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## **Nityananda—The Pioneer of Neo-Humanism— A Living Testimony of Spiritual Liberation**

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### **Abstract**

*Although a pioneer of Hindu spiritual liberation, Sriman Nityananda does remain a matchless angel of universal humanism. A man often subjected to apotheosis never tried to dissolve his human portraiture. Nor did he wax excellence upon a larger than life image. Throughout his luminous life he engaged himself after almost breathless human welfare. It was a critical point of history. History witnessed it with an indelible stigma of bloodshed, invasion, plunder, property loss, genocide, treason, misrule and anarchy at every point. But the socio-political turmoil could not withhold the godly ferocity of Nityananda. Because of him the chaos was transmuted into cosmos. The disorder was replaced by the order of an amicable human fraternity and that too, at the dissolution of racial, communal and fundamental bias. As the pathfinder he embodied a rare harmony between social service and religious text. As an inseparable principle of Chaitanya paradigm, he revived a moribund society staggering with dull, decrepit thoughts and stereotype scriptures. The skeleton of degenerated Bengal was revitalized with redemption of life. Nityananda bridged up the yawning gap between society and religion. The bliss of Lord Krishna was shared and showered among all. The poor, untouchables, the cursed, the so called spoils of society once again felt the need to live and let live. The article aims to lift the spirit of reform and sublimity paralleled by someone who found the whole humanity with an inseparable kinship dwelling at the bottom of his magnanimous soul. It is the god in human form who suffered with the suffering of mankind. The article seeks to identify the postmodern relevance of Nityananda as an ever alive context in the profile of Gauriya Vaishnava spiritualism.*

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**Introduction:** The borderline of history and myth sometimes baffles the domain of faith and speculation. A luminary to the eternal height of Nityananda turns it even more subtle widening new range of thought. When a man lives like an ascetic, he awakens the god in him but when god needs to meet an ardent seeker; He transforms Himself into commonplace man. This mingling of humanity with divinity is an enduring spiritual

chemistry celebrating a pantheistic oneness among Man, Nature and God. Nowhere is it more articulate than oriental philosophy and literature. The recondite art of Nityananda epitomizes esoteric tenets of Lord Balarama, Sankarsana, Anantadeva, five manifest of Vishnu-the primordial creative principle (ADIPURUSA)---a context way beyond the reach of history or historians. It is purely perceptible to the passion of a true devotee. But the aspects of revolt against oppression, liberty from medieval orthodoxy and rejuvenation of trodden millions are of course a palatable text of history. His noble mission was cast with a reconciliation of opposites. In exterior, he became a matchless herald of social equality; whereas, playing a perfect foil to Chaitanya with the sublime duality and integrity was but the cardinal intrinsic cause. This binary-harmony ambivalence is the nicest gift of Vaishnavism in the arcade of Indian philosophy. The wonder lies in the fact that the same Nityananda utterly surrendered his godhood and boiled down to a man speaking to man. He became an angel of humanity. He changed mankind into a colorful tapestry strewn with mutual love and cohesive togetherness. He broke the shackles of narrow, divisive policies and all sorts of separatist ideas. At the holy pretext of ‘DANDAMAHOTSAVA’ too many tribes were held to the helm of mainstream religion. Without Nityananda the blueprint of such social integrity would have been an impossible proposition. He was the architect of an aspirant society at the detriment of inhuman order. Such tremendous humanitarian cause was absolved in oceanic pity and love. Nityananda still remains an ever relevant concept setting an amazing balance among history, sociology, spirituality and above all, universal philanthropy.

**Objectives:** - The reason to reassess somebody who was held as the harbinger of medieval Bengal, aims to fulfill definite objectives very much relevant in modern perspective. The reforms as well as recuperative measures, now a day, implemented by the UNESCO, UNICEF, AMNESTY INTERNATIONAL, RED CROSS so forth philanthropic organizations, were long enacted and evinced by Nityananda as an integral operant of SriChaitanya’s holistic human welfare. Centuries back sagacity absolved in pragmatism does remain an eye-opener at every walk of socio-political and socio-religious order with the pursuits of:-

- 1) RELIEF & REHABILITATION PROGRAMME for DESTITUTES [vadravan, annasatra, flood relief shelters]
- 2) IDENTIFYING SEVERAL TRIBES and REVOKING THEM to the MAIN STREAM SOCIETY [danda mahatsava]
- 3) ESTABLISHMENT OF CULTURAL CENTRES TO PATRONIZE FINE ART, SCULPTURE, DANCE-DRAMA-THEATRE, ANOITED DESIGNING and KIRTAN at EVERY 100 MILES INTERVAL
- 4) DECENTRALIZATION OF AUTHORITY with OUTSTANDING GROUP DYNAMICS [dwadash gopal]
- 5) DEVELOPING the CONCEPT of SOVEREIGN HUMANITY LIBERATED from CASTE, CREED, COMMUNITY AND CUSTOM
- 6) ENTERPRISING CHILDREN EDUCATION [entrusted by Aula Manohar]

- 7) REDEMPTION OF SINNERS [Jagai-Madgai; more than 1000 captives let off from prisons in Bangladesh]
- 8) BRIDGED UP VAISHNAVA TEXT and REALITY in the of ORDER of RENEWED SOCIETY
- 9) SET UP a SOVEREIGN HUMANIY CARING a LITTLE for THE THREATS OF TYRANTS
- 10) NEVER ALLOWED NEPOTISM, INFLUENCE, AFFLUENCE to PERTURB HIS TREMENDOUS SOCIALISTIC CONCERN

**KEY WORDS:-**

- a) ACHINTYA VEDAVID TATWA—a union-division Vaishnava philosophy dwelling on Lord Krishna and SriRadhika
- b) SrimanMahaprabhu---SriChaitanyadeva adorably known in Vaishnava society
- c) Netaichand---the name Nityananda while being endearingly called with
- d) CHAITANYACHARITAMRITA---a trustworthy Vaishnava script written by Krisnadas Kabiraj Goswamin
- e) CHAITANYABHAGABATA---the first poetic Bengali biography of Chaitanya-highly acclaimed in Vaishnava circle

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Who can resist the freedom of a mountain stream cascading down rocky chasms and its veritable jet of current toying with bulgy boulders! Such untamable fluvial energy is way beyond human intervention ---once let out can never be called back. If obstructed, it meanders other way. Cut off to a slender, solitary stream it grows itself bit by bit, to an overflowing river unless the boundless sea sends an embracing invitation.

Prabu Nityananda was but a human portraiture of that unstoppable river--- a rock solid personality who was equally impeccable in confidence and will power. In the mirror of our time we need to relive the reflections of His luminous life. To illustrate any faithful account of a luminary like Prabu Nityananda, we ought to deal with reality (Tathya) and philosophy (Tatwa) parallelly because they are as implicit as that of music to lyric.

The Vasishnava philosophical school (The Noble Mahajanas) sets it out:

‘Sri Radhaya pranayamahima .....Sindhu Harindu’---The shloka seeks to convey the three cardinal factors justifying the earthly appearance of Srikrishna Chaitanya Sriman Mahaprabhu---

- i) To embody Sri Radhika’s passion for Lord Srikrishna
- ii) To taste the elixir of that ‘Love’---that matchless grace (asamordhwa madhurya) of the Lord hither to unknown to everyone except Sreematiji, &
- iii) How she feels after discovering the pleasure principle of the omniscient Lord.

It is a divinely prescribed content. The golden god in human form has to testify and justify the intrinsic principle. Social reform was but an extrinsic cause. To be precise, it was a spiritual revolution bringing a radical change in the order of society together with in the highest order of the ruling system. To deal out the riches of love, to assure bliss among the

so called ‘untouchables’---the Lord in human form emerged to satisfy the extrinsic cause of ‘Lila’. ‘Anarpita charingchirat.....Sachinandana’

The treasure yet to give away was sanctioned by the merciful lord who brought the heavenly gift to rejuvenate decrepit earthly life. The pity of the Almighty Lord together with the pleasurable grace of Sreematiji was fused in Sreeman Mahaprabu with a divine alchemy. It was divided yet undivided; combined but split in alternative mode to suit the befitting mood of Lila. True address of such capricious Lila is way beyond human perception. Therefore, Sriman Mahaprabu is an embodiment of a union-division and binary-harmony ambivalence that surpasses all probable capacity to mortal thought.

That is why, it is ‘Achintya’---(an unthinkable proposition dealing with a philosophy of opposites:: and that philosophical offshoot is one of the richest one, in oriental school of spiritualism specifically dwelling on devotion and surrender.

But no way can we deny the philosophical context where Sreeman Mahaprabu was open to a twofold projection of personalities. ‘Sankirtanaika pitarau kamalayatakshau’

The shloka admits the presence of a sacred second in the assertive utterance of duality. To fulfill the task of justice, equality and harmony Sriman Mahaprabu projected Nityananda as His stable and viable alter ego.

Nityananda concretized pragmatism whereas; Chaitanya often remained an absolute source of divine idealism. Prabhu Netai, Himself being an incarnate of Lord Balarama and Anangamanjariji delved deep into the relentless pursuit of social reform. Besides that extrinsic need, Prabhu Nityananda played an ideal foil to Sriman Mahaprabu assuring the latter to contemplate the cloistered trance of Gambhira and taste the Holy harmony of Sri Krishna and Sri Radhika with perpetual recollection.

In exterior, the impact in the society was immediate. The poor, uncared, pauper, waif---so long been considered the left out spoils once again had the taste of life what they have long been robbed off in the name of caste, race, community and ethnic discrimination simmering in the boiling cauldron of religious bigotry. Nityananda heralded a new era. It led the way to free humanity. Whoever born as human is blessed. This simple proposition set the vision, mission and diction of an ensuing age. The societal force gelled all into a cohesive chain of togetherness irrespective of caste, creed, color and custom. Nityananda freed people from the yoke of masters and feudal lords; instead, he wanted humanity to serve the almighty omniscient Lord only. It was a Krishna praising empire where love and surrender became two essential talismans. None of us in the world was born to engross ourselves with self-love; rather we are born to look for others’ concern as fellow sharers and fellow sufferers. Humanity is but a harmonic whole woven with mutual success and failure, pleasure and pain.

Nityananda made Himself a trustworthy caterer of that philanthropy. Chaitanya drew the blueprint of collective welfare:

Nityananda readily transmitted them into reality. During holy Rathayatra, Mahapravu outpoured His heartfelt desires. Pravu Netai actualized them in the Gangetic belt of Bengal to set out true Vaishnava cult. Gradually Nityananda became the human bridge to synchronize extrinsic and intrinsic factors. He was there to unearth the philosophy into a sensible down to earth reality.

The august earthy arrival of Pravu was occasioned at Ekchakra---a soil pious enough to bear clear reference in Mahabharata. Red soiled land 'Birbhuma' has been blessed with spiritual ascetics of Shaiva (worshipper of Lord Shiva), Shakta (followers of Kali---the energy), Vaishnava and too many sub sects over a prolonged passage of history.

Sri Adisura, the renowned Maharaja invited Brahmins from Kanauj. Amongst them 'Khitish vansh' was one of the most prominent lineages. Pravu Netai was the 13<sup>th</sup> descendent of that lineage. Vysavatar Srila Vrindavanadas cites Pravu Netai, adorably called 'Kuber' being one of the seven siblings parented by Sri Mukunda Bandyopadhyay, popular locally as 'Harai Pundit'; and Padmavati Thakurani, a successor of Raja Mukutnarayana Roy of Mayureswar in District Birbhum. Juvenile energy often blossomed in peer group joy scripting remakes on epics and mythologies. Ishan Nagar, the lusty disciple of Pravu Adwaita left us with no scope for doubt on His initial brilliance as an ardent receiver of spiritual texts. But the brightest education He received was during His pilgrim travel stretching over two decades surrounding numerous sacred sites. We all know that what text cannot teach, travel can. Travelling enlivens text with a vibrant pulse of education. Nityananda had the education that was soul deep, live and widely travelled.

However, His sacred thread was duly accomplished. Life was a smooth sail. The household of Harai Pundit had an endless ecstasy with Kuber, formalized of late as a teenaged Brahmin. But tempest tends to turn the happy domicile upside down. Out of the blue, a mishap came down. Sometime a monk sought the hospitality of Pundit. Scripture says 'Atithi deva vabo' i.e greet the guest as God. Pundit did every justice to that maxim. While bidding farewell, the guest lifted a bizarre prayer turning pundit shell shocked. Text cites the grotesque prayer of the hermit. [Please allow me to avail myself of the custody of your eldest son'] Petrified Pundit asked Padmavati to solicit. Pressing millstone in bosom the holy mother agreed to stick to the path of virtue. The will of God is well above personal lot.

To the surprise of the guest and host both, the teenager, protagonist of the tragedy, seemed to be unfazed by the whole account. Having touched the feet of elders, young Nityananda stepped out as a mendicant wayfarer bidding permanent goodbye to secured homely comfort. Who knows whether the tenets of ascetism had already burnt aglow within!

Then on, for prolonged twenty years He travelled widely all over India developing newer acquaintances with people, pattern, path and practices. On His way, fatigue taught Him tolerance, hunger > patience, the lesson of broadness was but the text of unobstructed sky; motion was the education of tidal current, upright personality was the gift from the

rocks. Summed up on the whole, the art of live and let live—love and let love was the biggest lesson. Never ever He saw humanity in fragmented vision; instead He always saw mankind as a composite whole. No seclusion, division, discrimination stood in the way of His pervasive empire of Love. His empathy was pacific, mercy was fathomless. The study that Pravu undertook in pilgrimage helped Him later to resolute the ideals of Sri Krishna Chaitanya Sriman Mahaprabu with an upheaval of new Love Empire.

The timeless spirit of India epitomizes an amicable fraternity ---a spirit of harmony in diversities, the crux of which belies not at the destruction but preservation. No dissention but amity, any distance but proximity is the hallmark of that Indian spiritual integrity. Pravu Nityananda made the discovery of that India to derive the true feel of fraternity. In some southern land Pravu came across Madhavendra Puriji. The gold rim found the touch of jewel that it awaited so long. Puriji was amazed to note the ardor and aroma of Sri Krishna in the divine appearance of Nityananda. [Madhabendra Puriji found Nityananda in an absorbing spell of reminiscence. Tear and laughter took Him together. Pravu clings to the soil of Vrindavana. He forgets the spells of days and night. But the dormant presence of Gourchandra touches Him in trance. Shortly afterwards, as anticipated, the lunar brilliance of Golden God illumines Nabadwip. Readily Nityananda sets out for the soil and shelters the adobe of Nandanacharya.]

Thus Pravu Nityananda set His foot at Nabadwip---a soil containing bliss at every particle as if history were waiting to witness a new turn in its spiritual and socio-political annals. But in Acharya's shelter pravu cocooned Himself into a self-sought silence. He concealed His purpose of appearance. Nor did He exert openly in front of public eye:: but who on the earth can hide the brilliance of sun! The fragrance of perfumed flower can hardly be hidden from honey suckling bees. In fact, none but Mahaprabu Himself made the inkling prominent. Srila Vrindavana Dasa's apocalyptic vision records the graphics of heavenly union. Mahaprabu resolves "Must there be someone in the eastern part who enthuses my heart. Within day two or three I expect the hallowed arrival of a very special one." And Mahaprabu's yearning came true. Arrived there Holy Nityananda in 1509.

Overnight Chaitanya had the vision of a golden luminary clad in blue turban and blue attire; He stepped down from the chariot of Lord Balarama. 'Taladhwaja' or 'Haladhwaja' was the ensign of that golden chariot. While asked, the lit up image promised Gouranga to meet Him the day after. Mahaprabu sent Thakur Haridasa and Srivas Pandit to trace out that stranger. Search went on till the clock ticked midday but all ended in smoke. Then Pravu Himself went out in search realizing the obscure and recondite depth of Nityananda. Expect Gouranga the mystery is inscrutable to all. At last the divinely prescribed meet staged on. The blessed poet depicted the occasion.

The first was struck with frozen, speechless passion staring at the second. Eyes were drunk with delirious grace. A spell of aroma gripped over nerves. Arms were made to lift for embrace. An exotic charm filled up every dot with delight. Pravu Chaitanya asked Srivasa to recite a shloka from 'Srimatbhagabata' with dulcet resonance. It ready unearthed the

heaven. It glorifies the context where the Lord is appearing refulgent with a rare feast of color, splendor and spectacle. The crown in peacock-feather; multicolored garland, flower-rings display an ethereal variety and grandeur. He fills the hollow of flute with lip-nectar. Thus He enters Vrindavana. There He impresses Holy Footprint on its soil.

Passion came in flux. Came with it a plethora of tear, tremor, perspiration, swooning, stillness and a doleful delight as holy eight phase manifest of purest sublimity. Flush of tear soaked the soil. Laughter shook the air. Nityananda was at a fit of an untamable divinity—a wild ferocity of godliness unchained. His dancing feet already started pounding the earth heavy like shuddering storm. Who on the earth could withhold the Lord except Biswambhara Himself! At last the unreined energy was surrendered when one took the other in bosom. Generous poet compared it to that of Laxmana pacifying Himself in Sri Rama's embraces— imagery recurrent in the popular frames of Ramayana. Such mystic conference between two of the most prominent torchbearers of that century discovered the holy peers in melting mood. They keenly felt the reason of Mahapravu's eagerness as well as restless quest. Then on, Nityanada became the unquestionable Supremo in the whole Gouriya Vaishnava fraternity introduced by Srikrishna Chaitanya.

Now, let's take a brief smack of the sociological history of the existing era. The society at that point, was thoroughly degenerated. Values were buried under the debris of moral decadence. Misrule and anarchy ruled the rust. Mediaeval savagery was brooding everywhere. No constructive thought, no enterprise was evident---in fact, living was reduced to barbaric brutality and absolute futility. Dull days, decrepit thoughts made people delirious. Religion was narrowed to sterile text. So called pundits took the scriptural texts for pedagogical instructions cataloging a varied list of do's and don'ts. In fact, all anthologies clarify the time as an age of promiscuity, misfortune, surreptitious murders for throne and insecurity at every walk of life. Plotted attack on Hindu temples, cultural points and socio-religious life was the supreme concern. People in bulk were forced to convert themselves as apostates in fear of gruesome terror or getting totally undone with land, property and successors. Mosques and Dargas were built aplenty. Therein, a new sheltering pattern was implemented in camouflage of social service to captivate converters in favor of Islam. That pseudo-liberal hoax was known as 'Khanka'. Fear triggered men to cling to there in volumes. Faithful poetic text cites how often Brahmin's holy threads were snipped off and they were spitted on face for sheer fun.

No ruling agency or administration was there to protect minimum civil honor. Needless to mention, how terribly pathetic might be the case of women. Right to free religious expression was but a go as you ruin sort. This perverse social fancy is till date a rare match in the chronology of history. Like blood sucking leeches it dried up Bengal to a bare skeleton. Nabadwip eventually became the epicenter.

But sunshine overcomes the cloudy gloom, If not pleasure then it's certainly not pain either that partakes permanently. Right at the hour of such climatic crisis Nityananda sojourned Nabadwip. With Him came there an up tide of neo-humanism. The trodden and tormented

trembling like beasts awaiting immolation in slaughter house, were revolved with a fresh lease of life. The dual orchestra arranging the lyric and music in millions of Krishna-praising voices reconstructed the history that both Bengal and Hinduism have so long been smuggled off. The symbolic synthesis of Chaitanya-Nityananda undersigned the ethos of kirtan as the new context of time. The soul deep Krishna reminiscence of Chaitanya was transmuted into a cudgel of metaphoric renovation in Nityananda's blasting energy. He broke all barriers dabbling with convention. His breaking of Mahaprabu's ascetic stick (Sanyas Danda) and plunging after crocodile in tidal current speak at length that He was a loudly proclaimed image breaker at the repudiation of age old geriatrics. He was the man needed to meet the need of history—a real spiritual machismo.

Tumult of kirtan became the foremost community song sung with a choric harmony baffling the border of caste, clan, influence and affluence. The choric chant in closed door assembly of Srivas congregated a courage steaming with multitude and fortitude both. People stood hand in hand, shoulder to shoulder and that too, in countless throngs. No weapon but the taste of peace and love held them woven inextricably. No whip of tyrants could threaten them any longer; nor could red, goggling eyes could thread them down. Thus, Nityananda turned a timid race into a fearless and confident one. Attack inflicted on Him. It was expected and quite evident. Two drunkards notoriously popular as Jagai-Madhai were appointed as consuls cum conspirators by the Muslim provincial admin. From a teeming kirtan mob they targeted Haridas Thakur and Nitaichand. The former took to heel but the latter, resolute and fearless as ever, faced the brutes. Madhai hit Prabhu Nityananda on forehead with a sharp edged broken clay vessel. Blood spilled up profusely. It smeared the soil red. But to the surprise of all, two seasoned, hardcore sinners were conquered in all absolving love; not only that, rather His pity retrieved the duo from the wrath of Biswamvara. Once redeemed, they were taken to the Ganges for the ultimate absolution. Their sins were consecrated with holy offering. With promise and folded hand surrender tyrant brothers induced their redemption. Their dark past is now over to the living incarnate who revokes the sinner cleaning off the sin. The world is full of suffering. How helplessly limited we mortals are to do away with it! But here is one who begs from door to door asking for alms of sin. His crimson palms were blackened as the Lord willingly took the offer of sin.

But ruler's rage was inevitable. As it was in [Jerusalem](#) with Romans. So was it no different in Nabadwip with Kaji, the Muslim Magistrate. Attacks were hurled on kirtan forum, assemblies were raided and ravaged, all Vaishnava activities were muscled down. A long train of festive procession marched off to the court of Kaji. The tumult of kirtana filled the air. Torches were lit up. Fearless feet were on their mission.

History waited near to witness another new turn. The duet of Chaitanya-Nityananda conquered another summit of contrary resistance. Kaji surrendered. Readily his voice of authority and order was replaced in tear, surrender and prayer. He granted 'Punja' i.e a metal plated permit. The tradition is still streaming down since that eventful time. The metal introduced the cult of 'Srikhuntiji'- an emblem leading the Vaishnava procession from the

front. In Lalitpur [Nalenpur in other dialect] He took hold of another drunkard who purposefully was corrupting the youth and normal civil order. Thus examples are scattered immensely. They are too many to count. History holds them at the helm of highly eventful chronicles. Thus an upset system is restored with the promise of peaceful cohabitation.

Now let's take a careful note of His time tested pragmatism and life skill. While making up mind for renunciation [Sanyas], Biswambhara asked Sripada to counsel. The latter was always ready to unearth the light for all. Home must not hold the god merely homebound. He is there in human form to pacify godhood in manhood. But Nityananda refused to solicit individually. Instead He asked Pravu Biswambhara to decide upon a collective opinion. Truly the decision was unanimously acceded to. Thus, as a champion humanist, he always held the spirit of democracy and sovereignty in high esteem. Partiality, nepotism, unwanted personal favour never affected His upright judgment. No space has been left to charge the great leader of individual bias even for a brief occasion.

He was a defensive shield to Chaitanya. He always let Himself forward lest onward disturbances might upset the spell of Chaitanya's contemplative trance. Like a shock absorbing gadget Nityananda took all external hostilities on Himself and transformed that hostility into a hospitable one. Without Him, we know not whether Vaishnavism, in eastern terrain, would have survived or not; and how far Lord Biswambhara would have manifested Himself to full bloom! --- does remain under question mark too. The tenets of socialism fructified ceremoniously in the august assembly at Panihati. 'Dandomohotsava' as it is now renowned with household admiration, was the stage where Nityananda exploited the societal force for a new socio-religious reconstruct. It was 923 in Bengali date recorder or Bangabda; The 13<sup>th</sup> day of lunar phase i.e Shukla Trayodashi. Pravu set his foot at Panihati, announced an august arrival at the holy courtyard of Raghav Pandit. The ground was befittingly set to stage a mighty occasion.

Meanwhile, another subplot developed to mingle with the original. It was at Saptagram. The landlord family of Govardhandas and Hiranyadas was majestic enough to pay an estate tax amounting in lakhs to the treasury of Nawab. It was a time when one rupee tantamounts to 250 kg sacks of rice. Young Raghunath was the sole inheritance of that incredible estate asset. Together with Thakur Haridasa and Basudeva Dutta teenaged Raghunatha met the grace of Chaitanya at the residence of Balarama Acharya.

Immediately eagerness for another meet grew deeper. Gradually it became too mesmerizing to press down. The longing for visit was almost eating Raghunatha at the core. However from trustworthy Chaitanya fellows Raghunatha developed the notion that to unscrew the mystery lock of 'Gour', 'Netai' is the only possible key. Unless sanctioned by the second, the access to the first one is impracticable and unintelligible. Young Raghunatha surrendered himself to the lotus feet of Netaichand. Pravu asked Raghunatha to arrange a grand festival where devout from all attending sects must taste mahaprasad. Beaten rice was mixed with milk curd and condensed milk. Necessary ingredients like milk, earthen pots, cauldrons, boil pots, slinging poles, sugar, ripe bananas, and camphor were instantly

delivered by local suppliers. In no time, the area from Raghav's courtyard to river ghat turned into a market cum mart. Raghunatha felt himself praiseworthy to take the full toll of that majestic enterprise.

Innumerable people gathered by the holy Ganges and the tires sloping down unto river ghat. What a divine assembly it was! Raghunatha bought from the sellers in legitimate price and fed them full with their own ingredients. Who have ever seen such a strange market where sellers get price and pity both on their own terms!

When holy Nityananda deserted home, He was in his adolescence. During Mahaprabu's travel throughout Bengal He followed the former like a shadow, Apparently He made Himself a liar only to take back the former Lord securely at Shantipur. In holy Adwaita pravu's residence Sachimata met young Srikrishna Chaitanya, the new ascetic self of her endearing 'Nimai'. After twelve day's starvation the lamenting mother allowed the first draught of water in her mouth to break the fast. Without Netaichand the mother would have died after languid yearning and heart rending cry screaming aloud 'Nimai'. Thus, Nityananda saved both sides. Instead of sending Chaitanya 'Vrindavana', then a Moughal bastion, He let Mahaprabu settle at Nilachala, a terrain with Hindu ruling order and in contemporary consideration, was politically a lot safer land than Vrindavana.

During Mahaprabu's travel to southern India Netaichand diplomatically tagged Krishnadasa, a Brahmeen boy to attend on pravu at every feet. To convince obstinate Chaitnya, the latter played the master stroke. It was an unbreakable logic.

“Tomar dui hosto boddho nam gonone  
Jolopatra bahirbas bohibe kamone?”

[“Your hands are always engaged in counting beads. You cannot take care of ascetic pot and loin cloth. Overtaken with Krishna recollection, you might fall on path insensate. Who will hold you back to sense? So, you better be sensible”]

Love conquered resoluteness. In the same way He arranged the screenplay giving king Prataparudra the allowance to meet and beg the grace of Mahaprabu. At every significant occasion of so graceful a divine existence, Nityananda emerged as the balance factor. He was the ready and steady catalyst to complete the earthly and spiritual chemistry of Sri Chaitnya Mahprabu. Such varied range of diplomacy, pragmatism, generic life skill and a matchless psycho-social vision that penetrated to the deepest bottom of collective life; set the text for a lusty pioneer like Chaitanya. Both in earlier and later phase, the lord had hardly done anything out of His own without soliciting or counseling with Nityananda. The rewards of admiration are betrayed in the sacred allusions of Mahajanas'.

Mahaprabu revealed a hidden truth to Raghava. The truth propounds Nityananda being the only viable second of Chaitanya. He said, “I act as I'm asked to by Him.” Nityananda embodies the love that Srimad Bhagabata asserts repeatedly. He is mighty enough to deal with the almighty omnipotent Krishna. Netai is the living epitome of Veda and Bhagabata both. Thus the treatise finds the absolute Brahma being broken into two to fulfil external

causes. Once fulfilled, they are filled up into an inseparable whole to justify inward causes; Intrinsic vision finds them one whereas, extrinsic factors discovers two separate sets of individuals and entities.

The follow up trains of hollowed Chaitanya confederates were all nurtured in the direct bliss of Netaichand. Chaitanya Charitamrita, Chaitanya Bhagbat, Chaitanya Mangal, Gourbinodini amply witness how the holy authors like Srila Krishnadas Kabiraj Goswamiji, Srila Vrindavanadas Thakur Vyasavathar, Srila Lochandas Thakur, Ramrai Goswamiji grew in stature bearing the direct or indirect bliss of Netaichand.

The socialist thinkers, having taken the opposite poll of capitalism, believe in the reason of surplus wealth regulating the key to the relative imbalance in socio-economic system. This in equilibrium sets human emotion getting shattered in crushing wheel of economy-- a mechanism always operative with the whim of crony capitalism. But balanced wealth cutting off the excess of superfluity, can rearrange the society in orderly manner. Netaichand did exactly the way the socialists wanted. He made the nobles like Saptagrama landlords; rich tycoons like Uddharan Dutta, Srikar Dutta, Baninath Banik distribute their surplus wealth with an eye to deliver greater good and holistic welfare in society. In 1507 famine broke out. Nityananda together with his merchandise peers handled the crisis. 'Annasasttra' food delivery tents were pitched up with a rare skill of cohesive organization. In reality, it saved millions from the grip of inevitable death by starvation. For homeless destitute more than two hundred secured shelters were built. Gouria Vaishnava Avidhana vouchsafes the truth in the noble note of Srimat Haridasji. None had to pay a single penny to rent those houses during the time of a nationwide refuge crisis. Adjacent to Bandel Station, the remnants of those buildings still bear the witness of the oceanic generosity rippling in the heart of such a mighty angel of humanism. Those sheltering villas were named 'Vadravan'.

**Conclusion & Till Date Relevance:** Let's conclude with another gem of a context. To attend on the posthumous child at Sukhsayar, Pravu Himself took a strenuous travel on foot from Khardaha to Simurali. Overnight He came back with the neonate losing its mother in deathbed. Straightway, without wasting a minute, the baby was entrusted to the safest custody of holy Mother Jahnava. By the grace of Pravu, the child grew up and introduced himself with befitting identity in the whole Gouriya Vaishnava gentry. The fame of Netaichand, at that point of time, was sky high. He could have easily appointed someone else. But He Himself took the task religiously caring a little for the struggle on the way. Know not if there is any instance that may stand per excellence with such lofty humanitarian concern! Ours is a soil printed with sanctity at every particle. Luminaries came; hopefully they will keep coming to meet the need of the hour. With salute to all, Sriman Nityananda shall remain a dazzling exception to the bygone and onward passage of history. Who on the earth has seen the god in human form showering bliss with bloodstained forehead! Pravu Nityananda does remain an ever alive context as the matchless vanguard of humanism.

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