CHAPTER V

GROWTH OF CHAITANYASIM DURING HIS LIFETIME AND AFTER HIS DEATH IN ORISSA
 CHAPTER-5

Growth of Chaitanyaism during his life time and after his death: - in Orissa

Orissa has become one of the significant centers of Chaitanyaism and even now days Chaitanya and his cult are not any less popular among the masses of Orissa than in Bengal itself where the Great master and his New-vaisnavism took birth. There are three main centers of Chaitanyaism are Navadwip in Bengal, Puri Srikhetra in Orissa and Vrindavan in Uttar Pradesh. Among these three centers, Chaitanyaism spread in these three states and in other states of India such as Assam, Mainpur. The growth and development of Gaudiya Vaishnavism mainly took place in Bengal. Outside Bengal only in Orissa and in Vrindavan, it spread. Orissa was a neighbouring Hindu state and there was constant movement of the people in between the two states. There is also a great similarity in the language and culture of these two states. Apart from that Chaitanya lived continuously for long 18 years of his monastic life at Nilachala. Many of the devotees of Chaitanya came with him from Bengal to Orissa and ultimately settled in Orissa. Not only that, every year the devotees from Bengal used to come to Chaitanya at Nilachala during the Car festivals till the lifetime of Chaitanya.

They used to stay for a long time at puri and used to perform the chaturamsya-Brata at puri, during the four months of the rainy season. Many Oriya devotees came in contact with these Chaitanya panthis and were influenced by their pure and austere living and unalloyed devotion to God. In this way, at Nilachala, a small Gaudiya Vaishnava group came into existence. For Bengal, Chaitanya selected Nityananda as the leader to spread his religion. In Vrindavan, he selected Rupa and Sanatana, the two famous brother to spread
the religion. For Bengal, Chaitanya selected Nityananda as the leader to spread his religion. For Vrindavan, he selected Rupa and Sanatana, the two famous brothers to spread the religion. Before Rupa and Sanatana, he sent Lokanath Chakravarty and Vugarva Acharya to renovate the temples of Vrindayan. In Orissa, at Nilachala which is the eternal seat of Vaishnavism, Chaitanya himself settled till his demise, His long stay at Nilachala, his pure and austere life, his strict asceticism and unalloyed devotion to God, deeply influenced the surrounding of Nilachal. His long-stay at Nilachala became the most important cause for the spread of Chaitanyaism in Orissa.

**Salient features of Chaitanyaism:**

Sri Chaitanya (The Master of the masses) enjoined a strict adherence to discipline. The new mode of his endeavour was 'singing the name of Lord in congregation'. Chitanya inspired the devotees i.e. Santana, Rupa, Raghunaths and a host of others in order to work out a philosophy with the doctrines he had preached. On the contrary, the task of popularizing nama-samkirtna was entrusted to his house-holder followers like Nityananda, advaita and Srivasa.

From the theological point of view, Chaitanyaism lays emphasis on the truth of the lila—the divine supports of Krishna with the cowherds and cowherdesses of the Vrindavana in general and with his eternal consort Radha in particular.

It is also said that the cult of Bhakti was first preached by the saints from the south. Of course, there are other views. The worship of the deity in the Katha Bhava (i.e. consort from) owes its origin in the south. Rai Ramananda was the Chief exponent of this Bhava. The Krishna Karnamrta and the songs of the Alvars also refer to it.

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2. Kennedy, The Chaitanya Movement, A study of Vaisnavism of Bengal, pp.6, 15, 94, 111, 221, S.K. De, Padyavali, pp.1xxiii, xcvi - cii. Also see, S.C. Mukherjee, Study of Vaishnavism in ancient and medieval Bengal, up to the advent of Chaitanya, p. 175.
It is further stated that the principal exponents of the 'Chaitanya sect' were the three Vrindavana Gosvamins Rupa, Sanatana and jiva.

Chaitanyaite Vaisnavism can still be regarded as the quintessence of the ideas promulgated in the Sandilya Sutram, the Narada Pancaratra, the Bhagavata Gita and the Srimad Bhagavata.

Vaisnavism as preached by Chaitanya created an unprecedented sensation and enthusiasm in Bengal and its neighbouring regions like Orissa and Assam.3

Chaitanya worship today:

Objects:

1. Foot prints of Chaitanya: - There are impressions on stones, which are believed by the devotees to be the footprints of Chaitanya.
   a. Near the Garuda pillar in the Jagannatha temple Chaitanya used to stand there to witness Jagannatha. The stone containing the foot-prints has now been kept in a small chapel within the temple precincts of Jagannatha.
   b. At Adi Varaha temple near Jajpur, Chaitanya visited the temple on his way to Puri. A small temple has been built over the foot-prints.
   c. At Gargadiyaghat, Cuttack – Two-foot prints attributed to Chaitanya are kept within a small temple at the Gargadiyaghat of the Mahanadi. The master halted there during his visit to Bengal.
   d. At Chasapadaghat, Chaudwar There is some impressions resembling foot-prints on a granite stone on the other side on the Mahanadi. It is said that Chaitanya stood there after crossing the river.

2. Body Impression:- There are some holes on a flat stone of big size within the Alalnath temple precincts. It is believed that the flat stone contains the body impression for Chaitanya, who pay prostrate before the temple of Alalnath whenever he went there.

3. Coarse Wrapper (Kantha)
   a. At Puri – There is a coarse wrapper of Chaitanya in the Radhakantha math. The devotees took away the shreds of the kantha for worship. Only a small piece now remains encashed in a glass box.
   b. At Santhia – Another coarse wrapper, kept in Madanmoadhan temple near Bhadrak is said to have been used by Chaitanya.

4. Used articles:
   In the Radhakantha Math at Puri, there are a pair of wooden sandals. It is said that Visnupriya, the second wife of the Master and the daughter of Pt. Sanatana Mishra of Nadia sent the sandals for the use of her husband. There is also kamandalu (water pot) in the Math. The devotees believed that the pot was sent by Jagadananda, associate of Chaitanya for Vrindavana for the use of the Master.

Places associated with His memory:
   a. Amarda – It is said that the master during his first journey to Puri rested under a tree and took bath in an adjoining tank. There is a ghat known as the Chitanya ghat.
   b. Sundar Kuli – Chaitanya spent a night at sundarkuli near Amarda. He also took alms from the Villagers.
   c. Cuttack – To mark the presence of the Master, a festival was previously held on Asvina Purnima on the river Mahanadi bank. He ceremoniously took bath in the river at the Gargadiyaghat and participated in Kirtana procession. But due to flood on the one occasion, the date of the festival was changed to Kartika Purnima. It was convenient because the worship of Kartikesvera falls on that day. As the festival to commemorate Chitanya’s sojourn on the banks of the mahandai was previously held on
   d. Puri – The road from the Radhakantha Math to the jaganata temple is called Gaura Vata (Road of Gaura). The devotees are shown a tree known as Vakula Vata. It is said that the tree grew up from a tooth stick of
Chaitaya. It is hollow inside to some length. There is a well-known as Paramananda Puri's well, the water of which was unfit for drinking. When the Master wished the water became pure.

f. Gorapur – The master halted at Gorapur, three miles from the Chilika, on his way to the south. The village is named after Gora or Gauranga.

g. Sambhu Gopala temple near Dhenkanal – The master rested there for a day on his way to vrndavana.

Chaitanya temples in Orissa:-

In these temples wooden or metal images of Chaitanya are worshipped. Except one of the images in the Jagannatha temple, all other Gauranga images are of ‘Gaura-nagara’ type, representing Visvambhara of Navadvipa. In most of the temples Nityananda is also worshipped.

Images of Chaitanya:-

a. Banki – Cuttack district. It was installed by a Raja of Banki.
b. Pratapapur – Mayurbhanj district. According to tradition, Prataparudra installed that image.
c. Gaurangapur – Balasore district. This life image of Chaitanya was installed by Bamsidhar Mahaputra, a Zamindar who became a monk. It is believed that Chaitanya came to this place during his stay at Jajpur. To commemorate his visit, the image was installed and place was named Gaurnagapur. The image of Chaitanya, made of Nim wood, has never been renovated. It is coloured at an interval of twelve years.
d. Kuans – Balasore district, situated adjacent to a mosque, which was built by destroying the old temple.
e. Jagannatha temple – Within the temple precincts, there is a seated image of Chaitanya with shaven head. In Orissa this is the only image of Chaitanya as a monk.

Besides these there are other temples and Maths in Ganjam, Mayurbhanj, Balasore, Cuttack, Puri and Koraput districts. Furthermore, many Chaitanya’s image i.e. six handed Gauranga images in the Jagannatha temple precincts made of Nim and at old Bhubaneswar as well as many Visnupriya-Gauranga
images in different districts like in Keonhar, Sambalpur and Cuttack we can find
the images of the master which are as follows:

Chaitanya maths and temples –

Balasore District –
1. Chaitanya – Nityananda – Mangalpur, P.O. Soro
2. Chaitanya – Nuagna, P.O. Bankipara
3. Chaitanya Nityananda – Dayisingh, P.O. Kaupur
5. Chaitanya Mahaprabhu – Vill and P.O. Basudev pur
6. Nitai Gaur – Bhadrak
7. Chaitanya Mahaprabhu – Mahapada

Cuttack District –

Ganjam District –
Here we can find 1. Chaitanya at Village and P.O. Rambha 2. Chaitanya Math at Village and P.O. Buguda 3. Chaitanya Svami at Village and P.O. Osergoda

4. According to a record in the Board of revenue office, Cuttack dated 28 May 1858, Chaitanya mahaprabhu received an annal donation of Rs.55 annas 8 form the maatha Govt. Which was renewed by the East India Company?
4. Chaitanya at village and P.O. Athgarhpatna near Aska
5. Chaitanya - Nityananda at Village and P.O. Ganjam
6. Chaitanya at Burligad, P.O. Humma
7. Chaitanya at Belkhandi near Berhampur
8. Chaitaya - Nityananda at village and P.O Bodokhemdi
9. Chaitanya - Nityananda at village Nimakhandipenth, P.O. Nimakhandi
10. Chaitanya - Nityananda at usthapada, P.O. Polasara
11. Chaitanya atr Bhimapur near Berhampur
12. Chaitanya at Bhavanipur near Berhampur
13. Chaitanya – nityananda at Barkatjhari, P.O. Digapahandi
14. Chaitanya – Nityananda at Barkatjhari, P.O. Digapahandi
15. Chaitanya at village and P.O. Surangi
16. Chaitanya Mahaprabhu in village and P.O Palasara
17. Chaitanya – Nityananda at

Koraput District –

Here we can find 1. 'Urdha Vahu' Chaitanya at jeypore district and 2. Chaitanya – Nityaanda at Jeypore district.

Mayurbhanj District –


Puri District –

Here we can find 1. Chaitanya Dev at Vishnpur, P.O. Nimapada
2. Chaitanya – Nityananda at Patapur, P.O. Nimapada
3. Chaitanya at Chatak hill, Puri
4. Chaitanya at Barabati, P.O. Begunia
5. Chaitanya at Chhanagiri P.O. Olshingh
6. Chaitanya at Mansibag, P.O. Balanga
7. Chaitanya at banamalipur, P.O. Balanga
8. Chaitanya Math at Taltumb, P.O. Pichukuli
9. Chaitanya Thakura at Ghantagharpatna, P.O. Satapatna via Nayagarh
10. Chaitanya at Sanagudam, P.O. Kipadar
11. Chaitanya at Robana, P.O. Brahmagiri
12. Chaitanya at Salatara, P.O. Gediapalli
13. Sonar Gauranga at Chakara Tirtha road near sea coast, Puri
14. Chaitanya Dev at Balakathi

Recent images of Chaitanya-
Towards the end of the 19th century, the worship of six-handed Gauranga and in the first half of the 20th century, the worship of Gauranga—Visnupriya became popular.

**Six handed Gauranga images**

These images we can find 1. Visnupriya Gaura Math at Sambalpur district 2. Gaura Govinda Math at Anandpur in Keonjhar district 3. Gaura Govinda Math at Ghodabara of Cuttack district and 4. Jhankarpal at Sambalpur district. In all these temples, Laxmi (priya), the first wife of Visvambhar, is also worshipped.

**Pancha tattva worship:**

There is an old temple of five Tattvas, Chaitanya, Nityananda, Advaita, Gadadhara and Srivas in Chaitanya Math at Muhammediya Bazar, Cuttack. There is another Panchatattva temple at Barabati near Balasore.

The pancha Tattvas are invoked by the Oriya Vaisnavas during the Sankirtana (kirtana for long hours) of Nama (holy names) for eight or twenty-four (praharas-three hours). Five Kalasas (pots) are placed together and tilakas (sacred signs) according to the parivara of the Vaishnavas at whose instance the sankirtana is held are put on these pots. Separate mantras for dhyana (meditation) and worship are prescribed for each of these Tattvas. 'Nadiya Kirtana' first began in the courtyard of Srivas, in which the five Tattvas participated. This accounts for their invocation during Nama Sankirtana in Orissa.

The worship of the trinity, Chaitanya, Nityananda and Advaita is getting popular in the 20th century. The trinity has been installed in the shrine attached to the tomb of Haridas at puri by Bhramaravara Jagadeb a zamindar of Kendrapara. Chaitanya, Nityananda and Advaita are worshipped in the Auliya Math at puri, and in the temple of the De

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5. In 1885 A.D the images of six-handed Gauranga, Nityananda and Advaita were installed within the Jagannatha temple precincts by patachhata Ananta Mahapatra, a temple priest. S. Mukherjee, thirty years ago, built a temple at Bhubaneswar in which he also installed images of Gauranga, Nityananda and Advaita. The image of Nityananda is also worshipped in the shada-bhuja temple at Barabati near Balasore.
Before the advent of Chaitanya, there were two types of Vaishnavism in Orissa, one was the pure Bhakti cult based on the Radha-Krishana theory. Second was the Bhakti cult mixed with Knowledge based on the theory of Jagannath-Buddha. This was the typical Orissan Vaishnavism. Due to Jayadeva's Gita Govinda, Radha-Krishana cult spread in Orissa much before the coming of Chaitanya. Rai Ramananda wrote his Jagannath Ballava Drama, following the style and spirit of Gita Govinda. From the 13th century, Gopinath cult widely spread in the coastal Orissa from Balasore to Puri district. From that time, Gopinath worship became very popular in Orissa. In Puri, Cuttack and Balasore district, large number of ancient Gopinath images had been discovered. Gopinath means Krishna-without Radha, but due to Jayadeva's Gita Govinda, Radha-cult was not unknown in Orissa. From the 12th century, Radha-cult spread in Orissa, in a mild way Madhavendra Puri visited the Gopinath temple of Remuna. A few oriya Vaishnavas were inspired by the devotional faith of Madhavendra Puri and by the Brajabali and Maithili poems of Vidyapati. The pilgrims who were coming to Puri from Mithila of North Bihar, spread the songs of Vidyapati in Orissa. So Brajabali was not unknown in Orissa. Vaishnava padavalis and Brajabali poems like that of Bengal were also written in Orissa during the 15th century. But it was not very popular because of the tremendous influence of Sanskrit in Orissa during the 15th century. But it was not very popular because of the tremendous influence of Sanskrit in Orissa during the 15th century. King Kapilendradeva wrote a Sanskrit Padavali in his drama Parasurama Vijaya. King Purusottama wrote the drama, Abhinava Veni Sanharanam and to complete this book he invoked the blessings of the dual images of Radha and Krishna. He also wrote padavalis and stokas on Gopi-cult, out of those padavalis, six were collected by Rupa Goswami in his padyavali.

So Gopi-Krishna cult was not new in Orissa. Rai Ramananda is famous

8. P. Mukherjee, History of the Chaitanya Faith in Orissa, P.31
for his Jagannath-Ballava drama and his Brajabali poem, such as pahilohi Rag, Nayana Vangavela is a beautiful one. Ramananda was influenced by the Raganuga Bhakti of South. He was an expert on the theory of Madhura Rasa which he explained to Chaitanya on the bank of River Godavari. Whatever Chaitanya learned from Rai Ramananda he delivered that to Rupa Goswami, at prayaga. In future, Rupa Goswami constructed the huge superstructure of Gaudiya Vaishnava philosophy on the teachings of Chaitanyaya. In Jagannath Vallava Drama, Rai Ramananda wrote with great perfection the theory of Raganuga Bhakti and the different moods of Srimati Radhika. So it is a fact that before the advent of Chaitanya, orissa already had the cult of pure Bhakti.

Chitanya, after his initiation into the life of an ascetic, came away to Nilachala to stay there permanently. Puri, at that time, was a amous Vaishnava center. Many devotees from different parts of India used to come to Puri. Bhakticult, Krishnaism, Radha-Krishna cult, the images of Gopinath, and Gopi-cult were not unknown in Orissa. On this background, Chaitanya's strick asceticism and devotion to Jagannath attracted the people at Nilachala. This was the simple beginning of the Chaitanya-cult in Orissa. Large numbers of Buddhists were becoming Vaishnavas, because Buddhism was in a degenerated condition and perhaps there was also royal persecution over the degenerated Buddhist.

So, in large number of Buddhists were becoming Vaishnavas. Vaishnavism was a simple and a liberal religion. By the time of Chaitany's coming to Nilachala, large number of Buddhists had become Vaishnavas, but they were not completely free from the Buddhist influence, Still they believed in the Radha Krishna theory of the Vaishnavas. Buddhism was a powerful religion in Orissa for a long time. In Bengal Buddhism disappeared earlier than Orissa.

Most probably, Buddhism was the prevailing religion among the rural

10. S.K. De, Early History of the Vaishnaba Faith and Movemtn in Bengal, p.92
people of Orissa, till the advent of Chaitanya. When Chaitanya's disciples spread Chaitanyaism in the country-side, many of the Buddhists came out from the old faith and became adherents of Chaitanyaism. These new Vaishnavas brought with them much of their old faith within the fold of Chaitanyaism. Not only in Orissa, but also in Bengal, Nityananda welcomed the degenerated Buddhist to his neo-Vaishnavism.

In Orissa from the 15th century, Buddhists were drifted towards Hinduism and specially forwards Vaishnavism because, Jagannath was identified with Buddha. Till the coming of Chaitanya, the position of the degenerated Buddhist during the reign of King Prataprudra was not very safe, because the king was against the Buddhists and there were instances of royal persecution over the Buddhists.

After Chaitanya's coming to Nilachala, there was no persecution by the king. These helpless Buddhists were attracted by the young emotional ascetic and some of them became his disciples.11 These Buddhist Vaishnavas were experts in the studies of Srimada Bhagavata and other Vaishnava literature as well as they were expert on Buddhist-philosophy and rituals. Among them five were very important and predominant; they were Jagannath Das, Balaram Das, Achyutananda Das, Sisu Ananta and Jaspobanta Das. Jagannath Das translated entire Bhagavata into Oriya. Jagannath Das, though he maintained and kept his own religion of jnana-misra-Bhakti or Orissan Vaishnavism, yet was influenced by Chaitanyaism. Chaitanya and his devotees laid more emphasis on Raganuga Bhakti or pure unalloyed devotion. Jagannath, maintaining all his significant differences, accepted Chaitanyaism.12 Because of his erudition and knowledge on Bhagavata, Chaitanya, offered him the title Atibadi or too great. It is said that Achyutananda, with the command of Chaitanya took initiation from Pravu Nityananda.13

11. P. Mukherjee, The History of Medieval Vaishnavism in Orissa, pp.52-53
13. Ibid, P.371
All these five important Vaishnava philosophers of Orissa are jointly called Pancha Sakha. Someway or other all of them were associated with Chaitanya and they were also influenced to some extent by Chaitanyaism, they were all contemporaries. When Chaitanya came and stayed for long 18 years at Puri, Bhakti-cult, which was already in Orissa, merged with his teachings and religion. But the theory of Buddha-Jagannath continued its separate existence. Later on Shyamananda and his disciple Rasikananda introduced and spread Bhakti-cult and rasa-tattwa of Vrindavan in Orissa. During Chaitanya's lifetime, a group of educated and important persons came in contact with Chaitanya and were influenced by his devotional personality and emotional charms, they were all city intelligentias. They are either in charges of Jagannath temple or some of them were royal officers. They were the first set of his disciples at Puri, such as Vasudeva Sarbavarma, Rai Ramananda, Swarupa Damodara, Kashimisra etc. From 1515 to 1533, Chaitanya was at Puri. Because of his long stay at Puri, his neo-Vaishnavism or cult of unalloyed devotion enjoyed royal patronage and gradually it became the religion of the common mass.¹⁴ Kashi-Mishra, Paramananda Puri, Bhabananda Roy, his sons, Sikhi Maiti, Kanai Khuntia, Hari Bhatta, Surananda, Jagannath Maiti, Ramai Pundit, Nandai, Janardan, Chandaneswara, Murari Pundit, Otta Simheswar, Jagannath Mahasoyara, Praharaj Mahapatra, Oramananda Mohapatra, sivananda, Odra Krishnananda, Odra Sibananda, all these devotees were inhabitants of Nilachala. They used to serve Chaitanya with the Dasya Bhakti.¹⁵ When Srinivasa Acharya and Narottama went to Nilachala for the visit of Jagannath, Kanai Khuntia with great care took Narottama to Jagannath temple as his guide. Chaitanya had other devotees at Puri, such as Achyutananda, the eldest son of advaita Acharya of Shantipur. After the death of Advaita he became the leader of the Sripataz of Shantipur, the was a bachelor and a great devotee of Chaitanya, balavadra Bhattacharya, Bhagavan Acharya, Haridas the

¹⁴ S. Mohanty, Oriya Sahityara Mahyaparva, Vol. II, P.189
¹⁵ R.N. Maity, Chaitanya Parikar, P. 320
junior, Govinda the watchman and Gopinath Acharya were the great devotees of Chaitanya, who came from Bengal and settled at Nilachala till the demise of Chaitanya. The other Oriya devotees of Chaitanya who were staying at Nilachala were Purusottama Badajena, Madhavi Dasi, Damodara, Sankar Pundit, Tulasi Parichha, Mamu Thakur, Gopala Guru, Pradyumna Misra, Naninath Patnain, Krishnadsm Krishnanda, Swapneswara. The followere of Bengal who came with Chaitanya and ultimately settled at Nilachala to serve his till his death were Gadadhar Pundit, who was staying at the Gopinath temple of "TotaGopinath at puri, Paramananda puri, Jagadananda, Damodara Pundit, Kashiswaara, Govinda, Thakur Haridas or Yavana Haridas, Bakreswar Pundit, Raghunath Vaisya, Raghunazthdas etc. Many important Vaishnava followers of Chaitanya came to Nilachala with him and permanently settled at Nilachala. They spread Chatanyaism among the common people of Orissa. Because of their permanent stay at puri, their devotion and asceticism drew a large number of followers around them. It is a very important cause for the spread of Chaitanyaism in Orissa during the lifetime of Chaitanya.

Vaishnavism in Orissa is divided into three stages such as ancient, medieval and modern periods. The ancient period of Vaishnavism in Orissa is still obscure, from the 11th century the medieval period of Vaishnavism started. It started with the reign of king choda-Ganga Deva. And the modern period of Vaishnavism started with the coming of Chaitanya at Nilachala. The modern Vaishnavism in Orissa is an off-shoot of the Chaitanya movement in Orissa. In the 2nd week of February, 1510, on the 29th Magha Sankranti morning, Chaitanya took initiation into the monastic life and he left shantipur on the 12th Falguna that was February last week in 1510. He reached Nilachala in the

16. R.N. Maity, Chaitanya Parikar, P. 320
17. P. Mukherjee, Sri Chaitanyastak, pp. 70-71
Middle of March in the year 1510. Nityaanada, Damodara Pundit Mukunda Dutta and Jagadananda came with him to Puri. They were his companions. Prataprudra was not present in Orissa as he was busy in war with the king of Vijayanagar. There were many reasons for his coming to Puri and his permanent stay at Puri. Orissa was his ancestral home. Orissa was a powerful Hindu state in the North-East of India. It is very near to Bengal so easily he will get the information about his old mother Sachi and about his devotees of Bengal. There was continuous movement of the pilgrims between the states. Puri was a famous Vaishnava center from the 11th century. From the time of Ramanuja all the important Vaishnava leaders came to Puri to visit the Jagannath temple. Last but not least king Prataprudra had a religious bent of mind. Orissa was associated with the holy memory of Sridhara Swami. Madhavananda Puri also came to Puri to visit the temple of Lord Jagannath. These were the main reasons for his permanent stay at Orissa. The first 6 years from 1510 to 1515 he spent in pilgrimage to South, to Gauda Desa, May also to Assam, East Bengal and Vrindavan. From 1515 to 1533 the last 18 years of his life he was continuously at Nilachal. From 1510 to 1511 he was in South for pilgrimage, in 1511 he returned to Puri. In the year 1512, two hundred devotees of Bengal under the leadership of Advaita Acharya and Nityananda came to Puri to visit Chaitanya during the car festival. From the year 1512, every year the pilgrims used to come to Nilachala from Bengal and Chaitanya had annual association with his devotees of Bengal during the Car festivals. In the year 1515 the devotees could not come to Puri because war was going on between the two states. Devotees of Bengal with Nityananda and Advaita as their leaders and the devotees of Orissa, with the chariot of Lord Jagannath and Chaitanya continued their vast Sanskrit had dance in the Bada-danda of Puri. It was a spectacular procession of the devotees of Bengal and Orissa. Many were

21. Ibid, pp. 85-87
attracted by the devotional dance of Chaitanya. In Chaitanya Charitamrita, the author Krishnadas Kaviraj gave a details description of it. Pramatha Nath Majumdar in his book Nilachle Sri Krishna Chaitanya also gave a detailed description of this historic procession of the Vaishnava devotees.\textsuperscript{22} at this festival before all the devotees Advaita declared Chaitanya as the living God and all the devotees who were present in that function recognized Chaitanya as the living God. From that year till his death in 1533 every year Chaitanya joined in the car festival of Jagannath. For the long 20 years devotees used to come to Puri to visit Chaitanya, the living God and Lord Jagannath. Chaitanya advised Lokanath Acharya and Vugarva Acharya to renovate the old temples of Vrindavan. Vrindavan, the eternal seat of Vaishnavim, had a special appeal to Chaitanya. Chaitnya fulfilled the dream of Madhavendra. Later on the Goswamis of Vrindavan spread Chaitanyaism in Vrindavan, Prayaga, Varanasi etc. religious places. During his pilgrimage, whoever came in contact with Chaitanya was influenced by his devotion. Then he returned to Puri in 1515 and stayed there till his demise in 1533. In the year 1515 he was only 30 years old. During the first 6 years, he was quite active. He was living in a small room within the compound of Kashi Misra's house known as Gamvira.

During the last 18 years of his life from 1515 to 1533 many learned ascetics and philosophers came to visit him, for example Ballava Bhatta, Ramchandra Puri etc. Chaitanya had religious discussions with Ramachandra Puri and Paramananda Puri.

It is a general misconception that immediately after he settled in Orissa, large number of people became his disciples and whole of Orissa was completely flooded with the Radha-Krishna cult. Even the great historian, R.D. Banerjee, in his History of Orissa wrote that after Chaitanya's permanent settlement at Nilachala the king and the state gradually lost military spirit, because the king became a disciple of Chaitanya and accepted neo-Vaishnavism and because of this religious influence, Orissa completely collapsed after 28 years.\textsuperscript{22} P. Mukherjee, Sri Chaitanyastak, p. 66.
Years of King's death. But it is not historically correct.23 the cause for the fall of Orissa were altogether different and it was a political issue and not socio-religious. The rise of the kingdom of Vijayanagar under the powerful king Krishna Deva Raua thrice attacked Orissa and king Prataparudra was defeated all the times by Krishna Deva Raya. The frequent attacks by the Sultan of Bengal were another problem for the Hindu kingdom of Orissa. Chanitanya from the very beginning was not interested for King's company; that is what is written in the Drama, Chaitanya Chandradaya.24 During the lifetime of Chaitanya a few important persons became disciples of Chaitanya. That does not mean that all the Vaishnavas of Orissa became followers of Chaitanya.

Rather, during his lifetime his religion, neo-Vaishnavism could not spread in Orissa widely due to orthodox Brahminism and popular Buddhism. In Orissa, the typical Orissan Vaishnavism which was the synthesis of Bhakti-cult, Saivism, Shaktism and Buddhism was going strong rather than the pure Bhakti-cult of Chaitanya. Orissan Vaishnavism was based on Jagannath cult than Radha-Krishna cult. In orissa during the lifetime of Chaitanya. Vaishnavism based on the philosophy of Buddha-Jagannath was more predominating than the pure Bhakti cult based on Radha-Krishna. The five important Vaishnava poets of Orissa, popularly known as Pancha Sakha were all contemporaries of Chaitanya. They followed their own religion, that is Orissan Vaishnavism based on Buddha-Jagannath cult. The Vaishnavism of Orissa was not then free from Buddhist influence. So we cannot say that with the very coming of Chaitanya. Only a few became his disciples, and the vast population still continued their old religion. In the remote villages, Buddhism was still very popular. Though all the Vaishnavas of Orissa were not his followers, yet they had tremendous respect for Chaitanya. His spiritual appearance, his devotional personality and emotional charms fired the imagination of the common people of Orissa. Especially during the Car festivals, when he used to dance in the Bada danda, then people considered him as the living Jagannath. People of Orissa realized that he was not an ordinary

23. P. Mukherjee, Sri Chaitanyastak, p.66.
Man. though the two religions, Buddha-Jagannath cult and neo-Vaishnavism of Chaitanya remained two separate cult, yet the Two Gods, the image of Jagannath and the living Jagannath, Chaitanya mixed up together in the respectful imagination of the mass. All poor and rich, high and low, illiterate and literate joined the Kirtan party of Chantanya. It destroyed all narrowness and groupism and sectarianism. In the opinion of S.K.Dev, Chaitanya had no deliberate intention to have a cult of his own or to spread his own religion. But in the opinion of M.T. Kennedy and G.S.Roy Chaudhury, at the beginning of his monastic life he had certain ideas to spread his religion. The fact is that, like the other Vaishnava leaders, Chaitanya never wrote any theory or philosophy or any text for his sect. His devotion and spiritual charms used to draw the people around, in Bengal, in Nilachala and in Vrindavan. During his lifetime and after his death, his chief followers spread his teachings among the masses. Chaitanya's deep devotion to Jagannath, the state deity of Orissa, was the most important cause that the people of Orissa were so much impressed by him and eventually became his disciples. His main attraction at Puri was Lord Jagannath. Everyday he used to visit the Jagannath temple twice. He used to chant the names of Hari one lakh time daily. Almost everyday he used to perform the sankirtan with his followers either on the time used to remain engrossed with Krishna-Prema or love for Krishna. Some of the disciples of Chaitanya at Nilachala were quite prominent persons of that time. Some of them were quite experts on the Radha-Krishna cult, like the Goswamis of Vrindavan; so they accepted Chaitanya as the dual incarnation of Radha and Krishna. Radha-Krishna Tattwa was not unknown to the prominent Vaishnavas of Orissa. The most prominent Oriya disciple of Chaitanya was Raj Ramananda who once upon time was the governor of Rajmananda who once upon a time was the governor of Rajmahendri, but he resigned his job and became a disciple of Chaitanya.

He explained to Chaitanya the Raganuga-Bhakti Tattwa on the bank of River Godavari. Vasudeva Sarvavauma advised Citanya to meet Rai Ramananda and after returing from Deccan, Chaitanya told to Sarvabahauma that in south he met the Madhav and the Sri Vaishnava philosophers but the opinion of Rai Ramananda was the best. Rai explained to Chaitanya that to attain Krishna-prema, Gopi-bhava is the best way to follow. Radhabhava is still more precious, but for an ordinary devotee, it is impossible to follow. Only Mira Bai, Andal of south and Chaitanya were successful to follow Radha-bhava to attain God. Ramananda learned this method of Gopi-bhava from south. Villamangal and all worshipped Krishna with the feelings of a Gopi. Rai Ramananda not only explained the utility of Gopi-tattwa but also himself followed the Gopi-bhava to attain Krishna. Because of the desire of Chaitanya he left his job of the governorship of Rajmahendri and spent the rest of his life as a great companion of Chaitanya at Nilachala, till the death of Chaitanya. During the love-sickness of Chaitanya, Rai Ramananda and Swarupa Damodara consoled Chaitanya with the poems of Jayadeva, Vidhyapati, chandidasa, Rai Ramandnda’s drama and the poems of Lilasuka Vilvamangal. As the founder of the philosophy of Chaitanyaism Rai Ramananda had the place above Rupa, Sanatana and jiva Goswami. He used to review the poems written by Rupa Goswami. His contribution is the nucleus of entire philosophy of Gaudiya Vaishnavism. On his Radha-bhava the superstructure of future Vrindavan philosophy was elaborated by the Goswamis of Vrindavan. The next important devotee of Chaitanya at Puri was Vasudeva Sarvavauma. At first he followed the path of knowledge or he was jnana Pathabalambi. Then he came in contact with Chaitanya and was influenced by his deep devotion and was defeated by his devotional personality. He became his disciple and followed the path of devotion or he became the Bhakti Pathabalambi. Knowledge was defeated by devotion. Vasudeva Sarvavauma, who was a very learned man of the society and had close contact with the powerful royal officers and the king, invited Chitanya to his own house and had religious discussion with him. After the end of the discourses, Vasudeva Sarvavauma was deeply influenced by Chaitanya.
Chaitanya's victory over Vasudeva Sarvavauma indirectly helped for the widespread of Chaitanya's fame in Orissa. King Prataparudra himself had deep respect for Vasudeva Sarvavauma. So the king also became interested to meet the young ascetic. He requested Vasudeva Sarvavauma to arrange his meeting with the ascetic. Though there is no evidence of his talking initiation from Chaitanya, yet he was a great devotee of Chaitanya till the death of the saint. These causes paved the path for the spread of Chaitanyaism in Orissa. During his lifetime, due to his own constant presence at Nilachala, a large number of people were attracted by him and it is the beginning of the Chaitanya Movement in Orissa. King Prataparudra had a religious bent of mind. Before the advent of Chaitanya, he was devotee of Radha Krishna. He ordered Ramananda Rai to compose a drama on Raganuga-cult, as a result of which Rai Ramananda wrote the Jagannath Vallava drama based on Raganuraga-Bhakti.

So for such a religious king, it was very natural that he was impressed by a great devotional figure, like Chaitanya. But not that he was indifferent towards his royal duties as it is given in the Gaudiya Vaishnava literature like Chaitanya-Bhagavata or Bhakti Ratnakar of Narahari Chakravarty. King Prataparudra had devotional inclination. So he was impressed by the religious favour and emotion of Chaitanya and it is very natural that he paid a willing homage to Chaitanya. Being a religious king with the leanings towards Vaishnavism, it is again natural that the king had deep respect for a Vaishnava saint. But beyond this there is no historical evidence of king's conversion to the neo-Vaishnavism. He was performing all his royal duties as the king a vast Hindu kingdom. Even in 1515 he had to fight with the king of Vijaya Nagar, Krishnadeva Raya. He used to say are Cuttack, the capital of his kingdom and only on the religious occasions he had to come to Puri to perform his duties and when he used to come to Nilachala he naturally had the desire to visit Chaitanya who was staying in Kashi Misra's house. Kashi Misra was king's preceptor or Rajguru. Though the king was great devotee of Chaitanya, yet he remained firm in the Orissan

27. P. Mukherjee, Sri Chaitanyastak, p. 71
Vaishnavism that is the Jagannath-cult. Chaitanya was against the theory of void, but king presented a vast land to Achyutananda hearing his excellent lecture on the theory of void. Jagannath-cult is a very liberal religion. King was also very liberal in his religious views. He used to worship Ganesha and Devi Sri Durga. Among the important devotees of Chaitanya, Madhavi Dasi was one. She was highly educated. She was a writer of the Jagannath temple. She was sister of the famous shikhi Maiti.

The author of Chaitanya Charitamrita and Kavi Karnapura had high Praises for Madhavi Dasi. Krishnadas Kaviraj describes other as the grand old ascetic, a great devotee and a great Vaishnava. Shikhi Maiti was also the writer Jagannath temple like his sister Madhavi Dasi. In the famous Chaitanya Charitamrita, Shikhi Maiti is called as the Likhan Adhikari. According to the opinion of the orthodox Vaishnavas of Gaudiya Vaishnavism in the whole of the Vaishnava world, only three and half persons were able to understand devotion to Krishna. They were Rai Ramananda, Swarupa Damodra, Shikhi Maiti, the three Patras and Madhvi Dasi was half patra. So totally three and half persons were in charge of devotion. Because she was half person. This is a very high and a prestigious position. Here Shikhi Maiti and Madhavi Dasi, being a lady, enjoyed such an exalted position. No other lady enjoyed the position in Gaudity Vaishnavism. She had written a large number of Brajaboli poems in the name of Madhve Das, Kashi Misra was the Rajguru. He had given his house for the purpose of Chaitanya's Permanent stay. The room in which Chaitanya was staying is known a Gamvira. Kashi Misra was in charge of temple administration. Kanai Khuntia was a great devotee of Chaitanya. The other devotees were Damodara and Sankar Pundit. Tulashi Parichha like Kashi Misra was the chef priest of Jagannath temple. When Chaitanya returned from South, king Jagannath ordered Tulashi Parichha to tie a turban on Chaitanya's head with the sacred cloth of Lord Jagannath. Mamu Thakur was the disciple of Gadadhar Pundit and was the priest of the Gopinath temple, Mamu Thakur was present

28. P. Mukherjee, Sri Chaitanyastak, p. 71

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there.\textsuperscript{29}

Gopala Guru was another important Chaitanya Panthi. His previous name was MakaRadhaja Kara. From his childhood he used to serve Chaitanya at the house of Kashi Misra. Chaitanya selected him for his devotion to worship the image of Radha Kanta of the house of Kashi Misra. He was the disciple of Bakresware Pundit. Gopala was the first Guru of the Radha Kanta Matha. Kashi Misra's house is now known as the Radha Kanta Matha. Pradyumna Misra was a devotee of Chaitanya. Baninath Patanaik, the elder brother of Raj Ramananda, used to arrange Mahaprasada when the huge pilgrims used to come to Nilachal from the Bengal during the car festival and also in other times he used to arrange the Mahaprasada for the devotees of Chaitanya. The other devotees were Krishnada, the officer in charge of Jagannath's golden whip, Krishnadas, Krishnanda Janardan, Swapneswara etc.\textsuperscript{30} Many of the Oriya Vaishnavas had tremendous respect for Chaitanya, yet they remained firm in their old faith, that is Jagannath-cult. But they considered Chaitanya as the living Jagannath. The most important point is that, though they had not accepted the cult of Radha-Krishna, yet they became the disciples of Chaitanya, for example, the Pancha Sakha of Orissa. Achyutananda in the first chapter of his famous Sunya Samhita gave the names of Chaitanya's five important disciples, such as Matta Balaram, Athisi Jagannath DA, Achyutananda, Sisu Ananta and Yasobanta Das. Though they were disciples of Chaitanya, yet they were not followers of Chaitanya-cult, in the true sense of the term. They followed their own religion that is the path of Jnana Misra Bhakti or devotion mixed with knowledge. They were not completely free from the Buddhist influence.

All of them believed in the theory of Pinda-Brahmanda. They used to dance in Chaitanya's Sankirtan party. Achyutananda wrote in his Sunya Smhita that Chaitanya is the incarnation of Krishna Jagannath and the five friends are the incarnations of the five friends of Krishna, such as Dama, Sudams, Sribatsya.

\textsuperscript{29} S.Mohanty, Oriya Sahityara Madhya Parva, Vol. II, pp. 187-188
\textsuperscript{30} N. Samantaray, Oriya Vaishnava Sahiya, p.3
Subala and Subahú and they are Anata, Achyutananda, Jagannath, Balarama and Yasobanta Das never mentioned the name of Chaitanya in their writings. But in the 17th century the authors of Jagannath Chaitanya and Chaitanya Bhagavata described about Chaitanya and his disciples and also described how his religion became popular in Orissa. From the 17th century, almost in whole of Orissa, Chaitanyaism spread very rapidly by the two great devotees of Chaitanya School. One is Shyamananda and the other is his disciple Rasikananda. There was a background for it. In the year 1568, Kalapahar destroyed the Jagannath images and deecrated the Jagannath temple and the temple remained empty till the deities were restored by Raja Mansing in the year 1590. This incident hampered people's belief in the infallibility of Lord Jagannath and people searched another new religion to get consolation and strength. It indirectly helped the spread of Chaitanyaism in Orissa. Chaitanyaism was the new consolation for the people. By that time, though Chaitanya died, yet his followers gradually were making it popular in the villages. People welcomed neo-Vaishnavism to get back their lost faith. From the first half of the 17th century, Shyamananda spread Chaitanyaism in Orissa. According to the tradition of Orissa, Jagannath swallowed Chaitanya, but Chaitanyaism gradually influenced the Jagannath-cult. At present Jagannath is worshipped with this following Mantra:-

"Kling Krishnaya, Gopijana-Ballavaya Namah."

This Mantra, Chaitanya got from his Mantra-Guru, Iswar Puri at Gaya such as Kling Krishnaya, Gobindaya, Gopijana-Ballavaya Namah. If we analyse the method of the rituals of the worship of Lord Jagannath has become Gaudiya Vaishnava. According to Jagannath Chaitamrita of Dibakar Das, the preceptor of Balaram Das was Hridayananda. He stayed at Nilachala for sometimes and then he went to Kalna, near Shantipur and became himself the disciple of

32. Dibakar Das, Jagannath Charitamrita. P. 37
Gauridas Pundit. Gauridas Pundit introduced the system of the worship of the Dual images of Chaitanya and Nityananda. So Gauridas Pundit belonged to the school of Chaitanya-Nityananda worship. Balaram Das became the preceptor of Brahman Jagannath Das. Sudarsan Das, the author of Yasobanta Dasankara Chaurasi Anjya wrote that all the Pancha Sakhas were disciples of Chaitanya and Chaitanya told them that they were all his friends for all the Ages.

Iswar Das, in his Chaitanya Bhagavata, writes that Chaitanya showed respect to the Pancha Sakhas by tying turbans on their heads. According to Jagannath Charitamrita of Dibakar Das. But how far these are historically true that we cannot say finally. But the fact that all the five Vaishnava saints of Orissa came in the contact with Chaitanya and to some extent were influenced by this great saint of East India, that is not altogether imagination. The five saints who were already Vaishnavas were interested to another Vaishnava saint of a different sect and it is very natural.

So the Pancha Sakhas were contemporaries of Chaitanya, they came in with Chaitanya and were influenced to some extent by Chaitanyaism which was a rising religion of that time. After Chaitanyaism spread in Orissa Iswar Das united the Jagannath Panthi devotees with the Chaitanya Panthis. Temporarily during the rising period of Chaitanyaism all the different Vaishnavas of Orissa were influenced by Chaitanyaism, again the disciples of Atibadi-sects in Orissa. The worshipping God of the Atibadi sect is Lord Vishnu. The Chaitanya panthis of Orissa belonged to the three preceptor houses of Chaitanyaism, Some of the devotees belonged to the preceptor line of Gadadhara Pundit. Sadanand Kavi Surya Brahma wrote in his Nistha Nilamani that without Gadadhara's help one can not attain Chaitanya, the God. These three important preceptorial houses in Orissa are the Gopala Guru Line, Shyamananda line and Nityananda line. So the Chaitanya Panthis of Orissa, either they belong to the Nityananda sect or Shyamananda sect of Gopala Guru Sect.

33. P. Mukherjee, History of the Chaitanya Faith in Orissa, pp.102-103
34. R.N. Maity, Chaitanya arikar, p. 634
The Gopala Guru Sect- Gopala used to serve Chaitanya at the Gamvira, for his services Chaitanya was very much pleased with him and used to call him as Gopala as his original name was MakaRadhaja Kara. He was the disciple of Bakreswara Pundit. He established the Radha Kanta Matha at Prui which is situated on the way from Jagannath temple to Swargadwar on the sea beach. Radha Kanta Matha is the house of Kashi Misra where Chaitanya was living in a small room called Gamvira. According to the Chaitanya Vharitamrita, Chaitanya was very fond of a Brahmin Oriya boy; his name was Dhyana Chandra's disciple was Balavadra. Balavadra, because of his erudition and devotion was called by the Vaishnavas of Puri as Mohanta. During the time of 5th Mohanta or Adhikari, Govinda Sarana, Chaitanyaism spread in South Orissa. The king of Paralakhemundi, Jagannath Narayana Deo, towards the end of the 18th century became disciple of Govinda Sarana and gifted land in Paralkemindi to establish a Gaudiya Vaishnava Matha there. Following the ideals of Jagannath Narayana Deo, the jamidars of Badakhemundi of Ganjam and some other famous jamidars of Ganjam accepted Chaitanyaism. In Gankam and Puri districts there are eight branches of the Radha Kanta Matha.35

Shyamananda Sect- Shyamananda or Dukhi Mandal was born at Dharenda Bahadurpur of Medinipur district, towards the end of the 16th century. At the time of his birth Medinipur was in Orissa. He was the contemporary of Gajapati Narasimha Deva (1621-1647). The exact date of his birth is not known as yet. But according to Prema Vilasa, Bhakti Ratnakar and Narottama Vilsa, it is known that he was much younger than Srinivasa Acharya and Narottama Das Thakur Mahasaya. In the book Rasika-Mangal, there is no mention of either Srinavasa or Narottama Das who were close friends of Shyamananda.36 Shyamananda's father, Srikrishna Mandal and his wife Durika Devi left Bengal and settled in Orissa. They were non-Brahmins. During his boyhood, he went to Ambika Kalna to be initiated by Hridaya Chaitanya in Krishna-Mantra. Hridaya Chaitanya gave him the name Krishnadas.

35. P. Mukherjee, Sri Chaitanyastak, pp. 82-83
36. Gopijanaballava Das, Rasik-Mangal, 2nd Ed., p. 10
Then he went to Vrindavan. In Vrindavan, he met Raghunath Das Goswami, Krishnadas Kaviraj and Jiva Goswami. Jiva Goswami himself became his tutor and Shyamananda became an expert in the Gaudiya Vaishnava Raganuga theory and the Vrindavan philosophy, written by the Goswamis. Jiva Goswami gave him the name Shyamananda. There is a mysterious story regarding this new name of 'shyamananda. Because he gave pleasure or Ananda to Radha or Shyana by returning her anklets to her friend or Sakhi Lalita, Jiva gave him the name Shyamananda, in this way his name was changed from Dukhi Krishnadas to Shyamananda.37 But in the book Rasika Mangal, it is written that the name Shyamananda he got from Hridaya Chaitanya. Hridaya Chaitanya was his Mantra-Guru and Jiva Goswami was his Vidhya- Guru. At Vrindavan, he came in contact with Lokanath Acharya, Vugarva Acharya, Gopal Bhatta, Raghunath Das Goswami etc., and Vaishnava leaders of Vrindavan. At the end of his studies at Vrindavan, he returned to Bengal with Srinivas Acharaya and Narottama Das. They were very close friends. Jiva Goswami entrusted the responsibility of Narottama Das and Shyamananda to Srinivasa According to Prema Vilasa, Jiva told to Narottama Das, Shyamananda was staying with me, I have taught him about Krishna-lila tattwa, and your responsibility is to arrange his safe return journey to his own home at Dharendra. After returning from Vrindavan to Bengal, for some days he stayed at Kheturi with Narottama Das. He and Narottama followed the path of devotion. Among the three scholars, Shyamananda and Narottama were very close to each other. From Kheturi he went to meet Hridays Chaitanya at Ambika Kalna. Then he returned to Orissa. His preceptor Hridaya Chaitanya advised him to spread Chaitanyaism in all the houses of Orissa. He told to Shyamananda Utkale Vaishnava Karo Sarba Ghare Ghar.38 First he vame to Dandeswara and then t dharendra. The whole of Dharendra became a centere of Chaitanyaism. Even the Muslim faujdar also took initiation from Shyamananda and took the new Vaishnava name Chaitanyakas. Rasikananda was Shyamananda's chief disciple. He was the jamidar of rayanigram. His name

37. R.N Maity, Chaitanya Parikar, p. 641
38. R. N Maity, Chaitanya Parikar, P. 645
Was Rasik Murari Patnaik, his Vaishnava name was Rasikananda. Then Shyamananda gave intiation to Damodara. Damodara, in his previous life was a Yogi and a vedantist, but he became a Chaitanya panthi. The important disciples of shyamananda were Radhananda, Purusottama, Manohara, Chintamanî, Balavadra, Hagadiswara, Uddhava, Akrura, Madhusudana, Govinda, Jagannath, Gadadhara, Sundarana, and Radha Mohan. Gradually he also spread raganuga Bhakti in Nrisimhapur and gopiballavapur and at Goonallavapur he established Rasikananda and gave him the charge to worship Govinda and gave him the charge to worship Govinda and ordered him to redeem the paradise, Raja Vira Hamvira of Bana Vishnupur also showed great homage to shyamananda.39 Shyamananda’s disciple Udanda Roy was the jamidar of Nirsimhapur. His other disciple Nabakisore was the jamidar of Nrisimhapur. His other disciple Nabakisore was the jamidar of Dalbhum; Shyamananda was many Brahmin disciples such as Damodara Pati and Murari Acharya. Murari Achrya in his book, Bindu Prakash, described the method of worship and the rituals of the shyamananda-sect. The deities of the Shyama-nanda-sect are Radha-Krishna, Rasik Roy and Madan Mohan. They worship Sri Chaitanya. Gopiballavapur of Medinipur is the main center of Shyamananda-sect. It is because of Shyama-nanda, the non-Brahmins got social ad religious freedom. He spread Chaitanyaism among the non-Brahmins. Even the -non-Brahmins became the Preceptors of the Brahmins. In Bengal, Narottama Das followed the same ideal. Shyama-nanda mainly spread the religion in the Mayurbhanja and in the Balasore districts of Orissa. In the rich farmer houses of Balasore districts of Orissa. In the rich farmer houses of Balasore and Mayurbhanja the images of Radha-Krishna and Chaitanya are worshipped. The Brahmin priests worship the Radha-Krishna images, but the non-Brahmin priests are known as Adhikaris. Shyamananda spread Chaitanyaism among the low-caste people of Orissa. Even he Panas and the Kondras have their own Adhikaris.

39. M. T. Kennedy, the Chaitanya Movement p. 74
The Kondra Vaish-navas of Balasore is known as the Salandi Vaishnavas. In Cuttack district, among the Panas, there are many Vaishnavas of Chaitanya-sect and this is the credit of Shyamananda. Shyamananda took part in the famous Vaishnava festival of Khetri, with his disciples. He played a very important role in this function. He also went to Jajigram with Srinivasa Acharya. The three friends of Vrindavan, even in their later life, remained very close and there was regular letter correspondence among them. With great cooperation, they used to decide the future course of their activities. Shyamananda, following the ideal of Srinivasa and Narottama Das, spread the neo-Vaishnavism as well as the philosophy of the Vrindavan school with great sincerity. Rasikananda also visited Kheturi with his preceptor Shyamananda. Many times, Shyamananda went to Kheturi the Sripata of his close friend, Narottama Das. From the book Rasika-Mangal, we can know in details about the activities of Shyamananda and his chief disciple Rasika-nanda, in Orissa. The life of Rasikhandan Patnaik (1590-1652) is a very essential one to know the growth of Chaitanyaism in Orissa after the demise of Chaitanya. In Orissa, at Mallabhumi on the bank of River Suvarnarekha, Rasikananda was born at a place called Rayani. It is very near the Dolang River. His father Achyuta Patnaik was jamidar of Rayani and his mother's name was Bhavani, daughter of Haladhara, a man from Cuttack. In his childhood, Rasikananda was taught by Hari Dube, the Bhagavata and the Vaishnava literature of Rupa Goswami. So he developed a love for the Bhakti cult. He married Ichchha Dei, daughter of Balavadra, According to Rasikaman-gal, Rasika and Murari is the same man. His full name is Rasika Murari Patnaik. At the age of 18, he came in contact with Shyamananda and took initiation from him at Ghatsila and later on Ghatsila became a famous Vaishnava center. Rasikananda's daughter, Devake and wife Ichchha Dei took initiation from shyamananda and Ichchha Dei took new Vaishnava name Shyamadasi. Rasika Murari and Damodara were two important disciples of Shyamananda. Like Nityananda, Rasikananda was a great Vaishnava with liberal views. He settled in Kashipurgram. Later on Shyamananda came to that village and Rasika restored the images of Gopiballava-Rai. So According to the names of the
deities, the village was renamed as Gopiballavapur. After that Rasika gave all the responsibility to his wife Shyamaddasi and himself, with the order of his preceptor, Shyamananda, traveled different places to spread the religion far and wide. The most notorious inhabitant of Dharendra village, Mahapasandi Vima Sirikar, was also initiated by Rasika Murari. Then Shyamananda and Rasika Murari arranged the famous Panchama Dola jatra at Badakala village. Even the subadar of Medinipur joined in this festival. Even the Muslim King of Alamganj of Medinipur, seeing the beautiful Panchama Dola festival took Shyamananda to his own kingdom to have same festival in his kingdom. During these festivals large number of devotees of Medinipur, Balasore, and Mayurbhanja took initiation from Shyamananda. Then Shyamananda married Shyamapriya, daughter of Jagannath Pundit of Bada Balarampur. In the meantime, Rasikananda became father of three son they are Radhananda, Krishnagati and Radha Krishnas. Radhananda used to write beautiful padavallis in Brajabali. Shyamananda and Rasikananda gradually spread Chaitanyaism in whole of that area, such as Dharenda, Bahadurpur, and Govindapur etc. They spread the religion to all poor and rich, high and low. Rasikananda intiated Raja Vaidyanath Vanja of Mayurbhanja constructed the temple of Rasik Rai at Haripur, the then Capital of the kingdom. Following the path of the king of Mayurbhanja, the jamidar of Patspur and Mayna took initiation into Chaitanyaism by Rasikananda. The disciples of Rasikananda spread the religion in the Keonjhar area. Rasikananda spread the religion in the Keonjhor area. Rasikananda also initiated jamidar Udanda Roy of Dharenda. He spread Chitanyaism in the palaces of the aristocrats Various feudatory chiefs of Orissa still recognize the descendents of Rasikananda as their hereditary Gurus. Shyamananda initiated Purusottama, Mathuradas, Hadu Ghosh Mahapatra, Dwija Haridas. Then he stared Maharasa jatra at Gopivallavapur like the Kheturi Vaishnava Mahasava of Bengal. All the important Vaishnavas of Bengal and Orissa joined in this festival, such as Hridayananda, Advaita’s son

40. R. N. Maity, Chaitanya Parikar, p. 645
41. P. Mukherjee, Sri Chaitanyastak, p.84.
and grandsons, the disciples of twelve Gopalas, Ramdas Thakur, Bairagi Krishnadas, Prasaddas Thakur, Jagannathdas etc. Shyamananda and Rasikananda gave initiated the Muslim Subadar of Banpur, Ahammad Beg. In the book Rasikamangal, the author has given the names of seven Brahmin disciples of Rasikananda, His chief disciple Rama Krishna was a Brahmin. In Balasore district many took initiation from his in Chaitanyaism. Rasikananda then went to Ghatsila and established a village there known as Shyamasundar pur. He spread Chaitanyaism in Ajodya, Govindapur, jharia, Kasiyari, Nrisimhapur, and Narayanagada etc. Shymananda died on the Krishna pratipada tithi of Asada in the Saka Era 1552: According to English Calender in 1630 at Nrisimhpur of Mayurbhanj district, its present name is Kanpur. He used to worship a Chaitanya image of wood which is still there at Kanpur. Kanpur is in the Samaddar Pargana of Mayurbhanja. At Kanpur the Samadhi of Shyamananda still exists. Before his death, Shyamananda handed over all his responsibility and duty to his best disciple, Rasikananda. In the opinion of Sukumar Sen, shyamananda wrote many Brajaboli Oadavalis, some of them are in the Padakalapataru. After shyamananda's death, Rasikananda continued thhe work of propaganda according to the direction of his preceptor. At Mayna in Medinipur district, Rasikananda initiated two brother, Chandravanu and Murari and spread Chaitanyaism at Hilly at Medinipur and then he started his Dharma jatra to spread Chaitanyaism in different places of Orissa. Raja ramachandra Dala's son was initiated by him. In Patra kingdom many took initiation from him. He presented 14elephants to Badshah Shah Suja of Mughal dynasty who was govermor of Bengal. He visited the places like Nagpur, Shekhar vumi, Kendubilva, Bishnupur, ambuya and spread Chaitanyaism in all these places. Every year he used to go to Nilachala to perform Mahatsaba. Apart from these in different places he introduced difference festivals. At the age of sixty-two when he went to Basda, he was attacked by septic fever and according to his desire,

42. R. N. Maity, Chaitanya Parikar, P. 649.
43. P. Mukherjee, Sri Chaitanyastak, P. 85
His disciples took him to Remuna. He died at Remuna on the Pratipada of falguna, in the year 1652. He had his samadhi at the courtyard of the temple of Gopinath at Remuna. All about the life and activities of Rasikananda his disciple Gopijanaballava Das wrote in the book Rasika-Mangal, with the permission of Rasikananda. This book was written perhaps in the year 1660 A.D. According to Mrinalkanti Ghosh, Rasika had written the books like, Advaita tattwa, Upasana Sar Sangraha and Brinaaban Parikrama.\textsuperscript{44} He had also written the books like Shyamananda Sataka and Srimadhagbatastak.\textsuperscript{45} His eldest son, Radhananda wrote the book RadhaGovinda Kavya. His son Nayanananda became the Mohanta of the Gopiballavpur Matha, Nayanananda became the Mohanta of the Gopiballavpur Matha, and Nayanananda many times went to Puri to spread Chaitanyaism. At that time, a Vedantist Brahmin of Kanauja called Radhadamodar was staying at Puri. Nayanananda initiated him in Chaitanyaism. Though Shyamananda and Rasikananda and their sons and successors spread Chitanyaism in Orissa, yet the orthodox Brahmins do not like his faith of Proletariate-class, while the non-Brahmins welcomed Chaitanyaism as an opportunity to enjoy social and religious equality with all. In the book prema Vilasa, a list of the disciples of Shyamananda and Rasikananda had been given such as Kisoridas, Dinabandhu, Nimu Gopa, Kani Gopa, hari Gopa, jadunath, Dhrubananda, Krishna-Haridas, Hari Roy, Kalinath, Krishna kisore, Ramabhadra, Birabhadra Haladara, Radhananda, Nayana Bhaskara, Gauridas, Sikhiddhaja, Gopala etc.\textsuperscript{45}

Baladeva Vidhyavusan was born at the end of the 17\textsuperscript{th} century at a Kshatriya family of Balasore. He went to Ganjm district to study Madha Philosophy and grammar. In the 13\textsuperscript{th} century, Narahari Tirtha, the disciple of Maddhacharyya, spread Maddhaism in Ganjam. From that time Ganjam in Orissa has become a famous seat of Madhva-philosophy after finishing his study at

\textsuperscript{44} R.N. Maity, Chaitanya Parikar, p. 649.
\textsuperscript{45} P. Mukherjee, Sri Chaitanyastak, pp. 86-87
Ganjam, Baladeva went to Udipi Matha of Mahisur. Then he returned to Puri and settled at the Tatwabadi Matha (Madhava Math). The Chaitanya panthis called the Madhvas as Tatwa-badis. Baladeva came in contact with the Vedantist Chaitanyaapanthi saint Radha Damodara, the disciple of Nayanananda and then Baladeva had conversion to Chaitanyaism. His new name was Govindadas. Finally, he took initiation into asceticism by Biswanath Chakravarty of Vrindavan and became a follower of Vrindavan-school.

After Jiva Goswami, Biswanath Chakravarty became the leader of the Vrindavan Goswamis. Towards the end of the 18th century, because of the challenge of the Sri-sect Vaishnavas, with the order of his Guru Biswanath Chakravarty, Baladeva Vidhyavusan wrote the commentary on the Vedanta Sutra, Baladeva had deep knowledge on Vedanta as his preceptor Radha Damodara wrote Vedanta Syamantaka. Within one month Baladeva, by writing the Tika or commentary on Vedanta sutra, which is known as Govinda Vasya, gave a befitted reply to the challenge of the sir-sect of Jaipur-state. At the Galt valley in Jaipur state there was a Vaishnava seminar Baladeva cited slokas from Vedanta and from his Govinda Vasya and analysed the Chaitanya-cult and established the fact that Chaitanyaism belonged to the sect of Madhava. It temporarily saved the prestige of Chaitanyaism. But it is historically not correct. Chaitanyaism itself is a separate Vaishnava sect and not a sub-branch of Maddhavism. Madhavendra puri never belonged to the Maddha sect and Chaitanya himself was against the Maddhava Philosophy. Because temporary, Baladeva saved Chaitanyaism from the inimical criticism, so at Vrindavan, he was given a warm welcome and the title Vidhya Vusan for his erudition and intellectual success. Jiva Goswami wroter in his book Krama Sandharva that Chaitanya belonged to his own sect. S.K. De, analysed that, rather Chaitanyaism has some similarities with the sect of Nimbarka but it ha s no

50. S.K. De, Early History of Vaishnava Faith and Movement in Bengal, pp. 16-17.
51. B.B. Majumdar, Chaitanya Chariter Upadan, P. 550.
52. Souvenir of the Golden jubilee of Sri Chitanya Math, p. 95.
Similarity with the sect of Maddha. Some of the scholars discovered that Achinta Veda bad of Chaitanyaism has some similarities with the visishtadvaita Bad of Ramanuja of 11th century. It may have some similarity with the philosophy of the Nimbarka sect or Ramanuja sect, but it is a Separate Vaishnava sect not the sub-branch of any of the four ancient Vaishnava sect not the sub-branch of any of the four ancient Vaishnava sects of India. Kavi Karnapura in 1572 and Krishnada Kaviraj in 1615 wrote against Maddha sect. Apart from Govinda Vasya, the commentary on Vedanta sutra and Prameya Ratnavali, he had written the book sahitya Kaumadi, in the introduction of this book, he wrote that he was the Prasisya of Nayananda, the grandson of Rasik Murari. In 1764, he writes the commentary on Rupa Goswami’s Stabamala. He died in vritindavan.

Nityananda group - During the period of the Nawabs of Bengal and later on during the Maratha period, many Bengalis who were experts in Parsee language migrated to Orissa for jobs and later on permanently settled in Orissa. They introduced the worship of Chaitanya and Nityananda. During the Maratha period Gauranga Roy was the faujdar of Jaipur and he constructed a big Gaura-Nityananda temple near Jaipur. In 1803, Orissa came under the English rule and many more Bengalis either for service or by purchasing jamidaris in Orissa, Came and settled in Orissa. With their coming at the beginning of the 19th century, Oriya Vaishnavs of Chatianya sect were influenced by them and recognized Nityananda as equal with Chaitanya and accepted Chaitanya-Nityananda worship. At the beginning of the 19th century, Dinabandhu Das of Cuttack district translated Bhagavata into Oriya. The author at the beginning of this book described the he belongs to the Nityananda-sect. His contemporary, dina Chaitanya Das, in his book sakshi Gopala Mahatmya Stated his prosecutorial line from nityananda. It was a great gain for the Goswamis of Navadwip. It was a great gain for the Goswamis of Navadwip.

The jamidaras of jaipur of Koraput district became the disciples of the

53. P. Mukherjee, Sri Chaitanyastak, p. 94
Goswamis of Navadwip. The ladies of the Jaipur royal family accepted initiation from the Goswamis of Nityananda family. In Jaipur there are large number of devotees who belong to the Nityananda group.54

In the 19th century, Gaudiya Vaishnavism became very popular in Puri and Ganjam district. The royal family of Puri and the jamidar of Bada Khemundi of the Ganjam district accepted Gaudiya Vaishnavism and took initiation from the Goswamis of Navadwip. At the beginning of the 20th century, the cult of Nityananda became equally popular due to the activities of the Babajis like Raghunath Goswami, Radha Raman Babaji and his efficient disciple Ramadas babaji. The Chaitanya devotees of Orissa also performed the Nadia Kirtan. Nowadays, in Orissa Nityananda is worshiped, one cannot get Chaitanya. Among the other important Chaitanya Panthis of Orissa, Salbeg is most important. The devotees of Orissa, Salbeg is most important. The devotees of Orissa read the book Dardhata Bhakti, written by Ramadas Babji. Here in this book he has given the list and description of the devotees. According to this book, Salbeg was the son of Mughal Faujdar of Cuttack, named Lal Beg. Salbeg was a converted Vaishnava. He settled at Puri. He was living at Puri during the mid 17th century. He had written many Oriya and Brajaboli poems. Some of his poems are in Padaklpa Taru and some are in the unpublished Padaratnavali. Unlike Yavana Haridas and Chaitanyadas, Salbeg did not change his muslim name. His God was Jagannath.

Siddha Krishnadas Babji was a great Chaitanya Panthi. At the end of the 18th century, he went to Vrindavan, took initiation into monastic life and studied the Vaishnava texts of Vrindavan Goswamis. During his time, he was the most popular Goswamis of Vrindavan. The famous jamidar of Bengal, Lala Babu, took initiation from him. The king of Bharatpur was his disciple. He had written two important books, Prathanamrita Tarangini and Bhabana sar Sangraha. He died at the ripe old age in the mid 19th century. Bhagabandas Babji was the disciple of Siddha Krishnadas Babji. Towards the end of the 19th Century the Vaishnavas of Kalna pata of Gauridas Pundit requested Siddha Krishnadas to

54. M.T. Kennedy, The Chaitanya Movement, p. 75
send a devotional sincere Vaishnava to kalna and krishnadas sent Bhagabandas Babaji to Kalna. It is because of Bhagavandas Babaji, Kalna became a famous center of Vaishnavas studies, He was the worshipper of Nama Bhahma. Towards the first half of the 20th century, Vaishnavananda Saraswati spread Chaitanyaism in Sambalpur. At sambalpur he introduced the images of Vaisvambhar and his wives, Lakshmipriya and Vishnupriya. It is due to his efforts Chaitanyaism spread in whole of western Orissa.

In northern Orissa Chaitanyism spread from the time of Chaitanya, when he was staying at Nilachala. Sambalpur was in Madhya Pradesh and the dense forest of west Orissa was the barrier for the spread of Chaitanyaism in West Orissa. Before the 20th century, the relation between East Orissa and West Orissa was very thin. In the first half of the 20th century, Chaitanyaism spread in West Orissa.

Historian, Hunter wrote in his book Orissa, that the Chaitanya-faith or Chaitanyaism spread in whole of Orissa at present Chaitanya is the most popular apostle of the common people of Orissa. In the villages of Orissa, it is the religion of the common-mass. Here Orissa means only Cuttack and North-East Orissa.

M. T. Kennedy also wrote in the same way that Orissa became the stronghold of Chaitanyaism and today the name of Chaitanya and the cult of Chaitanya is more popular among the masses of Orissa than in Bengal itself.

Chaitanya visited different parts of Orissa and flooded the entire kingdom with love and devotion. At present kirtan is common in all the parts of Orissa and it is a proof of Chaitanya’s influence on the masses of Orissa. Now-a-days there are many Gaudiya Vaishnava Mathas in Orissa. The modern Chaitanya Mathas in Orissa established by the Sri Chaitanya Math, Mayapur, Navadwip, are five in number. One Math was established on the bank of River Godavari at

55. Souvenir of the Golden Jubilee of Sri Chaitanya with, Mayapur, p. 100 9
56. Ibid, p. 51.

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Kovur near Rajmahendari. It is now in Andhra Pradesh, which is named as Ramanaanda Gaudiya Math, to perpetuate the memory of the famous Gaudiya Vaishnava philosopher, Rai Ramananda and also to perpetuate the memory of the famous discussion between Rai Ramananda and Sri Chaitanya on the bank of River Godavari. In Orissa, Srimad Bhakti Siddhanta Saraswati Goswami Takur founded four Chaitanya Mathas. Such as Tridandi Gaudiya Matha at Bhubaneswar, Sachchidananda Matha at Cuttack, Purusottama Matha at Puri and Brahma Gaudiya Math at Allalnath, about 20 miles form Puri on the seaside. Apart from these five Mathas, there are a large number of Chaitanya Mathas in whole of modern Orissa.

57. B.P. Chaliha, Sankara Deva, P.5.