it spreads dust over the body making the whole thing look so clean as before. There is no effect of such cleansing measure.

The living being is perpetually going on performing this temporary measure of cleanliness but he has no need in the heart unless and until he takes to the devotional service of the Lord. All the living entities who are within the material universe and leading different grades of material existence are so to say civil disobedient sons of God and they are being punished and promoted in different grades of life by the laws of nature as if under the police actions of the Lord.

A well settled devotee of Godhead cannot continue to be a vicious man for a longer period because he is cent percent engaged in the devotional service of the Lord. This will make him automatically a saintly person by the Grace of the Supreme. The Supreme Lord who is in every living being will then act as the Chaitanya Guru or spiritual master from within for a devotee and give him (the devotee) direction so that he may go Back to Godhead.

There are thousands and thousands of instructive stories of the like nature in the Ramayana, Mahabharat and Puranas and all of them are supplementary to the Vedas. To be cent percent engaged in the transcendental service of the Lord is the real process of controlling the senses from the attraction of vice.

The different senses of a man have different strategic positions of the enemy, vice, which takes us to the miseries of life. The Karmics or the frustrative workers who have been described as the Mudhas or the foolish ignorant, are cent percent engaged in the making of sense gratification. Because the citadel of vice with soldiers like desire, anger and craving, is the mind, sense gratification means to follow the dictation of Mr. Vice. The Jnanins or the mental speculator persons are thousand and more better than the Karmis because they can understand the real position of sense gratification and therefore try to control the senses in a subtle form restraining the gross activities of the senses.

By this action Mr. Vice becomes surrounded and he is stopped for the time being. The Yogins want to control the senses or to make direct attack on Mr. Vice and therefore the Yogins are thousand times better than the Jnanins: the Muktas or the liberated souls are still thousand times better than the Jnanins and Yogins for the Muktas are completely free from the attack of Mr. Vice. And above the Muktas are situated the pure Bhaktas who not only drive away Mr. Vice from the citadels of senses but also engage the seats of senses for occupation by the Supreme Lord. The king of the senses is the master mind. Senses are like the horse and the mind is the coachman who directs the senses. The Bhaktas therefore first of all depose Mr. Vice the coachman from the seat of the mind and place the Lotus feet of Shri Krishna on the coach. When Shri Krishna becomes the coachman of the chariot of Arjuna there is no fear of the attack by Mr. Vice called by the name Duryodhana.

The Bhagwat Geeta confirms this as follows in the words of Sanjaya: "where there is mastery of all energies Shri Krishna and where there is a master devotee like Arjuna, undoubtedly there are blessings, victories, influence and morality."

That is the way how we can drive away the root cause of vice. If we want therefore a peaceful society of men with the blessings of influence, victory and morality the one strike of devotional service can bring in all a train as it will be explained by the author next.

Text 25

Yad puda pankaja palasha vilasa Bhaktya karmashyam grathitam udgrathayanti sanah tadat tadat nritam yatayo niruddha stotagam tam anarany bhaja vasantavam.

English Synonyms

Yad—that, 2nd—feet, pankaja—lotus, palasha—petals, vilasa—enjoyment, bhaktya—by devotional service, karmashyam—fountainhead of fruitful work, grathitam—deep rooted, udgrathayanti—cause uprooting, sanah—souls, tadat—that, 2nd—place, nritam—young, yatayo—friended, niruddha—by controlling, stotagam—senses, tam—he, bhaja—do render service, vasantavam—unto the Personality of Godhead.

Translation

One should tender devotional service to Vasudeva the Personality of Godhead only. Because the saints and mendicants who have adopted the renounced order of life cannot so easily snub down the fountain source of the impetus for fruitful work so easily as it is possible to be done by the devotees of the Lord always engaged in the enjoyment of serving the lotus feet of Him (Vasudeva).

Purport

This is a statement of confirmation by Sanat Kumar in the Bhagwat Puranam (94/22/39). This is the beginning of the two slokas in which the author wants to describe how by devotional service one can uproot the deep rooted desire for lording over the material nature. As we have explained above the conditioned living entity has a deep-rooted desire for lording over the material nature and for the reason of that he is put into action by desire, anger and avarice. He wants to be the lord of all the entities which is his avarice and thus he desires to work for fruitful result. If the work is successful to his desire he is satisfied otherwise in the absence of satisfaction he becomes angry. And in the cycle of an entanglement of fruitful work he is put into different positions of life, barring him from the goal of self realisation. Such fruitive works want to be happy in this material world by different material plans but they are so fool that they do not know it cannot be achieved. Such karmis therefore after many attempts and by performing regulated fruitful acts as they do not come in the revealed scriptures by chance becomes a learned fellow that fruitful work cannot make Him happy then he searches for the Absolute Truth by restraining the senses with great care and become either a Jnani or Yogi. Unfortunately such jnanis or yogis also do some time fall down from the goal of self realisation as there are many instances like that. Vishwamitra Muni was a great yogi but he also fell down from the path when happened to meet Menaka a celestial beauty and gave birth to a beautiful girl as famous as Sunita. Therefore any other path save the path of devotional service is not at all safe for self realisation by snubbing down the deep rooted desire for lording over the material nature. A practical instance in this connection will not be out of place to mention herewith.

Some times back a news was published in the press as follows:

"Ever since the beginning of the universe the sun has been shedding huge amount of heat upon the surface of the earth. If this heat is properly utilised it is capable of changing the very face of the earth. So man's effort in this direction were not very successful. Nature has been slightly more successful. It concealed a part of this energy in the form of wood, coal, oil etc.
Chaitanya Charitamrita

ESSAYS AND TEXT

First Part continued from issue XXI

Prabhu skote samanya mangala charan.

Makhidee vihake yaiche yaiche kaita rana
Tahake kahije krisnhe mukhyhe praksh.

When the personality of Godhead expands Himself in as many forms which are non different in features with one another—as it was done during Lord Krishna’s marriage with 16000 queens or as He expanded Him during the Rasagopala dance, such forms are called manifest forms.

Bhavagnana krisnhe karaya

When the Lord was engaged in the forms surrounded by the batches of the cowherd girls, at that time Krishna the Lord of all the mystic powers remained one in between the two sets.

Sahadehe hridayan mahayad

Prakruthi ghatikath pañcha samayakstriga.

Fam manneran alakar ilavat

When the cowherd girls and Krishna were so joined together, each one of the girls thought that Krishna was embracing her nearly with the hand to hold this favourabale situation of the Lord, the planes in hundreds of thousand begin to fly in the sky which were surrounded with the gaze of heaven along with their wives who were all very eager to see the dance. At that time all of them begin to drop flowers from the planes and then sweetly sudden.

Pratishtha karupata rumyakajaya sakalaka

Anakta prakrutha purnapatyajaya saikshita

Bhavagnana krisnhe karaya

There are three different denominations of the incarnations of Godhead. They (1) partial incarnation (2) qualitative incarnations and (3) empowered incarnations. The ana or partial incarnations are such as Matsya, Purusha etc.

Bhavagnana karaya

If simultaneously and at once number of forms are displayed all of them equal in features—then's forms are called Prakash Vighras of the Lord.

Rhagya angrakha yata fona

They are called Valas Vighras.

Chaitanyasri koti jivita

Prasna agnirho yate fona

Bhavagnana karaya

(Translation of No. 74)

They try in the Chaturbhuja such as Vasudeva, Samkarshan, Pradunmana, Amruthada etc.

Larere Bhakta hale trividh

Jalakshmipura prasno mukhyhe mukhaya

Krishna Konkanwara of Vimala nagar.

"All glory unto my spiritual master who is as good as Chintamani (the Lord). I surrender all the glory to the Personality of Godhead decorated with the peacock feather. Under the shade of His Lotus feet which is the destroyer, Jayashree or Radharani is enjoying the transcendental mellow of eternal consorhood."

Jite sakhati nohe tate chaitanya guru hie.

Tato dhunvanthi virbhaa satva

Nonebody can visually experience the presence of the super soul. He therefore appears before us as the liberated soul; such spiritual master is no other than Krishna Himself.

Vishaana bhaavaya savai

Prakruthi karupata samayakajaya saikshita

No one should therefore forsake the evil company of persona nongrata, if he is intelligent enough. And after that one must associate himself with deities or sadhus only. Such sadhus can, by their realised instruction, cut off the link of connection which is against the principle of devotional service.

Samata pranayan mandya vyam

Bhakarti krsna rasaiva kartha.

Bhagvanndar prakrutha karaya

"The message of Godhead which are spiritually powerful can be well discussed in the society of Sadhus only. They are very much pleasing to hear in that association. If any one tries to hear from such persons, thus very soon the transcendental experience becomes open to him and gradually he attains a taste in such knowledge developing in devotion and attraction in due course.

Tantra pranayan manya vyam

Bhagvanndar prakrutha karaya

The Personality of Godhead exhibits Himself in 3 kinds of manifestation. One of them is called manifestation while the other is called Vish (enjoy)

Dariy prye bhaagyan praksh

Ekai praksha hai kari, aavya hai vishaya.

Ekai vihake yaiche yaiche kaita rana

The Lord’s number of forms are displayed in different features by His inconceivable potency at that time such forms are called Vilaas Vighras.

When the Lord’s number of forms are displayed in different features by His inconceivable potency at that time such forms are called Vilaas Vighras.

Prajna adhikarnam sakshi, ya vilaas nigapaya (77).

Yathika vaiyaya, taryเกาะ

(Translation of No. 75)

Soka sapna yata kajaye

Soka sapna yata kajaye

Videh

Videh

Videh

Videh

Videh

Videh

Videh

Videh

Videh

Videh
The first grade darkness of ignorance is called kaita or the cheating way. And such kaitvas are respectively known as religiosity, etc., as defined by the approved standard of economy and the way of sense-gratification, etc.

The sun and the moon do eradicate the darkness of the world and by doing so they bring into light the material things such as the pots and vessels.

But these two brothers (Sri Chaitanya and Nityananda) dispel the darkness of the inner core of the heart and doing so they help in meeting two classes of 'bhagwat' (persons or things in relation with the Personality of Godhead).

One of the 'bhagwats' is the great scripture called by the name Srimad Bhagawatam and the other 'bhagwat' is the pure devotee who is in all classes of things pertaining to transcendental devotion.

By the actions of the two bhagwats the Lord does inject into the heart of the living being the mellow of transcendental loving service. And by doing so the Lord becomes affectingly subjected in the heart of the devotee by his devotional dealings.

You shall be able to learn the essence of the Absolute Truth if you patiently hear about the glories of Sri Chaitanya Mahaprabhu. Sri Nityananda Prabhu. Sri Advaita Prabhu their devotees, devotional activities name fame, etc. which has been described (in the Chaitanya Charita-mrita) logically and discriminatively.

Sri Rupa Raghunath yade yar ash Chaitanya Charitamrita korte kshena dasa. (110)

Sri Krishnadasa Kavira Goswami speaks of Sri Chaitanya Charitamrita with an ardent desire to serve the purpose of the devotee in the form of Srita Rupa upo Srita Raghunath by following their footprints.

Thus ends the first chapter of the first advent of Sri Chaitanya Charitamrita called by the name of the Original Master.

SECOND PART

In this second part the author has described the process that impersonal brahman is the effulgence of the body and localized Super Soul is the plenary part of Shri Chaitanya Mahaprabhu. While no body than Sri Shri Krishna the Primeval Lord. Then again he has established that Sri Shri Krishna is the original Namaheswara Who is also the only living being. He has explained the necessity of understanding the three primary potencies of Sri Krishna. The Personality of Godhead in His different manifestations represents Himself in the Forms of Prabhava and Prabhava as well as in two different incarnations of the Gopis. The first form of partial and empowered Forms The Personality of Godhead, although the eldest and the original Person, He is manifested to an aged Person but all His Forms and expansions are exhibited in childhood and boyhood as well as in adolescent stages out of which the original Form is always exhibited in the adolescent stage.

When He descends in Person, He does so in that state of Form. Out of His innumerable potencies there is one particular internal potency of which the transcendental nature is manifested, external potency of which the cosmic universes are manifested and the marginal potency of which the innumerable living beings are manifested—all these have been manifestly described. He has definitely proved in this part that Shri Krishna Chaitanya is identical with Sri Krishna the Primeval Lord, the Supreme cause of the cosmic universes the author has specifically stressed upon the fact that all desiring devotees of Shri Krishna must be very important in the conquest of knowing Krishna in truth and all about Krishna so far as different potencies. His incarnations, His appearance is very important. By knowing these one can develop genuine devotional attachment for Him.

In the beginning of this part the Lord Sri Chaitanya Mahaprabhu is worshipped by the author as follows:

Let this offer of a respectful obeisance to the lotus feet of Shri Chaitanya Mahaprabhu by those mercy only even a boy or
an ignorant person also can cross over the ocean of multitudinous opinions of various schools of transcendental realization. The two different schools are at loggerheads with each other—represented by Jainaism, Buddhism, Jainism, Panatanalism, Goutamism, Karmism, Avastism, Dettaytism and so many other schools like Ramkrishnam, Arobindism etc both in India and outside. These two schools are compared with the sharks and crocodiles in the vast ocean of scripture for self-realisation.

Let us pray therefore that in the future there will be highly developed knowledge of transcendental Brahman. Such knowledge will be of immense value and not of any uncertain value. The true essence of the Absolute Truth is to be realised by transcendental scholars interested in the emperic philosophical ways may realise impersonal Brahman. Such students interested in the transcendental plane of knowledge can realise the localised aspect as Paramatma and those who are interested in the complex concept of the Absolute Truth can include in Himself the two other features namely Brahman and Paramatma.

In our Vedic literature the Personality of Godhead is complete as Sastra and Anugama (Full knowledge and bliss) etc. By realisation of the localised Brahman, Paramatma and Bhagwan are all realised by the student of the Vedic literature, and by the study of the Vedic literature, the student of the Vedic literature realises the Personality of Godhead by the study of the Vedic literature.

The Vedic literature mentions the Absolute Truth and the absolute knowledge. In the Vedic literature, the Absolute Truth and the absolute knowledge are mentioned therein. The Vedic literature mentions the Absolute Truth and the absolute knowledge as Paramatma, Brahman, and Bhagwan. The Vedic literature mentions the Absolute Truth and the absolute knowledge as Paramatma, Brahman, and Bhagwan.

The Personality of Godhead is complete and can be realised by transcendental scholars interested in the emperic philosophical ways may realise impersonal Brahman. Such students interested in the transcendental plane of knowledge can realise the localised aspect as Paramatma and those who are interested in the complex concept of the Absolute Truth can include in Himself the two other features namely Brahman and Paramatma.

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