Koran. Mahaprabhu had a discussion with that Maulabhi about the religious scripts. He was then in the role of Nimaipandit of Nabadwip. He established

the 'Sadhyasadhan Tattwa'-the theory of worshipping Krishna with relevant quotes from the Koran. He argued that in the Koran of the Muslims too the Oneness of God is accepted. Equally the Oneness of all-pervading glorious presence of Lord Krishna is the cardinal truth of Hindu religion. From a comparative study of the Hindu Scripts and the Koran he established the fact that the same entry which exits in and out of all living and nonliving objects has manifested Him in multifarious forms. To the Hindus He is known as 'Sachhidananda Parabrahma' and to the Muslims He is known as 'Allaha Akbar'. One essential entity of 'Paramatman' is manifested in different forms only. Irrespective of all caste and creed, religion and sects if the same Oneness is felt by all the people of the world, surely the flow of peace and amity will flood the world, effacing all quarrels and differences of religions. This cogent reasoning of Gorachand touched the soul of the Pathans and brought a radical change in them. All bowed their heads down to the feet of Mahaprabhu in reverence and begged of him the ideals of peace and love of Vaishnavism. In the northern region of India the Puranas and the Koran were assimilated that day. As a mark of fraternity, the Prince and his companions were known as 'Pathan Vaishnavas'. Sri Chaitanya thus spread the message of universal brotherhood among the people of all sects and religions.

An unprecedented example of love of the devotee was established in the acceptance of Haridas who was born as a Muslim. Haridas rendered his leadership in the renaissance movement of religion started by Sri Chaitanya. It was through

Muslim Haridas Mahaprabhu took the vital initiative to propagate the charm of Krishna name in the public. Haridas was given the significant status of Namacharya in disseminating the name of Krishna. So much so that Gourhari himself carried in his lap the dead body of Haridas to bury in the sea beach. Sanatan Goswami considered himself polluted at the touch of the Muslims in the process of conducting administrative works, but Mahaprabhu said to him : 'You may be a saviour to mankind and by your touch even the gods may be sanctified, but it is your sacred duty to save the honour of your devotees'. During his two-month stay at Kashi Sri Chaitanyadeb imparted lessons to Sanatan regarding love, fraternity and tolerance which constitute the essential key-notes of all religions. He discarded all social and sectarian differences and resorted to the broader spectrum of humanity and love. He was all against the torture of humanity. He declared that 'all men are the earnest servants of Lord Krishna'. They are all equal in this respect; none is inferior or outcast. All are the 'sons of God'. Within each man lives the supreme entity of God. It is not the caste or creed, but the essential purity of soul that can help man to attain Liberation in life. It was on this principle that Sanatan Goswami propagated the lesson : 'Love and honour every being considering him the manifestation of Lord Krishna'. Relating to this Panditprabar Jyotirmoy Nanda Vidyabhusan comments: 'Mahaprabhu did never utter any derogatory words against the then caste system of the Hindus or the practices of the Muslim or other religions, nor did he tried to convert any man to any other religion. But he preached a broader

idea of toleration and love that would encompass all the religions like Hindu, Muslim, Christian, Bouddha, Sikh and others. None was rejected'.

It was this principle of assimilation that impelled Sri Gourangasundar to travel on foot to the distant temples of South India to pay reverence equally to all images of all sects and religions. In the temple of Lord Shiva, the god of gods, he would chant the name of Hari in great joy. Equally he would pay his devotion to Sri Ramchandra and find exceeding joy in looking at the face of Parbati.

Sri Chaitanya's meeting with Ray Ramananda on the beach of the river Godavari is a remarkable event. That day the sectarian India heard from him the liberal social and spiritual message: 'Even the low caste *Chandal* is superior to Brahmin if he is devoted to Hari, and a high born Brahmin is pathetically inferior to all if he is devoid of Hari'. In his discussion with Ray Ramananda Sri Chaitanya lit up the essential truth of Srimadbhagbat that all have the right to adore Krishna, irrespective of caste and religion. He, as a saviour, established man with all humanity and honour, and declared that only the lover of Krishna had the quality of a religious teacher, though he might be a *Sudra* or a *Bipra*. The spiritual message of love and assimilation enlightened the whole world that day and set up a rare instance of love of humanity to be followed as a beacon light by the posterity.

(English rendering by Prof. Ranajit Kumar Nayek of the Bengali essay 'Samannya Chetanay Mahaprabhu Sri Chaitanya' by Sri Chaitanyamoy Nanda)

'CHAITANYALILA' BY GIRISH CHANDRA GHOSH — DOWN THE MEMORY LANE

MADANMOHAN BANERJEE, Shibpur, Howrah, West Bengal

It was almost more than 130 years ago, there was an epoch-making religious revolution in the Bengali professional stage. It was neither incidental nor coincidental. It cropped up due to the utter necessity of the Bengali theatre. If we look back now to those days we shall definitely realize the holy power and the creative will of the Almighty.

To understand the matter in detail and reality we shall have to trace back 400 years furthermore. What was the factual and social conditions of the then Bengal. Acute Brahminism ruled over all the strata of the Bengalee Society. The down-trodden people were severely tortured and neglected. They lost all their individual and collective existence in their society. In that backdrop incarnation of Lord Sri Chaitanya took place. His holy advent was essentially needed at that point of time. He axed down the rude and hard behaviourism of the society. He propagated Prema Dharma i.e. Love and Bhaktibada i.e. devotion to the God. He embraced the weaker section of the suffering people and boldly echoed the clarion call of poet Chandidas Humanity or Mankind is the ultimate truth and nothing is above it.

Now let us come back to the original topic or issue. What was the social condition and/

or cultural environment during the last part of the nineteenth century in Bengal. A large section of young people who was educated in western style, believed in the logic of the materialistic world. They were popularly known as **Young Bengal**. They tried to

ignore all the traditional Hindu customs, rules and rituals. They tested and weighed everything with the scale of reasons of western philosophy.

They preferred western logic and judgement more to ancient Hindu Culture and tradition. On the other side there was another movement to propagate the conservative Hindu religious vision. Its leader **Pandit Sasadhar Tarka Churamomi** held the banner upwards with his utmost efforts. He was considered



as the successful representative of the ideas founded by earlier exponents e.g. **Raghunath and Raghunandan**. On one side Bhudeb Mukhopadhyay wrote various ideal essays to hold Hinduism up. On the other side Brahmananda Keshab Chandra Sen, Pandit Sibnath Shastri etc. preached Brahmo Dharma all over the country. Rishi Bankim Chandra Chattopadhyay composed various valuable essays to highlight Hinduism. In short there was a turbulent conflict in the religious arena of Bengal.

It was at that point of juncture that Girish Chandra Ghosh authored the play of **Chaitanya Lila**. He did not consciously write this play to publicise the religious movement prevailing in the society. But it was felt that a play like **Chaitanya Lila** was very much needed to highlight a particular side of Hinduism, to protect the traditional faith and belief of old Indian Vedic vision. That is why **Chaitanya Lila** is considered as a milestone in the history of Bengali stage.

Old **Star Theatre**, not the new renovated house at the Bidhan Sarani and Aurobindo Sarani Crossing at Hatibagan area of Kolkata, was established initially at 68, Beadon Street. This building was demolished, while Chittaranjan Avenue was laid long ago. **Chaitanya Lila** was first staged at this theatre on the 2nd August, 1884 AD or 19th Shravana 1291 BS. Girish Chandra did not act in the play. He only produced and directed it. Benimadhab Adhikari tuned the songs of play. He was a Ramayet Vaishnava and the music teacher of Swami Vivekananda. Mahatma Sisir Kumar Ghosh, the founder, editor of famous old Kolkata newspaper The Amrita Bazar Patrika (presently closed down) authored the biography of **Lord Sri Chaitanya**. Its title was **Amiya Nimai Charit**. It is learnt that Girish Chandra was inspired by this holy biography and wrote the play **Chaitanya Lila**. Later Sisir Kumar Ghosh enthused Girish Chandra to write the latter part of Lord Sri Chaitanya's life. And this play was titled as **Nimai Sannyas**. Actress Binodini Dasi played the title roles in both the plays.

This girl belonged to the red light area of Kolkata. But she was totally changed and purified after enacting this holy role. Various newspapers wrote in their pages about this drama as under :-

i) **Let the morality - mongers try a dose of the sublime morality of the Chaitanya Lila The Chaitanya Lila indeed is a moral exercise alike for players and audience. (Sambhu Chandra Mukhopadhyay in Reis and Rayyets.)**

ii) **As for Chaitanya Lila I unhesitatingly affirm that it is impossible for anyone to witness the play without a rush of spiritual feelings and religious fervour. (Col. Alcot, Adayar, Madras)**

The play had a tremendous influence over the society. The unruly undisciplined youngsters of Kolkata and suburbs were totally changed and converted. They started to go through the various religious scriptures attended Nam Sankirtanas and introduced themselves as Hindus. People practised to read Gita and Chaitanya Charitamrita and started to chant Harinam. This was the ultimate impact of the play.

Parampurush Sri Sri Ramakrishna Paramhansa Deva witnessed this play on the 21st September, 1884 or 6th Aswin, 1291 BS at the Star Theatre. Later **Prabhupada Vijaya Krishna Goswami, Pandit Mathuranath Padaratna** of Nabadwip Dham and other holy persons also witnessed this play and blessed the performers.

It will not be out of place to mention that at the time of Sri Ramakrishna there was another holy person named **Radharaman Charandas Deva** who was popularly called **Bara Babaji Maharaj** among the Gouriya Vaishnavas. He invented and preached a novel mantra **Bhajo Netai Gaur Radhey Shyam, Japo Hare Krishna Hare Ram**. We celebrated his 150th Birth Anniversary some 10 years back. He presented himself to witness the drama and in an ecstasy of joy, he danced and fainted on the floor when **Madhai** injured **Sri Sri Prabhu**

Nityananda with broken earthen piece of pitcher. At that moment there was a flood of holy blessings all-around, where Babaji rolled on the ground, whoever touched his feet or any part of his body became overpowered with divine feelings. Even Girish Chandra knelt down before him with his folded hands, apologised and admitted that when he wrote the play he was proud to have knowledge of Vaisnavism. But meeting Babaji Maharaj his pride shattered into pieces and he felt he knew nothing at all.

There is a wellknown proverb in English....Coming events cast their shadows before. When full swing rehearsals were on and other preparations were going on Girish Chandra one day asked the painter who was making the scenes and sets for the drama, if he had any idea of the play that was going to be enacted soon. Did he pray or meditate on the subject matter.

At this, the painter most humbly replied that he was regularly attending the rehearsals and was listening to the threadbare discussions held among the performers. That was sufficient for him. And his arts and crafts i.e. his work was only his worship. He knew nothing else about the theme of the play. Readers of this article may very well recollect the life of Barnaby the juggler, as narrated by Anatole France in his great story Our Lady's Juggler. Barnaby used to display his physical feats in front of the altar of Mother Mary at lonely noon time in his village church. He thought She would be glad and pleased with him at his behaviour. One day he was caught by the priest of the church while playing. Barnaby opened his heart to the priest and explained his thought. The priest was moved and blessed him. "His sanctity was made manifest." The mental make-up of the

aforesaid painter was very much similar to that of Barnaby.

The other day Girish Chandra questioned the painter again about his attitude towards his God and vice versa. The painter most confidently replied that he saw signs of tooth-bites on the 'puris and laddus' he offered to his domestic deities at his home. On hearing this Girish Chandra asked him again, "How could it be possible?" The painter replied "Yes, it is possible with the blessings of Guru." At this Girish Chandra asked himself "Who is Guru? What is Guru?" And this curiosity haunted him day and night, inside and outside the stage, till he came into the close contact with Sri Sri Ramakrishna Paramhansa Deva and surrendered himself at his lotus feet unconditionally. And this happened in the Kali Temple at Dakshineswar. Thus the holy utterance of Lord Sri Krishna to His disciple Arjuna in the battlefield of Kurukshetra; that He would redeem all the devotees who would take His shelter only leaving aside all the religions, came to be true, in the life of Girish Chandra Ghosh. And Sri Sri Ramakrishna Paramhansa Deva made it true.

The seeds of this whole episode were sown at the Star Theatre in the form of a holy play **Chaitanya Lila**, written, produced and directed by Girish Chandra Ghosh. The whole world later reaped the harvest, when Sri Sri Rama Krishna Deva expressed himself as **KALPATARU** in the holy garden of **Udyan Bati** at Cossipore, Kolkata on the 1st January 1886 AD.

Now let us all remember those days of Hindu Revivalism and Neo-Vaishnava Movement and chant Harinam with utmost sincerity and devotion.

Hare Krishna Hare Krishna Krishna
Krishna Hare Hare

Hare Rama Hare Rama Rama Rama
Hare Hare

"MORNING SHOWS THE DAY" IN SRI CHAITANYA MAHAPRABHU'S PERSPECTIVE

MINAKSHI SETHY, Assistant Professor in Philosophy,
Kamala Nehru College (DU), Khel Gaon Marg, New Delhi-49.

History says Sri Chaitanya was born on 1486 at Navadvipa (Nadia) of West Bengal. Though the date of birth of Sri Chaitanya has been pointed out by a group of scholars that it is 1485 rather 1486. As far as research is concerned, it requires the findings of both the contemporary literature of Sanskrit and Bengali. Sri Chaitanya was the tenth child of Jagannath Misra and his wife Sachi Devi. Jagannath Misra was a learned pandit of Navadvipa. In the 15th century, Navadvipa was a prosperous town and was a great centre of trade. It was also famous for Medieval Sanskrit literature at the time of Sri Chaitanya's birth. The new system of logic called Navya -Nyaya which had its birth in Mithila, had been introduced to Navadvipa before the time of Sri Chaitanya.

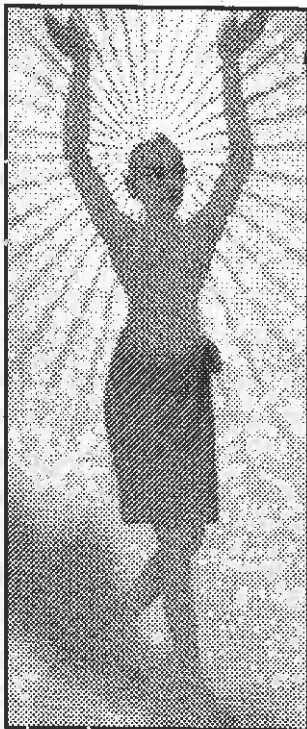
Sri Chaitanya's grandfather had migrated from Odisha to Sylhet (At present Bangladesh) about 1451 and then his father from Sylhet to Navadvipa. Thus, the people of Odisha pay their devotion to Sri Chaitanya, thinking always that he helds from Odisha. His father was a Brahmana of

religious disposition. He was a Vaisnava of devout faith and pious life. It is also remarked that the mother of Sri Chaitanya was also a daughter of a well-known scholar;

because of this, the child Sri Chaitanya began his life as a privileged child. He has inherited the peculiar social advantages of Brahmanahood as well as blessed far more by birth in a home whose mindsets were formed by traditions of scholarship and religious piety.

Miraculous activities are reported to have taken place about Sri Chaitanya that the young Visvambhara or Nimai or Gauranga was not a normal child. One of the activities is that about thirteen months before his birth, his father had felt a divine light enter into his heart and then passing on to Sachi's.

And she also saw many gods worshipping her. Soon after the child was born, his parents were surprised to see the small footprints in the room, which showed a clear-cut mark of a banner, thunder, conch, discus etc. When mother Sachi began to feed the child, she noticed these marks on the boys' feet.



At the age of five, Sri Chaitanya had started his learning in a tol, and at the age of ten, he had become proficient in Sanskrit grammar, and before fifteen, he was adjudged as one of the best scholars of Navadvipa. He seems to have confined his study largely to grammar and logic for which the Navadvipa tols had become famous. According to the tradition, he made a fairly extensive scholastic tour in East Bengal (present Bangladesh), holding disputations and teaching from town to town.

According to the legend, the charm of the boy had not been lost on reaching manhood. Sri Chaitanya was a man of fine presence with unusually fair skin, lustrous eyes and a mass of hair worn long over the shoulders. His personal charm, assured social standing as a Brahmana and his distinction as a promising young scholar in a university made him a scholastic marked figure. No wonder, the Vaisnava leaders grieved that so promising a son of a Vaisnava household should show so little interest in his father's faith. This was not due to any lack of religious influence. As the son of a pious Vaisnava, he had known no other than a religious atmosphere. Direct efforts to influence him were met in a half jesting, half skeptical spirit that betokened little vital interest.

In Indian tradition, we found that there are four stations of life, these are-Brahmacharya, Garhasthya, Vanaprastha, and Sanyasa. Out of these four stations or dharmas, sanyasa-dharma is the last and most important than other stages. Once a

person adopts sanyasa-dharma, he cannot come back to other dharmas. It is also mentioned in the same tradition that only brahmanas can adopt sanyasa-dharma by Advaitic tradition.

It is very clear that if a person has bitter experience on his family life, like Ramanuja or he has disgusted experience on his surroundings, like prince Siddhartha or a person fully enjoyed his life in this world what he wants to , is the reason to adopt sanyasa-dharma. But these reasons are not the main ground for adopting sanyasa-dharma in the case of Sri Chaitanya.

When Sri Chaitanya had gone to Gaya for performing the obsequies for the salvation of his ancestors, he met Isvara Puri, one of the disciples of Madhavendra Puri, a celebrated personage who was the first to introduce the practice of bhakti among the sanyasis. There he requested him to accept as his disciple and gave him initiation. But Isvara Puri, tried to win him to a devout life. In response, Sri Chaitanya was to pick flaws in the grammar of the sanskrit texts quoted by the sanyasis. This attitude may have been partly a mask to hide an undercurrent of feeling suppressed but stirring. Then Isvara Puri pleased to him and helps him to realize a glimpse of Radha's love for Srikrna. So, Puri initiated him into the mantra for Krsna worship. Sri Chaitanya was immediately transformed. This is the turning point in Sri Chaitanya's life.

Sri Chaitanya decided to accept sanyasa-dharma on the ground that when

he became a sanyasi, everyone would show him respect. Though he admitted that there was no need for him to accept sanyasa-dharma, he did so for the benefit of those who might think him an ordinary human being. The main purpose of his accepting sanyasa-dharma was to deliver the mayavadi sanyasis (the sanyasis who admit everything is maya). Another reason for this is that he accepted sanyasa-dharma to facilitate preaching his devotional cult.

At the time of Sri Chaitanya's sanyasa vrata, he was not aware of all the surroundings. His mind was absorbed in Radha's sentiment of separation from Lord Krsna and her sympathized anxiety to see Him. The soul in the state of samsara is wedded to the body. Renunciation for the Vaisnava meant the breaking of this wedlock and getting wedded to the Lord.

Sri Chaitanya is not a follower of Advaita tradition. He refused the absolutism of Sankara. He called them as mayavadis. But when he requested Kesava Bharati (one of the follower of Advaita Philosophy) for giving him initiation. He refused him for the following reasons. First, by virtue of Krsna-prema he was greater than himself, and next he had not received the willing and full permission of his old mother and youthful wife to abandon them and take to the life of asceticism.

The devotees from Nadia and the local citizens joined to block Sri Chaitanya's decision. By very clever persuasion and the intensity of his spirit of renunciation, he was able to overcome the unwillingness of

Kesava Bharati. The ascetic at last initiated him into sanyasa and gave him the consciousness of Krsna in the minds of men.

REFERENCES :

1. Sri Chaitanya Charitamrta (Vo.I. 1 to 5); Bhaktivedanta Swami, The Bhaktivedanta Book Trust, Los Angeles.
2. Vedic Philosophy For Students; Bhaktivedanta Swami, A. C., Sri Sri Sitaram Seva Trust, New Delhi.
3. Teachings of Lord Chaitanya: A Treatise of Factual Spiritual Life; Bhaktivedanta Swami, A. C., International Society for Krsna Consciousness, New York.
4. Vaisnavism, Saivism and other minor Religious Systems; Bhandarkar, R. G., Indological Book House, Varanasi.
5. A Study of the Cult of Devotion; Bhattacharya, S. A., Adyar Library Bulletin, Madras.
6. Theism in Medieval India; Carpenter, E.J., Allen and Unwin Ltd., London.
7. Origin and Development of Religion in India; Carpenter, J.E., Sanjay Prakashan, Delhi.
8. Philosophical Foundations of Bengal Vaisnavism; Chakravarty, A.C., Academy Publishers, Calcutta.
9. Historiography, Religion and State in Medieval India; Satish Chandra, Har-Ananda Publications, New Delhi.
10. Vaisnavism: Its Philosophy, Theology and Religious Discipline; Chari, S.M. Srinivasa, Motilal Banarasi Dass Publishers Pvt. Ltd., New Delhi.

LORD ALARNATH OF BRAHMAGIRI

MS.MRIGANKA MAHANTI, Editor Niladri Bihar, Bhubaneswar

The Temple of Lord Alarnath is in Brahmagiri, around 25 km from the Town of Puri in Orissa. In this temple Lord Vishnu is worshiped as Lord Alarnath. The Deity has four arms. He holds Chakra in his upper right hand, Lotus in his lower right hand, Conch in his upper left hand and Club in

Brahma came and worshipped Lord Vishnu here on top of a hill. One day Lord Vishnu appeared and said, "I am very pleased with your worship. Make a four-armed Deity of Me holding Shankha, Chakra, Gada, and Padma (conch shell, disk, club, and lotus). The Deity should be made from a piece of



LORDALARNATH



CHANDAN VESH OF
LORDALARNATH



SADBHUJ FORM OF LORD
CHAITANYA MAHAPRABHU

his lower left hand. Lord's idol is made of Black granite stone and is about five and half feet height. Lord Vishnu's carrier eagle, known as Garuda, kneels at the feet of the deity with his hands folded in prayer position. The deities of Lord Krishna's queens Rukmini and Satyabhama are also find inside the temple. The Lord's consorts Sri and Bhu also accompany Him. According to mythology, the rulers of Alwar in Rajasthan had established the temple here. The temple was later known as Alwarnath or Alarnath. The temple is also associated with the visit of the Alwar saint Ramanujacharya to Orissa.

It is explained that in Satya Yuga, Lord

black stone. Also install a Deity of Garuda". Lord Vishnu also said, "This place will be called Brahmagiri (Brahma's hill) because you have worshipped me here".

The Temple also holds a deity of Lord Chaitanya Mahaprabhu in the form of Sadbhuj, or 'Six-Armed,' signifying Lord Chaitanya's as Lord Krishna, Lord Rama and Lord Gouranga Himself. As Lord Ram his Hand are green in color and he holds an arrow in His Left and bow in His Right Hand. As Lord Krishna His hand are Blue and he holds the Flute and as Lord Gouhari Himself his hands are golden in color and he holds a 'kamandalu' or a water pot in his left hand and a 'Dandi' in his right hand. In

front of the Sad Bhujā Vighraha of Sriman Mahāprabhu is a stone bearing the imprints of His body. It can still be seen till this day.

There is a lake behind the temple where Chandan Yatra (Sandalwood Festival) is celebrated for 21 days every year. During the Chandan Yatra the Body of Lord Alarnath is smeared and covered with Chandan Pulp. Every year in Puri Lord Jagannatha takes rest in isolation from the rest of the world after suffering from fever due to the annual bathing festival (Snana Yatra). This period is known as 'Anavasara' which lasts for fifteen days in the month of 'Asadh', June or July in English calendar. During His stay in Puri, Sriman Chaitanya Mahāprabhu would go to the Temple of Lord Jagannath for Darshan every day. Sriman Mahāprabhu would be very happy during the Snana Yatra of the bathing ceremony of Lord Jagannath.

After occasion Snana Yatra comes the period of Anavasara of Lord Jagannath. Anavasara is the time when Lord Jagannath after the bathing ceremony is said to fall sick and for 15 days He stays in solitude with His brother Lord Balaram and Sister Devi Subhadra. During this time no one is allowed darshan of the Lord. Mahāprabhu experienced great sense of separation on not being able to have Darshan of His beloved Lord. Just like the Gopi's of Vrindavan, the separation from the Lord was unbearable for Mahāprabhu. He was greatly aggrieved and decided to jump into the Sea. It is then that He visualized Lord Jagannath who asked Him to go to Alarnath Temple for His darshan.

Lord Chaitanya Mahāprabhu went to

Alarnath Temple and spent a long time worshipping the deity there. Seeing the Four armed form of Lord Alarnath Mahāprabhu would remember the beautiful Lila of Sri Krishna during the Rasalila in Vrindavan. He remembered the Lila when Sri Krishna during Rasa Lila transformed himself into the four armed form of Lord Vishnu to hide from the Gopi's.

During the Rasalila Krishna hid himself from the Gopis. While searching for Krishna the Gopis from a distance saw Krishna hiding behind the bushes. On seeing Krishna they were extremely happy and with great excitement said "Here within the bush is Krishna, the son of Nanda Maharaj". As soon as Krishna saw all the Gopis He became motionless and in order to hide himself he assumed the form of four armed Lord Vishnu. When all the Gopis came, they looked at him and said "He is not Krishna! He is the supreme personality of Godhead, Narayana." They then offered obeisance's and prayed to Him for association with Krishna. After offering prayers the Gopis left in search of Krishna.

After the Gopis had left Srimati Radharani came. When Lord saw Radharani he wanted to maintain the four armed form of Lord Vishnu to joke with her. However in front of her he was not able to maintain His Four armed form and had to hide two arms. Such was the love of Srimati Radharani that the Lord of the universe could not disguise himself in front of her.

So in this mood Sri Chaitanya Mahāprabhu saw the Lord of Alarnath. On seeing Lord Alarnath, he remembered the Lila of Vrindavan and fainted in ecstasy. The stone on which Lord Chaitanya lay

melted with His ecstatic touch. Whenever Lord Chaitanya Mahaprabhu wanted to be in solitude he would go to Alarnath.

Alarnath reminded Mahaprabhu of Vrindavan. During His stay in Alarnath Mahaprabhu would remember the beautiful pastimes for Krishna and Radharani in Vrindavan. There would be Naam Sankirtan everyday and every one would sing the glories of Lord and Sriman Mahaprabhu. Srila Bhaktisiddhanta, who was born in Puri, loved Lord Alarnath. He said that the place is the same as Vrindavana and that the small lake there-on whose banks Lord Chaitanya would rest-is the same as Radha-kunda, the most sacred of lakes.

Since the time of Chaitanya Mahaprabhu's revelation of Lord Jagannath being present in Alarnath during Anavasara period, every year thousands of devotees visit Alarnath temple to get the blessings of Lord Jagannath who manifest as Lord Alarnath. During the time of Anavasara the temple servitors offer holy rice porridge, known as 'Khiri' in local language to the lord. The devotees gather in large numbers to taste and relish a pot of famous holy 'Kheer'.

The Kheer Bhog is of great significance as it depicts the love and compassion of the Lord for His devotees. Owing to this very Kheer Bhog the Lord developed blister marks on His body. These blister marks are visible on the deity of Lord Alarnath even today. The marks are on the right hand, on the face and on the Chest of the Lord. There is a Legend relating to this and the Porridge or Kheer Bhog offered to the Lord.

As the Legend goes in the long past a poor Tamil Kama Brahmin priest named Sri

Ketan served the Lord by begging alms. He had a 12 yr old son named Madhusudan. On one occasion, the priest had to go to a distant place for some time, so he asked His son to serve the Lord and offer 'Kheer Bhog'. Madhusudan was uncomfortable at this proposition as he did not know the proper rituals to be followed and Mantras to be recited for serving the Lord. He expressed His apprehensiveness to his father. Madhusudan's father assured him and instructed him to simply offer the Kheer Bhog by placing the bowl in front of the Lord in the temple.

After the departure of his father, Madhusudan was left to serve the Lord all by himself. When the time for Bhog came Madhusudan simply took the bowl of Kheer and placed it before the Lord, with great reverence he prayed to the Lord to accept the Bhog and eat it lest he gets chastised by his father on his return. Placing the bowl of Kheer in front of the Lord Madhusudan closed the door of the sanctum and went out to play with his friends. After sometime Madhusudan returned to the Temple and opened the door of the Sanctum. He was overjoyed to see that the bowl of the Kheer Bhog empty. He returned home with great satisfaction and joy. On arriving home Madhusudan handed over the empty bowl to his mother. The mother was surprised to see the empty bowl and asked Him as to where the Kheer Prasad was as when the father brought back the Bhog bowl it would be full. Madhusudan replied that the Lord had eaten all the Kheer and that nothing was left. Hearing this Madhusudan's mother became perturbed and a doubt cropped up

in her mind. She thought like this- 'Even though her husband does the offering after this sixteen procedures of Pooja, Prasad reaches home in the container, How is it that the Lord ate up and emptied the pot without any utterance of Mantra' ?

On the second day, the mother watched the offering made by her son through a small hole on the door. To her utter astonishment, she found that the Lord descended from the Singhashan and began eating the Kheer.

After some days when the priest Sriketan returned home his wife told him about the whole episode of the Bhog being offered by Madhusudan. The mind of the Brahmin was filled with suspicion and he accused Madhusudan of being untruthful. Next day the priest asked Madhusudan to prepare the Kheer Bhog and offer it to the Lord to prove his innocence. Madhusudan offered the Kheer to the Lord and prayed to him eat the Bhog to save him from his father's anger. After offering the Bhog when Madhusudan brought the bowl of Kheer out it was empty. The Brahmin was astonished and disturbed to see this and becoming anxious he again asked Madhusudan to prepare the Kheer and offer it to the Lord. Fearful of his father Madhusudan followed his instruction and offered the Kheer Bhog even though it was very hot.

The father then watched through the hole the offering of 'Kheer' made by his son to the Lord and was amazed to see the Lord part taking 'Kheer'. To prove the truth, innocence and simplicity of the boy the Lord started eating the 'Kheer' even through it

was too hot. While the Lord was in the state of eating the hot 'Kheer' the Brahmin opened the door and as a result the hot Kheer spilled over the body of the Lord which left these blister marks on the body of the Lord. The Lord bore the burn marks as symbol of love for His devotee Madhusudan.

Priest Sriketan implored to the Lord if you eat away all the 'Prasads' how will we live? The Lord replied "I ate up the Naivedya' as the boy offered it with love and I appear before you also because of the boy's love and reverence. The Lord asked the priest to beg Him for a Boon. But the priest instead of listening to the Lord went on repeating his question. As a consequence the Lord got annoyed and cursed him to be extirpated along with his clan. He took Madhusudan, his dear devotee to Vaikuntha, the holy aboard of The Lord Himself.

After this event, due to the absence of priest the Lord remained unworshipped for several years. When Gajapati Maharaja Sri Purusottam Dev was returning home after his Victorious Kanchi campaign, he visited the Lord and got to know about the plight of the temple. He made the arrangement for his Pooja by sending two Brahmin families from Bashista Gotra and one family from Bharadwaja Gotra. These three Brahmin families carried on the Pooja of the Lord according to the scriptures. The king made all arrangements for the maintenance of the servitors. The Progenitors of these three families are carrying on the Pooja system with pomp and ceremony to this day.

**WE ARE GREATFUL TO THE FOLLOWING DONORS FOR KINDLY
HELPING US IN PUBLISHING THE
SPECIAL ISSUE "NILADRI"**

- ❖ **Padmasree G. Bansilal Rathi, Chennai-600 079**
- ❖ **Sri Mukesh N. Shah, Mumbai-400 021**
- ❖ **Smt. Nisha Suman Jain, Social Activist, Mumbai-400 049**
- ❖ **General S. D. Mahanti, Bhubaneswar-751 009**
- ❖ **Sri Narasingha Bidyapati, Puri-752 001**
- ❖ **Dr. Tamali Sengupta, Advocate, Supreme Court of India,
New Delhi-110 019**
- ❖ **Sri Bhabesh Chandra Majumdar, Kolkata-700 019**
- ❖ **Sri Subhash Sircar & Smt. Sukhvinder Sircar, Kolkata-700 029**
- ❖ **Smt. Indrani Mukherjee, Rector, Holy Home School,
Srirampur, Hooghly, W.B.**
- ❖ **Sri Brij Mohan Garodia, Kolkata-700 020**
- ❖ **Sri Chaitanyamay Nanda, Mugberia,
Purba Medinipore-721 425. W.B.**
- ❖ **E. I. I. L. M., Kolkata-700 069**
- ❖ **Balarampur Chini Mills Limited, Kolkata-700 020**
- ❖ **S. R. Rungta Group, Chaibasa, Jharkhand-833 201**
- ❖ **Piramal Goenka Charity Trust, Kolkata-700 019**
- ❖ **Delta Group of Industries, Kolkata-700 089**

—::—



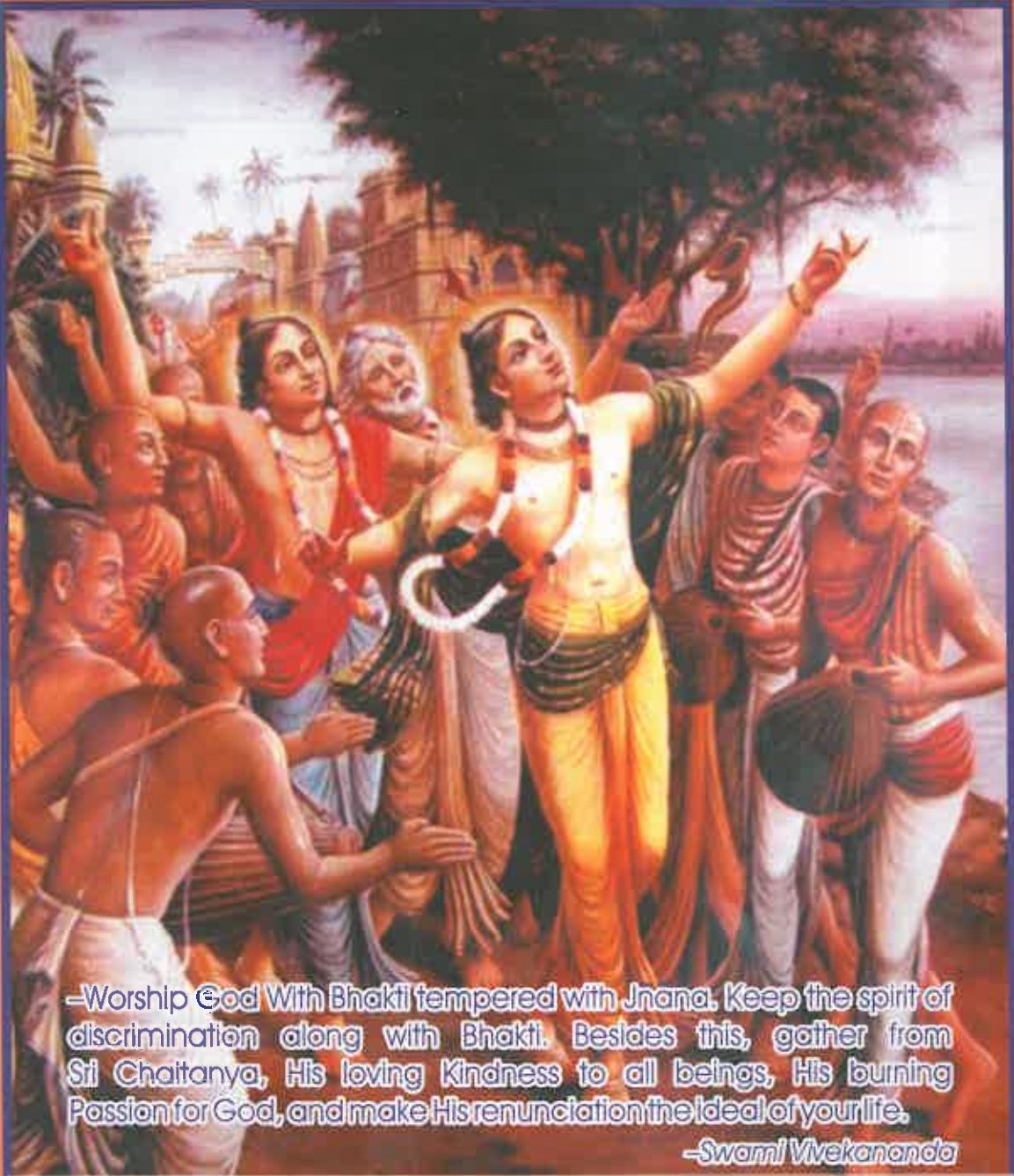
SRI SRI GOURANGA MAHAPRABHU

Worshipped by : Pandit Prabar Jyotirmay Nanda Vidya Bhusan

Courtesy : SRI CHAITANYAMAY NANDA

Mugberia, Purba Medinipur-721425, W. B.

M. - 09434993705



—Worship God With Bhakti tempered with Jnana. Keep the spirit of discrimination along with Bhakti. Besides this, gather from Sri Chaitanya, His loving Kindness to all beings, His burning Passion for God, and make His renunciation the ideal of your life.

—Swami Vivekananda

Courtesy

PIRAMAL GOENKA CHARITY TRUST

27, BALLYGUNGE PARK, KOLKATA - 700 019

Editor — Ms. Mriganka Mahanti | Published by — Sri Chaitanya Institute of Vaishnavic Culture
A-19, Sahidnagar, Maharshi College Road, Bhubaneswar - 751 007,
Phone : 0674-2540452 | Website : <http://www.srigaurangashram.in>
Printed by — Print Tech Offset Pvt. Ltd., Sailashree Vihar Bhubaneswar