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**Śrī Advaita Prakāśa**  
**The Pastimes of Śrī Advaita Ācārya**  
**by Śrī Īsāna Nāgara**

Translated by Subhag Swami

**Chapter One**

Maṅgalācaraṇa

*śrīlādvaita gurum vande hariṇādvaitam eva taṁ  
prakāśitam paraṁ brahma yo 'vatīrṇaḥ kṣitau hariḥ*

“I offer my respectful obeisances to my spiritual master, Śrī Advaita Prabhu, who is nondifferent from Lord Hari. He induced the Supreme Lord Hari to manifest in this world.”

*antaḥ kṛṣṇaṁ bahir goram kṛṣṇa-caitanya samjñakam  
premābhim sac-cid-ānandaṁ sarva-śaktāśrayaṁ bhaje*

“I worship Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. He is an ocean of love, eternally full of knowledge and bliss, and the origin of all energies.”

*śrī nityānanda-rāmaṁ hi dayāluṁ prema-dīpakam  
gadādharaṁ ca śrīvāsam vande rādheśa sevinam*

“I offer my obeisances unto Śrī Nityānanda Rāma, who is most merciful and who illuminates love of God. I offer my obeisances to Gadādhara and Śrīvāsa, who are engaged in the service of the Lord of Rādhārāṇī.”

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

When the five-headed Lord Śiva saw Kali-yuga was filled with terrible sins, he thought, “How can I deliver the living entities?” After a long discussion with Yogamāyā, he concluded that no one other than Lord Hari could deliver the fallen souls. Sadāśiva, who is always joyful at heart, then went to the shore of the Causal Ocean. That great yogi then sat in yogic meditation for seven hundred years, until Mahā-Viṣṇu, the Lord of the universe, was pleased by his severe austerities and appeared before him. When the five-headed Śiva saw Lord Nārāyaṇa there, he offered many indescribable prayers. Mahā-Viṣṇu then said, “You and I are nondifferent except for our separate bodies.”

Saying this, He embraced Lord Śiva and their two bodies became one. Who could understand His mind? It was most wonderful how they became one form with pure golden effulgent limbs, chanting, “Kṛṣṇa! Kṛṣṇa!” Suddenly there was a miraculous voice from the sky saying, “Listen, Mahā-Viṣṇu! You first descend in

this form in the womb of Lābhā, later I will descend in the district of Nadia in the house of Śacī and Jagannātha. Balarāma and other devotees will also take birth in order to deliver the living entities.”

On hearing this, Mahā-Viṣṇu, who is nondifferent from Lord Śiva, entered the womb of Lābhā in Śāntipura. Lābhā was the austere, chaste, religious-minded wife of Kuvera Paṇḍita. Previously, the well-to-do Kuvera Paṇḍita had devotedly performed austerities and chanted *mantras* to get Lord Śiva as his son. Lord Śiva was pleased by his austerities and agreed by saying, “So be it. Your desire will be fulfilled.” That is why Kuvera took birth in this world. He was given the name Śrīmān Kuvera Ācārya, and by dint of his knowledge and religiousness he was worshipable by all. I am unable to describe all his good qualities. People glorify him as the son of Nṛsimha.

Nṛsimha was a descendant of Āru Ojhā and was also known as Nāḍiyāla. He could remember anything he heard and was famous throughout the three worlds for being well-versed in the scriptures and expert in their explanations. By the strength of Nṛsimha's counsel, Śrī Gaṇeśa captured the throne of Gauḍa-deśa by killing the Bādasāha. The class of Kāpa *brāhmaṇas* who resided in Lāuḍa were formed by his daughter's marriage.

Kuvera Ācārya was an inspiration to his family line by his role as the King's Paṇḍita. After marriage he gradually had many sons, but when they all died he had some realization. He went to beautiful Śāntipura on the bank of the Ganges and stayed there with Lābhā for some days. One day he noted symptoms of pregnancy in Lābhā's form. He therefore worshiped Lord Nārāyaṇa with various articles and satisfied the *brāhmaṇas*, the poor, and the blind by feeding them.

At that time Kuvera got a letter from the King, so he returned home with his wife. His residence was in Nava-grāma, in the district of Lāuḍa, where Divyasimha was reigning. When he returned to Nava-grāma, the residents offered him a warm reception. Delighted on seeing the Ācārya after many days, the King greeted him and inquired about his well-being. The King said, “Tell me some good news. Why have you been delayed? Your good association is a source of joy for me. I consider my kingdom void without you.”

The Ācārya replied, “You are an ocean of mercy. You are always kind to the poor *brāhmaṇas*. The bank of the Ganges is an enchanting holy place. Living there is equal to living in Svarga. I returned because of your order, otherwise I had no desire to leave that place. By the will of the Lord, my wife has again become pregnant, for whatever is destined becomes manifest.”

The King said, “As she became pregnant in a holy place, I'm sure the result will be auspicious. Forget your past lamentation. Pray to the Lord, and He will bless you with a wonderful son.”

In this way they had many discussions. At that time a *brāhmaṇa* astrologer came there. The astrologer said, “Listen, Paṇḍita Mahāśaya. There is no doubt that you will get a divine son. He will live a long life and be fully conversant with the religious codes of the scriptures. I can see that He will widely preach devotional service.”

Saying this, the astrologer disappeared. Later, the King searched for him, but he could not be found. Considering this very astounding, people considered that the astrologer must have been some demigod.

The Ācārya was pleased by the astrologer's prediction. He returned home and

explained everything to Lābhā, who replied, “The Lord's glories are unlimited. By His grace our miseries may disappear. Sainly persons say that whoever worships Lord Viṣṇu with devotion will meet good fortune everywhere.”

On hearing this, Ācārya, who is situated in pure knowledge, said, “Yes, dear, this is the Vedic conclusion. By worshiping Viṣṇu, all demigods are worshiped, all perfection is attained, and one is freed from all illusion.”

Kuvera then devotedly worshiped Lord Nārāyaṇa in great opulence with many articles. He offered *viṣṇu-prasāda* to the *brāhmaṇas* and gave clothes to the poor, the blind, and the distressed.

Now listen to a wonderful story. Once at the end of night Lābhā Ṭhākuraṇī had a dream in which she saw Lord Harihara appear in her lotus heart. The beauty of the Lord's limbs illumined all directions. He sweetly chanted the holy name of Hari and danced with raised arms. Tears of love flowed from His eyes, and He lost all external consciousness. He chanted Hare Kṛṣṇa and roared loudly. Hearing His chanting, Yamarāja, the son of Sūrya, came there.

Yamarāja saw that the sweetness of Harihara's combined form resembled that of Hara-Gaurī. The enchanting effulgence of His body defeated the shining of millions of suns. Who has the capacity to describe that beauty? As He chanted Hare Kṛṣṇa, His hairs stood on end and tears incessantly flowed from His eyes like the Ganges. His body was inundated with ecstatic love, and the waves of that love expanded as He danced. Seeing His transcendental mood, the beloved son of Sūrya offered full obeisances and various prayers.

With folded hands, Yamarāja sweetly said, “O Lord, please listen. This Kali-yuga is covered with the darkness of ignorance. It is certainly wonderful that You incarnate in such an age. By seeing You, the sinful will be delivered and my authority will be finished. Therefore, dear Lord, kindly remain unmanifest and deliver this servant of Yours from danger.”

Hearing Yamarāja's appeal, the Lord slightly smiled and said, “O Dharmarāja, you are in illusion. Be peaceful. Don't you realize how much the sinful living entities are suffering? Learned persons and saints feel sorry for the sufferings of others. If someone is suffering the reactions of his karma, then who has the power to free him? Being covered by illusion, the living entity does not know his own self-interest. He foolishly considers insignificant sense enjoyment as his self-interest. One who is attached to material life is bound by his fruitive work just as a diseased person suffers when he takes the wrong food. Particularly in Kali-yuga the living entity becomes whimsical and suffers in the blazing fire of material life. Seeing their unbearable distress, My mind became impatient and I made a vow. The *mahā-mantra* counteracts the bondage of karma and enables one to attain pure *kṛṣṇa-prema*. By teaching sinful persons the transcendental holy name, I will empower and deliver them. That is why I will take birth now. Later, saints will sing the glories of Kali-yuga.

“I have one more staunch vow. I will without doubt make the Lord Himself descend. Śrī Caitanya Mahāprabhu will descend along with His followers, and the whole country will be overflowed with pure *kṛṣṇa-prema*. Your authority will not be lost by this, however, for blasphemers and atheists will never be delivered.”

On hearing this, Yamarāja returned to his abode. Lābhādevī then woke from her dream and described the wonderful vision to her husband, Kuvera Paṇḍita, who was amazed to hear the story.

The chaste Lābhādevī passed ten months in pregnancy, and then Advaita Prabhu took birth on the auspicious seventh day of the waxing moon in the month of Māgha [January-February]. On that auspicious day all the ladies took bath, gave charity, chanted the holy names, and made auspicious sounds of *hulu*. Although the devotees did not understand the cause of their happiness, their bliss knew no bounds.

In due course of time Kuvera called an astrologer, who after calculation named the child Kamalākṣa. At the age of five the child looked strikingly wonderful. He didn't eat anything other than *kṛṣṇa-prasāda*. Thereafter, on an auspicious day, Kuvera gave his son His first lesson, and within a month Advaita Prabhu mastered the entire alphabet.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate Śrī Advaita Prakāśa.

## Chapter Two

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Śrī Lāuḍa-dhāma is the Causal Ocean wherein Śrī Advaita Prabhu performed His childhood pastimes. Listen now to a wonderful story. One day Lābhādevī fell asleep with her son on her lap. At the end of the night she had a dream. She perceived that the son on her lap was the source of Lord Śiva. That white colored form of Mahā-Viṣṇu had four hands, decorated with the conchshell, club, disc, and lotus. He was beyond the vision of the demigods. The luster of His body resembled that of the autumn moon, which removes the threefold miseries and gives peace. Seeing the transcendental form of the Lord, the chaste Lābhādevī offered her full obeisances. She folded her hands and offered various prayers with love and devotion. The Lord then inquired, “Why are you praying to Me?”

Lābhādevī said, “Please give me the water that has washed Your lotus feet.”

The Lord said, “How can I do that? One's mother and father are as respectable as the Guru.”

Lābhādevī said, “You are Sadāśiva, the spiritual master of the entire creation. You remain everywhere in innumerable living entities. You are the origin of all creations, so who can be Your mother? You are Mahā-Viṣṇu, the father of all living entities. Your holy reddish feet are the seat of millions of places of pilgrimage. Simply by drinking the water that has washed Your lotus feet, the living entity attains liberation. Therefore, O Lord, please give me the water that has washed Your feet.”

Advaita Prabhu said, “Do not ask for this again. If you like, I will call all the holy places of pilgrimage here. Then you may bathe, drink, and execute religious duties.”

When Lābhādevī awoke after that wonderful dream, she remembered Lord Nārāyaṇa and sat down. She exclaimed, “What a wonderful dream I had! According to astrology, whatever one dreams at the end of night comes true.”

Advaita woke up and asked, “Mother, what are you saying?”

Lābhā said, “I had a dream.”

Advaita inquired, “Please tell Me what you have seen.”

Lābhādevī said, “There is no need for You to hear about it.”

Advaita said, “Please tell Me about the dream, otherwise I will stop chanting and

dancing.”

Lābhādevī said, “Listen, darling, You are just a child and will not understand. And if I tell You, what benefit will You get?”

She then narrated the whole amazing dream, from beginning to end, and shed tears in ecstasy. Advaita Prabhu then promised her, “I will bring all the places of pilgrimage and establish them here.”

On hearing this, Lābhā Ṭhākuraṇī's hairs stood on end and she said, “If you do that, then I will consider the dream was true.”

Advaita said, “Tonight all the places of pilgrimage will come, and tomorrow you can take bath and become successful in all respects.”

Lābhādevī said, “Who will believe this?”

Advaita Prabhu said, “My words will certainly come true.”

That night in meditation Advaita Prabhu called all the personified holy places by His mystic power. As the Lord remembered them, each holy place came there just like iron is attracted by the force of a magnet. All the sacred *tīrthas* like the beautiful Ganges and Yamunā came and worshiped the Lord. As Advaita cordially received them, the Yamunā offered obeisances at His feet.

The personified *tīrthas* asked, “O Lord, why did You call us here?”

Advaita told them, “I want you to stay on the top of that mountain.”

The personified *tīrthas* then said, “If we stay there, the glories of many holy places will be ruined.”

Advaita Prabhu said, “My words should not prove false. You must come here for one day every year.”

The personified *tīrthas* then asked, “O Lord, please decide which day we should come on top of this mountain.”

Advaita Prabhu said, “You should promise to appear on the auspicious thirteenth day of the waning moon in the month of Madhu [March-April].”

The personified *tīrthas* replied, “We certainly promise to come. We cannot disobey Your order.”

From that time the place became known as Paṇā-tīrtha, the holy place where the personified *tīrthas* made a promise to the Lord. If someone drinks or bathes in that water his desires are fulfilled.

Advaita Prabhu ordered the *tīrthas* to remain on top of the mountain as waterfalls. The *tīrthas* accepted the Lord's order and performed pastimes on top of the mountain.

In the morning Advaitacandra informed His mother that all the holy places have appeared on the top of the mountain. When mother Lābhādevī inquired as to how she could believe this, Advaita replied, “You will soon see something wonderful.”

Advaita Prabhu took His mother and went near the mountain. He then blew a conchshell, played a gong, and loudly chanted the name of Hari. All of a sudden streams of water began falling from the top of the mountain.

“Dear mother, see how your body is bathed by the nectarean blackish water of the Yamunā. See the other side, where the pious nectarean water of the Ganges, which derides the transparency of quartz, is coming to bath you. Again, see the other pious rivers—some red and some yellow—all showering on your head with a sweet melodious sound.”

Lābhādevī was amazed, and she offered obeisances. Then with love and devotion she took bath and gave charity. Since then, that place has become a renowned holy

place of pilgrimage. If one takes bath there during the Vāruṇī-yoga, he gets many auspicious results.

Śrī Kuvera then joyfully let his son, Kamalākṣa, study with the son of the king. Advaita Prabhu was a *śruti-dhara* who could memorize anything by hearing once. When He studied Kalāpa grammar, He understood the meaning of each aphorism by reading it only once. In three years He completed the entire book. People remarked, “Kamalākṣa has attained transcendental knowledge.”

Now listen to this amazing incident. One day Kamalākṣa and the son of King Divyasimha went to the temple of goddess Kālī. The prince devotedly offered obeisances to the stone deity. As Kamalākṣa was standing there enjoying the beauty of the deity, the prince told Him to offer obeisances. Kamalākṣa didn't hear him and remained standing there, so the prince got angry and rebuked him. Then Advaita Prabhu became angry and roared out, and the prince fell unconscious to the ground. The servants cried out, “Alas!” and rushed to inform King Divyasimha.

When the king heard this painful news, he immediately went along with his ministers to see his son. Meanwhile, Kamalākṣa ran away like an ordinary person and hid Himself inside an ant hill.

On seeing his lifeless son, the king lamented, “Alas! Alas!” Meanwhile Kuvera rushed off to find his son. After searching for a long time, Advaita Prabhu was found and taken to His residence. The king said to Advaita, “You are the greatest amongst the *brāhmaṇas*. Why did You do such a heinous thing?”

Advaita Prabhu felt embarrassed and said, “He is not dead yet. He is just unconscious. I will bring him back to his senses.” Advaita then made the king's son drink *caraṇāmṛta*, water that has washed the lotus feet of Lord Viṣṇu, and the prince regained his consciousness.

Water that has washed the lotus feet of Lord Viṣṇu has transcendental power that even Lord Brahmā and Lord Śiva cannot fathom. By simply remembering the water that has washed the feet of Lord Viṣṇu, one gets the same auspicious results as obtained by visiting holy places and bathing in sacred rivers.

Seeing his son come back to life, the King became joyful and satisfied the poor and the *brāhmaṇas* by distributing wealth in charity. When people said that everything was auspicious now, Śrī Kuvera thought that the disturbance was over.

Thereafter, on an auspicious day, the wise Kuvera gave his son the sacred *brāhmaṇa* thread. In this way Advaita Prabhu was sanctified by entering the Brahminical order in His *paugāṇḍa* age [six to ten years]. He looked pure and sublime. Advaita then studied various literatures as well as the art of literary embellishments and the science of Astrology.

Now listen to this wonderful incident that occurred during the festival of Kālī-pūjā. As all classes of people gathered at the temple of goddess Kālī, there was customary dancing and singing. At that time Kamalākṣa came and took His seat in the assembly. The King said, “Kamalākṣa, what kind of behavior is this? Why didn't You offer obeisances to Kālī?”

Advaita replied, “The Supreme Brahman is the Supreme Personality of Godhead. He alone is My worshipable Lord. Those who follow various philosophies get bewildered, whereas those who are wise fix their minds on one worshipable Lord.” Hearing his son's scholarly statement, Tarka Pañcānana gave arguments supporting the King. He explained to Kamalākṣa, “You don't understand the final

conclusion. The Supreme Brahman has many forms—this is the conclusion of the *Vedas*. All the demigods and demigoddesses are worshipable, and those who are envious of them are most sinful. In Tretā-yuga even the Supreme Personality of Godhead Lord Rāmacandra worshiped Devī to deliver Sītā. Because Devī is the mother of the universe, she is most merciful. Those who engage in cultivating knowledge get liberation by worshiping her. Therefore You should offer obeisances to mother Kālī to be free from all calamities and attain fulfillment of Your desires.”

Kamalākṣa said, “Listen, father. Please don't get angry, but unless there is only one worshipable Lord there will be many discrepancies. If one pours water on the root of a tree, then its branches and leaves are satisfied. Similarly, if one worships Nārāyaṇa, the origin of all demigods and demigoddesses, then worship of all gods is complete. Bhagavatī Devī is the external energy of Lord Viṣṇu, and by her potency the living entities are bewildered about the Absolute Truth. One who delights in the sacrifice of living entities is not worthy of worship. If she is the mother of the universe and all living entities are her offspring, then how will she be pleased by the sacrifice of her children?”

Kuvera said, “What benefit will You get from inappropriate arguments? You simply invite misfortune by blaspheming Devī. A king punishes the offenders and rewards the pious according to the laws of religion. Similarly, Devī gives liberation to saintly persons and leaves ordinary living entities in the ocean of ignorance. Killing animals for the purpose of sacrifice is not violence, because the animals are delivered and promoted to the heavenly planets.”

Advaita Prabhu said, “When there is an easier method for achieving perfection, why should one separately endeavor to deliver his parents?”

In this way the father and son argued in various ways, and all the people in the assembly were amazed. As one's father is considered his worshipable Guru, Advaita Prabhu then stopped speaking out of respect. He said, “Dear father, please forgive My offense. I will now offer obeisances to Devī.”

Saying this, He offered obeisances before the deity of Devī. At that time something amazing happened. Everyone present there was astonished to see the deity of Devī break to pieces. Because the deity was conscious, she was embarrassed when her master bowed down before her. The king along with his ministers and Kuvera Ācārya were all struck with wonder on seeing that amazing event.

Kamalākṣa, who is nondifferent from Hara and Hari, then disappeared from that place while chanting Gaurāṅga's name. At the age of twelve He went to Śāntipura, where He gradually studied the six branches of philosophy.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

### Chapter Three

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Advaita Prabhu wrote a letter and sent it with someone to His parents in Lāuḍa-dhāma. Kuvera Ācārya had looked for his son everywhere and was feeling great distress out of separation. Tears flowed from his eyes, and he repeatedly called out the name of Gopāla. By the mercy of Lord Kṛṣṇa, he felt somewhat relieved, and he returned to his house. Lābhādevī was also grief-stricken because



of the disappearance of her beloved son. She wandered here and there and sometimes rolled on the ground. Tears flowed incessantly from her eyes, and she sometimes asked incoherent questions like an insane woman. Sometimes she fell unconscious and appeared as if dead, and Kuvera Ācārya would try to console her in various ways.

Kuvera said, “The Lord does not act without consideration. He returns whatever He takes from someone. Persons who are absorbed in remembering Kṛṣṇa's lotus feet are the best of all beings, while those who are bodily conscious are the lowest of all. Material enjoyment leads one to an ocean of misery, just as one finds deadly poison when trying to enjoy the touch of a snake. As a medicinal tonic has the power to give one the happiness of renewed health, worshiping Lord Hari in difficult circumstances leads one to a reservoir of bliss.”

After hearing many instructions in this way, Lābhā Ṭhākuraṇī felt somewhat relieved. While feeling distressed one night, Kuvera Paṇḍita entered his temple room and remained there fasting. In the morning he had a dream in which Gopāla told him, “Your son is happily living on the bank of the Ganges. Kamalākṣa is not an ordinary person, He has incarnated as a devotee. He will send a servant to you in a few days.”

Kuvera Ācārya related his dream in detail to Lābhādevī, and by hearing the Lord's prophesy she became pacified.

Then one day Kuvera Ācārya and Lābhādevī were overjoyed to receive Kamalākṣa's letter. Kuvera said, “What is the use to remain here? Let us go live on the bank of the Ganges, where one easily attains liberation.”

Lābhā said, “I desire to stay there for the rest of my life.”

The couple departed from that place and joyfully went by boat to Śāntipura. Seeing His mother and father, Advaita Prabhu ran to greet them and devotedly offered obeisances at their feet. They both lovingly embraced their son, kissed His forehead, and offered Him their blessings.

Lābhā said, “Separated from my son, I felt like a fish out of water.”

Kuvera inquired, “Dear son, what are You studying now?”

Advaita replied, “I am just about to finish studying the six branches of philosophy.”

Kuvera then said, “Now You should study the four *Vedas*, so that You may be enlightened with knowledge of Brahman.”

Advaita Prabhu said, “I will go to Pūrṇavātī to study at the house of one peaceful, learned *brāhmaṇa*.”

Kuvera Ācārya said, “Knowledge is not under anyone's control. But one can acquire knowledge under the proper guidance of a bona fide teacher. You go there, but inform us of Your welfare. Study without interruption and everything will be auspicious.”

Advaita Prabhu then offered obeisances to His parents and departed with His books for Pūrṇavātī while remembering Lord Hari. He soon arrived in Pūrṇavātī and offered His obeisances to a peaceful first-class *brāhmaṇa* there.

The *brāhmaṇa* was astonished to see Advaita's handsome features. He offered his blessings and inquired about Advaita's identity. After discussing the scriptures with Advaita, that topmost *brāhmaṇa* admired and praised Advaita, saying, “Dear child, study whatever You desire here.”

Taking guidance from that *brāhmaṇa*, Advaita began studying the *Vedas*. In His

pastimes as a human being, Advaita Prabhu acted as a *śruti-dhara*, and He thus studied all the *Vedas* in two years.

Now listen to this wonderful incident that took place one day. The peaceful *brāhmaṇa* went with his disciples to the Ganges for taking bath. Next to the Ganges was one large deep lake that had many thorny plants growing in it. In the middle of the lake they saw a beautiful lotus, whose fragrance spread throughout all directions. There were many black snakes sporting in that lake, so no one was able to pick the lotus. The learned *brāhmaṇa* smiled and said to his students, “Who is able to pick that lotus?”

The students said, “There is no way to get it.”

Advaita, however, replied, “I'm not afraid to go if ordered.”

The *brāhmaṇa* said, “There are many thorns and snakes. Don't vainly boast that you can traverse that most difficult path.”

Hearing this, Advaita Prabhu slightly smiled and then ran, stepping from flower to flower, across the lake. He picked that most fragrant lotus and then devotedly offered it to His teacher.

Seeing this magical feat, the *brāhmaṇa* was struck with wonder. He considered himself blessed to have such a student. Calling Advaita to a secluded place, the *brāhmaṇa* inquired, “My dear son, how did You do this superhuman feat? Do You have some art or divine power? Are You a demigod?”

Advaita Prabhu said, “The three worlds are expanded from Lord Hari. If someone dedicates his life in the service of Lord Kṛṣṇa with a pure heart, the eight yogic perfections all come under his control.”

When that topmost, peaceful, learned *brāhmaṇa* heard this confidential conclusion from the Lord's mouth, he thought, “It is beyond the ability of an ordinary person to speak like this.” He therefore concluded that Advaita was the Supreme Personality of Godhead.

One day Kamalākṣa said to His teacher, “If you are pleased with Me, give Me permission to return home.”

The peaceful *brāhmaṇa* said, “Your name is Veda Pañcānana. My heart becomes restless at the thought of letting You return home. If You seriously want to leave, then I simply request that You should visit me whenever I desire.”

Advaita Prabhu offered obeisances to His teacher, who embraced the Lord and began crying. The other students and the teacher's wife all began to cry, and Advaita consoled them with sweet words, “Don't lament on My account. We will meet again. Don't forget our affectionate relationship.”

Saying this, Advaita disappeared, and they quickly searched here and there, but could not find Him. Advaita Prabhu returned home and offered obeisances to His mother and father. He displayed His love for them by profusely glorifying them. The two were greatly pleased to see their son again. They kissed His head and showered their blessings on Him.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

#### Chapter Four

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Advaita Prabhu then engaged in the service of His parents, obediently carrying out

their orders. For the next one year the two were immensely pleased to accept service in this way from the Lord.

Then one day Kuvera said to Kamalākṣa, “You have appropriately served Your father and mother. Whoever devotedly serves his father and mother will enjoy increased life span, wealth, and fame. Now listen as I tell You something confidential. Your mother and I have both passed ninety years. A flower airplane will soon come for us. After we leave this world, please offer oblations at the feet of Viṣṇu on our behalf.”

As he spoke, a celestial airplane that was visible only through eyes of knowledge arrived there. The couple rode in that airplane to Vaikuṅṭha, while Advaita Prabhu chanted the name of Hari and roared loudly. After performing the standard rituals, Advaita Prabhu lamented like an ordinary person. The son of Lābhā then remembered His father's instructions and went to Gayā, the abode of Viṣṇu, where He offered oblations at the lotus feet of Viṣṇu. He passed a few days there in order to complete His forefather's rites.

Advaita Prabhu then thought, “If Jagannātha is merciful to Me, I will go to Nābhī-gayā (near Yajapura, Orrisa) from here.” On the way to Jagannātha Purī, Advaita Prabhu went to Remuṅā and had *darśana* of Gopīnātha. Seeing the sweetness of Gopīnātha, Advaita was overwhelmed in ecstasy. One moment He laughed, the next moment He cried, and another moment He danced. After some time Advaita Prabhu regained His external consciousness and then offered obeisances and prayers to Gopīnātha. After leaving that place, He went to Nābhī-gayā and offered oblations to His forefathers. In this way He felt gratified. From Nābhī-gayā, Advaita Prabhu went to Purī, where Jagannātha, Baladeva, and Subhadra perform their pastimes.

Advaita Prabhu offered *daṇḍavats* to Lord Jagannātha by falling on the ground like a rod. He offered many prayers to the Lord, who manifested before Advaita Prabhu as Kṛṣṇa. Seeing Lord Jagannātha in this way, Advaita was overwhelmed in ecstasy and exclaimed, “O Lord of My life!” He then fainted. When Advaita regained His consciousness after some time, He cried out, “Now I have obtained Kṛṣṇa!” He jumped high and danced beyond description. One moment He laughed, and the next moment He cried loudly. Advaita Prabhu was absorbed in great ecstasy throughout the whole day and night until the next morning when the sun rose and He regained external consciousness. After Advaita took bath in that king of holy places, He was delighted to obtain Lord Jagannātha's *mahā-prasāda*. Advaita noted how all the temples in Śrī Kṣetra-dhāma were overflowing with love of God. After passing some time in Purī, Advaita Prabhu departed for Rāmeśvaram. On the way He took bath in the Godāvarī River and visited many places of pilgrimage. Sometimes He went east and sometimes He went west. There was no particular sequence in His travels, for He was always mad in ecstasy. Advaita Prabhu visited Viṣṇu-kāñcī, Śiva-kāñcī, and so many other places of pilgrimage that they cannot be described.

Advaita Prabhu took bath in the Kāverī River, and then He visited Pāpanāsanam and other places like Madurai. Eventually Advaita arrived at the great pilgrimage place of Setubandha, Rāmeśvaram, where He joyfully took bath at Dhanustīrtha. He offered respects to Rāmeśvara-Śiva and devotedly worshiped and offered many prayers to Śiva. “Lord Rāmacandra is his Lord, and he is Rāma's servant.” Saying this, Advaita felt great bliss. Raising His arms, Advaita began dancing—sometimes

laughing, sometimes crying, and sometimes losing consciousness. Sometimes He cried, “Where is Rāma, the Lord of My life?” Thinking in this way, He slapped His cheeks and clapped His hands. Restraining His ecstatic feelings, He passed that night reading *Rāmāyaṇa*.

Thereafter Advaita Prabhu visited many other holy places until He eventually arrived in Udupi. Many saintly followers of Śrīla Madhvācārya were residing there, relishing the nectar of devotional service. They expounded the science of devotional service from the *Śāṅḍilya-sūtras* and *Nārada-sūtras* with full devotion. On hearing their explanations, the Lord displayed ecstatic symptoms. He repeatedly prayed to Bhaktidevī to be merciful to them. He danced wonderfully with His arms raised and ran here and there crying. Gradually the waves of the ocean of love overflowed and the Lord fell unconscious to the ground.

Seeing this, Mādhavendra Purī said, “He must be situated on the highest platform of devotional service. An ordinary living entity cannot display such symptoms of love. He must be situated in transcendence, on the spiritual platform. He is drinking the elixir of pure love and enjoying internal bliss, with no external consciousness. All the symptoms of a great personality are manifest in His body. I can understand that He has appeared to deliver the whole world.”

All the saintly persons there surrounded Advaita Prabhu and jubilantly chanted, “Hari, Hari!” Drinking the powerful medicine of the holy names, Advaita begged for devotional service and roared loudly. All the devotees floated in waves of love as Advaita Prabhu manifested various ecstatic symptoms.

After some time, when Advaita calmed down, He offered His obeisances to Mādhavendra Purī, who is like a desire tree. Overwhelmed in ecstasy, Mādhavendra Purī embraced Advaita and then inquired about His name and residence. “You are a storehouse of pure love. We are most fortunate to have You here.”

Advaita Prabhu replied, “My name is Kamalākṣa, and My residence is in Śāntipura, on the bank of the Ganges. You are the *ācārya* of devotional scriptures, and you are most renounced. Please accept Me as your servant and teach Me the science of devotional service.”

Greatly pleased to hear His earnest request, Mādhavendra kept Advaita Prabhu with him. Mādhavendra Purī explained Śrī Madhvācārya's commentary on the *Śrīmad Bhāgavatam* to Advaita Prabhu. Just by hearing that explanation, Advaita committed it to memory. The devotees there were amazed to see this.

Then one day Advaita told Mādhavendra Purī, “By the present influence of Kali, living entities are not accepting devotional service. Wherever one goes, he sees only unclean habits. One never even hears the name of Kṛṣṇa. I don't find any means for the people's deliverance. Please suggest some means.”

Mādhavendra Purī said, “Kamalākṣa, You are an ocean of compassion. You are always thinking of the welfare of the living entities. This sort of consciousness is not manifest in ordinary people. Only one who is divinely empowered manifests such godly opulence. Unless the Supreme Personality of Godhead incarnates, there is no easy way to deliver the living entities. Therefore the original Supreme Lord will appear in order to establish religion in Kali-yuga. The primary evidence about His appearance is in the *Ananta-saṁhitā*, and there is further reference in the *Śrīmad Bhāgavatam*.”

Advaita Prabhu said, “Where in the *Ananta-saṁhitā* may this be found? I have a

strong desire to see it.”

Hearing His request, Mādhavendra Purī showed Him the reference in the *Ananta-saṁhitā*. Advaita Prabhu was most delighted to read it and said, “The son of Nanda Mahārāja, who is full in six opulences, will appear in Navadvīpa as Lord Gaurāṅga! He will deliver the entire world by giving people love of God through the chanting of the holy names. Thus He will fulfill the desire of this fallen soul.”

As Advaita said this, He was filled with ecstatic symptoms, and He chanted Gaurāṅga's name for three hours:

*gaura mora prāṇapati yānhā tāre pāna  
veda-dharma laṅghi mui tāhā cali yāna*

“Lord Gaurāṅga is the Lord of My life. I will go wherever I find Him, even if I have to transgress the Vedic injunctions.”

Advaita sang this verse and danced as other devotees joined along. Gradually the waves of pure love swelled up like the Ganges in flood. They cried in ecstasy as they chanted the name of Gaurāṅga. Exclaiming, “I've attained Gaurāṅga!” the Lord rushed to and fro, sometimes losing consciousness and rolling on the ground. Later, after the Lord restrained His ecstatic symptoms, He had that reference in the *Ananta-saṁhitā* copied down.

Then one day Advaita Prabhu got up in the morning, offered obeisances to Mādhavendra Purī, and left. Continuing on His travels, He visited hundreds of holy places until He came to Daṇḍakāraṇya. He visited the sites around Nāsika, and then He left for Dvārakā. Absorbed in love, He offered His respects and prayers to Lakṣmī, Vāsudeva, and others. He then went to other holy places like Prabhāsa and Puṣkara, until He eventually arrived at Kurukṣetra. As He continued His pilgrimage, He went to Haridvāra to take bath in the Ganges. Thereafter He visited Śrī Badrikāśrama, the topmost holy place, where He had *darśana* of Nara-nārāyaṇa and Vyāsadeva. After He danced in ecstasy and offered His obeisances, He continued with His travels. In a few days He arrived at Gomukha, the source of the Ganges. Then He went to the Gaṇḍakī River, where *śālagrāma-śilās* are found. He took bath there, rested a while, and then incessantly chanted the holy name of the Lord. He found a *śālagrāma-śilā* marked with a cakra and other auspicious marks, and He devotedly took it with Him when He left. Then Advaita Prabhu went to Mithila, the birthplace of Sītā. He rolled on the ground there and then chanted and danced in ecstasy.

Now hear about the wonderful incident that took place at that time. The Lord heard a sweet, melodious song in glorification of Kṛṣṇa. He rushed in the direction of the sound and found a first-class *brāhmaṇa* sitting under a banyan tree singing the nectarean glories of Lord Kṛṣṇa like a Gandharva. Advaita Prabhu was struck with wonder on hearing the descriptions of Kṛṣṇa's form. He was filled with love and embraced the *brāhmaṇa*. On the pretext of embracing the *brāhmaṇa*, Advaita bestowed His mercy by giving him love of God just as iron is turned to gold by the contact of touchstone.

The *brāhmaṇa* understood that Advaita was the Supreme Lord and offered Him obeisances. Advaita remembered Lord Viṣṇu and asked the *brāhmaṇa* his name and the name of the author of the nectarean song.

Advaita Prabhu said, “Such a sweet composition is hardly heard, and the pleasing sound of your voice is most excellent. I became intoxicated by hearing that

nectarean song of yours, and out of attraction I came running here.”

The *brāhmaṇa* said, “My name is Vidyāpati. Since I am maintained by the king, my consciousness is contaminated. I composed this song in this maddened condition. You became pleased with the song because You are a *paramahansa*, who has accepted the essence of everything. Otherwise, who has the power to attract You? You have delivered me simply due to Your saintly qualities.”

Advaita Prabhu said, “What to speak of ordinary living entities, even Kṛṣṇa Himself is attracted by your nectarean song. By some great fortune Kṛṣṇa has bestowed His mercy on Me and I am able to associate with Vidyāpati, the composer of this song.”

Saying this, Advaita embraced him again and then started for Ayodhyā while remembering Lord Hari. At Ayodhyā, He saw the birthplace of Lord Rāmacandra. He offered His obeisances and His hairs stood on end. Remembering the wonderful pastimes of Lord Rāmacandra, He cried profusely in ecstasy. As the waves of the ocean of love overflowed, He shouted, “Kill Rāvaṇa!”

In this ecstatic mood Advaita Prabhu imitated the pastimes of Lord Rāmacandra. After some time Advaita regained His composure and took bath in the Sarayū River, where He saw the pastimes of Lord Rāmacandra's bathing. Thereafter, He continued on His travels.

Eventually Advaita Prabhu arrived in Vārāṇasī, where He took bath in the Ganges River at Maṇikarṇikā-ghāṭa. Seeing the Ādi-keśava Deity, Advaita blissfully offered His obeisances and many prayers. Advaita Prabhu then went and chanted and danced in ecstatic love before Bindu Mādhava. His ecstatic feelings grew as He repeatedly offered obeisances and prayers.

With folded hands, He prayed to the Lord, “O Mādhava! O Hari! How wonderful is Your mercy on Me! Your transcendental form is like a *kalpa-vṛkṣa* tree that fulfills the desires of Your devotees. You give liberation here even to one who is spiritually dead. Your glories are not understood by even Lord Brahmā or Lord Śiva, so how can an insignificant being like Me describe Your glories?”

Advaita Prabhu then went in an ecstatic mood to the temple of Viśveśvara in order to instruct people how to worship Lord Śiva. Advaita Prabhu requested Lord Śiva for the benediction of devotional service. He offered prayers and then chanted and danced with raised arms. After offering His obeisances, Advaita went to the temple of Annapūrṇā Devī and offered prayers to the goddess. Advaita Prabhu offered His respects to the goddess and then went to visit various other holy places, where He had *darśana* of Lord Śiva and other demigods.

In His travels, Advaita explained the supremacy of devotional service to many yogis, *sannyāsīs*, and renounced saintly persons. One evening Advaita Prabhu met Śrī Vijaya Purī, a topmost devotee of the Lord. They blissfully discussed topics of Lord Kṛṣṇa and then laughed and cried while chanting the name of Govinda. Sometimes they rolled on the ground, sometimes they lost consciousness, and sometimes they embraced each other in ecstasy. After that auspicious night passed, they suffered greatly as they parted ways.

Advaita Prabhu traveled on in this way until He arrived at Prayāga. There He had His head shaved, and then He bathed in the confluence of the holy rivers and devotedly offered oblations to His forefathers according to regulations. Next He went and offered prayers and obeisances to Veṇī Mādhava, and then He saw Bhīma's club, which He repeatedly glorified.

Śrī Advaita Prabhu then left for Mathurā, the site of Lord Kṛṣṇa's eternal pastimes. When He arrived in the transcendental abode of the Lord, He manifested ecstatic feelings and cried out, “Alas, Kṛṣṇa!” The entire city of Mathurā was inundated with love—children, youth, and elders were all drowned in that flood. Upon seeing the Yamunā, Advaita felt overjoyed. He offered so many prayers and obeisances that it cannot be described.

In ancient times there was a devotee by the name Dhruva. The place where he worshiped Kṛṣṇa is known as Dhruva-ghāṭa. Anyone who offers oblations to his forefathers there will achieve one hundred times the results as obtained in Gayā. After taking bath in the Yamunā at Dhruva-ghāṭa, Advaita offered oblations with love and devotion. He next went to see the Deity of Kṛṣṇa there and became stunned in ecstasy. Advaita experienced unlimited bliss as He visited the sites of Kṛṣṇa's pastimes.

Advaita Prabhu then went on to visit Śrī Vraja-dhāma. Just by touching that transcendental abode, He was enchanted with love. Even though Mathurā is a transcendental abode, the ecstasy of love is greater in Vraja because of the *gopī*'s presence.

When Advaita came to His external consciousness, He cried and said, “Where is the Lord of My heart?” Intoxicated in ecstasy, He ran to and fro. Then He rolled in the dust while glorifying its spiritual nature. Sometimes He laughed, sometimes He jumped high dancing, and sometimes He called the name of Kṛṣṇa and roared loudly. From time to time He manifested symptoms of ecstasy like perspiring, shivering, and being stunned. In this mood He approached Govardhana Hill. Upon seeing Govardhana, Advaita was overcome with feelings of ecstasy, and He began dancing with His arms raised high. He then visited other sites of Rādhā-Kṛṣṇa's pastimes and finally took rest at the base of a banyan tree. Towards the end of night, Advaita had a dream in which Śrī Nanda-nandana appeared to Him. Kṛṣṇa appeared with the complexion of a newly-formed rain cloud, enchanting to the whole world. He had a peacock feather in His crown, and He danced while playing His flute. He was dressed in yellow cloth, and golden ankle-bells adorned His feet. His body was as soft as butter and full of transcendental mellows. Seeing Kṛṣṇa's exquisitely beautiful form, Advaita felt overjoyed and began dancing with His two arms raised.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, said, “You are part of My body. Your association inundates Me with jubilation. As Gopeśvara Mahādeva, You are most merciful. Now You have appeared for the welfare of the living entities. You are reestablishing the lost holy places, You are establishing the supremacy of devotional service, and You are delivering the living entities by distributing the name of Kṛṣṇa. My transcendental Deity form named Madana-mohana is situated within one *kuñja*. The Deity is hidden slightly under the ground on the bank of the Yamunā at Dvādaśāditya-ṭilā. Previously this Deity was nicely served by Kubjā, but the Deity was hidden in fear of rogues. Bring some people from the village and uncover My Deity. Establish My Deity's worship for the benefit of the world.” Lord Kṛṣṇa then disappeared, and Advaita Prabhu awoke, filled with loving sentiments. He began loudly singing the holy names and dancing with His arms raised. When Advaita entered the village, the people were pleased to see a saintly person and they gathered around Him. Advaita Prabhu told them, “All of you come quickly to Dvādaśāditya-ṭilā on the bank of the Yamunā. Everyone—young

and old—come with Me and we will uncover a beautiful threefold bending Deity of Kṛṣṇa.”

Everyone became jubilant on hearing His words. They quickly brought their axes and shovels and hurried to the spot. Then with great efforts the Vrajavāsīs took the Deity out. When they saw the Deity's wonderful form, everyone became completely enchanted. They built a straw hut under the banyan tree and then bathed and installed the Deity there. Advaita Prabhu engaged one qualified *brāhmaṇa* Vaiṣṇava in the service of the Deity and then went on Vṛndāvana *parikramā*.

Now hear what took place by the will of Providence. Some wicked Yavanas heard about the Deity installation. They considered breaking the Deity and thus smashing the Hindu's pride. They conspired together in this way, and then they went with weapons to Advaita-vaṭa. Fearing the wicked *mlecchas*, Madana-mohana hid under some flowers as a cowherd boy. When the *mlecchas* entered the temple they could not find the Deity, so they went away frustrated.

When the *brāhmaṇa* priest came to worship the Deity and found Him missing, he cried out in lamentation. Then one child told the *brāhmaṇa* that some *mlecchas* had come to create mischief. Thinking that the *mlecchas* had taken away the Deity, the *brāhmaṇa* thought that he had lost the Lord's favor. He was thus aggrieved and abstained from eating. Later in the evening, Śrī Advaita Prabhu arrived there. The *brāhmaṇa* related the incidents to Advaita, who wept on seeing the empty temple. Advaita Prabhu said, “Being kind on us, the Lord came by His own will. Now perhaps due to some offense He has left us.”

Advaita felt greatly distressed, and He abstained even from water as He passed the night under the tree. That night Madana-mohana appeared to Advaita in a dream and pacified Him with sweet words, “Wake up Advaita! I hid Myself under the flowers out of fear from the *mlecchas*. Even Lord Brahmā is unable to see this form, which You see due to Your loving devotion. I will again appear in the same transcendental form, and people will enjoy unlimited happiness by seeing Me.” After seeing that dream, Advaita rushed to the temple and found Gopāla under the flowers. Finding that Deity, the embodiment of transcendental mellows and full of all sweetness, Advaita was overwhelmed in unalloyed love and lost His external consciousness. One moment He was stunned, the next moment His hairs stood on end, one moment He chanted the name of Hari, another moment He danced, and then He lost consciousness. After some time He regained His external consciousness and offered fruits and water to Śrī Gopāla.

Advaita Prabhu then accepted Lord Gopāla's *prasāda* and meditated on His incomparable mercy. Early the next morning as Advaita went to the Yamunā for taking bath He saw the *brāhmaṇa* priest on the bank. Advaita told him, “Go quickly to the temple. Wake the Lord and offer Him worship. The Deity should now be worshiped by the name of Madana-gopāla. There is no need for you to know exactly why.”

The *brāhmaṇa* said, “The Deity is not in the temple.”

Advaita replied, “Kṛṣṇa cannot leave His devotee.”

In wonder, the *brāhmaṇa* went to the temple, opened the door, and saw the Deity on the altar. Overwhelmed in love, the *brāhmaṇa* offered many prayers and worshiped the Deity in the name of Madana-gopāla. From that day on the Deity became known as Madana-gopāla.



One day Madana-gopāla again appeared to Advaita Prabhu in a dream. In a sweet voice, Madana-gopāla said, “O Advaita Ācārya, a man by the name of Caube will come here from Mathurā. There is danger from the wicked *mlecchas* here. Therefore hand Me over to Caube, so that he can keep Me safe.”

Advaita Prabhu said, “O Madana-gopāla, You are the treasure of My life. You give Me happiness and strength. Without You, how can I maintain My life? Can a fish live without water?”

Madana-gopāla smiled and replied, “I am forever under Your control. Without You, My pastimes are incomplete. I always reside with You. Kindly fulfill My devotee's desire by offering the Deity to him. Remember what has been previously described. This Deity is nondifferent from the painting that Śrī Viśākhā made. Śrī Rādhikā Herself became enchanted on seeing that painting. That transcendental painting is still there in Nikuñjavana. Go there, and without doubt You will easily find it. Take that picture to Śāntipura and deliver the living entities by inaugurating its worship.”

Seeing that dream, Advaita Prabhu was inundated with love. He began chanting the Lord's name and dancing with raised arms. After a couple of hours He became perfectly calm. At that time Caube arrived there from Mathurā. With grass between his teeth and folded hands, Caube came before Advaita Prabhu, offered his obeisances, and said, “You are the incarnation of the Lord. You know everything. You have recovered the Deity that was worshiped by Kubjā. Madana-gopāla ordered me in a dream to promptly take Him to Mathurā and install Him there. Therefore I have come here to visit You. Please entrust the Deity in my care and make me fortunate.”

On hearing his supplication, Advaita handed the Deity over to Caube and began crying in separation. Leaving that place, Advaita wandered around and eventually came to Nikuñjavana. Finding that picture, He drown in an ocean of love. Advaita Prabhu carefully took that transcendental picture and returned to His residence in Śāntipura.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Five

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day the best of the *sannyāsīs*, Śrī Mādhavendra Purī, appeared in Śāntipura as the moon appears in the sky. The name of Kṛṣṇa always adorned his lips, and his body was filled with the topmost ecstasy of love of God. He was the incarnation of a desire-tree of Vraja. He was most renounced, for he had no external dependence. Still, out of affection, he came to Advaita Prabhu's residence.

Advaita Prabhu was filled with ecstasy on seeing Mādhavendra Purī. Putting a cloth around His neck as a sign of humility, Advaita offered *danḍavats* by falling on the ground like a rod before Mādhavendra Purī. Mādhavendra Purī embraced Advaita and inquired about His well-being. Advaita Prabhu said, “Madana-gopāla has bestowed His mercy on Me.”

Mādhavendra Purī said, “Devotional service is full of transcendental potency by which the living entity can attain the Lord's supreme abode.”

Mādhavendra Purī was overwhelmed in ecstasy—sometimes he laughed,

sometimes he cried, and sometimes he danced. Who can understand the position of Mādhavendra Purī? After some time he regained his external senses and revealed an easy way to attain Kṛṣṇa.

He said, “Dear Advaita, You have pure love of Godhead. Now make a painting of Śrī Rādhikā, for by seeing Rādhā and Kṛṣṇa one develops the loving sentiments of the *gopīs*. Therefore the worship of both Rādhā and Kṛṣṇa is the topmost process. Please hear attentively one other thing I have to say. You should get married and lead a Kṛṣṇa conscious life. By Kṛṣṇa's grace, You will father many sons who will distribute the holy names and thus deliver the living entities.”

Advaita Prabhu said, “Deity worship is very auspicious, but if someone commits an offense, his family goes to hell.”

Mādhavendra Purī said, “Kṛṣṇa is an ocean of mercy and is controlled by You. He will not consider any offense from the next fourteen generations of Your family.”

Following His guru's instruction, Advaita Prabhu joyfully prepared a painting of Śrī Rādhikā. By seeing those two paintings, one easily develops love for Śrī Śrī Rādhā-Kṛṣṇa.

Mādhavendra Purī then delightedly bathed Rādhā-Madana-gopāla. He offered the Lord various kinds of sweets, water for washing the mouth, camphor, and betel nut. Everyone who came to see the divine couple offered obeisances and various prayers. Being attracted by the transcendental aroma of the *mahā-prasāda*, they honored Kṛṣṇa's remnants with love and devotion.

Then, to teach people the process of Kṛṣṇa consciousness, Advaita accepted the topmost Kṛṣṇa *mantra* from Mādhavendra Purī. After some days Mādhavendra Purī expressed a desire to leave, but Advaita Prabhu earnestly begged him to stay.

Mādhavendra Purī said, “I want to go to Jagannātha Purī. Gopāla has ordered me to collect sandalwood.”

Advaita Prabhu said, “Why has Gopāla asked for sandalwood? I am eager to hear the reason.”

Mādhavendra Purī said, “Gopāla is the completely independent Supreme Lord. He has appeared out of compassion on this fallen soul. Recently Śrī Gopāla told me in a dream, ‘I am feeling warm. Bring some Malayan sandalwood from Jagannātha Purī. If I am smeared with that fragrant sandalwood, My body will cool down.’

“Who can violate Gopāla's firm order? Therefore I came this side to look for sandalwood. I have come now to Your abode of peace here in Śāntipura due to being attracted by the strong desire of Your shining sunlike devotion to Lord Kṛṣṇa.”

Hearing from Mādhavendra Purī about the extent of Kṛṣṇa's mercy, Advaita Ācārya loudly cried out in loving ecstasy. He said, “Kṛṣṇacandra is most merciful. He is the reservoir of supreme potency and is always affectionate to His devotees. He always increases the transcendental qualities of His devotee. For the sake of His devotee He appears without consideration of time.”

After speaking in this way, Advaita Prabhu became stunned. Mādhavendra Purī helped Advaita recover and then asked to take leave. Advaita Prabhu offered obeisances to Mādhavendra Purī, and Mādhavendra Purī embraced Advaita.

Then Mādhavendra Purī went in great ecstasy to Remuṇā, where Gopinātha resides. He took *darśana* of Gopinātha there and then chanted and danced with raised arms. After some time Śrī Mādhavendra Purī regained his external consciousness and offered obeisances to Gopinātha. As he sat and chanted the holy

name in the temple, one *brāhmaṇa* came. Mādhavendra inquired from him, “O best of the *brāhmaṇas*, please tell me which fortunate person has made this Deity.”

The *brāhmaṇa* said, “O saintly one, listen and I will tell you what wise men have previously told me. Lord Rāmacandra, the Supreme Brahman, dressed as a mendicant and went to live in the forest with His wife, Sītā, to fulfill His father's promise. One day Lord Rāmacandra slightly smiled as He watched a herd of cows wander with their calves in the forest. Seeing Him smile, Sītā inquired as to the reason. Rāma, however, replied, “It is not necessary for you to know.”

“Sītā said, ‘I fall at Your lotus feet. Please tell me.’

“Out of affection, the Supreme Lord is always controlled by His devotees. The Lord always bestows ecstatic love on His devotees. Śrī Sītādevī is the pleasure potency of the Lord and the crest-jewel of devotional service. Therefore, in order to please her, the jewel of the Raghu dynasty said, ‘Listen, Jānakī, at the close of Dvāpara-yuga I will perform My pastimes as Kṛṣṇa in the land of Vraja. I will be known by the name of Gopāla, and I will engage in protecting cows in the association of other cowherd boys and girls.’

“Śrī Jānakī said, ‘O Lord, You are full of mercy. Please show me that form.’

“The Supreme Lord and master of the universe then personally prepared this Deity of Kṛṣṇa from a precious stone. Seeing that Deity of Kṛṣṇa, Sītā was astounded and said, ‘I have never seen such a sweet form. This form of Kṛṣṇa is the reservoir of transcendental mellows and He attracts the minds of all. The beauty of His transcendental form is more attractive than a newly formed raincloud.’

“The chaste Sītādevī then devotedly worshiped the Deity with various fruits and flowers. This Deity is now famous by the name Gopīnātha. Whoever sees this Deity obtains pure devotion to Lord Kṛṣṇa. This is a brief description of the Deity's history. By hearing this narration, all one's desires are fulfilled.”

After Mādhavendra Purī heard the wonderful pastimes of Gopīnātha, he worshiped the Deity with love and devotion. Again and again he pleaded, “O Gopīnātha, please be merciful to me!”

Everyone present was amazed to see his devotional sentiments. After seeing the *ārati*, Mādhavendra left the temple. He went and sat under a tree and chanted *japa*. Later that night the *pūjārī* came there with a pot of *kṣīra* [condensed milk] in his hand, calling, “Where is Mādhavendra Purī?”

Mādhavendra Purī said, “I am that contemptible person.”

The *brāhmaṇa* said, “The ocean of your good fortune is overflowing. Gopīnātha has stolen *kṣīra* on your behalf. He ordered me in a dream to bring that *kṣīra* to you.”

The *brāhmaṇa* then gave the *kṣīra* to Mādhavendra Purī and returned home. Mādhavendra Purī exclaimed, “Kṛṣṇa has bestowed inconceivably wonderful mercy on me!” and then he lost external consciousness. After weeping profusely, he settled his mind and honored that *kṣīra-prasāda* with great devotion. Again, after honoring the *prasāda*, he was filled with ecstasy. He danced with raised arms for a long time.

I offer millions of obeisances at the feet of Śrī Mādhavendra Purī, by whose devotion Gopīnātha was named Kṣīra-corā.

Mādhavendra Purī then continued on until he arrived at Nīlācala. When he saw Lord Jagannātha, he danced jubilantly. He offered obeisances and many prayers to the Lord, then he loudly chanted the holy names in great ecstasy. After resting

there for a few days, Mādhavendra Purī collected some high quality sandalwood and then departed. When he again arrived in Remuṇā, he offered his respects and prayers to Gopīnātha.

That night in a dream Śrī Gopāla said, “Listen, Mādhavendra. Faithfully smear the aromatic sandalwood on Gopīnātha and the heat of My body will diminish. Have no doubt.”

After seeing the dream, Mādhavendra Purī was overwhelmed with ecstatic love and said, “What an astounding order Gopāla has given! Who can understand the resolute will of the inconceivable Lord? Whatever He orders, I must accept.”

Mādhavendra Purī thus offered all the sandalwood to Gopīnātha and then rested there for some days. Sometimes he would devotedly visit Nilācala, and sometimes out of love he returned to see Gopīnātha in Remuṇā. In this way Mādhavendra Purī often traveled back and forth, but in his last days he attained perfection at the lotus feet of Gopīnātha.

The transcendental qualities of Mādhavendra Purī are like an ocean. Śrī Advaita Prabhu glorified those qualities. I am fallen and not able to touch even a drop of those qualities. Following the order of the Lord, I have simply given a hint. Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Six

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Listen now as I give the wonderful description concerning how the Lord became known by the name Advaita. One *brāhmaṇa*, who was known as Digvijayī, had defeated in debate the leading scholars of many provinces before finally arriving in Śāntipura. When the *brāhmaṇa* heard that Advaita Prabhu was known as Veda Pañcānana, he joyfully approached Him.

Advaita Prabhu was sitting in *yogāsana* near the *tulasī* platform and softly chanting the Śrī Gopāla *mantra*. At that time the Digvijayī arrived there before the Lord and recited a poem in glorification of *tulasī*.

“Puṣkara, Prabhāsa, Kurukṣetra, and all other *tīrthas*; Yamunā, Gaṅgā, and all other holy rivers; Brahmā, Śiva, Viṣṇu, and all other demigods all reside on the leaf of *tulasī*.

*darśitā tulasīdevī pāpa-saṅgha mardīnī*  
*sparsitā tulasīrāṇī sarva-deha pāvanī*  
*vanditā tulasīdevī roga-vṛnda-nāśinī*  
*snāpitā tulasī-kṛṣṇa śakti-kāla-damśinī*  
*ropitā tulasīdevī kṛṣṇa-saṅga arpiṇī*  
*arpitā tulasī kṛṣṇe jīvan-mukti-dāyinī*

“By seeing *tulasī*, one's sins are subdued. By touching *tulasī*, one's body is purified. By glorifying *tulasī*, one's diseases are destroyed. By watering *tulasī*, one overcomes death. By sowing *tulasī*, one attains Kṛṣṇa's association. By offering *tulasī* to Kṛṣṇa, one achieves liberation in this life. I offer my obeisances at the feet of Tulasīdevī, without whom Lord Viṣṇu does not eat.”

In this way the *brāhmaṇa* quoted various scriptures to describe the glories of *tulasī*.

When the *brāhmaṇa* next began describing the glories of the Bhāgīrathī, Advaita Prabhu opened His lotus eyes. The Digvijayī said, “The glories of the Ganges are boundless. She emanates from the lotus feet of Lord Viṣṇu, therefore her name is Viṣṇupadī. She who sports in the matted locks of Lord Śiva, who is worshiped with many offerings by Lord Brahmā, and who delivers the demigods headed by Indra—that Mandākinī Gaṅgā became the jeweled necklace of the earth. Knowing the essence of Gaṅgā's glories by meditation, Jahnu Muni drank the Ganges on the pretext of performing *ācamana*. Later, out of consideration for people's welfare, he let the Ganges pass out from his knee.

“Gaṅgā is a devotee of Viṣṇu in the form of water. She is invested with the potency to deliver all living entities. Mother Jāhnavī is the reservoir of mercy, for simply by taking bath in her waters one is relieved of the threefold miseries. One who drinks a palmful of Ganges water will certainly attain an exalted destination at the time of death. I offer hundreds of obeisances at the feet of Gaṅgā. O Mahāśaya, I have come here to debate with You.”

On hearing the *brāhmaṇa*, Kamalākṣa, Veda Pañcānana, slightly smiled and in sweet words said, “You are highly experienced and the crest jewel amongst poets. Your fame reaches up to the heavenly planets. My heart is enrapt with loving sentiments on hearing you speak the transcendental glories of *tulasī* and the Ganges.

“But you have some misunderstanding about the truth of Gaṅgā. You said that Gaṅgā is a devotee of Viṣṇu in liquid form. But actually the Supreme Lord Himself has taken the liquid form of Gaṅgā in order to deliver the living entities. The *Purāṇas* describe how one day Lord Nārāyaṇa melted into liquid on hearing the singing of the five-headed Lord Śiva. That divine water became the Ganges River, which is directly Transcendence in the form of water. Indeed, simply by remembering her name, one is freed from the cycle of birth and death. The Lord's spiritual potency takes the form of Gaṅgā. By sustaining the Gaṅgā on his head, Lord Śiva has conquered death.

“Without the mercy of Gaṅgā, no work will be successful. Even Lord Brahmā achieved his desired result by worshiping the Ganges. The *śrutis* instruct one to consider all water as Ganges water, and they declare that Ganges water is as good as Nārāyaṇa. Ganges water becomes stagnant only after one year. If one dies in the Ganges, he attains Vaikuṅṭha. Kṛṣṇa is purchased by one who offers some Ganges water with a *tulasī* leaf.”

Hearing Advaita Prabhu's conclusions, Śyāmadāsa thought, “To hell with my name Digvijayī.” He then said, “Is it established in the scriptures that the Absolute Truth has form? O Veda Pañcānana, please listen and consider. The *Vedas* state that the Absolute Truth is all-pervading and beyond sense perception, without qualities or form. That Supreme Brahman performs no activity and undergoes no change. So how can You assume that the Absolute Truth has form? Anything that has form can be perceived by the senses.”

Advaita Prabhu replied, “The Supreme Absolute Truth is never without form. The beginningless Absolute Truth has an eternal, blissful form of full of knowledge. He possesses all energies, so He is perfectly complete. He is the cause of all causes, beginning with creation. His body is transcendental, His mind is transcendental, His eyes are transcendental, and all His qualities are transcendental. He has no relationship with the material qualities, therefore the scriptures describe Him as

*nirguṇa*, or free from qualities. There is no doubt that the Absolute Truth is beyond sense perception and can never be known through material senses. Although fruit has form, its juice is formless. Similarly, the Absolute Truth has form, but His effulgence is formless. The Absolute Truth is Kṛṣṇa, the original Supreme Personality of Godhead, and He eternally resides in Vṛndāvana. He is ever-youthful and the embodiment of all loving exchanges. He is controlled by the topmost ecstasy of the internal potency. The devotees of Kṛṣṇa are completely spiritual, and they can perceive the Lord's form with the eye of devotion tinged with the salve of love. The devotees are the life and soul of the supremely merciful Lord Hari. He therefore bestows on them unalloyed devotional service. Kṛṣṇa is rarely achieved by the path of dry speculation, but He is easily available by devotional service.”

Advaita Ācārya thus spoke many conclusive statements, which the Digvijayī was astonished to hear. Previously, as a student in Kāśī, this Śyāmadāsa had worshiped Śiva. He satisfied Lord Śiva by practicing austerities for many days. At the close of one night Śiva came before Śyāmadāsa and said, “O *brāhmaṇa*, you have performed great austerities. As a result of those austerities, Sarasvatī will reside on your tongue. You will conquer all scholars other than myself, and your name will be celebrated throughout Bhārata as Digvijayī.”

By the strength of Lord Śiva's benediction the *brāhmaṇa* had conquered all provinces until he finally arrived in Śāntipura. Now he thought, “Advaita Prabhu has defeated me with these conclusive statements. It appears that Śiva's benediction has become ineffective.”

At that time there was voice from the sky saying, “O *brāhmaṇa*, give up this consideration and listen. This Kamalākṣa is directly Harihara. That is why He was named Śrī Advaita.”

On hearing this wonderful voice, the Digvijayī looked up in the sky but could not see anyone. He then thought, “He is indeed Harihara Himself. To argue with Him would be most sinful.”

Thinking in this way the *brāhmaṇa* devotedly said, “O Advaita Prabhu, please be merciful to me.”

Śrī Advaitacandra then mercifully revealed His wonderful spiritual form to Śyāmadāsa the *brāhmaṇa*. On seeing that form, Śyāmadāsa exhibited various devotional symptoms like shivering, crying, laughing, and dancing. Then he began chanting the Hare Kṛṣṇa *mantra*.

Śrī Advaita Prabhu was jubilant to see the *brāhmaṇa*'s detachment, and He said, “You are most fortunate. The holy name has unlimited potency. Go on chanting without stop. This morning has become most auspicious, and I feel refreshed after hearing the holy name.”

Overwhelmed with loving ecstasy, Advaita exclaimed, “Chant the names of Śrī Kṛṣṇa Caitanya and Nityānanda!” After some time He regained His external consciousness. Only Advaita Prabhu can understand Himself. He is completely transcendental, and His activities, knowledge, fame, and prowess are all spiritual. On realizing Advaita Prabhu's position, that learned *brāhmaṇa* took initiation from the Lord. After he received the Kṛṣṇa *mantra* from Advaita, the *brāhmaṇa* offered Him obeisances and prayers. He said, “O Lord, by the power of Your mercy I was easily freed from the bondage of my past fruitive activities.”

Advaita Prabhu then instructed the *brāhmaṇa* in the process of worshiping Lord

Kṛṣṇa. Thereafter, when the *brāhmaṇa* read *Śrīmad Bhāgavatam*, he merged in ecstatic love. The Lord told him, “Your name is Bhāgavatācārya.”

Śyāmadāsa replied, “I take Your order on my head.”

After some days Advaita Prabhu instructed the *brāhmaṇa* to return home, and the *brāhmaṇa* offered obeisances and left.

One day Advaita Prabhu, the incarnation of a devotee, thought, “How will the living entities be delivered? Since the original Supreme Lord has not yet advented, who will bestow devotional service on the living entities?”

Just as Advaita was thinking in this way, King Divyasimha arrived there from Lāuḍa. Advaita Prabhu's previous activities had dispelled the king's illusion. By that association the king had become a Vaiṣṇava, and now he came before Advaita. Advaita got up from His seat to receive the king, who fell at Advaita's feet saying, “O Lord, please consider me Your servant.” He then offered humble prayers that revealed the transcendental position of Śrī Advaita Prabhu.

Advaita Prabhu said, “Get up, get up. You are Kṛṣṇa's servant.” From that day on the king's name became Kṛṣṇadāsa. For the next ten years Kṛṣṇadāsa studied devotional literatures, and he became convinced that Kṛṣṇa was the Supreme Personality of Godhead. He gave up chanting the *Durgā mantra* and chanted a *Viṣṇu mantra*.

Advaita Prabhu said, “Today your body has become spiritual like Viṣṇu's own body.”

Kṛṣṇadāsa said, “You are an ocean of mercy. It is astonishing that You have delivered an atheist like me. Now order me so that I can retire to a lonely place and engage in constant chanting of Kṛṣṇa's name and thus achieve peace.”

Saying this, he went to the bank of the Ganges and lived some days in a hut that he built. He decorated his residence with many beautiful flowers, and as a result the town there became known as Phullavati. By the strength of his devotional service, he received the Lord's mercy and wrote one Sanskrit book about the Lord's childhood pastimes. Towards the end of his life Kṛṣṇadāsa went to Vraja-dhāma and with eyes of love he had *darśana* of Lord Kṛṣṇa and thus achieved perfection. Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Seven

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Now listen to the story of Brahma Haridāsa, which I will describe in brief. Lord Kṛṣṇa, the original Personality of Godhead performed His pastimes in the mood of a cowherd boy in Śrī Vṛndāvana-dhāma. While tending the cows one day, Śrī Nanda-nandana ate the remnants of one of the other cowherd boys. When four-headed Brahmā saw this, he thought, “This boy cannot be the source of creation! His behavior is just like that of an ordinary boy. If He were the Lord, how could He engage in such degraded activities?”

Thinking in this way, Lord Brahmā meditated and with divine vision saw Kṛṣṇacandra in His abode of Vṛndāvana. When he saw that Kṛṣṇa was again eating some remnants, he thought, “This is not Kṛṣṇa, it is someone else.” Lord Brahmā was thus bewildered by Kṛṣṇa's illusory energy, and he stole away the cowherd boys and calves. Understanding what Brahmā had done, Kṛṣṇa, the original

Nārāyaṇa, performed a wonderful pastime that astonished even Balarāma. Expanding His internal potency, Kṛṣṇa took the exact form of the cowherd boys and calves. He then continued His pastimes as before. Those pastimes, which are inconceivable to the yogis, continued for the next one year. After one year, Lord Brahmā returned and was astonished to see Kṛṣṇa engaged in tending the cows as before. Brahmā thought, “Where did He get these calves and boys? They are still there where I kept them.”

With eyes of knowledge Brahmā then saw that Kṛṣṇa had taken the form of the calves and cowherd boys. Brahmā thought to himself, “I am a fool for not recognizing Kṛṣṇa. By stealing the calves and cowherd boys I have committed a great sin. I will pray to be forgiven.”

Thinking in this way, Lord Brahmā approached Kṛṣṇa. In order to teach Brahmā the truth about Himself, Kṛṣṇa manifested a spiritual city there. He sat on a divine throne and mentally called innumerable Brahmās, Viṣṇus, and Śivas there. Ananta Śeṣa, the associate of Mahā-Viṣṇu, also came, and they all took shelter at Kṛṣṇa's lotus feet.

When the four-headed Brahmā arrived at the door, he saw it was guarded by an eight-headed Brahmā. Seeing the four-headed Brahmā, the eight-headed Brahmā smiled and inquired, “Please tell me who you are and where you want to go.” The four-headed Brahmā replied, “I am known as Brahmā, and I want to see Kṛṣṇa in His form as a cowherd boy.”

The eight-headed Brahmā laughed loudly and said, “I have never heard that there was a four-headed Brahmā. Till now I thought I was the smallest Brahmā in Nārāyaṇa's creation.”

On hearing this, the four-headed Brahmā was astonished and thought, “I never imagined there was an eight-headed Brahmā.” His face dried up, he folded his hands and requested, “Please be merciful and let me see Kṛṣṇa.”

The eight-headed Brahmā replied, “I am an insignificant Brahmā. There are other more powerful Brahmās guarding the many other doors. You are requesting me to let you in, but without Kṛṣṇa's permission, who can allow you in? Since *brāhmaṇas* are not prohibited entry into Kṛṣṇa's inner palace, you may wait here while I get permission.”

While the eight-headed Brahmā was speaking, Ananta Śeṣa, who always glorifies Kṛṣṇa, arrived there. Seeing Ananta's transcendental form, the lotus-born Lord Brahmā offered his obeisances and took the dust from His feet.

Śrī Anantadeva inquired, “Who are you?”

Brahmā replied, “I am the four-headed Brahmā. I am here to see Lord Kṛṣṇa. Please cast Your merciful glance on me and take me to Kṛṣṇa.”

Śrī Anantadeva inquired, “Please tell Me exactly who you are. There are so many four-headed Brahmās.”

Brahmā then thought, “How amazing it is that there are innumerable Brahmās! How can an insignificant being like me know the glories of Kṛṣṇa? Now what kind of introduction can I give to save myself from this embarrassment?” Thinking in this way, Brahmā fainted.

By the mercy of Kṛṣṇa, Brahmā regained consciousness and said, “The four Kumāras, headed by Sanat, are my sons.”

Śrī Anantadeva said, “Now I understand who you are. I have seen your sons in Goloka dressed as perfect yogis.”



Brahmā thought, “I am most fortunate! By unlimited pious activities I have such wonderful sons. Actually these sages were born from me like the moon is born from the ocean. Now by the inconceivable potency of Kṛṣṇa's devotees I have now become free from shame, which is equal to death.”

Then Brahmā folded his hands and said, “Please be merciful and show me the rare moonlike face of the Lord.”

Śrī Anantadeva said, “Without the Lord's permission, who is able to go to the site of Kṛṣṇa's pastimes?”

After saying this, Śrī Anantadeva went to Govinda and said, “The father of Sanat-kumāra is at the door waiting to see You.”

Śrī Govinda replied, “Bring him here. He is the engineer of this small universe.”

Śrī Anantadeva thought, “The father of Kṛṣṇa's devotee is certainly fortunate. That is why Brahmā is respected.”

Śrī Anantadeva rushed back and took Brahmā to the second door. On seeing the four-headed Brahmā, the sixteen-headed Brahmā there inquired, “Who is this?”

Saṅkarṣaṇa replied, “He is a Brahmā.”

In this way the Supreme Personality of Godhead, Kṛṣṇa, had many hundreds of Brahmās guarding the many hundreds of doors. As they proceeded on, the Brahmās had progressively more and more heads.

“There is no end to Nārāyaṇa's creation. He has so many assistants who are superior to me.” Conversing in this way, they passed through many doors until they arrived at Govinda's transcendental assembly hall. In that hall Brahmā saw countless Brahmās, Śivas, Gaṇeśas, and Viṣṇus. He saw thousands of *devarṣis*, Gandharvas, Indras, Kārttikeyas, and associates of Ananta. Who could count the millions of Candras and Sūryas? The personified *Vedas* were engaged there in offering prayers.

The superexcellent effulgence of Kṛṣṇa's body derided the radiance of millions of suns. As the lotus is not seen in the sunshine, His body, colored like a fresh black cloud, was invisible, being covered by His effulgence. That effulgence could not be compared with the shining of millions of mountains of emeralds.

Kṛṣṇa's supreme pleasure potency was standing on His left side. Her transcendental effulgence pervades the three worlds. Rādhārāṇī's bodily effulgence defeated the effulgence of the moon, which shines like hundreds of millions of golden lotuses. Indeed, Rādhā's effulgence intoxicates the mind of Kṛṣṇa. The brilliance of Rādhā's body derides that of hundreds of mountains of *gorocana*. Relishing loving exchanges as they engaged in Rādhā-Kṛṣṇa's service, Lalitā and the other *sakhīs* were standing on all sides. Seeing that assembly, the four-headed Brahmā trembled. Still, he could not see Rādhā-Kṛṣṇa; he could see only Their effulgence.

The grandfather of the universe prayed to Śrī Anantadeva, “Where is Govinda? Please show Him to me.”

Śrī Anantadeva replied, “You are unable to see Him due to your serious offense of stealing the calves.”

Hearing Śrī Ananta's statement, Brahmā admitted his guilt and then prayed to Kṛṣṇa with tears in his eyes. Lord Mādhava is very kind to His devotees. He is an ocean of mercy. He was pleased to hear Brahmā's prayers, so He revealed His eternal form to Brahmā and said, “You are excused of the offense of stealing the cows. You will be born in Kali-yuga in a family of Yavanas, and by seeing Śrī Kṛṣṇa

Caitanya you will be delivered.”

Brahmā was astonished to see Kṛṣṇa's form and overwhelmed with an ocean of ecstatic love on hearing His order. After Brahmā offered repeated obeisances to Rādhā-Śyāma, he received Kṛṣṇa's permission and returned to his abode.

On seeing the advent of Kali-yuga, Brahmā took birth on earth in the year 1450 in the village of Buḍana. Some people say that Prahāda Mahārāja descended as Haridāsa, but Advaita Prabhu said that they both combined together. The main purpose of his appearance was to deliver the living entities. Although he was famous for being born a Yavana, he was not tinged with even a trace of impurity from that birth. While being brought up in the house of a Yavana, he lived on milk alone. Thus he grew day by day as the moon waxes.

Brahma Haridāsa was born with memory of his previous life, so due to his previous habits he would constantly chant the holy names. He left home as a five-year-old boy and visited many places before finally arriving in Śāntipura. Haridāsa had long arms and an effulgent body, so Advaita, the reservoir of all knowledge, recognized him as the incarnation of Lord Brahmā. Following social traditions, however, Advaita inquired from Haridāsa, “Which caste have you taken birth in? What brought you here?”

Haridāsa replied, “I am a lowborn *mleccha*. I have come to see Your lotus feet.”

Advaita Prabhu said, “Stay here. Study the scriptures and all your desires will be fulfilled.”

Haridāsa said, “I am fortunate to obtain the association of an ocean of mercy. By Your loving dealings, my mind and heart feel relieved.”

Thus Haridāsa stayed with Advaita Prabhu and carefully studied grammar and literature. He gradually became knowledgeable by studying subjects like philosophy, and he attained pure devotional service after studying the *Śrīmad Bhāgavatam*. Haridāsa's glories are unlimited. He could remember anything by hearing it only once. His explanation on verses was like a jeweled necklace.

One day while sitting in a lonely place, Haridāsa submissively inquired from Advaita Prabhu, “I have realized that You are an incarnation of the Lord. Other than You, who can deliver the fallen living entities?”

Hearing his humble words, Advaita replied, “Listen, My dear Haridāsa. By the authoritative opinion of the scriptures I cannot say who is inferior or who is superior. But I consider one with saintly behavior to be the best person. If a *mleccha* is engaged in the eight kinds of *bhakti*, he is no longer considered a *mleccha*. Rather, he is accepted as a *brāhmaṇa*. Whoever worships Kṛṣṇa is the best of mankind, and whoever is averse to Kṛṣṇa is the lowest. Without attaining the mood of the *gopīs*, one cannot attain the lotus feet of Kṛṣṇa. Therefore by attaining that mood one achieves the greatest treasure.”

Haridāsa said, “The inconceivable mood of the *gopīs* is not attained by millions of lives of pious activities. Therefore, O Lord, please tell me a simple process for conquering *māyā* and attaining Kṛṣṇa.”

In reply, Advaita Prabhu said, “Nothing is unknown to you, yet still you accept Me as your instructor. You constantly chant the holy names in order to establish religious principles and deliver the living entities. All of the Supreme Lord's unlimited spiritual energies are invested in His holy names. One becomes free from the threefold miseries simply by a reflection of chanting of the holy names. Indeed, by chanting the holy names one is freed from the bondage of *māyā*. The

holy names of the Lord are like touchstone, as they are nondifferent from the Supreme Personality of Godhead, Lord Kṛṣṇa. When one is fixed in chanting the holy names, pure love begins to awaken. And by continually chanting, one achieves the treasure of love of God. Kṛṣṇa, the original Personality of Godhead, is the fruit of the desire tree of transcendental love. When the tree deeply rooted, the fruit becomes attainable. Even Kṛṣṇa says that His name is superior to Himself. One is relieved of all offenses by chanting the holy names. Therefore it is best to chant the holy names, for all one's desires are fulfilled if he has a taste for chanting.

“One who does not accept instructions from a guru or Vaiṣṇava will not achieve perfection in Kṛṣṇa consciousness for millions of *yugas*. Vaiṣṇavism is the perfection of all religious systems. Among such followers, one who does not identify with any *āśrama* is unlimitedly glorious. The *sannyāsī* is symptomized by complete renunciation. He possesses the qualities of a *brāhmaṇa*, and he wears a *kaupīna* and outer cloth. If someone develops such detachment for material life and attachment for Kṛṣṇa's devotional service, then he is counted amongst those who are indifferent to external formalities. A person with such pure symptoms will certainly attain the lotus feet of Rādhā and Kṛṣṇa.”

After instructing Haridāsa in this way, Advaita had him shave his head and decorate his body with *tilaka* and *tulasī* beads. Advaita had Haridāsa dress in *kaupīna* and outer cloth, and then He initiated him in chanting the holy names. Haridāsa then began chanting the holy names in a cave on the bank of the Ganges. As he became intoxicated with love of God, he became known as the crest jewel amongst the Vaiṣṇavas.

Coming to his external consciousness, Haridāsa offered his obeisances to Advaita, who blessed him by saying, “May you attain Kṛṣṇa. Your name is Brahma Haridāsa.”

Haridāsa replied, “I am Your servant.”

Haridāsa then accepted simple cloth and vowed to chant three hundred thousand names in a day. After finishing his vow of chanting, he would engage in preaching. People were amazed to see his transcendental activities.

Listen to the astonishing incident that took place one day as Haridāsa was engaged in *saṅkīrtana*. At that time the crest jewel of logicians came there and remarked, “This fellow must be a Baula.”

On hearing this, the great Paṇḍita Kṛṣṇadāsa said, “He is intoxicated with love of God and does not have the slightest feeling of material miseries. The transcendental goddess of learning, Sarasvatī, resides on his tongue, therefore he incessantly chants the holy names. All the scriptures reside within his heart. By the order of his spiritual master, his name is Brahma Haridāsa.”

Then the meaning of his name “Brahma Haridāsa” was fulfilled as the logician proudly asked him a question. “It is said both that the Supreme Brahman has form and has no form. Who can say which is factually the beginningless cause of everything? Why does that Supreme Brahman create something that has such variety? Why are there different gradations in the living entities' happiness and distress? From this, it appears that there is some fault in the Supreme Lord's management.

Hearing this, Haridāsa humbly replied in the following sweet words, “Though I am an insignificant living entity, I would like to say something in reply. Let Kṛṣṇadāsa

Paṇḍita be the mediator. Kindly listen, O *brāhmaṇa*. The scriptures state that the Supreme Lord has a beginningless form of eternity, knowledge, and bliss. His bodily effulgence is formless and all-pervading like the sun rays. The eternal form of the Supreme Brahman is unknown to the *jñānīs*, therefore they accept the Lord's effulgence as the Supreme Brahman. But the fortunate devotees of the Lord are able to see His eternally perfect form, for the Lord is known by pure devotion, which is inaccessible to others. The scriptures state that just as the omnipotent Lord is eternal, His material creation is also. The eternally existing creation is sometimes manifest and sometimes unmanifest according to the direction of the Supreme Lord. I will briefly describe how the creation is wound up after the final devastation.

“Śrī Caitanya Mahāprabhu relishes eternal bliss. He is the cause of all causes and the original being. The *Vedas* confirm that Māyā creates the material world after being empowered by the Lord. Because Māyā appears to act independently, the *Vedas* say that the Supreme Brahman is impersonal. The conditioned souls enjoy happiness and distress while wandering through various types of bodies according to their fruitive activities. There is, however, no fault of partiality in the Supreme Brahman because of this. Don't get angry, but consider the truth in this matter.” Hearing Haridāsa's conclusive statements, the *brāhmaṇa* was astonished. At that time, Advaita Prabhu arrived there and manifested an effulgence as brilliant as millions of suns. Seeing His effulgent body, the *brāhmaṇa* offered respects with folded hands. Advaita said, “O Mahāśaya, why are you so humble before Me?” The *brāhmaṇa* said, “O Lord, I have understood who You are.”

Advaita Prabhu said, “I am fallen and powerless.”

The *brāhmaṇa* said, “You are the Supreme Lord. You can deliver one from his sinful reactions.”

Out of compassion, the all-merciful Lord empowered him to chant the Kṛṣṇa *mantra*. Then Śrī Yadunandana offered his obeisances to the Lord, who blessed him to obtain the treasure of love of Godhead. Śrī Yadunandana is one branch of Śrī Advaita Prabhu's disciplic line. He became known everywhere as the crest jewel of logicians. He was equal to the Gandharvas in the musical science. By the mercy of Advaita Prabhu he attained the essence of Kṛṣṇa consciousness.

Brahma Haridāsa possesses transcendental potency. He obtained pure love of God by daily chanting three hundred thousand holy names of the Lord. He chanted sometimes in his mind, sometimes softly with his tongue, and sometimes loudly. After finishing his chanting, he would accept *mahā-prasāda* and relish hearing topics of Kṛṣṇa from Advaita Prabhu.

One who always remembers Haridāsa Ṭhākura's transcendental activities certainly becomes fixed in Kṛṣṇa consciousness. Brahma Haridāsa is a reservoir of compassion. I offer millions of obeisances at his lotus feet.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Eight

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Advaita took the devotees to the Ganges as He went for His regular bath. At that time Nṛsimha Bhāduḍī with his two daughters arrived at the bathing *ghāṭa*

in a boat. The chaste, beautiful Sītā became joyful on seeing Advaita Prabhu's handsome form. She thought, "Such a form is not seen amongst human beings. The beauty of His form defeats that of gold from the Jāmbu River. His arms extend to His knees, and His hands are shaped like a lotus. His fingers are shaped like the petals of the *campaka* flower. Seeing His soft lotus feet, my heart becomes jubilant. I offer my body and soul to this great personality. If I do not attain Him, I will give up my life." Thinking like this, she relished the moonlike face of the Lord with her eyes.

Śrīdevī, the other daughter, was the expansion of Śrī Sītādevī. That saintly sister of Sītā was as beautiful as Lakṣmī. Seeing the form of the Lord, she jubilantly said, "O sister, I see there is a storehouse of elegance on the bank of the Ganges. It appears as if millions of full moons have descended together on the earth. How divine is His bodily fragrance! That fragrance conquers millions of fully blossomed lotuses. One's mind and soul are satisfied simply by seeing His bright, matchless, handsome face. If a woman gets such a person for her husband, she is most fortunate."

Seeing Advaita Prabhu, the best of the *brāhmaṇas*, Śrī Nṛsiṃha Bhāduḍī, thought himself blessed. He humbly addressed Advaita according to etiquette, and Advaita Prabhu replied, "Namo Nārāyaṇa."

When Advaita Prabhu gently asked the *brāhmaṇa* about his identity, he submissively replied, "I am a resident of the village of Nārāyaṇapura. My surname is Bhāduḍī, and my name is Śrī Nṛsiṃha. I have come to see You after hearing about Your transcendental qualities. Today I am fortunate, for my long cherished desire to see You has been fulfilled."

Śrī Advaita Prabhu said, "I am fallen. What power do I have? Please bless Me by becoming My guest."

Śrī Nṛsiṃha said, "You are directly Sadāśiva. Who can refuse Your request?" Saying this, Nṛsiṃha Bhāduḍī along with his two daughters joyfully went to Advaita Prabhu's house, where the Lord received him with respect and proper etiquette. Then Advaita Prabhu revealed His four-armed form to the fortunate Bhāduḍī, who thought to himself, "Today my birth is successful! Today I have reaped the fruits of millions of past pious activities. I have directly experienced what I have heard about Him. He is a most suitable recipient for my daughters' hands."

The two daughters' affection for Advaita became one by His association just as two pieces of wax become one when heated. Bhāduḍī thought, "If Lord Hari is merciful to me, then my long cherished desires will be fully satisfied."

Then Advaitacandra, by His divine potency, appeared like a great king. His residence was transformed into a palace that was decorated with various flowers so that it resembled Indra's abode. The whole town of Śāntipura was filled with a divine fragrance as Advaita Prabhu sat on a jeweled throne. His enchanting form derided the luster of gold from the Jāmbu River and the shining of many moons. He wore a jeweled crown on His head, bracelets on His wrists, earrings on His ears, and ankle bells on His feet. He wore two pieces of white silk cloth, and His limbs were smeared with aguru, sandalwood, and musk. His neck and chest were wonderfully decorated with a white flower garland. He was surrounded on all sides by servants and maidservants, while friends and relatives sat near Him. Śrī Yadunandana Ācārya was His deputy, Paṇḍita Kṛṣṇadāsa was His secretary, and

Brahma Haridāsa was His minister. Śyāmadāsa Ācārya was His matchmaker; by his resourcefulness, the marriage was fixed.

Nṛsimha Bhāduḍī was amazed to see this assembly. At that time Śrīvāsa Paṇḍita arrived there. Śrīvāsa was the incarnation of Nārada Muni, and he took birth to assist in Lord Gaurāṅga's pastimes. He was invested with Kṛṣṇa's mercy to act as the external manifestation of the Supersoul. The *brāhmaṇa* Śrīvāsa was always absorbed in Kṛṣṇa consciousness and distributing pure devotional service. He appeared in Navadvīpa and was especially merciful. He always chanted the holy names; nothing else came from his mouth. When Advaita saw Śrīvāsa, He got up from His seat and embraced him.

Taking a seat there, Śrīvāsa addressed the assembly, "Listen everyone. This Advaita Ācārya is an expansion of Lord Hari and is therefore nondifferent from Him. He has appeared on earth to deliver the living entities. I am insignificant, so how can I know His glories? Even Lord Brahmā knows only a portion of His greatness. This Śrī Nṛsimha Bhāduḍī has appeared from the union of the ocean of milk and the Himalaya Mountains. He is saintly, truthful, and foremost among those in the mode of goodness. He is expert in understanding the scriptures, and he has therefore glorified his dynasty.

"His daughter Sītā is nondifferent from Paurṇamāsī, who assisted Kṛṣṇa's Vṛndāvana pastimes as Yogamāyā. Unknown to others, she was not born from a womb. As result of his many pious activities, Nṛsimha found her in a lotus. I will now briefly describe the appearance of Sītā, for such topics destroy all sins. Śrī Nṛsimha Bhāduḍī lives in Nārāyaṇapura and belongs to a reputable *brāhmaṇa* family. He is always engaged in the welfare of others. Everyday he personally collects *tulasī* and flowers for his worship of Nārāyaṇa. In a lake near his village various lotus flowers blossom and saturate the entire village with their fragrance. Smelling that fragrance, Nṛsimha thought, 'This fragrance must be coming from the lake. I guess many lotuses are blossoming there. Whoever worships Nārāyaṇa with lotus flowers goes to Vaikuṅṭha at the time of death.'

"Then the pure Śrī Nṛsimha Bhāduḍī went to the lake and picked the choicest lotus flowers. While picking flowers in this way, he found one lotus with a hundred petals. Within that flower he found a baby girl. The baby girl was the size of a thumb, and her beauty was like a lightning bolt. She is an assistant in Rādhā-Mādhava's eternal pastimes. That girl's bodily effulgence outshone the sun, so Nṛsimha thought she was Śrī Lakṣmī. Her four arms resembled lotus flowers, and her nails resembled rising moons. Śrī Nṛsimha thought, 'I have never seen such matchless beauty. Let me take this jewel of a girl along with the lotus to my home.'

"Then he picked up the girl and the big lotus and rushed home. By the will of the Lord, that very day Nṛsimha's wife gave birth to a baby girl they named Śrī and who resembled Lakṣmī. In the maternity room the joyful Nṛsimha Bhāduḍī privately showed the baby in the lotus to his wife.

"Śrī Nṛsimha's wife's name is Nārasimhī. She is saintly, pious, and beautiful like Menakā. When Nārasimhī saw that exquisitely beautiful girl, she was astounded and sweetly said to Nṛsimha, 'O Prabhu, although this girl is the size of a thumb, she shines like the sun. Perhaps Mahāmāyā has come here to delude us. If she stays with us as our daughter, we can consider it her mercy on us.'

"While the couple conversed in this way, the tiny girl suddenly became the size of a newborn girl. The two girls became known as twin daughters, and many village

ladies came to see them. Everyone remarked, 'The two girls are equal to Lakṣmī.' They concluded that Sītā was the elder and Śrī was the younger. Who can describe Śrī and Sītā's wonderful pastimes? At the age of five they crossed the Ganges by foot. Now I will relate in brief how they once taught a *sannyāsī* many lessons.

"One day a powerful *sannyāsī* came to Nṛsimha Bhāduḍī's house as his guest. Many people came to see him, including Śrī and Sītā, who actually came to deliver him. Seeing Śrī and Sītā, the *sannyāsī* was bewildered and unable to display his yogic powers such as *aṅgima*. The *sannyāsī* offered prayers to the girls with straw between his teeth. Sītā inquired, 'You are a powerful *sannyāsī*. Why are you offering prayers to us?'

"The *sannyāsī* replied, 'You are like Lakṣmī personified. Please tell me how I can attain the liberation of having a form like Viṣṇu. Please dispel my illusion and establish the truth. You will both be glorified throughout the world.'

"Sītā, the embodiment of compassion, smiled and said, 'Liberation is the maidservant of Bhakti, who controls all. Even though one may achieve the five kinds of liberation, he may still not attain the lotus feet of Lord Hari. The nature of liberation is that it makes one proud, and one thus falls down to engage again in material activities. Bhaktidevī, however, is endowed with unlimited transcendental qualities. Whoever attains her favor never takes birth again. One relishes the ecstasy of pure love while rendering devotional service, and after attaining Kṛṣṇa's lotus feet one sees the happiness of Brahman realization as insignificant.'

"Then Śrī smiled and said to the *sannyāsī*, 'The liberation of attaining the form of Viṣṇu is most abominable. Is it better to drink honey or be honey? In this way Kṛṣṇa's devotees enjoy more loving ecstasy than Kṛṣṇa Himself.'

"The two sisters thus explained the science of devotional service, and as a result the *sannyāsī* became a pure Vaiṣṇava.

"Now hear about Śrī and Sītā's transcendental pastime of walking across the Ganges. One day on the opposite side of the Ganges there was a spiritual festival, with dancing, singing, and congregational chanting of the holy names. Many people gathered there. Nṛsimha Bhāduḍī along with his two daughters also left for that place. Arriving at the bank of the Ganges, Nṛsimha became apprehensive on seeing that strong winds had created waves in the river. He left his two daughters in the care of his servant and crossed the Ganges in a big boat. Seeing this, Śrī and Sītā crossed the Ganges on foot by their spiritual potency. Nṛsimha was astounded to see his two daughters' transcendental activity, and he quickly picked them up in his arms. Seeing Śrī and Sītā's feat, the atheists and ignorant also proudly tried to cross the Ganges on foot. When they went into the deep water, they bobbed up and down, struggling for their lives. Seeing that, everyone laughed loudly. Thus Śrī and Sītā performed many childhood pastimes, of which I have given only a hint."

Śrī Advaita said, "Nothing is impossible, because Kṛṣṇa's devotees have inconceivable power. In order to deliver the universe, each and every devotee can obtain the eight mystic perfections simply by the Lord's merciful glance."

After Advaita Prabhu described the glories of the devotees, Śrīvāsa and the other Vaiṣṇavas humbly said to Advaita Prabhu, "You are like a touchstone, for You are the incarnation of Kṛṣṇa's devotee. Within You is a storehouse of the science of Kṛṣṇa consciousness. You alone know the truth about Kṛṣṇa's devotees. You are Gopeśvara and You know everything. Your Sītādevī is Yogamāyā, and Śrī is nondifferent, except for having a different body. By marrying these two sisters,

You will have an inexhaustible storehouse. Marrying them will be favorable for the service of Kṛṣṇa and the Vaiṣṇavas, and they will help You to deliver the living entities.”

Advaita Prabhu indicated His consent for the marriage, and Nṛsimha Bhāduḍī offered Advaita his two daughters according to custom. Various sweets, grains, and fruits were offered to Rādhā-Madana-gopāla at the marriage ceremony. In turn, that *prasāda* was distributed to the men and women, who happily honored the Lord's remnants and then returned to their residences. Judging by their loving dealings, Sītā Ṭhākuraṇī and Śrī Ṭhākuraṇī may be considered to be one and the same. Their deep faith in service to the Lord and their husband increased day by day.

One day Mādhavendra Purī came in a dream to mother Sītā and sweetly said, “My name is Mādhavendra. Advaitacandra has taken *mantra* from me. I would also like to give you that best of *mantras*, which attracts Kṛṣṇa. Kṛṣṇa never eats food offered by one who is not initiated. Someone who offers according to his own liking commits a great offense.”

Sītā said, “It is my good fortune to meet you. Please purify my body and soul by initiating me in that *mantra*.”

Mādhavendra Purī gave the Kṛṣṇa *mantra* to Sītā and then disappeared. When mother Sītā woke up, she exclaimed, “How wonderful! Mādhavendra Purī gave me *mantra* in a dream.”

When she described her dream to Advaita Ācārya, He noted, “You are very fortunate to be freed from material bondage.”

Later, at an auspicious time, Advaita Prabhu gave the same *mantra* to His wife according to Vedic regulations. I have thus described a little about the confidential topics that mother Sītā has mercifully told me.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate Śrī Advaita Prakāśa.

## Chapter Nine

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Śrī Haridāsa Ṭhākura humbly revealed his mind to Advaita Prabhu, saying, “O Prabhu, please allow me to go to a secluded place so that I can continually relish the nectar of the holy names.”

Advaita Prabhu replied, “Separation from you will break My heart, but I cannot cause an impediment to your devotional service by forbidding you.”

Haridāsa offered his obeisances at Advaita's feet, and Advaita warmly embraced him with loving affection. Haridāsa said, “I am most fallen and untouchable. Why do You make me an offender by touching my body?”

Advaita Prabhu said, “I don't consider anyone high-class or low-class. Whoever worships Kṛṣṇa is from the Vaiṣṇava class. One is considered high-class or low-class according to his past fruitive activities, but one who worships Kṛṣṇa is the highest of all. You are the best of the pure devotees, so simply by touching you the seed of devotional service sprouts within one's heart.”

Haridāsa said, “O Prabhu, anything is possible for one who receives Your spotless mercy.”

Then with folded hands, Haridāsa took Advaita Prabhu's permission and departed



for the village of Phuliyā, while remembering Lord Hari. The village *brāhmaṇas*' hearts melted on seeing Haridāsa. Among them was one *brāhmaṇa* named Rāmadāsa, who was well-versed in the scriptures and always engaged in following religious principles. When he saw Haridāsa, he became devotionally inclined and humbly began to speak in sweet words, "We have become blessed by your arrival. Who can understand what pious activities have been done in this village? A saintly person sanctifies one's house by his visit. Please be kind to us and reside here." Brahma Haridāsa replied, "O best of the *brāhmaṇas*, according to the Vedic literatures a *brāhmaṇa* is nondifferent from Viṣṇu's body. I belong to a lower caste, so I am not fit to be touched. It is only by great fortune that I have obtained your association."

Rāmadāsa said, "O saint, why this humility? One who is attached to the Lord is not considered to belong to any class. As iron is turned into gold by contact with a touchstone, all classes of men become exalted by worshiping the Lord. One may be praised by people as a result of one's religious activities, for according to one's past activities one is considered exalted or fallen. But one who gives up material desires and becomes attached to the Supreme Lord is the best of all living entities, and he enjoys liberation."

Haridāsa said, "You are a saintly person, so you see everyone else as saintly. One who worships the Lord by cultivating knowledge is liberated according to the development of his knowledge. But the most intelligent sadhu does not desire liberation, for real liberation is not obtained by the cultivation of knowledge."

The *brāhmaṇa* said, "What process is there to achieve the Supreme Brahman other than the cultivation of knowledge?"

Haridāsa said, "The essence of all religious principles is devotional service, by which one attains the Supreme Personality of Godhead. One who is engaged in devotional service naturally considers himself a servant, and Lord Hari offers him a spiritual body. The original Personality of Godhead is the Supreme Brahman. He is eternally blissful, full of knowledge, and omnipotent. Pure devotional service unto the Lord is attained through the chanting of His holy names. By incessantly chanting, one achieves the treasure of pure love. When that pure love matures, one attains the mood of the *gopīs*. And in that conjugal mood, one attains Rādhā-Kṛṣṇa."

Hearing this, the *brāhmaṇa*'s hair stood on end in ecstasy and he said, "Please be merciful and purify me."

Haridāsa became filled with love, and he initiated that *brāhmaṇa* in the chanting the holy names. Obtaining that great treasure, the *brāhmaṇa* shed tears and offered obeisances and prayers to Haridāsa. By the association of devotees, that *brāhmaṇa* gradually became a Vaiṣṇava, and the desire tree of devotional service grew in his heart. That *brāhmaṇa* helped construct one straw hut in which Haridāsa happily stayed. As Haridāsa continually relished the nectar of the holy names, all the villagers became his followers.

One night Haridāsa thought to himself, "It is not good to stay in one place for a long time. When one talks too much with others, he associates with *māyā* and gradually becomes attached to material life. In this way one cannot maintain his principles of renunciation. Therefore it is best to give up the association of common people."

Thinking in this way, Haridāsa left his residence in the morning. He chanted the

holy names as he traveled to the village of Benāpola. He engaged in *saṅkīrtana* in the forest there, and the village people came to worship him. A living entity easily attains devotional service by seeing the fortunate recipient of Kṛṣṇa's mercy. Seeing the radiance of Brahma Haridāsa's body, the villagers gradually became his followers. The devotees of Benāpola affectionately made a hut for him in the forest. While Haridāsa stayed there, he served *tulasī* and chanted ten million holy names a month. He took his meals in the house of a Vaiṣṇava *brāhmaṇa*, and out of compassion he taught the people moral principles.

One day a nicely decorated prostitute as beautiful as a Vidyādhari came to visit Haridāsa. She sat at the door of the hut and made various bodily gestures. Haridāsa sweetly inquired from her, "What brought you here this evening?"

The prostitute replied, "I am enchanted by seeing your handsome form. You are chanting the holy names and giving up sense enjoyment while in the prime of youth."

Hearing her words, Haridāsa smiled and said, "You should leave this place now. One who does not wear *tulasī* neck beads and decorate the forehead with *tilaka*, and one who does not chant the name of Kṛṣṇa is a fallen atheist. Such a person is certainly averse to Kṛṣṇa, so a saintly person will never see their face. If you dress properly, then you can come here and Kṛṣṇa will fulfill your desire."

Haridāsa then began chanting the holy name, and the prostitute returned to her house. The next day she decorated herself with *tulasī* neck beads and *tilaka*. She wrote the holy names on her limbs and dressed like a Vaiṣṇavī, and then she went to Haridāsa's residence in the evening. She bowed before *tulasī* and sat down at the door of the hut and pretended to loudly chant the holy name of the Lord.

The association of saintly persons has such unlimited transcendental potency that a living entity can attain liberation just by imitating their dress. Just by the association of a sandalwood tree, other trees become fragrant. Hearing the prostitute continually chant the holy names, Haridāsa, the best of Vaiṣṇavas, praised her in great ecstasy. When the prostitute heard this praise, she said to Haridāsa, "O Prabhu, kindly fulfill my desire."

Haridāsa replied, "It is good you have come, but you should chant the name of Hari once with full sincerity."

Haridāsa then continued to chant the holy name, and the prostitute's mind was changed by hearing his words. Her consciousness was purified by the influence of his saintly association, and she considered that her profession as a prostitute was a result of sinful activities. She offered obeisances to Haridāsa with folded hands and said, "You are like a precious magnet that has attracted me. You are like a desire tree. You are my lord and spiritual master. Please be kind and deliver me."

Hearing the prostitute's words, full of firm affection for devotional service, the crest jewel of saintly persons became absorbed in loving devotion. Haridāsa had her shave her head for atonement, and then he initiated her by chanting the holy name in her ear. On receiving *hari-nāma*, she exhibited the initial stage of love of God. Haridāsa gave her the name Kṛṣṇadāsī and told her, "Stay here and chant the holy name. By Kṛṣṇa's mercy, all your desires will be fulfilled. The holy name of the Lord and the Supreme Lord possess the same potency. By chanting the name of Kṛṣṇa, one attains Kṛṣṇa. Indeed, even by a glimpse of chanting the holy name one attains liberation."

After instructing her in this way, Haridāsa left that place. Kṛṣṇadāsī remained there

and chanted the holy names day and night. By the inconceivable potency of a great saint, a poisonous tree can bear nectarean fruits.

Now hear the wonderful pastime of Haridāsa Ṭhākura converting the Yavanas into servants of Kṛṣṇa. The Vaiṣṇava inhabitants of Phuliyā were all jubilant by seeing Haridāsa. As they regularly gathered together to perform *saṅkīrtana*, the atheists felt as though their hearts were being pierced. When the leader of the Yavanas heard about Haridāsa, he became furious and told his servants, “There is a man named Haridāsa in Phuliyā. Although he is a Yavana, he acts like a Hindu. By this behavior, we will be ridiculed and our Yavana religion will gradually be ruined. Therefore go arrest him and bring him for punishment.”

On receiving this order, the wicked servants rushed off to arrest Haridāsa. They tied Haridāsa's hands and brought him to the Kazi's assembly. On seeing Haridāsa, the Kazi said, “You belong to a superior community. Why do you act like a Hindu? One who gives up his religion commits a great sin, and after death he goes to hell. If you desire to be freed from sin and attain paradise, then pray according to our scriptures.”

Haridāsa gravely replied, “I consider that scripture best which is based on logic. One who follows the scripture based on reason is the best of men. The Yavana scriptures appear to be against all logic. One who follows those scriptures is known as a Yavana. See the evidence. The cow and bull are considered our mother and father. Therefore killing them is against all reasoning. Eating that flesh is equal to eating the flesh of one's forefathers, and the Yavana scriptures recommend such killing. The followers of such wicked practices will attain repeated birth and death within various species of life. The Supreme Brahman has an eternal form of pure goodness, full in six opulences. By reading scriptures that describe the Lord as formless and callous, one becomes more enamored by illusion. Actually there is no difference between the constitution of the living entity and the Lord, just as fire is the same in all varieties of lamps. But as the original fire is more prominent, the supreme controller, Lord Hari, is the creator of everything. By serving Lord Hari, one is freed from *māyā*. With this intense desire, I have taken shelter of Lord Hari's lotus feet.”

Hearing Haridāsa's rational explanation, everyone understood that he was very powerful. Haridāsa then displayed his transcendental opulences, and the *mlecchas* became frightened. Taking straw between his teeth, the leader of the Yavanas said, “O saintly person, please be merciful to this fallen soul. I am a stupid miscreant, so I could not recognize you. Forgive my offense. I offer millions of obeisances at your feet. By your greatness, please deliver this abominable soul.”

On hearing his statement, Haridāsa felt compassion and blessed him, saying, “May you become Kṛṣṇa conscious.” Then he raised his arms and requested them, “Chant the name of Hari! Sever the chains of *māyā* and you will quickly attain devotional service.”

Hearing this, devotional service was awakened in everyone's heart. They all began chanting the name of Hari and dancing. After delivering the Yavanas in this way, Haridāsa went to Kuliya.

The glories of Brahma Haridāsa are beyond the conception of even the demigods, so what to speak of this fallen soul. By his association, Raghunātha dāsa Gosvāmī got the seed of devotion and firm faith in the lotus feet of Lord Caitanya. Even a snake got salvation by the grace of Haridāsa, so is it surprising that he has

delivered some Yavanas? I will now relate in brief the story of the snake's deliverance. By hearing this story the Vaiṣṇavas' glories are revealed.

Haridāsa Ṭhākura was once chanting the holy names while sitting in a cave. Hearing about this, the nearby villagers came to see him. When everyone saw his attachment and love for the holy names, they would regularly join in chanting. At that time one large deadly snake with a radiant jewel on its head came and sat in front of Haridāsa and listened to his chanting. On seeing that snake, everyone shook in fear and exclaimed, "This sadhu will die today."

Haridāsa fearlessly grabbed the snake by its neck and initiated it in the chanting of the holy name. When Haridāsa chanted the holy name and clapped his hands, the snake lovingly danced around. Incessant tears flowed from the snake's eyes, and it repeatedly bowed its head at the feet of Haridāsa. The snake took the dust from the Vaiṣṇavas' feet and continued hearing the chanting. Within a short time the snake attained a spiritual four-handed form and went to the spiritual world. When people saw this inconceivable feat, they became Vaiṣṇavas and chanted the holy names.

Some days later Haridāsa became anxious and returned to Śāntipura. When Advaita Prabhu saw His dear Haridāsa, He floated in loving ecstasy and affectionately received him. Haridāsa offered his obeisances and humbly spoke to Him. Advaita Prabhu embraced him and sweetly said, "Give up your humility. I consider you My life and soul."

They both became absorbed in loving devotion while discussing spiritual matters, and they danced with raised arms while chanting the holy names. As their festive mood increased day after day, the high-class *brāhmaṇas* discussed amongst themselves, "If Advaita Ācārya does not give up the association of Haridāsa, we should ostracize Him from society."

When Advaita Prabhu heard about this, He did not consider their objection. His association was thus shunned by the atheists. Advaita Prabhu responded, "It is good that I have become free from materialistic association. It is the Lord's mercy." Listen now to the following wonderful incident. There was one rich high-class *brāhmaṇa* that lived in Śāntipura. On one auspicious occasion, over a hundred *brāhmaṇas* joyfully came to his house. After everyone was greeted with due respect, they sat down. At that time one *sannyāsī*, whose form was as radiant as the sun, arrived there. His effulgence illumined all directions. As he silently sat at the base of a tree, everyone came to offer him obeisances. Even the blind and dumb came before him and smeared their bodies with the dust from his feet. They all began dancing in ecstasy as their diseases were cured by the touch of the dust from the sadhu's lotus feet. The blind got back their eyesight, the lame got the ability to walk, the dumb could speak, and in this way all the high-class *brāhmaṇas*, so-called scholars, and atheists became astounded.

Everyone came to offer obeisances at the feet of the sadhu. They all wrapped cloth around their necks and offered various prayers. They humbly offered services to the sadhu, who responded, "I don't eat anything other than *prasāda*. *Viṣṇu-prasāda* is supremely pure. Anything that is not offered to Viṣṇu is like untouchable refuse. Demigods, ancestors, and other saintly persons accept only food that has been offered to Viṣṇu. One who neglects this eternal scriptural injunction will definitely fall into the darkest region of hell."

The host said, "I have a Nārāyaṇa Deity in my house, so I am offering you His

*prasāda.*”

The sadhu accepted that proposal by saying, “So be it.” Then the sadhu was offered a seat amongst the *brāhmaṇas*. In the midst of the *brāhmaṇas* that sadhu appeared just like the moon in the midst of the stars. He was first attentively offered various foods, and afterwards the *brāhmaṇas* ate. After the *brāhmaṇas* finished their meal, Advaita Prabhu arrived there.

Advaita Prabhu could understand the hearts of everyone, for He is the spiritual master of the whole world. He fulfills the desires of the pure devotees like a desire tree. When Advaita saw Haridāsa amongst the *brāhmaṇas*, He slightly smiled and softly said, “O dear Haridāsa, what is this mood you are exhibiting? Are you polluting the caste of all these *brāhmaṇas*?”

Haridāsa replied, “O Prabhu, it was not my desire. I have sat here on the earnest request of all these *brāhmaṇas*.” Saying this, he immediately performed *ācamana* and then offered obeisances and prayers to Advaita.

The *brāhmaṇas* were amazed to see this, and they addressed Advaita Ācārya as an incarnation of Lord Viṣṇu, “We have rejected Advaita Ācārya for the fault of associating with Haridāsa, but Haridāsa has wonderful transcendental qualities. The devotees of Lord Hari have supremely pure bodies, so considering them as belonging to some caste is a great sin. We have committed an offense at the feet of Śrī Advaita Prabhu, but being kind, He has taught us through this devotee.” Saying this, the *brāhmaṇas* came before Advaita with folded hands and cloth around their necks. Advaita Prabhu then bestowed His mercy on them by revealing His identity as the combined form of Mahā-Viṣṇu and Sadāśiva.

When the *brāhmaṇas* saw that form, their transcendental emotions manifested by tears, shaking, and hairs standing on end like the *kadamba* flower. They said, “We take shelter at Your lotus feet. Please forgive our offense by placing Your feet on our heads.” They offered their obeisances and prayers and then drank the water that had washed His feet.

Advaita Prabhu said, “The holy names possess inconceivable potencies, so don't worry. Chant these spiritual names by yourself or with others and all your desires will easily be fulfilled.”

After saying this, Advaita returned to His residence and those fortunate *brāhmaṇas* all became great devotees of the Lord. The glories of the Vaiṣṇava's lotus feet are unlimited. A fallen soul like me cannot understand even a fraction of those glories. The *Vedas* state that if a *mleccha* becomes fortunate to attain devotional service, he automatically acquires the qualities of a *brāhmaṇa*. As bell metal is turned to gold when mixed with mercury in an alchemical process, so by engaging in devotional service one attains the platform of pure goodness. Those *brāhmaṇas* had many nonsense habits, but by the association of devotees they became pure.

When performing the *śrāddha* ceremony of His father, Advaita Prabhu offered the first plate to Haridāsa rather than a *brāhmaṇa* in order to teach ignorant people the glories of Vaiṣṇavas. With folded hands, Haridāsa appealed to the Lord, “Why do You offer me the *śrāddha-pātra* instead of offering it to a *brāhmaṇa*?”

Advaita Prabhu replied, “A pure devotee possesses transcendental potencies. Feeding you is equal to feeding ten million *brāhmaṇas*.”

Haridāsa said, “You are the Vaiṣṇavācārya, so Your instruction is as good as a scriptural injunction.”

When Advaita Prabhu heard Himself called the Vaiṣṇavācārya, He roared loudly in

loving devotion. His jubilation increased by the association of Haridāsa. They always enjoyed pastimes of chanting the holy names together. One day Haridāsa told Advaita Prabhu, “The wicked *mlecchas* pollute the eternal religious principles. They break the Deities into pieces and ransack the Deity paraphernalia. They forcibly take *Śrīmad Bhāgavatam* and other scriptures and burn them. They forcibly grab away the *brāhmaṇa*'s conchshell and bell, and they wipe the *tilaka* marks from the devotees' limbs. They pass urine on *tulasī* like dogs, and they wickedly pass stool in the temples. When someone sits for worship, they spit water on them, and they ridicule sadhus by calling them crazy. They do hundreds of similar atrocious acts by neglecting or spoiling all religious activities. “We know from scripture that Kṛṣṇa has made a firm vow to incarnate whenever there is a decline in religious principles and a rise of irreligion. Now that time has arrived. So why has Kṛṣṇa not come? O Prabhu, how will religious principles be protected? I am constantly thinking about this.” Advaita Prabhu replied, “Without Kṛṣṇa's appearance, there is no way to rectify the misbehavior of the *mlecchas* in Kali-yuga. I will induce Kṛṣṇa to descend and preach His holy names. In this way I will easily deliver the whole world.” After saying this, Advaita repeatedly roared out, and Haridāsa danced in ecstatic love. Although Advaita knows everything, He made this vow according to ordinary conventions. Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

### Chapter Ten

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day, while taking bath in the Ganges and loudly chanting the name of Hari, Advaita Ācārya thought, “When will Lord Gaurāṅga appear so that My mind and body will find satisfaction?” He then offered flowers, *tulasī*, and Ganges water at the feet of Lord Kṛṣṇa with loving devotion. By Advaita's loud calling and flower offering, Lord Kṛṣṇa became anxious to appear. When Advaita saw that the flower offering was floating upstream, He understood that it was Kṛṣṇa's mercy and rushed to follow it. Remembering the holy names, Haridāsa also followed until the flowers entered Nadia. Advaita Prabhu then said, “Listen, dear Haridāsa, Kṛṣṇacandra will appear in this village. Today we have seen evidence that the prediction given in *Śrī Ananta-saṁhitā* will come true.”

At that time the pregnant wife of Jagannātha Miśra, Śacī Ṭhākuraṇī, who is nondifferent from Śrī Yaśodā, was taking bath in the Ganges. While bathing, the flowers came and remained touching her body. Śacī thought to herself, “What inauspicious thing is happening today? I am pushing these flowers away, but they return and stick to my body!”

Quickly finishing her bath, she returned to the riverbank. In an ecstatic trance, Advaita Prabhu could understand that she was the mother of Lord Kṛṣṇa. Seeing that she was pregnant, Advaita thought that Kṛṣṇacandra would appear from her womb. In order to find out, He offered His obeisances to the unborn child, but because the child was ordinary, there was a miscarriage.

Śacī was most unhappy because of the miscarriage, so she quickly took bath and returned home. When Jagannātha Miśra saw his wife's morose condition, he asked

her, “Why do you look so unhappy today?”

Śacī said, “One old *brāhmaṇa* came from somewhere, and when He offered obeisances, I had a miscarriage.”

Jagannātha replied, “He was simply an instrument. Actually the Lord is the cause of all events. Give up your lamentation and remember Lord Nārāyaṇa, who vanquishes all inauspiciousness.”

Meanwhile, after consideration, Advaita Ācārya opened a school in Navadvīpa in anticipation of Gaurāṅga's appearance. All the respectable scholars of Nadia visited Advaita and accepted Him as their leader.

Śrīvāsa Ṭhākura, the incarnation of Nārada Muni, enjoyed unlimited happiness in the association of Advaita Prabhu. During the day Advaita would teach *Bhagavad-gītā* and *Śrīmad Bhāgavatam* to His students, or, according to the desire of the students, He would sometimes teach the *Vedas* and *smṛtis*. At night He would meet Haridāsa, and they would loudly chant the holy names together.

Seeing Advaita Prabhu's wonderful activities, Viṣṇudāsa Ācārya took initiation in the holy names from Him. He studied *Śrīmad Bhāgavatam* under Advaita Prabhu with many other Vaiṣṇavas. Others, like Nandinī and Vāsudeva Datta, also felt fortunate to receive initiation from the Lord. When Advaita Prabhu discussed topics regarding Lord Kṛṣṇa with His many disciples, He sometimes spoke incoherently in transcendental madness.

Advaita Prabhu offered obeisances to one after another of Śacī's embryos, yet each one died. When the eighth pregnancy also ended in miscarriage, Śacī was most unhappy. She cried and said to her husband, “All my children have died because of Advaita offering His obeisances. What will you do to maintain our family line?”

On hearing Śacī's lamentation, Jagannātha Mīśra, the best of the *brāhmaṇas*, went anxiously to see Advaita Prabhu. He offered obeisances and glorified Advaita in various ways. Advaita Prabhu blessed him, offered him a seat, and said, “What brings you here?”

Jagannātha Mīśra, with folded hands, replied, “I am taking shelter at Your feet. If I have committed any offense to You, please forgive me. This is my only request. Please be merciful so that my family line may continue.”

Advaita Prabhu said, “Go back to your house for now. I will do whatever is required.”

Receiving Advaita Prabhu's instruction, Mīśra returned home and told Śacī about His assurance. The next day, after finishing His morning duties, Advaita quickly went to Jagannātha Mīśra's house. When Advaita arrived at his house, Mīśra, the best of the *brāhmaṇas*, took grass between his teeth and went out to greet Him. He offered Advaita Prabhu his obeisances, a seat, and various articles of worship. Then Śacīdevī came and offered her obeisances, and Advaita blessed her saying, “Dear child, may you have a son.”

Hearing His benediction, Jagannātha Mīśra said, “Kindly do something to make Your words come true.”

Advaita Prabhu replied, “I received a *mantra* in a dream. You should both chant this *mantra* with loving devotion. By doing so, all inauspiciousness will disappear and you will get a divine learned son.”

Hearing Advaita's instruction, they went to take bath. On their return, Advaitacandra worshiped Nārāyaṇa according to regulation and then gave them the four-syllable Gaura-gopāla *mantra*. They felt jubilant on receiving the *mantra*

and humbly offered prayers and obeisances to Advaita.

Advaita Prabhu blessed them, saying, “Kṛṣṇe matir astu” [“Let your attention be on Kṛṣṇa”], and after taking His meal He returned home.

After some days, Śacī again became pregnant, and as a result, Viśvarūpa, the abode of all good qualities, was born. Advaita Prabhu addressed Him as Mahā-Saṅkarṣaṇa, and even Lord Brahmā does not know His glories. People were amazed at how renounced He was from His birth. He used to preach devotional service with Advaita Ācārya.

Now I will describe how Caitanya Mahāprabhu appeared, for people are blessed by hearing such narrations. As Śrī Advaita Ācārya performed His daily worship of Lord Kṛṣṇa, He would loudly call out, “Gaurahari!” By this loud calling of Advaita Prabhu, Kṛṣṇa's mind became restless. Thus Kṛṣṇa mercifully descended in the town of Navadvīpa to fulfill the predictions of the scriptures. Advaita Ācārya could understand from Śacīdevī's bodily effulgence that the moonlike Śrī Gaurāṅga would soon appear from the milk ocean womb of mother Śacī.

One morning Advaita Prabhu was worshipping Kṛṣṇa on the bank of the Ganges with *tulasī*, sandalwood paste, and flowers. He offered flowers three times to the waters of the Ganges, which He considered a form of Lord Kṛṣṇa. By the will of Lord Kṛṣṇa, the flowers that He offered swiftly sailed to the side of mother Śacī as before.

Seeing this, the astonished Śacīdevī unhappily thought, “Who has again deliberately sent flowers like this?” Quickly pushing aside the flowers and *tulasī*, she came out on the riverbank chanting the names of Rāma, Nārāyaṇa, and Hari. On seeing this, Advaita Prabhu roared in ecstatic love and repeatedly chanted the name of Gaurahari. Then Advaita Prabhu, the husband of Sītādevī, circumambulated mother Śacī and offered obeisances to the child in her womb. Śacīdevī exclaimed, “Wait! Ācārya Ṭhākura, wait! I am becoming an offender by these actions of Yours. When You previously offered obeisances like this, You caused the death of my children. Now please tell me why You are again offering obeisances to me, Your disciple.”

Saying this, Śacī offered her obeisances to Advaita, who in return blessed her, saying, “O mother, I promise you there is no fear. From your womb you will get a son like Kṛṣṇa Himself.” Hearing that, Śacī went home in great happiness, and Advaita Prabhu chanted the holy names in transcendental madness.

When Śacī's pregnancy passed ten months, Kṛṣṇacandra had still not manifested. And after twelve months had passed, Jagannātha Miśra and others became worried. Nīlāmbara Cakravartī, the father of Śacīdevī, was as expert as Gargamuni in astrology. He made astrological calculations and then disclosed to those assembled that within the womb of his daughter was a great saintly person, who would take birth at an auspicious time after thirteen months of pregnancy had passed. When he further predicted that the child's appearance would be the source of all auspiciousness for the people of the world, all those present were overwhelmed with joy.

Then, at the auspicious moment, Śrī Caitanya appeared from the womb of Śacī, as Nṛsiṃhadeva appeared from the stone pillar. The Supreme Personality of Godhead has no connection with the illusory energy. He is the ocean of love and the embodiment of eternity, knowledge, and bliss. Wherever He resides is Vṛndāvana. He manifests His transcendental body to deliver the living entities. His father,



mother, friends, and abode are all fully spiritual and eternally full of bliss. Feeling the burden of responsibility for the living entities' suffering, the Supreme Lord appears along with His associates. The son of Nanda accepted the complexion and mood of Śrīmatī Rādhārāṇī with three desires in mind. Thus He appeared with a golden complexion in the district of Nadia to distribute loving devotional service and bless the world.

On the full moon night of the Phālguna month (February-March) in the year 1486 there was a lunar eclipse as Rahu covered the moon. During the auspicious moment when the moon and ascendant were in the sign of Leo, mother earth was in a joyful mood of devotion to Kṛṣṇa. That evening, as everyone chanted the transcendental name of the Supreme Personality of Godhead, Kṛṣṇa advented in the form of Lord Gaurāṅga.

Although everyone was already happy on the occasion of Kṛṣṇa's Holi festival, their happiness expanded due to the lunar eclipse. Some pure-hearted persons gave in charity, some danced, and some chanted “Hari bol!” In Rādhā-deśa, Nityānanda Prabhu roared in ecstasy like a thundering cloud on the occasion of Śrī Caitanya Mahāprabhu's appearance.

Gaurāṅga's bodily hue resembled the golden moon, so His maternity room was illumined as if by yellow moonshine. His hands extended to His knees, and His eyes resembled the lotus flower. I am unable to describe even a portion of His beauty.

Mother Śacī was bewildered on seeing her child's divine form. Jagannātha considered the child to be an incarnation of Lord Viṣṇu and began offering prayers. Seeing this, Gauracandra expanded His *yogamāyā* internal energy, so that the couple looked on Him as their son.

All living entities became joyful on the appearance of Lord Kṛṣṇa, and the devotees drown in loving devotion. When Advaita understood that Kṛṣṇa had appeared as Śrī Caitanya, He considered Himself fortunate and roared loudly. Haridāsa and other devotees engaged in congregational chanting. Some of the devotees danced in ecstasy and some fell unconscious.

From the time of His birth, Śrī Gaurāṅga acted like a great sage by keeping His eyes closed and refusing to drink milk. Seeing this, Śacīdevī began crying, and others headed by Jagannātha Miśra became distressed. At that time my Prabhu, Advaita Ācārya, went there to see His Lord. On Advaita's arrival, Jagannātha Miśra offered his obeisances, and Advaita Prabhu inquired about the cause of their lamentation.

Jagannātha Miśra replied, “O Prabhu, You know everything. You have given us the wealth of a son, but now it appears He is indifferent to us.”

Advaita Prabhu said, “O Miśra, don't worry. There is no doubt that your son will be fine.”

Saying this, Advaita Prabhu went inside the maternity room. When Śacī saw Advaita Prabhu, she held His feet and began to cry. Advaita told Śacī, “O mother, don't cry. Stand aside, your son will be fine.”

Receiving the Ācārya's instruction, mother Śacī went to the side as Advaita Prabhu approached the child. When Lord Govinda, in the form of Gaura, saw Advaita overflowing with loving ecstasy, He smiled brightly. Advaita Ācārya was immersed in pure love on seeing that Kṛṣṇa in His original form had appeared. When Advaita returned to His external senses, He offered obeisances to Gaura with folded hands

and submitted, “O Lord, this servant of Yours has been waiting for You in this world for the last fifty-two years. This material world is a dark hole, full of contamination. Seeing this condition, we have become fearful. Therefore with great eagerness I have come here to see You, for by seeing You our fears are mitigated. I wandered to distant lands looking for You, but due to My misfortune I was unable to find You. Now My long-cherished desire is fulfilled, and the moon of Gokula has risen in Navadvīpa.”

Gaura replied, “I am always controlled by My devotees. My appearance and disappearance is only by their desire.”

Śrī Advaita Prabhu said, “Since You have come to this world, why are You not taking milk?”

Gaura said, “O Pañcānana, You are intoxicated with loving devotion and have forgotten the regulations. You should give *hari-nāma* before giving *mantra*, so that one's aural reception is purified by the influence of the holy names. If someone chants a *mantra* with impure senses, then his initiation is certainly incomplete. You have given *mantra-dikṣa* to mother Śacī before she received the holy names, therefore I have not drunk her milk.”

Advaita Prabhu then asked, “How does one chant the holy names?”

Lord Gaurāṅga replied, “One should chant the sixteen eternally perfect names as follows: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

Although Advaita Ācārya was familiar with these sixteen names, when He heard them from the lips of Gaurāṅga, He became overwhelmed with love. Advaita Prabhu considered Himself fortunate as He took Gaura in His arms and slowly went under the *nimba* tree. He lay Gaura down and chanted the name of Hari. By the touch of Gaura's feet, that tree was delivered. Advaita Prabhu then called for Śacīdevī. He gave her the holy names and reminded her of the *mantra* He had previously given. Advaita Prabhu then brought Gaura and placed Him on the lap of mother Śacī. Gaura then drank His mother's milk. Seeing this, mother Śacī was filled with joy, and Jagannātha Miśra and the others happily chanted the holy names.

The *brāhmaṇas* and their wives blessed the child as Advaita Prabhu gave Him the name Nimāi. The husband of Sītā then loudly chanted “Hari! Hari!” and everyone assembled said that Advaita must be none other than Lord Vaidyanātha [Śiva]. Advaita Prabhu said, “Why do you flatter Me? The child was cured by the influence of the *nimba* tree. Who can count the qualities of the *nimba* tree? Its shade can cure all diseases of the living entity, its fragrance can drive away ghosts and witches, and its roots are the abode of Lord Cakrapāṇi [Viṣṇu].”

Sītānātha then assembled the devotees together, and they passed that night engaged in *saṅkīrtana*. Only the topmost fortunate devotee could see those pastimes, but those who desire to see them are also most fortunate. Those pastimes can be seen only by the mercy of Kṛṣṇa. They cannot be seen by performing pious activities for millions of lifetimes.

The Lord's eternal associate, Paurṇamāsī, the personification of *yoga-māyā* and devotional service, appeared as Sītādevī, the wife of Śrī Advaita. On the day of the Holi festival, Sītādevī was deeply absorbed in love as she meditated on Kṛṣṇa's pastimes. Within her mind she saw that Kṛṣṇa had covered His form with the complexion of Rādhārāṇī and appeared in Navadvīpa.

Seeing this wonderful vision, Sītādevī was overwhelmed with loving devotion. She expanded her potencies and quickly went to Navadvīpa. When she saw Gaurāṅga, she considered her life successful. She offered the child her blessings along with fresh grass and paddy.

Hearing about Śrī Caitanya's appearance in Nadia, many people came to see Him. Those who came saw the symptoms of a great personality in the limbs of Gaura, and whoever accepted Him as the Supreme Lord was indeed blessed. Śrī Śacīnandana attracted the devotees around Him just like a magnet attracts iron. As the devotees all joyfully engaged in *saṅkīrtana*, the child was given the name Gaura.

The *brāhmaṇa* Nīlāmbara Cakravartī, who was equal to Garga Muni in astrology, named the child Viśvambhara. Seeing the golden complexion of his son's limbs, Jagannātha Miśra affectionately named Him Gaurāṅga. And out of pure affection, Śacīdevī sometimes called her child Gauracandra and sometimes Gaura.

Now, everyone, please listen to a wonderful transcendental pastime that was performed by the son of Śacī. Whenever the Lord in His childhood would cry, He would immediately stop crying and smile upon hearing the holy names of Kṛṣṇa and Hari. On seeing this, many men and women would induce Him to cry and then chant the holy names to pacify Him. Thus, on the pretext of crying, He induced everyone to chant the holy names. Only the devotees could understand the confidential truth about Lord Gaurāṅga. Seeing Gaura's amazing habit, all the ladies joyfully named the child Gaurahari. All the pure devotees, who were intoxicated with loving devotion, named the Lord Śrī Gaura-govinda.

In the course of time, Jagannātha Miśra held the ceremony of offering first rice to the child. He then fed everyone present with *viṣṇu-prasāda*. The childhood pastimes of Lord Gaurāṅga are like an ocean of nectar, of which a fallen soul like me cannot touch even a drop.

On an auspicious day when Gaura was five years old, Jagannātha Miśra started the child's education by teaching Him to write. Gaura was a *śruti-dhara*, who could memorize anything immediately, so He learned the alphabet within a very short time. Jagannātha Miśra then put Gaura in Gaṅgādāsa Paṇḍita's school, and within two years He learned Sanskrit grammar. Seeing this, Gaṅgādāsa Paṇḍita was astounded.

In due course of time, Bhāratī gave Gaura the sacred thread, and Jagannātha Miśra gave Him a Viṣṇu *mantra* according to Vedic injunctions. What can an insignificant being like me know of the unfathomable pastimes of Lord Gaurāṅga? I am simply writing in brief whatever I have heard from my Lord, Advaita Prabhu. Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Eleven

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Now I will briefly describe the main branches of the desire tree of Śrī Advaita. At an auspicious moment, mother Sītā underwent the *garbhādhāna* purificatory process for begetting a good child. On hearing this, the devotees became very joyful. Thereafter, Sītādevī gave birth to a child at an auspicious moment on the full moon day of the month of Vaiśākha [April-May] in the year 1492.

The child's matchless beauty captivated everyone. People exclaimed, "We have never seen such a handsome child. Perhaps he is a demigod."

One astrologer, after calculation, said, "This child was formerly a *gopī* of Vraja-dhāma. He has taken a male form in order to teach people. You can be sure that he will be renounced from his very childhood."

On hearing this, the devotees became absorbed in loving devotion and assembled together to perform *saṅkīrtana*. Some of them danced, and some cried in ecstatic love. Advaita Prabhu roared and chanted "Hari bol!" When Advaita Prabhu roared it was like the rumbling of a cloud. Gaurāṅga also came to know about the appearance of His devotee.

In due course of time, Advaita Prabhu invited the *brāhmaṇas* to perform the name-giving ceremony of His son. After the priest came and made his calculation, he said, "This son of Yours is certainly uncommon. Kṛṣṇa is his life and soul. He gets delight only in Kṛṣṇa consciousness, therefore I name him Acyutānanda."

On hearing this name, the devotees loudly chanted the name of the Lord. The ladies happily made auspicious sounds [*hulu-dhvani*].

The devotion to Kṛṣṇa exhibited by Acyutānanda was like that of the *gopīs* of Vṛndāvana, therefore saintly persons called him Acyutā-sakhī.

After some days, Advaita Prabhu held the rice-giving ceremony for Acyutānanda. Advaita Prabhu offered foodstuffs to Madana-gopāla and then offered the *prasāda* to His son. The *brāhmaṇas* and Vaiṣṇavas were also given *prasāda* along with clothes and money, and being pleased in this way they all blessed the child.

On an auspicious day after Acyutānanda attained the age of five, Advaita Prabhu taught him his first lesson. My mother arrived in Śāntipura on the same day that Acyuta began his education. She took shelter at the feet of Advaita. I was five years old at the time.

Advaita Prabhu mercifully gave my mother the Kṛṣṇa *mantra*, and He purified me by giving me *hari-nāma*. Sītādevī showed her affection to me and brought me up like her own son. My mother always followed the instructions of her guru. Some of those incidents I still remember. Advaita Prabhu once said, "The mother of Īśāna is very pious. In due course she will attain Vaikuṅṭha."

Now listen to a wonderful event that happened when mother Sītā had her second son. At the end of the night on the thirteenth day of the dark moon of the month of Madhu [March-April] in the year 1496 Sītādevī gave birth to a wonderful son whose divine form resembled that of a demigod.

Now hear what happened at that time by the arrangement of Providence. Śrī Ṭhākuraṅgī gave birth to a son at the same time. Her child, however, died at the time of birth, so mother Śrī began to cry. Mother Sītā also began to cry, and she said to Advaita, "I cannot bear to see my sister's lamentation. Though she gave birth to a child, Providence was cruel to her and took the child away. If You are agreeable and give consent, then I will give my son to my sister."

Advaita Prabhu said, "Your desire is very nice. That will certainly help mitigate Śrī's distress."

Sītā wiped away her tears and said to Śrī, "Don't cry. Don't cry, sister. Be peaceful. I will give you this son of mine, and people will know him as your son."

Saying this, Sītā placed her son on Śrī's lap. Mother Śrī then gave up her lamentation and breast-fed the child. No one knows these confidential topics except my mother and three other persons. Padmanābha Cakravartī received

Advaita Prabhu's mercy, so he knew these topics.

One morning a *brāhmaṇa* astrologer came and said in a gentle voice, “This second son of Śrī Advaitacandra has taken birth to protect Kṛṣṇa's devotional service. As Kārttikeya, the commander-in-chief of the demigods, he protects the heavenly planets. That six-headed commander has now appeared as the son of Advaita.”

The devotees were overjoyed to hear this, and they began dancing and chanting the name of Hari. In due course of time, Advaita Prabhu joyfully brought a priest to perform the name-giving ceremony. The *brāhmaṇa* astrologer made some calculations and said, “Everyone should know that this child will be a great scholar. He will be indifferent to material enjoyment and always absorbed in the service of Kṛṣṇa and the Vaiṣṇavas, therefore I name him Kṛṣṇadāsa.”

The devotees became blissful on hearing this, and they passed the day engaged in *saṅkīrtana*. Thereafter, Advaita Prabhu chose an auspicious day to hold the rice-giving ceremony for Kṛṣṇadāsa. Advaita first offered *bhoga* to Madana-gopāla and then gave the *prasāda* to His son. Afterwards Advaita devotedly fed the *brāhmaṇas* and Vaiṣṇavas, and then he distributed food to the blind and poor. He honored everyone with clothes and money, and they all blessed the child before returning home.

Advaita Prabhu began Kṛṣṇadāsa's education at the appropriate auspicious time.

Please listen now to the wonderful description about how Advaita's third son appeared. On the twelfth day of the waxing moon in the month of Kārttika [October-November] in the year 1500 Sītādevī gave birth to another son.

From the time of his birth the child appeared wonderful by closing his eyes as if dead. On seeing this, my Prabhu roared out the name of Gaurahari like a ferocious lion. As the name of Gaurahari entered the child's ears, he opened his eyes and tears of love flowed. All the devotees joyfully chanted the holy names, and the ladies all made auspicious sounds of *hulu-dhvani*.

At that time one *brāhmaṇa* astrologer came there and calculated the newborn child's birth chart. He then told everyone, “Śrī Gaṇeśa is present here as the third son of Advaita. He has taken birth to remove all obstacles. Indeed, just by seeing him people will attain devotional service.”

The assembled devotees were overjoyed to hear this, and they spent the rest of the day performing *saṅkīrtana*. Thereafter Advaita Prabhu invited a priest to perform His son's name-giving ceremony. The *brāhmaṇa* said, “This child will be a servant of Lord Kṛṣṇa, so I name him Gopāla dāsa.”

Now listen to the narration of Gopāla's uncommon activities. By hearing such topics one can attain the devotional service of Lord Kṛṣṇa. When the devotees performed *saṅkīrtana*, Gopāla would stop drinking milk and listen. He would then shed tears, giggle, and repeatedly roll his eyes as if intoxicated. When the *kīrtana* stopped, his mood would change and he would begin to cry and drink his mother's milk. Learned persons understand that these are natural symptoms of an eternal servant of Kṛṣṇa, but ignorant persons will never understand.

I have thus described in brief the birth of three of Advaita Prabhu's sons for the benefit of the people of the world.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Twelve

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day when Śrī Advaita, Veda Pañcānana, was teaching the philosophy of the *Vedas* to His students, Gaurāṅga and Gadādhara came to His place to study. When Advaita Prabhu saw them, He affectionately chuckled and called them near. Understanding His indication, Gaura and Gadādhara approached and offered Advaita Ācārya their respects in order to teach people proper behavior. Advaita embraced the two, and then the three sat down together. Śrī Advaita then gently asked Gauracandra, “Tell Me exactly where You are coming from. I am seeing You after many days. What have You studied all this time?”

Gaura replied, “Listen, O Gurudeva. I am now coming here from Vidyānagara. I have come here to learn the meaning of the *Vedas*. I have no interest in other scriptures.”

After saying this, Gaurāṅga slightly smiled. Understanding Advaita's mind, Gadādhara replied, “Listen, O Veda Pañcānana. I will explain what Gaurāṅga studied from the beginning. He first completed studying grammar from Gaṅgādāsa Paṇḍita in two years. He studied literary embellishments the next two years, and then He went to Śrī Viṣṇu Miśra's to study astrology and the *smṛtis* for two years. He next went to Sudarśana Paṇḍita and studied the six branches of philosophy for two years. The following two years He studied logic under Vāsudeva Sārvabhauma. Now He has come to study the *Vedas* under You.”

Hearing this, Advaita Ācārya's happiness increased unlimitedly, and He said, “He must have the ability to remember everything He hears.”

Hearing His glorification, Mahāprabhu lowered His head. At that time one student asked Him a question. “How can one know that the Supreme Brahman exists?”

Gaura replied, “I imagine that the creation itself is direct proof of His existence.”

The student then said, “But the creation is eternally existing by its own nature.”

And Gaura replied, “How can something temporary become eternal?”

The student countered, “Atoms are eternal.”

Gaura then said, “Dull matter is never the cause of activity. There are five factors behind all activities. Sainly persons say one of them is the Supreme Lord. Without a cause, there cannot be activity. The cause of all action must have all potencies.”

They gave so many arguments in this way that I am unable to write. At that time Kṛṣṇadāsa appeared there. The five-year-old son of Advaita gently smiled and then spoke the essence of all conclusions. “O student, first acquire the eyes of devotion, then you will immediately see the form of the Lord before you. You cannot recognize someone standing directly before you, so I feel sorry for your ignorance.”

Advaita Prabhu said, “Well done!” and then He roared in ecstasy. He embraced Kṛṣṇadāsa and then danced in various ways. Then Mahāprabhu took Kṛṣṇadāsa on His lap and blissfully gave him the name Kṛṣṇa Miśra. Thereafter Advaita began to carefully teach the *Vedas* to Gaura, who studied diligently.

Listen now to this wonderful story. One day the universal mother, Sītādevī, whose life is dedicated to the service of Gaura, set aside for Gaura some of His favorite *cāñpā* bananas. When she went to take bath in the Ganges, Kṛṣṇa Miśra saw that the house was empty and he began looking for something to eat. While searching, he found those *cāñpā* bananas. That eternal servant of Kṛṣṇa then considered to himself, “Mother desires to feed these bananas to Gaurāṅga. If I eat them, it will be

an offense.” Then again he thought, “But I can eat them after they are offered, then they will be Gaurāṅga's *prasāda*, so there will be no offense.”

He first chanted the *mantra om*, and then he offered the bananas to Gaura by chanting *gaurāya namaḥ*. Considering the bananas to be *mahā-prasāda*, he touched them to his head and then joyfully ate them.

After mother Sītā finished her bath in the Ganges, she returned home and thought about offering the bananas to Gaura. But when she saw that the bananas were not where she had kept them, she felt sorry and understood that one of her sons must have eaten them.

She first called Acyutānanda and inquired, “I had kept some bananas for Gaura. Who has eaten them?”

Acyutānanda replied, “Mother, you know everything. You know my mind and behavior. Once, due to my childish frivolity, I drank some milk that was meant for Gaura. You chastised me and I learned my lesson.”

How can a fallen soul like me describe the glories of Acyutānanda, who is nondifferent from Śrī Kṛṣṇa Caitanya? In the mood of Gaura, he drank the milk that was meant for Gaura, and as a result his mother slapped him. Everyone was struck with wonder when they saw that slap mark on Gaura's body. The Supreme Lord's eternal associates and devotional service both possess inconceivable potency. The scriptures state that devotional service and devotees are nondifferent from Kṛṣṇa.

Sītā then called Kṛṣṇadāsa and asked him, “Who ate the bananas that were meant for Gaura?”

Kṛṣṇa Miśra replied, “Mother, what's wrong? I offered them to Gaura before I ate them.”

On hearing this, mother Sītā slightly smiled and then began to chase the boy with a stick. Kṛṣṇa Miśra ran in fear to his father, Advaita, who saw Sītā chasing the boy and said, “Don't beat him. Let Me hear what happened.”

Being checked by Advaita, Sītā restrained herself. Advaita Prabhu asked, “What has Kṛṣṇa Miśra done wrong?”

Kṛṣṇa Miśra gently replied, “Mother set aside some bananas for Gaura. So after offering them to Gaura, I knew there was nothing wrong in eating them.”

Advaita Prabhu inquired, “What *mantra* did you use to offer them?”

The child replied, “*Om gaurāya namaḥ*.”

Advaita Prabhu then said, “Instead of *gaurāya*, it is proper to chant *kṛṣṇāya*.”

The child replied, “Kṛṣṇa's name is included in the name of Gaura.”

Advaita was amazed to hear the child's reply, and He kissed the boy's face in ecstatic love. Sītādevī was fascinated to hear the child's conclusion and considered her son to be most glorious.

Then, as everyone was called for taking meal, Gaura said, “I've already eaten.”

Advaita Prabhu inquired, “Where have You eaten?”

Gaura replied, “While I was sleeping, someone fed Me bananas.” Saying this, Gaura belched, and everyone was amazed to smell the fragrance of bananas.

Advaita thought, “Kṛṣṇa is controlled by His devotees, therefore Gaura surely ate the bananas that Kṛṣṇa Miśra offered. I am most fortunate to have such a son, whose glories can sanctify the entire world.”

As Advaita Prabhu thought in this way, His heart was saturated with loving affection and tears flowed incessantly from His eyes. Sītā became overwhelmed

with loving ecstasy on hearing what had happened. She thought, “There is no limit to my son's good fortune! I am certainly fortunate to be the mother of such a precious child, who is a pure devotee of Kṛṣṇa.”

Then one day a *brāhmaṇa* boy came before Advaita Ācārya and offered obeisances at His feet. Śrī Advaita asked him, “Whose son are you? Please tell Me what brought you here?”

The son of a *brāhmaṇa* said, “I am Your loving servant. I am known as Lokanātha Cakravartī. I am the son of Padmanābha Cakravartī, who is well-known in Yaśohara as the object of Your mercy.”

Advaita Prabhu embraced him and said, “Now I recognize you.”

Lokanātha said, “You have purified me.”

Then Advaita Prabhu said, “How is everyone in your house?”

Lokanātha answered, “Everything is fine by Your mercy.”

Advaita Prabhu asked, “Why have you come so far all alone?”

Lokanātha replied, “I came to study from You.”

Advaita Prabhu then said, “That is nice. Stay here and study as you desire.”

Lokanātha said, “My father wants me to study the nectarean pastimes of Kṛṣṇa from the *Śrīmad Bhāgavatam*.”

Advaita Prabhu said, “Your father is absorbed in devotional service and always eager to relish the nectar of *Śrīmad Bhāgavatam*.”

Thereafter Lokanātha began to study *Śrīmad Bhāgavatam* and its commentary with Gadādhara Paṇḍita. As Śrī Gaurācandra heard the two recite *Śrīmad Bhāgavatam*, He felt great ecstasy and remembered the meaning of those verses.

One day Sītānatha thought to Himself that it was an auspicious day to perform the rice-giving ceremony for Gopāla. Listen now to the wonderful pastime that took place that day. According to custom, different items were put in front of the child. But Śrī Gopāla did not touch any of those items—he touched the lotus feet of Śrī Gaurāṅga.

Seeing this, my Prabhu was overwhelmed in love and said, “This child will be the crown jewel amongst devotees. The feet of the *brāhmaṇas* are almost equal to the feet of Viṣṇu, because the *brāhmaṇas*' feet are the abode of all holy places.”

While glorifying the *brāhmaṇas* in this way, Śrī Advaita Prabhu revealed Lord Gaurāṅga's actual position. As a result, the devotees present there all became blissful and began chanting the holy names of the Lord. Advaita Prabhu, Haridāsa, Acyutānanda, and Kṛṣṇadāsa all began to dance. Seeing Kṛṣṇa Miśra's dancing, Mahāprabhu smiled, and then the devotees induced Gaurāṅga to also dance. The devotees held daily festivals, and their ecstasy increased day by day.

In the next one year Gaura gradually completed His study of the *Vedas* and *Bhāgavatam*. Seeing this, the scholars were wonderstruck, and Advaita told them, “Gaura has divine qualities.”

Gadādhara Paṇḍita's glories are inconceivable and beyond the description of even Lord Brahmā. His knowledge of the *Śrīmad Bhāgavatam* is wonderful. Advaita Prabhu has said that Gadādhara is the personified internal energy of Kṛṣṇa.

By the wonderful association of Śrī Gaurāṅga, Lokanātha became a great authority on the *Śrīmad Bhāgavatam*. As Lokanātha listened to the explanation on the verses, tears of ecstasy flowed from his eyes and everyone noted how he received the mercy of Lord Kṛṣṇa.

One day Lokanātha said to Advaita Ācārya, “Please tell me, how can I attain



Kṛṣṇa?”

Advaita Prabhu said, “Chant the Hare Kṛṣṇa *mantra* and you will quickly attract Kṛṣṇa.”

Hearing this, Lokanātha became jubilant. He then took initiation from Advaita on the bank of the Ganges. The king of Vaiṣṇava *mantras* has inconceivable potency, therefore Lokanātha attained pure devotional service upon receiving that mantra. Lokanātha held Advaita's feet and cried in ecstatic love while offering humble prayers. Advaita Prabhu told him, “Please don't cry, control yourself. Very soon you will attain Rādhā-Kṛṣṇa.”

Saying this, Advaita Prabhu took Lokanātha's hand and led him to Mahāprabhu. Advaita Prabhu said, “O Nimāi, listen carefully. Please teach Lokanātha how to search out the Absolute Truth.” Advaita then entrusted His dear disciple Lokanātha to Gaura, who accepted him as His own devotee.

One day Gaura said to Advaita Ācārya, “I want to take leave from You and return home.”

Advaita Prabhu replied, “If You leave, it will break My heart. But You are fully independent to appear and disappear as You desire.”

Saying this, Advaita Prabhu drown in an ocean of love. Controlling His emotions, He then told everyone, “Nimāi is most experienced in all the scriptures, therefore I confer on Him the title Vidyāsāgara, the ocean of knowledge.”

On hearing this, everyone chanted, “Jaya! Jaya!” One student said, “Vidyāsāgara, please distribute sweets and betel.”

Mahāprabhu obliged everyone according to tradition, and then He and His two associates started for home. How can I describe Śrī Gaurāṅga's journey? Advaita Prabhu and His entire family shed tears on His departure.

Meanwhile, in Gaura's absence, mother Śacī was wandering around like a cow that had lost its calf. When Gauracandra returned home, it was as if Śacī regained her life. Gaurāṅga offered His obeisances at the feet of His mother, who embraced Him while crying incessantly. Gauracandra said, “Mother, don't cry. Don't cry. I'm hungry. Please quickly cook something.”

Hearing this, Śacī rushed off to cook, and Gaura went with the devotees to take bath in the Ganges. On returning, Gaura offered worship and *bhoga* to Viṣṇu and then joyfully honored the *prasāda* with the devotees. In the afternoon Mahāprabhu visited town and defeated the scholars there in debate. Everyone remarked, “Nimāi is the crest jewel amongst scholars. We have never come across such a scholar!” The fame of Gaura's scholarship gradually spread like the rays of the sun. Now hear how His marriage took place in Navadvīpa. The saintly king Bhīṣmaka appeared in the form of Vallabhācārya. He was respected as a cultured *brāhmaṇa* due to his good nature and family heritage. His daughter, Lakṣmī, was an incarnation of the Lord's pleasure potency. She was most beautiful and endowed with all good qualities. My Prabhu said that Lakṣmī, who was accepted in marriage by Śrī Gaurasundara, was an incarnation of Rukmiṇī.

Gaurāṅga then opened a school for students to study the scriptures according to their desire. Śrī Acyutānanda, the son of Advaita, attended that school. He was as intelligent as Bṛhaspati and most expert in the scriptures. Mahāprabhu was overjoyed to have him as a student in His school, and He taught Acyuta grammar and literary embellishments.

One day Acyutānanda inquired from Śrī Gauracandra, “How can the moon be a

good comparison to the face? I see there are so many spots on the moon, and the dull silver moon rays are not very prominent.”

On hearing Acyutānanda's statement, Nīmāi Vidyāsāgara joyfully and affectionately praised him, saying, “The face and the moon can be compared only in respect to the pleasure derived from them, for all the features of one object cannot be equal with the features of another.”

Acyutānanda said, “Yes, I can understand this. But one other thing has come to my mind. Madana-gopāla is Kṛṣṇa, the Supreme Personality of Godhead. Who can I say is equal to Him? I don't find anything that can be compared to Him. Please tell what comparison can be made and dispel my doubt.”

Hearing the child, Śrī Śacīnandana was struck with wonder and said, “My dear Acyuta, Kṛṣṇa is the embodiment of eternity, knowledge, and bliss. He possesses all potencies. Kṛṣṇa cannot be compared with anything, but other things may be compared with Him. Ordinary juices may be compared with nectar, but is there any comparison to nectar in this world?”

Acyutānanda replied, “You know everything. The taste of the holy names is certainly sweeter than nectar.”

Śrī Gaurāṅga said, “How will I be sure of this?”

Acyutānanda then said, “A substance is known by its effect. It is stated in the scriptures that the demigods, who are fond of drinking nectar, became more satisfied after drinking the nectar of the holy names.”

Hearing this from Acyuta, Śrī Caitanya Mahāprabhu's heart melted with ecstatic love, and He embraced Acyuta and kissed his head.

The pastimes of Lord Caitanya with His devotees are most confidential. I have no ability to describe them even in brief.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

### Chapter Thirteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Listen now to the wonderful narration of Īśvara Purī's visit to Navadvīpa. Advaita Prabhu called him the personification of conjugal love. Just by seeing him one attained pure devotional service. Īśvara Purī was the topmost Vaiṣṇava. He was completely unattached and indifferent to material things. When he arrived, he went straight to Advaita Prabhu's residence.

Seeing the powerful *sannyāsī*, Sītānātha offered him obeisances, saying, “Namo Nārāyaṇa.”

As soon as Īśvara Purī saw Advaita Prabhu, he understood that Advaita was the cause for Kṛṣṇa's descending on earth. Śrī Īśvara Purī was a disciple of Śrī Mādhavendra Purī. Knowing this, Advaita Prabhu began crying in ecstatic love. As the two began discussing topics of Lord Kṛṣṇa, they were soon drowning in the ocean of ecstasy. Sometimes they cried, sometimes they laughed, sometimes they fell unconscious, and sometimes they roared deeply like powerful lions. After some time, when they regained their external consciousness, Sītānātha offered Purīrāja his meal.

Afterwards, Īśvara Purī wandered around Navadvīpa, and at an auspicious moment he met Śrī Gaurāṅga. When Īśvara Purī saw Gauracandra, whose bodily effulgence

resembled that of millions of suns, he developed the highest symptoms of devotional ecstasy and thought, “He must be the original Supreme Personality of Godhead, appearing in Navadvīpa with a golden form!”

Seeing Īśvara Purī's effulgence, Viśvambhara could understand that he was the topmost *sannyāsī* and first-class devotee of the Lord. Gaura went before him and offered obeisances, and Īśvara Purī said, “Your desires will be fulfilled.”

They introduced themselves and then joyfully discussed the scriptures together. Later, Gaura lovingly offered Īśvara Purī various foodstuffs. Īśvara Purī rested there for some days, but after considering that some time remained before Gaura would reveal Himself, he left on pilgrimage.

One day Gaura told mother Śacī, “I wish to go to East Bengal with My students. I will soon return. Don't think that there is any danger for Me. You will have no anxiety if you stay at home blissfully engaged in Kṛṣṇa's service.”

Saying this, He offered obeisances to mother Śacī. She offered Gaura her blessings, though she was pained at heart. Gauracandra then went east until He arrived at the residence of Padmanābha Cakravartī. Lokanātha Cakravartī, an associate of Mahāprabhu, asked His father, Padmanābha, to go and receive the Lord. Śrī Padmanābha Cakravartī was a pure soul and had received the mercy of Śrī Advaita Prabhu. Padmanābha had understood from Advaita's indication that Lord Kṛṣṇa had manifested Himself in Navadvīpa in a golden form.

He already knew through ecstatic trance that Kṛṣṇa Himself in the form of Gaura had come to his residence. Upon seeing Gaurāṅga, he easily recognized Him, so he offered obeisances by falling flat. Gaurāṅga, however, went off to the side and chanted, “Viṣṇu! Viṣṇu!”

Padmanābha said to Gaura, “Don't deceive me. Your confidential position is known to the devotees. You are Kṛṣṇa Himself, full in all transcendental mellows. You have personally descended to deliver the living entities.”

Saying this, he offered Gaura an appropriate seat, which Gaura accepted while remembering Lord Viṣṇu. Padmanābha then honored Gaura according to Vedic custom.

As Mahāprabhu stayed there for some days, word spread that the famous Nimāi Paṇḍita has come. Thus many learned scholars as well as hundreds of rich and respectable persons came to see Him. Children, youth, old people, and women made a commotion as they also came to meet Gaurāṅga. After consultation, Gaura went up on the roof so that people could see Him.

Gaura's body had a radiant golden complexion, His arms extended to His knees, and He was a reservoir of ecstatic mellows. His eyes were restless, and His face resembled a fully blossomed lotus. His left hand was wrapped around Acyuta's neck. Everyone took bath in the Gaṅgā-like nectar of His matchless form.

Some fortunate persons who drank that nectar became mad in ecstasy. Some shed tears in ecstatic love, and some joyfully danced with raised arms. That night there was a meeting of learned men. The lamps lit all around the meeting appeared like jewels.

When Gaura along with His students entered that assembly, everyone stood up out of respect. In that assembly, Gauracandra resembled the moon and the learned men surrounding Him resembled stars.

One of the learned *brāhmaṇas* was a topmost logician. He was expert in the scriptures and the crown-jewel amongst scholars. He raised one question from the

principles of logic, which Śrī Gaurāṅga immediately answered.

That *brāhmaṇa* repeatedly established various premises, which Mahāprabhu easily countered. When he was unable to establish any opposing arguments, the *brāhmaṇa* accepted defeat. The scholars there remarked, “We had heard Nimāi was named Vidyāsāgara, but now we have seen proof of His extraordinary knowledge.” One day a great *brāhmaṇa* and devotee of Lord Viṣṇu approached Mahāprabhu with folded hands and asked, “I see that in Kali-yuga the whole world is full of terrible sins. How then will the living entities be delivered?”

Caitanya Mahāprabhu replied, “Living entities will be delivered by hearing and chanting the holy name of the Lord. There is no other means of deliverance. Simply by chanting the holy names, all sins are destroyed and one attains pure devotional service.”

On hearing this, the *brāhmaṇa* became jubilant. He chanted the name of Hari, danced, and cried, oblivious to his surroundings. On seeing this, all the atheists laughed, while Kṛṣṇa and the Vaiṣṇavas were all delighted.

Padmanābha Cakravartī was most fortunate, for Śrī Caitanya Mahāprabhu resided in his house. Thereafter Gaura gradually proceeded to the bank of the Padmā River. When Gaura saw the river, He joyfully said, “This Padmā River is the second body of Lakṣmīdevī. One who takes bath in this river is certainly freed from all sins.”

Gaura stayed there for some time and enjoyed various pastimes in a pleasant site on the bank of the Padmā. The saintly persons discussed among themselves how Gaurāṅga's transcendental association was being appreciated by everyone. They said, “The seat of Navadvīpa's intelligentsia was on the eastern bank of the Ganges. One powerful *paṇḍita* has come here from that place. His name is Nimāi Paṇḍita and He has the title Vidyāsāgara. He has written a commentary under the name Vidyāsāgara.”

Hearing about Nimāi, many learned persons came and spoke to Him and thus became purified. Many teachers came and offered various items to Gaura, and they became jubilant by discussing with Him. Many students came with a desire to study under Gaura, and by studying under Him for just a short time they received a title.

Meanwhile, in Navadvīpa, Lakṣmīdevī was bitten by the snake of separation from Gaurāṅga and disappeared from this world. A few days later, Śrī Śācīnandana decided to return home. At that time a great religious-minded *brāhmaṇa*, after having a dream, came to visit Mahāprabhu.

He offered obeisances at the lotus feet of Gaura and confidentially told Him about his dream. Gaura told him, “Keep this matter a secret. You should go to Kāśī for now. I will meet you there in due course of time, and then your desire will certainly be fulfilled.”

In this way the simple-hearted Tapanā Miśra went to Kāśī on the order of Caitanya Mahāprabhu. Thus East Bengal was blessed by Viśvambhara, who then returned home with great wealth.

Śrī Gaurāṅga then returned to Navadvīpa and exhibited sorrow on hearing about the disappearance of Lakṣmīdevī. Seeing mother Śācīdevī in great lamentation, He consoled her in various ways.

Then Gaura's followers and friends arranged for His second marriage. The Raja Paṇḍita, Sanātana Miśra, was a great *brāhmaṇa*. Advaita Prabhu said he was the

incarnation of Śrī Satrājita. His daughter, Viṣṇupriyā, was the crest jewel of all chaste ladies. She was endowed with all good qualities and was the reservoir of all beauty.

Śrī Gauracandra thus married Viṣṇupriyā. Advaita Prabhu described her as the Lord's own pleasure potency, Lakṣmīdevī. A grand festival was held in Śrī Śacīdevī's house on the occasion, and Śacī was overjoyed to again have a daughter-in-law. Śrī Acyuta told me about this event, which I have described just a portion of.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Fourteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

After a few days Śrī Śacīnandana went to Gayā to offer oblations to His forefathers. He devotedly offered oblations at the feet of Gadādhara [Viṣṇu], and then He met Īśvara Purī there.

On seeing Purīrāja, Gaura offered His obeisances, and Īśvara Purī respectfully embraced Nimāi. As Īśvara Purī spoke, Viśvambhara listened, and they passed the whole night thus engaged in topics of Kṛṣṇa. They both became intoxicated drinking the nectar of those topics, and they began to dance and cry in ecstasy as if they were mad.

The next day at an auspicious moment Īśvara Purī initiated Mahāprabhu into the chanting of the ten-syllable Kṛṣṇa *mantra*. When Gaura chanted that *mantra*, He saw Lord Kṛṣṇa manifest before Him. On seeing that wonderful form, Śrī Śacīnandana became mad and cried with ecstatic love. Gaura offered His obeisances to Īśvara Purī and repeatedly said, “Out of great compassion you have delivered this fallen soul!”

Īśvara Purī said, “I know who You are. Please don't be so humble. You have descended on earth to teach the living entities devotional service. You are the independent Supreme Lord. Who is not bewildered by the display of Your illusory energy? You were astonished to see Your own confidential reflection in the mirror of that *mantra*. Just as a child enjoys seeing its reflection, Your loving sentiments aroused while seeing Your own reflection. You have covered Yourself with the complexion of Rādhā's form, and You relish Your own sweetness in the mood of Rādhā.”

Hearing this, Mahāprabhu remembered Viṣṇu and said, “O Guru Mahārāja, what are you saying to this unworthy soul? Through your devotional vision you always see nothing other than the eternally blissful form of Lord Kṛṣṇa.”

In ecstatic love, Purīrāja did not hear what Gaura said, he simply raised his arms and danced, while roaring in laughter. He subdued his loving symptoms on seeing people gathering around, then he felt himself fortunate as he warmly embraced Gaura.

Viśvambhara then traveled on to Kumārahaṭṭa, Īśvara Purī's sacred birthplace. After Gaura glorified Kumārahaṭṭa, He offered obeisances to Īśvara Purī and departed. Eventually Mahāprabhu returned to Navadvīpa, whereupon all His dear friends and devotees came to see Him.

Seeing Gaurāṅga, His friends smiled and said, “Dear Nimāi, why are You dressed

differently? You have marked the twelve parts of Your body with *tilaka* and written the name of Hari on Your limbs. Why have You marked Your body with the signs of the conch and disc?”

On hearing His friends, Gaura replied, “Don't laugh at Me. You should know the importance of marking the body with *tilaka*. The scriptures state that one who worships the Lord but does not mark his body with *tilaka* or wear *tulasī* neck beads achieves no result. Therefore these should be accepted as proper dress. According to great sages, this dress has unlimited potency. Wearing proper dress is the cause of purifying the mind. This tradition comes through the disciplic succession and is therefore most worshipable. By proper decorating the body in this way the living entity can attain liberation even while residing in the material world. Pūtanā attained the supreme abode by dressing properly.”

The devotees' sharklike minds drown in the ocean of ecstasy, and they said to themselves, “Gaura has completely changed His mood.”

Gaura's dearest Gadādhara Paṇḍita then asked, “What did You do in Gayā? Mahāprabhu replied, “Gayā-dhāma is the topmost holy place where the lotus feet of Viṣṇu are worshiped. Lord Hari is the friend of the helpless and the reservoir of compassion. He delivers the living entities through the impression of His lotus feet. By seeing the impression of Viṣṇu's lotus feet on the head of Gayāsura, one attains the supreme destination, which is difficult for even the demigods to attain. One who offers oblations at the feet of Lord Hari delivers his ancestors from both the mother and father's side of the family. The Lord bestows His mercy in many places and in many ways, but it is manifested only unto those fortunate persons who have firm faith in the Lord.”

While Mahāprabhu spoke, feelings of ecstasy arose in Him and He began crying, oblivious to everyone present. Gaura then loudly called out the name of Kṛṣṇa, and the devotees said, “The Lord is glorified!”

The devotees also began to cry upon seeing Mahāprabhu's manifestation of love. Then they all began chanting the holy names of the Lord. As the *kīrtana* gradually expanded the waves of love, Gaura and Gadādhara danced in ecstasy. Śrīvāsa exclaimed, “Now that love of God has manifest in Gaurāṅga, we will certainly flourish.”

When Nimāi's students heard that He had returned from Gayā, they all returned to their studies. Some studied grammar and some studied philosophy, but Gaura glorified Kṛṣṇa in all of His explanations. The students asked, “Vidyāsāgara, what are You saying?”

Mahāprabhu replied, “Don't doubt what I said. The four *Vedas* all describe the name of Kṛṣṇa as the sound incarnation of the Absolute Truth. I have no other explanation on this subject.”

Acyutānanda manifested renunciation on hearing these explanations, and he joined Gaurāṅga in chanting Kṛṣṇa's glories. The other most fortunate students also developed renunciation through Acyutānanda's instructions.

Seeing Mahāprabhu's ecstatic love, the devotees went to Śrī Advaita and informed Him of the situation. Although Advaita Ācārya knew everything about Gaura, when He heard about Gaura's activities He was filled with love and said to the devotees, “Listen and I will tell you something confidential. I took a vow of daily reading *Bhagavad-gītā* to understand its meaning. Then one day while reading a particular verse some doubt arose. Although I meditated for some time, the

meaning was still not clear. I fasted and then lay down. Then, in a dream, someone appeared before Me. He smiled and said, 'Get up Ācārya! Why are You fasting?' He told Me the meaning of the verse, and I was astounded. When I opened My eyes, I saw Viśvambhara standing before Me. And as I looked at Him, He disappeared. I then understood that Nimāi was the Supreme Lord. Just as by seeing smoke one can understand the existence of fire, by seeing divine qualities one can understand the existence of God. Kṛṣṇa, the Supreme Personality of Godhead, is a great ocean of love. How can He hide the waves of that ocean? The pastimes of the Lord follow religious principles. He acts according to those religious principles and then teaches them to others."

As Advaita Prabhu spoke, He became absorbed in great ecstasy and declared, "I will inundate the entire world with loving devotion to the Lord!" He roared again and again so that people in general were struck with wonder and the devotees became jubilant.

Saintly persons thus came to understand that Kṛṣṇa had appeared on earth to bless everyone with the gift of love of God. They all came together and blissfully chanted the holy names. They laughed, cried, and danced with a commotion that resembled the rumbling of clouds.

Now listen to the glorious pastimes of Lord Nityānanda. By hearing these pastimes the living entities can awaken their dormant love of God.

Nityānanda appeared in the glorious village of Ekacakra, in the tract of land known as Rāḍha-deśa. Vasudeva appeared as Hāḍāi Paṇḍita, and his son, Nityānanda, was always blissful. Nityānanda's mother, Padmāvati, was a jewel amongst chaste ladies. Advaita Prabhu said that she is nondifferent from Rohiṇī. Śrī Nityānanda Prabhu appeared on the thirteenth day of the waxing moon in the month of Māgha [January-February] 1473.

Nityānanda is directly Balarāma of Vraja, and He appeared to distribute loving devotional service to the Lord. He left home on the pretext of associating with a *sannyāsī*, and after visiting many holy places He went to Vṛndāvana. After staying there for some time, Nityānanda became joyful upon understanding that Gaurāṅga had appeared. Therefore He came to Navadvīpa and remained in the house of Nandana Ācārya.

Understanding that Nityānanda had arrived in Navadvīpa, Viśvambhara confidentially told the devotees, "A great personality, who is like a desire tree, has arrived to distribute the fruit of devotional service. Let us go meet Him. On seeing Him, you will understand His greatness."

All the devotees became curious, and they joyfully followed Mahāprabhu. They arrived at the house of Śrī Nandana Ācārya and were astounded on seeing Nityānanda. Nityānanda had a huge transcendental body that shone like millions of suns. He was grave by nature, and His forehead was beautified by *tilaka* that shone like the moon. His neck was decorated with *tulasī* beads, and His smiling lotus face was most beautiful. He appeared as the crest jewel of *sannyāsīs* and the source of all compassion.

Seeing His eternal associate, Baladeva, Viśvambhara and the devotees offered their obeisances. When the effulgence of the sunlike Gaura fell on the moonlike Nityānanda, it caused an uninterrupted expansion of the soothing light of nectarean love of Godhead. Seeing the symptoms of the Supreme Personality of Godhead in Gaura, Nityānanda was stunned in ecstatic love. And when Gaura

Rāya saw Nityānanda stunned in ecstasy, He thought of some way to reveal His identity.

Gaura had one devotee recite a verse from the *Śrīmad Bhāgavatam*, and Nityānanda fell unconscious in ecstasy. When He regained consciousness He cried, laughed, and danced like a madman. Sometimes He cried out “I found Kṛṣṇa!” and sometimes tears flowed incessantly from His eyes. Love of God rained from the cloud of Nityānanda and caused tears of devotion to flow like the Ganges from the eyes of the devotees. Thus the waves of Gaura's ocean of love swelled up and drowned His sharklike mind.

After some time everyone calmed down, and Śrī Gaurāṅga humbly said to Nityānanda, “You have purified Me with a shower of mercy from the cloud of Your pure devotion. You roared like millions of lions out of Your desire to inundate the world with love.”

Nityānanda smiled and gently said, “The supreme goal can be explained in the following way: The ocean of Your love is the original cause of the cloud. The attraction of Your sunlike mercy is the secondary cause. Thus the confidential truth about You is manifest through Your devotional ecstasy.”

From that day on Nityānanda Prabhu joined Śrī Śacīnandana and the devotees in the daily performance of *saṅkīrtana*. Then one day Śrī Advaita considered how Kṛṣṇa has appeared in Navadvīpa to preach devotional service. “I will preach that speculative knowledge is superior to devotional service and see how the Supreme Lord reacts.”

Thinking in this mysterious way, Śrī Advaita Ācārya began to cleverly preach the philosophy of *Yoga-vāsiṣṭha*. He said to His students, “Speculative knowledge is superior to devotional service. There is certainly nothing superior to speculative knowledge.”

The students became unhappy to hear this and thought to themselves, “How has Prabhu developed this contradictory conclusion? Previously He said that speculative knowledge is without a doubt the servant of the servant of Bhakti Mahārāṇī. Knowledge without devotion cannot take one to the supreme destination, just as thrashing empty husk cannot produce grain, but only labor. Now He says, ‘What is the use of devotional service? The scriptures state that one attains liberation by knowing that one is Brahman.’”

Meanwhile, in Navadvīpa, Viśvambhara could understand the mind of Advaita Ācārya. He took Nityānanda and came quickly to Śāntipura, after showing mercy to a drunkard on the way.

When Advaita Ācārya understood that Caitanya Mahāprabhu had arrived, He became determined and explained speculative knowledge in sweet language. Thus as Śrī Caitanya and Nityānanda arrived at Śrī Advaita Ācārya's residence, refutations on devotional service were coming from the lips of Sitānātha just as poison came from the ocean of milk.

Taking the role of a teacher, Lord Gaurāṅga began shaking in anger, and He loudly addressed Advaita Ācārya, “What happened to Your intelligence? You have given up a touchstone to respect a piece of glass. People say that You induce others to take up devotional service, but now I see that You have become a thorn in the side of devotional service. I will kill You and then establish devotional service. Who in the three worlds has the power to stop Me?”

Saying this, in the mood of Nṛsiṃhadeva, Mahāprabhu threw Advaita Ācārya from



His seat to the ground. On seeing Gaura's deep attachment to protect devotional service, the most fortunate Advaita Ācārya fainted in ecstasy. All the students there exclaimed, "Alas! Alas!" and the all-knowing Śrī Sītā began crying out of love. After some time Advaita Prabhu regained His external senses and Viśvambhara said to Him, "O Nāḍā, if You have such a desire in Your mind, then why did You call Me here? The *Vedas* say that the living entities are counted among the parts of the Supreme Brahman, but there is a great difference just as there is between yogurt and milk. The living entity commits an offense by considering himself identical with the Supreme Brahman. Although one may achieve liberation in this way, it is temporary, and again one falls into material existence."

Advaita Ācārya, the incarnation of a devotee, then saw Kṛṣṇa, who had appeared as His own devotee. His two-armed form was covered with the luster of Rādhā's body. He was holding a flute and His head was decorated with a peacock feather.

Although Advaita knew the truth about Kṛṣṇa, on seeing His original form He fell unconscious in ecstasy. When He came to His senses, He said, "I committed a great offense, but now I have received Your order to distribute devotional service." Saying this, Advaita brought two books and placed them before Gaura and Nityānanda. Advaita Prabhu had written a commentary on two books—*Śrī Yoga-vāsiṣṭha* and *Śrī Bhagavad-gītā*. Both of those wonderful commentaries delineate the path of devotional service. Advaita Prabhu respectfully showed those books to Śrī Gaurāṅga, who read them both and became saturated with pure love. He proclaimed, "Whoever has written the commentary on these books has nicely churned the transcendental ocean of *bhakti*. He is the incarnation of a devotee and as good as Kṛṣṇa. I offer millions of obeisances to His lotus feet."

Raising His arms, Nityānanda Prabhu said, "This commentator is glorified throughout the world."

Śrī Advaita Ācārya said, "It is Kṛṣṇa's nature to always give credit to His devotee, therefore anything is possible. By the grace of Kṛṣṇa, Sarasvatī of the spiritual world appears in the heart of a devotee to reveal the science of devotional service. Kṛṣṇa is the most magnanimous deliverer of the fallen souls. Indeed, He descends for the purpose of delivering the living entities."

Saying this, Advaita Prabhu cried in ecstatic love, and Gaura and Nityānanda danced in ecstasy. Haridāsa loudly chanted the name of Hari, and others, headed by Acyutānanda, were stunned in pure love of God.

Then Mahāprabhu and the two Prabhus, overwhelmed with loving devotion, repeatedly and loudly called out, "Come, everyone, come! Who do you have to fear? We are giving everyone the proper medicine for the material disease. By taking just a drop of this medicine you will easily attain ecstatic love of God!" The devotees who heard this developed pure love, and they all began to congregationally chant the holy names of the Lord.

Caitanya Mahāprabhu is the inconceivable desire tree of pure love, and those two Prabhus are the main branches of that tree. Spiritually there is no difference between these three. They are different only in form, just like Rāma, Nṛsiṁha, and other incarnations have some slight differences. One has manifested Himself as a devotee, one as an expansion of a devotee, and one as an incarnation of a devotee. All three are reservoirs of transcendental loving exchanges. Their roaring was equal to the sound of the *Vedas*, and Their chanting of the holy names delivered the entire world.

After performing *sankīrtana* for some time, They discussed how to establish the religion for this age. Meanwhile, mother Sītā, who dedicated her life for the service of Gaura, joyfully cooked in the kitchen with her mouth covered with a piece of cloth.

Sītā cooked many vegetables, spinach, and cakes. She prepared many drinks and sweet rice cooked with ghee that was comparable with nectar. I, a fallen soul, brought water for her cooking. She displayed unflinching motherly love to me. Then the foods were decorated with *tulasī-mañjarīs* and offered to Śrī Madana-gopāla. After the offering was finished, three sitting places were prepared. Nitāi sat on the right, Nimāi sat in the middle, and Advaita humbly sat on the left. Sītādevī served Them just like goddess Annapūrṇā.

The three Lords were served with various palatable dishes, and Īśāna dāsa begged for the remnants. After the meal, Mahāprabhu spoke with the two Prabhus, and then They all went to Navadvīpa.

Together, the three propagated the holy names and delivered many abominable, sinful persons, including Jagāi, Mādhāi, and the Kazi. Thus They performed most wonderful pastimes which amazed everyone. I am unable to write the details of all these pastimes. I am simply giving some indication.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Fifteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Now I will describe Advaita Prabhu's other main branches. I have not described them previously to avoid breaking the sequence of events.

The fourth son of Sītādevī was born in the month of Pauṣa [December-January] 1504. Some people said, “Indra has appeared,” and others said, “Candra has appeared.”

In due course of time an astrologer came and calculated the newborn boy's horoscope. He said, “This child is the incarnation of Kuvera. Kamalā [Lakṣmī] has bestowed great mercy on him. He will be very handsome and as intelligent as Bṛhaspati. He will put forward false arguments against the principles of religion, but by the association of devotees, he eventually will be freed from illusion.”

After hearing the astrologer's predictions, the devotees chanted the name of Hari and the ladies joyfully made auspicious sounds of *hulu*. The *brāhmaṇa* said, “This boy will be very strong, therefore I name him Balarāma.”

When Balarāma attained the age of seven months, Sītānātha held the child's first grain ceremony. He organized a large festival, wherein He offered foodstuffs to Kṛṣṇa and then fed the blind, the poor, the *brāhmaṇas*, and the Vaiṣṇavas. He pleased everyone by giving them small conchshells and cloth, and in return they offered their blessings to the child before returning to their residences.

Twin sons were then born to Sītādevī in the month of Jyaiṣṭha [May-June] 1508. At the appropriate time the name-giving ceremony was held, and the children were named Svarūpa and Jagadīśa. The astrologer said, “Both boys will be as intelligent as kings in materialistic knowledge. They will be equal to Lava and Kuśa in the development of love and affection. And they will have melodious voices equal to those of Gandharvas.”

At the proper time the ceremony of giving the children their first rice was joyfully held. Advaita happily fed the *brāhmaṇas* and Vaiṣṇavas and gave cloth and conchshells in charity, and thus everyone blessed the children.

After offering *ārati* to Kṛṣṇa one day, Advaita Prabhu joined the devotees in loudly chanting the holy names. At that time one Vaiṣṇava came and told Advaita some news from Nadia.

The Vaiṣṇava said, “Nimāi has left home. He went to Kaṇṭaka-nagara and had His head shaved. Keśava Bhāratī has initiated Him into *sannyāsa* and given Him the name Śrī Kṛṣṇa Caitanya. In lamentation, mother Śacī has lost external consciousness. She sometimes faints and falls to the ground whether the place is proper or not. Sometimes she calls out Nimāi's name and cries loudly. Her grief is like a thunderbolt that breaks apart stone. Sometimes she runs here and there like a madwoman, and sometimes she goes to the bank of the Ganges to kill herself. The condition of Viṣṇupriyā cannot possibly be described. The incessant flow of her tears inundates the world.”

Advaita Prabhu was stunned on hearing the Vaiṣṇava's description. After three hours, He began crying. Understanding the reason for Advaita's behavior, Sītā also cried loudly. The associates of Advaita all merged in the ocean of lamentation. After three more hours, Advaita began laughing loudly. Who has the ability to understand His activities? The dawning of Gaura's ecstatic love had arrived.

Advaita Prabhu then said to His intimate devotees, “One may cross the great ocean after a long time, but one will never cross the ocean of Kṛṣṇa's mercy. Kṛṣṇa manifests various pastimes for the deliverance of the living entities, and He displays great humility to fulfill the desires of the devotees. All the scriptures declare that Kṛṣṇa is always controlled by His devotees, and this is substantiated by this pastime.”

While speaking these words, Advaita became overwhelmed with love and said, “I can understand Your confidential activities. You have taken *sannyāsa* in order to educate people just as an actor enchants the audience with different dresses.”

Then Advaitacandra regained His external senses and began to perform loud *saṅkīrtana*. At that time Śrī Ācāryaratna Mahāśaya came to the house of Sītānātha. Seeing him, Advaita Prabhu anxiously inquired, “Please tell Me, what is the news from Nadia?”

Śrī Ācāryaratna replied, “Listen, Gosāñi, after taking *sannyāsa* Nimāi has come here.”

Thrilled, Advaita Prabhu said, “Where is He?”

Ācāryaratna said, “He is on the other side of the Ganges. Take a boat and bring Him here. He has been fasting continuously for four days in His ecstasy of love for Kṛṣṇa.”

Hearing this, my Lord was distressed and He exclaimed, “Alas! Alas!” He quickly went and took a boat across the Ganges. Upon seeing Advaita, Gaura, who was absorbed in love, said, “How surprising! Ācārya, You have come to Vṛndāvana?” Advaita Prabhu replied, “The scriptures all declare that wherever You are, that is Vṛndāvana.”

Saying this, Advaita Prabhu brought Śrī Caitanya and Nityānanda across the Ganges to Śāntipura. When mother Sītā saw Gaurāṅga in the dress of a *sannyāsī*, her lamentation was beyond description. She then controlled herself and began to cook rice, various vegetables, cakes, and other preparations that Gaurāṅga likes.

With great devotion she cooked large quantities of divinely fragrant, nectarean foods. She decorated each preparation with *tulasī-mañjarīs* and joyfully offered everything to Kṛṣṇa. Then Gaura and Nityānanda were invited for *prasāda* and attentively offered appropriate seats.

On Advaita Ācārya's request, Gaurāṅga and Nityānanda sat down to eat, while Advaita Prabhu stood there to serve Them. On seeing this, Gaurāṅga smiled and said to Sītānātha, "Sacrifice can never be successful without the presence of Lord Śiva."

Advaita Prabhu smiled and said, "You are the origin of Śiva. By Your grace all living entities can attain auspiciousness."

Mahāprabhu then said, "Give up this pretension. I cannot eat without You."

Nityānanda laughed loudly and said, "O kind-hearted Gaurāṅga, please listen to Me. Don't pay much attention to this gluttonous *brāhmaṇa*. If He eats with four hands, He will still be unsatisfied. Sometimes He eats as voraciously as fire. No one else has such mystic potency."

Hearing this, Śrī Advaita laughed and said in loving anger, "You enjoy in one place after another like a showman who displays different forms. You alone eat with unlimited mouths, so who is able to satisfy Your hunger?"

Gaurāṅga smiled while listening to Nityānanda and Advaita reveal the truth about each other. Taking the role of a mediator, Mahāprabhu said, "You two are comparable in Your eating."

In a mood of pure devotion, Advaita Prabhu replied, "You alone are immeasurable in this world. Unlimited universes are balanced by You. I don't see any scale that can perform such a feat."

Thus Mahāprabhu and the two Prabhus directly and indirectly revealed the Absolute Truth. After eating, the three Lords took rest. Later They spoke highly about the great potency of good association. They raised Their arms and declared, "Listen, everyone, about the inconceivable nature of saintly association. Thinking oneself lower than the straw in the street, more tolerant than a tree, devoid of the desire for honor, always ready to offer respect to others, and constantly chanting the holy names—these are the personal characteristics of devotees. Therefore everyone should take shelter at the feet of the devotees and thus attain the eternal treasure of the Supreme Truth. Who can understand the purport of the unlimited scriptures? Only one who follows the path of the devotees. The devotees accept the essence of the scriptures, and they reveal the proper path that is easily accessible. One who follows that path has eyes to see, and one who turns away from that path is like a blind man. Just as glass can only be cut by a diamond and a needle can be threaded only if there is a hole, similarly a fool can cross over the material world only if he follows the path shown by the devotees. That is why sages of the past have said that the heart cannot be purified without the association of saintly persons. It is the nature of saintly persons to be kind to all living entities. That nature is endowed in others only through association. Just as the worm naturally becomes a weevil by association, without the association of devotees one cannot engage in devotional service to Kṛṣṇa or attain saintly qualities. Even if one is most sinful and misbehaved, he is certainly purified by the rising sun of a devotees' association. By contact with a touchstone, iron is turned to gold. Similarly, by association with devotees, the living entities attain the spiritual world."

In this way They spoke about eternal religious principles, and all the Vaiṣṇavas

present there were drown in ecstasy. Meanwhile in Navadvīpa, mother Śacī heard that Gaurāṅga had gone to Śāntipura. All the devotees in Nadia met together and joyfully went to Śāntipura.

When Śrī Caitanya saw His mother, He offered her obeisances, and mother Śacī began to cry. She said, “Nimāi, on seeing You in this dress I feel like my heart is being pierced with sharp arrows.”

Gradually the waves of mother Śacī's ocean of lamentation expanded, and all living entities began floating in that current. Mahāprabhu then explained the purpose of life to His mother, and she became free from all lamentation.

Then Śacī cooked fine rice and varieties of vegetables that were dear to Gaura. She also cooked sweet rice and other sweet meats that were just like nectar. Śrī Caitanya along with His associates then blissfully enjoyed the feast.

The happiness they enjoyed for the next few days in the house of Sītānātha was beyond description. During the day Mahāprabhu would give instructions on chanting the holy names, and at night He would join the devotees in *saṅkīrtana*. They all became mad in the ecstasy of love, and their tears inundated the town of Śāntipura.

One day, in a sweet voice, Gaurāṅga asked permission to leave. On hearing this, the devotees felt overwhelmed with poisonous lamentation. That burning sensation troubled everyone with great anxiety. What can I say about the fire of Śacī's lamentation? Even Agni would have been burnt to ashes. Mother Śacī exclaimed, “Alas! Leaving me in lamentation, where will You go? Why don't You stay here and worship the Lord?”

Mahāprabhu replied, “Don't speak like that. Religious principles forbid a *sannyāsī* to remain near his residence.”

Though Śrī Śacīdevī is the reservoir of motherly affection, she nonetheless conquered ignorance and instructed her son, “Vṛndāvana is far away. Stay in Śrī Puruṣottama-kṣetra (Jagannātha Purī), so I can get news about You.”

Śrī Gaurāṅga accepted His mother's order on His head. As He departed His dear devotees fell at His feet and begged, “We don't know whether we will see You again or not. Let us see You this last time to mitigate our distress.”

Śrī Caitanya felt compassionate and said, “Don't lament for Me. Birth after birth we have never been separated for even a moment. Just as we've held festivals together in this life, the next two lives we will again have festivals. I have only an empty body, while you are my five life airs. Leaving you, where can I go? But for now I must maintain the religious principles of *sannyāsa* by traveling to various holy places. You should all daily meet together to perform *saṅkīrtana*, preach religious principles, and serve the saintly persons. In this way, you will enjoy the bliss of pure love and forget the distress of separation from Me.”

Gaurāṅga consoled the devotees in this way and then left on His way to Śrī Puruṣottama. Nityānanda, Śrī Mukunda, Dāmodara Paṇḍita, and Śrī Jagadānanda accompanied Him. Śrī Caitanya showered His mercy on the way and thus delivered many atheists and miscreants. His four associates loudly chanted the holy names, and the lionlike Gaurāṅga roared in ecstasy.

Gradually they arrived in Śrī Remuṇā, where they felt great ecstasy on seeing Lord Gopīnātha. Gaurāṅga danced, cried, and rushed here and there in the madness of ecstatic love. Nityānanda was also overwhelmed with love. He attracted everyone's heart and then drown them in that love.

Traveling on, they took *darśana* of Sākṣi-gopāla, and thereafter Gaura went ahead to Śrī Puruṣottama. When Lord Gauracandra saw Lord Jagannātha, He experienced the highest ecstasy. He cried, laughed, and then eventually fell unconscious. While Gaura was lying unconscious, the great scholar Sārvabhauma Bhaṭṭācārya, who was equal in learning to Bṛhaspati, arrived there. He saw the transcendental symptoms of *mahā-bhāva* on the body of Gaurāṅga and noted, “He must be a great personality.”

Then Sārvabhauma took Gaurāṅga to his house. Soon after, Nityānanda and the others found Gaurāṅga there, still lying unconscious. All of the devotees surrounded Gaurāṅga and began to loudly chant the Hare Kṛṣṇa *mantra* until He regained consciousness and got up, chanting “Hari bol!”

Sārvabhauma sent for some *mahā-prasāda* and then fed Śrī Caitanya and His associates. After some days Gaura displayed His transcendental opulences to Sārvabhauma, who thus became filled with devotional jubilation. Previously Sārvabhauma had been a dry speculator, but by the contact of the touchstone of Lord Gaurāṅga, he became a great devotee.

Gaurāṅga thereafter visited the holy places of South India. During His travels He met Rāmānanda Rāya, who was very expert in the conclusion of the devotional scriptures. My Lord, Advaita Prabhu, said he was an associate of Lord Kṛṣṇa. Rāmānanda took the role of the speaker and Śrī Caitanya took the role of the listener. Their transcendental discussion delights the hearts of the devotees. Gaurāṅga then returned to Śrī Puruṣottama and became immersed in pure love on seeing Lord Jagannātha. Gaura accepted Mahārāja Pratāparudra as His devotee and bestowed mercy on him. He satisfied the King's desire by displaying His divine opulences to him.

Out of His unlimited mercy, Gaura displayed His six-armed form. Seeing that form, the devotees were immersed with love. Some fortunate devotees drank the Gaṅgālike nectarean beauty of that form, and some lamented because of not seeing it. The Supreme Personality of Godhead is the embodiment of ambrosial compassion. That mercy is certainly manifest through the devotees.

On the occasion of Jagannātha Ratha-yātrā, Advaita Prabhu would go to Śrī Kṣetra to see Gaurāṅga. Many devotees would accompany Advaita, and once Kṛṣṇa Miśra also decided to go. Śrī Advaita told him, “The path is very difficult. It is not necessary for you to go this time.”

Kṛṣṇa Miśra replied, “This material world is a useless place. The only thing of value is the shelter of Gaurāṅga's lotus feet.”

Although Kṛṣṇa Miśra was generally renounced, when he was absorbed in the thought of Gaurāṅga, he became even more renounced. Knowing this, Sītā, Kṛṣṇadāsa's mother, told him, “You don't have time to go to Śrī Kṣetra. Listen to me and honor your mother's words. Stay home and worship Kṛṣṇa, for that will be most auspicious. Your older brother Acyuta has been renounced from his childhood. I consider you competent to serve Kṛṣṇa and your father. Along with your wife, Śrī Vijayā, take initiation into the chanting of the Hare Kṛṣṇa *mantra*. You will then without doubt attain all perfection by serving Kṛṣṇa.”

Saying this, Sītā took them both to the bank of the Ganges and initiated them in chanting her perfect *mantra*. When the couple received that transcendental Kṛṣṇa *mantra*, they joyfully offered obeisances and glorified mother Sītā. This is a very brief narration on this confidential event.

Meanwhile, Advaita went to Śrī Kṣetra. Gaurāṅga was filled with ecstasy on receiving His intimate associates, and they wandered the streets enthusiastically chanting the holy names of the Lord. They offered respect to Advaita Ācārya by keeping Him in front. Nityānanda and Gaurāṅga remained in the middle, and the rest of the devotees followed behind. The people were enchanted by their wonderful dancing, and everyone drowns in the sweetness of the *kīrtana*. Some people laughed, and some cried out of love. The loud chanting of Hare Kṛṣṇa by some people resembled the rumbling of clouds.

After performing *saṅkīrtana* for a long time, Śrī Caitanya Mahāprabhu and His devotees went to take bath. As the pure devotees engaged in water sports, Śrī Advaita and Nityānanda had great fun. Then, in ecstasy, Gaura had Advaita lie down on the water. Mahāprabhu then climbed on Advaita's chest, and my Lord then floated in the water carrying Gaura.

No one could understand the potency that They exhibited at that time. The devotees were all overwhelmed in loving ecstasy. Gaurāṅga enjoyed pastimes lying on Advaita just as Mahā-Viṣṇu lies on the bed of Ananta Śeṣa. Seeing the wonderful manifestation of Their pastimes as human beings, all the devotees chanted “Hari! Hari!” After performing the pastime of Śeṣasāyī in this way, Gaurāṅga went with His associates to honor Advaita Ācārya's invitation.

As Śrī Kṛṣṇa Caitanya ate along with His associates, Sītānātha glorified Him in great ecstasy. I was unable to see this wonderful pastime, which could be seen only by the most fortunate. I was purified simply by drinking the nectar of these pastimes as they emanated from the lotus mouth of Śrī Nityānanda Prabhu. Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Sixteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Śrī Kṛṣṇa Caitanya privately told His devotees that He wanted to go to Vṛndāvana. The devotees said to Him, “It is the rainy season. We don't think this is a good time for You to go to Vraja.”

Gaura accepted their statement, saying, “The words of saintly devotees are as good as Vedic injunctions. Indeed, transgressing their instructions diminishes all auspiciousness.” He then took His associates and went to Bengal. When He arrived in Śāntipura, He went to the house of Advaita, who became overwhelmed in ecstasy on seeing Gaura.

Advaita Prabhu roared and jumped high as He danced, and He repeatedly declared, “How fortunate I am today!”

The loving devotion of mother Sītā cannot be described. Tears flowed from her eyes like the Ganges and washed Gaura's entire body. Sītā's sons were most powerful. Among them, three—Śrī Acyutānanda, Kṛṣṇa Mīśra, and Śrī Gopāla dāsa—were prominent in devotional service. Advaita Prabhu was always pleased by their saintly behavior. They all dedicated their lives to Lord Gaurāṅga's service and bathed in the nectar of His love while observing His pastimes. Their loud singing of the holy names defeated the singing of Gandharvas. Sometimes, intoxicated with love, they would cry out loudly in ecstasy.

Gaurāṅga and Nityānanda raised Their arms and danced in the *saṅkīrtana* party

along with the devotees. I took bath in the nectarean waters of the Ganges, and then out of boundless good fortune I was engaged in Gaurāṅga and Nityānanda's service.

Śītā cooked nectarean preparations, which the three Lords honored along with the devotees. Such ecstasy as was experienced there cannot be described. Only the most fortunate were able to taste Their *mahā-prasāda*.

Receiving the auspicious news of Gaura's arrival in Śāntipura, mother Śacī joyfully came there. On seeing His mother, Gaura offered her obeisances, and mother Śacī affectionately took the Lord on her lap. The devotees then relished in their hearts the mood of mother Yaśodā taking Kṛṣṇa on her lap at Kurukṣetra. Who wouldn't be moved by seeing this pastime? Everyone's heart was attracted by the waters of that ocean of love.

Mother Śacī then cooked a variety of vegetables, especially those that were dear to Gaura like *bātuyā śāka*. She cooked other preparations like squash in milk and cakes that were so delicious there could be no comparison.

Śrī Kṛṣṇa Caitanya then sat down to eat, with Nitāi on His right and Advaita on His left. Mahāprabhu said, "The spinach preparation is the best."

Nityānanda said, "If I get a little more it would be very nice."

My Prabhu, Advaita, smiled and said to Nityānanda, "Your love for the conditioned souls is like the flow of the Ganges."

Nityānanda then said, "Your face is turned upwards, so how can You see anything below You?"

The three Lords all laughed loudly. Only the most fortunate could understand why. Mother Śacī gradually increased the excellence of her service, as they held daily festivals in the house of Advaita Prabhu.

After some days the Supreme Lord Śrī Caitanya departed quickly for Vṛndāvana. On the way, He eventually arrived in the village of Rāmakeli, where He met Rūpa and Sanātana.

Śrī Rūpa and Sanātana were oceans of knowledge in all subjects. They were ministers to the king and as wise as Bṛhaspati. Mahāprabhu bestowed great mercy on them, so they could give up all sense enjoyment and become nonenvious.

When Śrī Caitanya told them He was going to Vṛndāvana, Rūpa and Sanātana privately discouraged Him. The two brothers said, "O ocean of mercy, Mahāprabhu! Please don't go anywhere with so many people."

Hearing this from His devotees, Gaura decided to go south, and after a few days He arrived again in Śāntipura. On His return, the devotees' ecstasy of love overflowed Śāntipura, as my Prabhu organized daily *saṅkīrtana* festivals.

Seeing mother Śacī there again, Gaura received her permission to visit Vraja, but then He went south. On the way He met Raghunātha dāsa, whose devotional service enchants all devotees. In the waves of the aroma of the cooling desire tree of Gaurāṅga, Raghunātha dāsa easily gave up the poison of sense enjoyment. Śrī Caitanya Mahāprabhu Himself glorified His renunciation, a subject that I am unable to describe.

One day Śrī Caitanya left for Śrī Kṣetra. On again seeing Lord Jagannātha, Gaura was saturated with loving sentiments. The devotees became intoxicated with bliss on seeing Gaura, and they held a grand *saṅkīrtana* festival.

After some days, Śrīmān Viśvambhara made up His mind to go to Vṛndāvana. One day at the close of night He secretly left for Vṛndāvana in a blissful state of mind.



He abandoned the main path and traveled by side paths. As He traveled through the forest of Jhārikhaṇḍa, everyone who saw Him was astonished. He loudly chanted the holy names, and the animals that saw Him all gave up their violent nature.

Mahāprabhu said, “O forest animals! Chant Kṛṣṇa's names and cry, then you will be freed from all material bondage.”

The order of the Supreme Lord is certainly infallible, therefore all the animals chanted the name of Kṛṣṇa and cried in love. Thus there was a great festival in that dense forest, as all the birds and beasts were delivered by the strength of the holy names. How can I describe the greatness of Śrī Caitanya's mercy? Even the inanimate objects were delivered from material existence by the strength of the holy names.

Śrī Caitanya's pastimes are like a great ocean that even four-headed Brahmā cannot fathom. An insignificant soul like me can hardly know anything of them. Out of jubilation I am writing just a fragment of those pastimes. Although ignorant persons do not have any faith in the Lord's pastimes, intelligent persons are certainly able to understand them. What to speak of the Lord's pastimes, even the devotees' transcendental potency can be understood only by a fortunate person. As Śrī Caitanya Mahāprabhu continued on His way, He preached the glories of the holy name and induced many persons to become Vaiṣṇavas. After some days Mahāprabhu arrived at Kāśī, where He bathed at the Maṇikarnikā-ghāṭa. Tapana Miśra saw Gaura there and happily offered Him obeisances. He invited Gaura to his house, and Gauracandra stayed there for some days.

While in Kāśī, Gaura went and danced before the Deity of Bindu Mādhava with raised arms. His dancing stole the hearts of everyone present. Then Gaura controlled His ecstatic love and offered obeisances and various prayers to the Lord. Gaura also had *darśana* of Lord Viśveśvara, Śiva, and became overwhelmed in ecstasy. While there, only the words, “Harihara! Harihara!” came from His mouth. He offered obeisances and recited transcendental prayers to Lord Śiva, just as Lord Brahmā recites the *Vedas* with his four heads. Seeing Gaura's uncommon devotion and form, everyone called Him the emperor amongst devotees. Then Śrī Caitanya went to see Annapūrṇā Devī, whom He addressed as Paurṇamāsī.

Sometimes Gaura laughed, sometimes He cried, and sometimes He fell unconscious. While dancing, He sometimes roared in ecstasy. On seeing Mahāprabhu's activities, the residents of Kāśī were struck with wonder. Some people exclaimed, “He must be an incarnation of God!”

Tapana Miśra then took the Lord to his house and offered Him many food preparations. As Caitanya Mahāprabhu honored the *mahā-prasāda* with the others present, Candraśekhara came there and met Him.

Thereafter Śrī Gaurāṅga became enchanted with loving sentiments while seeing the Deity of Ādi-keśava. In this way Gaura had various festivals in Kāśī and then continued on to Śrī Prayāga.

Visiting the confluence, or Trivenī, He was agitated in love and called out, “Kalinda-nandinī! How fortunate I am to have *darśana* of the Yamunā!” He then jumped into the waters of the river.

Gaura spent the entire day under the waters of the Yamunā, and in the evening, out of compassion, He came out. A fisherman then lifted the Lord out of the water into his boat. While sitting in the boat, Gaura engaged in *saṅkīrtana*. Everyone was

enchanted by His sweet singing, until Gaura was happily brought back to the shore.

Śrī Śacīnandana then attended Mādhava's *ārati*, during which He cried in ecstatic love. He raised His arms and repeatedly cried out, "Give Me *bhakti*! Give Me *bhakti*!" Such wonderful dancing as the Lord exhibited was never before seen by the people there. Moving and nonmoving entities all cried, fearing His impending separation. After a long time Gaura controlled His loving sentiments. He then felt amused when He saw Bhima's club.

Then Gaura left Prayāga on His way to Vṛndāvana. On the way, He delivered many living entities, by giving them the treasure of loving devotion. Gradually Gaurāṅga arrived in Mathurā-maṇḍala, whereupon He became absorbed in the mood of the *gopīs* and forgot Himself while chanting,

*kānhā kānu kānhā kānu kānhā tāre pao  
viccheda anale poḍā parāṇa juḍāo*

"Where is Kṛṣṇa? Where is Kṛṣṇa? Where will I find Him? Please save Me, I am burning in the fire of separation." As Gaura repeatedly sang this verse, His voice choked and He could say only, "*kānhā, kānhā.*" Gaura passed the morning in this mood of separation, and finally He frightened everyone as He rolled on the ground.

Later, as Gaura became absorbed in His previous pastimes, He began running here and there in search of Kāṁsa. He roared like a lion, wildly waved His arms, and then suddenly jumped high. Who could understand His mind?

As Gaura manifested various moods in this way, day and night passed by like a moment. Śrī Śacīnandana then visited Dhruva-ghāṭa, where He cried in ecstasy while remembering the pastimes of Dhruva Mahārāja. When He saw a crowd of people gathering, He controlled His loving symptoms. After bathing in the river, He took *darśana* of the Deity.

Śrīmān Mahāprabhu then went on to Vṛndāvana. Upon arriving there, He fell down unconscious in ecstatic love. After a long time Gaurāṅga regained His consciousness. Then His voice choked up, and He rolled in the transcendental dust of Vṛndāvana. In a mood of ecstatic love, He lamented, "Where is My beloved? Where is Kṛṣṇa?" Day and night He searched for Kṛṣṇa in this mood.

Tears of love incessantly flowed from His eyes. As He traveled from forest to forest, He would sometimes loudly cry out. Sometimes He would laugh loudly for up to three hours, and sometimes He would roar like a lion. Who can understand His moods?

The topmost loving sentiments exhibited by Lord Caitanya Mahāprabhu are beyond the conception of even the demigods. Who has the ability to describe those moods? As Gaurāṅga wandered on the various paths around Vraja, He repeatedly asked people to chant the name of Kṛṣṇa. By the order of Śrī Kṛṣṇa Caitanya, moving and nonmoving beings all chanted the name of Kṛṣṇa as Ananta Śeṣa does. When the cows and calves smelled the fragrance of Kṛṣṇa's body, they surrounded Gaura and began licking His body. All the cows relished the nectarean taste of Gaura's body and cried in ecstatic love. Seeing this, Gaura said, "Vraja has inconceivable qualities. The residents of Vraja all have natural devotion to Kṛṣṇa." Gaura then touched the cows with His lotus hand, and the cows all began to dance almost like *gopīs*. Seeing the dancing of the cows, Gaura was inundated with love.

He chuckled and danced like an intoxicated person.

Here in Śāntipura, Acyutānanda, the son of Advaita, asked the whereabouts of Gaurāṅga like a madman. Sometimes he would roar and ask, “Where is Gaurāṅga?” Sometimes he would call out “Gaurāṅga!” and cry incessantly.

Sometimes he would ask, “Where is Gauracandra, my life and soul?”

Gaurāṅga could understand the miserable condition of His dear devotee, and He called for Acyutānanda to come. The son of Sītā then went there like a yogi. The path from Śāntipura to Vraja takes many days, but Acyutānanda immediately went there on the flower chariot of Gaura's calling.

Kṛṣṇa and His devotees have inconceivable power; for them, anything is possible and nothing is unbelievable. When Acyutānanda saw Gaurāṅga, he exclaimed, “O Gaurāṅga! You have come to this distant place, taking my life with You. Leaving the Vraja of devotional service, You have come to the Vraja of the *gopīs*. Will You return to the Vraja of devotional service, or will You remain absorbed in the mood of the *gopīs* here? Although the Vraja of the *gopīs* is full of transcendental bliss, the best part of that land is the Vraja of devotional service. Because of You, Śrī Yaśodā and other Vrajavāsīs have appeared in Navadvīpa, the Vraja of devotional service. I have come here to understand the mood that You accepted in this deserted Vraja of the *gopīs*.”

Śrī Gaurāṅga said, “You are the topmost amongst pure devotees. You see Kṛṣṇa manifest within all living entities. In ecstatic love, you say so many things to madmen. You even say the place of Rādhā-Kṛṣṇa's eternal pastimes is deserted.”

Śrī Acyuta said, “Rādhā and Kṛṣṇa have now combined together in one form, and for what reason? That transcendental form which even Ananta and the demigods have not seen is manifest before me due to my unlimited good fortune. Still, if I have made a great offense when I said that Vṛndāvana is deserted, then please excuse me out of Your own saintly nature.”

Gaurāṅga said, “Those who are eternal associates of Lord Kṛṣṇa see the manifestation of Rādhā-Kṛṣṇa everywhere. Kṛṣṇa considers them as dear as His life. He never considers their offenses. You are Kṛṣṇa's eternal confidential devotee. In your association loving sentiments awakened within Me.”

Śrī Acyuta said, “I consider Your instruction more important than the Vedic injunctions. You indiscriminately shower Your pure mercy on the living entities. By Your kindness You speak so humbly, but Your greatness is understood by Your pure devotees. Only because I have taken shelter of Your lotus feet do I consider myself most fortunate, although I am insignificant and ignorant of the Absolute Truth.”

Gaura said, “You have deep love for Kṛṣṇa. Simply by the touch of your body a living entity becomes fortunate.”

Saying this, Śrī Caitanya firmly embraced Acyuta and then chanted the name of Hari in transcendental love. Śrī Acyuta was overwhelmed by Gaura's transcendental affection, and in the mood of a *gopī* he began to dance like a mad person. Then Śrī Caitanya remembered Rādhā-kuṇḍa, and in ecstatic love He began to ask everyone the whereabouts of Rādhā-kuṇḍa.

The residents of Vraja replied, “No one knows where Rādhā-kuṇḍa is.”

On hearing their reply, Gaura fell unconscious. When Acyuta saw Gaurāṅga's display of *mahā-bhāva*, he called out the names of Rādhā-Kṛṣṇa and tears flowed from his eyes. Hearing the name of Rādhā, Gaurāṅga cried out, “Where is Rādhā-

kuṇḍa?”

Śrī Acyuta said, “O Kṛṣṇa Caitanya, listen as I describe the confidential truths regarding Rādhā-kuṇḍa.”

Gaura said, “You are Kṛṣṇa's eternal associate. You know the truth about the transcendental holy places.”

Śrī Acyuta said, “I offer my obeisances to Your mercy. You always expand the glories of Your devotees. You have made up Your mind to manifest the glories of these two holy places and to propagate the omniscience of Your devotees.

Rādhārāṇī has invested all transcendental potencies in Her *kuṇḍa*, and those same potencies are certainly invested in Śyāma-kuṇḍa. Anantadeva and others are unable to fathom the extent of those potencies, so how can an insignificant soul like me know them?

“You should know that I am like a wooden puppet that dances according to Your sweet will. My preceptor is Your dear Gadādhara Paṇḍita, who is a storehouse of love. My father says that he is an expansion of Śrīmatī Rādhikā, and one can easily attain devotion to Kṛṣṇa by his association. I simply repeat whatever he has mercifully told me, without considering whether it is right or wrong.

“That place where Kuṇḍeśvarī Rādhā eternally resides is called Rādhā-kuṇḍa. Who can understand the glories of that *kuṇḍa*? The predominating deities of all holy places reside there in unmanifest forms. The holy places deliver sinful persons from their sins, but the sins accumulate and remain at those places. When saintly persons visit those places, the sins are finally eliminated and the holy places again become sanctified. This is the statement of the Vedic literature.

“Rādhā-kuṇḍa is the form of Kṛṣṇa's internal energy. It is eternally perfect and the source of all energies. By remembering Rādhā-kuṇḍa, all sins are destroyed. By reciting the glories of Rādhā-kuṇḍa, one's faith in eternal religious principles increases. By seeing Rādhā-kuṇḍa, devotional service is awakened. And simply by touching Rādhā-kuṇḍa, one attains pure devotional service.

“One certainly attains Kṛṣṇa by taking bath in the waters of Rādhā-kuṇḍa. If one gives up his body on the shores of Rādhā-kuṇḍa, he attains the service of Lord Kṛṣṇa. Who can describe the unlimited qualities of Rādhā-kuṇḍa? Listen now to the secondary qualities of Rādhā-kuṇḍa.

“Those who live on the shore of Rādhā-kuṇḍa and have attained perfection cry when they hear the names of Rādhā and Kṛṣṇa. Simply by visiting Rādhā-kuṇḍa, all one's miseries are mitigated, material existence is forgotten, and one becomes joyful at heart. The waters of Rādhā-kuṇḍa naturally act medicinally. By either bathing in or drinking those waters, one's diseases are destroyed and the duration of one's life is increased.

“Śrī Śyāma-kuṇḍa is connected with Rādhā-kuṇḍa and is as spiritual and dear to Kṛṣṇa as Rādhā-kuṇḍa. Śrī Nanda-nandana always resides there in His eternal form. By seeing Śyāma-kuṇḍa, Kṛṣṇa's form becomes manifested. Even Anantadeva does not know the extent of Śyāma-kuṇḍa's glories. One attains Rādhā-Kṛṣṇa simply by bathing there or drinking the water.”

Saying this, Śrī Acyuta offered his obeisances to Gaurāṅga, and Gaura firmly embraced him in ecstatic love. Then Gaura said to Acyuta, “I feel that My body, mind, and soul have become sanctified by hearing the glories of Rādhā-kuṇḍa today.”

They then went in great ecstasy to the practically lost site of Rādhā-kuṇḍa. Śrī

Kṛṣṇa Caitanya said, “O son of Advaita! Here is Rādhā-kuṇḍa! See the symptoms. Even though this holy place is practically lost from vision, one's distress is mitigated simply by seeing it. Otherwise, how have we suddenly become so joyful?”

Gaura then loudly cried out the name of Rādhā, and on hearing that name, all the animals and birds cried in ecstatic love like topmost devotees of the Lord. Rādhā's name is the source of eternal ecstasy, and when that name emanated from the mouth of Śrī Gaurāṅga it satisfied all living entities' desire for pure love. Why loving devotion should not manifest on hearing that sound? Both moving and nonmoving living beings shed tears in ecstatic love.

Śrī Gaurāṅga then said, “O son of Advaita, see how all living entities awaken to transcendental love on hearing Rādhā's name. There is no doubt that this is Rādhā-kuṇḍa, and the pond connected to it is Śyāma-kuṇḍa. Oh, how fortunate I am to have the *darśana* of Rādhā-kuṇḍa! This is the inconceivable transcendental result of associating with devotees.”

Saying this, the omniscient Lord Gaurāṅga became overwhelmed in ecstatic love and jumped into the waters of the *kuṇḍa*. He first immersed Himself in Rādhā-kuṇḍa, and then He went to Śyāma-kuṇḍa. He took bath in Śyāma-kuṇḍa and then came to Rādhā-kuṇḍa. After completing His bath, He took mud from the *kuṇḍa* and smeared it over His entire body in ecstatic love. With deep affection, Gaurahari offered hundreds of obeisances and various prayers to the *kuṇḍas*. Śrī Acyuta became intoxicated with love while watching Gaura. He wandered around roaring and exclaiming, “This is that transcendental *kuṇḍa*!”

In the mood of Kuṇḍeśvarī Śrī Rādhā, Mahāprabhu then cried out, “Where is the Lord of My life?” He displayed various ecstatic symptoms—one moment He was stunned, another moment He shivered, one moment He laughed loudly, the next moment He roared, one moment He danced, and another moment He spoke some humble words. The great waves of the ocean of His ecstasy gradually grew, and as a result He fell unconscious to the ground.

Seeing the motionless body of Gaurāṅga, Acyuta incessantly cried, “Alas! What has happened to Gaurāṅga, my life and soul?”

After some time, the son of Sītā regained his composure and began to gravely chant the name of Hari. Gaura regained His consciousness in the afternoon, and He began to dance and exclaim, “I found Rādhā-kuṇḍa! These two *kuṇḍas*, belonging to Rādhā and Kṛṣṇa, have combined together to bestow mercy on the fallen souls of Kali-yuga.”

Then, holding Acyuta's hand, Gauracandra circumambulated the *kuṇḍas* while chanting the *mahā-mantra*. In ecstatic love, Śrī Acyuta offered hundreds of obeisances to the *kuṇḍas* and then took bath there. Hearing Acyuta's humble devotional prayers, Gaura sat there at the base of a tree and recovered His composure. He then said to Acyuta, “By dint of your association, Rādhā-kuṇḍa has mercifully manifested.”

Acyuta replied, “Why do make me an offender? I am always under the shelter of Your lotus feet. You perform transcendental pastimes in every millennium, and You uncover the lost places of pilgrimage to deliver the conditioned souls. Love of God and Rādhā-kuṇḍa had remained hidden for a long time, but now Rādhā-kuṇḍa has mercifully manifested.”

Caitanya Mahāprabhu then said, “This is an exaggeration. This is your father's

habit, but I don't like it. Kṛṣṇa is the Supreme Lord, and everyone else is His servant. One who considers an ordinary living entity to be the Supreme Lord is doomed.”

Śrī Acyuta said, “In Your present pastimes it is Your nature to speak humbly and thus cover Your real identity. But just as the sun cannot hide behind the clouds, Kṛṣṇa cannot hide during His manifest pastimes.”

Acyuta then chanted the name of Hari, and Gaura said, “The holy name is the only truth. Give up this other talk.”

Acyuta then said, “After millions of pious activities, I have obtained the person who possesses the name.” Saying this, he held Gaura's feet and cried.

Gaura, the ocean of mercy, then manifested His eternal transcendental form of Lord Kṛṣṇa, the reservoir of all pleasure. Appearing on His left was Rādhārāṇī, the personification of ecstatic love of Godhead. Seeing those two personalities, Śrī Acyuta was overwhelmed with ecstatic love and offered his obeisances and composed many prayers. Gaura asked him, “Why are you glorifying Me?”

Then Śrī Acyuta again saw Gaura as a *sannyāsī*, and he said, “You have covered Your form with the complexion of Śrī Rādhā. By serving You, Rādhā and Kṛṣṇa are both served.” Saying this, Acyuta placed the lotus feet of the Lord upon his head. Gaura said, “You are the emperor of love for Kṛṣṇa. Wherever you go, Rādhā and Kṛṣṇa manifest before you.”

After saying this, Lord Caitanya embraced Acyuta, who then began to dance in ecstatic love. When everyone heard about the location of the *kuṇḍas*, they became purified as they took *darśana*, bathed there, and drank its waters.

Then Mahāprabhu went to Giri-Govardhana, the site of Kṛṣṇa's pastimes, where He lost consciousness due to ecstatic love. Regaining consciousness, He said, “O best of mountains! It seems You have become reduced in the absence of Kṛṣṇa. Oh, how wonderful! I see that You have the fragrance of Kṛṣṇa's body. Come, let Me embrace You and thus pacify My burning heart. Then I will go see if I can find My beloved life and soul.”

Speaking these words, Śrī Caitanya stretched out His arms and rushed forward to embrace Govardhana. Sometimes He stood up, and sometimes He fell to the ground. He could not discriminate whether He was in a proper place or not. He then circumambulated the hill while chanting the holy names.

Gaura's inconceivable pastimes were filled with transcendental love, He showered the nectar of His mercy and thus delivered the living entities. Being overwhelmed with love, Śrī Acyutānanda sometimes cried, sometimes danced, and sometimes rolled on the ground.

Gaurāṅga wandered throughout the sacred forests of Vraja, but when He saw the site of the *rāsa* dance He became overflowed with ecstatic love. In the topmost state of *mahā-bhāva*, Gaura felt the mood of separation from Kṛṣṇa and cried while reciting the *Gopī-gītā*, the song of the *gopīs*. One moment He imitated the pastimes of Rādhā-Kṛṣṇa, the next moment He sang, and another He danced.

Even Lord Anantadeva is unable to describe the great ocean of Gaurāṅga's transcendental love. I am an insignificant insect, devoid of all knowledge. Under the instructions of the Vaiṣṇavas, I am giving this brief account.

Although Gaura had no desire to leave Vraja, to satisfy the desires of His devotees He left Vraja with tears flowing from His eyes.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring

Their mercy, I, Īśāna Nāgara, narrate Śrī Advaita Prakāśa.

## Chapter Seventeen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Śrī Caitanya Mahāprabhu then went to Prayāga and stayed in the house of a *brāhmaṇa* Vaiṣṇava. He took bath in the Trivenī and then saw the Deity of Bindu Mādhava. Gaura chanted and danced in ecstatic love. Absorbed in that ecstasy, He offered hundreds of obeisances and unlimited prayers. While in Prayāga, Śrī Caitanya propagated the chanting of the holy name of the Lord. Those who were most fortunate took up the Lord's instructions and became Vaiṣṇavas.

Then one day the great scholar Rūpa Gosvāmī arrived in Śrī Prayāga. He was a resident of Rāmakeli and the minister to the king. By the mercy of Lord Caitanya he gave up the poison of material sense gratification. Rūpa Gosvāmī's brother Anupama was accompanying him. Anupama was most munificent and a topmost devotee of the Lord.

The happiness enjoyed in the meeting between Rūpa Gosvāmī and Lord Gaurāṅga cannot be described. Rūpa became saturated with ecstatic love by seeing Gaurāṅga. He offered hundreds of obeisances and prayers to the Lord. Anupama also awakened to transcendental love by seeing Gaura. He tied a cloth around his neck and offered obeisances to the Lord. Śrī Caitanya embraced the two brothers, and they told Him, “We are untouchable, the lowest of mankind.”

Gaura said, “A devotee of Kṛṣṇa is the best of all men. Any low class person can attain the quality of a *brāhmaṇa* by rendering devotional service, because the twelve characteristics of a *brāhmaṇa* mentioned in the scriptures are all by-products of devotional service. Wherever the master goes, the servants automatically follow.”

Śrī Rūpa Gosvāmī replied, “This is a fact. Please tell me for certain where *bhakti* can be found.”

Śrī Acyuta said, “If someone lives on the bank of the Mandākinī River of devotional service, how can he die of thirst?”

Śrī Rūpa Gosvāmī said, “But where is the good fortune of the *cātaka* bird? Without the cloud of Kṛṣṇa's mercy, he is not satisfied.”

Mahāprabhu said, “Devotional service is a priceless jewel. The *Vedas* state that it can be obtained only by the mercy of devotees. You are fortunate to have the mercy of a devotee, and as a result you gave up attachment to material enjoyment. With the appearance of Bhaktidevī, illusion disappears just as an elephant leaves a place on the arrival of a lion.”

Śrī Rūpa Gosvāmī said, “I cannot recognize a devotee. I only know that I came to devotional service by being attracted to You. Although iron does not know the power of a magnet, it is drawn towards the magnet by its quality of attraction.”

Mahāprabhu said, “Don't make a show of humility. Pure consciousness is already established in your heart. I consider you both Kṛṣṇa's eternal associates, for you have the symptoms that are described by all saintly persons. Compassion for all living entities, association with devotees, and humility are the three natural symptoms of Lord Kṛṣṇa's servant.”

Caitanya Mahāprabhu then eagerly inquired about Sanātana Gosvāmī, and Śrī Rūpa replied, “Sanātana is under arrest. Please be merciful and free Your servant

from bondage. I am surrendering myself at Your lotus feet.”

Gaura then said, “Devotees of Kṛṣṇa are never bound. He will quickly join your association.”

Rūpa said, “Your words are certainly infallible.”

And Acyuta said, “They are like Vedic injunctions.”

Then Gaura answered Rūpa and Anupama's questions on the goal of life and how to attain it. Rūpa Gosvāmī was a greatly learned scholar, and by the mercy of Lord Caitanya he became a reservoir of devotional jewels. One day Gaura asked Rūpa and Anupama to go to Vṛndāvana. Rūpa Gosvāmī folded his hands and replied, “I don't feel happy leaving You to go to Vṛndāvana.”

Gaura said, “Vraja is the abode of spiritual bliss where the Supreme Personality of Godhead eternally performs pastimes. In due course of time that place has become almost forgotten. It is the duty of the devotee to excavate the lost places of pilgrimage there. Preaching devotional service, writing devotional literatures, and excavating the lost holy places are three main requirements. Go quickly to Vṛndāvana and engage in these activities, and by Kṛṣṇa's mercy you will be successful.”

Rūpa said, “It is difficult to understand Your transcendental mood. You are giving me, an insignificant soul, a great responsibility. Yet everything is possible by the strength of Your mercy, even a dog can easily become a lion.”

After saying this, Rūpa and Anupama offered obeisances to Lord Caitanya and

silently started for Vṛndāvana. Gaura then left Prayāga and went to Vārāṇasī.

When the Lord arrived there He met Candraśekhara, who took Gaura to his home.

Candraśekhara said, “I am most fortunate. You appeared in my dream and kindly indicated Your arrival.”

Gaura said, “The devotees' glories are inconceivable. In their ecstatic trance they can know the past, present, and future.”

Candraśekhara said, “I am the lowest of mankind.”

Śrī Caitanya replied, “You are the topmost devotee.”

At that time Tapana Miśra came there and met the Lord. He engaged in Gaurāṅga's service along with his friends and relatives. For some days Śrī Kṛṣṇa Caitanya blessed the inhabitants of Kāśī by distributing the holy names there.

One day a naked *sannyāsī* came for taking bath in the Ganges at Maṇikarṇikā-ghāṭa. At the time, Śrī Acyuta was just finishing his bath, and as he came out on the bank he was chanting the name of Śrī Kṛṣṇa Caitanya. Seeing Acyuta, the *sannyāsī* inquired, “Are you from Bengal? Why are you mistakenly considering Gaurāṅga to be the Supreme Personality of Godhead? Though He is undoubtedly a *sannyāsī*, He has given up the activities of a *sannyāsī* to chant the name of Hari. I have heard that He deceived the learned Sārvabhauma of Orissa with His mystical power. Thus He always acts contrary to the Vedic injunctions, and He does not consider the association of *yavanas* to be degrading. If a *mleccha* pretentiously chants the name of Hari, Gaura doesn't mind embracing him without considering religious principles. Though He violates Vedic injunctions in this way, people still follow Him. But what does He have other than some mystic power?”

Hearing this blasphemy of Śrī Caitanya, Śrī Acyuta was pained at heart. He therefore gently said, “O naked *sannyāsī*, please hear me. One who has the symptoms of the Supreme Lord should be accepted as the Supreme Lord. A great personality has thirty-two auspicious symptoms, but those symptoms are



Gaurāṅga's secondary characteristics. Śrī Kṛṣṇa Caitanya possesses the natural characteristics of the Supreme Personality of Godhead in full. One can see those characteristics with eyes of devotion, otherwise one can never see them even on the strength of millions of pious activities.”

The *sannyāsī* countered, “The Supreme Absolute Truth has no form. Saintly persons only imagine a form.”

Acyuta then said, “But this imagination has no basis. How can one attain the Supreme Absolute Truth by worshiping an imaginary form?”

The *sannyāsī* replied, “The Supreme Truth eternally exists in all objects. There is no liberation other than seeing everything as one.”

Acyuta said, “What is the difference between the Absolute Truth and this creation?”

The *sannyāsī* replied, “They are nondifferent.”

Acyuta then said, “The creation is an expansion of the Absolute Truth.”

The *sannyāsī* replied, “That is true. But Brahman is seen everywhere.”

Acyuta said, “The *Vedas* state that Brahman, Paramātmā, and Bhagavān are eternally full of knowledge and bliss. By His sweet will He takes many forms, but He remains one, while His energies spread everywhere. You should know that both moving and nonmoving living entities, from Lord Brahmā down to the most insignificant, are all expansions of the Supreme Lord. What can stop the Complete Whole from appearing as a part? Anything is possible for the omnipotent Supreme Lord. By His glance over the external energy even a leech has the power to contract and expand its body. There is no doubt that the power to contract and expand exists in the form of the Lord, who is full with six opulences. The Supreme Personality of Godhead Himself descends in order to reestablish the principles of religion for the welfare of the living entities.”

Thus Acyuta put forward many arguments based on the scriptures and refuted the *sannyāsī*'s false arguments. The *sannyāsī* was struck with wonder and said, “I accept that the Supreme Lord descends for the benefit of the living entities, but where is the proof that the Lord appears in Kali-yuga?”

Acyuta said, “Listen carefully. The Lord has innumerable incarnations, which are described in the *Vedas* and *Purāṇas*. Kṛṣṇa appears in each of the four *yugas* with different bodily complexions—white, red, black, and yellow. He has appeared in Kali-yuga as a devotee with a yellowish complexion—Śrī Kṛṣṇa Caitanya. He has kindly appeared in Navadvīpa to teach devotional service to the living entities by practicing it Himself. Nondevotees mistake the Lord of the material energy to be an ordinary living entity, just as someone with jaundice sees a conchshell to be yellow.”

The *sannyāsī* said, “What is the proof that He is that personality?”

Acyuta said, “The evidence is the characteristics of His holy name. Just once call out the name ‘Gaurāṅga’ and see how your hairs stand on end in ecstasy.”

Accepting Acyuta's request, the *sannyāsī* called out Gaurāṅga's name and on the strength of His devotee's words the rays of Gaura's mercy spread. By the inconceivable virtue of the association with Kṛṣṇa's devotee, the *sannyāsī*'s hair stood on end like a *kadamba* flower.

The *sannyāsī* was amazed and declared, “There is no doubt that Śrī Caitanya is a transcendental personality. Śrī Gaurāṅga's name is full of pure loving sentiments. It is even sweeter than the perfect name of Hari. Now I will go see Gaura to relieve

my body, mind, and soul.”

Śrī Acyuta said, “Come along with me. See Lord Gaurāṅga and make your life perfect. But He will be shy and unhappy to see you naked.”

The *sannyāsī* said, “Who will offer clothes to one that does not beg?”

Śrī Acyuta said, “I will give you.” He then tore his cloth and gave half to the *sannyāsī*. The *sannyāsī* put on the cloth like a saintly person, and then the two went to see Lord Caitanya. Śrī Acyuta offered his obeisances at the feet of Lord Gaurāṅga, and the *sannyāsī* stood there staring at the Lord. That fortunate *sannyāsī* then saw the Lord's universal form within the body of Gaurāṅga.

When the *sannyāsī* saw that most wonderful transcendental vision, tears of love flowed like the Ganges from his eyes. He folded his hands and glorified the Lord, saying, “You are the Supreme Lord, Vrajendra-nandana Himself. You have appeared as a devotee in order to teach people devotional service. All glories to You and Your unalloyed mercy! I am the lowest among men. Without knowing Your glories and being intoxicated by false ego, I have blasphemed You. I take shelter at Your feet. Kindly forgive my offense.”

The *sannyāsī* offered many submissive prayers to the Lord and then fell down offering obeisances at His feet. Gaura touched him and said, “*Namo Nārāyaṇa*.” On the pretext of touching him, Lord Caitanya surcharged him with spiritual energy. When the *sannyāsī* came in contact with the touchstone of Gaurāṅga, loving devotion awakened within him and he began to dance with raised arms. He roared loudly and frightened everyone. Again and again he exclaimed, “Śrī Caitanya is the Supreme Lord!”

Śrī Acyuta danced along with the other devotees. While performing *kīrtana*, they declared, “Kali-yuga is glorious!”

I offer millions of obeisances at the feet of the devotees, by whose mercy that *sannyāsī* was delivered. I am unable to write about even a fragment of the character of the devotees. Whatever little I have written is by their mercy.

The entire city of Kāśī came under Gaurāṅga's influence, and many people became devotees as a result. One famous *sannyāsī* named Prabodhānanda Sarasvatī resided there. He was as intelligent as Bṛhaspati. He was proud of being a big scholar and well-versed in many scriptures, so he blasphemed Gaurāṅga. Lord Caitanya, being an ocean of mercy, bestowed His kindness on him by convincing him to become His follower by śāstric argument. All Prabodhānanda's doubts were destroyed, and he became convinced that Śrī Caitanya was the Supreme Lord. Gaurāṅga was most merciful to Śrī Prabodhānanda. He invested him with spiritual potency and gave him pure devotional service.

Prabodhānanda was freed from his false arguments and he became a great Vaiṣṇava, decorated with ecstatic love of God. He became a prominent devotee of Śrī Gaurāṅga and day and night he would murmur, “The Supreme Lord has appeared in a golden form.”

While engaged in *saṅkīrtana*, tears flowed from his eyes and he would roll on the ground without considering whether the place was proper or not. Sometimes he danced in ecstasy with his arms raised, and sometimes he cried loudly while rebuking himself. Prabodhānanda composed various prayers which he offered to Lord Gaurāṅga. People were thrilled on hearing his wonderful glorification. All his scholarly students also took shelter at the lotus feet of Gaurāṅga.

There is no end to Gauracandra's wonderful transcendental pastimes. What to

speak of an insignificant soul like me, even Lord Anantadeva is unable to fully describe those pastimes. Śrī Kṛṣṇa Caitanya is the storehouse of mercy, He taught Sanātana the essence of the science of devotional service.

Sanātana Gosvāmī met Gaurāṅga in Kāśī, and by His order he went to Vṛndāvana. Sanātana was well-versed in all scriptures. He was the greatly renounced elder brother of Rūpa Gosvāmī. Śrī Rūpa installed the Deity of Govinda in Vṛndāvana, and Sanātana established the worship of Madana-gopāla. These two brothers were great devotees and full of compassion for the living entities. They compiled many devotional literatures, which they gave to the devotees. Their nephew, Jīva Gosvāmī, had no equal in his ability to establish the conclusion of the scriptures. Śrī Gopāla Bhaṭṭa, Raghunātha Bhaṭṭa, and Raghunātha dāsa were all great scholars. They were all free from envy and were great authorities in devotional literatures. They were known as Gosvāmīs, and they discovered many lost places of pilgrimage. With the consent of Mahāprabhu and the two Prabhus, they made devotional literatures and the path of *bhakti* known to the world.

My Prabhu glorified these six devotees as eternal assistants to Kṛṣṇa's *gopī* friends. Śrī Caitanya is the only Mahāprabhu. Nityānanda and Advaita are counted as Prabhus. Gadādhara Paṇḍita told Śrīvāsa the true identity of the twelve cowherd boys and sixty-four *mahāntas*.

Although I cannot understand the glories of the unlimited followers of Lord Gaurāṅga, I am writing whatever I have heard from the mouth of the devotees. Meanwhile Śrī Caitanya Mahāprabhu left Vārāṇasī and traveled again through the forest of Jhārikhaṇḍa on His way to Śrī Kṣetra. When Mahāprabhu arrived, all the devotees shed tears of joy on seeing Him. Rāmānanda Rāya and others all offered obeisances to the Lord, and Gaura embraced each one of the devotees.

In the soothing moonshine of the topmost *brāhmaṇa*, Śrī Kṛṣṇa Caitanya, the waves of the nectarean ocean of *saṅkīrtana* expanded. What to speak of insignificant human beings, even the demigods were attracted as all the devotees assembled together to perform *saṅkīrtana*.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Eighteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Sītā opened the door of her mind to Advaita Prabhu saying, “I have not seen Gauracandra for many days. My mind and soul always cry for Him. When will I be fortunate enough to see Gaura's handsome face? When will I offer a favorite article to Gaura? Then my heart, which is burning due to separation from Gaura, will be pacified. When will I again and again drink the nectarean topics about Gaurāṅga and give up the burning desire for material enjoyment? Now I have disclosed the miserable condition of my mind. If You have affection for me, please help me find relief.”

After disclosing her mind, Sītā cried out of love. Advaita Prabhu said to her, “Your life is glorious.” Just then, Advaita became intoxicated with love. He repeatedly roared out the name of Gaurāṅga. Then Advaita said, “One who has fully dedicated his life to Lord Caitanya is certainly the most fortunate person. One whose hairs stand on end after hearing the name of Gaura is known as the topmost

devotee. One who sheds tears on chanting the name of Gaurāṅga is an eternally liberated devotee.”

Saying this, He roared deeply and chanted and danced with raised arms. After some time Sītānātha came to His external senses. He then consoled Sītādevī by describing Gaurāṅga's transcendental qualities. At that time a Vaiṣṇava came and offered obeisances to Advaita Prabhu. The Vaiṣṇava then delivered a message sent by Śivānanda Sena. He said, “O Sītānātha, please listen attentively. Śivānanda Sena has sent me to You. He will take all of Gaurāṅga's followers to Puruṣottama to attend Ratha-yātrā. Nityānanda Prabhu, Śrīvāsa Paṇḍita, Gadādhara, and others have already assembled.”

Hearing that message from the devotee, Advaita Prabhu and Sītā prepared themselves for going. The most chaste Sītādevī joyfully took all of Gaura's favorite articles with her. Gopāla dāsa, who dedicated his life to Gaurāṅga's service, also went to see Gaura.

By the mercy of Śrī Guru and the Vaiṣṇavas, I, the lowest of men, also went along as a servant. The meeting between Advaita Prabhu and Gaurāṅga's followers increased the ocean of bliss, as devotees offered obeisances and embraced each other. They all happily engaged in *saṅkīrtana* and visited various holy places on their way to Nīlācala.

On hearing of their arrival, Gauracandra went in great ecstasy with His local devotees to greet them. When the Bengal devotees saw Gaurāṅga coming from a distance, they were overwhelmed with love and proceeded on while loudly chanting the holy names. The ecstasy in that meeting between Śrī Kṛṣṇa Caitanya and His devotees cannot be described.

The devotees surrounded Gaurāṅga as they danced and chanted the holy names in ecstatic love of God. All the devotees easily drown in the waves of the great ocean of Mahāprabhu's love. Eventually they began to swim in the Gaṅgālike current of the tears flowing from their eyes.

Nityānanda Prabhu was intoxicated with love as He chanted Hare Kṛṣṇa and danced with raised arms. Advaita Prabhu's ecstasy cannot be described. He loudly called out, “I will subdue all the atheists!”

While Lord Jagannātha mounted His chariot, Gaura, in the mood of the *gopīs*, recited the following verse:

*bahu-kāle tore kālā lāga pāilāñ  
antare rākhimu bhari nāhi chāḍi bāñ*

“I am seeing You after a long time. Now I will keep You in My heart and not let You go.”

Śrī Caitanya Mahāprabhu sang this song in the ecstasy of love of Godhead, and the two Prabhus broadcast its meaning. Gradually the waves of His ocean of ecstasy swelled up, and as a result all the devotees became decorated with various ecstatic symptoms. Then, as the Lord became absorbed in the *kīrtana*, feelings of *mahā-bhāva* awoke within Him and He fell unconscious.

When that verse was again recited, He regained His external consciousness and embraced Nityānanda Prabhu. Nitāi held the Lord's two hands and sweetly danced around Advaita, who said, “It is difficult to understand the drama between You two.”

Gaura and Nitāi replied, “You are the director of the drama.”

They affectionately embraced each other, and then the three Lords cried as They chanted the name of Hari. Then They exclaimed, “Come, everyone! Don't fear. Let us chant the name of Hari and dance. In this way we will cross the ocean of material existence.”

Hearing this, the devotees began dancing. Some of them cried in ecstasy and some roared out. At that time, Gopāla dāsa, the son of Advaita, enchanted the entire world by dancing with his arms raised. Then, while dancing, he suddenly fell unconscious. Even after the devotees chanted to him for a long time, he did not regain consciousness. When Sītānātha saw Gopāla dāsa lying there practically dead, He cried out in distress, “Alas, Kṛṣṇa! What have You done?”

At that time Śrī Śācinandana repeatedly called out, “Wake up, Gopāla!”

When He by whose mercy the whole world has consciousness orders one to awaken, who can remain unconscious? By a drop of Śrī Caitanya's mercy, Gopāla dāsa awoke and said, “I am the servant of Lord Caitanya.”

Gopāla then loudly called out “Śrī Kṛṣṇa Caitanya!” and the devotees remarked, “He is the incarnation of a devotee.”

Gaurāṅga affectionately embraced Gopāla and bathed him with tears of love. In ecstatic love, Śrī Advaita took Gopāla in His arms and then danced around, chanting “Hari Hari!” Nityānanda lovingly brushed the dust off Gopāla's body, and the devotees took the dust from his feet.

The glories of Gopāla dāsa are unlimited. An insignificant soul like me can hardly describe a fragment of them. Everyone chanted the name of Hari as they saw Lord Jagannātha's Ratha-yātrā festival. It is not possible to describe the joy they experienced. All the followers of Gaurāṅga rolled in the dust in ecstasy.

At the end of the festival *mahā-prasāda* was purchased and honored. After discussing spiritual topics, they returned to their own residences.

Please listen now to this wonderful story. One day Sītānātha said to Sītādevī, “Day and night I feel distressed about not being able to entertain Gaurāṅga to My heart's content. Whenever I invite Gaurāṅga to My residence, many *sannyāsīs* always accompany Him. Gaura gives most of the food to the *sannyāsīs* and then He eats. Thus My cherished desire is frustrated.”

Sītādevī said, “This is also my heart's desire. If we can get Gaura to come alone, then we will be satisfied. If we can entertain Him with His favorite foods, then my long cherished desire will be fulfilled.”

At that time a wonderful event took place. The daylight suddenly became covered by dark clouds. As they watched, a strong wind started blowing and a frightening shower of hail began falling from the sky. No one could understand that due to the desire of Śrī Caitanya, no one could leave their house.

At that time, Gaurāṅga, who resides in everyone's heart, left His room to fulfill His devotees' desires. When Sītā and Advaita saw Gaura come alone to their residence, they began floating in waves of love. Sītādevī and Advaita Prabhu are both reservoirs of nectarean love for Gaurāṅga. They have unlimited faith in the Lord. I know them as eternal associates of the Lord.

As Gaurāṅga arrived, they both quickly got up and loudly welcomed the Lord, “O Gaura, our life and soul! Please come. You are the all-knowing bee of the lotus heart of the devotees. You are a vast nectarean ocean of mercy.”

Saying this, they offered Gaura a nice sitting place and made various arrangements for His service. I, an insignificant insect, went to wash the feet of Gaurāṅga. But

Gaura told me, “Wait, wait. A *brāhmaṇa* is nondifferent from the body of Viṣṇu.” I said, “Alas! How unfortunate I am! I am unqualified to serve the feet of Gaurāṅga. My desire to attain those feet, which are worshipable by all, beginning with Anantadeva, is like the desire of a child to touch the moon.”

Then I thought, “Kṛṣṇa is an ocean of mercy, and He has descended to deliver the fallen atheists. Why won't He be kind to a fallen soul like me? If I fall at His feet crying, then He will be merciful to me. This *brāhmaṇa* thread is an obstruction to my service to the Lord, and by nature it is a source of false pride. That is why Vaiṣṇavas give it up.” Thinking in this way, I broke my thread.

Seeing this, my Prabhu smiled and said, “O Īśāna, why did you destroy this symbol of the *brāhmaṇas*' religious principles? The sacred thread of the *brāhmaṇas* purifies their mind and fixes their heart in the Absolute Truth.”

Advaita Prabhu then gave me another sacred thread, and in distress I said to Him, “What is the use of a thread that impedes my service to Gaurāṅga?” Then I began to cry, saying, “Please don't deprive me of the Lord's service.”

Seeing me lamenting, Advaita Prabhu repeatedly said, “It is not proper to put a devotee in distress.”

Mahāprabhu was silent on hearing Advaita Prabhu's words. Advaita then told me, “Īśāna, go and serve the Lord's feet.”

On hearing this, I was drown in an ocean of joy. By the mercy of the Guru, I received the order to serve Lord Gaurāṅga. What cannot be achieved by millions of lifetimes of pious activities can easily be obtained by the mercy of Śrī Guru. The glories of the mercy of the Guru and the Vaiṣṇavas are unlimited. When even Lord Brahmā cannot estimate the extent of that mercy, how can an insignificant person like me?

Śrī Caitanya Mahāprabhu then went to the dining room. He cheerfully sat down on a clean seat and said, “Come and sit, Ācārya.”

My Prabhu said, “Give up your clever tricks, Gaura. Today You will eat all the food that has been offered. Then I promise to let You go.”

Mahāprabhu smiled and then began to eat, as mother Sītā attentively served Him. She offered the Lord such a variety of vegetable preparations and cakes that I am unable to describe them all. Sītādevī affectionately served Gaura all of His favorite preparations, which Gaura happily ate.

Gaura said, “Ācārya, I am unable to remember when I've eaten so much.”

Ācārya smiled and said, “Listen, Nimāi, Your clever tricks are not unknown to Me. Three potencies constantly reside on Your tongue—the devotees' glories, saintly instructions, and humble prayers.”

Hearing this, Mahāprabhu remembered Viṣṇu. He then cleaned His hands and mouth and took some betel nut. On Advaita Ācārya's request, Gaura then lay down to rest. At that time the hail storm stopped.

Śrī Kṛṣṇa Caitanya descended to perform uncommon pastimes and thus bestow eternal happiness on His devotees. There is no comparison to Kṛṣṇa's mercy; even personalities like Mahā-Viṣṇu cannot estimate its limits. The *Vedas* proclaim that Kṛṣṇa and His pure devotees are nondifferent. The desire of Kṛṣṇa's devotee is automatically fulfilled on its own accord. When the devotees desire something, then Kṛṣṇa's desire for that awakens.

When will I become fortunate to receive the merciful shelter of the Guru and the Vaiṣṇavas? When will the nectarean ocean of Gaura's love drown my senses so that

I may be freed from all sins?

Previously, Nārada and other prominent devotees served Kṛṣṇa or Rādhā and attained perfection. Others worshiped Rādhā and Kṛṣṇa and attained spiritual bodies and the eternal abode of Vṛndāvana. But no one could ever see the combined form of the two—Lord Śrī Kṛṣṇa, the reservoir of all pleasure, and Śrīmatī Rādhārāṇī, the personification of ecstatic love of Godhead. That combined form of the Lord, Gaurāṅga, has preached and delivered the living entities in this glorious age of Kali.

Anyone who sees, serves, or worships that form of the Lord easily attains the rarest treasure of pure love of Godhead. No one had previously ever heard of such a merciful incarnation, who is the reservoir of Lord Kṛṣṇa's manifestations.

Gaurāṅga revealed the glories of Vaiṣṇavas' remnants and delivered a dog with the holy name.

A great devotee of the name Śivānanda Sena was famous throughout the world as a dear servant of Lord Gaurāṅga. In his house lived one dog, which became purified by eating the Vaiṣṇavas' remnants. When Śivānanda came to Puruṣottama-kṣetra, by some good fortune the dog came along. That dog was later freed from material bondage by the mercy of Śrī Caitanya Mahāprabhu. The dog chanted Hare Kṛṣṇa and attained its spiritual body.

Therefore the remnants of Vaiṣṇavas are certainly spiritual. If someone eats even a small portion of those remnants they attain devotional service. The glories of the dust of the Vaiṣṇava's feet are also unlimited. By touching even a grain of that dust one can cross over the ocean of material existence. Seeing a Vaiṣṇava is as good as seeing Lord Viṣṇu, and feeding a Vaiṣṇava is as good as feeding Kṛṣṇa. Lord Kṛṣṇa has stated, “My devotee is greater than Me.” One can be relieved from the offense to a Vaiṣṇava by sincerely serving that Vaiṣṇava; there is no other means of deliverance. Even Kṛṣṇa cannot free one from such offenses. But if by some good fortune the Vaiṣṇava becomes compassionate, then the offender is certainly freed from the offense. When the pure devotee is empowered by the sweet will of Kṛṣṇa, Kṛṣṇa is automatically purchased by him. One who is a servant of Kṛṣṇa naturally delivers the living entities by teaching them through his example. And now Rādhā and Kṛṣṇa have mercifully taken the form of a devotee for the benefit of the living entities.

By the mercy of Gaurāṅga, the son of Śivānanda Sena exhibited great knowledge of the scriptures at an early age. He became well-known as Kavi-karṇapūra, and in this way Śrī Śacīnandana's pastimes astonished the entire world.

Now I will describe the service I rendered to Śrī Caitanya Mahāprabhu, for one is delivered simply by remembering Him. By the lionlike Śrī Advaita Prabhu's mercy, the rarest service was given to this fallen soul. The reddish lotus feet of Śrī Gaurāṅga are most delicate, and only lotuslike hands are fit to massage those feet. Then this insignificant soul said to Śrī Caitanya, “Please be merciful and instruct this soul who is devoid of devotion.”

Gaurāṅga smiled and sweetly said, “Listen, Īśāna, to the teachings given in the scriptures. Learn the principles of religion from a bona fide devotee. Chanting the holy names of the Lord is the topmost principle of religion. The glories of chanting the holy names are greater than those of performing austerities and penances. One who chants the holy names becomes free from all offenses. But if someone in the renounced order speaks intimately with a woman, his religious principles are

destroyed. Those who worship various demigods cannot have unalloyed faith in Kṛṣṇa.”

I consider one who hears or reads this instruction from the lotus mouth of Śrī Kṛṣṇa Caitanya to be most fortunate. I offer unlimited obeisances to the feet of Gaurāṅga, who taught the entire world by banishing His dear devotee.

Choṭa Haridāsa used to sing like a Gandharva. He had dedicated his life to the service of Gaurāṅga, so he was a topmost devotee. He begged some rice for the service of Lord Gaurāṅga and then exchanged it for some better rice. When Gaurāṅga saw the rice, He inquired, “Where did you get this rice, Haridāsa?” Haridāsa replied, “I got it from mother Mādhavī. I exchanged some other rice for this rice.”

Gaurāṅga then said, “What sort of activity is this? You have violated the principles of the renounced order. Although Mādhavī is a highly chaste pure devotee, who has implicit faith in her Guru and the Vaiṣṇavas, how can the religious principles of the renounced order be upheld if you talk to women? For this reason I reject you from My association.”

Hearing this, Haridāsa cried profusely. He offered obeisances to Gaura and then departed. All the devotees were struck with wonder. No one can understand the deep meaning of Gaurāṅga's pastimes except His devotees. After this incident, Advaita and the other devotees returned to Bengal. They all felt depressed in separation from Lord Gaurāṅga. There is no limit to the pastimes of Gaura and His followers, I am describing just a small fragment.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īsāna Nāgara, narrate Śrī Advaita Prakāśa.

## Chapter Nineteen

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day Lord Caitanya came to Rūpa Gosvāmī in a dream and gently said, “O Rūpa, you have written a wonderful drama in which you have revealed the transcendental pastimes of Rādhā-Śyāma. I strongly desire to hear that sweet beautiful drama.”

Saying this, Śrī Caitanya disappeared and Rūpa woke up, but then fell unconscious in ecstasy. After some time, Rūpa Gosvāmī, the topmost devotee, came to his senses and started weeping and calling out, “Where is Gaurāṅga?”

The next moment he lamented, “It is difficult to comprehend Your transcendental pastimes. You have descended in order to glorify Your devotees. You have kindly appeared before Your devotee in a dream to give instruction.”

Rūpa Gosvāmī then danced and jumped high. At that time Sanātana arrived there and inquired, “What is the news? I assume that Gaura has showered His mercy on you today.”

Rūpa replied, “O Prabhu, you are well-versed in all the scriptures. Gaura has appeared in my dream to instruct me.”

Sanātana said, “You are most fortunate! Because you have seen Gaurāṅga in a dream, you will certainly see Him face to face.”

Rūpa then said, “Your words are as good as the *Vedas*. I will go to Puruṣottama-kṣetra to see Gaurāṅga.”

Rūpa offered obeisances to Sanātana and then started his auspicious journey while



remembering Gaurahari. Absorbed in love for Gaurāṅga, he eventually arrived in Śrī Kṣetra. When Rūpa saw Lord Gaurāṅga, tears of love flowed from his eyes. He offered hundreds of obeisances to the Lord, who reciprocated by warmly embracing Rūpa. Rūpa Gosvāmī said, “I am an untouchable wretch. Why do You make me an offender by touching me?”

Caitanya Mahāprabhu replied, “You are the topmost devotee. Your body is as pure as the Mandākinī Ganges.”

Śrī Rūpa said, “You are an ocean of mercy. A particle of Your mercy is the source of all auspiciousness. If by great fortune someone touches Your feet, he gets the most pure body of a Vaiṣṇava; just as by the touch of a *śālagrāma-silā*, the water in a ordinary well becomes so pure that it can destroy all sins and it is rarely attained even by the demigods.”

Mahāprabhu said, “This is exaggerated glorification.”

Rūpa then said, “I've hardly spoken a drop of Your glories.”

Then Gaurāṅga personally glorified Rūpa Gosvāmī's spotless detachment to Rāmānanda Rāya and others. The happiness of Gaurāṅga's followers expanded in the association of Śrīla Rūpa Gosvāmī. They surrounded Gaurāṅga and began chanting the holy names. In great ecstasy someone sang and someone danced. Someone else called out the name of Gaurāṅga and cried in ecstatic love. In this way the waves of Gaura's love swelled as the devotees chanted Hare Kṛṣṇa and danced. One moment they laughed, another moment they were stunned, and the next moment they began to perspire. Then they cried out, “O Lord of our lives!” Śrī Kṛṣṇa Caitanya and His devotees thus blessed the whole world with a cloud of nectarean love. After some time, when the *saṅkīrtana* came to an end, everyone took Gaura's permission and returned to their respective duties.

One day, as Gaurāṅga was joyfully discussing spiritual topics with His devotees, Rūpa Gosvāmī arrived there. He offered obeisances to Gauracandra, who embraced Rūpa and asked him to sit there. Rūpa offered his respects to the devotees and sat at a distance. Lord Caitanya, the supreme controller who resides in everyone's heart as the Supersoul, said to Rūpa, “I have heard from a devotee that you have written a drama about Kṛṣṇa's pastimes. Please recite that drama in this assembly of Vaiṣṇavas. I am eager to hear it.”

Śrī Rūpa said, “I am a wretch and the lowest of men, while Kṛṣṇa's pastimes are the topmost of all subjects. This fool's ability to explain the scriptures is like a wingless bird's ability to fly. Whatever I have written is like a child's play. I feel ashamed and afraid to read it. Still, I cannot disobey Your order. Everyone kindly forgive my offense.”

Rūpa Gosvāmī then read his drama, and the devotees all became overwhelmed in ecstasy. Absorbed in love, Rāmānanda Rāya and others remarked, “We have become purified by hearing this drama. The glories of Kṛṣṇa's names are certainly sweet. We have never heard such a glorious composition of verses.”

In ecstatic love, Mahāprabhu said to Śrī Rūpa, “It would be good if you divide this drama into two parts. The two names, *Vidagdha-mādhava* and *Lalita-mādhava*, will give pleasure to the heart.”

The Vaiṣṇavas all responded by chanting the name of Hari. These two books became well-known throughout the world. Śrī Gaurāṅga's associates have inconceivable qualities. Śrīla Rūpa Gosvāmī's glories are vibrated everywhere. On seeing his great humility, Gaurāṅga and His followers were overwhelmed with

love.

Rūpa Gosvāmī stayed there for some days, taking *darśana* of Lord Jagannātha in ecstatic love. Then, following the instruction of Mahāprabhu, he returned to Vṛndāvana. The glories of Gaurāṅga and His devotees cannot be fully described by even Lord Brahmā. By hearing their glories from saintly persons my mind was not pacified, so I have written those topics in brief for the benefit of others.

One day Caitanya Mahāprabhu was explaining the devotional purport of *Śrīmad Bhāgavatam* to Acyuta, who remarked, “This is the best explanation of *Śrīmad Bhāgavatam* I have ever heard. There is no need for the commentary of others, like Śrīdhara Svāmī. This commentary is the essence of all others and it includes points not mentioned elsewhere.”

Śrī Kṛṣṇa Caitanya replied, “If the glories of saintly persons are diminished by this commentary, then it must be discarded.”

Hearing this, Śrī Acyuta was surprised and said, “On hearing this order, my heart breaks. Your commentary is like the monarch of the kingdom of devotional service. Every line is a storehouse of transcendental mellows. By stopping the propagation of such wonderful devotional purports, You have actually verified Yourself as an ocean of mercy.”

Acyuta began to cry in ecstatic love, and Gaura bathed him with His tears. There is no limit to Śrī Caitanya's ocean of mercy, even Lord Ananta cannot reach its end. Gaurāṅga sacrificed His own prestige to make the living entities happy. Such humility was never shown even by Lord Kṛṣṇa.

Previously, when Gaura was studying the scriptures, He had written a commentary on the principles of logic. When He went to the bank of the Ganges with that commentary, a *brāhmaṇa* inquired, “O Mahāśaya, what is that book You have?”

Gaura replied, “This is a commentary on the principles of logic.”

The *brāhmaṇa* looked through that commentary and began to lament, “Alas, all my work is ruined! On seeing this commentary, mine will be shunned.”

Śrī Gaurāṅga said, “O *brāhmaṇa*, don't be discouraged.”

Gaura, the ocean of mercy, immediately displayed His compassion by throwing His commentary into the Ganges. Seeing this, that *brāhmaṇa* blissfully said, “No living entity can display such renunciation. You must be an incarnation of Lord Viṣṇu Himself! I offer millions of obeisances at Your feet.”

Saying this, the *brāhmaṇa* joyfully departed, while Gauracandra's shining fame filled the universe. Accepting the glories of Śrī Caitanya as inconceivable, I, an insignificant insect, consider the brief pastimes written here as atomic in size.

Śrī Śacīnandana then said to Acyuta, “Why are My faultless eyes quivering?”

Acyuta said, “You are the embodiment of auspiciousness. Good fortune always resides within You. I can understand that one of Your dear devotees will become very fortunate. That is why the eyes of He who is controlled by His devotees are quivering.”

At that time, Sanātana Gosvāmī, the topmost devotee, arrived from Vraja and came there before Gaura. Gaurāṅga jubilantly said, “The words of Kṛṣṇa and His eternal associates are always infallible.”

Śrī Acyuta said, “You are the controller of the mind. In the form of sound, You cause the living entities to act.”

As soon as Caitanya Mahāprabhu heard this, He immediately remembered Lord Viṣṇu. Meanwhile, Sanātana was absorbed in loving sentiments by seeing Gaura.

His hairs stood on end, he lamented, and then he became stunned. Then, crying in love, he washed Gaurāṅga's feet. Gaura embraced Sanātana, who lamented, "You have made me a great offender. I am untouchable and fallen, moreover I am an object of hatred, for I have a disease that has produced wet sores on my body." Mahāprabhu said, "Where are your wet sores? I see a pure body that resembles the sunlight."

Sanātana looked and was surprised to see that his body had now become healthy. Accepting the mercy of Śrī Kṛṣṇa Caitanya as inconceivable, Sanātana began dancing in ecstasy with raised hands. All the devotees joyfully cried out, and then Mahāprabhu began *saṅkīrtana*.

Someone played the *mṛdaṅga*, and others played *karatalas*. Some devotees laughed, and others cried in ecstasy as though they were intoxicated. Gradually the waves of the ocean of *saṅkīrtana* expanded, and Gaurāṅga was immersed in loving ecstasy. Gaura then manifest various ecstatic symptoms like crying, shivering, and falling unconscious. Sometimes He cried out the name of Hari, and then He would offer humble prayers.

After a long time, they stopped *saṅkīrtana* and Lord Gaurāṅga sat down with the devotees. Then Sanātana gently inquired from Mahāprabhu, "Amongst all religious principles, which are the eternal religious principles?"

Caitanya Mahāprabhu said, "You are the topmost devotee, and you know all the scriptures. Among intelligent persons, you are the most experienced. Still, following the behavior of saintly persons, you inquire, because saintly persons never tire of discussing spiritual matters with devotees. We call Vaiṣṇava principles eternal religious principles, and other principles are all secondary. According to the *Vedas*, Vaiṣṇava principles are eternally perfect. Secondary religious principles were preached by Lord Śiva under the order of Lord Kṛṣṇa. The instructions of Lord Śiva can never be fruitless, but they bring success indirectly, just as when a person takes a crooked path, his journey simply increases. After worshiping the demigods for many lifetimes, one's heart is purified when he obtains the worship of Lord Viṣṇu, who is like a desire tree. Then, by the desire of the devotee, Viṣṇu offers one a gift more rare than liberation."

Sanātana Gosvāmī said, "I understand the basic meaning. Vaiṣṇava religious principles are perfect from time immemorial."

Mahāprabhu said, "Vaiṣṇava principles are supreme. According to saintly persons, the most important aspect of Vaiṣṇava principles is to develop a taste for chanting the holy name."

In this way Mahāprabhu revealed many devotional principles, and the devotees headed by Sanātana felt jubilant. Then on the occasion of Lord Jagannātha's Rathayātrā, many devotees came from various provinces. The followers of Caitanya Mahāprabhu coming from Bengal were headed by Nityānanda Prabhu and Advaita Prabhu.

Gaurāṅga became joyful to regain the association of His followers. He gradually inquired about each devotee's welfare. The devotees offered their obeisances to Gaurāṅga and told Him all the auspicious news, and Gaurāṅga embraced each one of them. Then Mahāprabhu joyfully took bath with His devotees in the king of all holy places, the ocean. They all went to see Lord Jagannātha, and then they took *prasāda* together.

The joy they experienced cannot be described. Only the most fortunate people

could see those pastimes. Mahāprabhu then narrated to His devotees descriptions about the topmost mood of the Vraja *gopīs*. When the devotees became intoxicated in pure love by hearing those topics, they began *saṅkīrtana* in Gaurāṅga's association. Devotees from many various backgrounds played *mṛdaṅgas* and *karatalas*. Some of them sweetly danced with their arms raised.

Advaita danced nicely, so He was placed in front. Gaura and Nityānanda danced in the middle. The devotees danced behind with their hairs standing on end.

Intoxicated with ecstasy, they made various poses. Their wonderful dancing amazed the people, and their singing the glories of Lord Hari resembled the Gandharvas. As the cakoralike devotees drank the nectar of *saṅkīrtana*, some cried in ecstatic love, some embraced others, and some, intoxicated in ecstasy, laughed loudly. Some others fell unconscious, being overwhelmed with love.

The wonderful joy of their *saṅkīrtana* attracted even the demigods. Many sinful people were delivered by the boat of the holy names. On the day of Ratha-yātrā there was a large joyful festival, which I am unable to describe.

The chariot of Subhadrā went first, and behind her chariot came the chariot of Balarāma. Millions of people pulled the chariot of Lord Jagannātha, but they were unable to move it even an inch. All the pilgrims were struck with wonder. Then Mahāprabhu smiled and pulled the rope. Simply by His touch, the chariot moved quickly, and everyone jubilantly chanted the name of Hari.

Lord Jagannātha and Lord Gaurāṅga both performed wonderful pastimes.

Whoever witnessed those pastimes was delivered from the ocean of material existence. Lord Jagannātha mercifully appears in a form corresponding to one's meditation on Him. Some see the form of Kṛṣṇa and some see Vāmana, but according to the *Vedas* neither will take another birth. And if someone in illusion thinks of the objects of the senses, he sees those objects, not Kṛṣṇa.

The transcendental pastimes of Lord Jagannātha are unlimited, and the potency of His *mahā-prasāda* is beyond the conception of the demigods. In Jagannātha Purī, a *brāhmaṇa* eats the *prasāda* brought by a *caṇḍāla*; and if he hesitates, he is soon attacked by severe disease. When a dog eats *mahā-prasāda*, if something falls from its mouth, that is eatable even by the demigods. The potency of *mahā-prasāda* is inconceivable and inexhaustible, even Śrī Ananta cannot understand the extent of its potency. Anyone who takes even a fragment of *mahā-prasāda* is freed from all sins and goes back to Godhead. Nowhere are the glories of *mahā-prasāda* heard as much as they are in Śrī Puruṣottama.

I am an insignificant insect, so I have no ability. Therefore I have written just a fragment of these pastimes. After the Ratha-yātrā festival, Gaura called His devotees and said, "You have suffered great distress on My account. There is no need for you to come every year. Stay at home and always distribute the holy names. You have all appeared to preach the eternal principles of religion. Make your lives successful by preaching. I will engage in confidential devotional service for some days. Thus all My cherished desires will be fulfilled."

Gaurāṅga ordered Nityānanda Prabhu to marry, and then He ordered the devotees to return home. Gaura then went to a solitary place and chanted the holy names, absorbed in love. At that time Gaura saw only His intimate devotees, and He became fully absorbed in the holy names, which are the only means of success.

Chant the holy names, meditate on the holy names, and make the holy names the essence of your life! Wherever the holy name is chanted, Lord Hari performs His

pastimes. The holy name is Hari Himself, there is no difference. This is established by the *Vedas* and *Purāṇas*.

Now listen to the description of the disappearance of Brahma Haridāsa, who daily chanted three hundred thousand holy names. We haven't seen anyone with such taste for chanting the holy names. All the devotees were astounded by his activities. Knowing his disappearance from this world as imminent, Haridāsa came and lay down in the middle of the chanting devotees. He then held Mahāprabhu's lotus feet to his heart and left his body while calling out, “Śrī Kṛṣṇa Caitanya!” Seeing this, Gaurāṅga loudly chanted the holy name of Hari. The devotees exclaimed, “He was the crest jewel amongst the devotees.”

The breeze of *hari-nāma* began blowing from all sides and the waves of *sankīrtana* gradually swelled up. Lord Caitanya was immersed in that ocean of ecstatic love, and all the devotees enjoyed swimming in that ocean.

Gaura then placed Haridāsa in *samādhi*, and they all joyfully held a grand festival. Śrī Caitanya Mahāprabhu is an ocean of mercy. We have never heard of such a munificent incarnation. The omnipotent source of all incarnations, Lord Gaurāṅga, performed these transcendental pastimes to deliver the people in general. Without considering whether the place is proper or not, He has mercifully offered everyone the holy names and pure love of God that is rarely attained by even Lord Brahmā. I offer millions of obeisances to the feet of Śrī Guru and Gaurāṅga. I am always praying for a fragment of their mercy.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Twenty

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

Now listen to the pastimes of Nityānanda Prabhu, who went to Bengal on the order of Caitanya Mahāprabhu. Uddhāraṇa Datta was the object of Nityānanda's mercy. He served the Lord day and night. One time Nityānanda went to Ambikā-kālanā and assumed an enchantingly handsome form that astounded even the demigods. Seeing His handsome form, people asked, “Who is this prince?”

At that time Sūryadāsa Paṇḍita came there and was amazed on seeing the form of Nityānanda. Sūryadāsa submissively inquired, “Please tell me, where is Your residence? What is Your name?”

Uddhāraṇa Datta replied, “He belongs to the topmost Rādhī *brāhmaṇa* society. He is the crest jewel amongst logicians. He is known as Nityānanda, and He lives in the abode of ecstatic love.”

The intelligent Sūryadāsa then happily said, “Please come to my residence and take rest.”

Nityānanda smiled and accompanied him to his house, where the *brāhmaṇa* Sūryadāsa fed Nityānanda with loving care. The village ladies flocked there to see Nityānanda, and they all praised His attractive form. They then told the wife of Sūryadāsa, “He is a suitable husband for your daughters.”

Sūryadāsa had two daughters—Vasudhā and Jāhnavā—who were both equal to Lakṣmīdevī. There was no comparison to their beauty and good qualities.

Sūryadāsa was an incarnation of Mahārāja Kakudmi, who was advised by Lord Brahmā to offer his beautiful daughter, Revatī, to Baladeva. His wife was endowed

with all the good qualities of a saintly chaste lady. She said to the village ladies, “Please, all of you give your blessings. Who doesn't desire to give their daughter to a nice saintly person? But I don't know what my husband desires in this regard. If he agrees, I would accept it as auspicious.”

At that time the great scholar Sūryadāsa came there, and the ladies told him, “You have got two marriageable daughters at home. Providence kindly brought their future bridegroom here. Let us hear what you think about this.”

Sūryadāsa Paṇḍita replied, “If everyone agrees, then I accept.”

After saying this, Sūryadāsa went out and called his relatives to his house. In that family gathering, Sūryadāsa humbly said, “After due consideration, please tell me whether I should give my daughters to this visitor.”

Everyone said, “We don't even know where He comes from. A wise man never asks someone whose family and behavior are unknown to marry his daughter. A suitable husband is not easy to find. By giving his daughter to Lord Śiva, Dakṣa got the head of a goat.”

They discussed at length in this way, and when Nityānanda understood their mind, He departed. He went to the bank of the Ganges, where Gaurīdāsa, who was absorbed in ecstatic love, recognized Him. Gaurīdāsa offered obeisances to Nityānanda and said, “You have unlimited wonderful pastimes.” Nityānanda laughed loudly, and Gaurīdāsa became unhappy to see His disappointment. Gaurīdāsa was not an ordinary man; he was one of Kṛṣṇa's dear friends from Vṛndāvana. My Prabhu, Advaita, called him Subala. He knows all of Rādhā-Kṛṣṇa's confidential pastimes. Now that Rādhā-Kṛṣṇa have descended in Nadia, the cowherd boys have also come to assist in Their pastimes. Gaurāṅga's intimate devotee, Gaurīdāsa, enjoyed many pastimes with Mahāprabhu during *kīrtana*. He never remained at home without the association of Gaura-Nitāi. His friends once requested Mahāprabhu, “Please instruct this boy to get married, for everyone will be happy if he remains at home.”

Caitanya Mahāprabhu replied, “All right. I will do that. Please don't worry, be peaceful.”

That evening Gaurīdāsa Paṇḍita came to Mahāprabhu with a garland. He placed the garland around Mahāprabhu's neck, and his voice was choked in love as he offered obeisances to the Lord. The pure loving sentiments of Vraja awoke in Gaurāṅga. He thus embraced Gaurīdāsa and said, “Come My dear friend.”

Tears incessantly flowed from the eyes of Mahāprabhu, and Gaurīdāsa wiped them away with a piece of cloth. Śrī Gauracandra lost external consciousness and was drowned in the fathomless ocean of Śrīmatī Rādhārāṇī's ecstasy. He regained external consciousness after three hours and began to dance while holding Gaurīdāsa's hand.

Nityānanda and others cried loudly in ecstatic love, and then all the devotees assembled together to engage in *saṅkīrtana*. They held a grand festival of dancing and chanting, which I am unable to describe even a portion of.

After *saṅkīrtana*, Gaura and Nitāi sat down together. They called Gaurīdāsa to a secluded place and Mahāprabhu said to him, “Listen, My dearest friend. Please get married and stay at home.”

Gaurīdāsa replied, “Your order is as good as a Vedic injunction. Whoever violates Your order is a rascal. But I cannot live without You, just as a fish cannot live without water.”

Hearing this, Gaurāṅga laughed and looked at Nityānanda. Nityānanda told Gaurīdāsa, “Make a Deity of Gaurāṅga.”

Gaurāṅga then said, “The worship of one Deity doesn't look good. Install a Deity of Nityānanda also, then you will always feel Our presence here. But don't tell others about this confidential discussion.”

Gaurīdāsa became filled with ecstatic love, and he offered obeisances at the feet of Gaura-Nitāi. Śrī Gaurīdāsa was expert in artistic carving. Indeed, even the greatest craftsman amongst the demigods was not as expert. He joyfully carved the two Deities out of wood in the presence of Gaura-Nitāi, and therefore the Deities look exactly like Gaura-Nitāi Themselves. Anyone who sees those Deities at once feels ecstatic love.

Gaura and Nitāi then both embraced Gaurīdāsa and went off to preach the holy names. In order to install the two Deities, Gaurīdāsa, after due consideration, went to see Advaita Prabhu. He offered his obeisances at the feet of Sītānātha, who welcomed Gaurīdāsa and then affectionately inquired, “My dear boy, why have you come here?”

Gaurīdāsa related everything in detail, and Advaita Prabhu said, “Dear child, you are so fortunate to have carved Deities of Gaura-Nitāi. It will be My good fortune to install Them. Go and make arrangements for the paraphernalia.”

On hearing this, Śrī Acyuta folded his hands and said, “Please allow me to go to Ambikā-kālanā. Which *mantras* will be used in the worship of those Deities? Please tell me the truth, don't keep it a secret.”

Sītānātha smiled and said, “I don't know whether you know, but Lord Kṛṣṇa Himself has descended in Nadia. He has covered His body with the bodily complexion of Śrīmatī Rādhārāṇī, just as a person appears different by wearing different dresses. Therefore Mahāprabhu is worshiped by meditating on the ten syllable Gopāla *mantra*. Worship Rādhā as the covering of Kṛṣṇa, and then your worship will undoubtedly be successful. By worshiping Nityānanda through the Nārāyaṇa *mantra*, your worship will be successful and you will be happy.”

Acyuta humbly replied, “I will certainly do as You instructed. But Narahari Sarakāra Ṭhākura, the resident of Śrīkhaṇḍa, is a reservoir of loving devotion. He is considered a confidential devotee of Śrī Caitanya. Other devotees call him an eternal associate of Kṛṣṇa. He expressed a different opinion on the worship of Gaurāṅga. Please tell me the reason for this.”

Advaita Prabhu said, “In the ocean of Śrī Kṛṣṇa Caitanya's love, anything is possible, provided His worship is performed out of pure devotional sentiments. Kṛṣṇa has firmly promised His devotees that He would reciprocate with their mood of worship.”

Hearing this, Acyutānanda became maddened with ecstasy. He then accompanied Gaurīdāsa to Ambikā. The two Deities were installed there in a grand festival, which Gaurīdāsa blissfully organized. Gaurīdāsa has deep love for the three Lords and was therefore accepted by Them as Their dearest devotee. How can this confidential truth be known by someone as insignificant as me? I am simply writing a condensed portion of those pastimes on the order of Acyuta Prabhu.

As Nityānanda Prabhu was sitting on the bank of the Ganges discussing spiritual topics with Uddhāraṇa Datta, the distressed Sūryadāsa Paṇḍita came there with the dead body of Vasudhā. As everyone arranged for her last rites, Nityānanda Prabhu came there and said to Sūryadāsa, “If I bring your daughter back to life, would you

promise to give her to Me?”

In the presence of his friends, the Paṇḍita replied, “Yes, if You bring her back to life, I will give her to You.”

Hearing this, Nityānanda joyfully chanted the life-giving holy name of the Lord in her ear. Drinking the nectar of the holy name, Vasudhā got up to the amazement of everyone present. Then Sūryadāsa happily took his daughter to his residence, as everyone blissfully chanted the name of Hari.

Someone said about Nityānanda, “He must be a great sage.”

Someone else said, “Perhaps He is a demigod in disguise.”

Later, after Sūryadāsa took Nityānanda to his residence, he recognized who the Lord was by His symptoms and became overwhelmed with ecstatic love. Sūryadāsa considered himself most fortunate as he joyfully gave his daughter to Lord Nityānanda in a grand ceremony.

Nityānanda Prabhu married Vasudhā and accepted Jāhnavā on the pretext of a wedding gift. Then Nityānanda went on to the village of Khaḍadaha, where He inaugurated the worship of Śyāmasundara. Later, after the disappearance of Mahāprabhu, Vasudhāmātā gave birth to a boy on an auspicious day. This son of Nityānanda was always joyful, and His name, Vīracandra, became known throughout the world. My Prabhu said He was the expansion of Saṅkarṣaṇa. Everyone who saw Him became enchanted.

I have described just a drop of whatever I have heard from the mouths of the devotees and whatever I have seen. One day, feeling separation from Gaurāṅga, Advaita cried loudly, “Where is the Lord of My life?” Gradually the waves of the ocean of Lord Gaurāṅga's love swelled up and drowned Sītānātha, the wish-fulfilling tree of the devotees.

After three days Advaita Prabhu came to His senses and made up His mind to see Gaurāṅga. He lamented, “Alas, Gaurāṅga! You burn the heart and mind of Your devotees by the fire of separation. You appeared to distribute devotional service, so I will preach *jñāna* to put You in distress. One time I explained *jñāna* and thus attained Your mercy. Now I will again preach dry speculative knowledge to see how You react. If I don't attain Your lotus feet, then I will destroy the world.”

Thinking in this way, Advaita called His disciples by His side. He then instructed them in *jñāna-yoga* in a soft voice, “*Jñānīs* say that *jñāna* is superior to *bhakti*, for *bhakti* culminates in the awakening of *jñāna*. For one who serves the Lord by *jñāna*, a transcendental flower plane takes him to the other shore of material existence. Previously, with the help of *jñāna-yoga*, sages attained devotional service and liberation according to their desire.”

In this way Advaita gave various instructions on *jñāna*, and His disciples naturally accepted the words of their guru. Although by His words He appeared to teach *jñāna*, actually He doubled the opportunities for serving Kṛṣṇa. With deep attachment, He offered *tulasī* leaves with various sweetmeats to Kṛṣṇa. As Advaita meditated on Gaurāṅga with closed eyes, the associates of Gaurāṅga misunderstood His motive and wandered around crying.

When Śrī Śacīnandana heard that Advaita was advocating liberation, the Lord, who is the Supersoul, understood Advaita's mind. In order to fulfill His devotee's desire, Gaura left Puruṣottama and suddenly came to the house of Advaita.

Smelling the fragrance of Gaurāṅga's body, Sītānātha looked and saw that moving Jagannātha had appeared before Him. On seeing Lord Caitanya's inconceivable



mercy bestowed on Him, Advaita offered humble prayers in great ecstasy. Advaita then offered hundreds of obeisances at the feet of Gaurāṅga and said, “No one is as fortunate as Me in the three worlds.”

Lord Gaurāṅga said, “You are the incarnation of a devotee. You have brought Me here by the strength of Your unalloyed devotion. Actually Your activities are superior to Mine, therefore I have come to fulfill Your desire.”

Gaura then satisfied Advaita Ācārya's desire by joyfully eating many different preparations. After finishing His meal, Gaura chewed some betel nut and then rebuked Advaita with a sweet voice, “You gave instructions on *jñāna-yoga* in order to see Me. You didn't care about the living entities' future suffering. If You are eager to see Me, I will come the moment You desire. But please don't teach *jñāna-yoga* anymore. Teach devotional service, so that the living entities may be delivered.”

Śrī Advaita said, “I got the benediction according to My desire, now kindly forgive My offense.”

Mahāprabhu said, “Even if a devotee commits millions of offenses, Kṛṣṇa mercifully forgives him.”

Sītāmātā came there at that time and was drown in wonderful loving ecstasy by seeing Gaurāṅga. She took Gaurāṅga on her lap and cried aloud. Gaura told her, “I feel very thirsty.”

Hearing this, Sītā brought condensed milk, cream, and Ganges water, and in parental affection she personally put them in Gaura's mouth.

In great ecstasy, Gaura enjoyed those items as if they were more palatable than nectar. Then, after encouraging the couple, Gaura disappeared. Sītā and Advaita spent the rest of the day intoxicated in love while remembering Gaura's kindness. In the evening Advaita Prabhu controlled His emotions, called His disciples, and said, “Listen, everyone. Previously due to mental imbalance I said that *jñāna* is superior to *bhakti*. Now after consideration I see that it is not equal to *bhakti*. One can know the Supreme Lord through *jñāna*, but one can attain Him through *bhakti*. Many scriptures declare that *bhakti* is superior to *jñāna*. You should certainly know that the supreme goal of *jñāna* is liberation. But the liberated person ultimately becomes falsely proud and does not serve Kṛṣṇa. And because of that offense, he again falls down into material existence.

“Therefore *bhakti-yoga* is the topmost process. One who follows the path of *bhakti* never falls down. Even Anantadeva cannot fully know the glories of *bhakti*. The scriptures declare that *mukti*, liberation, acts as the maidservant of *bhakti*. Serve Kṛṣṇa with firm faith and you will easily achieve freedom from material bondage.” Like this, Advaita Prabhu gave His disciples many instructions on devotional service. All except three of them followed the path of *bhakti*. Kāmadeva Nāgara, Āgala, and Pāgala did not accept Advaita Ācārya's instructions. They said, “Listen, Ācārya Gosāñi. There is no limit to Your instructions. One moment You say *jñāna* is superior, and the next moment You say *bhakti* is superior. We have fixed our minds on the path of *jñāna*.”

Advaita Prabhu said, “If you don't accept My instructions, then I reject you and don't want to see your faces.”

“As You order,” they replied. They then went east, where they began teaching their own philosophy.

I offer millions of obeisances to the pastimes of Lord Gaurāṅga. One can see

Gaura's transcendental pastimes through devotional service. Lord Gaurāṅga performs His eternal pastimes wherever His devotees reside, but only the fortunate persons with eyes of devotion can see those pastimes. The Supreme Lord Advaita Prabhu showered unlimited mercy on me, therefore I am able to briefly write about those pastimes.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

### Chapter Twenty-one

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

One day as Mahāprabhu was sitting in solitary place, He said to His dear Jagadānanda, “Go quickly to Gauḍa-deśa. First go to My birthplace in Nadia and convey My millions of obeisances at the feet of My mother. Tell her that wherever I go, I am her servant. I have been unable to do My duty as her son, so I have become a great offender at her feet. I am unable to repay My debt to her in millions of millenniums. If she mercifully excuses My offense, then I will be saved, otherwise I am ruined. I take shelter at her lotus feet. Then inform Kṛṣṇa's devotees, particularly Advaita Ācārya, about My welfare.”

Receiving Mahāprabhu's order, Jagadānanda offered his obeisances and left for Gauḍa-deśa. When he eventually arrived in Navadvīpa-dhāma, he went directly to mother Śacī and offered her obeisances. Then he submitted Mahāprabhu's humble statement to mother Śacī. On hearing the statement, mother Śacī repeatedly blessed her son.

Jagadānanda is a jewel amongst Gaura's devotees. He rendered various services to mother Śacī. He informed all the other devotees about Gaurāṅga's well-being, and the devotees were maddened with love on hearing the news.

Someone lamented, “O Gaurāṅga, why did You take *sannyāsa* after giving us the shelter of Your lotus feet? Why did You drown us in misery like this?”

Someone else said, “I have become most fortunate. Out of His causeless mercy, my life and soul, Gaurāṅga, has remembered me.”

Seeing the devotees' lamentation, Jagadānanda was distressed. He left for Śāntipura, where he came and offered obeisances before Advaita Prabhu. Out of love, Advaita Prabhu warmly embraced him and immediately offered him a nice seat. Advaita Prabhu then affectionately inquired about Gaurāṅga's welfare, and Jagadānanda disclosed everything in detail. “Nowadays Śrī Caitanya is always maddened in ecstatic love. Sometimes in a morose state of mind He calls out the name of Rādhā. Sometimes He shouts out, ‘Where is the Lord of My life?’ The sound of His voice melts the hearts of all living entities.”

On hearing this, my Prabhu became maddened with unalloyed love and lamented, “O Lord! O Gaurāṅga!” This was all He could say. After about three hours Advaita Prabhu became stunned, and after a few more hours He roared out. One moment He laughed loudly, and the next moment He cried. The only words He spoke were “manifest” and “unmanifest.”

In this way, Advaita manifested various moods, which a worthless person like me is unable to describe. Although I may not understand, I simply repeat like a parrot whatever I have seen. This is the principle of passing on knowledge.

Śrī Advaita Prabhu then made various arrangements for Jagadānanda, and they

passed that night discussing Gaurāṅga's transcendental qualities. In the morning, Jagadānanda humbly asked Advaita Prabhu's consent to leave. Advaita Ācārya then gave Jagadānanda a message in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand, but others could not. Advaita said, "Gaurāṅga is the treasure of My life. I offer this prayer at His beautiful reddish feet. Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace, rice is no longer in demand. Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words." Hearing this sonnet, Jagadānanda slightly smiled. He then took leave from Advaita and left for Nīlācala. After some days, when he arrived in Nīlācala and saw Gaura, tears of love flowed from his eyes. He offered obeisances to the Lord, and Śrī Caitanya lifted him up and embraced him.

With folded hands, Jagadānanda gradually told Gaura the welfare of each of the Nadia devotees, "Śācīmātā's parental affection is unparalleled. She constantly worships the Supreme Lord for Your welfare. She begs the sadhus to bless You, and she herself blesses You with her hand raised.

"What can I say about mother Viṣṇupriyā? I was amazed by her unflinching devotional service. She renders various services to mother Śācī, which even a thousand people could not do. Every morning she accompanies mother Śācī to the Ganges for bath. Other than that she never leaves the house. Even the sun and moon cannot see her. The devotees that go there for *prasāda* can see her feet only, not her face. No one can hear her voice, her lotus face is pale, and tears always flow from her eyes. She only eats the remnants from mother Śācī's plate. She maintains her health only to continue her service. If she finds time after finishing mother Śācī's service, then she sits alone and continually chants the holy name. She has a strong taste for chanting the holy names. She is the topmost jewel amongst chaste ladies, and she is the embodiment of pure love. She has deep attachment for Your lotus feet. Only by her mercy was I able to meet her. She had a painting made of You, which she worships with devotion and the chanting of the holy names. She conscientiously worships that form in a secluded place. She has dedicated her life to the service of Your feet. Even Śrī Anantadeva cannot fully describe her transcendental qualities. With only one mouth, how much can I tell You?"

Mahāprabhu said, "Don't speak further about this. Tell Me some good news from Śāntipura about Advaita Ācārya."

Jagadānanda Paṇḍita told the Lord about Advaita's welfare, and then he told Him Advaita's confidential sonnet. Hearing that sonnet, Śrī Caitanya smiled and said, "I will honor His direction."

Lord Gaurāṅga then became stunned, and Svarūpa Dāmodara and others inquired, "O Lord, what is the meaning of this sonnet? We are unable to understand it."

Lord Gaurāṅga said, "Advaita Ācārya is that person who performed the uncommon feat of bringing Kṛṣṇa to this world. The Lord Himself is bound by the rope of His love. By His desire, Kṛṣṇa again disappears. Who can understand the inner meaning of His sonnet? Sainly persons say He is the Lord of the demigods. He is like a desire tree of devotional service and therefore worshipable by all."

The devotees were delighted to hear this glorification of Advaita Prabhu. From that

day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly, as He manifested the ecstasy of Rādhārāṇī's transcendental madness. He cried out, “O My Lord! O Kṛṣṇa!” In great ecstasy, He was unaware whether it was day or night. His devotees were all frightened by His condition.

One day as Gaurāṅga was entering the temple to see Lord Jagannātha, He exclaimed, “O My Lord!” Just as He entered the temple, the door closed on its own. The devotees who had accompanied Him felt greatly apprehensive. After a short time the door opened on its own, and the devotees guessed that Gaurāṅga had disappeared.

Though Śrī Caitanya is never unmanifest to His devotees, His followers greatly lamented as people generally do in such circumstances. That lamentation was so intense that it burned the body, mind, and soul of all living entities as the fire of Lord Rudra does at the time of annihilation.

Lord Gaurāṅga's pastimes are like an expansive ocean that even Ananta cannot fully fathom. I am smaller than the smallest insect, yet out of joy I have written this brief description.

Here in Śāntipura, my Prabhu, in ecstatic trance, could perceive that Caitanya Mahāprabhu had departed from the world. In transcendental madness, Advaita Prabhu lost His external consciousness and called out, “Nimāi! Nimāi!”

One moment He said, “Come, Nimāi, bring Your book. I have a lot of work to do. Let Me quickly give You Your lesson.” The next moment He said, “I know Your tricks. Tell Me, by whose sentiments are You golden?” Another moment He said, “Nimāi, stay in My house. Mother Śacī will be distressed if You go to another part of the country.” And the next moment He said, “O Gaura, You are the director of Providence. You are the inaugurator of the *saṅkīrtana* movement.” Then He said, “You have hidden the treasure of Vraja in Vraja itself, so I cannot find it. What kind of trick is this?”

Advaita went on talking incoherently like this for a long time, until He eventually came to external consciousness. He then called out “Hari! Hari!” and roared loudly.

Everyone said, “Now He has some internal disease.”

Who could understand that He was experiencing the mood of *mahā-bhāva*? Only the pure devotees could understand. I am a most insignificant insect with not even a reflection of knowledge. I have written in brief only whatever I have seen.

One day Sītānātha was sitting outside of His house happily chanting Hare Kṛṣṇa. At that time one devotee from Śrī Kṣetra came there. Advaita Prabhu received him with due regards and offered him a seat. Following standard etiquette, Advaita wiped away His tears and eagerly inquired about Gaurāṅga's welfare.

The Vaiṣṇava said, “Did You receive any news about Lord Caitanya? According to what I have heard, He has departed from the world.”

On hearing this, Advaita Prabhu felt the whole world to be void. He loudly exclaimed, “Now I understand! Now I understand!” Then He fell unconscious. After some time He regained His external senses. Then He exhibited various indescribable ecstatic moods like being stunned, roaring, rolling on the ground, and crying out loudly, “Gaura! Gaura!”

Mother Sītā heard His cry and came to see what had happened. When she heard what had happened, she fell unconscious. She regained consciousness after a long time, and then she cried loudly and chanted, “Caitanya! Caitanya!”

Śrī Acyuta, Kṛṣṇadāsa, and Śrī Gopāla all cried in frustration. Among Sītādevī's sons, these three were prominent. They were all pure devotees who had dedicated their lives to the service of Gaurāṅga. I am unable to describe their lamentation. I have described only a very brief particle herein.

That day and night Advaita Prabhu remained unaware of the external world, as He fasted with His family members. The next day Advaita Prabhu held a large festival and entertained many *brāhmaṇas* and Vaiṣṇavas. Hundreds of poor people were fed, and many clothes and much wealth was given in charity. The nectar of the chanting of the holy names flowed like the Ganges and flooded Śāntipura in an ocean of love. Many villagers along with their family members bathed in the waves of that ocean.

From that day on the master of mystics, Advaita Prabhu, constantly meditated on the form of Lord Gaurāṅga. Mahāprabhu came and told Advaita in a dream, “O Nāḍā, don't feel distressed in My separation. Being attracted by Your love, I have come to Your house as the son of Kṛṣṇa Mīśra. After some days Lord Nityānanda will also come to Your house as the son of Kṛṣṇa Mīśra. I always perform pastimes in the heart of Your dearest son Kṛṣṇadāsa. That eternal devotee of Mine is always engaged in service, so I will again appear to fulfill his desire.”

Advaita Prabhu was amazed to have such a wonderful dream. That very day Kṛṣṇa Mīśra became the father of a son, who was the exact image of Lord Gaurāṅga, who enchants the entire world. Advaita Prabhu became absorbed in loving affection on seeing that child's form.

The child was named Raghunātha, and he was the reservoir of love. When the child heard the transcendental qualities of Gaurāṅga, tears of love flowed from his eyes. In due course of time, on the occasion of Kṛṣṇa's Holi festival, a second son was born to Kṛṣṇa Mīśra. That child looked exactly like Lord Nityānanda, the ocean of mercy who constantly glorified Lord Gaurāṅga. Advaita Prabhu named the child Śrī Dola-govinda. On hearing this name the devotees chanted the name of Hari in ecstasy.

One day Śrī Advaita called His sons to a lonely place and spoke to them in sweet words, “My dear sons, please consider this and act accordingly. Please hear about the essential duties of ideal householders. One who regularly performs morning and evening prayers and the *pañca-yajña* sacrifice is most intelligent. Don't covet other's wives or wealth, or you will suffer in this life and the next. Don't commit violence, rather be merciful to all living entities. Don't blasphemy, rather glorify all sadhus. Plant *tulasī* in the courtyard of your house, for a house without *tulasī* is like a crematorium.

“Regular *saṅkīrtana* is the best process for destroying all sinful reactions and achieving perfection. By this process one will always have the association of sadhus. Thus one is easily freed from all offenses and the fear of death. One who always engages in *saṅkīrtana* attains devotional service to Kṛṣṇa without doubt. Remember this one other instruction: Don't do anything for your own pleasure. If you lead your family life for the service of Lord Kṛṣṇa, then you won't suffer the results of pious and impious activities.

“Material desires increase as a result of fruitive work. Thus the living entity takes repeated birth in this world. Therefore give up fruitive activities in all respects. Work for the pleasure of Kṛṣṇa and your desires will be fulfilled.”

In this way Advaita Prabhu gave various instructions to His sons, who were very

pleased as a result. Śrī Acyuta, Kṛṣṇa Mīśra, and Gopāladāsa were always happily engaged in Kṛṣṇa's service. They had deep loving affection for Kṛṣṇa and the Vaiṣṇavas. Acyuta was completely detached from the materialistic way of life. By Advaita Prabhu's instructions, the waves of the Ganges of love swelled, and His sons began offering many items in the worship of Lord Kṛṣṇa. Although all three were seriously engaged in Kṛṣṇa's service, Advaita Prabhu decided to offer Kṛṣṇa's service to Kṛṣṇa Mīśra. "The householder Kṛṣṇa Mīśra is a pure devotee, and I consider him eligible to serve Lord Kṛṣṇa."

Then the son of Lābhā said to Acyuta, "Listen, dear Acyuta, you are My eldest son and the most advanced devotee. I feel fortunate to have a son like you. You are supremely pure and as well versed in the scriptures as Bṛhaspati. You are the crest jewel amongst the religious-minded, and your consciousness is very pure. From your childhood you have been detached from material life and attached to the wealth of renunciation. You have become averse to taking a wife. You consider the living entities' dear sense enjoyment to be insignificant. Therefore you are not the proper person to do the activities related to Deity worship. Kṛṣṇadāsa Mīśra, your younger brother, is affectionate to the *brāhmaṇas* and he is a great devotee. He is a great scholar and has clear intelligence, as he is a storehouse of devotion. He is the crown jewel of pure devotees, and he is always pure in his habits. He always follows My instructions. He has dedicated his life to Gaurāṅga, so he is very dear to the Lord. He got married and became a householder. In My opinion, He is eligible to serve the Deity of Kṛṣṇa.

"In particular, the two sons of Kṛṣṇa Mīśra are most religious-minded. They are devoted to Lord Gaurāṅga's service. The elder, Raghunātha, and the younger, Dola-govinda, both find great delight in the service of Kṛṣṇa. One day Raghunātha said to Me, 'How can the words of Vedavyāsa be kept true? In the age of Kali eighty-four hells were becoming full of living entities, but the path was blocked by Śrī Kṛṣṇa Caitanya. He delivered the living entities with the holy names. Please tell me how the living entities will fill the hellish planets now?'

"On hearing this, Dola-govinda smiled and said, 'Hell will be filled with those who are envious of Gaurāṅga.' Hearing his statement, I was amazed. From that time I knew that those two are incarnations. How fortunate is Kṛṣṇadāsa! And how fortunate are his sons! They are the right persons to serve Śrī Madana-gopāla. One who worships Gaurāṅga is My own man. He is the proper person to serve My life and soul. Therefore I desire that Kṛṣṇa Mīśra should take this responsibility. What is your desire?"

Śrī Acyuta cheerfully folded his hands and said, "Whatever You say is fine with me."

Then Śrī Advaita said to Kṛṣṇa Mīśra, "Madana-gopāla is the Lord of My life. Please regularly worship Him with love and devotion. Don't let materialists worship Him. Monist *sannyāsīs*, yogis, *jñānīs*, atheists, and nonbelievers are materialists. Those who desire sense enjoyment or liberation are devoid of *bhakti*. They are all nondevotees and therefore averse to Kṛṣṇa. I consider even Vaiṣṇavas averse to Kṛṣṇa if they do not follow a bona fide *sampradaya* or if they follow a bona fide *sampradaya* but do not accept Gaurāṅga. Listen to one other thing, Kṛṣṇadāsa. Among My followers, some are evil-minded and do not follow My order to accept Gaurāṅga. Śrī Gaurāṅga, however, is My Lord, and I am His servant. The dust of His lotus feet is My foodstuff. Gaurāṅga is the worshipable Lord of My life, so I

reject anyone who does not accept Him. All those who are averse to Kṛṣṇa are mean-minded and never qualified to serve the Deity of Kṛṣṇa. According to the *Vedas*, the ideal son is one who maintains his father's occupational duties.” Advaita Prabhu then enthusiastically turned over the worship of Madana-gopāla to Kṛṣṇa Miśra. Obtaining the service of Śrī Madana-gopāla, Kṛṣṇa Miśra offered his obeisances to Advaita Prabhu in ecstatic love. He offered humble prayers and obeisances to his mother, and Sitā and Advaita both offered him their blessings. Kṛṣṇa Miśra then humbly offered his obeisances to Śrī Acyuta, who said, “I am amazed at how fortunate you are! Kṛṣṇa desired to shower His mercy on you, and He manifested that desire through His own dear devotee, just as Kṛṣṇa manifested Vedic knowledge through Brahmā.” Saying this, he embraced Kṛṣṇa Miśra. Gopāla said, “Kṛṣṇa is very kind. By showering His mercy on you, the whole family is benefited, just as by watering the root of a tree, the branches and leaves flourish. How fortunate you are!” Then he offered Kṛṣṇa Miśra his obeisances. Kṛṣṇa Miśra warmly embraced Gopāla as well as Advaita Ācārya's other sons, Balarāma and the powerful Jagadīśa. Then, in an angry mood, Jagadīśa and Balarāma discussed with their followers and carefully brought one Deity of Kṛṣṇa. They performed *abhiṣeka* and installation of the Deity and then held a big festival. Śrī Advaita's pastimes are like an boundless ocean, I am briefly writing about only one drop.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

## Chapter Twenty-two

All glories to Śrī Caitanya! All glories to Sītānātha! All glories to Nityānanda, along with all the devotees!

After Caitanya Mahāprabhu's disappearance, the two Prabhus were overwhelmed and cried in separation. The various moods that I saw Them manifest are completely beyond my ability to describe. The states They continually displayed were similar to those exhibited by the Vraja *gopīs* in Kṛṣṇa's absence. Sometimes They fasted, sometimes They ate a little, and sometimes They drank only water for a few days. Due to feelings of separation, Their bodies became fatigued. Sometimes They loudly called out “O Gaurāṅga!” They considered one day to be like a hundred millenniums. One's heart melted on seeing Their condition. Their only enjoyment was chanting and remembering the name of Gaurāṅga, and in this way eight years passed.

One day in Śāntipura, as Advaita Ācārya was remembering Gaurāṅga's qualities, He became impatient in ecstatic love. At that time a message came from Nityānanda Prabhu in Khaḍadaha requesting Advaita to visit Him. On receiving the message, Śrī Advaita quickly prepared Himself to go meet Nityānanda.

On the auspicious meeting of Nityānanda and Advaita, They embraced each other in great ecstasy. On seeing each other, They became immersed in loving affection and They loudly cried out the name of Lord Gaurāṅga. After some time the two regained Their external senses, and They went and sat together in a solitary place. No one knows what They discussed together for seven days and nights.

On the eighth day, in the association of the devotees, Śrī Advaita chanted the qualities of Gaurāṅga with great ecstasy. As Nityānanda danced in the middle, He lost all external consciousness while meditating with love on Gaurāṅga's lotus feet.

The *mahāntas* [great devotees] also forgot everything external out of love, and while they were in that state, Nityānanda Prabhu disappeared. When the *mahāntas* came to their external consciousness and did not see Nityānanda, they began searching for Him.

The all-knowing incarnation of the Supreme Lord, Śrī Advaita Prabhu, could understand that Nityānanda had disappeared from the world. He started lamenting like a madman, “Alas! Please tell Me why You have done such a crazy thing? I am morose and almost dead due to intense feelings of separation from Gauracandra. Still, I remained alive because I was able to look at Your face. But now that You have left, where can I go?”

Advaita Prabhu lamented in such a way that I am unable to describe. When the devotees came to know about Nityānanda's disappearance, they wept bitterly and asked, “Where is Nityānanda?”

Virabhadra Prabhu cried and rolled in the dust, while Advaitacandra tried to console everyone. He made arrangements for a great festival and sent invitation letters to all the devotees.

In due course of time, all the *mahāntas* came and Khaḍadaha again became full of joy. After bathing on the day of the festival, everyone assembled together and began *saṅkīrtana*. Fourteen *mṛdaṅgas* and hundreds of *karatalas* were played in seven groups of devotees. One devotee danced in each of the groups, while Kuvera-nandana, Advaita, danced in all the groups.

I am unable to describe the ecstatic *kīrtana* that I saw there in fear of increasing the size of this book. When the *saṅkīrtana* finished, all the Vaiṣṇavas relished discussing the pastimes of Lord Gaurāṅga. Meanwhile, Virabhadra cleaned one place and carefully arranged seating for three persons. They then made up three plates for offering and set them there. Then Virabhadra said to Advaita Prabhu, “I would like to place one request before You. O Gosvāmī, please fulfill the desire of this boy. Just as Mahāprabhu and the two Prabhus previously sat and ate together, please take Your meals together in the same way here in my house. Let my worthless eyes become perfect by seeing this.”

All the *mahāntas* enthusiastically endorsed his request, and my Prabhu thus went to offer *bhoga*, first to Caitanya Mahāprabhu. On Gaurāṅga's right, He offered *bhoga* to Nityānanda, and then Advaita Prabhu sat on Gaurāṅga's left. Seeing this, all the devotees chanted the name of Hari.

Viracandra Prabhu offered the *bhoga-ārati*, while gazing on the lotus faces of the Lords. The *mahāntas* all experienced a fresh attraction as they performed *kīrtana* during Gaurāṅga's *bhoga-ārati*. How wonderful was that blissful scene! I am unfortunate, being unable to fully describe it.

In that assembly Virabhadra raised his hands and said, “Dear Vaiṣṇavas, please listen to me. Anyone who arranges a feast should offer *bhoga* like this to the three Lords. Then carefully take that *mahā-prasāda* and offer it to the saintly persons, *brāhmaṇas*, and Vaiṣṇavas. Feeding these three Lords is as good as a great sacrifice or perfect execution of yoga. Śrī Caitanya, Nityānanda, and Śrī Advaita are all one and simultaneously different. One who considers these three different will never attain the lotus feet of Śrī Caitanya. And without Lord Gaurāṅga's mercy, one will never attain pure love for the Supreme Personality of Godhead and one's rare human birth will be wasted. Any festival in which these three Lords are not offered *bhoga* is no better than Dakṣa's sacrifice. The benefit of food distribution will not



be obtained, and everything will be spoiled. In the next life he will reside in hell as long as the sun and moon continue to shine.”

Hearing these words from Viracandra, all the Vaiṣṇavas present said, “So be it.” When Advaita Prabhu finished His meal, He got up, washed His mouth, and chewed some betel nut. Viracandra Prabhu then happily distributed the *mahā-prasāda*. The *brāhmaṇas*, Vaiṣṇavas, and *mahāntas* who received the *prasāda* all felt fortunate as a result.

After the festival was finished, Viracandra joyfully began making arrangements according to Advaita Prabhu's instructions. Tumeric and yogurt were mixed and kept in new clay pots, which were decorated with fresh mango leaves. New cloth was placed on top of the pots, which were then placed before Advaita Prabhu. Then on the order of my Prabhu, Śrī Acyutānanda began leading a huge *kīrtana*. Gaurāṅga's followers performed the auspicious Dadhi-maṅgala ceremony, by breaking a clay pot with yogurt, and then they danced in the mood of the *gopas* of Gokula.

There was no limit to the joy that they experienced. I write just a fragment about it for my own purification. After the festival, the devotees returned to their residences, and Advaita Prabhu brought us all back to Śāntipura. Advaita Prabhu returned to His room in a morose state of mind with nothing other than “Hare Kṛṣṇa” coming from His mouth.

One day on the order of Advaita Prabhu, I, an insignificant insect, went to bring news from Navadvīpa. When I returned to Śāntipura, I offered obeisances at the feet of Advaita Prabhu and He asked me, “Īśāna dāsa, what's the news?”

I replied, “All the residents of Navadvīpa are very unhappy after the disappearance of Gaurāṅga. I was fortunate to see Dāmodara Paṇḍita, and he said to me, ‘Where do you come from? After the disappearance of mother Śacīdevī, Viṣṇupriyā, by her desire, locked herself inside the house, away from the devotees. Now no one can visit her without her permission, and she has taken up a severe vow. She takes bath in the morning and performs her morning prayers. Then she counts her chanting of the holy names with grains of rice. She puts each grain of rice in a clay pot, and she continues chanting like this until sometime in the afternoon. After finishing her chanting, she takes the rice and cooks it with a cloth covering her mouth. She offers that plain unsalted rice to Mahāprabhu with a humble prayer. Lamenting in various ways, she purifies her hands and mouth with water and eats just a handful of that *prasāda*. She then offers the remnants of that rice to the devotees. Who else can perform such a severe vow?’

“This information struck me like a thunderbolt, and I thought of how I could see the mother. At that time Gadādhara dāsa, Śrī Rāma Paṇḍita, and other great devotees came there to take *prasāda* with Dāmodara. They entered the inner apartment with tears in their eyes. Then with the permission of Viṣṇupriyā, Dāmodara Paṇḍita took this fallen soul into the inner apartment. Going in, I saw mother Viṣṇupriyā with her body covered with starched cloth, but by great fortune I was able to see her lotus feet. Then, by the mercy of the devotees, I was given some *prasāda*. As a result, I felt fully satisfied and my mind was relieved of all distress. How can I describe the hardship that mother Viṣṇupriyā endures? Who can perform such activities without transcendental potency?”

Hearing this, my Prabhu cried, but then He restrained His lamentation by accepting it as Kṛṣṇa's will. My heart breaks as I try to describe mother

Viṣṇupriyā's condition.

A few days later, as Śrī Sītānātha sat in His courtyard reading *Śrīmad Bhāgavatam*, a pure Vaiṣṇava came and offered obeisances to Him. Advaita Prabhu asked him, "Where do you come from?"

He replied, "Vīrabhadra sent me. He is now twenty years old. He has not found a proper guru yet, so he remains uninitiated. He is coming here by boat with a desire to take initiation from You."

Advaita Prabhu said, "This idea of his is not pure. It is contrary to the desire of his dear ones. Please convey this message to Vīrabhadra. Tell him to take *mantra* from mother Jāhnavā."

Hearing this, that Vaiṣṇava went to Khaḍadaha and submitted Advaita's desire to mother Jāhnavā. Mother Jāhnavā then sent a devotee to bring Vīrabhadra, who came and took *mantra* from mother Jāhnavā.

Now listen to the account of Advaita's disappearance. My heart breaks while writing this. One day Advaita Prabhu was overwhelmed with *mahā-bhāva*, and He called out to Gaurāṅga, "Nimāi, where are You?"

After some time Advaita Prabhu came to His external senses and called for His dear sons. He said to them, "Dear sons, please hear My distress. My wicked relations are blaspheming Gaurāṅga, and My heart cannot tolerate it. In order to atone for this I will certainly leave My body. Therefore inform Gaurāṅga's dear devotees about My desire and bring them here."

Saying this, my Prabhu became stunned. Śrī Acyuta quickly sent news to everyone. On receiving Advaita Prabhu's message, Vīracandra came to Śāntipura along with his devotees. Gaurīdāsa Paṇḍita came from Ambikā, and all the devotees came from Navadvīpa. Narahari Sarakāra Ṭhākura came with his associates, and the great Paṇḍita Kavi-karṇapūra came. Śyāmadāsa, Viṣṇudāsa, Śrī Yadunandana, and Advaita's other dear disciples all came to Śāntipura and offered prayers and obeisances at His feet.

Advaita Prabhu said, "You are all dear to Me. Please carry out this one instruction. My desire is that you preach Śrī Caitanya Mahāprabhu's qualities and teachings as far as you are able. The association of uncivilized nonbelievers who are envious of Gaurāṅga should certainly be given up. Now all of you chant the name of Gaurāṅga and fulfill My long cherished desire."

On hearing His words, all the devotees were overwhelmed with ecstasy, and they began chanting the name and qualities of Lord Gaurāṅga. Śrī Acyuta, Kṛṣṇa Miśra, Gopāla Ṭhākura, Vīracandra Prabhu, and Narahari became jubilant. Gaurīdāsa Paṇḍita, Dāmodara Paṇḍita, and five others danced most charmingly.

Advaita Prabhu was overwhelmed with love on hearing the glories of Lord Gaurāṅga. He joined the *saṅkīrtana* party and began to dance. Gradually the waves of that ocean of *saṅkīrtana* began to expand, and Śrī Advaita became immersed in that ocean with great ecstasy. His whole body was decorated with all the jewels of ecstatic symptoms. He shed tears and He called out, "Where is Gaurāṅga, My life and soul?"

No living entity can display the wonderful mood that was exhibited by Advaita Prabhu. The devotees surrounded the Lord and cried in ecstasy. Then Advaita Prabhu exclaimed, "I found Gaurāṅga!" All His hairs stood on end, so that His body resembled a *kadamba* flower. Then all of a sudden He entered the temple of Madana-gopāla and disappeared from the vision of mundane people.

The devotees rushed here and there looking for Prabhu, but being unable to see Him, they cried and rolled in the dust. Understanding that Advaita had disappeared, Acyuta cried loudly and said to Gaura's devotees, "There was one branch of the desire tree of Lord Gaurāṅga's ecstatic love remaining after His disappearance, therefore Gaurāṅga's pastimes had not ended. Today, however, Gaura's pastimes have come to an end."

Hearing this, all the devotees cried incessantly, "O Gaurāṅga! O Nityānanda! O bhakta-avatāra, Advaitacandra!" Other than these names, nothing came from the devotees mouths. In that lamentation, even stone hearts melted.

Day and night passed with everyone unaware of the external world. The next day everyone took bath in the Ganges, and then Acyuta Prabhu held a great festival.

Everyone took *mahā-prasāda* and then returned to their residences.

Advaita Prabhu displayed unlimited millions of pastimes in the one hundred twenty-five years that He spent in this world. Those pastimes are an incomprehensible and insurmountable ocean of nectar. What to speak of a wretch like me, even Anantadeva cannot fathom that ocean's limit. I made this most bold endeavor simply for my purification, still I could not touch even a drop of the ocean of those pastimes. I am not learned or intelligent. How have I written this book? I don't know what I have written, my only help was from Providence.

Advaita Prabhu's childhood pastimes have been described in short by Lāuḍiyā Kṛṣṇadāsa. By reading that book the whole world can be purified. Whatever I read and heard from Kṛṣṇadāsa, whatever I heard from Padmanābha and Śyāmadāsa, and whatever pastimes I saw with my own sinful eyes I have compiled on the order of Advaita Prabhu in this book. This book was completed in the abode of Śrī Lāuḍa-dhāma in the year 1568.

I will now briefly describe for the devotees the confidential reason why I came to Lāuḍa-dhāma. One day Advaita Prabhu privately told me, "I cannot tolerate separation from Gaurāṅga. I will soon leave the vision of the living entities. Always chant the name of Gaurāṅga and glorify Him. Listen carefully to one more instruction. You are My dear disciple and equal to My son. After My disappearance, do not feel distressed. Preach Gaurāṅga's name at My birthplace. Please honestly carry out this order of Mine." After saying this, Advaita Prabhu remained silent.

I thought, "If I can fulfill the order of my Guru, then my life will certainly be successful."

Then, after the disappearance of Advaita Prabhu, Sitā Ṭhākuraṅgī gave me one instruction, but I cannot understand why. She said, "O Īśāna dāsa, I have great affection for you. I will be happy if you marry."

I said, "Mother, please consider what you are saying. I don't have the ability to carry out this order. I am almost seventy years old. Which *brāhmaṇa* will offer his daughter to me?"

Mother said, "Kṛṣṇa always fulfills the desire of His devotees. Therefore He is called the devotees' desire tree. Go with Śrī Jagadānanda to the east, and he will take care and get you married. You will preach there about Gaurāṅga and His teachings, and many living entities will be delivered. Your children will be *mahā-bhāgavatas*, great devotees. They will distribute the holy names and deliver the living entities from material existence."

Carrying mother Sitā's order on my head, I came east with Jagadānanda Rāya. I

begot children to fulfill the Lord's order and soon came to Lāuḍa-dhāma. While staying there, I compiled this book, and in this way I obeyed my Guru's instruction. I have written this book in brief according to His instruction, therefore whatever faults or merits are found in this book are not mine.

I appeal at the feet of those Vaiṣṇavas who read this to forgive the offenses of this fallen soul by your good qualities. I am very old, and I am not learned. I simply offer this book at the feet of Śrī Caitanya. I have written according to my ability, now the devotees may kindly correct it.

The lotus feet of Guru, Kṛṣṇa, and the Vaiṣṇavas are the essence of devotional life. Therefore I offer millions of obeisances at their feet. These three are one; they are different only in form. They manifest in different forms to deliver the living entities. Earrings and a necklace are different in form, but they are both made of one substance, gold. This is understood by all. These three have descended as oceans of mercy. The feet of these three are my boat to cross material existence. My appeal at the feet of these three is that my innumerable offenses should be forgiven, out of their good qualities, thus confirming their name Patita-pāvana, the deliverer of the fallen souls. There is no one so fallen in the three worlds as me, so I appeal that I may ultimately get shelter at their reddish lotus feet.

Praying at the the lotus feet of Lord Caitanya and Śrī Advaita, always desiring Their mercy, I, Īśāna Nāgara, narrate *Śrī Advaita Prakāśa*.

*mahāprabhu śacī-suta śrī gaura-govinda  
tānra skandha śrī advaita prabhu nityānanda  
ei tina eka ātmā mora prāṇa-dhana  
ei tenera pade sadā rahu mora mana*

“Mahāprabhu, the son of Śacī, is Gaura and Govinda. His branches are Śrī Advaita and Nityānanda Prabhu. These three are one and the wealth of my life and soul. Let my mind always remain at the feet of these three.”

*śrī caitanya-nityānandādvaita-candrebhyo namaḥ*