His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

CONTENTS

Living by Nature’s Gifts 4
Srila Prabhupada Speaks Out 8
Srinivasa Acharya
The Embodiment of Lord Chaitanya’s Love 10

Please chant…
Hare Krishna Hare Krishna
Hare Rama Hare Rama
Krishna Krishna Hare Hare
Rama Rama Hare Hare
…and be happy!

Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi.

DISCLAIMER: We neither represent nor endorse the accuracy or reliability of the information or any products, information, or other materials displayed, purchased, or obtained by you as a result of an offer in connection with any of the advertisements published in our magazine. We strongly encourage you to do your own due diligence before responding to any offer.
Living by Nature's Gifts

After several centuries, the Industrial Revolution has left a legacy of dissatisfaction, conflict, and pollution. Srila Prabhupada advises us to stay away from the factory, live in harmony with the earth, and make our goals spiritual, not material.

Extracts from the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acharya of the International Society for Krishna Consciousness.

“Gigantic industrial enterprises” Srila Prabhupada says, “are products of a godless civilization, and they cause the destruction of the noble aims of human life.”

“The more we go on increasing such troublesome industries,” the more we “squeeze the vital energy out of the human being” and “the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation.” (Srimad Bhagavadatam 1.8.40)

“The productive energy of the labourer is misused when he is occupied by industrial enterprises.... The production of machines and machine tools increases the artificial living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization.” (Srimad Bhagavadatam 1.9.6)

Terrible Industrial Enterprises

“'Factory' is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep, because their various mental speculative plans constantly interrupt their sleep.” (Srimad Bhagavadatam 3.9.10)

“The dungeons of mines, factories, and workshops develop demoniac propensities in the working class.” Meanwhile, “the vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways.” (Srimad Bhagavadatam 1.11.12)

“Manufacture of the 'necessities of life' in factories and workshops, excessively prominent in the Age of Kali, the age of the machine, is the summit of the quality of darkness.” Why? ”Because factually there is no necessity for the commodities manufactured.” (Srimad Bhagavadatam 2.5.30)

“What is the need of an artificial luxurious life of cinema, cars, radio, flesh, and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?” (Srimad Bhagavadatam 1.10.4)

“The real problem is how to get free from the bondage of birth, death, and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization.... “The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth and death.” (Srimad Bhagavadatam 7.14.5)

“Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease, and death.” (Srimad Bhagavadatam 4.28.12)

“The materialists ... think that they are advancing. But according to Bhagavad-gita they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel.” (Bhagavad-gita 16.9)

Natural Gifts

"According to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem.... All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed.” (Srimad Bhagavadatam 3.2.29)

"If we have sufficient grains, fruits, vegetables, and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegetables to eat. The flow
of river waters fertilizes the field, and there is more than what we need. Minerals are produced in the hills, and jewels in the ocean. If human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labour of some unfortunate men?” (Srimad Bhagavatam 1.8.40)

“Advancement of human civilization depends not on industrial enterprises but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.” (Srimad Bhagavatam 4.9.62)

Srila Prabhupada cites the example of Lord Krishna's ancient city of Dvaraka. “Dvaraka was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis....

“It is understood that the whole dhama, or residential quarter, was surrounded by gardens and parks with reservoirs of water where lotuses grew ... All the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters.” (Srimad Bhagavatam 1.11.12)

Demoniac Civilization

“The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and flourish on them without being captivated by the exploitative motive of lording it over material Nature.” (Srimad Bhagavatam 1.8.40)

“All these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service.” (Srimad Bhagavatam 1.8.40)

“Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created.” (Srimad Bhagavatam 7.14.7)

“The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient.” (Srimad Bhagavatam 5.16.24)

“Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt, and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected. Unfortunately, in modern civilization, men are busy killing the cows that are the source of yogurt, milk, and ghee, they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles, and wine instead of engaging in agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odour emanates from their bodies because of unclean perspiration from eating all kinds of nasty things. This is not human civilization.” (Srimad Bhagavatam 5.16.25)

A Higher Goal of Life

“Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead.... Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life.” (Srimad Bhagavatam 1.11.12)

“Nature already has an arrangement to feed us,” Srila Prabhupada says. “The Lord has provided food for both the elephant and the ant....

“Therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Krishna consciousness.” (Srimad Bhagavatam 7.14.14)

“Demons are very much interested in advancing a plan by which people will labour hard like cats, dogs, and hogs, but Krishna's devotees want to teach Krishna consciousness so that people will be satisfied with plain living and Krishna conscious advancement.” (Srimad Bhagavatam 9.24.59)

“The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory, material energy of the Lord, and thus the distress of the world will be intensified instead of diminished.” (Srimad Bhagavatam 2.2.37)

“Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which
is not possible in any form of life other than the human. One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavour to make a solution to the miseries of life. Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and such a 'civilization' is not worthy of the name.” (Srimad Bhagavatam 2.2.4)

“The materialistic advancement of civilization ... ultimately ends in wars and scarcity. The transcendentalist is specifically warned to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination.” (Srimad Bhagavatam 2.2.3)

“All human society is meant to worship Lord Vishnu [God]. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshiping Lord Vishnu, people have been educated to worship matter.

“According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life.

“The goal of life is to reach Vishnu, but instead of reaching Vishnu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.” (Srimad Bhagavatam 5.1.14)

“Life is never made comfortable by artificial needs, but by plain living and high thinking.” (Srimad Bhagavatam 2.2.37)

The Blind Man and the Lame Man Together

“At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence.

“The blind man of the Western countries and the lame man of India should combine together,” Srila Prabhupada says. “Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.” (Srimad Bhagavatam 4.25.15)

“One who understands the purpose of Krishna, the Supreme Personality of Godhead, should seriously understand the importance of the Krishna consciousness movement and seriously take part in it. One should not endeavour for ugra-karma, or unnecessary work for sense gratification.” (Srimad Bhagavatam 9.24.59)
How can there be peace?
This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in Geneva, Switzerland, on June 2, 1974.

Disciple: Srila Prabhupada, in a recent study by U.S. agricultural officials, they found that it's uneconomical to eat meat. It takes so much energy and man hours to raise and transport and slaughter the cows that it's very wasteful.

Srila Prabhupada: Wasteful, yes. Therefore I say they have no brain. They are all rascals. Rascal leaders. A little labour in agriculture will be sufficient to produce the family's food stock for the whole year. You work only three months, and you get sufficient food for your whole family. And in the remaining nine months, you chant Hare Krishna.

But these rascals will not do that. They will work hard like asses simply for eating. Nunam pramattah kurute vikarma yad indriya-pritaya aprnoti. They will not accept an easy life.

Disciple: In that agricultural report it said that if people were to eat all the grains they give to the cows and animals, they could get twenty times more calories than by eating meat.

Srila Prabhupada: Yes. Wrong civilization, rascal civilization. And this is due to this rascaldom called nationalism—"This is my land." At any moment a person will be kicked out by death, but still he claims, "It is my land." Janasya moho 'yam aham mameti. This is the illusion. Nothing belongs to him; still he is fighting, "This is mine. This is mine." "I" and "mine"—identifying oneself with the body and wrongly conceiving that "This is mine." This is the basic principle of a wrong civilization. Nothing belongs to us. I have come here to Switzerland. Suppose I remain here for one month and I claim, "Oh, this is mine." What is this?

So, similarly, we come to this world as guests. We come to the womb of a mother and live here for seventy years or so.
And we claim, “This is my land.” But when did it become yours? The land was there long, long before your birth. How has it become yours? But people have no sense. “It is mine—my land, my nation, my family, my society.” In this way, they are wasting time.

These things have been introduced by Western civilization. In the Vedic civilization there is no such thing as nationalism. You won’t find it there. Have you seen the word “nationalism” in the Bhagavad-gita? No such thing.

Nationalism is the idea of tribes. In Africa there are still groups of tribes. Nationalism is the most crude idea of civilization. It is nothing but developed tribalism. Modern man is not advanced in civilization. This nationalism is another form of tribalism, that’s all.

**Disciple:** Today, so-called civilized people are actually just cannibals because they maintain themselves on eating the cow.

**Srila Prabhupada:** Yes. And they are suffering. Therefore you’ll find that in recent history, every twenty-five years there is a big war with mass slaughter of people. Nature does not tolerate animal slaughter.

Now India has learned to slaughter animals, imitating the Western countries. And now there is war between India and Pakistan. During two wars between Pakistan and Hindustan, millions of people were killed unnecessarily, without any gain.

**Disciple:** Just recently India exploded an atomic bomb, and now Pakistan is hurrying to get an atomic bomb also.

**Srila Prabhupada:** Yes.

This is going on.

**Disciple:** The Indian government promised that nuclear energy would be only for peaceful purposes.

**Srila Prabhupada:** No, what do they know about peaceful conditions? They are all rascals. They do not know what a peaceful condition is. The actual peaceful condition is described in the Bhagavad-gita:

```
bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnativa mam santim rcchati
```

“A person in full consciousness of Me [Krishna], knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”

This is peace. Unless there is Krishna consciousness, where is peace? There cannot be peace. All rascals. Na mam duskrino mudhah prapadyante nara-dhamah. These rascals and fools—mayayapahrta-jnana—have lost all knowledge. How can there be peace? Their endeavours for peace are all useless. 😞
SRINIVASA ACHARYA
The Embodiment of Lord Chaitanya’s Love
by Satyaraja dasa

Srinivasa Acharya is one of the most important personalities in the religious history of Bengal, perhaps the most important Vaishnava teacher in the generation immediately following Sri Chaitanya Mahaprabhu. He is chiefly remembered as the illustrious disciple of Gopala Bhatta Gosvami and Jiva Gosvami. His achievements include delivering the writings of the Gosvamis from Vrindavana to Bengal, converting King Birhambir to Vaishnavism, and originating the Manohar Shoy style of kirtana. At Kheturi, Bengal, he co-organized the first Gaura Purnima Festival (celebrating the anniversary of Chaitanya Mahaprabhu’s appearance in this world), which Narottama, Shyamananda, and thousands of other Vaishnavas attended.

Srinivasa’s Parents
Srinivasa Acharya’s parents—the brahmana Gangadhara Bhattacharya and his wife, Lakshmi Priya—lived in the small village of Chakhandi, on the bank of the Ganges in the Burdwan district of Bengal. They longed to raise a child who would be a great devotee, but until the birth of Srinivasa, they were child-less for many years.

Gangadhara was himself a great devotee of the Golden Avatara, Lord Chaitanya Mahaprabhu, the incarnation of Sri Sri Radha and Krishna predicted in the scriptures. Lord Chaitanya had appeared in Navadvipa and was currently in the world. Gangadhara spent much of his time hearing and retelling the stories of Lord Chaitanya’s pastimes (lila) with the Lord’s intimate associates. He wanted to see Lord Chaitanya, but social and familial obligations kept him at home, so he resolved to meditate on the Lord in separation. In 1510, however, he could not tolerate the separation any longer. He set out for Navadvipa to see the Lord of his life. After only seven miles, as far as the village of Katwa, he learned that Nimai of Nadiya—Chaitanya Mahaprabhu—was in that very village taking sannyasa, the renounced order of life.

“What?” cried Gangadhara. “Why must my Lord take the renounced order? This austerity is reserved for human beings like me so we can overcome our attachments to this world. Certainly there is no need for Sri Nimai, the Supreme Personality of Godhead, to live the harsh life of an ascetic.”

But Gangadhara’s reservations were mixed with excitement: he would soon see his Lord face to face. When he approached the sacrificial area where Sri Nimai was taking sannyasa, he saw the Lord’s intimate associates—Nityananda Prabhu, Chandrasekhara Acharya, Mukunda Datta, and many others. He saw Madhu Sila, the barber, preparing to cut Nimai’s beautiful locks of raven black hair.

“No!” the onlookers were saying. “Please stop!” They, like Gangadhara, could not conceive of the Lord in the renounced order of life. Even Madhu, who had the good fortune to touch the Lord’s head, could cut His hair out of duty only, weeping profusely. Madhu and the others knew that the Lord had decided to set an example for the entire religious world and stress the importance of renunciation. There was nothing they could do.

“Chaitanya Dasa”
Keshava Bharati, the sannyasa-guru, gave Nimai His new sannyasa name, “Sri Krishna Chaitanya.” The crowd was in shock: “Beautiful Nimai is really taking sannyasa!” They couldn’t believe their eyes, from which tears were flowing incessantly. But the deed was done.

Madhu fainted. Why had he shaved the Lord’s head? It was as if he had been controlled by the Lord’s own hand to fulfill the Lord’s own desire. “Chaitanya! Chaitanya!” said Gangadhara Bhattacharya.
accompanied Chaitanya Dasa and his wife to the temple, where they offered many prayers at the feet of Lord Jagannatha. Weeping tears of divine love, the happy brahmana couple were soon escorted to the luxurious accommodations Lord Chaitanya had arranged for them. They spent several happy days with Sri Chaitanya in Jagannatha Puri.

One day Lord Chaitanya told His servant of His plans for the couple. "Govinda," the Lord said, "although Chaitanya Dasa and his wife have not mentioned it to Me, I know they would like to have a child. They said so in front of Lord Jagannatha, who is nondifferent from Me. They have prayed sincerely, and I know their hearts. Their desired offspring will soon appear. His name will be Srinivasa, and he will be a greatly beautiful child. Through Rupa and Sanatana I will manifest the bhakti-shastras, and through Srinivasa I will distribute them. Chaitanya Dasa and his wife should quickly return to Chakhandi."

The Appearance of Srinivasa

In Chakhandi the couple had a beautiful baby boy, whom they named Srinivasa. He was born in the second or third decade of the sixteenth century on the auspicious full-moon day of the month of Vaishakha (April-May). Lakshmi Priya's father, Balarama Vipra, a learned astrologer, told the happy couple that their son was a mahapurusha, a divinely empowered soul.
The boy had a broad chest and a long, elegant nose, and his beautiful eyes extended like lotus petals. Like Lord Chaitanya, he had a bodily luster resembling molten gold and arms that extended down to his knees. According to custom, Chaitanya Dasa and Lakshmi Priya gave charity to the brahmanas, and the brahmanas blessed the child.

**Srinivasa's Youth**

Lakshmi Priya would constantly sing the glories of Lord Chaitanya into the child's ears, and the melodic sounds made him joyful. As Srinivasa grew, he learned to chant the names of Chaitanya Mahaprabhu and Radha-Krishna. Soon this small crescent moon known as Srinivasa grew full and was known as the brightest and most beautiful boy in Chakhandi. He studied under the famed Dhananjaya Vidyavachaspati, who taught him all branches of Vedic learning, including religion, logic, poetry, political science, grammar, and Ayurveda.

According to the Prema-vilasa, Dhananjaya Vidyavachaspati said that he had nothing to teach Srinivasa. The Prema-vilasa also relates that the goddess of education appeared to Srinivasa in a dream and told him she would make him proficient in all areas of learning, especially the scriptures. Still, Srinivasa became known as Dhananjaya Vidyavachaspati's prize pupil, and as such he was the pride of Chakhandi. He was loved by all the townspeople, who saw him as a precious gem.

**Narahari Sarakara Thakura**

Because of Srinivasa's popularity, he met Narahari Sarakara, an intimate associate of Lord Chaitanya from nearby Srikhanda. Narahari Sarakara's intense devotion had pleased Lord Chaitanya, and Narahari had the distinction of being allowed to sing the Lord's glories in the Lord's presence, although the Lord, out of humility, would not let anyone else do so. This distinction impressed young Srinivasa, and he accepted Sri Narahari as his first instructing guru.

After meeting Narahari Sarakara, Srinivasa began to show signs of ecstasy. Narahari told Srinivasa to go to Puri to see Sri Chaitanya Mahaprabhu. While Srinivasa was considering how to execute the instruction, his father passed away from this mortal world after seven days of fever. It was a shock to the family, and Srinivasa's mother—again turned to sadness. "I cannot teach you the Bhagavatam. He knew you would arrive in Puri one day, and He asked me to explain Krishna-lila to you."

Gadadhara Pandita became joyful. "I'm glad you have come and introduced yourself," he said. "Just before passing away, Chaitanya Mahaprabhu told me to teach you the Bhagavatam. He knew you would arrive in Puri one day, and He asked me to explain Krishna-lila to you."

Gadadhara Pandita's joy—he could now fulfill this order of the Lord—again turned to sadness. "I cannot teach you Bhagavatam at this time, O young Srinivasa," he said, "for the manuscript in my possession has become illegible from the tears I have cried onto its pages."

Srinivasa touched the sacred book to his head and felt ecstasy arise within himself. Nonetheless, the problem of studying a book that had been rendered illegible remained. But Sri Gadadhara and Srinivasa would not be swayed from their purpose. The will of Mahaprabhu could not be obstructed. Sri Gadadhara sent a message to Narahari Sarakara in Bengal asking him to secure another manuscript of Srimad-Bhagavatam. Narahari replied that another copy was available and that a messenger should be dispatched immediately. Gadadhara sent Srinivasa himself and told him to hurry. The separation from Lord Chaitanya was intolerable, he said, and he didn't know how long he could stay in this world.

Before leaving, Srinivasa fulfilled a long-cherished desire to see Lord Chaitanya's associates. He went to the homes of Ramananda Raya, Siki Mahiti, Sarvabhauma Bhattacharya, Vakresvara Pandita, Paramananda Puri, Gopinatha Acharya, and many others. He also went to see King Prataparudra, but according to the Bhaktiratnakara the king had gone away in solitude to lament the Lord's passing.
Srinivasa as Gaura Shakti

Srinivasa reminded the great personalities in Puri of Lord Chaitanya. Seeing his intense and unprecedented love of Godhead, the devotees could understand that he was Gaura Shakti, the embodiment of the energy of Chaitanya Mahaprabhu. According to the Prema-vilasa, Srinivasa is an incarnation of Lord Chaitanya's ecstasy. The Lord's intimate associates could naturally perceive this and could understand that through Srinivasa the eternal message of Lord Chaitanya—the message of the Vedic literature—would be widely distributed.

Lord Chaitanya had broken open the storehouse of nectarean love of God, and the Gosvamis, by writing books, had taken that nectar and placed it in tangible vessels. Srinivasa would see that these vessels were circulated among all sincere souls. The intimate associates of the Lord gave Srinivasa instructions and advice for carrying on the mission.

When Srinivasa arrived in Bengal and received the copy of the Bhagavatam from Narahari Sarakara Thakura, he learned that Gadadhara Pandita had passed away. The news was a terrible blow, and Srinivasa lamented. Then Gadadhara Pandita appeared to him on the pretext of a dream and encouraged him to go forward.

Srinivasa reflected on the inconceivable will of the Lord. Why had He taken away the person who was to teach him the Bhagavatam? Was there a new plan? Was someone else to teach him the sacred scriptures? Some say that Srinivasa fell despondent at this time, but not much is known about the years that followed Sri Gadadhara's passing from this world. It is generally assumed that Srinivasa spent this time at first in a heartbroken state and then in serious meditation. He probably continued his studies, as he was still in his teens.

When Sri Jahnava Devi, the wife of Nityananda Prabhu, went to Vrindavana, Rupa Gosvami asked her to send Srinivasa to Vrndavana as soon as possible. On her return to Bengal, she relayed the message to Narahari. Sri Chaitanya had told the Gosvamis of Vraja to train Srinivasa, and Narahari advised him to hasten to Vrindavana so that the Lord's command should not be violated.

The request heightened Srinivasa's desire to study bhakti literature with Rupa and Sanatana. Had he gone to Vrindavana then, he would have met Rupa and Sanatana. But he decided to visit the homes of Lord Chaitanya's principal associates on the way, stopping at Navadvipa to visit Sri Chaitanya's home.

Association with the Navadvipa Devotees

This was the second time Srinivasa delayed a journey: first the journey to see Gadadhara Pandita, and now Rupa and Sanatana. Perhaps Srinivasa's enthusiasm to associate with Lord Chaitanya's direct followers in Puri and Navadvipa was so overwhelming that he was unable to heed the advice of his forebears. Some say that all of this was the will of providence, so that Srinivasa would take initiation from Gopala Bhatta Gosvami. Others say that Srinivasa, by his example, was teaching the importance of pilgrimage and association with devotees.

Srinivasa was enthralled with the home of Sri Chaitanya in Navadvipa (Mayapur), where he met Vishnupriya Devi, the Lord's revered widow, and her esteemed servants, Vamsivadana Thakura and Ishana Prabhu. They all blessed Srinivasa, and he stayed with them for several days, hearing the pastimes of Lord Chaitanya.

During those days he watched Vishnupriya Devi perform severe austerities. For example, she would chant the maha-mantra—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—over each grain of rice she was to eat. When she was finished with her daily chanting, she would eat only the grains she had set aside.

" Truly," Srinivasa said, "this is a wife who was worthy of Sri Chaitanya."

Srinivasa also met Damodara Pandita, Suklabama, Murari Gupta, and other early friends and intimates of Lord Chaitanya in Navadvipa. From there Srinivasa went to nearby Shantipura, where he was warmly greeted by Sri Advaita's wife, Sita Thakurani, and her sons Achyuta and Gopala.

Srinivasa Meets Jahnava Devi

Then Srinivasa visited the house of Nityananda Prabhu in Khardaha, where Jahnava Devi, her son Birabhadra, and others greeted Srinivasa as if he were part of their own family. But Jahnava Devi encouraged him to start for Vrindavana without delay because Rupa and Sanatana would soon rejoin the Lord in the spiritual world.

On the way to Vrindavana, Srinivasa stopped at the well-known Abhirama Thakura's house in Khanaul Krishnanagar to deliver a letter from Jahnava Devi. The Thakura greeted him with three loving lashes from an extraordinary whip, but this unusual greeting was a benediction. The whip, known as Jai Mangala, would bestow love of God on anyone it touched. Sri Abhirama and his wife, Malini, showed deep affection for Srinivasa. Not only did they bless him with their famous whip, but they gave him valuable instructions and reiterated the importance of going to Vrindavana as soon as possible.

While continuing his journey, Srinivasa stopped in Katwa, where his father had seen Lord Chaitanya adopt the renounced order. Next he passed through Agradvipa, where the three famous Ghosh brothers—Vasudeva, Govinda, and Madhava—had established their temple, and then he proceeded to Ekachakra, the birthplace of...
Nityananda Prabhu. Finally, Srinivasa made one last stop in Jaipur to say farewell to his aging mother and to visit Narahari Sarakara, his beloved guru. Narahari was concerned about Srinivasa’s delay in going to Vrindavana and asked him to leave immediately.

And so, without further delay Srinivasa set out for Vraja. By this time he had achieved adulthood.

The Journey to Vraja

Meanwhile, Sanatana Gosvami had left this mortal world, and Rupa Gosvami could not bear the separation. Sri Rupa felt that he, too, might not survive to instruct Srinivasa, so he asked his distinguished disciple (and nephew) Jiva Gosvami to care for Srinivasa.

Traveling in those days, mostly by foot, was difficult. Nonetheless, Srinivasa was making determined progress, knowing that travelling in those days, mostly by foot, was difficult. He felt the dust of Vrindavana beneath his feet. He arrived in Vrindavana, where Lord Chaitanya had lived for two months. Here Srinivasa met an elderly disciple of Chandrasekhara Acharya, where Lord Chaitanya had lived for two months. Here Srinivasa met an elderly disciple of Chandrasekhara who invited him for a meal and showed him the places associated with Sri Chaitanya.

Next, Srinivasa reached Prayag (known today as Allahabad) and spent the night there. Four days before his arrival in Vrindavana, he heard that Sanatana had passed away four months earlier. And when he reached Mathura, he learned that Rupa Gosvami had passed away only a short time before. Sri Rupa felt that he, too, might not survive to instruct Srinivasa, so he asked his distinguished disciple (and nephew) Jiva Gosvami to care for him.

Jiva and Gopala Bhatta Gosvamis

The words of Sri Sanatana and Rupa somewhat relieved Srinivasa’s heavy heart. He could travel again, and soon he felt the dust of Vrindavana beneath his feet. He approached Rupa Gosvami’s Govindadeva Temple hoping to find more solace at Lord Govinda’s lotus feet.

As Srinivasa sat before the Deity, Jiva Gosvami and his many followers entered the temple. Srinivasa introduced himself, and Sri Jiva greeted him with warmth and loving hospitality. Srinivasa spent the night in comfortable quarters at Sri Jiva’s temple, Sri Sri Radha-Damodara. The next day, Srinivasa offered his homage at the tomb of Sri Rupa in the temple courtyard.

Then Jiva introduced Srinivasa to Gopala Bhatta Gosvami, who greeted him with kind words and expressed his disappointment that Srinivasa had not arrived sooner, as Rupa and Sanatana had been anxious to meet him. Gopala Bhatta took Srinivasa to his Radha-Ramana Temple and asked the Deity there to bless him. Gopala Bhatta Gosvami and Jiva Gosvami gradually introduced Srinivasa to the inhabitants of Vraja.

Narottama and Duhkhi Krishnadasa

Gopala Bhatta Gosvami initiated Srinivasa and taught him. And as Jiva Gosvami was the preeminent Vaishnava philosopher of the period, Gopala Bhatta directed Srinivasa to study under Sri Jiva with all his life and soul. The three young devotees studied under Jiva Gosvami for one year when Srinivasa arrived in Vrindavana.

Another young scholar, the illustrious Narottama, had been studying under Jiva for one year when Srinivasa arrived in Vrindavana. Narottama had been initiated by Lokanatha Gosvami, who had sent him to Sri Jiva for additional spiritual instructions. Then young Duhkhi Krishnadasa came, sent by his guru, Hridaya Chaitanya. The three young devotees studied under Jiva Gosvami with the utmost enthusiasm and became his best students. They were widely known as inseparable friends. Jiva Gosvami ordered them to study the forests of Vrindavana with Raghava Pandita, who knew all the sacred groves and their significance.

Eventually Srinivasa, Narottama, and Duhkhi Krishnadasa were given a special mission. They were to distribute the books of the Gosvamis—the bhakti-rasa scriptures—in Bengal and other areas. Vaishnavism was widely embraced in Bengal, but literature explaining the Vaishnava philosophy was wanting. Nityananda Prabhu’s wife, Jahnava Devi, had visited Rupa and Sanatana in Vrindavana some years earlier and was well aware of the prolific spiritual literature the Vrindavana Gosvamis were producing, so she contacted Jiva Gosvami and suggested that the books be sent to Bengal. To comply, Sri Jiva summoned his three best men.

The Mission Begins

In a large assembly of Vaishnavas, Sri Jiva called forth Narottama Dasa: “From this day forward, you will be known as Narottama Thakura Mahasaya.” Then he called Srinivasa: “You will be known as Srinivasa Acharya.” And finally, Duhkhi Krishnadasa: “Because you have brought so much pleasure [ananda] to Radharani [Shyama], you will now be called Shyamananda.” Then Sri Jiva told them of the celebration of their mission to Bengal, Orissa, and other provinces of India.

Srinivasa, Narottama, and Shyamananda did not want to leave Vrindavana, but they understood the importance of their mission. They went to their initiating gurus, who gave their blessings, instilling in them the necessary enthusiasm for the task.

Sri Jiva began the preparations for the long and arduous journey. These devotees were his best students, and he would spare no pains for their welfare. He had a rich merchant disciple from Mathura supply a large cart, four strong bullocks, and ten armed guards. The manuscripts—original works by Rupa, Sanatana, Gopala Bhatta, Raghunatha Dasa, Jiva, and others—were placed in a large wooden chest, which was bolted and covered with a waxed cloth. Sri Jiva also secured a special passport from the king of Jaipur that his three students would need to show as they travelled to eastern India. Then Srinivasa, Narottama, and Shyamananda left Vrindavana.

The Journey to Bengal

As they began travelling, Sri Jiva and several other devotees accompanied them, unable to bear being
separated. As the caravan neared Agra, the well-wishers stayed behind. Now the journey was underway. There could be no turning back.

After many months, the party reached a small village named Gopalapura, just within the boundaries of the Malla kingdom of Vana Vishnupura, in Bengal. When they retired that night, they felt confident that their mission was almost complete.

Vishnupura is in the district of Birbhum, bounded on the north by the Santhal Pargannas and on the south by Midnapura. The king of Vishnupura, Virhamvir, was the leader of a strong group of bandits who were the terror of the adjoining countries. He had employed a large number of thugs and assassins who infested the highways and killed and robbed wayfarers. The astrologers of the court were ever ready to submit to him confidential reports as to what fortunes the stars would grant him if he carried on robberies in particular localities.

The King's Regret

Meanwhile, Srinivasa Acharya made his way to the outskirts of Vishnupura, where he met a brahmana resident named Sri Krishna Vallabha. The two became friends, and Krishna Vallabha invited Srinivasa to be a guest in his home. Gradually, Krishna Vallabha realized Srinivasa's exalted position and surrendered to him as a disciple. In due course, Krishna Vallabha mentioned that the king regularly convened a Bhagavatam study group for all who were interested. Srinivasa was curious about the nature of the Bhagavatam presentation and asked Krishna Vallabha to take him to the next meeting.

Stealing the Books

That night, the king had an unusual dream. He saw a beautiful and effulgent person whose body was filled with divine energy. "Do not worry," the person said with a loving smile. "Soon I will come to Vishnupura and we will meet. I will retrieve my manuscripts, and you will be relieved of all sinful reactions. Your joy will be boundless. Know for certain that you are my eternal servant and I am your eternal well-wisher."

The next morning the king awoke and started his life anew, waiting for the day when the mysterious prediction of his dream would come to pass.

Meanwhile, Srinivasa Acharya made his way to the outskirts of Vishnupura, where he met a brahmana resident named Sri Krishna Vallabha. The two became friends, and Krishna Vallabha invited Srinivasa to be a guest in his home. Gradually, Krishna Vallabha realized Srinivasa's exalted position and surrendered to him as a disciple. In due course, Krishna Vallabha mentioned that the king regularly convened a Bhagavatam study group for all who were interested. Srinivasa was curious about the nature of the Bhagavatam presentation and asked Krishna Vallabha to take him to the next meeting.

Bhagavatam Recitation

When they arrived, Vyasaacharya, the court pandita, was reciting and commenting upon the Bhagavatam. Srinivasa was unimpressed but said nothing. The next day, they found Vyasaacharya pontificating in the same fashion. After two weeks of the court pandita, Srinivasa could not contain himself, and after the meeting he spoke to Vyasaacharya.

"You, sir, do not follow the text," said Srinivasa, "nor are your commentaries in line with Sridhara Svami or the other standard exponents of Bhagavata philosophy."

Vyasaacharya listened to Srinivasa's comments but ignored his advice. The king, however, who was nearby, overheard what was said and found it interesting.

The next day at the recital Vyasaacharya again attempted to elucidate the esoteric section of the Bhagavatam that delineates Sri Krishna's rasa-lila.

Respectful but firm, Srinivasa interrupted with a question: "Sir, how can you comment on such confidential subjects
without referring to the statements of Sridhara Svami? You are obviously unfamiliar with his work.”

Vyasacharya became angry. He disliked being challenged in front of his sycophantic assembly, who were accustomed only to his peculiar rendition of Bhagavatam commentary.

Before another word was said, however, the king began to defend Srinivasa’s position: “How is it that this brahmana scholar finds fault with your explanations? Perhaps your interpretations are questionable.”

“Who can interpret the texts better than I?” the arrogant Vyasacharya replied. “This newcomer is an upstart, and he dares to question me in the presence of Your Majesty.”

Then he turned to Srinivasa. “If you are such an authority on the Bhagavatam,” he said, “why don’t you come sit here and explain these verses in a better way?”

Srinivasa rose to the challenge. He sang the Bhagavatam verses beautifully and then commented upon them with great verve and authority. He drew upon existing Vaishnava explanations and yet offered his own unique presentation. No one had ever heard such a masterly enunciation of Bhagavata philosophy.

The king encouraged him to go on, allowing him to speak for several hours. When he finished, the whole assembly applauded, ecstatic with Srinivasa’s contagious love for Krishna. Vyasacharya could not believe his ears. He was defeated, but he was happy.

King Virhamvir was greatly moved. “No one has ever come to this kingdom and shared so much love and scholarship in the way you have,” he said to Srinivasa. “Please, tell me your name and where you come from.”

“My name is Srinivasa and I am a native of this country,” said Srinivasa. “I came here to see your magnificent court and to relish the Bhagavatam.”

The king then gave him the best accommodations in the palace and asked him to stay as long as he liked.

The King Surrenders

Later that evening, the king asked Srinivasa to dine with him, but Srinivasa said that he took only one humble meal per day and had already eaten. Nonetheless, Virhamvir encouraged him to have some fruit, and he complied, not wanting to offend his distinguished host.

As Srinivasa ate his fruit, the king sat at his side like a humble servant. The king had never felt this way about anyone: Srinivasa was that effulgent person he had seen in his dream—his guru—and he wanted to render some menial service.

That night, he heard Srinivasa repeating the name of Krishna in his room. It seemed as if Srinivasa did not sleep. “Here is a genuine saint,” thought the king. “He is simply absorbed in the name of God.” With this pleasant idea, the king fell asleep, listening to Srinivasa Acharya’s blissful voice in the next room.

The following day in the great assembly Srinivasa again spoke from the Bhagavatam. Once again, the eager, expectant audience relished every word. Srinivasa astonished all who listened. Chroniclers of the event have reported that “even the stone walls of the hall seemed to melt with emotion.” Srinivasa spoke with erudition, sensitivity, and devotion, honouring his Vaishnava predecessors, and everyone present agreed that the wisdom of the orator far exceeded his years. One by one, people came and bowed at Srinivasa’s feet, hoping to become his disciples.

Later, the king submitted himself to Srinivasa as a lowly beggar: “You are the real king,” he said, “for you have love for Krishna. I am not even worthy to be in your presence.”

Srinivasa, with all humility, merely shook his head; he
was not able to accept his own exalted position.

But the king persisted: "Allow me to be your servant. Please! How can I serve you? My entire kingdom is at your disposal."

"I came from the holy city of Vrindavana with a mission from Gopala Bhatta Gosvami and Jiva Gosvami," Srinivasa replied. "I was to bring their writings to Bengal. But unfortunately this treasure was robbed within your kingdom. If I cannot retrieve these books, I would prefer to lose my life. Can you help me get them back?"

The king burst into tears. "A poor worm am I," he said, "lost hopelessly in this land of birth and death. My own men pillaged for years and years under my order, and then they came upon your party. We were told you carried the greatest treasure in the universe, and we naturally pursued it. I cannot express my sorrow."

Reflecting for a moment, the king said, "But there is a positive side to all of this. Our meeting would not have otherwise occurred. I would commit these sins again and again for but a moment of your association."

Srinivasa laughed and reassured the king that sinful life was unnecessary for attaining his association. Srinivasa then forgave the king for all his sins and asked him to sin no more.

The Books Are Safe!

The king led Srinivasa to the room where his treasures were kept, and Srinivasa saw the trunk with the Gosvamis' literature. Srinivasa felt ecstasy and took the garland of flowers from his own neck and placed it on King Virhamvir. Srinivasa asked the king to bring him tulasi leaves, flower garlands, sandalwood paste, and other items to worship the sacred books. The king brought everything, and his own initiation ceremony followed. By reciting into the king's ear the mahamantra—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare—Srinivasa initiated him.

According to the Prema-vilasa, Srinivasa gave him the name Haricharana Dasa. Jiva Gosvami later showed the king special mercy by writing a letter in which he renamed him Chaitanya Dasa. The king's wife, Queen Sulakshana, and their son, Prince Dhari Hamvir, also became Srinivasa Acharya's surrendered servants. The queen's initiated name is unknown, but the boy was named Gopala Dasa. Krishna Vallabha and Vyasacharya also became dedicated disciples.

Vishnupura as a Vaishnava Center

The initiation of the king and his loyal subjects was an important event in the history of the Gaudiya tradition. Vishnupura soon became a great center of Vaishnavism. In all of India, only in Vana Vishnupura did Gaudiya Vaishnava culture and art develop without foreign or distracting influence. Even the Muslim intrusion was minimal. Consequently, the architectural and sculptural art of Bengal, from the beginning of the seventeenth century onwards, is nowhere found in such abundance and in such pristine form as in the Vaishnava monuments of Vishnupura. This is one of the many virtues of royal patronage.

King Virhamvir reigned from 1596 to 1622 and in that time wrote many songs in praise of Krishna, Lord Chaitanya Mahaprabhu, and Srinivasa Acharya. Much of his exquisite poetry can be found in the Bhakti-ratnakara and the Pada-kalpataru. The king's beautiful voice, reflected in his literary work, helped him in his mission of spreading Vaishnavism throughout his domain.

Srinivasa had thus accomplished his mission in Vishnupura. He wrote to Jiva Gosvami that not only had the books been retrieved but the main bandit, a king, had taken up Gaudiya Vaishnavism. All of Vrindavana rejoiced and sang the glories of Srinivasa Acharya. King Virhamvir and his entire kingdom were now converted to Vaishnavism, and Srinivasa was developing an important center there.

Now Srinivasa needed to see his dear friends Narottama and Shyamananda again. He had written them of the developments in Vishnupura, but he knew little of what his friends were doing. He had heard that his teacher Narahari Sarakara Thakura was ill and getting ready to die, so he wanted to go to Srikhanda to see him and to nearby Jajigram to see his own aging mother.

Srinivasa Returns to Jajigram

Bidding farewell to King Virhamvir, Srinivasa took the chest of books to Jajigram. Upon arriving there, he told the devotees what had happened. All the holy town's people, especially his mother, rejoiced in his company. But they had heart-breaking news for him as well: Srimati Vishnupriya had left this world. Srimati Vishnupriya was
Sri Chaitanya’s widow, an important person in the preaching mission of Bengal. On hearing of her passing, Srinivasa fainted, and the devotees had to revive and console him.

A few days later, a message came from Narahari Sarakara and Raghunandana Thakura asking Srinivasa to come to Srikhanda. Srinivasa left at once to see these two well-wishers who had guided him in his youth. During this meeting, Narahari suggested that Srinivasa get married.

“Your mother is a great devotee,” Sri Narahari said. “She has been rendering valuable service in Jagriam for many years. You should fulfill whatever small desire she might have. I know she would be happy to see you married. Since she is a great devotee, you should comply.”

Hearing this, Srinivasa resolved to marry and raise a family.

After a few more days in Srikhanda, Srinivasa left for Kanthak Nagara to visit the great Gadadhara Dasa, one of the personal associates of Chaitanya Mahaprabhu. When Srinivasa arrived, Gadadhara Dasa embraced him with affection. He asked Srinivasa about the devotees of Vrindavana, especially the Gosvamis: How were they able to live in separation from the Lord and His confidential devotees? Where were they living and under what conditions? Gadadhara Dasa and Srinivasa talked about Chaitanya Mahaprabhu and the plight of His devotees in His absence.

After several days, Srinivasa was to return to Jagriam. Before he left, Gadadhara Dasa blessed him: “One day you will taste the nectar of congregational chanting in the company of the Lord Himself, and in the company of His intimate associates. For now, you have my blessings to marry. May it bring you all good fortune.”

**Srinivasa gets Married**

The words of Gadadhara Dasa touched Srinivasa. Meditating on their import, he returned to Jagriam, where he met Gopala Chakravarti, an elderly brahmana with a beautiful and devoted daughter named Draupadi. Observing that Srinivasa and Draupadi were attracted to each other, Sri Raghunandana Thakura arranged the wedding.

After the marriage, Draupadi was called Ishvari (some say it was her initiated name), honouring her devotion to God and acknowledging her marriage to a great saint. Her father, Gopala Chakravarti, soon accepted Srinivasa as his spiritual master, as did her two brothers, Shyama Dasa and Ramachandra. Srinivasa quickly became one of the most prominent gurus in all of Bengal.

After some time, Ishvari bore a son, and when Srinivasa wrote about the event to Jiva Gosvami in Vrindavana, Jiva sent back an exuberant reply and named the boy Vrindavana Vallabha. Some time after, Srinivasa married again (polygamy was common then). His second wife, Padmavati, was also a great devotee, and after initiation she was known as Gauranga Priya.

One may wonder why Srinivasa took a second wife. Most of the standard biographies do not elaborate, stating merely that the second marriage followed the first by a few years. But the Anuragavali informs us that his most intimate disciples asked that he remarry upon
the death of his two sons from Ishvari. They are said to have died young.

Ishvari had three daughters—Hemlata, Krishna-priya, and Kanchana, also known as Yamuna. Gauranga Priya had a son, Gati Govinda. Both Ishvari and her daughters later had many disciples, and Srinivasa’s bloodline is still said to continue in Vrindavana from Gati Govinda.

The Passing of Narahari Sarakara
Some time after Srinivasa’s marriage, Narahari Sarakara Thakura left the world, having seen Srinivasa one last time. Srinivasa organized a massive festival to honour Narahari’s memory. Everyone from Srikhanda and neighbouring villages attended, and Vaishnava festivals soon spread throughout the region. Ceremonies to install Deities of Krishna took place with elaborate festivities, including singing, dancing, and sharing of sacred food (prasadam). By such festivals the Hare Krishna movement spread throughout Bengal.

Srinivasa’s Disciples
In due course, Srinivasa decided to return to Vrindavana. Ramachandra Kaviraja, one of his most renowned followers, went with him on this trip. Ramachandra was considered Srinivasa’s “other eye and other arm.” Ramachandra and his brother, Govinda, who was also Srinivasa’s disciple, were the sons of an intimate associate of Lord Chaitanya. Both Ramachandra and Govinda were celebrated scholars, artists, and poets, but Ramachandra came to be widely accepted as Srinivasa’s most noteworthy disciple. This was in some measure due to Narottama Dasa Thakura, who at Srinivasa’s request took charge of Ramachandra and forged an intimate friendship with him while schooling him in all the details of Vaishnava philosophy.

With the help of King Virhamvir of Vishnupura, Srinivasa spread his preaching in Bengal to the districts of Birbhum, Bankura, Burdwan, and as far as Tripura in the East. He taught all over Bengal and made hundreds of disciples.

Hemlata Thakurani
To the list of his prominent disciples, Hemlata Thakurani, his daughter, is often added. Although as a blood relation she is not properly counted a disciple, she was one of his most notable followers. A highly educated and vigorous preacher, she has been compared to the revered Jahnava Devi in spreading the movement throughout Bengal. She was a gifted and devoted leader, initiating both men and women into the Gaudiya Vaishnava tradition. One of her disciples, Yadunandana Thakura, became a famous scholar and poet. He composed simple Bengali versifications of Gaudiya literature, some at her personal request.

In time she married a great devotee and had several children. Today her descendants live in the villages of Maliati and Budhaipad, in the Murshidabad district of Bengal, where she revolutionized the preaching of Gaudiya Vaishnavism.

Srinivasa Returns to Vrindavana
Srinivasa had not been to Vrindavana since recovering the stolen books. The Gosvamis were eager to show their appreciation, and when Srinivasa arrived they did so gloriously. And now Srinivasa had come to Vrindavana with Ramachandra Kaviraja. Such a worthy disciple showed Srinivasa’s merit as a preacher. So Gopala Bhatta Gosvami, who had wanted Srinivasa to take over the worship of the Radha-Ramana Deity in Vrindavana, gave the duty to his other disciple, Gopinatha Pujari, and insisted that Srinivasa keep preaching in Bengal. The descendants of Gopinatha’s brothers are still in charge of the Radha-Ramana temple.

Shyamananda Pandita returned to Vrindavana about the same time as Srinivasa, so they were able to deepen their friendship. Together they resumed their studies. Gradually, Srinivasa began to reveal his mystic potency, and it became apparent he was fully absorbed in the most intimate love of God.

Back to Vishnupura
But the missionary work was incomplete, and after several months Srinivasa and others returned to Bengal,
encouraged by the Vrindavana Gosvamis. On the way, they stopped in Vana Vishnupura to see King Virhamvir, who was delighted by the presence of his guru and the other devotees.

The king's devotion showed throughout the kingdom. In the words of D.C. Sen:

Raja Vira Hamvira would not do anything without the advice of his guru [Srinivasa Acharya], even in political matters. His [Srinivasa's] voice prevailed alike in the court and in the domestic circles of Vishnupura. We find that repeating the name of God a fixed number of times was made compulsory by penal law in the State. Sacrifice of animals at the altar of the gods was also discountenanced, though not actually prohibited by law. Worldly dignity attended the guru who had brought spiritual glory to the country. We find that on every occasion of Vaishnava festivities of any importance, valuable presents were given to Srinivasa, while Raja Vira Hamvira was ever ready to minister to his physical comforts in every possible manner. But true to the traditions of a brahmin scholar and saint, Srinivasa contented himself with living in a strawroofed hut, though he might have built palaces with the help of the Raja and other influential disciples. The money he received was mainly spent in feeding his disciples, of whom there was always a large number residing at his house.

The Glories of Vishnupura

The pervasiveness of Krishna consciousness in Bengal, especially in Vishnupura, lasted well after the time of Srinivasa and into the following centuries. King Virhamvir's successor, Raghunatha Singh I, built Vaishnava temples in many distant villages to make Krishna consciousness popular with the tribal people. In fact, the kings of Vishnupura from the time of Virhamvir onward assumed great responsibility for the material and spiritual wellbeing of their subjects.

According to Dr. Sambidananda Das:

In short, the Vaishnava kings, from Vira Hamvira downwards, developed Vaishnava culture in all its branches. The practical religious lives of the kings ... made the people of Vishnupura God-fearing, virtuous, humble, and courteous in manner and pure in heart. It is not an easy matter to make the whole population happy and pious. [But] the people regarded their kings as their gurus. To this day it is their custom to offer edibles to Sri Chaitanya's altar in the name of the king, on the occasion of public worship. Thus did Srinivasa, through Raja Vira Hamvira, start a new epoch in the religious life of the country.

Srinivasa's Daily Activities

The activities of Srinivasa Acharya can fill volumes, and they have. Several books offer details of his daily life in Vishnupura and Jajigram.

In the early morning he would read from scriptural books, explaining and interpreting them for his disciples. The study of these books would occupy him until ten o'clock in the morning. Then, till two in the afternoon, he would chant on beads in solitude, occasionally worshiping Krishna according to his inner meditation. From four o'clock to six in the evening he would perform congregational chanting with his disciples. The form of kirtana for which he became famous is called Manohar Shoy. Some say it is the only authentic classical style that has survived. At night he used to instruct his disciples and talk with them of Krishna's pastimes.

His Literary Work

It is said that Srinivasa composed only five songs. He also wrote a commentary—studied and respected to this day—on the four essential verses of the Srimad-Bhagavatam. His other works include the famous Gosvamy-ashtakam (“Eight Prayers to the Six Gosvamis”). Though his literary work is spare, its content and style are nectarean. It has left a unique mark on the Gaudiya tradition.

Divine Ascension

Just as the authorized biographers of Sri Chaitanya Mahaprabhu leave aside the details of His passing from this world, Srinivasa’s followers are silent about Srinivasa's disappearance. But although his divine ascension remains a mystery, his life remains an inspiration.

NOTES


<table>
<thead>
<tr>
<th>Fasting</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jun 15</td>
<td>Ekdoshi</td>
</tr>
<tr>
<td>Jun 16 break</td>
<td>Srala Bhaktivicoda Thakura</td>
</tr>
<tr>
<td></td>
<td>Disappearance</td>
</tr>
<tr>
<td></td>
<td>(Fasting till noon)</td>
</tr>
<tr>
<td>Jun 30</td>
<td>Ekdoshi</td>
</tr>
<tr>
<td>Jul 1 break</td>
<td>Jagannatha Puri Ratha Yatra</td>
</tr>
<tr>
<td></td>
<td>First month of Chaturmasya</td>
</tr>
<tr>
<td></td>
<td>begins</td>
</tr>
<tr>
<td></td>
<td>Fasting from shak (green leafy</td>
</tr>
<tr>
<td></td>
<td>vegetables) for one month</td>
</tr>
</tbody>
</table>
Akshaya Patra news

Sri K Janardhan Bhat, Former Manager, Syndicate Bank (Mysore), donated Rs.13 lakhs to The Akshaya Patra Foundation for purchase of a food distribution vehicle, for its dedicated service to feed about 13 lakh government school children in India.

Sri K P Kumar, Chairman, Karur Vysya Bank, handing over the keys of the food distribution vehicle donated by the bank to The Akshaya Patra Foundation.
Hare Krishna Movement, Jaipur

Moola and utsava Deities of Sri Sri Krishna Balarama were installed in the Hare Krishna Movement’s temple at Jaipur. Their Lordships are currently housed in the movement’s complex in Jagatpura, until the planned temple complex is completed. Devotees from all over the country attended the celebration to welcome Sri Sri Krishna Balarama to this fast growing city in Rajasthan. The ceremonies lasted several days, culminating in the nethronmilana and prana prathishta ceremonies.

Find more pictures at: www.iskconbangalore.org/sri-krishna-balarama-temple-jaipur
Culture Camp at Mysore

ISKCON Mysore held a Culture Camp for children during their summer holidays between April 18 and May 6, 2012. The camp included japa meditation sessions, sankirtana, life training modules and painting and drama lessons. A spiritual picnic to nearby places of pilgrimage was also organized.

Heritage Fest at Puri

Children participate in Puri Heritage Fest 2012, an inter-school cultural event organised by the Hare Krishna Movement, Puri.
Sri Hanuman Jayanti

Sri Hanuman Deity on Hare Krishna Hill in butter alankara on Sri Hanuman Jayanti.

Find more pictures at: www.iskconbangalore.org/hanuman-jayanti-2012
Sri Narasimha Jayanti

BANGALORE:
Above: Abhisheka being offered to the moola vigraha of Sri Prahlada Narasimha at ISKCON Bangalore.

Below: Abhisheka being offered to the utsava vigraha of Sri Prahlada Narasimha at ISKCON Bangalore.

Above left: Special alankara of Sri Prahlada Narasimha on the occasion of Sri Narasimha Jayanti.

Below left: Sri Narasimha in chandan alankara during Chandan Yatra which precedes Sri Narasimha Jayanti.
Sri Narasimha Jayanti celebrations at Mysore (left) and Hubli (below)

Sri Sri Krishna Balarama at Hubli in chandan alankara

Find more pictures at: www.iskconbangalore.org/narasimha-jayanti-2012
ISKCON Bangalore group of temples on the net

Daily Darshan
www.iskconbangalore.org/daily-darshan

Narasimha Jayanti
www.iskconbangalore.org/festival-narasimha-jayanti

Panihati Festival
www.iskconbangalore.org/festival-chidadah-utsav

Krishna lila theme park
www.iskconbangalore.org/krishna-lila-park

Other centers
www.iskconbangalore.org/other-centers

Pravachan
www.iskconbangalore.org/lectures
Heritage Fest
BIGGEST CULTURAL CARNIVAL IN BANGALORE!

Inter-school competition for LKG to Class X students

28 July
Sri Devaraj Urs International School
Doddaballapur

8 July
Sheshadripuram First Grade College
Yelahanka New Town

15 July
Soundarya School
Havanur Extn, Nagasandra

1 July
Nirman International School
Vishweshwaralalch Layout

29 July
RV Girls High School
Jayanagar

21 July
Paradise Residential School
Electronic City

1 30 Jun
SEA Group of Institutions
Basavanapura (K.R.Puram)

8 22 Jul
Jaigopal Garodia Rashatrothana
Vidyendra Kendra
Ramamurthy Nagar

5 14 July
New Horizon Public School
Indiranagar

Events marked with * are conducted at ISKCON venue only.

Entry fee: ₹25 event
(₹30 if on spot)

Sri Radha Krishna Mandir
(Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Rajajinagar, Bangalore - 10.
Ph: 080 32215722 Mobile: 93412 11119

www.iskconbangalore.org/ihs/heritagefest